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THE KNIGHTS

WITH INTRODUCTION AND NOTES

BY

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SECOND EDITION, REVISED

PART I.—INTRODUCTION AND TEXT

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INTRODUCTION.

I.

THE fierce onslaught upon Cleon, which is the motive of this play, and the friendly co-operation of the Knights, who give it its special title, had been already foreshadowed in the 'Acharnians'¹. In his earlier play of the 'Babylonians' (426 B.C.), Aristophanes had indirectly attacked Cleon by his severe strictures on the internal government of Athens, and especially on her foreign policy, and her tyrannous oppression of her allies and tributaries. The 'Babylonians' and the 'Acharnians' had been produced not in the poet's own name, but in the names of Callistratus and Philonides, who were thus technically responsible for the two plays, though their real authorship was an open secret. Cleon had not remained passive under these insinuations and attacks. He seems to have preferred an indictment against the author or the producers of the 'Babylonians,' for having discredited Athens at the Great Dionysia, in the presence of so many strangers and allies (Ach. 378, 502). And subsequently, as we are told, he sought to deprive Aristophanes of his rights to Athenian citizenship by a *ξενίας γραφή*. We must however infer that both these measures were practically ineffective; otherwise we might well marvel at the hardihood of Aristophanes in bringing out the 'Knights,' which he put on the stage in his own name, and which for directness of accusation and sustained virulence is without a parallel. But perhaps the *ξενίας γραφή* was subsequent to the 'Knights.'

We must try to realise the political situation at Athens at the date of the production of the 'Knights.' Pericles, the real founder of the Athenian democracy, was dead. As long as he was alive, his personal influence and the aristocratic traditions of his family were a sort of guarantee for

¹ ὡς μεμίσσηκά σε Κλέωνος ἔτι μᾶλλον, ὃν
κατατεμῶ τοῖσιν ἵππεῦσι καττύματα Ach. 300.

moderation. But with his death a change set in. There was no one to take his place, who could at once maintain the ascendancy of the aristocratical party and guide and regulate the new powers of the democracy. Nicias, who was not without great qualifications, was unequal to the task. In spite of his family connections, his wealth¹, his liberality, his military successes², and his honesty of purpose, he failed to secure the highest influence through his retiring nature³, his superstitious⁴ vacillation, and his want of enterprise⁵. In default of a strong leader who could be the rallying point of the aristocracy, political power began to pass into the hands of men of a lower social grade, who had made money by commerce or manufacture—a change which has its counterpart in the preponderating influence of the trade-corporations and guilds, which grew up in the Middle Ages. Thus we note, immediately after the death of Pericles, the temporary ascendancy of Eucrates, the hemp-factor, and the sheep-merchant Lysicles, whose position was made more prominent by his marriage with Aspasia (Eq. 129 foll.). But the influence of these two men was speedily and completely eclipsed by the superior genius of Cleon, whose father Cleaenetus was the wealthy proprietor of a tanyard, in which he employed a large number of slaves. Cleon had already made himself a power in the State during the latter part of the life of Pericles, and when the popularity of that great leader was menaced, Cleon became one of the chiefs of the 'Opposition,' and took part in the accusation of Pericles and his friends. As early as the year 427 his

¹ Περικλῆς μὲν οὖν ἀπὸ τ' ἀρετῆς ἀληθινῆς καὶ λόγου δυνάμειος τὴν πόλιν ἄγων, οὐδενὸς ἐδείτο σχηματισμοῦ πρὸς τὸν ὄχλον οὐδὲ πιθανότητος. Νικίας δέ, τοῦτοις μὲν λειπόμενος οὐσία δὲ προέχων, ἀπ' αὐτῆς ἐδημηγύρει Plut. Nic. 3.

² ὅπου δ' αὐτὸς στρατεύοιτο τῆς ἀσφαλείας ἐχόμενος καὶ τὰ πλεῖστα κατορθῶν Ib. 6.

³ Plutarch (c. 4) quotes from a comic poet the words of a man who actually confesses to have seen Nicias, ἀνὴρ ὁμολογεῖ Νικίαν ἑορακέναι.

⁴ ἦν γὰρ τι καὶ ἄγαν θειασμῶ . . . προσκείμενος Thuc. 7. 50.

⁵ τῇ φύσει ὦν ἀθαρσῆς καὶ δύσελπις Nic. 3. Cp. Arist. Av. 639 οὐχὶ νυστάζειν γ' ἔτι | ὥρα 'στιν ἡμῖν οὐδὲ μελλονικίαν, | ἀλλ' ὡς τάχιστα δεῖ τι εἶπαι.

influence was predominant¹ with the Athenians, who are represented as having accepted him as their favourite, because he had carried a measure for increasing the fees paid to jury-men².

The picture of Cleon the demagogue has been painted for us in the comedies of Aristophanes, and in the graver history of Thucydides. On the strength of these representations, he is commonly taken as the type of the reckless mob-orator, who trades upon popular passions to advance his own interests. He is exhibited as inhumanly cold-blooded and brutal in recommending the massacre of the Mytileneans: as undeservedly lucky in stealing from Demosthenes the glory of the capture of the Spartan garrison in Sphacteria: as rising to eminence in Athens over men better than himself by playing alternately the parts of bully and flatterer. And by a strange inconsistency, stress is laid at once upon his commanding influence and his incapacity. The important question for us is whether Aristophanes has given a faithful portrait of him.

The story runs that when Dionysius the Younger wished to gain an insight into the genius, the customs, and the government of the Athenian people, he was referred by his master Plato to the comedies of Aristophanes, as giving the most trustworthy description of contemporary history. There is very little evidence for the authenticity of this story, but it is not intrinsically improbable: for Plato hated the democracy, and might not be indisposed to place it in the most unfavourable light before his pupil. What Plato is said to have done for Dionysius most modern historians have done for their readers. They seem to forget that Aristophanes is not a historian but a poet, and not only a poet but a partisan, and not only a partisan but a man with a personal grievance. We have not here to deal with the estimate of Cleon as given by Thucydides, but we must not forget that he too had a bitter grievance against the

¹ ὧν καὶ ἐς τὰ ἄλλα βιαιότατος τῶν πολιτῶν τῷ τε δήμῳ παρὰ πολὺ ἐν τῷ τότε πιθανώτατος Thuc. 3. 36.

² See Schol. on Vesp. 299 ποτὲ γὰρ διώβολον ἦν, ἐγένετο δὲ ἐπὶ Κλέωνος τριώβολον.

demagogue. Now, the strong purpose of Aristophanes and his undoubted patriotism have given such a sense of reality to his satire that his pleasantries have been accepted as facts, his badinage has been treated as serious evidence, and his invectives as impartial depositions. Three Athenian citizens were especially signalled out for attack by Aristophanes. These were Socrates, Euripides, and Cleon. But his portrait of Socrates is acknowledged to be a most misleading caricature; and his presentation of Euripides as most scandalously unfair. What reason have we for supposing that he was more just in his estimate of Cleon? There are two striking occasions in Cleon's political life which are commonly taken as typical (1) of his brutality, and (2) of his fraudulence. The former of these is his speech, as given by Thucydides, in support of the terrible punishment proposed to be inflicted on the revolted Mytileneans. The other is his expedition to Sphacteria. Now, whether we sympathise with Cleon or not, it seems but fair to credit him with the desire of serving his country; and he could conceive of no other way of performing this duty but by the exercise of extreme severity, as the only possible safeguard of the Sovereignty of the People. Thus his external policy at this period was war to the knife with Sparta, and relentless rigour in dealing with the Athenian allies; while at home he showed profound distrust and suspicion of all persons united for common action, especially of the political clubs, which were the stronghold of the aristocratical party. Yet the speech of Cleon in favour of the wholesale massacre of the Mytileneans must not be judged by any modern or Christian standard of mercy. To us it seems horrible and inhuman; but there is no trace of such a judgment passed upon it by Thucydides. Cleon avows himself as desirous to maintain existing institutions; he warns the Athenians from being swayed by interested orators; and, after asserting that the sovereignty of Athens was, after all, a despotism¹, and as a despotism it must be kept up, he declares that the claim of compassion is wholly inadmissible, and that justice and expediency alike call for

¹ τυραννίδα ἔχετε τὴν ἀρχήν Thuc. 3. 27.

exemplary vengeance. Whatever we may think of his arguments, the point of view is at any rate conscientious: and it is worth noting that, in the reply of Diodotus, not a word of reprobation is uttered against the terrible character of the proposition; nor does Aristophanes make its cruelty a ground of attack, which he assuredly would have done if it had kindled any popular indignation in Athens. We come to the affair of Sphacteria. The Lacedaemonians who had been besieging Pylos had been obliged to abandon a garrison of 400, many of them free-born Spartans, in the neighbouring island of Sphacteria, where they were so strictly blockaded by the Athenian general Demosthenes, that their rescue seemed to be impossible. At this crisis the Lacedaemonians sent ambassadors to Athens to treat for peace, but Cleon, making himself the mouthpiece of the people, declared that Athens would not surrender the Spartan garrison now in her power, until all the places which had been lost to her since the outbreak of the war had been restored. On the request of the ambassadors that a commission should be named to treat with them in private on the terms of the agreement, Cleon burst out into real or simulated indignation, accused the ambassadors of treachery, and succeeded in breaking off all negotiations. But, surely, it is not necessary to ascribe this action of Cleon to interested motives. On the contrary, the continuance of hostilities was likely enough to bring into popular favour some successful general or admiral, who would probably be connected with the aristocratical party. His real objection to the negotiations seems to have been grounded on the fear that Nicias or Laches or some other person of their party would be among the Athenian representatives; and he regarded their Lacedaemonian sympathies with the greatest suspicion.

As soon as this decision had been taken, the aristocratical party seemed to withdraw themselves altogether from the duty of following up the Athenian advantage; and Cleon, enraged at this inaction, declared that the capture of the garrison in Sphacteria was an easy enterprise; that the Athenian generals, if they were worthy of the name of men, would undertake it and carry it out, as he himself would do,

were he in command¹. And he made his famous boast that if he were general he would bring back the Spartan garrison as prisoners to Athens within twenty days.

How Nicias caught at the suggestion, and forced him to make good his words: how he was urged to undertake the task by his friends in hope of his success, and by his foes in expectation of his downfall, is well known. But the situation was not a creditable one for Nicias²; for if he considered the expedition an impracticable one, the result convicted him of cowardice or military incapacity, and if he hoped it might prove the ruin of his rival, he showed himself ready to purchase a political triumph at the price of a reverse to the Athenian arms. Cleon's genuine unwillingness to accept the command that was forced upon him, and the loyal manner in which, when he arrived with his reinforcements, he carried out the plans which Demosthenes had laid, ought to be a sufficient answer to the taunt of Aristophanes, that he had 'stolen the cake which Demosthenes had kneaded³.' The presence of Cleon in the very nick of time turned into a brilliant success a campaign which otherwise would have resulted in a failure; and he certainly disproved, by arriving with his prisoners within the stipulated time, the unfair judgment of Thucydides upon his 'crazy undertaking'⁴.

It may be fairly urged that, among other causes, our judgment is apt to be warped by two misconceptions. We are inclined to over-estimate the position of the comic poet, and to misinterpret the idea of the demagogue. With a certain want of that sense of humour, which an appreciative study of our author might have taught us, we miss the point

¹ ῥάδιον εἶναι παρασκευῆ, εἰ ἄνδρες εἶεν εἰ στρατηγοί, πλεύσαντας λαβεῖν τοὺς ἐν τῇ νήσῳ, καὶ αὐτὸς γ' ἂν εἰ ἦρχε ποιῆσαι τοῦτο Thuc. 4. 37.

² καὶ τοῦτο τῷ Νικίᾳ μεγάλην ἠνεγκεν ἀδοξίαν, οὐ γὰρ ἀσπίδος ῥίψις ἄλλ' αἰσχίον τι καὶ χειρὸν ἐδόκει τὸ δειλίᾳ τὴν στρατηγίαν ἀποβαλεῖν ἐκουσίως καὶ προσέσθαι τῷ ἐχθρῷ τηλικούτου κατορθώματος ἀφορμὰς αὐτὸν ἀποχειροτονήσαντα τῆς ἀρχῆς· καὶ μέντοι καὶ τὴν ὕλιν ἐβλαψεν οὐ μικρὰ τῷ Κλέωνι τοσοῦτον προσγενέσθαι δόξης ἑάσας καὶ δυνάμειωσ Plut. Nic. 9.

³ Eq. 55.

⁴ καὶ τοῦ Κλέωνος καίπερ μανιώδης οὖσα ἡ ὑπόσχεσις ἀπέβη Thuc.

of the Aristophanic irony and mock solemnity just as often as we take his most violent abuse for a genuine study of character. We exalt the comic poet into the office of guardian of the public morality and high state-councillor in politics. The grave claims advanced by Aristophanes, that he is the one man in the State who sets forth the truth and exposes abuses, may remind us of the serious banter in the prefaces to each volume of *Punch*, wherein he poses as the enlightener of the world and the depository of all wisdom. The parallel is not perfect, as there is an element of real purpose and a touch of genuine passion in Aristophanes, but it is sufficiently close to put us on our guard. If Pericles had lived longer, we should surely have seen him pilloried in some play, for Aristophanes saw quite well that, in spite of his aristocratical traditions, he was the true representative of democracy. Already his boundless selfwill is hinted at in the 'Acharnians' (ll. 530 foll.), and may be found in the 'Clouds' (859) and 'Peace' (607 foll.).

But Cleon is singled out, among other reasons, because he is the typical demagogue. Like the word Sophist, the title Demagogue has been unfortunate in the later meaning assigned to it. The Seven Sages of Greece, and Pythagoras, are called σοφισταί by Herodotus (1. 29, 4. 95), and similarly Pericles is called δημαγωγός by Isocrates (184 D), and the word is used by the orator Lysias (178. 33) with the epithet ἀγαθός. It need not mean a man who turns popular passions to his own account, or causes trouble in the state: it may serve to designate a citizen who has obtained by his eloquence and talents a commanding influence in the Assembly, and who finds the people willing to follow his lead. It is to Plato, Xenophon, and Aristotle¹ that we owe the evil significance which has become inseparably connected with the name, and with this meaning Cleon has been identified. In the last period of the life of Pericles the struggle between the power of high birth on the one hand and the influence of the wealth and industry of the middle class on the other

¹ See Arist. Politics 4. 4. 26) who says that the δημαγωγός can only exist ὅπου οἱ νόμοι μὴ εἴσι κύριοι, and ib. 6. 4. 28 ὁ δημαγωγός καὶ ὁ κόλαξ οἱ αὐτοὶ καὶ ἀνάλογον.

had shifted the balance in the State. But the real influence of the new aspirants to power was due not so much to their wealth and commercial position as to their assiduous attendance in the Assembly, their readiness to protect the poorer citizens, and their qualities as orators or men of action. An allusion in the 'Frogs' (ll. 569, 577) to Cleon, as champion and protector of a poor oppressed person before the court, seems to give the key of the situation: and the frequent reference to the attacks made upon the rich, and to the informations laid against defaulting officials by the demagogues helps us to understand the secret of their power. It was a power gained by the hold which the demagogue established upon the multitude. That this should appear in the eyes of Aristophanes as subversive of all the best traditions of the State, and that he should look upon Cleon as the true Evil Genius of politics, as Socrates and Euripides were the ruin of all the old principles of education, morality, and religion, is only natural.

It is in no way intended by these remarks to make a hero of Cleon, who, in spite of much honesty and the 'courage of his opinions,' was without doubt vulgar, unscrupulous, and audacious, with a bullying manner and a thick-skinned indifference to other men's feelings. The aim of them is to gain a fair hearing for Cleon, as the central figure round which this play revolves, and to suggest something more than a doubt whether Thucydides, who owed his exile to him, or Aristophanes, his sworn foe, can be trusted to give a just estimate of him. It is also worth considering whether the bitterness of Aristophanes against Cleon has not also an aesthetic side. Did not the poet regard him as the incarnation of vulgarity; as a detestable contrast to the accepted form of Greek oratory in the Periclean era? Was it not an unpardonable offence to have broken down the conventional usage, the severe, statuesque, unimpassioned style of Pericles, and to substitute for it noisy rant, extravagant gesture, excited action, undignified movement¹? And

¹ πρῶτος ἐν τῷ δημηγορεῖν ἀνακραγῶν καὶ περισπάσας τὸ ἱμάτιον καὶ τὸν μηρὸν πατάξας, καὶ ἔρῳμῳ μετὰ τοῦ λέγειν ἅμα χρησάμενος Plut. Nic. 8, where he is also spoken of in connection with an ὀλιγωρία τοῦ πρέποντος.

was it not lamentable that these unendurable qualities should make him the 'most persuasive' of all the orators? The only other testimony for or against him as a speaker is that of Cicero (*de clar. or.* 28) who says, '*Cleonem etiam temporarius illis turbulentum illum quidem civem, sed tamen eloquentem constat fuisse.*'

It is worth while to quote a temperate criticism on the value of Aristophanes as a trustworthy authority from a very useful Dissertation by Mr. L. Whibley on Political Parties in Athens¹. 'Apart from his political prejudices, he was, as a comic poet, not bound by any canons of historical truth². In his representation of public men Aristophanes employs paradox as frequently as exaggeration. Hence there are many passages in which we must interpret him by contraries; and in particular I think that this interpretation should be applied to the character of Cleon in the "Knights." It has been pointed out³ that Cleon as he appears in Aristophanes differs essentially from the picture that we have of him in Thucydides. For the passionate orator overawing the people, who appears in the pages of the historian, the poet has substituted a cringing flatterer and servant of the Demos. This opposition can be traced in detail throughout the play. Thus Cleon is charged with neglect of military duty (*ἀσπρατεία* Eq. 443), a reproach appropriate enough in Cleon's mouth against Nicias, but absurd as applied to the victor of Pylos: he is charged with plotting with the Spartans (l. 465), another paradox, when we remember that in the year before he had objected to treating with them at all: again, he is charged with receiving bribes from Mytilene (l. 834), an impossibility when we remember the sentiments Thucydides puts into his mouth in the debate on the treatment of Lesbos, but a charge actually made by Cleon against his opponents (*Thuc.* 3. 38): lastly with advocating peace (Eq. 669). When we consider that many of these charges have been laboriously explained by scholiasts, both ancient and modern, as referring to actual incidents in Cleon's career,

¹ Prince Consort Dissertation. Cambridge Univ. Press, 1889.

² Müller-Strübing. *Aristoph. und die hist. Kritik*, pp. 3, 5.

³ By Oncken. *Athen und Hellas*, vol. 2, p. 226.

it is worth while pointing out that the poet is simply turning against Cleon charges which the demagogue constantly brought against his opponents. These gained their piquancy from their very inappropriateness to him, and we may conclude that we have here to deal not with exaggeration but with paradox. Aristophanes' treatment of public men may be tested in cases where we have other evidence. He condemns Pericles¹, though not so severely as he does Cleon; but everyone now rejects his authority in the case of Pericles, because that statesman is redeemed by the testimony of Thucydides. It is obvious that Aristophanes' treatment of Cleon is of no more value, as a piece of impartial evidence. From these reasons it will be seen that it is necessary to use Aristophanes for historical purposes with the utmost care. We may accept the rule laid down by Vischer²—"For the judgment of individual character, for the discovery of single facts, we must regard the old comedy as an entirely unreliable authority, which can only be justified in connection with other sources, and not always then."

II.

The allusion to the ring, which D mos takes away from his discredited steward, and the use of the word *ταμιεύειν* (Eq. 947³) have suggested that Cleon held from the year 426 the post of *ταμίας* or *ἐπιμελήτης τῶν κοινῶν προσόδων*. This Treasurer's time of office, which seems to have been held without the addition of any colleagues, was for four years; that is to say, for the interval between the celebrations of the Greater Panathenaea. But the whole question as to the time of the establishment of this office is very uncertain; and there is no proof that Cleon held it, supposing it to be in existence in his day⁴. Yet he must have been Strategus, on some other occasion besides his extraordinary command,

¹ Ach. 525, Pax 605: see Vesp. 715.

² Kleine Schriften i, p. 284.

³ ΔΗ. καὶ νῦν ἀπόδος τὸν δακτύλιον, ὡς οὐκ ἔτι ἐμοὶ ταμιεύσεις.

⁴ The point is argued, and authorities quoted by O. Keck (Quaestt. Aristoph. Historicae cap. 3. Halle, 1876).

when he conducted the expedition to Sphacteria. Probably he was elected for the year 424-3, and was thus a colleague of Thucydides. In our text of the 'Clouds' there is an allusion to the threatening demonstrations made by the powers of heaven, if the Athenians should be so rash as to elect Cleon as Strategus¹. 'But,' says the Chorus, 'you *did* elect him.' The passage must be considered to belong to the first edition, or one of the earlier editions of the 'Clouds,' and the reference may be supposed to be to the eclipse of the sun² on March 21, 424. But the 'Clouds' seems to have undergone so many revisions, that what ought to help us to settle the date only increases the confusion. We also find Cleon acting as Strategus for the year 422-1, and he may therefore have had the office continuously till his death³.

It is evident that the violent attack made upon Cleon in the 'Knights' did not produce the effect which Aristophanes intended, of discrediting him in the eyes of the public. Indeed it would seem as if the poet had reason to think he had gone too far, for in the *Holcades* (freight-ships), a play which is generally placed between the 'Knights' and the 'Wasps,' little or no allusion was made to Cleon. But in the 'Wasps' the old wrath against the demagogue blazes out again; though the production of the play in the name of Philonides points to something like caution on the poet's part. He does indeed promise that he 'will not make mincemeat'⁴ of Cleon on this occasion: but the whole play is really a charge against him for the deterioration of the law-courts, and the names of the two principal persons, Bdelycleon and Philocleon, show well the author's intention. The report had been spread that Aristophanes had become

¹ Nub. 581 εἶτα τὸν θεοῖσιν ἐχθρὸν βυρσοδέψην Παφλαγόνα
ἦνίχ' ἤρεῖσθε στρατηγὸν τὰς ὄφρῖς συνήγομεν . . .
ἢ σελήνη δ' ἐξέλειπε τὰς ὁδοῦς· ὁ δ' ἥλιος
τὴν θρυαλλίδ' εἰς ἑαυτὸν εὐθέως ξυνεκκύσας
οὐ φαεῖν ἐφασκεν ἡμῖν, εἰ στρατηγήσει Κλέων.

² Thuc. 4. 52 τοῦ δ' ἐπιγεγομένου θέρους εὐθὺς τοῦ τε ἡλίου ἐκλείπεις
τι ἐγένετο περὶ νομητῶν καὶ τοῦ αὐτοῦ μηνὸς ἰσταμένου ἔσεισε.

³ See Keck, *Quaestt. Arist. Hist.* pp. 48 foll.

⁴ Vesp. 62 οὐδ' εἰ Κλέων γ' ἔλαμψε τῆς τύχης χάριν
αὐθις τὸν αὐτὸν ἄνδρα μυττωτεύσομεν.

reconciled to Cleon, and he refers to this report in the 'Wasps,' half acknowledging its truth, but complaining of the want of support that he had received from the people, when Cleon had retaliated upon him for (apparently) the attack made on him in the 'Knights.' He seems to say that he had 'drawn in his horns' and been content with lighter jests for a while, but that now Cleon had trusted him too far, and he had suddenly 'let him down,' or in proverbial phrase 'the prop has played the vine false'.¹ In the extant edition of the 'Clouds' he takes credit to himself for having attacked Cleon when at the height of his power, and for having spared him when 'lying low'.² Cleon fell at the battle of Amphipolis (422), the year of the representation of the 'Wasps': and in the 'Peace,' Aristophanes alludes to his loss, as if 'the pestle had been removed from Hellas, which used to set everything astir':³ and in the same play he is spoken of as a Cerberus in the shades below, who would be found shouting and blustering there, just as he had done in the upper world.⁴

III.

The play of the 'Knights' was produced in the seventh year of the Peloponnesian War (see on l. 793), in the Archonship of Stratocles, at the festival of the Lenaea, Feb. 424 B.C.

¹ Vesp. 1285 foll. εἰσὶ τινες οἱ μ' ἔλεγον ὡς καταδιλλάγην,
 ἡνίκα Κλέων μ' ὑπεταράττεν ἐπικείμενος
 καὶ με κακίαις ἔκνισε· κᾶθ' ὅτ' ἀπεδειρόμην,
 οὐκτὸς ἐγέλων μέγα κεκραγότα θεώμενοι,
 οὐδὲν ἄρ' ἐμοῦ μέλον, ὅσον δὲ μόνον εἰδέναι,
 σκωμμάτιον εἶποτέ τι θλιβόμενος ἐκβαλῶ.
 ταῦτα κατιδὼν ὑπὸ τι μικρὸν ἐπιθήκισα.
 εἶτα νῦν ἐξηπάτησεν ἢ χάραξ τὴν ἄμπελον.

Where it would seem that μέγα κεκραγότα should be referred not to the cries of Aristophanes under punishment, but to the loud bawling voice of Cleon, φωνὴν χαράδρας ὄλεθρον τετοκυίας Vesp. 1034, κατακεκράκτης Κυκλοβόρου φωνὴν ἔχων Eq. 137.

² Nub. 549 ὃς μέγιστον ὄντα Κλέων' ἔπαισ' εἰς τὴν γαστέρα,
 κοῦκ ἐτόλμησ' αὔθις ἐπεμπηδῆσ' αὐτῷ κειμένῳ.

³ Pax 269 ἀπόλωλ' Ἀθηναίοισιν ἀλετρίβανος,
 ὁ βυρσοπώλης, ὃς ἐκύκα τὴν Ἑλλάδα.

⁴ Ib. 313 εὐλαβεῖσθέ νυν ἐκείνον τὸν κάτωθεν Κέρβερον,
 μὴ παφλάζαν καὶ κεκραγῶς, ὡσπερ ἡνίκ' ἐνθάδ' ἦν,
 ἔμποδῶν ἡμῖν γένηται.

It was the first play that Aristophanes brought out in his own name; and he is said to have taken the part of the Paphlagonian himself (Protagonist). The 'Knights' gained the first prize, Cratinus winning the second with his 'Satyrs,' and Aristomenes the third with his 'Wood-carriers.'

The arrangement of the play is as follows:—

Prologos. Dêmos (the impersonation of the Athenian people) has entrusted the care of his household to a newly-purchased Paphlagonian slave. Two of the household-servants appear on the stage in front of the house of Dêmos and lament their unhappy lot. To run away seems impossible and to pray to heaven useless; the only chance left is suicide. Demosthenes, one of these servants, conceives the brilliant idea of seeking inspiration from the wine-bottle. Emboldened by this he induces Nicias his fellow-servant to go within and steal a set of oracles, which the Paphlagonian has used to deceive Dêmos with. They find to their delight a prophecy of the downfall of Cleon (the Paphlagonian) by the aid of a Sausage-seller; who is now seen advancing towards them, and is hailed by them as the Saviour of Athens and her future Master: for he possesses the necessary qualifications of low birth and brutal vulgarity. The oracles point to his triumph, Nicias and Demosthenes will aid him, and he will have the powerful support of the Knights.

Epeisodion I (ll. 235-497, with *Parodos*, ll. 247-254).

The Paphlagonian awakes from a drunken sleep, and appears on the stage with threatening gestures. The Sausage-seller takes to flight, but, rallied by the Knights, he attacks the Paphlagonian and causes him to appeal for aid to any jury-men that may be among the audience. Cleon however is left to match himself against the Sausage-seller, and is easily worsted by him in all those qualities in which he had been supposed to be pre-eminent—bluster, falsehood, knavery, and volubility.

The Chorus evince their interest in the contest by four short songs (ll. 303-313 corresponding with ll. 382-390; and ll. 322-334 corresponding with ll. 397-408) introduced into the *Epeisodion*. They express their hatred for Cleon, but

even this is lost in their extravagant joy at the masterly accomplishments of their new *protégé*. At last Cleon breaks away to lay the case before the Senate, and the Sausage-seller follows him there, leaving the implements of his trade on the stage.

First Parabasis (ll. 498-610) [sub-divided into κομμάτιον ll. 498-506; παράβασις ll. 507-546; μακρόν or πνίγος ll. 547-550; ᾠδή ll. 551-564; ἐπίρρημα ll. 565-580; ἀντιᾠδή ll. 581-594; ἀντεπίρρημα ll. 595-610]. The Chorus, after a benediction on the Sausage-seller, set forth, in the person of the poet, his reasons for never having before brought out a play in his own name. He has had painful experience of the ingratitude of the Athenians to such poets as Magnes, Cratinus, and Crates, who had so long catered for the public amusement: he also felt how necessary it was to serve an apprenticeship before professing to be a master.

In the ᾠδή and ἀντιᾠδή the Chorus invoke the aid of those Gods whom the Knights loved to honour, Poseidon and Pallas. In the ἐπίρρημα they praise the unselfish patriotism of ancient days; and, in the ἀντεπίρρημα, the glorious services of the Knights in a recent engagement at Corinth, pretending to ascribe the main honours of the day to the horses.

Episodeion 2 (ll. 611-682). The Sausage-seller comes back from the Senate with the news that he has completely turned the Senators round his finger, and defeated Cleon's scheme. Two short songs of the Chorus (ll. 616-623 and 683-690) express their content at this triumph and their confident expectation for the future.

Episodeion 3 (ll. 691-755). Cleon comes back in furious anger. The issue shall be referred to Dêmos himself, who decides that the award must be made in the Pnyx, much to the chagrin of the Sausage-seller, who knows that Dêmos is at his worst when there. The Chorus (ll. 756-760 and 836-840) give wise counsel to the Sausage-seller.

Episodeion 4 (ll. 756-972). Dêmos sits on the stone bench of the Pnyx, and the contest begins. Cleon recounts his many services in the past, but the Sausage-seller sets them all down to mere self-seeking, while he flatters Dêmos with various delicate attentions. And as for the victory at

Pylos, it was merely a blind on the part of Cleon to introduce shields ready for use into the city, that he might use them in some attack on the liberties of the people! The end of their contention is that Dêmos demands from Cleon the official ring of stewardship, and offers it to his new friend. But Cleon has oracles in his favour. So has the Sausage-seller, and better ones. Dêmos will hear them recited.

Choric song (ll. 973-996). Hope is expressed for the speedy defeat of Cleon.

Epeisodion 5 (ll. 997-1110). Cleon brings forward oracles by the famous Bacis: the Sausage-seller, not to be outdone, invents a mythical Glanis, and recites oracles delivered by him, and Dêmos declares in favour of Glanis. Cleon suggests a new ordeal: which of the two will supply Dêmos with the daintiest food?

Dialogue between the Chorus and Dêmos (ll. 1111-1150). Dêmos defends himself against the insinuation that he is cajoled by such adventurers as Cleon; and asserts that he has a deep design in letting them fatten themselves, till the time is ripe for their signal punishment.

Epeisodion 6 (ll. 1151-1262). The race for the favour of Dêmos between the two competitors, who ply him with dainties, goes merrily on, till the Sausage-seller's store is exhausted. But he shrewdly turns this to account by pointing to the good things still in Cleon's box, which he says are reserved for the selfish glutton's own eating. Cleon is vanquished. One more effort he will make. An oracle of Apollo has revealed who alone was to be his conqueror. The oracle is examined, and the person there named tallies only too well with the Sausage-seller, to whose kindly care Dêmos cheerfully surrenders himself.

Parabasis 2 (ll. 1264-1315). Certain bad characters of the day are roughly handled, and the passage ends with a laughable attack on Hyperbolus, who had thought to make an expedition with 100 triremes. But not one of the vessels, modest maidens as they are, will serve such a master.

Exodos (l. 1316-1408). Agoracritus (the Sausage-seller) and Dêmos return to the stage. But a transformation has

taken place. Agoracritus has become a gentlemanlike patriot, and Dêmos appears as the best type of the good old days, when Athens won her glory at Marathon. Agoracritus presents to Dêmos certain gay ladies, representing the blessings of truce and peace. Hitherto they had been kept out of the way by Cleon. The tables are turned, and Cleon takes the place of the Sausage-seller, and is condemned to ply his vulgar trade among the lowest of the people.

A curious story about the literary relations of Aristophanes and Eupolis is preserved in the Scholia on this play.

It is stated on l. 1291 that there was a common belief that the last part of the second Parabasis, from l. 1288, was not composed by Aristophanes but by Eupolis: ἐκ τοῦ 'ὄστις οὖν τοιοῦτον ἄνδρα' φασὶ τινες Εὐπόλιος εἶναι τὴν παράβασιν, εἴ γέ φησιν Εὐπόλιος 'ξυνεποίησα τῷ φαλακρῷ.' And the Schol. on Nub. 554 gives the same story somewhat more broadly, Εὐπόλιος δὲ ἐν τοῖς Βάπταις τὸνναντίον φησίν, ὅτι συνεποίησεν Ἀριστοφάνει τοὺς ἰππέας. λέγει δὲ τὴν τελευταίαν παράβασιν. φησὶ δὲ 'κάκείνους τοὺς ἰππέας | συνεποίησα τῷ φαλακρῷ τούτῳ κἀδωρησάμην.' In the 'Clouds' Aristophanes sneers at his rivals, because they repeat the same old themes over and over again; whereas, he says, after he had once launched out on Cleon, he never made him a butt any more (at least, he must mean, not in the same way in which he had attacked him in the 'Knights:' see Vesp. 62). But other playwrights, following the general lines of Aristophanes' attack on Cleon, had made the same assault again and again on Hyperbolus, notably Eupolis in his *Μαρικᾶς*, which Aristophanes considers a wretched travesty of the 'Knights' (Εὐπόλιος μὲν τὸν Μαρικᾶν πρότιστον παρείλκυσεν | ἐκστρέψας τοὺς ἡμετέρους Ἰππέας κακὸς κακῶς Nub. 553). To this taunt (which belongs to the later edition of the *Clouds*) Eupolis replied with the words quoted from the *Βάπται*. And Cratinus in his *Πυτίη* had already twitted Aristophanes as τὰ Εὐπόλιος λέγοντα. It is impossible to get to the bottom of the story, which probably points to nothing very important.

Eupolis and Aristophanes had once been friends, and then they quarrelled; and we may suppose that wounded feeling and professional jealousy 'made a mountain of a mole-hill.'

ΙΠΠΗΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΜΟΣΘΕΝΗΣ, [ΔΗΜ.] οἰκέτης α.

ΝΙΚΙΑΣ, οἰκέτης β.

ΑΛΛΑΝΤΟΠΩΛΗΣ, οὐ ὄνομα

ΑΓΟΡΑΚΡΙΤΟΣ.

ΚΛΕΩΝ, ὁ Παφλαγών.

ΧΟΡΟΣ ΙΠΠΕΩΝ.

• ΔΗΜΟΣ. [ΔΗ.]

Ι Π Π Η Σ.

ΔΗΜΟΣΘΕΝΗΣ. ΝΙΚΙΑΣ.

- ΔΗΜ. Ἰατταταιὰξ τῶν κακῶν, ἰατταταί.
κακῶς Παφλαγόνα τὸν νεώνητον κακὸν
αὐταῖσι βουλαῖς ἀπολέσειαν οἱ θεοί.
ἐξ οὗ γὰρ εἰσήρρησεν εἰς τὴν οἰκίαν,
πληγὰς ἀεὶ προστρίβεται τοῖς οἰκέταις. 5
- ΝΙΚ. κάκιστα δῆθ' οὗτός γε πρῶτος Παφλαγόνων
αὐταῖς διαβολαῖς.
- ΔΗΜ. ὦ κακόδαιμον, πῶς ἔχεις;
- ΝΙΚ. κακῶς καθάπερ σύ.
- ΔΗΜ. δεῦρο δὴ πρόσελθ', ἵνα
ξυναυλίαν κλαύσωμεν Οὐλύμπου νόμον.
- ΔΗΜ. ΝΙΚ. μὴ μὴ μὴ μὴ μὴ μὴ μὴ μὴ μὴ μὴ μὴ.
ΔΗΜ. τί κινυρόμεθ' ἄλλως; οὐκ ἐχρήην ζητεῖν τινα 11
σωτηρίαν νῦν, ἀλλὰ μὴ κλάειν ἔτι;
- ΝΙΚ. τίς οὖν γένοιτ' ἄν; ΔΗΜ. λέγε σύ.
- ΝΙΚ. σὺ μὲν οὖν μοι λέγε,
ἵνα μὴ μάχωμαι.
- ΔΗΜ. μὰ τὸν Ἀπόλλω ἄγω μὲν οὐ.
- ΝΙΚ. πῶς ἂν σύ μοι λέξεις ἀμὲν χρὴ λέγειν; 12
- ΔΗΜ. ἀλλ' εἰπέ θαρρῶν, εἶτα κἀγὼ σοὶ φράσω.
- ΝΙΚ. ἀλλ' οὐκ ἔτι μοι τὸ θρέττε. πῶς ἂν οὖν ποτε
εἴποιμ' ἂν αὐτὸ δῆτα κομψευρικῶς;

ΔΗΜ. μὴ μοί γε, μὴ μοί, μὴ διασκανδικίσης·
ἀλλ' εὐρέ τιν' ἀπόκινον ἀπὸ τοῦ δεσπότου. 20

ΝΙΚ. λέγε δὴ μόλωμεν ξυνεχῆς ὡδὶ ξυλλαβῶν.

ΔΗΜ. καὶ δὴ λέγω· μόλωμεν. ΝΙΚ. ἐξόπισθε νῦν
αὐτὸ φαθὶ τοῦ μόλωμεν. ΔΗΜ. αὐτό.

ΝΙΚ. πάνυ καλῶς.

νῦν ἀτρέμα πρῶτον λέγε
τὸ μόλωμεν, εἶτα δ' αὐτό, κᾶτ' ἐπάγων πυκνόν.— 25

ΔΗΜ. μόλωμεν αὐτὸ μόλωμεν αὐτομολῶμεν. ΝΙΚ. ἦν,
οὐχ ἡδύ;

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

ΝΙΚ. κράτιστα τοίνυν τῶν παρόντων ἐστὶ νῶν,
θεῶν ἴοντε προσπεσεῖν του πρὸς βρέτας. 30

ΔΗΜ. ποῖον βρέτας σύ γ' ; ἔτεον ἡγεῖ γὰρ θεοῦς ;

ΝΙΚ. ἔγωγε. ΔΗΜ. ποίῳ χρώμενος τεκμηρίῳ ;

ΝΙΚ. ὅτι θεοῖσιν ἐχθρός εἰμ'. οὐκ εἰκότως ;

ΔΗΜ. εὖ προσβιβάξεις μ'. ἀλλ' ἐτέρα πη σκεπτέον. 35
βούλει τὸ πρᾶγμα τοῖς θεαταῖσιν φράσω ;

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

ΔΗΜ. λέγοιμ' ἂν ἡδη. νῶν γάρ ἐστι δεσπότης 40

ἄγρικός ὀργήν, κναμοτρώξ, ἀκράχολος,
Δῆμος πυκνίτης, δύσκολον γερόντιον
ὑπόκωφον. οὗτος τῇ προτέρα νομηγία
ἐπρίατο δοῦλοι, βυρσοδέψην Παιφλαγόνα,
πανουργότατον καὶ διαβολώτατόν τινα. 45

οὗτος καταγρὸς τοῦ γέροντος τοὺς τρόπους,
ὁ βυρσοπαφλαγών, ὑποπεσὼν τὸν δεσπότην
ἦκαλλ', ἐθώπευ', ἐκολάκευ', ἐξηπάτα
κοσκυλματίοις ἄκροισι, τοιαυτὶ λέγων·

ὦ Δῆμε, λούσαι πρῶτον ἐκδικάσας μίαν, 50
 ἐνθού, ῥόφησον, ἔντραγ', ἔχε τριώβολον.
 βούλει παραθῶ σοι δύρποι ; εἴτ' ἀταρπιάσας
 ὅ τι ἂν τις ἡμῶν σκευάσῃ, τῷ δεσπότῃ
 Παφλαγῶν κεχάρισται τοῦτο. καὶ πρόφην γ' ἐμοῦ
 μᾶζαν μεμαχότος ἐν Πύλῳ Λακωνικήν, 55
 παιουργότατά πως περιδραμῶι ὑφαρπιάσας
 αὐτὸς παρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένην.
 ἡμᾶς δ' ἀπελαύνει, κοῦκ ἔῃ τὸν δεσπότῃν
 ἄλλον θεραπεύειν, ἀλλὰ βυρσίτην ἔχων
 δειπιούντος ἐστὼς ἀποσοβεῖ τοὺς ῥήτορας. 60
 ἄδει δὲ χρησμούς· ὁ δὲ γέρων σιβυλλίᾳ.
 ὁ δ' αὐτὸν ὡς ὄρᾳ μεμακκοηκότα,
 τέχνην πεποιήται. τοὺς γὰρ εἶδοι ἀντικρυς
 ψευδῆ διαβάλλει· κᾶτα μαστιγούμεθα
 ἡμεῖς· Παφλαγῶν δὲ περιθέων τοὺς οἰκέτας 65
 αἰτεῖ, ταραττει, δωροδοκεῖ, λέγων ταδί·
 ὄρατε τὸν Ἕλαν δι' ἐμὲ μαστιγούμενον ;
 εἰ μὴ μ' ἀναπέισετ', ἀποθανεῖσθε τήμερον.
 νῦν οὖν ἀνύσαντε φροντίσωμεν, ὦγαθέ, 70
 ποίαν ὁδὸν νῶ τρεπτέον καὶ πρὸς τίνα.

ΝΙΚ. κράτιστ' ἐκείνην τὴν μὀλωμεν, ὦγαθέ.

ΔΗΜ. ἄλλ' οὐχ οἴοι' τε τὸν Παφλαγόι' οὐδὲν λαθεῖν·
 ἐφορᾷ γὰρ οὗτος πάντ'. ἔχει γὰρ τὸ σκέλος 75
 τὸ μὲν ἐν Πύλῳ, τὸ δ' ἕτερον ἐν τήκκλησίῃ.
 τοσόδε δ' αὐτοῦ βῆμα διαβεβηκότος
 ὁ πρωκτός ἐστιν αὐτόχρημ' ἐν Χαόσι,
 τὼ χεῖρ' ἐν Αἰτωλοῖς, ὁ τοῦς δ' ἐν Κλωπιδῶνι.

ΝΙΚ. κράτιστον οὖν νῶν ἀποθανεῖν.

ΔΗΜ. ἀλλὰ σκόπει, 80
 ὅπως ἂν ἀποθάνωμεν ἀνδρικότατα.

ΝΙΚ. πῶς δῆτα πῶς γένοιτ' ἂν ἀνδρικότατα ;

βέλτιστον ἡμῖν αἶμα ταύρειον πιεῖν.

ὁ Θεμιστοκλέους γὰρ θάνατος αἰρετώτερος.

ΔΗΜ. μὰ Δί' ἄλλ' ἄκρατον οἶνον ἀγαθοῦ δαίμονος. 85

ἴσως γὰρ ἂν χρηστόν τι βουλευσαίμεθα.

ΝΙΚ. ἰδοῦ γ' ἄκρατον. περὶ πότου γοῦν ἐστί σοι.

πῶς δ' ἂν μεθύων χρηστόν τι βουλεύσασαί' ἀνήρ ;

ΔΗΜ. ἄληθες, οὗτος ; κρουνοχυτρολήραιοι εἶ.

οἶνον σὺ τολμᾶς εἰς ἐπίνοιαν λοιδορεῖν ; 90

οἶνου γὰρ εὖροις ἂν τι πρακτικώτερον ;

ὄρᾳς ; ὅταν πίνωσιν ἄνθρωποι, τότε

πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,

εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.

ἀλλ' ἐξένεγκέ μοι ταχέως οἶνου χόα, 95

τὸν νοῦν ἴν' ἄρῶ καὶ λέγω τι δεξιόν.

ΝΙΚ. οἶμοι, τί ποθ' ἡμᾶς ἐργάσει τῷ σῷ πότῳ ;

ΔΗΜ. ἀγάθ'· ἀλλ' ἔνεγκ'· ἐγὼ δὲ κατακλιηήσομαι.

ἦν γὰρ μεθυσθῶ, πάντα ταυτὶ καταπάσω

βουλευματίων καὶ γνωμιδίων καὶ νοιδίων. 100

ΝΙΚ. ὡς εὐτυχῶς ὅτι οὐκ ἐλήφθην ἔνδοθεν

κλέπτων τὸν οἶνον.

ΔΗΜ. εἰπέ μοι, Παφλαγῶν τί δρᾷ ;

ΝΙΚ. ἐπίπαστα λείξας δημιόπραθ' ὁ βάσκανος

ῥέγκει μεθύων ἐν ταῖσι βύρσαις ὕπτιος.

ΔΗΜ. ἴθι νυν, ἄκρατον ἐγκάναξόν μοι πολλὸν 105

σπονδήν.

ΝΙΚ. λαβὲ δὴ καὶ σπείσον ἀγαθοῦ δαίμονος.

ΔΗΜ. ἔλχ' ἔλκε τὴν τοῦ δαίμονος τοῦ Πραμνίου.

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

ΝΙΚ. εἴπ', ἀντιβολῶ, τί ἔστι ;

ΔΗΜ. τοὺς χρησμοὺς ταχὺ

κλέψας ἐνεγκε τοῦ Παφλαγόνος ἔνδοθεν, 110

ἕως καθεῦδει. ΝΙΚ. ταῦτ'. ἀτὰρ τοῦ δαίμονος

δέδοιχ' ὅπως μὴ τεύξομαι κακοδαίμονος.

ΔΗΜ. φέρε νυν ἐγὼ 'μαυτῶ προσαγάγω τὸν χόα,
τὸν νοῦν ἴν' ἄρδω καὶ λέγω τι δεξιόν.

ΝΙΚ. ὡς μεγάλ' ὁ Παφλαγὼν πέρδεται καὶ ῥέγκεται, 115
ὥστ' ἔλαθον αὐτὸν τὸν ἱερὸν χρησμὸν λαβῶν,
ὄνπερ μάλιστ' ἐφύλαττεν. ΔΗΜ. ᾧ σοφώτατε,
φέρ' αὐτόν, ἴν' ἀναγνώ· σὺ δ' ἔγχεον πιεῖν
ἀνύσας τι. φέρ' ἴδω τί ἄρ' ἔνεστιν αὐτόθι.
ᾧ λόγια. δὸς μοι δὸς τὸ ποτήριον ταχύ. 120

ΝΙΚ. ἰδοῦ· τί φησ' ὁ χρησμὸς ; ΔΗΜ. ἑτέραν ἔγχεον.

ΝΙΚ. ἐν τοῖς λογίοις ἔνεστιν ἑτέραν ἔγχεον ;

ΔΗΜ. ᾧ Βάκι. ΝΙΚ. τί ἔστι ;

ΔΗΜ. δὸς τὸ ποτήριον ταχύ.

ΝΙΚ. πολλῶ γ' ὁ Βάκισ ἐχρήτο τῶ ποτηρίῳ. 124

ΔΗΜ. ᾧ μιὰρὲ Παφλαγῶν, ταῦτ' ἄρ' ἐφυλάττου πάλαι,
τὸν περὶ σεαυτοῦ χρησμὸν ὀρρωδῶν ; ΝΙΚ. τή ;

ΔΗΜ. ἐνταῦθ' ἔνεστιν, αὐτὸς ὡς ἀπόλλυται.

ΝΙΚ. καὶ πῶς ; ΔΗΜ. ὅπως ; ὁ χρησμὸς ἀντικρυς λέγει
ὡς πρῶτα μὲν στυππειοπώλης γίγνεται,
ὁς πρῶτος ἔξει τῆς πόλεως τὰ πράγματα. 130

ΝΙΚ. εἰς οὔτοσι πώλης. τί τοῦντεῦθεν ; λέγε.

ΔΗΜ. μετὰ τοῦτον αὔθις προβατοπώλης δεύτερος.

ΝΙΚ. δύο τῶδε πῶλα. καὶ τί τόνδε χρὴ παθεῖν ;

ΔΗΜ. κρατεῖν, ἕως ἕτερος ἀνὴρ βδελυρώτερος
αὐτοῦ γένοιτο· μετὰ δὲ ταῦτ' ἀπόλλυται. 135
ἐπιγίγνεται γὰρ βυρσοπώλης ὁ Παφλαγῶν,
ἄρπαξ, κεκράκτης, Κυκλοβόρου φωνήν ἔχων.

ΝΙΚ. τὸν προβατοπώλην ἦν ἄρ' ἀπολέσθαι χρεῶν
ὑπὸ βυρσοπώλου ; ΔΗΜ. νῆ Δί'.

ΝΙΚ. οἴμοι δείλαιος.
πόθεν οἶν' ἂν ἔτι γένοιτο πώλης εἰς μόριος ; 140

ΔΗΜ. ἔτ' ἔστιν εἰς, ὑπερφυᾶ τέχνην ἔχων.

- ΝΙΚ. εἴπ', ἀντιβολῶ, τίς ἐστιν ; ΔΗΜ. εἴπω ;
 ΝΙΚ. νῆ Δία.
 ΔΗΜ. ἀλλαντοπώλης ἔσθ' ὁ τοῦτον ἐξελῶν.
 ΝΙΚ. ἀλλαντοπώλης ; ὦ Πόσειδον τῆς τέχνης.
 φέρε ποῦ τὸν ἄνδρα τοῦτον ἐξευρήσομεν ; 145
 ΔΗΜ. ζητῶμεν αὐτόν. ΝΙΚ. ἀλλ' οὐδὲ προσέρχεται
 ὡσπερ κατὰ θεὸν εἰς ἀγοράν. ΔΗΜ. ὦ μακάριε
 ἀλλαντοπῶλα, δεῦρο δεῦρ', ὦ φίλτατε,
 ἀνάβαινε σωτὴρ τῇ πόλει καὶ νῶν φανείς.

ΑΛΛΑΝΤΟΠΩΛΗΣ.

- τί ἔστι ; τί με καλείτε ;
 ΔΗΜ. δεῦρ' ἔλθ', ἵνα πύθῃ
 ὡς εὐτυχῆς εἶ καὶ μεγάλως εὐδαιμονεῖς. 151
 ΝΙΚ. ἴθι δῆ, κάθελ' αὐτοῦ τοῦλέον, καὶ τοῦ θεοῦ
 τὸν χρησμὸν ἀναδίδαξον αὐτόν ὡς ἔχει·
 ἐγὼ δ' ἰὼν προσκέψομαι τὸν Παφλαγόνα.
 ΔΗΜ. ἄγε δὴ σὺ κατάθου πρῶτα τὰ σκευὴ χαμαί· 155
 ἔπειτα τὴν γῆν πρόσκυσον καὶ τοὺς θεοὺς.
 ΑΛΛ. ἰδοῦ· τί ἔστιν ; ΔΗΜ. ὦ μακάρι', ὦ πλούσιε,
 ὦ νῦν μὲν οὐδεῖς, αὔριον δ' ὑπέρμεγας·
 ὦ τῶν Ἀθηνῶν ταγὲ τῶν εὐδαιμόνων.
 ΑΛΛ. τί μ', ὠγάθ', οὐ πλύνειν ἐᾷς τὰς κοιλίας 160
 πωλεῖν τε τοὺς ἀλλᾶντας, ἀλλὰ καταγελᾷς ;
 ΔΗΜ. ὦ μῶρε, ποίας κοιλίας ; δευρὶ βλέπε.
 τὰς στίχας ὀρᾷς τὰς τῶνδε τῶν λαῶν ; ΑΛΛ. ὀρῶ.
 ΔΗΜ. τούτων ἀπάντων αὐτὸς ἀρχέλας ἔσει,
 καὶ τῆς ἀγορᾶς καὶ τῶν λιμέων καὶ τῆς πυκνός·
 βουλήν πατήσεις καὶ στρατηγὸς κλαστάσεις, 166
 δῆσεις, φυλάξεις, ἐν πρυτανείῳ λαϊκάσεις.
 ΑΛΛ. ἐγὼ ; ΔΗΜ. σὺ μέντοι κοῦδέπω γε πάνθ' ὀρᾷς.

ἀλλ' ἐπανάβηθι κἀπὶ τοῦλεόν τοδὶ
καὶ κάτιδε τὰς νήσους ἀπάσας ἐν κύκλῳ. 170

Α.Α. καθορῶ. ΔΗΜ. τί θαί; τὰμπόρια καὶ τὰς ὀλκάδας;

Α.Α. ἔγωγε. ΔΗΜ. πῶς οὖν οὐ μέγਾਲως εὐδαιμονεῖς;
ἔτι ἱνὴ τὸν ὀφθαλμὸν παράβαλλ' εἰς Καρίαν
τὸν δεξιόν, τὸν δ' ἕτερον εἰς Καρχηδῶνα.

Α.Α. εὐδαιμονήσω δ', εἰ διαστραφήσομαι; 175

ΔΗΜ. οὐκ, ἀλλὰ διὰ σοῦ ταῦτα πάντα πέρναται.
γίγναι γὰρ οὔτως, ὡς ὁ χρησμός σοι λέγει,
ἀνὴρ μέγιστος. Α.Α. εἰπέ μοι, καὶ πῶς ἐγὼ
ἀλλαντοπώλης ὢν ἀνὴρ γενήσομαι;

ΔΗΜ. δι' αὐτὸ γάρ τοι τοῦτο καὶ γίγναι μέγας, 180
ὅτι ἡ ποιηρὸς κὰξ ἀγορᾶς εἶ καὶ θρασύς.

Α.Α. οὐκ ἀξιῶ ἄγε ἄμαυτὸν ἰσχύειν μέγα.

ΔΗΜ. οἴμοι, τί ποτ' ἔσθ' ὅτι σαντὸν οὐ φῆς ἄξιον;
ξυνειδέσθαι τί μοι δοκεῖς σαντῷ καλόν. 184

μῶν ἐκ καλῶν εἶ κἀγαθῶν; Α.Α. μὰ τοὺς θεούς,
εἰ μὴ ἔκ ποιηρῶν γ'. ΔΗΜ. ὦ μακάριε τῆς τύχης,
ὅσον πέπονθας ἀγαθὸν εἰς τὰ πράγματα.

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

ΔΗΜ. τουτὶ μόνον σ' ἔβλαψεν, ὅτι καὶ κακὰ κακῶς. 190
ἢ δημαγωγία γὰρ οὐ πρὸς μουσικῶν
ἔτ' ἔστιν ἀνδρὸς οὐδὲ χρηστοῦ τοὺς τρόπους,
ἀλλ' εἰς ἀμαθίην καὶ βδελυρόν. ἀλλὰ μὴ παρήσ
ἂ σοι διδώσ' ἐν τοῖς λογιόισιν οἱ θεοί.

Α.Α. πῶς δῆτά φησ' ὁ χρησμός;

ΔΗΜ. εἶ νῆ τοὺς θεοὺς 195
καὶ ποικίλως πως καὶ σοφῶς ἡνιγμένους.

Ἄλλ' ὁπόταν μάρψῃ βυρσαιέτος ἀγκυλοχήλης
γαμφηλήσι δράκοντα κούλεμοι αἵματοπώτην,
ὅῃ τότε Παφλαγόνων μὲν ἀπόλλυται ἢ σκοροδάμνη,

- κοιλιοπώλησιν δὲ θεὸς μέγα κῦδος ὀπάξει, 200
αἶ κα μὴ πωλεῖν ἀλλᾶντας μάλλον ἔλονται.
- ΑΛΛ. πῶς οὖν πρὸς ἐμὲ ταῦτ' ἐστίν; ἀναδίδασκέ με.
- ΔΗΜ. βυρσαίετος μὲν ὁ Παφλαγῶν ἐσθ' οὔτοσί.
- ΑΛΛ. τί δ' ἀγκυλοχήλης ἐστίν; ΔΗΜ. αὐτό που λέγει.
ὅτι ἀγκύλαις ταῖς χερσὶν ἀρπάζων φέρει. 205
- ΑΛΛ. ὁ δράκων δὲ πρὸς τί;
- ΔΗΜ. τοῦτο περιφανέστατον.
ὁ δράκων γὰρ ἐστὶ μακρὸν ὅ τ' ἀλλᾶς αὖ μακρόν·
εἶθ' αἱματοπώτης ἐσθ' ὅ τ' ἀλλᾶς χῶ δράκων.
τὸν οὖν δράκοντά φησι τὸν βυρσαίετον
ἦδη κρατήσσει, αἶ κα μὴ θαλφθῆ λόγους. 210
- ΑΛΛ. τὰ μὲν λόγι' αἰκίλλει με· θαυμάζω δ' ὅπως
τὸν δῆμον οἶός τ' ἐπιτροπέειν εἴμ' ἐγώ.
- ΔΗΜ. φαυλότατοι ἔργοι· ταῦθ' ἄπερ ποιεῖς ποιεῖ·
τάραττέ καὶ χόρδευ' ὁμοῦ τὰ πράγματα
ἅπαντα, καὶ τὸν δῆμον ἀεὶ προσποιοῦ 215
ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς.
τὰ δ' ἄλλα σοι πρόσεστι δημαγωγικά,
φωιῆ μιარά, γέγονας κακῶς, ἀγόραιος εἶ·
ἔχεις ἅπαντα πρὸς πολιτείαν ἂ δεῖ·
χρησμοὶ τε συμβαίνουσι καὶ τὸ Πυθικόν. 220
ἀλλὰ στεφανοῦ, καὶ σπένδε τῷ Κροαλέμφ·
χῶπως ἀμυνεῖ τὸν ἄνδρα.
- ΑΛΛ. καὶ τίς ξύμμαχος
γενήσεται μοι; καὶ γὰρ οἱ τε πλούσιοι
δεδίασιν αὐτὸν ὅ τε πένης βδύλλει λεώς.
- ΔΗΜ. ἀλλ' εἰσὶν ἱππῆς ἄνδρες ἀγαθοὶ χίλιοι 225
μισοῦντες αὐτόν, οἱ βοηθήσουσί σοι,
καὶ τῶν πολιτῶν οἱ καλοὶ τε κἀγαθοί,
καὶ τῶν θεατῶν ὅστις ἐστὶ δεξιός,
κἀγὼ μετ' αὐτῶν χῶ θεὸς ξυλλήψεται.

καὶ μὴ δέδιθ'· οὐ γάρ ἐστιν ἐξηκασμένος. 230
 ὑπὸ τοῦ δέους γὰρ αὐτὸν οὐδεὶς ἤθελε
 τῶν σκευοποιῶν εἰκάσαι. πάντως γε μὴν
 γνωσθήσεται· τὸ γὰρ θέατρον δεξιόν.

ΑΛΛ. οἴμοι κακοδαίμωνι, ὁ Παφλαγῶν ἐξέρχεται.

ΚΛΕΩΝ. ΔΗΜΟΣΘΕΝΗΣ. ΧΟΡΟΣ.

οὔ τοι μὰ τοὺς δώδεκα θεοὺς χαιρήσεται, 235
 ὀτιῆ' πὶ τῷ δήμῳ ξυνώμνυτον πάλαι.
 τουτὶ τί δρᾷ τὸ Χαλκιδικὸν ποτήριον;
 οὐκ ἔσθ' ὅπως οὐ Χαλκιδέας ἀφίστατον.
 ἀπολεῖσθον, ἀποθανεῖσθον, ᾧ μιαρωτάτω.

ΔΗΜ. οὔτος, τί φεύγεις, οὐ μενεῖς; ᾧ γεννάδα 240
 ἀλλαντοπῶλα, μὴ προδῶς τὰ πράγματα.

ἄνδρες ἱππῆς, παραγένεσθε· νῦν ὁ καιρός. ᾧ
 Σίμων,

ᾧ Παναίτι', οὐκ ἐλάτε πρὸς τὸ δεξιὸν κέρας;
 ἄνδρες ἐγγύς· ἀλλ' ἀμύνου, κἀπαναστρέφου πάλιν.
 ὁ κοινορτὸς δῆλος αὐτῶν ὡς ὁμοῦ προσκειμέ-
 νων. 245

ἀλλ' ἀμύνου καὶ δίωκε καὶ τροπήν αὐτοῦ ποιοῦ.

ΧΟΡΟΣ.

παῖε παῖε τὸν πανοῦργον καὶ ταραξιππόστρατον
 καὶ τελώνην καὶ φάραγγα καὶ Χάρυβδιν ἄρπαγῆς,
 καὶ πανοῦργον καὶ πανοῦργον· πολλάκις γὰρ
 αὐτ' ἐρῶ.

καὶ γὰρ οὔτος ἦν παιοῦργος πολλάκις τῆς ἡμέρας.
 ἀλλὰ παῖε καὶ δίωκε καὶ τάραττε καὶ κύκα 251
 καὶ βδελύττου, καὶ γὰρ ἡμεῖς, κἀπικεῖμενος βόα·
 εὐλαβοῦ δὲ μὴ 'κφύγη σε· καὶ γὰρ οἶδε τὰς ὁδοὺς,

ἄσπερ Εὐκράτης ἔφευγεν εὐθὺ τῶν κυρηβίων.

ΚΛ. ὦ γέροντες ἡλιασταί, φράτερες τριωβόλου, 255
οὓς ἐγὼ βόσκω κεκραγῶς καὶ δίκαια κᾶδικα,
παραβοηθεῖθ', ὡς ὑπ' ἀνδρῶν τύπτομαι ξυνωμοτῶν.

ΧΟΡ. ἐν δίκῃ γ', ἐπεὶ τὰ κοινὰ πρὶν λαχεῖν κατεσθίεις,
κἀποσुकάζεις πιέζων τοὺς ὑπευθύνους, σκοπῶν
ὅστις αὐτῶν ὠμός ἐστιν ἢ πέπων ἢ μὴ πέπων. 260
καὶ σκοπεῖς γε τῶν πολιτῶν ὅστις ἐστὶν ἀμ-
νοκῶν, 264
πλούσιος καὶ μὴ πονηρὸς καὶ τρέμων τὰ πράγ-
ματα· 265
κἂν τιν' αὐτῶν γνῶς ἀπράγμον' ὄντα καὶ κε-
χηνότα, 261

καταγαγῶν ἐκ Χερρονήσου, διαλαβῶν, ἀγκυρίσας,
εἴτ' ἀποστρέψας τὸν ὦμον αὐτὸν ἐρεκολήβασας.

ΚΛ. ξυνεπίκεισθ' ὑμεῖς; ἐγὼ δ', ἄνδρες, δι' ὑμᾶς
τύπτομαι,

ὅτι λέγειν γνώμην ἔμελλον ὡς δίκαιον ἐν πόλει
ιστάναι μνημεῖον ὑμῶν ἐστὶν ἀνδρείας χάριν.

ΧΟΡ. ὡς δ' ἀλαζῶν, ὡς δὲ μάσθλης· εἶδες οἳ ὑπέρχεται
ὡσπερὲι γέροντας ἡμᾶς καὶ κοβαλικεύεται; 270
ἀλλ' ἐὰν ταύτῃ γε νικᾶ, ταυτῆι πεπλήξεται
ἦν δ' ὑπεκκλίῃ γε δευρί, τὸ σκέλος κυρηβάσει.

ΚΛ. ὦ πόλις καὶ δῆμ', ὑφ' οἴων θηρίων γαστρίζομαι.

ΧΟΡ. * * * * *
καὶ κέκραγας, ὡσπερ ἀεὶ τὴν πόλιν καταστρέφει;

ΚΛ. ἀλλ' ἐγὼ σε τῇ βοῇ ταύτῃ γε πρῶτα τρέψομαι. 275

ΧΟΡ. ἀλλ' ἐὰν μὲν τούδε νικᾶς τῇ βοῇ, τήνελλος εἶ·
ἦν δ' ἀναιδεία παρέλθη σ', ἡμέτερος ὁ πυραμοῦς.

ΚΛ. τουτοῖ τὸν ἄνδρ' ἐγὼ ὑδεικνυμι, καὶ φήμ' ἐξάγειν
ταῖσι Πελοπονησίων τριήρεσι ζωμεύματα.

ΑΛΛ. ναὶ μὰ Δία κᾶγωγε τοῦτον, ὅτι κειῆ τῇ κοιλίᾳ 280

ἐσδραμῶν ἐς τὸ πρυτανεῖον, εἶτα πάλιν ἐκθεῖ πλέα.

ΔΗΜ. νῆ Δί', ἐξάγων γε τὰ πόρρηθ', ἅμ' ἄρτον καὶ κρέας
καὶ τέμαχος, οὗ Περικλέης οὐκ ἠξιώθη πώποτε.

ΚΛ. ἀποθανεῖσθον αὐτίκα μάλα.

ΑΛΛ. τριπλάσιον κεκράξομαί σου. 285

ΚΛ. καταβοήσομαι βοῶν σε.

ΑΛΛ. κατακεκράξομαί σε κράζων.

ΚΛ. διαβαλῶ σ', ἐὰν στρατηγῆς.

ΑΛΛ. κυνοκοπήσω σου τὸ νῶτον.

ΚΛ. περιελῶ σ' ἀλαζουείαις. 290

ΑΛΛ. ὑποτεμοῦμαι τὰς ὁδοὺς σου.

ΚΛ. βλέψον εἰς μ' ἀσκαρδαμυκτί.

ΑΛΛ. ἐν ἀγορᾷ κἀγὼ τέθραμμαι.

ΚΛ. διαφορήσω σ', εἴ τι γρύξεις.

ΑΛΛ. κοπροφορήσω σ', εἰ λαλήσεις. 295

ΚΛ. ὁμολογῶ κλέπτειν· σὺ δ' οὐχί.

ΑΛΛ. νῆ τὸν Ἑρμῆν τὸν ἀγοραῖον,
κἀπιορκῶ γε βλεπόντων.

ΚΛ. ἀλλότρια τοίνυν σοφίζεις,
καί σε φαίνω τοῖς πρυτάνεσιν, 300
ἀδεκατεύτους τῶν θεῶν ἰ-
ρὰς ἔχοντα κοιλίας.

ΧΟΡ. ᾧ μιὰρὲ καὶ βδελυρὲ καὶ κεκράκτα, [τοῦ] σοῦ
θράσους

πᾶσα μὲν γῆ πλέα, πᾶσα δ' ἐκκλησία, 305

καὶ τέλη καὶ γραφαὶ καὶ δικαστήρι', ᾧ
βορβοροτάραξι καὶ

τῆν πόλιν ἅπασαι ἡμῶν ἀνατετυρβακῶς, 310

ἔστις ἡμῶν τὰς Ἀθήνας ἐκκεκῶφωκας βοῶν

κἀπὸ τῶν πετρῶν ἄνωθεν τοὺς φόρους θυινο-
σκοπῶν— 313

ΚΛ. οἶδ' ἐγὼ τὸ πρᾶγμα τοῦθ' ὅθεν πάλαι καττύεται.

ΑΛΛ. εἰ δὲ μὴ σύ γ' οἴσθα κάττυμ', οὐδ' ἐγὼ χορδεύ-
ματα, 315

ὅστις ὑποτέμνων ἐπώλεις δέρμα μοχθηροῦ βοῶς
τοῖς ἀγροίκουσιν πανούργως, ὥστε φαίνεσθαι παχύ,
καὶ πρὶν ἡμέραν φορῆσαι, μείζον ἦν δυοῖν δοχμαῖν.

ΔΗΜ. νῆ Δία κάμὲ τοῦτ' ἔδρασε ταυτόν, ὥστε καὶ γέλων
πάμπολυν τοῖς δημόταισι καὶ φίλοις παρασχε-
θεῖν. 320

πρὶν γὰρ εἶναι Περγασῆσι, ἔνεον ἐν ταῖς ἐμβάσιν.

ΧΟΡ. ἄρα δῆτ' οὐκ ἀπ' ἀρχῆς ἐδήλους ἀναί- 322

δειαν, ἥπερ μόνη προστατεῖ τῶν ῥητόρων ;
ἦ σὺ πιστεύων ἀμέργεις τῶν ξένων τοὺς καρπίμους,
πρῶτος ὢν ὁ δ' Ἴπποδάμου λείβεται θεώμενος. 327
ἀλλ' ἐφάνη γὰρ ἀνὴρ ἕτερος πολὺ

σοῦ μιαρώτερος, ὥστε με χαίρειν,
ὅς σε παύσει καὶ πάρεισι, δῆλός ἐστιν, αὐτόθεν,
πανουργία τε καὶ θράσει 331
καὶ κοβαλικεύμασιν.

ἀλλ' ὦ τραφεῖς ὄθενπέρ εἰσιν ἄνδρες οἵπερ εἰσίν,
νῦν δεῖξον ὡς οὐδὲν λέγει τὸ σωφρόνως τραφήναι.

ΑΛΛ. καὶ μὴν ἀκούσαθ' οἷός ἐστιν οὕτοσὶ πολίτης. 335

ΚΛ. οὐκ αὖ μ' ἐάσεις ;

ΑΛΛ. μὰ Δί', ἐπεὶ κάγῳ πονηρός εἰμι.

ΧΟΡ. ἐὰν δὲ μὴ ταύτη γ' ὑπέικη, λέγ' ὅτι κάκ πονηρῶν.

ΚΛ. οὐκ αὖ μ' ἐάσεις ; ΑΛΛ. μὰ Δία.

ΚΛ. ναὶ μὰ Δία. ΑΛΛ. μὰ τὸν Ποσειδῶ,
ἀλλ' αὐτὸ περὶ τοῦ πρότερος εἰπεῖν πρῶτα διαμα-
χοῦμαι.

ΚΛ. οἴμοι, διαρραγήσομαι.

ΑΛΛ. καὶ μὴν ἐγὼ οὐ παρήσω. 340

ΧΟΡ. πάρες πάρες πρὸς τῶν θεῶν αὐτῷ διαρραγήναι.

ΚΛ. τῷ καὶ πεποιθῶς ἀξιόις ἐμοῦ λέγειν ἔναντα ;

ΑΛΛ. ὅτιῃ λέγειν οἶός τε κἀγὼ καὶ καρυκοποιεῖν.

ΚΛ. ἰδὸν λέγειν. καλῶς γ' ἂν οὖν σὺ πρᾶγμα προσπε-
σόν σοι

ὠμοσπάρακτον παραλαβὼν μεταχειρίσαιο χρη-
στῶς. 345

ἀλλ' οἶσθ' ὅπερ πεπονθέναι δοκεῖς; ὅπερ τὸ
πλήθος.

εἶ που δικίδιον εἶπας εὖ κατὰ ξείνου μετοίκου,
τὴν νύκτα θρυλῶν καὶ λαλῶν ἐν ταῖς ὁδοῖς σεαυτῶ,
ὔδωρ τε πίνων, κἀπιδεικνὺς τοὺς φίλους τ' ἀνιῶν,
ῥου δυνατὸς εἶναι λέγειν. ὦ μῶρε τῆς ἀνοίας. 350

ΑΛΛ. τί δαὶ σὺ πίνων τὴν πόλιν πεποιήκας, ὥστε νυνὶ
ὑπὸ σοῦ μονωτάτου κατεγλωττισμένην σιωπᾶν;

ΚΛ. ἐμοὶ γὰρ ἀντέθηκας ἀνθρώπων τιν'; ὅστις εὐθὺς
θύνην θερμὰ καταφαγών, κᾶτ' ἐπιπιῶν ἀκράτου
οἴνου χόρα κασαλβάσω τοὺς ἐν Πύλῳ στρατηγούς.

ΑΛΛ. ἐγὼ δέ γ' ἦνυστρον βοῶς καὶ κοιλίαν ὑείαν. 356
καταβροχθίσας, κᾶτ' ἐπιπιῶν τὸν ζωμὸν ἀναπό-
νιπτος

λαρυγγίῳ τοὺς ῥήτορας καὶ Νικίαν ταραξῶ.

ΧΟΡ. τὰ μὲν ἄλλα μ' ἤρεσας λέγων· ἐν δ' οὐ προσίεταιί
με,

τῶν πραγμάτων ὅτιῃ μόνος τὸν ζωμὸν ἐκροφή-
σεις. 360

ΚΛ. ἀλλ' οὐ λάβρακας καταφαγών Μιλησίους κλοιήσεις.

ΑΛΛ. ἀλλὰ σχελίδας ἐδηδοκῶς ὠνήσομαι μέταλλα.

ΚΛ. ἐγὼ δ' ἐπεισπηδῶν γε τὴν βουλήν βία κυκήσω.

ΑΛΛ. ἐγὼ δὲ κυήσω γέ σου τὸν προκτὸν ἀντὶ φύσκης.

ΚΛ. ἐγὼ δέ γ' ἐξελῶ σε τῆς πυγῆς θύραζε κύβδα. 365

ΧΟΡ. ἰὴ τὸν Ποσειδῶ κἀμέ τᾶρ', ἦνπερ γε τοῦτου ἔλκησι.

ΚΛ. οἶόν σε δήσω 'ν τῷ ξύλῳ.

ΑΛΛ. διώξομαί σε δειλίᾳς.

- ΚΛ. ἡ βύρσα σου θρανεύσεται.
 ΑΛΛ. δερῶ σε θύλακον κλοπῆς. 370
- ΚΛ. διαπατταλευθήσει χαμαί.
 ΑΛΛ. περικόμματ' ἔκ σου σκευάσω.
 ΚΛ. τὰς βλεφαρίδας σου παρατιλῶ.
 ΑΛΛ. τὸν πρηγορῶνά σουκτεμῶ.
 ΔΗΜ. καὶ νῆ Δί' ἐμβαλόντες αὐ- 375
 τῷ πάτταλον μαγειρικῶς
 εἰς τὸ στόμ', εἴτα δ' ἔνδοθεν
 τὴν γλῶτταν ἐξείραντες αὐ-
 τοῦ σκεψόμεσθ' εἶ κἀνδρικῶς
 κεχηνύτος 380
 τὸν πρωκτόν, εἰ χαλαζᾶ.
- ΧΟΡ. ἦν ἄρα πυρός γ' ἕτερα θερμότερα, καὶ λόγων
 ἐν πόλει τῶν ἀναιδῶν ἀναιδέστεροι· 385
 καὶ τὸ πρᾶγμ' ἦν ἄρ' οὐ φαῦλον ᾧδ' * οὐδ'
 ἐλαφρόν.
 ἀλλ' ἐπιθι καὶ στρόβει,
 μηδὲν ὀλίγον ποίει. νῦν γὰρ ἔχεται μέσος·
 ὡς ἐὰν γυρὶ μαλάξης αὐτὸν ἐν τῇ προσβολῇ, 389
 δειλὸν εἰρήσεις· ἐγὼ γὰρ τοὺς τρόπους ἐπίσταμαι.
- ΑΛΛ. ἀλλ' ὅμως οὔτος τοιοῦτος ὢν ἅπαντα τὸν βίον,
 κᾶτ' ἀγῆρ ἔδοξεν εἶναι, τὰλλότριον ἀμῶν θέρος.
 νῦν δὲ τοὺς στάχους ἐκείνους, οὓς ἐκεῖθεν ἤγαγει,
 ἐν ξύλῳ δῆσας ἀφαύει κἀποδόσθαι βούλεται.
- ΚΛ. οὐ δέδοιχ' ὑμᾶς, ἕως ἂν ζῆ τὸ βουλευτήριον 395
 καὶ τὸ τοῦ δήμου πρόσωπον μακκοᾶ καθήμενον.
- ΧΟΡ. ὡς δὲ πρὸς πᾶν ἀναιδεύεται κοῦ μεθί-
 στησι τοῦ χρώματος τοῦ παρεστηκότος.
 εἴ σε μὴ μισῶ, γειοίμην ἐν Κρατίνου κῶδιον, 400
 καὶ διδασκοίμην προσάδειν Μορσίμου τραγωδία.
 ᾧ περὶ πάντ' ἐπὶ πᾶσί τε πράγμασι

δωροδόκοισιν ἐπ' ἄνθεσιν ἴζων,
εἶθε φαύλως, ὥσπερ εὖρες, ἐκβάλοις τὴν ἔνθεσιν.
ἄσαιμι γὰρ τὸτ' ἂν μόνον· 405
πῖνε πῖν' ἐπὶ συμφοραῖς·

τὸν Ἰουλίου τ' ἂν οἶομαι, γέροντα πυροπίπην,
ἡσθέντ' ἰηπαιωρίσαι καὶ Βακχέβακχον ἄσαι.

ΚΛ. οὐ τοί μ' ὑπερβαλεῖσθ' ἀναιδεία μὰ τὸν Ποσειδῶ,
ἢ μή ποτ' ἀγοραίου Διὸς σπλάγχχιοισι παραγε-
νοίμην. 410

ΑΛΛ. ἔγωγε νῆ τοὺς κονδύλους, οὓς πολλὰ δὴ 'πὶ πολλοῖς
ἠμεσχόμην ἐκ παιδίου, μαχαιρίδων τε πληγὰς,
ὑπερβαλεῖσθαί σ' οἶομαι τούτοισιν, ἢ μάτην γ' ἂν
ἀπομαγαδάλιας σιτούμενος τοσοῦτος ἐκτραφεῖην.

ΚΛ. ἀπομαγαδάλιας ὥσπερ κύων; ὦ παμπόνηρε, πῶς
οὔν 415

κυνὸς βορὰν σιτούμενος μαχεῖ σὺ κυνοκεφάλῳ;

ΑΛΛ. καὶ νῆ Δί' ἄλλα γ' ἐστὶ μου κόβαλα παιδὸς οὔτος.
ἐξηπάτων γὰρ τοὺς μαγείρους ἂν λέγων τοιαυτί·
σκέψασθε, παῖδες· οὐχ ὄραθ'; ὦρα ἰέα, χελιδῶν.
οἱ δ' ἔβλεπον, καὶ γὰρ 'ν τοσοῦτῳ τῶν κρεῶν ἔ-
κλεπτον. 420

ΧΟΡ. ὦ δεξιότατον κρέας, σοφῶς γε προὔνοιήσω·
ὥσπερ ἀκαλήφας ἐσθίων πρὸ χελιδόνων ἔκλεπτες.

ΑΛΛ. καὶ ταῦτα δρῶν ἐλάνθανόν γ'· εἰ δ' οὔν ἴδοι τις
αὐτῶν,

ἀποκρυσπτόμενος εἰς τὸ κοχῶνα τοὺς θεοὺς ἀπώμνυν·
ὥστ' εἶπ' ἀνὴρ τῶν ῥητόρων ἰδὼν με τοῦτο
δρῶντα· 425

οὐκ ἔσθ' ὅπως ὁ παῖς ὄδ' οὐ τὸν δῆμον ἐπιτρο-
πεύσει.

ΧΟΡ. εὐ γε ξυνέβαλεν αὐτ'· ἀτὰρ δὴλόν γ' ἀφ' οὗ ξυν-
έγνω·

ὅτι ἡ' πιώρκεις θ' ἠρπακῶς καὶ κρέας ὁ πρῶκτος εἶχεν.

ΚΛ. ἐγὼ σε παύσω τοῦ θράσους, οἶμαι δὲ μᾶλλον ἄμφω.

ἔξειμι γάρ σοι λαμπρὸς ἦδη καὶ μέγας καθιεῖς, 430
ὁμοῦ ταράττων τήν τε γῆν καὶ τὴν θάλατταν εἰκῆ.

ΑΛΛ. ἐγὼ δὲ συστειλάς γε τοὺς ἀλλᾶντας εἶτ' ἀφήσω
κατὰ κῦμ' ἐμαυτὸν οὔριον, κλάειν σε μακρὰ κε-
λεύσας.

ΔΗΜ. κᾶγωγ', ἐάν τι παραχαλᾶ, τὴν ἀντλίαν φυλάξω.

ΚΛ. οὔτοι μὰ τὴν Δήμητρα καταπροίξει τάλαντα
πολλὰ 435
κλέψας Ἀθηναίων.

ΔΗΜ. ἄθρει, καὶ τοῦ ποδὸς παρίει
ὡς οὔτος ἦδη καικίας ἢ συκοφαντίας πνεῖ.

ΑΛΛ. σὲ δ' ἐκ Ποτειδαίας ἔχοντ' εὔ οἶδα δέκα τάλαντα.

ΚΛ. τί δῆτα; βούλει τῶν ταλάντων ἐν λαβῶν σιωπᾶν;

ΔΗΜ. ἀνῆρ ἂν ἠδέως λάβοι. τοὺς τερθρίους παρίει, 440
τὸ πνεῦμ' ἔλαττον γίγνεται.

ΚΛ. φεύξει γραφὰς *σὺ δειλίας
ἐκατονταλάντους τέτταρας.

ΑΛΛ. σὺ δ' ἀστρατείας γ' εἴκοσιν,
κλοπῆς δὲ πλεῖν ἢ χιλίας.

ΚΛ. ἐκ τῶν ἀλιτηρίων σέ φη- 445
μι γεγονέναι τῶν τῆς θεοῦ.

ΑΛΛ. τὸν πάππον εἶναί φημί σου
τῶν δορυφόρων. ΚΛ. ποίων; φράσον.

ΑΛΛ. τῶν Βυρσίνης τῆς Ἰππίου.

ΚΛ. κόβαλος εἶ. ΑΛΛ. πανοῦργος εἶ. 450

ΧΟΡ. παῖ' ἀνδρικῶς. ΚΛ. ἰοῦ ἰοῦ,
τύπτουσί μ' οἱ ξυνωμόται.

ΧΟΡ. παῖ' αὐτὸν ἀνδρικώτατα, καὶ
γᾶστριζε καὶ τοῖς ἐντέροις

καὶ τοῖς κόλοις, 455
 χῶπως κολᾶ τὸν ἄνδρα.

ὦ γεννικώτατον κρέας ψυχὴν τ' ἄριστε πάντων,
 καὶ τῇ πόλει σωτῆρ φανείς ἡμῖν τε τοῖς πολίταις,
 ὡς εὔ τὸν ἄνδρα ποικίλως θ' ὑπήλθες ἐν λόγοισιν.
 πῶς ἂν σ' ἐπαινέσαιμεν οὕτως ὥσπερ ἠδόμεσθα; 460

ΚΛ. ταυτὶ μὰ τὴν Δήμητρά μ' οὐκ ἐλάνθανεν
 τεκταινόμενα τὰ πράγματ', ἀλλ' ἠπιστάμην
 γομφούμεν' αὐτὰ πάντα καὶ κολλώμενα.

ΑΛΛ. οὐκουν μ' ἐν Ἀργείοις ἂ πράττει λαυθάνει.
 πρόφασιν μὲν Ἀργείους φίλους ἡμῖν ποιεῖ 465
 ἰδίᾳ δ' ἐκεῖ Λακεδαιμονίοις ξυγγίγνεται.

ΧΟΡ. οἴμοι, σὺ δ' οὐδὲν ἐξ ἀμαξουργοῦ λέγεις;

ΑΛΛ. καὶ ταυτ' ἐφ' οἷσιν ἔστι συμφυσώμενα
 ἐγῶδ'· ἐπὶ γὰρ τοῖς δεδεμένοις χαλκεύεται.

ΧΟΡ. εὔ γ' εὔ γε, χάλκευ' ἀντὶ τῶν κολλωμένων. 470

ΑΛΛ. καὶ ξυγκροτοῦσιν ἄνδρες αὐτ' ἐκεῖθεν αἶ,
 καὶ ταυτὰ μ' οὐτ' ἀργύριον οὔτε χρυσίον
 διδοὺς ἀναπέσεις, οὔτε προσπέμπων φίλους,
 ὅπως ἐγὼ ταυτ' οὐκ Ἀθηναίοις φράσω.

ΚΛ. ἐγὼ μὲν οὖν αὐτίκα μάλ' εἰς βουλήν ἰὼν 475
 ὑμῶν ἀπάντων τὰς ξυνωμοσίας ἐρῶ,
 καὶ τὰς ξυνόδους τὰς νυκτερινὰς ἐπὶ τῇ πόλει,
 καὶ πάνθ' ἂ Μήδοις καὶ βασιλεῖ ξυνώμνυτε,
 καὶ τὰκ Βοιωτῶν ταῦτα συντυρούμενα.

ΑΛΛ. πῶς οὖν ὁ τυρὸς ἐν Βοιωτοῖς ὄνιος; 480

ΚΛ. ἐγὼ σε νῆ τὸν Ἑρακλέα παραστορῶ.

ΧΟΡ. ἄγε δὴ σὺ τίνα νοῦν ἢ τίνα γνώμην ἔχεις;
 νυνί γε δείξεις, εἴπερ ἀπεκρύψω τότε
 εἰς τὸ κοχῶνα τὸ κρέας, ὡς αὐτὸς λέγεις.

θεύσει γὰρ ἄξας εἰς τὸ βουλευτήριον, 485
 ὡς οὔτος εἰσπεσὼν ἐκέισε διαβαλεῖ

ἡμᾶς ἅπαντας καὶ κράγον κεκράξεται.

Α.Α. ἀλλ' εἶμι' πρῶτον δ', ὡς ἔχω, τὰς κοιλίας
καὶ τὰς μαχαίρας ἐνθαδὶ καταθήσομαι.

ΔΗΜ. ἔχε νυν, ἄλειψον τὸν τράχηλον τουτῶν, 490
ἵν' ἐξολισθάνειν δύνῃ τὰς διαβολάς.

Α.Α. ἀλλ' εὖ λέγεις καὶ παιδοτριβικῶς ταυταγί.

ΔΗΜ. ἔχε νυν, ἐπέγκαψοι λαβῶν ταδί. Α.Α. τί θαί;

ΔΗΜ. ἵν' ἄμεινοι, ὦ τάν, ἐσκοροδισμένους μάχη.
καὶ σπεῦδε ταχέως.

Α.Α. ταῦτα δρῶ. ΔΗΜ. μέμνησό νυν 495
θάκρειν, διαβάλλειν, τοὺς λόφους κατεσθίειν,
χῶπως τὰ κάλλαι' ἀποφαγῶν ἤξεις πάλιν.

ΧΟΡΟΣ.

ΧΟΡ. ἀλλ' ἴθι χαίρων, καὶ πράξιαι
κατὰ νοῦν τὸν ἐμόν, καί σε φυλάττοι
Ζεὺς ἀγοραῖος· καὶ νικήσας 500
αὔθις ἐκείθεν πάλιν ὡς ἡμᾶς
ἔλθοις στεφάνοις κατάπαστος.
ὑμεῖς δ' ἡμῖν πρόσχετε τὸν νοῦν
τοῖς ἀναπαίστοις,
ὦ παντοίας ἤδη μούσης 505
πειραθέντες καθ' ἑαυτούς.
εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμωδοδιδάσκαλος
ἡμᾶς
ἠνάγκαζεν λέξοντας ἔπη πρὸς τὸ θέατρον παρα-
βῆναι,
οὐκ ἂν φαύλως ἔτυχεν τούτου· νῦν δ' ἄξιός ἐσθ'
ὁ ποιητής,
ὅτι τοὺς αὐτοὺς ἡμῖν μισεῖ, τολμᾷ τε λέγειν τὰ
δίκαια, 510
καὶ γενναίως πρὸς τὸν Τυφῶ χωρεῖ καὶ τὴν ἐριώλην.

ἂ δὲ θαυμάζειν ὑμῶν φησιν πολλοὺς αὐτῷ προσ-
 ἰόντας,
 καὶ βασιλεύει, πῶς οὐχὶ πάλαι χορὸν αἰτοίη καθ'
 ἑαυτόν,
 ἡμᾶς ὑμῖν ἐκέλευε φράσαι περὶ τούτου. φησὶ γὰρ
 ἀνὴρ
 οὐχ ὑπ' ἀνοίας τοῦτο πεπονθὼς διατρίβειν, ἀλλὰ
 νομίζων 515
 κωμωδοδιδασκαλίαν εἶναι χαλεπώτατον ἔργον
 ἀπάντων·
 πολλῶν γὰρ δὴ πειρασάντων αὐτὴν ὀλίγοις χαρί-
 σασθαι·
 ὑμᾶς τε πάλαι διαγιγνώσκων ἐπετείους τὴν φύσιν
 ὄντας,
 καὶ τοὺς προτέρους τῶν ποιητῶν ἅμα τῷ γίγρᾳ
 προδιδόντας·
 τοῦτο μὲν εἰδὼς ἤπαθε Μάγνης ἅμα ταῖς πολιαῖς
 κατιούσαις, 520
 ὃς πλεῖστα χορῶν τῶν ἀντιπάλων νίκης ἔστησε
 τροπαία·
 πάσας δ' ὑμῖν φωνὰς ἰεῖς καὶ ψάλλον καὶ πτε-
 ρυγίζων
 καὶ λυδίζων καὶ ψηνίζων καὶ βαπτόμενος βατρα-
 χείοις
 οὐκ ἐξήρκεσεν, ἀλλὰ τελευτῶν ἐπὶ γήρως, οὐ γὰρ
 ἐφ' ἡβης,
 ἐξεβλήθη πρεσβίτης ὢν, ὅτι τοῦ σκώπτειν ἀπε-
 λείφθη 525
 εἶτα Κρατίνου μεμνημένος, ὃς πολλῶν ρεύσας ποτ'
 ἐπαίνω
 διὰ τῶν ἀφελῶν πεδίων ἔρρει, καὶ τῆς στάσεως
 παρασύρων

ἐφόρει τὰς δρῦς καὶ τὰς πλατάνους καὶ τοὺς ἐχ-
θροὺς προθελύμνους·

ἄσαι δ' οὐκ ἦν ἐν ξυμποσίῳ πλήν, Δωροῖ συκο-
πέδιλε,

καί, τέκτονες εὐπαλάμων ὕμνων· οὕτως ἦν-
θησεν ἐκεῖνος. 530

νυνὶ δ' ὑμεῖς αὐτὸν ὀρώντες παραληροῦντ' οὐκ ἐλεεῖτε,
ἐκπιπτουσῶν τῶν ἠλέκτρων, καὶ τοῦ τόνου οὐκ
ἔτ' ἐνότος,

τῶν θ' ἁρμονιῶν διαχασκουσῶν· ἀλλὰ γέρων ὦν
περιέρρει,

ὥσπερ Κοινᾶς, στέφανον μὲν ἔχων αἶον, δίψῃ δ'
ἀπολωλώς,

ὄν χρῆν διὰ τὰς προτέρας νίκας πίνειν ἐν τῷ πρυ-
τανείῳ, 535

καὶ μὴ ληρεῖν, ἀλλὰ θεᾶσθαι λιπαρὸν παρὰ τῷ
Διονύσου.

οἷας δὲ Κράτης ὄργας ὑμῶν ἠνέσχετο καὶ στυφε-
λιγμούς·

ὅς ἀπὸ σμικρᾶς δαπάνης ὑμᾶς ἀριστίζων ἀπέπεμπεν,
ἀπὸ κραμβοτάτου στόματος μάττων ἀστειοτάτας
ἐπινοίας·

χοῦτος μέντοι μόνος ἀντήρκει, τοτὲ μὲν πίπτων,
τοτὲ δ' οὐχί. 540

ταῦτ' ὀρρωδῶν διέτριβεν αἰεὶ, καὶ πρὸς τούτοισιν
ἔφασκεν

ἐρέτην χρῆναι πρῶτα γενέσθαι, πρὶν πηδαλίοις
ἐπιχειρεῖν,

καῖτ' ἐντεῦθεν πρωρατεῦσαι, καὶ τοὺς ἀνέμους δια-
θρῆσαι,

καῖτα κυβερνᾶν αὐτὸν ἑαυτῷ. τούτων οὖν εἵνεκα
πάντων,

ὅτι σωφρονικῶς κούκ ἀνοήτως ἐσπηδήσας ἐφλυ-
 άρει, 545

αἵρεσθ' αὐτῷ πολὺ τὸ ρόθιον, παραπέμψατ' ἐφ'
 ἔνδεκα κώπαις,

θόρυβον χρηστὸν ληναίτην,

ἔν' ὁ ποιητῆς ἀπίη χαίρων,

κατὰ νοῦν πράξας,

φαιδρὸς λάμπουσι μετώπῳ.

550

ἵππῃ ἄναξ Πόσειδον, ᾧ

χαλκοκρότων ἵππων κτύπος

καὶ χρεμετισμὸς ἀνδάνει,

καὶ κυανέμβολοι θοαὶ

μισθοφόροι τριήρεις,

555

μειρακίων θ' ἄμιλλα λαμ-

πρνομένων ἐν ἄρμασιν

καὶ βαρυδαιμονούντων,

δεῦρ' ἔλθ' ἐς χορόν, ᾧ χρυσοτρίαιν', ᾧ

δελφίνων μεδέων, Σουνιάρατε,

560

ᾧ Γεραίστιε παῖ Κρόνου,

Φορμίωνί τε φίλτατ', ἐκ

τῶν ἄλλων τε θεῶν Ἀθη-

ναίοις πρὸς τὸ παρεστὸς.

εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, ὅτι 565

ἄνδρες ἦσαν τῆσδε τῆς γῆς ἄξιοι καὶ τοῦ πέπλου,

οἵτινες πεζαῖς μάχαισιν ἔν τε ναυφράκτῳ στρατῷ

πανταχοῦ νικῶντες ἀεὶ τήνδ' ἐκόσμησαν πόλιν·

οὐ γὰρ οὐδεὶς πώποτ' αὐτῶν τοὺς ἐναντίους ἰδὼν

ἠρίθμηση, ἀλλ' ὁ θυμὸς εὐθύς ἦν Ἀμυνίας· 570

εἰ δέ που πέσοιεν ἐς τὸν ὤμον ἐν μάχῃ τινί,

τοῦτ' ἀπεψήσαιτ' ἄν, εἴτ' ἠρνοῦντο μὴ πεπτωκέναι,

ἀλλὰ διεπάλαιον αὖθις. καὶ στρατηγὸς οὐδ' ἂν εἰς

τῶν πρὸ τοῦ σίτησιν ἤτησ' ἐρόμενος Κλεαίνοτον·

νῦν δ' ἔαν μὴ προεδρίαν φέρωσι καὶ τὰ σιτία, 575
οὐ μαχεῖσθαί φασιν. ἡμεῖς δ' ἀξιούμεν τῇ πόλει
προῖκα γειναίως ἀμύνειν καὶ θεοῖς ἐγχαρίοις.

καὶ πρὸς οὐκ αἰτοῦμεν οὐδέϊν, πλὴν τοσοῦτονι μόνον·
ἦν ποτ' εἰρήνη γένηται καὶ πόνων παυσώμεθα,
μὴ φθονεῖθ' ἡμῖν κομῶσι μηδ' ἀπεστλεγγισμένοις.

ᾧ πολιούχε Παλλάς, ᾧ 581

τῆς ἱερωτάτης, ἀπα—

σῶν πολέμφ τε καὶ ποιη—

ταῖς δυνάμει θ' ὑπερφερού—

σης μεδέουσα χώρας, 585

δεῦρ' ἀφικοῦ λαβοῦσα τὴν

ἐν στρατιαῖς τε καὶ μάχαις

ἡμετέραν ξυνεργὸν

Νίκην, ἣ χορικῶν ἐστὶν ἑταίρα,

τοῖς τ' ἐχθροῖσι μεθ' ἡμῶν στασιάζει. 590

νῦν οὖν δεῦρο φάνηθι· δεῖ

γὰρ τοῖς ἀνδράσι τοῖσδε πά—

ση τέχνη πορίσαι σε νί—

κην εἴπερ ποτὲ καὶ νῦν.

ἂ ξύνισμει τοῖσιν ἵπποις, βουλόμεσθ' ἐπαινέσαι.

ἄξιοι δ' εἶσ' εὐλογεῖσθαι· πολλὰ γὰρ δὴ πράγ—

ματα 596

ξυνδιήνεγκαν μεθ' ἡμῶν, εἰσβολὰς τε καὶ μάχας.

ἀλλὰ τὰν τῇ γῇ μὲν αὐτῶν οὐκ ἄγαν θανμάζομεν,

ὥς ὅτ' εἰς τὰς ἵππαγωγούς εἰσεπήδων ἀνδρικῶς,

πριάμενοι κώθωνας, οἱ δὲ καὶ σκόροδα καὶ κρόμ—

μνα· 600

εἶτα τὰς κώπας λαβόντες ὥσπερ ἡμεῖς οἱ βροτοὶ

ἐμβαλόντες ἀνεβρύαξαν, ἵππαπαῖ, τίς ἐμβαλεῖ;

ληπτέον μᾶλλον. τί ὀρῶμεν; οὐκ ἐλάς, ᾧ σαμφόρα :

ἐξεπήδων τ' ἐς Κόρινθον· εἶτα δ' οἱ νεώτατοι

ταῖς ὀπλαῖς ὄρυττον εὐνάς καὶ μετῆσαν στρώ-
 ματα· 605
 ἦσθιον δὲ τοὺς παγούρους ἀντὶ ποίας Μηδικῆς,
 εἴ τις ἐξέρποι θύραζε, κὰκ βυθοῦ θηρώμενοι·
 ὥστ' ἔφη Θέωρος εἰπεῖν καρκίνον Κορίνθιον·
 δεινά γ', ὦ Πόσειδον, εἰ μῆδ' ἐν βυθῷ δυνήσομαι.
 μήτε γῆ μήτ' ἐν θαλάττῃ διαφυγεῖν τοὺς
 ἰππέας.

ΧΟΡΟΣ. ΑΛΛΑΝΤΟΠΩΛΗΣ.

ΧΟΡ. ὦ φίλτατ' ἀνδρῶν καὶ νεανικώτατε, 611
 ὄσην ἀπὼν παρέσχεσ ἡμῖν φροντίδα·
 καὶ νῦν ἐπειδὴ σῶς ἐλήλυθας πάλιν,
 ἄγγειλον ἡμῖν πῶς τὸ πρᾶγμ' ἠγωνίσω.

ΑΛΛ. τί δ' ἄλλο γ' εἰ μὴ Νικόβουλος ἐγενόμην; 615

ΧΟΡ. νῦν ἄρ' ἄξιόν γε πᾶσιν ἐστὶν ἐπολολύξαι.
 ὦ καλὰ λέγων, πολὺ δ' ἀμείνουν' ἔτι τῶν λόγων
 ἐργασάμεν', εἴθ' ἐπέλ-
 θοις ἅπαντά μοι σαφῶς·
 ὥς ἐγὼ μοι δοκῶ 620

κᾶν μακρὰν ὁδὸν διελθεῖν
 ὥστ' ἀκοῦσαι. πρὸς τὰδ', ὦ βέλ-
 τιστε, θαρρήσας λέγ', ὡς ἅ-
 παντες ἠδόμεσθά σοι.

Α.Α. καὶ μὴν ἀκοῦσαί γ' ἄξιον τῶν πραγμάτων.
 εὐθὺς γὰρ αὐτοῦ κατόπιον ἐνθείδ' ἰέμην· 625

ὁ δ' ἄρ' ἔνδον ἐλασίβροντ' ἀναρρηγνὺς ἔπη
 τερατευόμενος ἤρειδε κατὰ τῶν ἰππέων,
 κρημνοὺς ἐρείπων καὶ ξυνωμότας λέγων
 πιθανώταθ'· ἡ βουλή δ' ἅπασ' ἀκροωμένη
 ἐγένεθ' ὑπ' αὐτοῦ ψευδατραφάξυος πλέα, 630
 κᾶβλεψε νᾶπυ, καὶ τὰ μέτωπ' ἀνέσπασεν.
 κᾶγω γ' ὅτε δὴ ἴγων ἐνδεχομένην τοὺς λόγους

καὶ τοῖς φενακισμοῖσιν ἐξαπατωμένην,
 ἄγε δὴ Σκίταλοι καὶ Φένακες, ἦν δ' ἐγώ,
 Βερέσχεθοί τε καὶ Κόβαλοι καὶ Μόθων, 635
 ἀγορά τ', ἐν ἧ παῖς ὦν ἐπαιδεύθη ἐγώ,
 νῦν μοι θράσος καὶ γλῶτταν εὐπορον δότε
 φωνήν τ' ἀναιδῆ. ταῦτα φροντίζοντί μοι
 ἐκ δεξιᾶς ἐπέπαρδε καταπύγων ἀνὴρ.
 κἀγὼ προσέκυσα· κᾶτα τῷ πρωκτῷ θένων 640
 τὴν κιγκλίδ' ἐξήραξα, κἀναχανῶν μέγα
 ἀνέκραγον· ὦ βουλή, λόγους ἀγαθοὺς φέρων
 εὐαγγελίσασθαι πρῶτος ὑμῖν βούλομαι·
 ἐξ οὗ γὰρ ἡμῖν ὁ πόλεμος κατερράγη,
 οὐπώποτ' ἀφύας εἶδον ἀξιωτέρας. 645
 οἱ δ' εὐθέως τὰ πρόσωπα διεγαλήνισαν·
 εἴτ' ἔστεφάνουν μ' εὐαγγέλια· κἀγὼ ἴφρασα
 αὐτοῖς ἀπόρρητον ποιησάμενος ταχύ,
 ἵνα τὰς ἀφύας ὠνοῖντο πολλὰς τοῦβολουῦ,
 τῶν δημιουργῶν ξυλλαβεῖν τὰ τρύβλια. 650
 οἱ δ' ἀνεκρότησαν καὶ πρὸς ἔμ' ἐκεχήμεσαν.
 ὁ δ' ὑπονόησας, ὁ Παφλαγών, εἰδὼς θ' ἅμα
 οἷς ἦδεθ' ἡ βουλή μάλιστα ρήμασιν,
 γνώμην ἔλεξεν· ἄνδρες, ἦδη μοι δοκεῖ
 ἐπὶ συμφοραῖς ἀγαθαῖσιν εἰσηγγελμέναις 655
 εὐαγγέλια θύειν ἑκατὸν βοῦς τῇ θεῷ.
 ἐπένευσεν εἰς ἐκεῖνον ἡ βουλή πάλιν.
 κἀγωγ' ὅτε δὴ ἴγνων τοῖς βολίτοις ἠττημένος,
 διακοσίαισι βουσίην ὑπερηκόντισα·
 τῇ δ' Ἄγροτέρα κατὰ χιλιῶν παρήνεσα 660
 εὐχὴν ποιήσασθαι χιμάρων εἰσαύριον,
 αἱ τριχίδες εἰ γενοίαθ' ἑκατὸν τοῦβολουῦ.
 ἔκαραδόκησεν εἰς ἔμ' ἡ βουλή πάλιν.
 ὁ δὲ ταῦτ' ἀκούσας ἐκπλαγεῖς ἐφληνάφα.

κᾶθ' εἶλκον αὐτὸν οἱ πρυτάνεις χοῖ τοξόται. 665
 οἱ δ' ἐθορύβουν περὶ τῶν ἀφύων ἐστηκότες·
 ὁ δ' ἠντεβόλει γ' αὐτοὺς ὀλίγον μείναι χρόνον·
 ἔν' ἄθ' ὁ κήρυξ οὐκ Λακεδαίμονος λέγει
 πύθησθ'· “ ἀφίικται γὰρ περὶ σπουδῶν·” λέγων.
 οἱ δ' ἐξ ἐνὸς στόματος ἅπαντες ἀνέκραγον· 670
 νυνὶ περὶ σπουδῶν ; ἐπειδὴ γ', ὦ μέλε,
 ἦσθοντο τὰς ἀφύας παρ' ἡμῖν ἀξίας.
 οὐ δεόμεθα σπουδῶν· ὁ πόλεμος ἐρπέτω.
 ἐκεκράγεσάν τε τοὺς πρυτάνεις ἀφιέναι·
 εἶθ' ὑπερεπήδων τοὺς δρυφάκτους πανταχῆ. 675
 ἐγὼ δ' ἐπριάμην τὰ κορίανν' ὑπεκδραμῶν
 ἅπαντα τά τε γήτει' ὅσ' ἦν ἐν τὰγορᾷ·
 ἔπειτα ταῖς ἀφύαις ἐδίδουν ἠδύσματα
 ἀποροῦσιν αὐτοῖς προίκα, κἀχαριζόμην.
 οἱ δ' ὑπερεπήνουν ὑπερεπύππαζόν τέ με 680
 ἅπαντες οὕτως ὥστε τὴν βουλήν ὄλην
 ὀβολοῦ κοριάννοις ἀναλαβὼν ἐλήλυθα.
 ΧΟΡ. πάντα τοι πέπραγας οἶα χρῆ τὸν εὐτυχοῦντα·
 εὔρε δ' ὁ πανοῦργος ἕτερον πολὺ πανουργίαις
 μείζοσι κεκασμένον, 685
 καὶ δόλοισι ποικίλοις,
 ῥήμασιν θ' αἰμύλοις.
 ἀλλ' ὅπως ἀγωνιεῖ φρόν-
 τιζε τὰπίλοιπ' ἄριστα·
 συμμάχους δ' ἡμᾶς ἔχων εὐ-
 ρους ἐπίστασαι πάλαι. 690

ΑΛΛΑΝΤΟΠΩΛΗΣ. ΚΛΕΩΝ. ΔΗΜΟΣ. ΧΟΡΟΣ.

ΑΛΛ. καὶ μὴν ὁ Παφλαγῶν οὔτοσὶ προσέρχεται,
 ὠθῶν κολόκυμα καὶ ταραττων καὶ κυκῶνι,
 ὡς δὴ καταπιόμενός με. μορμῶ τοῦ θράσου.

- Κ.Λ. εἰ μή σ' ἀπολέσαιμ', εἴ τι τῶν αὐτῶν ἐμοὶ
 ψευδῶν ἐνείη, διαπέσοιμι πανταχῆ. 695
- Α.Λ. ἤσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις,
 ἀπεπυδάρισα μόθωνα, περιεκόκκασα.
- Κ.Λ. οὐ τοι μὰ τὴν Δήμητρά γ', εἰ μή σ' ἐκφάγω
 ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι.
- Α.Λ. εἰ μὴ ἔκφάγῃς μ'; ἐγὼ δέ γ', εἰ μὴ σ' ἐκπίω, 700
 κᾶτ' ἐκροφήσας αὐτὸς ἐπιδιαρραγῶ.
- Κ.Λ. ἀπολῶ σε νῆ τὴν προεδρίαν τὴν ἐκ Πύλου.
- Α.Λ. ἰδοὺ προεδρίαν· οἶον ὄψομαί σ' ἐγὼ
 ἐκ τῆς προεδρίας ἔσχατον θεώμενον.
- Κ.Λ. ἐν τῷ ξύλῳ δήσω σε νῆ τὸν οὐρανόν. 705
- Α.Λ. ὡς ὀξύθυμος. φέρε τί σοι δῶ καταφαγεῖν;
 ἐπὶ τῷ φάγοις ἠῶδιστ' ἄν; ἐπὶ βαλλαντίῳ;
- Κ.Λ. ἐξαρπάσομαί σου τοῖς ὄνυξι τάντερα.
- Α.Λ. ἀπονυχῶ σου τὰν πρυτανεῖα σιτία.
- Κ.Λ. ἔλξω σε πρὸς τὸν δῆμον, ἵνα δῶς μοι δίκην. 710
- Α.Λ. κἀγὼ δέ σ' ἔλξω καὶ διαβαλῶ πλείονα.
- Κ.Λ. ἀλλ', ὦ πονηρέ, σοὶ μὲν οὐδὲν πείθεται·
 ἐγὼ δ' ἐκείνου καταγελῶ γ' ὅσον θέλω.
- Α.Λ. ὡς σφόδρα σὺ τὸν δῆμον σεαυτοῦ γενόμικας.
- Κ.Λ. ἐπίσταμαι γὰρ αὐτὸν οἷς ψωμίζεται. 715
- Α.Λ. κᾶθ' ὥσπερ αἰ τιτθαί γε σιτίζεις κακῶς.
 μασώμενος γὰρ τῷ μὲν ὀλίγον ἐντίθης,
 αὐτὸς δ' ἐκείνου τριπλάσιον κατέσπακας.
- Κ.Λ. οὐκ, ὦ γάθ', ἐν βουλῇ με δόξεις καθυβρίσαι.
 ἴωμεν εἰς τὸν δῆμον. Α.Λ. οὐδὲν κωλύει
 ἰδοῦ, βάδιζε, μηδὲν ἡμᾶς ἰσχέτω.
- Κ.Λ. ὦ Δῆμε, δεῦρ' ἔξελθε. Α.Λ. νῆ Δί', ὦ πάτερ, 725
 ἔξελθε δῆτ'. Κ.Λ. ὦ Δημίδιον ὦ φίλτατον,
 ἔξελθ', ἵν' εἰδῆς οἶα περιυβρίζομαι.

ΔΗΜΟΣ.

- ΔΗ. τίνας οἱ βοῶντες ; οὐκ ἄπιτ' ἀπὸ τῆς θύρας ;
τὴν εἰρεσιώνην μου κατεσπαράξατε.
τίς, ὦ Παφλαγών, ἀδικεῖ σε ;
- ΚΛ. διὰ σὲ τύπτομαι 730
ὑπὸ τουτουὶ καὶ τῶν νεανίσκων. ΔΗ. τῆ ;
- ΚΛ. ὅτιη φιλῶ σ', ὦ Δῆμ', ἐραστής τ' εἰμὶ σός.
- ΔΗ. σὺ δ' εἶ τίς ἐτεόν ; ΑΛΛ. ἀντεραστής τουτουί,
ἐρῶν πάλαι σου, βουλόμειός τέ σ' εὖ ποιεῖν,
ἄλλοι τε πολλοὶ καὶ καλοὶ τε κάγαθοί. 735
ἀλλ' οὐχ οἰοί τ' ἐσμὲν διὰ τουτουί. σὺ γὰρ
ὅμοιος εἶ τοῖς παισὶ τοῖς ἐρωμένοις·
τοὺς μὲν καλοὺς τε κάγαθοὺς οὐ προσδέχει,
σαντὸν δὲ λυχισπώλαισι καὶ γευρορράφοις
καὶ σκυτοτόμοις καὶ βυρσοσπώλαισιν διδῶς. 740
- ΚΛ. εὖ γὰρ ποιῶ τὸν δῆμον. ΑΛΛ. εἰπέ μοι, τί
δρῶν ;
- ΚΛ. ὃ τι ; τῶν στρατηγῶν ὑποτρεμόντων, ἐκ Πύλου,
πλεύσας ἐκείσε, τοὺς Λάκωνας ἤγαγον.
- ΑΛΛ. ἐγὼ δὲ περιπατῶν γ' ἀπ' ἐργαστηρίου
ἔψουτος ἐτέρου τὴν χύτραν ὑφειλόμην. 745
- ΚΛ. καὶ μὴν ποιήσας αὐτίκα μάλ' ἐκκλησίαν,
ὦ Δῆμ', ἵν' εἰδῆς ὀπότερος νῶν ἐστί σοι
εὐνούστερος, διάκριον, ἵνα τοῦτον φιλήσ.
- ΑΛΛ. γαὶ γαὶ διάκριον δῆτα, πλὴν μὴ ἔν τῇ πυκνί.
- ΔΗ. οὐκ ἂν καθεζοίμην ἐν ἄλλῳ χωρίῳ· 750
ἀλλ' ὡς τὸ πρόσθε χρὴ παρῆν' ἐς τὴν πύκνα.
- ΑΛΛ. οἴμοι κακοδαίμων. ὡς ἀπόλωλ'. ὁ γὰρ γέρων
οἴκοι μὲν ἀνδρῶν ἐστί δεξιώτατος,
ὅταν δ' ἐπὶ ταυτησὶ καθῆται τῆς πέτρας,
κέχηνεν ὥσπερ ἐμποδίζων ἰσχάδας. 755

ΧΟΡ. νῦν δὴ σε πάντα δεῖ κάλων ἐξιέναι σεαυτοῦ,
καὶ λῆμα θούριον φορεῖν καὶ λόγους ἀφύκτους,
ὅτοισι τόιδ' ὑπερβαλεῖ. ποικίλος γὰρ ἀνὴρ
κακ τῶν ἀμηχάνων πόρους εὐμήχαιος πορίζειν.
πρὸς ταῦθ' ὅπως ἕξει πολὺς καὶ λαμπρὸς ἐπὶ τὸν
ἄνδρα. 760
ἀλλὰ φυλάττου, καὶ πρὶν ἐκεῖνον προκείσθαι σοι,
πρότερος σὺ
τοὺς δελφίνας μετεωρίζου καὶ τὴν ἄκατον παρα-
βάλλον.

ΚΛΕΩΝ. ΑΛΛΑΝΤΟΠΩΛΗΣ. ΔΗΜΟΣ. ΧΟΡΟΣ.

ΚΛ. τῇ μὲν δεσποίνῃ Ἀθηναίᾳ, τῇ τῆς πόλεως μεδεούσῃ,
εὐχομαι, εἰ μὲν περὶ τὸν δῆμον τὸν Ἀθηναίων
γεγέννημαι
βέλτιστος ἀνὴρ μετὰ Λυσικλέα καὶ Κύνναν καὶ
Σαλαβακχώ, 765
ὥσπερ νυνὶ μηδὲν δράσας δειπνεῖν ἐν τῷ πρυ-
τανείῳ·
εἰ δέ σε μισῶ καὶ μὴ περὶ σοῦ μάχομαι μόνος
ἀντιβεβηκώς,
ἀπολοιμὴν καὶ διαπρισθείην κατατμηθείην τε λέ-
παδνα.

ΑΛΛ. κἄγωγ', ὦ Δῆμ', εἰ μὴ σε φιλῶ καὶ μὴ στέργω,
κατατμηθεὶς
ἐψοίμην ἐν περικομματίοις· κεῖ μὴ τούτοισι πέ-
ποιθας, 770
ἐπὶ ταυτησί κατακησθείην ἐν μυττωτῷ μετὰ τυροῦ.

ΚΛ. καὶ πῶς ἂν ἐμοῦ μᾶλλον σε φιλῶν, ὦ Δῆμε, γέ-
νοιτο πολίτης;
ὅς πρῶτα μὲν, ἠνίκ' ἐβούλευόν σοι, χρήματα
πλείστ' ἀπέδειξα

ἐν τῷ κοινῷ, τοὺς μὲν στρεβλῶν, τοὺς δ' ἄγχων,
 τοὺς δὲ μεταιτῶν, 775
 οὐ φροντίζων τῶν ιδιωτῶν οὐδενός, εἰ σοὶ χα-
 ριοίμην.

Α.Α.Α. τοῦτο μὲν, ὦ Δῆμ', οὐδὲν σεμνόν· κἀγὼ γὰρ
 τοῦτό σε δράσω.

ἀρπάζων γὰρ τοὺς ἄρτους σοι τοὺς ἀλλοτρίους
 παραθήσω.

ὡς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εὖνους, τοῦτ' αὐτό
 σε πρῶτα διδάξω,

ἀλλ' ἢ διὰ τοῦτ' αὐθ' ὅτιή σου τῆς ἀνθρακιᾶς
 ἀπολαύει. 780

σὲ γάρ, ὅς Μήδοισι διεξιφίσω περὶ τῆς χώρας
 Μαραθῶνι,

καὶ νικήσας ἡμῖν μεγάλως ἐγγλωττοτυπεῖν παρέ-
 δωκας,

ἐπὶ ταῖσι πέτραις οὐ φροντίζει σκληρῶς σε καθή-
 μενον οὕτως,

οὐχ ὥσπερ ἐγὼ ραψάμενός σοι τουτὶ φέρω. ἀλλ'
 ἐπαναίρου,

κᾶτα καθίζου μαλακῶς, ἵνα μὴ τρίβῃς τὴν ἐν Σα-
 λαμίνι. 785

ΔΗ. ἄνθρωπε, τίς εἶ; μῶν ἔκγονος εἶ τῶν Ἀρμοδίων
 τις ἐκείνων;

τοῦτό γέ τοί σου τοῦργοι ἀληθῶς γενναῖον καὶ
 φιλόδημον.

ΚΛ. ὡς ἀπὸ μικρῶν εὖνους αὐτῷ θωπευματίων γε-
 γένησαι.

ΑΛΛ. καὶ σὺ γὰρ αὐτὸν πολὺ μικροτέροις τούτων δε-
 λεάσμασιν εἶλες.

ΚΛ. καὶ μὴν εἴ πού τις ἀνὴρ ἐφάνη τῷ δήμῳ μᾶλλον
 ἀμύνων 790

ἢ μᾶλλον ἐμοῦ σε φιλῶν, ἐθέλω περὶ τῆς κεφαλῆς περιδόσθαι.

ΑΛΛ. καὶ πῶς σὺ φιλεῖς, ὅς τοῦτον ὄρων οἰκοῦντ' ἐν ταῖς πιθάκναισι
καὶ γυπαρίοις καὶ πυργιδίοις ἔτος ὄγδοον οὐκ ἐλεαίρεις,
ἀλλὰ καθείρξας αὐτὸν βλίπτεις· Ἄρχεπτολέμου δὲ φέροντος
τὴν εἰρήνην ἐξεσκέδασας, τὰς πρεσβείας τ' ἀπελάυνεις 795
ἐκ τῆς πόλεως ῥαθαπυγίζων, αἱ τὰς σπονδὰς προκαλοῦνται.

ΚΑ. ἵνα γ' Ἑλλήνων ἄρξῃ πάντων. ἔστι γὰρ ἐν τοῖς λογίοισιν
ὡς τοῦτον δεῖ ποτ' ἐν Ἀρκαδία πεντωβόλου ἡλιάσασθαι,
ἣν ἀναμείνῃ πάντως δ' αὐτὸν θρέψω ἄγω καὶ θεραπεύσω,
ἐξευρίσκων εὖ καὶ μιαρῶς ὀπόθεν τὸ τριώβολον ἔξει. 800

ΑΛΛ. οὐχ ἵνα γ' ἄρχῃ μὰ Δί' Ἀρκαδίας προνοούμενος, ἀλλ' ἵνα μᾶλλον
σὺ μὲν ἀρπάξης καὶ δωροδοκῆς παρὰ τῶν πόλεων· ὁ δὲ δῆμος
ὑπὸ τοῦ πολέμου καὶ τῆς ὀμίχλης ἂ πανουργεῖς μὴ καθορᾶ σου,
ἀλλ' ὑπ' ἀνάγκης ἅμα καὶ χρείας καὶ μισθοῦ πρὸς σε κεχήνῃ.
εἰ δέ ποτ' εἰς ἀγρὸν οὗτος ἀπελθὼν εἰρηναῖος διατρίψῃ, 805
καὶ χίδρα φαγὼν ἀναθαρρήσῃ καὶ στεμφύλῳ ἐς λόγον ἔλθῃ,

γνώσεται οἷων ἀγαθῶν αὐτὸν τῇ μισθοφορᾷ παρεκόπτου,

εἶθ' ἦξει σοι δριμύς ἄγροικος, κατὰ σοῦ τὴν ψῆφον ἰχνεύων.

ἂ σὺ γινώσκωι τόνδ' ἐξαπατᾶς, καὶ οὐειροπολεῖς περὶ σαντοῦ.

ΚΛ. οὔκουν δεινὸν ταυτί σε λέγειν δῆτ' ἔστ' ἐμὲ καὶ διαβάλλειν 810

πρὸς Ἀθηναίους καὶ τὸν δῆμον, πεποιηκότα πλείονα χρυστὰ

νὴ τὴν Δήμητρα Θεμιστοκλέους πολλῶ περὶ τὴν πόλιν ἤδη ;

ΑΛΛ. ᾧ πόλις Ἄργους, κλύεθ' οἷα λέγει. σὺ Θεμιστοκλεῖ ἀντιφερίζεις ;

ὅς ἐποίησεν τὴν πόλιν ἡμῶν μεστὴν εὐρῶν ἐπιχειλῆ,

καὶ πρὸς τούτοις ἀριστώσῃ τὸν Πειραιᾶ προσέμαξεν, 815

ἀφελῶν τ' οὐδὲν τῶν ἀρχαίων ἰχθῦς καινοὺς παρέθηκεν.

σὺ δ' Ἀθηναίους ἐζήτησας μικροπολίτας ἀποφῆναι

διατειχίζων καὶ χρησμοδῶν, ὃ Θεμιστοκλεῖ ἀντιφερίζων.

κἀκείνος μὲν φεύγει τὴν γῆν, σὺ δ' Ἀχιλλείων ἀπομάττει.

ΚΛ. οὔκουν ταυτὶ δεινὸν ἀκούειν, ᾧ Δῆμ', ἐστίν μ' ὑπὸ τούτου, 820

ὅτιή σε φιλῶ ;

ΔΗ. παῦ παῦ', οὗτος, καὶ μὴ σκέρβωλλε ποιηρά. πολλοῦ δὲ πολύν με χρόνον καὶ νῦν ἐλελήθεις ἐγκρυφιάζων.

- ΑΛΛ. μιάρώτατος, ὦ Δημακίδιον, καὶ πλείστα πανοῦργα
 δεδρακώς,
 ὀπόταν χασμᾶ, καὶ τοὺς καυλοὺς
 τῶν εὐθυνοῶν ἐκκαυλίζων 825
 καταβροχθίζει, κάμφοῖν χειροῖν
 μυστιλᾶται τῶν δημοσίων.
- ΚΛ. οὐ χαιρήσεις, ἀλλὰ σε κλέπτουθ'
 αἰρήσω ἄγὼ τρεῖς μυριάδας.
- ΑΛΛ. τί θαλαττοκοπεῖς καὶ πλατυγίζεις, 830
 μιάρώτατος ὦν περὶ τὸν δῆμον
 τὸν Ἀθηναίων ; καὶ σ' ἐπιδείξω
 νῆ τὴν Δήμητρ', ἢ μὴ ζῶην,
 δωροδοκήσαντ' ἐκ Μυτιλήνης
 πλεῖν ἢ μνᾶς τετταράκοντα. 835
- ΧΟΡ. ὦ πᾶσιν ἀνθρώποις φανεῖς μέγιστον ὠφέλημα,
 ζηλῶ σε τῆς εὐγλωττίας. εἰ γὰρ ὦδ' ἐποίσει,
 μέγιστος Ἑλλήνων ἔσει, καὶ μόνος καθέξει
 τὰν τῇ πόλει, τῶν ξυμμάχων τ' ἄρξεις ἔχων τρί-
 αιναν,
 ἢ πολλὰ χρήματ' ἐργάσει σείων τε καὶ ταραττων.
 καὶ μὴ μεθῆς τὸν ἄνδρ', ἐπειδὴ σοι λαβὴν δέ-
 δωκεν 841
 κατεργάσει γὰρ ῥαδίως, πλευρὰς ἔχων τοιαύτας.
- ΚΛ. οὐκ, ὦγαθοί, ταῦτ' ἐστὶ πω ταύτη μὰ τὸν Ποσειδῶ.
 ἐμοὶ γάρ ἐστ' εἰργασμένου τοιοῦτον ἔργον ὥστε
 ἀπαξάπαντας τοὺς ἐμοὺς ἐχθροὺς ἐπιστομίζειν, 845
 ἕως ἂν ἢ τῶν ἀσπίδων τῶν ἐκ Πύλου τι λοιπόν.
- ΑΛΛ. ἐπίσχεσ ἐν ταῖς ἀσπίσιν· λαβὴν γὰρ ἐνδέδωκας.
 οὐ γάρ σ' ἐχρήν, εἶπερ φιλεῖς τὸν δῆμον, ἐκ προνοίας
 ταύτας ἔαν αὐτοῖσι τοῖς πόρπαξιν ἀτατεθῆναι.
 ἀλλ' ἐστὶ τοῦτ', ὦ Δῆμε, μηχάνημ', ἴν', ἦν σὺ
 βούλη 850

τὸν ἄνδρα κολάσαι τουτονί, σοὶ τοῦτο μὴ ᾿γγέ-
νηται.

ὄρῃς γὰρ αὐτῷ στίφος οἶόν ἐστι βυρσοπωλῶν
μεαριῶν· τούτους δὲ περιοικοῦσι μελιτοπῶλαι
καὶ τυροπῶλαι· τοῦτο δ' εἰς ἓν ἐστι συγκεκυφός.
ὥστ' εἰ σὺ βριμήσαιο καὶ βλέψειας ὄστρακίνοδα, 855
νύκτωρ κατασπάσαντες ἂν τὰς ἀσπίδας θέοντες
τὰς εἰσβολὰς τῶν ἀλφίτων ἂν καταλάβοιεν ἡμῶν.

ΔΗ. οἴμοι τάλας· ἔχουσι γὰρ πόρπακας; ᾧ πονηρέ,
ὅσοι με παρεκόπτου χρόιον τοιαῦτα κρουσιδημῶν.

ΚΛ. ᾧ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι, μηδ' οἰηθῆς 860
ἐμοῦ ποθ' εὐρήσειν φίλον βελτίον'. ὅστις εἰς ὧν
ἔπαυσα τοὺς ξυνωμότας, καί μ' οὐ λέληθεν οὐδὲν
ἐν τῇ πόλει ξυνιστάμενοι, ἀλλ' εὐθέως κέκραγα.

ΑΛΛ. ὅπερ γὰρ οἱ τὰς ἐγχέλεις θηρώμενοι πέπονθας.
ὅταν μὲν ἡ λίμνη καταστῆ, λαμβάνουσι οὐδέν· 865
ἐὰν δ' ἄνω τε καὶ κάτω τὸν βόρβορον κυκῶσι,
αἰροῦσι· καὶ σὺ λαμβάνεις, ἦν τὴν πόλιν ταραττης.
ἐν δ' εἰπέ μοι τοσουτονί· σκύτη τοσαῦτα πωλῶν,
ἔδωκας ἤδη τουτῷ κάτωμα παρὰ σεαυτοῦ
ταῖς ἐμβάσιν, φάσκων φιλεῖν;

ΔΗ. οὐ δῆτα μὰ τὸν Ἀπόλλω. 870

ΑΛΛ. ἔγνωκας οὖν δῆτ' αὐτὸν οἶός ἐστιν; ἀλλ' ἐγὼ σοι
ζεῦγος πριάμενος ἐμβάδων τουτὶ φορεῖν δίδωμι.

ΔΗ. κρίνω σ' ὅσων ἐγῶδα περὶ τὸν δῆμον ἄνδρ' ἄριστον
εὐνούστατόν τε τῇ πόλει καὶ τοῖσι δακτύλοισιν.

ΚΛ. οὐ δεινὸν οὖν δῆτ' ἐμβάδας τοσουτονί δύνασθαι,
ἐμοῦ δὲ μὴ μνείαν ἔχειν ὅσων πέπονθας; ὅστις 876
ἔπαυσα τοὺς καταπύγονας.

ΑΛΛ. οὐκ ἔσθ' ὅπως ἐκείνους
οὐχὶ φθοιῶν ἔπαυσας, ἵνα μὴ ρήτορες γένοιοντο.
τοιδὶ δ' ὄρων ἄνευ χιτῶνος ὄντα τηλικούτοι, 881

οὐπώποτ' ἀμφιμασχάλου τὸν Δῆμον ἠξίωσας,
χειμῶνος ὄντος· ἀλλ' ἐγὼ σοι τουτονὶ δίδωμι.

ΔΗ. τοιουτονὶ Θεμιστοκλῆς οὐπώποτ' ἐπενόησεν.
καίτοι σοφὸν κἀκεῖν' ὁ Πειραιεύς· ἔμοιγε μέντοι
οὐ μείζον εἶναι φαίνεται' ἐξεύρημα τοῦ χιτῶνος. 886

ΚΛ. οἴμοι τάλας, οἷσις πιθηκισμοῖς με περιελαύνεις.

ΑΛΛ. οὐκ, ἀλλ' ὅπερ πίνων ἀνὴρ πέπονθ' ὅταν χεσεῖη,
τοῖσιν τρόποις τοῖς σοῖσιν ὡσπερ βλαυτίοισι
χρῶμαι. 889

ΚΛ. ἀλλ' οὐχ ὑπερβαλεῖ με θωπείαις· ἐγὼ γὰρ αὐτὸν
προσαμφιῶ τοδί· σὺ δ' οἴμωζ', ᾧ ποιήρ'.

ΔΗ. λαιβοῖ.

οὐκ ἐς κόρακας ἀποφθερεῖ; βύρσης κάκιστον ὄξει.

ΑΛΛ. καὶ τοῦτό γ' ἐπίτηδές σε περιήμπεσχεν, ἵν' ἀπο-
πνίξῃ·

καὶ πρότερον ἐπεβούλευσέ σοι. τὸν καυλὸν οἶσθ'
ἐκεῖνον

τοῦ σιλφίου τὸν ἄξιον γενόμενον;

ΔΗ. οἶδα μέντοι. 895

ΑΛΛ. ἐπίτηδες οὔτος αὐτὸν ἔσπευσ' ἄξιον γειέσθαι,
ἵν' ἐσθλοῖτ' ὠνούμενοι, κἄπειτ' ἐν Ἥλιαία
βδέοντες ἀλλήλους ἀποκτείνειαν οἱ δικασταί.

ΚΛ. οἷοισί μ', ᾧ πανοὔργε, βωμολοχεύμασιν ταραττεῖς.

ΑΛΛ. ἦ γὰρ θεός μ' ἐκέλευσε νικῆσαί σ' ἄλαστονείαις.

ΚΛ. ἀλλ' οὐχὶ νικήσεις. ἐγὼ γάρ φημί σοι παρέξιεν,
ᾧ Δῆμε, μηδὲν ὀρώντι μισθοῦ τρύβλιον ῥοφήσαι.

ΑΛΛ. ἐγὼ δὲ κυλίχνιόν γέ σοι καὶ φάρμακον δίδωμι 906
τὰν τοῖσιν ἀντικνημίοις ἐλκῦδρια περιαιλείφειν.

ΚΛ. ἐγὼ δὲ τὰς πολιὰς γέ σου κλέγων νέον ποιήσω.

ΑΛΛ. ἰδοὺ δέχου κέρκον λαγῶ τῷφθαλμιδίῳ περιψήν.

ΚΛ. ἀπομυξάμενος ᾧ Δῆμέ μου πρὸς τὴν κεφαλὴν
ἀποψῶ. 910

- ΑΛΛ. ἐμοῦ μὲν οὔν. ΚΑ. ἐμοῦ μὲν οὔν.
 ἐγὼ σε ποιήσω τριη-
 ραρχεῖν, ἀναλίσκοντα τῶν
 σαυτοῦ, παλαιὰν ναῦν ἔχοντ',
 εἰς ἣν ἀναλῶν οὐκ ἐφέ- 915
 ξεις οὐδὲ ναυπηγούμενος·
 διαμηχανήσομαί θ' ὅπως
 ἂν ἰστίου σαπρὸν λάβῃς.
- ΑΛΛ. ἀνὴρ παφλάζει, παῦε παῦ
 ὑπερξέων· ὑφελκτέον 920
 τῶν θαδίων, ἀπαρυστέον
 τε τῶν ἀπειλῶν ταυτηί.
- ΚΑ. δώσεις ἐμοὶ καλὴν δίκην,
 ἱπούμενος ταῖς εἰσφοραῖς.
 ἐγὼ γὰρ εἰς τοὺς πλουσίους 925
 σπεύσω σ' ὅπως ἂν ἐγγραφήῃς.
- ΑΛΛ. ἐγὼ δ' ἀπειλήσω μὲν οὐ-
 δέν, εὔχομαι δέ σοι ταδί·
 τὸ μὲν τάγηνον τευθίδων
 ἐφεστάναι σίζον· σὲ δὲ 930
 γνώμην ἐρεῖν μέλλοντα περὶ
 Μιλησίων καὶ κερδανεῖν
 τάλαντον, ἣν κατεργάσῃ,
 σπεύδειν ὅπως τῶν τευθίδων
 ἐμπλήμενος φθαίῃς ἔτ' εἰς 935
 ἐκκλησίαν ἐλθῶν· ἔπει-
 τα πρὶν φαγεῖν, ἀνὴρ μεθή-
 κοι, καὶ σὺ τὸ τάλαντον λαβεῖν
 βουλόμενος ἐ-
 σθίων ἅμ' ἀποπνιγείῃς. 940
- ΧΟΡ. εὐ γε γῆ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν Δή-
 μητρα.

ΔΗ. κάμοι δοκεῖ καὶ τᾶλλα γ' εἶναι καταφανῶς
ἀγαθὸς πολίτης, οἷος οὐδεὶς πω χρόνου
ἀνὴρ γεγένηται τοῖσι πολλοῖς τοῦβολου. 945
σὺ δ', ὦ Παφλαγών, φάσκων φιλεῖν μ' ἐσκορό-
δισας.

καὶ νῦν ἀπόδος τὸν δακτύλιον, ὡς οὐκ ἔτι
ἐμοὶ ταμιεύσεις. ΚΛ. ἔχε· τοσοῦτον δ' ἴσθ'
ᾧτι,

εἰ μὴ μ' ἑάσεις ἐπιτροπεύειν, ἕτερος αὖ
ἐμοῦ παουργότερός τις ἀναφανήσεται. 950

ΔΗ. οὐκ ἔσθ' ὅπως ὁ δακτύλιός ἐσθ' οὕτοσιν
οὐμός· τὸ γοῦν σημεῖον ἕτερον φαίνεται,
ἀλλ' ἢ οὐ καθορῶ.

ΑΛΛ. φέρ' ἴδω, τί σοι σημεῖον ἦν;

ΔΗ. δημοῦ βοείου θρίον ἐξωπτημένον.

ΑΛΛ. οὐ τοῦτ' εἶεστιν. ΔΗ. οὐ τὸ θρίον; ἀλλὰ τί; 955

ΑΛΛ. λάρος κεχηγῶς ἐπὶ πέτρας δημηγορῶν.

ΔΗ. αἰβοῖ τάλας. ΑΛΛ. τί ἔστιν;

ΔΗ. ἀπόφερ' ἐκποδῶν.

οὐ τὸν ἐμὸν εἶχεν, ἀλλὰ τὸν Κλεωνύμου.

παρ' ἐμοῦ δὲ τουτουὶ λαβῶν ταμιενέ μοι.

ΚΛ. μὴ δῆτά πῶ γ', ὦ δέσποτ', ἀντιβολῶ σ' ἐγώ, 960

πρὶν ἂν γε τῶν χρησμῶν ἀκούσης τῶν ἐμῶν.

οὔτοί γ' ἐμοὶ λέγουσιν ὡς ἄρξαι σε δεῖ 965

χώρας ἀπάσης ἐστεφανωμένον ῥόδοις.

ΑΛΛ. οὔμοι δέ γ' αὖ λέγουσιν ὡς ἀλουργίδα
ἔχων κατάπαστον καὶ στεφάνην ἐφ' ἄρματος
χρυσοῦ διώξει Σμικύθην καὶ κύριον.

ΔΗ. καὶ μὴν ἔνεγκ' αὐτοὺς ἰών, ἴν' οὕτοσιν 970

αὐτῶν ἀκούση. ΑΛΛ. πάνυ γε.

ΔΗ. καὶ σύ νυν φέρε.

ΚΛ. ἰδοῦ. ΑΛΛ. ἰδοὺ νῆ τὸν Δί· οὐδὲν κωλύει.

ΧΟΡΟΣ.

- ΧΟΡ. ἤδιστον φάος ἡμέρας
 ἔσται τοῖσι παροῦσι καὶ
 τοῖς ἀφικνουμένοις, 975
 ἦν Κλέων ἀπόληται.
 καίτοι πρεσβυτέρων τινῶν
 οἷων ἀργαλεωτάτων
 ἐν τῷ δείγματι τῶν δικῶν
 ἤκουσ' ἀντιλεγόντων, 980
 ὡς εἰ μὴ 'γένεθ' οὗτος ἐν
 τῇ πόλει μέγας, οὐκ ἂν ἤ-
 στην σκευή δύο χρησίμω,
 δοῖδουξ οὐδὲ τορύνη.
 ἀλλὰ καὶ τόδ' ἔγωγε θαυ- 985
 μάζω τῆς ὑμουσίας
 αὐτοῦ· φασὶ γὰρ αὐτὸν οἱ
 παῖδες οἱ ξυνεφοίτων
 τὴν Δωριστὶ μόνην ἂν ἀρ-
 μόττεσθαι θαμὰ τὴν λύραν, 990
 ἄλλην δ' οὐκ ἐθέλειν μαθεῖν·
 κᾶτα τὸν κιθαριστὴν
 ὀργισθέντ' ἀπάγειν κελεύ-
 ειν, ὡς ἀρμονίαν ὁ παῖς
 οὗτος οὐ δύναται μαθεῖν 995
 ἦν μὴ Δωροδοκιστί.

ΚΛΕΩΝ. ΔΗΜΟΣ. ΑΛΛΑΝΤΟΠΩΛΗΣ. ΧΟΡΟΣ.

- ΚΛ. ἰσοῦ, θέασαι, κοῦχ ἅπαντας ἐκφέρω.
 ΑΛΛ. οἴμ' ὡς χεσεῖω, κοῦχ ἅπαντας ἐκφέρω.
 ΔΗ. ταυτὶ τί ἐστι ; ΚΛ. λόγια. ΔΗ. πάντ' ;
 ΚΛ. ἐθαύμασας ;

- καὶ νῆ Δί' ἔτι γέ μοῦστι κιβωτὸς πλέα. 1000
- ΑΛΛ. ἐμοὶ δ' ὑπερῶνον καὶ ξυνοικία δύο.
- ΔΗ. φέρ' ἴδω, τίνας γάρ εἰσιν οἱ χρησμοὶ ποτε;
- ΚΛ. οὔμοι μὲν εἰσι Βάκιδος. ΔΙΙ. οἱ δὲ σοὶ τίνας;
- ΑΛΛ. Γλάνιδος, ἀδελφοῦ τοῦ Βάκιδος γεραιτέρου.
- ΔΗ. εἰσὶν δὲ περὶ τοῦ;
- ΚΛ. περὶ Ἀθηνῶν, περὶ Πύλου, 1005
περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων.
- ΔΗ. οἱ σοὶ δὲ περὶ τοῦ;
- ΑΛΛ. περὶ Ἀθηνῶν, περὶ φακῆς,
περὶ Λακεδαιμονίων, περὶ σκόμβρων νέων,
περὶ τῶν μετρούντων τάλφιτ' ἐν ἀγορᾷ κακῶς,
περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων. 1010
- ΔΗ. ἄγε νυν ὅπως αὐτοὺς ἀναγνώσεσθέ μοι,
καὶ τὸν περὶ ἐμοῦ ἕκινον ᾧ περ ἦδομαι,
ὡς ἐν νεφέλαισιν ἀετὸς γενήσομαι.
- ΚΛ. ἄκουε δὴ νυν καὶ πρόσεχε τὸν νοῦν ἐμοί.
Φράζεο, Ἐρεχθεΐδη, λογίων ὁδόν, ἣν σοι Ἀπόλ-
λων 1015
ἴαχεν ἐξ ἀδύτοιο διὰ τριπόδων ἐριτίμων.
σώζεσθαί σ' ἐκέλευσ' ἱερὸν κύνα καρχαρόδοντα,
ὃς πρὸ σέθεν λάσκων καὶ ὑπὲρ σοῦ δεινὰ κεκραγὼς
σοὶ μισθὸν ποριεῖ, κἂν μὴ δρᾶς ταῦτ' ἀπολείται.
πολλοὶ γὰρ μίσει σφε κατακρῶζουσι κολοιοί. 1020
- ΔΗ. ταυτὶ μὰ τὴν Δήμητρ' ἐγὼ οὐκ οἶδ' ὅ τι λέγει.
τί γάρ ἐστ' Ἐρεχθεΐ καὶ κολοιοῖς καὶ κυνί;
- ΚΛ. ἐγὼ μὲν εἰμ' ὁ κύων· πρὸ σοῦ γὰρ ἀπύω·
σοὶ δ' εἶπε σώζεσθαί μ' ὁ Φοῖβος τὸν κύνα.
- ΑΛΛ. οὐ τοῦτό φησ' ὁ χρησμός, ἀλλ' ὁ κύων ὁδὴ 1025
ὥσπερ θύρας σου τῶν λογίων παρεσθίει.
ἐμοὶ γὰρ ἐστ' ὀρθῶς περὶ τούτου τοῦ κυνός.
- ΔΗ. λέγε νυν· ἐγὼ δὲ πρῶτα λήψομαι λίθου,

ἵνα μή μ' ὁ χρησμὸς ὁ περὶ τοῦ κυνὸς δάκη.

ΑΛΛ. Φράζευ, Ἐρεχθείδη, κύνα Κέρβερρον ἀνδραποδι-
στήν, 1030

ὃς κέρκῳ σαίνων σ', ὀπότεν δειπνῆς, ἐπιτηρῶν,
ἐξέδεταί σου τοῦψον, ὅταν σύ ποι ἄλλοσε χάσκης·
ἐσφοιτῶν τ' ἐς τοῦπτάνιον λήσει σε κυνηδὸν
νύκτωρ τὰς λοπάδας καὶ τὰς νήσους διαλείχων.

ΔΗ. νῆ τὸν Ποσειδῶ πολὺ γ' ἄμεινον, ᾧ Γλάρι. 1035

ΚΛ. ᾧ τάν, ἄκουσον, εἶτα διάκρινον τόδε.

Ἔστι γυνή, τέξει δὲ λέονθ' ἱεραῖς ἐν Ἀθήναις,
ὃς περὶ τοῦ δήμου πολλοῖς κώνωψι μαχεῖται,
ὥστε περὶ σκύμοισι βεβηκῶς· τὸν σὺ φυλάξαι,
τεῖχος ποιήσας ξύλιον πύργους τε σιδηροῦς. 1040
ταῦτ' οἶσθ' ὅ τι λέγει;

ΔΗ. μὰ τὸν Ἀπόλλω γὰρ μὲν οὔ.

ΚΛ. ἔφραζεν ὁ θεὸς σοι σαφῶς σῶζειν ἐμέ·
ἐγὼ γὰρ ἀντὶ τοῦ λέοντός εἰμί σοι.

ΔΗ. καὶ πῶς μ' ἐλελήθεις Ἀντιλέων γεγεννημένος;

ΑΛΛ. ἐν οὐκ ἀναδιδάσκει σε τῶν λογίων ἐκῶν 1045
ὁ μόνον σιδηροῦν ἐστι τεῖχος καὶ ξύλον,
ἐν ᾧ σε σῶζειν τόνδ' ἐκέλευσ' ὁ Λοξίας.

ΔΗ. πῶς δῆτα τοῦτ' ἔφραζεν ὁ θεός; ΑΛΛ. τουτοῖ
δησαί σ' ἐκέλευ' ἐν περτεσυρίγγῳ ξύλῳ.

ΔΗ. ταυτὶ τελείσθαι τὰ λόγι' ἤδη μοι δοκεῖ. 1050

ΚΛ. μὴ πείθου· φθοεραὶ γὰρ ἐπικρῶζουσι κορῶναι.
ἀλλ' ἱέρακα φίλει, μεμνημένος ἐν φρεσίν, ὥς σοι
ἤγαγε συνδήσας Λακεδαιμονίων κορακίους.

ΑΛΛ. τοῦτό γέ τοι Παφλαγῶν παρεκιδύνενσε μεθυσθείς.
Κεκροπίδη κακόβουλε, τί τοῦθ' ἤγει μέγα τοῦρ-
γον; 1055

καὶ κε γυνὴ φέροι ἄχθος, ἐπεὶ κεν ἀνὴρ ἀναθείη·
ἀλλ' οὐκ ἂν μαχέσαιτο· χέσαιτο γάρ, εἰ μαχέσαιτο.

ΚΛ. ἀλλὰ τόδε φράσσαι, πρὸ Πύλου Πύλου ἦν σοι
ἔφραζεν.

Ἔστι Πύλος πρὸ Πύλοιο

ΔΗ. τί τοῦτο λέγει, πρὸ Πύλοιο;

ΑΛΛ. τὰς πύλους φησὶν καταλήψεσθ' ἐν βαλανείῳ. 1060

ΔΗ. ἐγὼ δ' ἄλουτος τήμερον γενήσομαι.

ΑΛΛ. αὐτὸς γὰρ ἡμῶν τὰς πύλους ἀφήρπασεν.

ἀλλ' οὔτοσὶ γάρ ἐστι περὶ τοῦ ναυτικοῦ
ὁ χρησμός, ᾧ σε δεῖ προσέχειν τὸν νοῦν πάνυ.

ΔΗ. προσέχω· σὺ δ' ἀναγίγνωσκε, τοῖς ναύταισί μου
ὅπως ὁ μισθὸς πρῶτον ἀποδοθήσεται. 1066

ΑΛΛ. Αἰγείδη, φράσσαι κυναλώπεκα, μή σε δολώση,
λαίθαργον, ταχύπουν, δολίαν κερδῶ, πολυίδριν.
οἶσθ' ὅ τί ἐστὶν τοῦτο;

ΔΗ. Φιλόστρατος ἢ κυναλώπηξ.

ΑΛΛ. οὐ τοῦτό φησιν, ἀλλὰ ναῦς ἐκάστοτε 1070
αἰτεῖ ταχείας ἀργυρολόγους οὔτοσί·
ταύτας ἀπαυδᾷ μὴ διδόναι σ' ὁ Λοξίας.

ΔΗ. πῶς δὴ τριήρης ἐστὶ κυναλώπηξ; ΑΛΛ. ὅπως;
ὅτι ἢ τριήρης ἐστὶ χῶ κύων ταχύ.

ΔΗ. πῶς οὖν ἀλώπηξ προσετέθη πρὸς τῷ κυνί; 1075

ΑΛΛ. ἀλωπεκίοισι τοὺς στρατιώτας ἤκασεν,
ὅτι ἢ βότρυς τρώγουσιν ἐν τοῖς χωρίοις.

ΔΗ. εἶεν·

τούτοις ὁ μισθὸς τοῖς ἀλωπεκίοισι ποῦ;

ΑΛΛ. ἐγὼ ποριῶ, καὶ τοῦτον ἡμερῶν τριῶν.

ἀλλ' ἔτι τότιδ' ἐπάκουσον, ὃν εἶπέ σοι ἐξαλέα-
σθαι 1080

χρησμὸν Λητοῦδης, Κυλλήνην, μή σε δολώση.

ΔΗ. ποίαν Κυλλήνην; ΑΛΛ. τὴν τούτου χεῖρ' ἐποίησεν
Κυλλήνην ὀρθῶς, ὅτι ἢ φησ', ἔμβαλε κυλλῆν.

ΚΛ. οὐκ ὀρθῶς φράζει· τὴν Κυλλήνην γὰρ ὁ Φοῖβος

ἐς τὴν χεῖρ' ὀρθῶς ἠνίξατο τὴν Διοπίθους. 1085
 ἀλλὰ γὰρ ἔστιν ἐμοὶ χρησμός περὶ σοῦ πτερυγωτός,
 αἰετὸς ὡς γίγναι καὶ πάσης γῆς βασιλεύσεις.

ΑΛΛ. καὶ γὰρ ἐμοί· καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης,
 χῶτι γ' ἐν Ἐκβατάνοις δικάσεις, λείχων ἐπίπαστα.

ΚΛ. ἀλλ' ἐγὼ εἶδον ὄναρ, καὶ μοῦδόκει ἡ θεὸς αὐτὴ
 τοῦ δήμου καταχεῖν ἀρυταίνῃ πλουθυγείαν. 1091

ΑΛΛ. ἰὴ Δία καὶ γὰρ ἐγώ· καὶ μοῦδόκει ἡ θεὸς αὐτὴ
 ἐκ πόλεως ἐλθεῖν καὶ γλαυξ αὐτῇ ἴπικαθῆσθαι
 εἶτα κατασπέειδεν κατὰ τῆς κεφαλῆς ἀρυβάλλῳ
 ἀμβροσίαν κατὰ σοῦ, κατὰ τούτου δὲ σκοροδάλ-
 μην. 1095

ΔΗ. ἰοὺ ἰού.
 οὐκ ἦν ἄρ' οὐδεὶς τοῦ Γλάυιδος σοφώτερος.
 καὶ νῦν ἐμαντὸν ἐπιτρέπω σοι τουτουὶ
 γερουταγωγεῖν κἀναπαιδεύειν πάλιν.

ΚΛ. μήπω γ', ἱκετεύω σ', ἀλλ' ἀνάμεινον, ὡς ἐγὼ 1100
 κριθὰς ποριῶ σοὶ καὶ βίον καθ' ἡμέραν.

ΔΗ. οὐκ ἀνέχομαι κριθῶν ἀκούων· πολλάκις
 ἐξηπατήθην ὑπὸ τε σοῦ καὶ Θουφάνους.

ΚΛ. ἀλλ' ἄλφιτ' ἤδη σοὶ ποριῶ ἴσκειασμένα.

ΑΛΛ. ἐγὼ δὲ μαζίσκας γε διαμεμαγμένας 1105
 καὶ τοῦψον ὀπτόν· μηδὲν ἄλλ' εἰ μὴ ἴσθιε.

ΔΗ. ἀνύσατέ νυν, ὅ τι περ ποιήσεθ'· ὡς ἐγώ,
 ὀπότερος ἂν σφῶν εἶ με μᾶλλον νῦν ποιῆ,
 τούτῳ παραδώσω τῆς πυκνὸς τὰς ἡνίας.

ΚΛ. τρέχοιμ' ἂν εἴσω πρότερος.

ΑΛΛ. οὐ δῆτ', ἀλλ' ἐγώ. 1110

ΧΟΡΟΣ. ΔΗΜΟΣ.

ΧΟΡ. ὦ Δῆμε, καλήν γ' ἔχεις
 ἀρχήν, ὅτε πάντες ἄν-

θρωποι δεδίασί σ' ὥσ-
 περ ἄνδρα τύραννον.
 ἀλλ' εὐπαράγωγος εἶ,
 θωπενόμενός τε χαί-
 ρεις κᾶξαπατώμενος,
 πρὸς τόν τε λέγонт' ἀεὶ
 κέχρηνας· ὁ νοῦς δέ σου
 παρὼν ἀποδημεῖ.

1115

1120

ΔΗ. νοῦς οὐκ ἔνι ταῖς κόμαις
 ὑμῶν, ὅτε μ' οὐ φρονεῖν
 νομίζετ'. ἐγὼ δ' ἐκὼν
 ταῦτ' ἠλιθιάζω.

αὐτός τε γὰρ ἦδομαι
 βρύλλων τὸ καθ' ἡμέραν,
 κλέπτουτά τε βούλομαι
 τρέφειν ἕνα προστάτην·
 τοῦτον δ', ὅταν ἦ πλέως,
 ἄρας ἐπάταξα.

1125

1130

ΧΟΡ. οὔτω μὲν ἄρ' εὖ ποιεῖς,
 εἴ σοι πυκνότης ἔνεστ'
 ἐν τῷ τρόπῳ, ὡς λέγεις,
 τούτῳ πάνυ πολλή,
 εἰ τούσδ' ἐπίτηδες ὥσ-
 περ δημοσίους τρέφεις
 ἐν τῇ πυκνί, κᾶθ' ὅταν
 μή σοι τύχη ὄψον ὄν,
 τούτων ὅς ἂν ἦ παχύς,
 θύσας ἐπιδειπνεῖς.

1135

1140

ΔΗ. σκέψασθε δέ μ', εἰ σοφῶς
 αὐτοὺς περιέρχομαι,
 τοὺς οἰομένους φρονεῖν
 κᾶμ' ἐξαπατούλλειν.

τηρῶ γὰρ ἐκάστοτ' αὐ- 1145
 τούς, οὐδὲ δοκῶν ὄραν,
 κλέπτοντας· ἔπειτ' ἀναγ-
 κάζω πάλιν ἐξεμεῖν
 ἄττ' ἂν κεκλόφωσί μου,
 κημὸν καταμηλῶν. 1150

ΚΛΕΩΝ. ΑΛΛΑΝΤΟΠΩΛΗΣ. ΔΗΜΟΣ.
 ΧΟΡΟΣ.

ΚΛ. ἄπαγ' ἐς μακαρίαν ἐκποδών.
 ΑΛΛ. σύ γ', ᾧ φθόρε.
 ΚΛ. ᾧ Δῆμ', ἐγὼ μέντοι παρεσκευασμένος
 τρίπαλαι κάθημαι, βουλόμενός σ' εὐεργετεῖν.
 ΑΛΛ. ἐγὼ δὲ δεκάπαλαί γε καὶ δωδεκάπαλαι
 καὶ χιλιόπαλαι καὶ πρόπαλαι πάλαι πάλαι. 1155
 ΔΗ. ἐγὼ δὲ προσδοκῶν γε τρισμυριόπαλαι
 βδελύττομαί σφω, καὶ πρόπαλαι πάλαι πάλαι.
 ΑΛΛ. οἴσθ' οὖν ὃ δρᾶσον; ΔΗ. εἰ δὲ μή, φράσεις γε σύ.
 ΑΛΛ. ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί,
 ἵνα σ' εὖ ποιῶμεν ἐξ ἴσου.
 ΔΗ. δρᾶν ταῦτα χρή. 1160
 ἄπιτον. ΚΛ. ἰδού. ΔΗ. θέοιτ' ἄν.
 ΑΛΛ. ὑποθεῖν οὐκ ἐῷ.
 ΔΗ. ἀλλ' ἢ μεγάλως εὐδαιμονήσω τήμερον
 ὑπὸ τῶν ἔραστῶν νῆ Δί' ἢ γὼ θρύψομαι.
 ΚΛ. ὄρᾳς; ἐγὼ σοι πρότερος ἐκφέρω δίφρον.
 ΑΛΛ. ἀλλ' οὐ τράπεζαν, ἀλλ' ἐγὼ προτεραίτερος. 1165
 ΚΛ. ἰδού φέρω σοι τήνδε μαζίσκην ἐγὼ
 ἐκ τῶν ὀλῶν τῶν ἐκ Πύλου μεμαγμένην.
 ΑΛΛ. ἐγὼ δέ γε μυστίλας μεμυστιλημένας
 ὑπὸ τῆς θεοῦ τῇ χειρὶ τήλεφαντίνῃ.

- ΔΗ. ὡς μέγαν ἄρ' εἶχες, ὦ πότνια, τὸν δάκτυλον. 1170
 ΚΛ. ἐγὼ δ' ἔτνος γε πίσινον εὐχρων καὶ καλόν·
 ἐτόρυνε δ' αὐθ' ἢ Παλλὰς ἢ Πυλαιμάχος.
- ΑΛΛ. ὦ Δῆμ', ἐναργῶς ἢ θεός σ' ἐπισκοπεῖ,
 καὶ νῦν ὑπερέχει σου χύτραν ζωμοῦ πλέαν.
- ΔΗ. οἶει γὰρ οἰκείσθ' ἂν ἔτι τήνδε τὴν πόλιν, 1175
 εἰ μὴ φανερώς ἡμῶν ὑπερεῖχε τὴν χύτραν ;
 ΚΛ. τουτὶ τέμαχός σουδῶκεν ἢ Φοβεσιστράτη.
- ΑΛΛ. ἢ δ' Ὀβριμοπάτρα γ' ἐφθὸν ἐκ ζωμοῦ κρέας
 καὶ χόλικος ἠνύστρου τε καὶ γαστρὸς τόμον.
- ΔΗ. καλῶς γ' ἐποίησε τοῦ πέπλου μεμνημένη. 1180
 ΚΛ. ἢ Γοργολόφα σ' ἐκέλευε τουτουὶ φαγεῖν
 ἐλατῆρος, ἵνα τὰς ταῦς ἐλαύνωμεν καλῶς.
- ΑΛΛ. λαβὲ καὶ ταδί νυν. ΔΗ. καὶ τί τούτοις χρήσομαι
 τοῖς ἐντέροις ; ΑΛΛ. ἐπίτηδες αὐτ' ἔπεμψέ σοι
 εἰς τὰς τριήρεις ἐντερόνηαν ἢ θεός· 1185
 ἐπισκοπεῖ γὰρ περιφανῶς τὸ ναυτικόν.
 ἔχε καὶ πιεῖν κεκραμένον τρία καὶ δύο.
- ΔΗ. ὡς ἠδύς, ὦ Ζεῦ, καὶ τὰ τρία φέρων καλῶς.
- ΑΛΛ. ἢ Τριτογενῆς γὰρ αὐτὸν ἐρετριτώνισεν.
- ΚΛ. λαβὲ νυν πλακοῦντος πίοτος παρ' ἐμοῦ τόμον.
- ΑΛΛ. παρ' ἐμοῦ δ' ὄλον γε τὸν πλακοῦντα τουτονί. 1191
 ΚΛ. ἀλλ' οὐ λαγῶ' ἔξεις ὀπόθεν δῶς· ἀλλ' ἐγώ.
- ΑΛΛ. οἴμοι· πόθεν λαγῶά μοι γενήσεται ;
 ὦ θυμέ, νυνὶ βωμολόχον ἔξευρέ τι.
- ΚΛ. ὄρᾱς τάδ', ὦ κακόδαιμον ; ΑΛΛ. ὀλίγον μοι μέλει
 ἐκεινοῖ γὰρ ὡς ἔμ' ἔρχονται. ΚΛ. τίνας ; 1196
- ΑΛΛ. πρέσβεις ἔχοντες ἀργυρίου βαλλάντια.
- ΚΛ. ποῦ ποῦ ;
- ΑΛΛ. τί δέ σοι τοῦτ' ; οὐκ ἑάσεις τοὺς ξένους ;
 ὦ Δημίδιον, ὄρᾱς τὰ λαγῶ' ἃ σοι φέρω ;
- ΚΛ. οἴμοι τάλας, ἀδίκως γε τὰμ' ὑφῆρπασας. 1200

- ΑΛΛ. νῆ τὸν Ποσειδῶ, καὶ σὺ γὰρ τοὺς ἐκ Πύλου.
 ΔΗ. εἴπ', ἀντιβोलῶ, πῶς ἐπειόησας ἀρπάσαι ;
 ΑΛΛ. τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμμ' ἐμόν.
 ΚΛ. ἐγὼ δ' ἐκινδύνευσ', ἐγὼ δ' ὤπτησά γε.
 ΔΗ. ἄπιθ'· οὐ γὰρ ἀλλὰ τοῦ παραθέιτος ἢ χάρις. 1205
 ΚΛ. οἴμοι κακοδαίμων, ὑπεραναιδευθήσομαι.
 ΑΛΛ. οὐ διακρινεῖς, ὦ Δῆμ', ὀπότερός ἐστι νῶν
 ἀνὴρ ἀμείνων περὶ σέ καὶ τὴν γαστέρα ;
 ΔΗ. τῷ δῆτ' ἂν ὑμᾶς χρησάμενος τεκμηρίω
 δόξαιμι κρίνειν τοῖς θεαταῖσιν σοφῶς ; 1210
 ΑΛΛ. ἐγὼ φράσω σοι. τὴν ἐμὴν κίστην ἰὼν
 ξύλλαζε σιωπῇ, καὶ βασάνισον ἄττ' ἐνι,
 καὶ τὴν Παφλαγότος· κἀμέλει κρινεῖς καλῶς.
 ΔΗ. φέρ' ἴδω, τί οὖν ἔνεστιν ; ΑΛΛ. οὐχ ὄρᾳς κενὴν
 ὦ παππίδιον ; ἅπαντα γὰρ σοι παρεφόρουν. 1215
 ΔΗ. αὕτη μὲν ἢ κίστη τὰ τοῦ δήμου φρονεῖ.
 ΑΛΛ. βάδιζέ νυν καὶ δεῦρο πρὸς τὴν Παφλαγότος.
 ὄρᾳς ; ΔΗ. ἰὼ μοι, τῶν ἀγαθῶν ὕσων πλέα.
 ὕσον τὸ χρήμα τοῦ πλακοῦντος ἀπέθετο·
 ἐμοὶ δ' ἔδωκεν ἀποτεμῶν τυννουτονί. 1220
 ΑΛΛ. τοιαῦτα μέντοι καὶ πρότερόν σ' εἰργάζετο·
 σοὶ μὲν προσεδίδου μικρὸν ὦν ἐλάμβανεν.
 αὐτὸς δ' ἐαυτῷ παρετίθει τὰ μείζονα.
 ΔΗ. ὦ μιარέ, κλέπτων δὴ με ταῦτ' ἐξηπάτας ;
 ἐγὼ δέ τυ ἐστεφάνιξα κἀδωρησάμαν. 1225
 ΚΛ. ἐγὼ δ' ἐκλεπτον ἐπ' ἀγαθῷ γε τῇ πόλει.
 ΔΗ. κατάθου ταχέως τὸν στέφανον, ἵν' ἐγὼ τουτῷ
 αὐτὸν περιθῶ. ΑΛΛ. κατάθου ταχέως, μαστιγία.
 ΚΛ. οὐ δῆτ', ἐπεὶ μοι χρησμός ἐστι Πυθικὸς
 ὑφ' οὗ δεήσει μ' ἀνδρὸς ἠττᾶσθαι μόρου. 1230
 ΑΛΛ. τοῦμόν γε φράζωι ὄνομα καὶ λῖαν σαφῶς.
 ΚΛ. καὶ μὴν σ' ἐλέγξαι βούλομαι τεκμηρίω,

εἴ τι ξυνοίσεις τοῦ θεοῦ τοῖς θεσφάτοις.
καί σου τοσοῦτο πρῶτον ἐκπειράσομαι
παῖς ὦν ἐφοίτας ἐς τίνος διδασκάλου; 1235

ΑΛΛ. ἐν ταῖσιν εὐστραῖς κοιδύλοις ἤρμοττόμην.

ΚΛ. πῶς εἶπας; ὡς μού χρησμός ἄπτεται φρενῶν.
εἶεν.

ἐν παιδοτρύβου δὲ τίνα πάλην ἐμάνθανες;

ΑΛΛ. κλέπτων ἐπιорκείν καὶ βλέπειν ἐναντία.

ΚΛ. ὦ Φοῖβ' Ἄπολλον Λύκιε, τί ποτέ μ' ἐρ-
γάσει; 1240

τέχνην δὲ τίνα ποτ' εἶχες ἐξανδρούμενος;

ΑΛΛ. ἤλλαντοπώλουν. ΚΛ. οὐκέτ' οὐδέν εἰμ' ἐγώ.

λεπτὴ τις ἐλπίς ἐστ' ἐφ' ἧς ὀχούμεθα.

καί μοι τοσοῦτον εἶπέ· πότερον ἐν ἀγορᾷ 1245

ἤλλαντοπώλεις ἔτεδον ἢ 'πὶ ταῖς πύλαις;

ΑΛΛ. ἐπὶ ταῖς πύλαισιν, οὗ τὸ τάριχος ὄνιον.

ΚΛ. οἷμοι πέπρακται τοῦ θεοῦ τὸ θέσφατον.

κυλίνδεται εἴσω τόνδε τὸν δυσδαίμονα.

ὦ στέφανε, χαίρων ἄπιθι, κεῖ σ' ἄκων ἐγὼ 1250

λείπω· σὲ δ' ἄλλος τις λαβῶν κεκτήσεται,

κλέπτῃς μὲν οὐκ ἂν μᾶλλον, εὐτυχῆς δ'
ἴσως.

ΑΛΛ. Ἑλλάνιε Ζεῦ, σὸν τὸ νικητήριον.

ΧΟΡ. ὦ χαῖρε καλλίνικε, καὶ μέμνησ' ὅτι
ἀνὴρ γεγένησαι δι' ἐμέ· καὶ σ' αἰτῶ βραχύ, 1255
ὅπως ἔσομαί σοι Φαιῶς ὑπογραφεὺς δικῶν.

ΔΗ. ἐμοὶ δέ γ' ὅ τι σοι τοῦνομ' εἶπ'.

ΑΛΛ. Ἄγορακρίτος·

ἐν τᾷγορᾷ γὰρ κρινόμενος ἐβοσκόμην.

ΔΗ. Ἄγορακρίτῳ τοίνυν ἑμαυτὸν ἐπιτρέπω,
καὶ τὸν Παφλαγόνα παραδίδωμι τουτουί.

ΑΛΛ. καὶ μὴν ἐγὼ σ', ὦ Δῆμε, θεραπεύσω καλῶς, 1260

ὥσθ' ὁμολογεῖν σε μηδέν' ἀνθρώπων ἔμοῦ
 ἰδεῖν ἀμείνω τῇ Κεχρηναίων πόλει.

ΧΟΡ. τί κάλλιον ἀρχομένοισιν
 ἢ καταπαυομένοισιν
 ἢ θοᾶν ἴππων ἐλατῆρας ἀεΐδειν μηδὲν ἐς
 Λυσίστρατον, 1265
 μηδὲ Θούμαντιν τὸν ἀρέστιον αὖ λυπεῖν ἐκούσῃ
 καρδίᾳ ;
 καὶ γὰρ οὗτος, ὦ φίλ' Ἀπολλον, ἀεὶ πειρηῆ,
 θαλεροῖς δακρυοῖς 1270
 ἰᾶς ἀπτόμενος φαρέτρας Πυθῶνι δῖα μὴ κακῶς
 πένεσθαι.

λοιδορῆσαι τοὺς ποιηροὺς οὐδέν' ἐστ' ἐπίφθορον,
 ἀλλὰ τιμὴ τοῖσι χρηστοῖς, ὅστις εὖ λογίζεται. 1275
 εἰ μὲν οὖν ἀνθρώπος, ὃν δεῖ πόλλ' ἀκοῦσαι καὶ κακά,
 αὐτὸς ἦν ἔρδηλος, οὐκ ἂν ἀνδρὸς ἐμνήσθην φίλου.
 γυνὴ δ' Ἀρίγνωτοι γὰρ οὐδεὶς ὅστις οὐκ ἐπίσταται,
 ὅστις ἢ τὸ λευκὸν οἶδεν ἢ τὸν ὄρθιον νόμον.
 ἔστιν οὖν ἀδελφὸς αὐτῷ τοὺς τρόπους οὐ συγγε-
 νής, 1280

Ἀριφράδης ποιηρός. ἀλλὰ τοῦτο μὲν καὶ βούλεται
 ἐστὶ δ' οὐ μόνον πονηρός, οὐ γὰρ οὐδ' ἂν ἠσθόμην,
 οὐδὲ παμπόνηρος. ἀλλὰ καὶ προσεξεύρηκέ τι,
 καὶ Πολυμνήστεια ποιῶν. καὶ ξυτῶν Οἰωρίχῳ.
 ὅστις οὖν τοιοῦτον ἀνδρα μὴ σφόδρα βδελύττεται,
 οὐ ποτ' ἐκ ταύτου μεθ' ἡμῶν πίεται ποτηρίον.
 ἢ πολλάκις ἐννυχίαισι 1290
 φροντίσι συγγεγένημαι,
 καὶ διεζήτηχ' ὀπόθει ποτὲ φαύλως ἐσθίει Κλεώ-
 γυμος.
 φασὶ μὲν γὰρ αὐτὸν ἐρεπτόμενον τὰ τῶν ἐχόντων
 ἀνέρων 1295

οὐκ ἂν ἐξελεθῆν ἀπὸ τῆς σιπύης· τοὺς δ' ἀντιβο-
λεῖν ἂν ὁμοίως·

ἴθ' ὦ ἄνα, πρὸς γονάτων, εἴσελθε καὶ σύγγνωθι
τῇ τραπέζῃ.

φασὶν ἀλλήλαις ξυνηλεῖν τὰς τριήρεις εἰς λό-
γον, 1300

καὶ μίαν λέξαι τι' αὐτῶν, ἣτις ἦν γεραιτέρα·
οὐδὲ πυνθάεισθε ταῦτ', ὧ παρθένοι, τὰν τῇ πόλει·
φασὶν αἰτεῖσθαί τι' ἡμῶν ἑκατὸν ἐς Καρχηδόνα
ἄνδρα μοχθηρὸν πολίτην, ὀξύτην Ὑπέρβολον·

ταῖς δὲ δόξαι δεινὸν εἶναι τοῦτο κοῦκ ἀνασχε-
τόν, 1305

καὶ τι' εἰπεῖν, ἣτις ἀνδρῶν ἄσπον οὐκ ἐληλύθει·
ἀποτρόπαι', οὐ δῆτ' ἐμοῦ γ' ἄρξει ποτ', ἀλλ' ἐάν
με χρῆ,

ὑπὸ τερηδόων σαπείσ' ἐνταῦθα καταγηράσομαι·
οὐδὲ Ναυφάντης γε τῆς Ναύσωνος, οὐ δῆτ', ὧ θεοί,
εἴπερ ἐκ πεύκης· γε κἀγὼ καὶ ξύλων ἐπηγνύμην.
ἦν δ' ἀρέσκη ταῦτ' Ἀθηναίοις, καθῆσθαί μοι
δοκεῖ 1311

εἰς τὸ Θησεῖον πλεούσας ἢ 'πὶ τῶν σεμνῶν θεῶν.
οὐ γὰρ ἡμῶν γε στρατηγῶν ἐγχαυεῖται τῇ πόλει·
ἀλλὰ πλείτω χωρὶς αὐτὸς ἐς κόρακας, εἰ βούλεται,
τὰς σκάφας, ἐν αἷς ἐπώλει τοὺς λύχνους, καθελ-
κύσας. 1315

ΑΓΟΡΑΚΡΙΤΟΣ. ΧΟΡΟΣ. ΔΗΜΟΣ.

ΑΓΟΡ. εὐφημεῖν χρῆ καὶ στόμα κλείειν, καὶ μαρτυριῶν
ἀπέχεσθαι,

καὶ τὰ δικαστήρια συγκλείειν, οἷς ἡ πόλις ἦδε γέ-
γηθεν,

ἐπὶ καιναῖσιν δ' εὐτυχίαισιν παιωνίζειν τὸ θέατρον.

- ΧΟΡ. ὦ ταῖς ἱεραῖς φέγγος Ἀθήναις καὶ ταῖς νήσοις
ἐπίκουρε,
τίν' ἔχων φήμην ἀγαθὴν ἤκεις, ἐφ' ὅτῳ κρισῶμεν
ἀγνιάς ; 1320
- ΑΓΟΡ. τὸν Δῆμον ἀφειψήσας ὑμῖν καλὸν ἐξ αἰσχροῦ πε-
ποίηκα.
- ΧΟΡ. καὶ ποῦ ἔστιν νῦν, ὦ θαυμαστὰς ἐξευρίσκων ἐπι-
νοίας ;
- ΑΓΟΡ. ἐν ταῖσιν ἰοστεφάνοις οἰκεῖ ταῖς ἀρχαίαισιν Ἀθή-
ναις.
- ΧΟΡ. πῶς ἂν ἴδοιμεν ; ποῖαν τιν' ἔχει σκευήν ; ποῖος
γεγένηται ;
- ΑΓΟΡ. οἴός περ Ἀριστείδῃ πρότερον καὶ Μιλτιάδῃ ξυ-
εσίτει. 1325
ὄψεσθε δέ· καὶ γὰρ ἀνοιγνυμένων ψόφος ἤδη τῶν
προπυλαίων.
ἀλλ' ὀλολύξατε φαινομέναισιν ταῖς ἀρχαίαισιν
Ἀθήναις
καὶ θαυμασταῖς καὶ πολυύμνοις, ἵν' ὁ κλεινὸς Δῆ-
μος ἐνοικεῖ.
- ΧΟΡ. ὦ τὰ λιπαραὶ καὶ ἰοστέφανοι καὶ ἀριζή-
λωτοι Ἀθῆναι,
θεύξατε τὸν τῆς Ἑλλάδος ὑμῖν καὶ τῆς γῆς τῆσδε
μόναρχον. 1330
- ΑΓΟΡ. ὄδ' ἐκεῖνος ὄραν τεττιγοφόρας, ἀρχαίῳ σχήματι
λαμπρός,
οὐ χοιρινῶν ὄζων, ἀλλὰ σπονδῶν, σμύρνη κατὰ-
λειπτος.
- ΧΟΡ. χαῖρ', ὦ βασιλεῦ τῶν Ἑλλήνων καὶ σοὶ ξυγχαί-
ρομεν ἡμεῖς.
τῆς γὰρ πόλεως ἄξια πράττετε καὶ τοῦ ἕν Μαρα-
θῶνι τροπαίου.

ΔΗ. ὦ φίλτατ' ἀνδρῶν, ἐλθὲ δεῦρ', Ἀγοράκριτε. 1335
 ὅσα με δέδρακας ἀγάθ' ἀφειψήσας. ΑΓΟΡ. ἐγώ ;
 ἀλλ', ὦ μέλ', οὐκ οἶσθ' οἶος ἦσθ' αὐτὸς πάρος,
 οὐδ' οἷ' ἔδρας· ἐμὲ γὰρ νομίζοις ἂν θεόν.

ΔΗ. τί δ' ἔδρωνι πρὸ τοῦ, κάτειπε, καὶ ποῖός τις ἦν ;

ΑΓΟΡ. πρῶτον μὲν, ὁπότε εἴποι τις ἐν τηκκλησίᾳ, 1340
 ὦ Δῆμ', ἔραστής τ' εἰμὶ σὸς φιλῶ τέ σε
 καὶ μῆδομαί σου καὶ προβουλεύω μόνος,
 τούτοις ὁπότε χρήσαιο τις προουμίαις,
 ἀνωρτάλιζες κάκερουτίας. ΔΗ. ἐγώ ;

ΑΓΟΡ. εἴτ' ἐξαπατήσας σ' ἀντὶ τούτῳι ὄχητο. 1345

ΔΗ. τί φῆς ;

ταυτί μ' ἔδρων, ἐγὼ δὲ τοῦτ' οὐκ ἤσθόμην ;

ΑΓΟΡ. τὰ γὰρ ὠτά σου νῆ τὸν Δί' ἐξεπετάννυτο
 ὥσπερ σκιάδειον καὶ πάλιν ξυνήγετο.

ΔΗ. οὕτως ἀνόητος ἐγεγενήμην καὶ γέρων ;

ΑΓΟΡ. καὶ νῆ Δία γ' εἴ σοι δύο λεγοίτην ῥήτορε, 1350
 ὁ μὲν ποιεῖσθαι ταῖς μακράς, ὁ δ' ἕτερος αὖ
 καταμισθοφορῆσαι τοῦθ', ὁ τὸν μισθὸν λέγων
 τὸν τὰς τριήρεις παραδραμὼν ἂν ὄχητο.
 οὗτος, τί κύπτεις ; οὐχὶ κατὰ χώραν μενεῖς ;

ΔΗ. αἰσχύνομαί τοι ταῖς πρότερον ἁμαρτίαις. 1355

ΑΓΟΡ. ἀλλ' οὐ σὺ τούτων αἴτιος, μὴ φροντίσης,
 ἀλλ' οἷ σε ταῦτ' ἐξηπάτων. νυνδὲ φράσον·
 ἐάν τις εἴπη βωμολόχος ξυνήγορος·
 οὐκ ἔστιν ὑμῖν τοῖς δικασταῖς ἄλφιτα,
 εἰ μὴ καταγνώσεσθε ταύτην τὴν δίκην· 1360
 τοῦτον τί δράσεις, εἰπέ, τὸν ξυνήγορον ;

ΔΗ. ἄρας μετέωρον ἐς τὸ βάραθρον ἐμβαλῶ,
 ἐκ τοῦ λάρυγγος ἐκκρεμάσας Ὑπέρβολον.

ΑΓΟΡ. τουτὶ μὲν ὀρθῶς καὶ φρονίμως ἤδη λέγεις·
 τὰ δ' ἄλλα, φέρ' ἴδω, πῶς πολιτεύσει φράσον. 1365

- ΔΗ. πρῶτον μὲν ὅπόσοι γὰρ ἐλαύνουσιν μακράς,
καταγομένοις τὸν μισθὸν ἀποδώσω ἕντελή.
- ΑΓΟΡ. πολλοῖς γ' ὑπολίσποις πυγιδίοισιν ἐχαρίσω.
- ΔΗ. ἔπειθ' ὀπλίτης ἐντεθεὶς ἐν καταλόγῳ
οὐδείς κατὰ σπουδὰς μετεγγραφήσεται, 1370
ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράψεται.
- ΑΓΟΡ. τοῦτ' ἔδακε τὸν πόρπακα τὸν Κλεωνύμου.
- ΔΗ. οὐδ' ἀγοράσει γ' ἀγένειος οὐδ' ἐν τὰγορᾷ.
- ΑΓΟΡ. ποῦ δῆτα Κλεισθέιης ἀγοράσει καὶ Στράτων;
- ΔΗ. τὰ μεράκια ταυτὶ λέγω, τὰν τῷ μύρῳ, 1375
ἀ στωμυλεῖται τοιαδὶ καθήμενα·
σοφός γ' ὁ Φαίαξ, θεξιῶς τ' οὐκ ἀπέθανεν.
συνερτικὸς γάρ ἐστι καὶ περαντικός,
καὶ γνωμοτυπικός καὶ σαφής καὶ κρουστικός,
καταληπτικός τ' ἄριστα τοῦ θορυβητικοῦ. 1380
- ΑΓΟΡ. οὐκουν καταδακτυλικὸς σὺ τοῦ λαλητικοῦ;
- ΔΗ. μὰ Δί', ἀλλ' ἀναγκάσω κυνηγετεῖν ἐγὼ
τούτους ἅπαντας, πανσαμένους ψηφισμάτων.
- ΑΓΟΡ. ἔχε νυν ἐπὶ τούτοις τουτονὶ τὸν ὄκλαδιαν,
καὶ παῖδ' ἐνύρχην, ὅσπερ οἶσει τόνδε σοι. 1385
- ΔΗ. μακάριος ἐς τὰρχαῖα δὴ καθίσταμαι.
- ΑΓΟΡ. φήσεις γ', ἐπειδὰν τὰς τριακοντούτιδας
σποιδὰς παραδῶ σοι. δεῦρ' ἴθ' αἱ Σπονδαὶ ταχύ.
- ΔΗ. ὦ Ζεῦ πολυτίμηθ', ὡς καλαί' πρὸς τῶν θεῶν, 1390
ἕξεστιν αὐτῶν κατατριακοντούτισταί ;
πῶς ἔλαβες αὐτὰς ἐτεόν ;
- ΑΓΟΡ. οὐ γὰρ ὁ Παφλαγῶν
ἀπέκρυντε ταύτας ἔϊδον. ἵνα σὺ μὴ λάβῃς ;
νῦν οὖν ἐγὼ σοι παραδίδωμ' εἰς τοὺς ἀγροὺς
αὐτὰς ἰέναι λαβόντα. ΔΗ. τὸν δὲ Παφλαγόνα,
ὃς ταῦτ' ἔδρασεν. εἴψ' ὅ τι ποιήσεις κακόν. 1396
- ΑΓΟΡ. οὐδὲν μέγ' ἀλλ' ἢ τὴν ἐμὴν ἕξει τέχνην

ἐπὶ ταῖς πύλαις ἀλλαντοπωλήσει μόνος,
 τὰ κύνεια μιγνύς τοῖς ὀνείοις πράγμασιν,
 μεθύων τε ταῖς πόρναισι λοιδορήσεται, 1400
 κακ τῶν βαλανείων πίεται τὸ λούτριον.

ΔΗ. εὖ γ' ἐπενόησας οὐπὲρ ἔστιν ἄξιος,
 πόρναισι καὶ βαλανεῦσι διακεκραγένοι,
 καί σ' ἀντὶ τούτων ἐς τὸ πρυτανεῖον καλῶ
 ἐς τὴν ἔδραν θ', ἵν' ἐκεῖνος ἦν ὁ φαρμακός. 1405
 ἔπου δὲ ταυτηνὴ λαβὼν τὴν βατραχίδα
 κακείνου ἐκφερέτω τις ὡς ἐπὶ τὴν τέχνην,
 ἵν' ἴδωσιν αὐτόν, οἷς ἐλωβᾷθ', οἱ ξένοι.

ΧΟΡΟΣ.

* * *
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Clarendon Press Series

ARISTOPHANES
THE KNIGHTS

WITH INTRODUCTION AND NOTES

BY

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Rector of Lincoln College, Oxford

SECOND EDITION, REVISED

PART II.—NOTES

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NOTES.

Line 1. **ιατταταιάξ**, 'a-lack-a-day.' A cry of deep distress or pain, as in Thesm. 945 *ιατταταιάξ· ᾧ κροκῶθ', οἷ' ἔργασαν | κοῦκ ἔστ' ἔτ' ἐλπὶς οὐδεμία σωτηρίας*. With *ιατταταιάξ*, lengthened from *ιατταταιά*, cp. *βαβαιάξ* Ach. 64, 1141; Pax 248; Lysist. 312; Ran. 63, and *παπαιάξ* Vesp. 235; Lysist. 924, with the ordinary *βαβαί* and *παπαί*.

The repetition of *κακῶν*, *κακῶς*, *κακόν* is intentional: we may render, 'horrors,' 'horribly,' 'horror,' respectively.

1. 2. **Παφλαγόνα**. It was usual to name slaves after the country from which they came, as *Σύρος*, *Γέτης*, *Καρίων*. That slaves were supplied to Athens from the coast of Asia Minor we may gather from Av. 764 *δοῦλός ἐστι καὶ Κάρ*, but **Παφλαγών** is specially intended to mean 'blusterer' as well as 'Paphlagonian;' as Schol. *ἐπειδὴ ἐπάφλαζεν ἐν ἐκκλησίᾳ*. The verb *παφλάζειν* is actually used (inf. 919) of Cleon. *ἀνὴρ παφλάζει· παῦε, παῦ', ὑπερζέων*. (cp. Pax 314 *μὴ παφλάζων καὶ κεκραγῶς . . . ἐμποδῶν ἡμῖν γένηται*). The Paphlagonians shared an evil repute with the Phrygians: *ludibrio ei fuisse rusticos homines, Phrygasque et Paphlagonas adpellatos* Curt. 6. 11.

νεώνητον. The Schol. interprets the word as *τὸν νεωστὶ καταξωθέντα τῆς ἐρχῆς*. This is inaccurate, for Cleon had risen to power immediately after the death of Pericles. But in the mouth of two old and trusted household servants, such as Nicias and Demosthenes, it has the force of 'interloper,' or '*parvenu*.'

1. 3. **αὐταῖσι βουλαῖς**, 'schemes and all,' as *αὐτῷ τυμπάνῳ* Vesp. 112; *αὐτοῖσιν ἐντέροισιν* Ran. 476.

1. 4. **εἰσήρρησεν**. 'made his fatal entrance into our house.' *ἔρρειν ἐς* (like *φθείρεισθαι*, *ἀποφθερεῖσθαι ἐς τι* Nub. 789, inf. 892), has the meaning of coming or going somewhere with disastrous consequences. (cp. Thesm. 1075 *νῆ Δί' ὀχληρά γ' εἰσήρηκας λίαν*).

1. 5. **προστρίβεται**, 'gets many a blow inflicted.'

1. 6. **κάκιστα**, sc. *ἀπόλοιτο*. **πρῶτος**, 'prince,' 'prime specimen.' So Eur. *Androm.* 1237 *Ἀχιλλέα . . . πρῶτον Ἑλλάδος*.

1. 9. **ξυναυλίαν κλαύσωμεν**. 'may pipe in concert a tune of Olympians.'

There seem to have been two composers of this name, representatives of two schools of Phrygian music. For the Ionic form Οὐλύμπου *cp.* *πουλίπους*, as regularly used in Attic. Cobet makes it a rule that the Attic dialect writes proper names in their original form, i. e. that which belongs to the dialect of the owners. Thus we have the form Βρασίδης in Thucyd. etc. Probably the νόμος of Olympus, from its performance at the Pythian games see Pind. Pyth. 12, was as familiar as the Dead March in Saul. The line appears to be borrowed from some Tragedy. ξυναυλία is properly a duet between two flutes; and the two slaves, with pouting and rounded lips, imitate the sound. To make the noise μὺ μὺ was called μίζειν Thesm. 231; Aesch. Eum. 117. Here it is further described as 'whining' or 'whimpering' (κινυρόμεθα).

l. 13. σὺ μὲν οὖν. 'No! *you* tell me, that I may not have to fight it out.' This line, properly assigned to Nicias, represents him as looking to Demosthenes to take the initiative, and as being himself disinclined to any form of fighting. It seems right to follow Sauppe in transposing ll. 15 and 16, which arrangement admirably keeps up the characteristics of the two men. Dem. 'So help me Apollo, I won't tell you!' Ni. 'If you would only tell me what I ought to tell!' Dem. 'Well, pluck up your courage and speak, and then I shall have *my* say.' Ni. 'But I haven't got the "pluck" in me.'

l. 16. πῶς ἂν σὺ μοι . . . λέγειν; The words of Phaedra (Eur. Hippol. 345) to the nurse, who is trying to draw from her the secret of her trouble.

l. 17. θρέττε may be a barbarism for θράσος, or else a shout of encouragement, like *houz-là*, perhaps imitating the 'tarantantara' of the trumpet. So τήνελλα (*os* inf. 276, Ach. 1227; θρεττανελό Plut. 290; φλαττόθρατ Ran. 1286.

l. 18. κομψευρικῶς (properly *κομψευριπιδικῶς*), 'with the delicacy of Euripides;' alluding to the subtle way in which Phaedra 'told her love' while seeming to conceal it. With the syncopated form κομψευρικῶς *cp.* ἀμφορεύς (*ἀμφιφορεύς*, τέτραχμον (τετράδραχμον). So πολεμολαμαχαϊκόν Acharn 1080.

l. 19. διασκανδικίσης, 'don't dose us with the pot-herbs,' the favourite Aristophanic jest, which represented Cleito, the mother of Euripides, as a green-grocer (λαχανοπωλητρία Thesm. 387). σκάνδιξ (*chervil*) is the vegetable that Dicaeopolis (Acharn. 478) requests Euripides to give him: σκάνδικά μοι δὸς μητρόθεν δεδεγμένως.

l. 20. ἀπόκινον, 'hop, skip, and jump;' it seems to have been the name for some coarse dance, given by Pollux under the ἀσελγή εἶδη ὀρχήσεως.

l. 21. ξυνεχῆς ὡδὶ ξυλλαβῶν, 'coupling them together all in one, as I do.'

l. 25. κατ' ἐπάγων πυκνόν. 'and then hurrying it on quickly.' So

Nub. 390 ἀτρέμας πρῶτον παππάξ παππάξ· κάπειτ' ἐπάγει παπαπαππάξ.
The reading of the MSS. κατ-επάγων seems unintelligible.

It is almost hopeless to find a translation which can represent the sudden effect of the combination of αὐτό with μόλωμεν. At any rate we must contrive to let our rendering keep its secret till the actual combination takes place. Perhaps we may say 'draw-with;' 'draw-with;' which means nothing till the harmless words group themselves anew in the form 'withdraw!' αὐτομολεῖν, properly 'to go one's own way,' is a sort of euphemism for 'deserting.' Desertion of slaves became so common in Athens during the Peloponnesian War that Thucydides tells us 7. 27 ἀνδραπόδων πλέον ἢ δύο μυριάδες ἠτομολήκεσαν.

l. 26. ἦν, Lat. en! So ἦν ἰδοῦ Pax 327.

l. 27. δέρματι. The notion of 'deserting' gives a bad *presage* for the skin; for runaway slaves if caught would be severely flogged. For the general idea cp. Nub. 1395 τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἢ ἄλλ' οὐδ' ἐρεβύθου. So Caliban (*Tempest*, Act 4. Sc. 1) 'From toe to crown he'll fill our skin with pinches.'

l. 30. This line is an echo from Aesch. P. V. 216 κράτιστα δὴ μοι τῶν παρεστώτων τότε | ἐφαίνεται εἶναι. The superstitious piety which was characteristic of Nicias is here alluded to. See Thucyd. 7. 50.

l. 32. ποῖον βρέτας σύ γ'; There is a gap in the MSS. after βρέτας, variously filled up. With σύ γε we may render 'Image, indeed! what have you to do with worshipping an image?' For ποῖος in this sneering tone cp. inf. 162; Nub. 247 ποῖους θεοὺς ὁμείψου; ib. 367 ποῖος Ζεὺς; Vesp. 1202 ποῖας χάρακας; Reischig reads ποῖον βρέτας θεῶν; Nicias' argument for the existence of θεοί, because he himself is θεοῖσιν ἐχθρόσ (a common phrase = 'ill-starred'), is intentionally comic.

l. 35. εὖ προσβιβάζεις μ', lit. 'you bring me over to your view,' An. 427 said with a patronising sneer, 'You quite convert me! but the question of gods or no-gods is not important now: we must take a practical view of our case.' This interpretation assigns the words ἄλλ' . . . σκεπτέον to Demosthenes. φράσω is the deliberative subjunct. aor. as βούλει παραθῶ; inf. 52.

l. 37. οὐ χεῖρον, 'not a bad idea,' a *litotes* for κράτιστον or the like. Cp. Plat. Phaed. 105 A οὐ γὰρ χεῖρον πολλάκις ἀκούειν.

l. 38. τοῖς προσώποισιν, i. e. by their smiles. ἔπεισι refers to the language of the play (Nub. 541); πράγμασι to the action and the *mise-en-scène*; as we say, 'the business.'

l. 40. Demos is the personification of the Athenian people, as 'John Bull' is our symbol for the British Public. As every Athenian was specified by the hamlet to which he belonged, e. g. Δημοσθένης Παιανιεύς, 'of the hamlet Paeaniae;' Δικαίπολις Χολκείδης Ach. 406; so Demos is described as Πυκνίτης, because the Pnyx, where the popular assem-

lilies were held before they were transferred to the Theatre of Dionysus, was his official home. Walsh gives as an equivalent 'John Bull, of the parish of St. Stephen, Westminster.' Demos is described as 'rough-tempered and quick to anger, a testy old gaffer, somewhat hard of hearing.' Pliny, N. H. 35, tells us that Parrhasius made a picture of the Athenian Demos on the lines suggested by this passage, though it is not easy to see how he grouped together all the inconsistent elements: *ῥιπικὴ ἐκ Δεμονίου Ἀθηναίου, ἀργυροῦτο κωμικῶς ἰngenioso, debebat παρρησίαν, τανύαιον, ἰρακύνδιον, ἰνίαιον, ἰνσταντέον, αὐτὸν ἐκτοραϊδίον* inf. 1115), *clementem, misericordem ostendere.*

l. 41. **κναμοτρῶξ.** In *Lysist.* 537 the expression *κνάμους τρώγειν* is used to describe the ordinary habits of home-life; for beans especially *κίαιμοι μέλανες*, coupled in *Lysist.* 691 with *σκήροδα*) were an every-day article of food. But Demos is called 'bean-fed' here with special allusion to the use of beans as 'voting-counters' *ψῆφοι, χοιρίαι* inf. 1332 in the election by ballot of magistrates *οἱ ἀπὸ κνάμου ἀρχοντες, ἢ κναμευτοί*).

l. 43. **νουμηνία** was the regular day for buying and selling: so *Vesp.* 169 *ἀποδόσθα. βούλομαι τὸν ὄνον ἄγων αὐτοῖσι τοῖς κληθλίοις· νουμηνία γὰρ ἔστιν.*

l. 44. **βυρσοδέψην.** Cleon's father, Cleaenetus, is said by the Scholl. to have had a tan yard, which he worked by his slaves. Cleon may be supposed to be carrying on the same business. But to represent him as a working tanner is like the joke in *Juvenal* (10. 130), where the father of Demosthenes, who owned a sword factory (*μαχαιροποιός*), is represented as sending his gifted son to learn oratory *a carbōne et forcipibus gladiosque parante | incude et luteo Vulcano.*

l. 47. **ὑποπεσῶν,** like *ἰποκύπτειν* *Vesp.* 555, 'cringing to.' Cp. *Plato Rep.* 426 C *θωπέαις ὑποδραμών:*

l. 49. **ἄκροισι.** In spite of all his protestations, Cleon's generosity is very cheap. 'Tips of leather-parings' are the mere refuse of the refuse of the tan-yard.

l. 50. **ἐδικάσας μίαν** sc. *δίεην* as in *Demosth.* 1297. 5 *μίαν δίκην δικάζοντες νομοθετεῖτε*). When a public assembly was due at or about the same time as the sitting of the law-court it was not unusual to shorten the sitting of the courts (say 'after the decision of one suit') to enable the Heliasts to be present in the Assembly. Here Cleon suggests to Demos, not only to cut short his stay in the *δικαστήριον*, but to drop the meeting in the Assembly altogether, and to proceed *at once* (*πρῶτον*) to the bath. In this way he would get the Heliast's fee (*τριώβολον*) for doing practically nothing. See on *μηδὲν δρῶντι* inf. 905, and cp. *Vesp.* 595 *εἶπῃ τὰ δικαστήρι' ἀφείναι πρῶτιστα μίαν δικάσαντας.*

l. 51. **ἐνθού,** 'pop a bit in (your mouth).' So *ἐνθεσιν* inf. 404.

l. 52. δόρπον. It is still early in the day; but Cleon, by his reference to 'supper,' seems to suggest that the day's work is over, and that his master is free to enjoy himself.

l. 53. σκευάση, i. e. what we have been at the trouble of preparing the Paphlagonian whips away and *treats* (κεχάρισται) his master with. For this gnomic perfect cp. κατέσπακας inf. 718. See also Vesp. 494-561, 616.

l. 54. πρῶην, i. e. in the summer of 425 B. C., the year before the representation of the play. 'The Laconian cake' that Demosthenes 'had kneaded in Pylos' refers to his success in building the fort there and garrisoning it with Messenians. Cleon's brilliant stroke in making himself master of Sphaacteria was nothing more than the *finale* of the efforts of Demosthenes.

l. 55. μᾶζαν μεμαχότος (μάττειν). The words seem to suggest μάχην μεμαχόμενον, or some such phrase. K. F. Hermann's conjecture of πύλω ('kneading-trough') for Πύλω is very ingenious: see inf. 1060.

l. 56. περιδραμών (Meineke with Suid. reads παραδραμών, as inf. 1353), as we speak of 'getting round' any one, in the sense of overreaching him. So inf. 1141 σμύψασθε δέ μ', εἰ σοφῶς αὐτοῖς περιέρχομαι.

l. 59. βυρσίνην, a surprise for μυρσίνην or μυρρίνην. Cleon does not hold 'a myrtle-branch' in his hand (Nub. 1364) but (suitably to his trade) a flap of leather with which he whisks off the other demagogues, as one brushes away flies. Any allusion to the myrtle crown worn by speakers in the Assembly seems out of place with ἀποσοβεῖ. Cp. Vesp. 597 ὁ Κλέων . . . τὰς μῦσας ἀπαμένει. With δειπνοῦντος supply Δῆμον.

l. 61. χρησμούς. The anxious and exciting period of the Peloponnesian War produced an exceptional harvest of oracles. Cp. Thuc. 2. 21 χρησμολογία ἦδον χρησμοῖς παντοίοις, ὧν ἀκροᾶσθαι εἰς ἕκαστος ἀργητο. Old Demos lends a ready ear to Cleon's oracles, for 'he has the prophet-craze upon him;' greedily listening to every prediction and prognostication. Σίβυλλα (here and in Pax 1095, 1116) is spoken of sneeringly, as we might speak of 'Mother Shipton.' With the desiderative σιβυλλιάω cp. μαθητιάω Nub. 183; κορυβαντιάω Vesp. 8; ληματιάω Ran. 494.

l. 62. μεμακκοηκότα, 'turned simpleton.' μακκοῶν is properly to play the part of Μακκῶ, a cant name for a stupid, half-witted old woman.

l. 63. τέχνην πεποιήται, 'makes a regular system.' Cp. τῶν δανειζόντων . . . τινες . . . οἱ τέχνην τὸ πρᾶγμα πεποιημένοι Demosth. 982. 2. Ἰντικρυς, 'distinctly,' as inf. 128.

l. 66. αἰτεῖ. See on inf. 79.

l. 67. Ὕλαν, a fancy-name for any slave.

l. 68. ἀναπέισετε, 'unless you shall convert me;' used regularly of

convincing by argument, as in Nub. 96, 868; Av. 460, etc. So here used humorously of converting by the cogent argument of bribes.

1. 70. ἀνύσαντε, 'with all despatch;' the participial addition to the verb as in inf. 119; Nub. 181; Pax 872; Lysist. 438.

1. 71. ὄδὸν νῶ τρεπτέον. For the construction of the verbal with the personal accus. cp. Av. 1237 ὄρνιθες ἀνθρώποισι νῖν εἰσιν θεοί, οἷς θυτέον αὐτούς. The phrase is equivalent to ποῖαν ὄδὸν τρέπεσθαι νῶ δεῖ. For this accus. cp. Av. 15 and Plut. 401, where Rav. MS. gives νῶ, αὐ. νῶν. Cp. Eccl. 876 βαδιστέον ὁμός' ἐστὶ δειπνήσοντα.

1. 73. κράτιστ' ἐκείνην. i. e. κράτιστα τρεψόμεθα ἐκείνην τὴν 'μόλωμεν,' 'the path that leads to "deserting":' an echo of Il. 20, 21. Bergk and Velsen ἦν μόλωμεν, following Rav. ἦν.

1. 74. λαθεῖν. Cleon makes the same claim for himself, inf. 862 foll. 'His eyes are in every place,' like those of 'Ἥλιος ὅς πάντ' ἐφορᾷ Hom. Od. 12. 323.

1. 75. τὸ σκέλος. His colossal stride—one leg in Pylos and one in the Phyx at Athens—gives the picture of vastness and strength. Cp. ὁ δεινός, ὁ ταλαύρινος, ὁ κατὰ τοῖν σκέλοι, descriptive of the figure of War, Pax 241. So Cassius says of Caesar [Jul. Caes. Act 1. Sc. 2, 'Why, man, he doth bstride the narrow world like a Colossus.'

1. 78. ἐν Χαόσι. 'His breech, when he stretches this broad stride, finds itself at once in the land of the Chaones.' As this tribe dwelt in Epirus, there is evidently no attempt at any geographical propriety as to the ground covered by the straddling Colossus. The name Χάονες (χάσκειν Vesp. 1493) is only chosen to give an idea of 'full stretch.'

1. 79. Αἰτωλοῖς, with a play on αἰτεῖν, 'to beg,' sup. 66. 'Cadgwith' or 'Begbroke' may suggest the idea. The inhabitants of the Attic deme Κρωπία were called Κρωπίδαι, altered here into ἐν Κλωπιδῶν (δῆμῳ), which we might render *Thievventon* for Steventon, as the change from the ρ to λ represents a hisping pronunciation common in Greek. Cp. Vesp. 44 foll. εἶτ' Ἀλκιβιάδης εἶπε πρὸς με τραυλίσας | ὄλας; Θέωλος τὴν κεφαλὴν κόλακος ἔχει, for ὄρας, Θέωρος and κόρακος.

1. 81. ἀποθάνωμεν. 'look to it that we die in the most manly style:' this reading is preferable to ἀποθάνοιμεν, for it points less to the determination to die than to a discussion as to the best means; a discussion opened by Nicias in the next line.

1. 83. αἶμα ταύρειον. Thucydides (1. 138), while he assigns a natural death to Themistocles, mentions the report that he had poisoned himself. The story of the 'bull's blood' is given in Plutarch (Vit. Themist. 31), and by Cicero (Brut. 11). That bull's blood was an active poison is stated in Herodotus (3. 15; Pliny, N. H. 28. 9; Soph. Frag. 660 Nauck; and Aristot. II. A. 3. 19 explains τάχιστα πηγνύται τὸ τοῦ ταύρου αἶμα. But the belief must be consigned to the list of 1 or-

ular errors. It may have arisen, says W. Roscher, from the casual ill effects from tasting blood taken from an animal suffering from splenic fever.

1. 85. ἄκρᾶτον οἶνον. It was customary just at the end of dinner, before the regular drinking began, to take a dram of neat wine in honour of 'the gracious power' or 'Genius,' i. e. Dionysus, the giver of the 'wine that maketh glad the heart of man.' With the gen. ἀγαθοῦ δαίμονος cp. Hor. Od. 3. 19. 9 *Da Lunae profere potuæ, da noctis mediæ.*

1. 87. ἰδοῦ γ' ἄκρατον, 'a dram, quotha: 'you look on it all, I suppose, as an affair of drinking.' περὶ πότου γ' οὖν is used with a sneer, as Thesm. 845 ἀξία γ' οὖν εἶ τόκου, Ecclesiast. 794 χαρίεντα γ' οὖν πάθοιμ' ἄν. For the use of ἰδοῦ with this force cp. Nub. 818 and inf. 344, 703; a different use may be noted inf. 121.

1. 89. ἀληθες. Notice the accent. The usage was to accent ἀληθες as proparoxytone when used in a taunting tone = 'oh indeed!' 'that's your idea, is it, fellow?' as in Plut. 123; Nub. 841; Ran. 840; Ach. 557.

κρουνοχυτρολήραιοσ. According to Liddell and Scott 'a pourer forth of washy twaddle,' with an allusion to 'water drinking.' Other suggestions are κρονικοχυτρολήμαιος (Bergk), formed on the phrase in Plut. 581 κρονικαῖσ λήμαισ λημᾶν, 'having the eyes puffed up with pipkins like a dotard.'

Mr. D. Heath (Journ. Philol. 5. 183) understands by the word 'a buffoon who hangs about the public fountains and plays the fool for the amusement of old women and children.' Meineke proposes κρουνοχυτρολήραιοσ (λήραιοσ Fritzsche). κρουνοχυτροληραιοσ O. Schneider.

1. 90. εἰσ ἐπίνοιαν, 'in the matter of invention,' i. e. for failing to produce it. Dindorf reads ἀπόνοιαν. Generally εἰσ with accus. after words of blaming introduces the quality the possession of which is blameworthy, as αὐτὸν εἰσ μαλακίαν σκώπτων Dem. 308. 17. Here the absence of the quality is noted, as οὐδεὶσ ἐσ φιλίαν αὐτοῦσ ἐμέμφετο Xen. Anab. 2. 6. 30. Cp. the words of Falstaff (Hen. IV. 2 P. Act 4. Sc. 3), 'A sherris-sack . . . ascends me into the brain . . . makes it apprehensive, quick, forgetive, full of nimble, fiery and delectable shapes.'

1. 93. νικᾶσιν δίκασ, 'win their suits.' Accus. of internal object; so Nub. 1213 ἡνίκ' ἄν σὺ νικᾶσ λέγων τὰσ δίκασ.

1. 96. ἄρδω, 'water,' as in Pindar, Ol. 5. 27; Isth. 6. 93. Demosthenes felt that 'moistening one's clay' developed the true philosophic ἰκμάσ τῆσ φροντίδουσ Nub. 233. Cp. Xen. Symp. 2. 24 ὁ οἶνοσ ἄρδων τὰσ ψυχὰσ τὰσ μὲν λῦπασ κοιμίζει τὰσ δὲ φιλοφροσύνασ ἐγχείρει.

1. 98. ἀγαθ(ά), sc. ἐργάσσομαι.

1. 99. καταπάσσω (καταπάττω). Demosthenes will 'cover everything

about him with a fine shower of schemes and sentiments and notions.' The genitives follow the verb on the analogy of the construction with *πιμπλάναι*, and the like.

1. 101. *ὡς εὐτυχῶς*. Nicias returns from within the house carrying a large pitcher of wine.

1. 103. *ἐπίπαστα*. Cakes 'sprinkled with salt' were eaten as a relish with wine and a provocative to drinking. Such cakes he had 'bought from the proceeds of the *public sale* of confiscated goods' (Vesp. 659); a portion of which was granted to the informer. *βάσκανος* 'properly a man 'with the evil eye'' means only 'spiteful' here; one who institutes vexatious prosecutions and the like.

1. 106. *ἐγκάναξον*. 'splash it in!' *μετὰ ψόφου ἔγχεον* Schol. There is an intentional greediness in *πολύν*, as the *σπονδή* should be only a drop, *ὅσον γεῦμα*. See Athen. p. 693.

1. 107. *σπείσον*, sc. *σπονδήν*, from preceding line.

1. 108. *ἔλκε*, as we say 'take a good pull at,' 'drain.' Cp. *ὁ δὲ Διονύσου γάνος | ἐδέξατ' ἔσπασέν τ' ἄμυστιν ἑλκύσας* Eur. Cycl. 417. *Πραμνίαν* Hom. Il. 11. 639; Od. 10. 235 was a strong, rough, dry wine; cp. *Πραμνίους σκληροῦσιν οἴνοις* Aristoph. frag. 679. Originally coming (according to Athenaeus' from Mount Pramnus in the Isle of Iearus, it was afterwards taken as the general type of wine of this character. *Δαίμων Πράμνιος* is a comic substitute for *ἀγαθοῦ δαίμονος*. So Caliban (Temp. Act 2. Sc. 2) 'The liquor is not earthly!'

1. 111. *ταῦτα*, a common formula of assent; in full *ταῦτα δρῶ* inf. 495. Cp. *ταῦτα δὴ* Ach. 815; *ταῦτά νυν* Vesp. 1008; *ταῖτ', ᾧ δέσποτα* Pax 275. But Nicias fears that he shall find Demosthenes' Good Genius an Evil Genius to him, if the Paphlagonian wakes.

1. 113. *μαυτῶ*. Nicias had hitherto acted as *οἶνοχόος*. Now that he has gone to fetch the oracles, Demosthenes has to help himself. *προσαγάγω*, deliberative subjunct. aor.

1. 115. *μεγάλ'*, 'loud.' The noise that Cleon emits prevents his waking at Nicias' entrance.

1. 119. *ἀνύσας τι*, 'and pretty nimbly too!' See sup. 71.

1. 121. *ἰδοῦ*, 'there you are!' expressive of a request granted, as in Nub. 81 ΣΤ. *κύσον με καὶ τὴν χεῖρα δὸς τὴν δεξιάν*. ΦΕΙ. *ἰδοῦ τί ἔστιν*; contrast this with *ἰδοῦ* sup. 87.

1. 123. *ὦ Βάκι*. *Τρεῖς Βάκιδες ἐγένοντο· οὗτος μὲν Ἀττικὸς καὶ μάντις, ὁ δὲ Λοκρὸς, ὁ δὲ Βοιωτὸς* Schol. The Boeotian Bacis was the only one known by the most ancient authors. He was supposed to have been inspired by the Nymphs (*κατάσχετος ἐκ Νυμφῶν* Pausan. p. 828; cp. Pax 1070 foll.), and his prophecies were in high esteem in the time of the Persian wars (Hdt. 8. 20, 77; 9. 43), and were especially prized in Athens during the Peloponnesian War. The name of Bacis (*βάξις*) was

borrowed as a guarantee for a large body of forged oracles and prophecies.

l. 125. ταῦτ' ἄρα, 'that's the reason why you have long been so cautious.' For ταῦτα in the sense of 'therefore' cp. Nub. 319 ταῦτ' ἄρ' ἀκοίσασ' αὐτῶν τὸ φθίγμ' ἢ ψυχὴ μου πεπότηται, ib. 335 ταῦτ' ἄρ' ἐποίουν ὑγρᾶν Νεφελᾶν στρεπταιγλᾶν δάιον ὄρμάν.

l. 129. **στυππειοπώλης**. The 'hemp-dealer' is Eucrates, a man of some wealth, who, after the death of Pericles, rose to a position of great power, of which he was dispossessed by Cleon. He appears to have been satirized by Aristophanes in the 'Babylonians.' Ranke (Vit. Aristo. h. 334 sq.) conjectures that Eucrates was father of Cleon's opponent Diiodotus.

In inf. 254 we read καὶ γὰρ οἶδε τοὺς ὁδοὺς | ἄσπερ Εὐκράτης ἔφρευγε εὐθὺ τῶν κυρήβιων, which has puzzled all commentators. τὰ κυρήβια may mean 'bran-sacks,' or 'the place in the market where bran was sold' (cp. οἱ ἰχθύες, οἱ λύχνοι); and the meaning may be that Eucrates, after the loss of political power, retired into private life and drove a roaring trade as a miller. The Eucrates of Lysist. 103 is probably a different person.

l. 130. τὰ πράγματα = political power. So Hdt. 6. 83 οἱ δοῦλοι ἔσχον τὰ πρήγματα, Ecclesiast. 107 ἦν πως παραλαβεῖν τῆς πόλεως τὰ πράγματα δυνάμεθα, inf. 175, 557.

l. 132. **προβατοπώλης**. The 'sheep-dealer' is Lysicles, of whom Plutarch (Vit. Pericl.) says ἐξ ἀγρινοῖς καὶ ταπεινοῦ τὴν φύσιν Ἀθηναίων γενέσθαι πρῶτον. After the death of Pericles he married Aspasia.

l. 134. ἔως . . . γένοιτο, optat. of pure hypothesis. Cp. Ran. 766 ἔως ἀφίκοιτο τὴν τέχνην σοφώτερος | ἕτερός τις αὐτοῦ.

l. 137. **Κυκλοβόρου**. This stream, which descended from Mount Parnes and flowed through the Athenian plain, was dry in summer, but during the spring rains was a brawling torrent. The same simile is used of Cleon's noisy vehemence, διέβαλλε καὶ ψευδῆ κατεγλώττιζέ μου | κάκυκλοβόρει, κάπλυεν Ach. 381. Cp. Vesp. 1034 φωνὴν δ' εἶχεν χαράδρας ὄλεθρον τετοκυίας.

l. 138. ἦν χρεῶν. So χρεῶν ἔστιν Pax 1029.

l. 139. οἴμοι δείλαιος. For this phrase, used at the end of the trimeter with the penult. short (δείλαιος, cp. Nub. 1473; Av. 990; Vesp. 40, 165, 202, etc. Similarly ποίαν | οἴ) Vesp. 1369; Βοιωτῶν inf. 479.

l. 143. ἐξολῶν (ἐλαίω, 'who is to oust him.' The ἄλλῶς is rather 'black-juddling' than 'sausage'; for the word αἱμαπότης (inf. 208) shows that blood must be a principal ingredient. Many MSS. give ἐξολῶν (fr. ὄλλυμι) for ἐξελῶν.

l. 144. τῆς τέχνης. For the genitive in exclamations, with or without ε, cp. Nub. 818 τῆς μωρίας, ib. 166 ὦ τρισμακάριε τοῦ διεντερύματος, etc.

1. 147. **κατὰ θεόν.** This is Cobet's alteration for the common reading **κατὰ θεῖον.** We find **κατὰ θεόν** a regular phrase, as in Plat. Legg. 682 A, E; cp. **κατὰ δαίμονα** Av. 544; 'by a lucky chance.'

1. 149. **ἀνάβαινε,** 'come up here,' sc. upon the **λογέιον.** So **ἀμβάτε ποττὰν μάδδαν** Ach. 732; cp. Pax 1342, 975.

1. 152. **τὸ ἐλέον.** 'relieve him of his trestle-table.' The **ἐλέος** or **ἐλέον** is a cook's table, or carving board. So in Il. 9. 215; Od. 14. 432.

1. 153. **αὐτόν,** 'him;,' double accus. with **ἀναδίδαξον.**

1. 154. **ἐγὼ δ' ἰών,** exit Nicias (protagonist). He changes his dress and re-appears (inf. 235) as Cleon. He excuses his retirement on the plea of going to stand sentinel **προ-σκέψομαι** over Cleon.

1. 156. **πρόσκυσον,** not with the sense of kneeling or of prostration, or of kissing the ground, but rather of a salutation with the thumb and finger touching the lips (*blanda iactare basia* Juv. 4. 118). Such salutation was made on occasions of great good fortune, as a return home after long absence (Soph. El. 1374); or restoration of sight (Ar. Plut. 771); cp. Soph. Phil. 1404; O. C. 1054. See inf. 640.

1. 158. **οὐδεῖς.** 'Dicitur et de persona nullus, et de homine vili, quia ille οὐδεῖς, nullus, est. Contra esse aliquid (sive aliquis) est habere aliquam condicionem propter quam quis censeatur in republica.' Casaub.

1. 159. **εὐδαιμόνων,** 'blessed:,' as an epithet of Athens, Soph. O. C. 282. The line seems to be an echo from some Tragedy, **τῶγός** being used by the Tragic poets for any king or chieftain, as in Aesch. P. V. 96; Pers. 23; Soph. Ant. 1057.

1. 160. **κοιλίας,** the lengths of gut which he is cleaning ready to receive the ingredients of the black-puddings. Cp. Plut. 1168 **καὶ πλὴνέ γε | αὐτὸς προσελθὼν πρὸς τὸ φρέαρ τὰς κοιλίας.**

1. 162. **ποιίας κοιλίας,** 'guts, forsooth;,' sup. 32. He has done with such vulgar things for ever.

1. 163. **στίχας.** Demosthenes points to the close-packed rows of spectators; so **ἀμφορῆς νενησμένοι** Nub. 1203. The line seems to be borrowed from Hom. Il. 4. 90 **κρατεραὶ στίχες ἀπισσίων λαῶν,** otherwise the Attic form would be **λεῶν.** Notice also the Dorism in **ἀρχέλας,** like **Μενέλας, Ἀναξίλας, Ἀγησίλας.**

1. 165. **πυκνός,** from **Πνύξ,** al. **πνυκός.**

1. 166. **κλαστάσεις,** 'shalt prune close:,' from the process of cutting the **κλήματα,** or tendrils, of vines.

1. 167. **λαϊκάσεις,** 'shalt go a-wenching:,' a surprise for **δειπνήσεις.** The ordinary privilege of *dining* at the public expense in the Prytaneum, which Cleon enjoyed, falls far short of the licence to be granted to Agoracritus. Cp. Pax 1084 **οὔποτε δειπνήσεις ἔτι τοῦ λοιποῦ ἔν Πρυτανείῳ.**

l. 168. **σὺ μέντοι**, 'yes, you.' So Nub. 787 φερ' ἴδω, τί μέντοι πρῶτον ἦν; Ran. 166 καὶ ταχέως μέντοι πάνυ.

l. 169. **ἐπανάβηθι**. Agoracritus is bidden to step up if only on his low trestle-table (κάπῃ τοῦλεόν), and 'from that lofty elevation' to take a general survey of the Athenian empire.

l. 174. **Καρχηδόνα**. The reading of the MSS. Agoracritus has made his survey of the islands: now he is to widen his horizon and to look still farther (ἔτι) with a side glance (παράβαλλ' Nub. 362) of one eye towards Caria, on the coast of Asia Minor, and of the other eye towards Carthage, that distant southern point to which Athenian chauvinists hoped to extend the empire, after the subjugation of Sicily. See Thuc. 6. 15. 34, 90; Plut. Alcib. 17, Nic. 12, Pericl. 20. In this play

l. 1303 Hyperbolus is spoken of as asking for 100 ships for an expedition to Carthage.

There is a comic exaggeration in representing the whole of the Mediterranean as subject to Athenian sway; so Vesp. 700 ὅστις πόλεων ἀρχαν πλείστων, ἀπὸ τοῦ Πόντου μέχρι Σαρδούς, | οὐκ ἀπολαύεις.

Most editions adopt (here and in inf. 1303) Palmer's conjecture Καλκηδόνα (Καλχηδόνα), who argues that at this time there were no relations between Athens and Carthage and no tribute coming thence, whereas Chalcedon was an Athenian dependency. His arguments are not convincing; and the large armament proposed in inf. 1303 would be out of all proportion for any expedition to Chalcedon.

l. 175. **διαστραφήσομαι**, 'shall get a squint,' by the effort to look two ways at once. So here the Schol. στρεβλωθήσομαι τοῖς ὀφθαλμοῖς. But it is quite possible that here and in Acharn. 15 and Av. 177 the meaning may be 'twist my neck by craning it to one side and the other.' In Av. 175 we have the direction given to the Erops by Peithetaerus, βλέπον κάτω. ΕΠ. καὶ δὴ βλέπω. ΠΕΙΘ. βλέπε νῦν ἄνω. ΕΠ. βλέπω. ΠΕΙΘ. περίαγε τὸν τράχηλον. ΕΠ. ἰὴ Δία, | ἀπολαύσομαι τί δ' εἰ διαστραφήσομαι; where the Schol. interprets τὸν τράχηλον κλάσω. But cp. Athen. 339E φίλιχθος καὶ διάστροφος τοῖς ὀφθαλμοῖς.

l. 176. **πέρναται** (πέρνημι Pind. Isthm. 2. 9). A surprise for διοικεῖται, as though the administration of the Athenian dependencies was nothing better than malversation. The 'prophetic present,' πέρναται and inf. γίγναι, is like ἀπόλλυται sup. 127, etc.

l. 177. **ὄντως**, 'really and truly'; a repetition with renewed emphasis of sup. 158. So Vesp. 994 ἐκπέφυγας with 997 οὕτως ἀπέφυγεν, Ran. 187 ἐς κόρακας with 189 ἐς κόρακας ὄντως. Plut. 79 ἐγὼ γὰρ εἰμι Πλοῦτος with 82 ἐκείνος ὄντως εἰ σύ. This reading comes from Rav. MS. The common reading is γίγναι γὰρ ὡς ὁ χρησμὸς οὕτως λέγει.

l. 179. **ἀνὴρ**, emphatically, 'one worthy the name of a man.' Cp. inf.

1254 μέμνησ' ὅτι | ἀνὴρ γεγένησαι δι' ἐμέ. So Soph. O. C. 393 ὅτ' οὐκέτ' εἰμὶ τημικαῦτ' ἄρ' εἰμ' ἀνὴρ. Similarly Acharn. 77 οἱ βάρβαροι γὰρ ἀνδρας ἡγοῦνται μόνους | τοὺς πλείστα δυναμένους καταφαγεῖν.

1. 180. καὶ γίγναι, 'this is the very reason for which you *will* become great;' as Nub. 785 ἄλλ' εὐθὺς ἐπιλήθει σύ γ' ἄττ' ἂν καὶ μάθης, 'whatever you *have* learned.'

1. 181. πονηρός, 'a low fellow,' in the double sense of low birth and low character. ἕξ ἀγορᾶς, somewhat in the sense in which we say 'off the streets;' so ἀγοραῖος, Plat. Protag. 347 C φαύλων καὶ ἀγοραίων. But there may be a further allusion to ἀγορά as the scene of the law-courts; so Casaub. 'dupliciter intellegitur vel causidicus et leguleius vel circumforaneus et serutorum venditor vilis et abiectus. Ambiguitatis ratio est quod ἀγορά et forum iudicum et rerum venalium significat.'

1. 184. ξυνειδέναί. 'I am sure you must be conscious in your own mind of something noble: are you of noble and worthy parentage?' This common expression in Greek for 'highly respectable' people (Nub. 101) may be compared with the Latin *optimates*, and indeed with the primary notion of ἀριστοκρατία. The phraseology suggests a parody of official δοκιμασία, with καλόν substituted for κακόν.

1. 186. εἰ μὴ, with the force of 'only,' 'merely.' So Av. 1680 μὰ τὸν Δι' οὐχ οὗτός γε παραδοῦναι λέγει, | εἰ μὴ βαβάζει γ' ὥσπερ οἱ χελιδόνες, Thesm. 897 MNH. αὕτη Θεονόη Πρωτέως. ΓΥ. μὰ τῷ θεῷ, | εἰ μὴ Κρίτυλλά γε, Lysist. οὐχ ἦδὲ τὸ μύρον μὰ τὸν Ἀπόλλω τουτογί, | εἰ μὴ διατριπτικόν γε. The origin of the idiom may be an elliptic sentence: as here 'I am not well-born, unless to be sprung from low parentage [is to be well-born].'

1. 177. ἔσον πέπονθας, 'what advantages you enjoy for political power!'

1. 188. μουσικὴν, 'culture,' 'liberal education.' So Schol. μουσικὴν τὴν ἐγκλίειον παιδείαν φησί, γράμματα δὲ τὰ πρῶτα στοιχεῖα. 'Ratio nominis est quia apud vulgus Graecorum inter disciplinas liberales vulgo Musica erat. . . Latini veteres *humanitatem* dixerunt hoc sensu: posterior aetas *eruditionem* proprie hoc vocavit.' Casaub.

1. 190. κακὰ κακῶς, lit. 'poor as they are, very poorly.' As we might say 'his acquaintance with them is only so so.' But says Demosthenes 'that's the only drawback, this poor knowledge of yours.' The *true* guarantee for statesmanship would be *absolute* ignorance.

1. 191. οὐ πρὸς μουσικοῦ, 'does not belong to your man of culture.' Cp. Vesp. 369 ταῦτα μὲν πρὸς ἀνδρὸς ἔστ' ἀνευτος ἐς σωτηρίαν, Ran. 540 δεξιῶ πρὸς ἀνδρὸς ἔστι καὶ φύσει Θηραμένους. Note the emphatic position of ἔτι. Political power *no longer* depends on education or honesty, but has passed over to (εἰς) the illiterate and vile fellow. This use of εἰς without a verb, though intelligible, is unprecedented. Meineke

would read ἄλλ' εἰς ἀμαθῆ καὶ βδελυρὸν ἦκεν' ἀλλὰ μὴ | παρῆς ἄ σοι διδύ-
ασιν ἐν λογίοις θεοί.

l. 107. ἄλλ' ἐπόταν. The opening words have the true oracular ring, and the whole passage is in the archaic-epic style—

Now when it comes to pass that the crook-clawed eagle-of-leather
Swoops from aloft on the drinker of blood, the simpleton serpent,
Then comes the hour of doom for the Paphlagonians' pickle;
Then, by the boon of heaven, the hour of Gutsellers' glory,
Save and except they are fain to deal as aforetime in sausage.'

A similar opening to a mock-oracle is found in Lysist. 770; Av. 967; ep. Hdt. 1. 55, 3. 57, 6. 77. The epithet ἀγκυλοχήλης is used of the eagle, Od. 19. 538; of vultures. Perhaps βурсαίετος is put for πυρσαίετος, as πυρσοκόραξ.

l. 198. κοάλεμος is used, inf. 221, as a name for the genius of stupidity. 'Great Nincompoop.' Cp. Βερέσχεθοί τε καὶ Κόβαλοι καὶ Μύθων inf. 635 as specimens of these grotesque powers. Plutarch (Cim. 4) mentions Κοάλεμος as a nick-name of the elder Cimon, given him δι' εὐθελιαν. Note the epic form γαμφηλῆσι for the Attic γαμφηλαῖσι.

l. 199. ἀπόλλυται, for the tense see on sup. 176. σκοροδόλμη seems to be some sort of brine or lye for the preparation of leather in the tan-pits. Others take it of a coarse relish for the table.

l. 204. αὐτό που λέγει, 'the word tells you of itself,' i. e. without further interpretation. So Soph. O. R. 341 ἤξει γὰρ αὐτὰ κἂν ἐγὼ σιγῇ στέγω, Eur. Bacch. 974 αὐτὸ σημανεῖ.

l. 205. ἀγκίλαις ταῖς χερσίν. So Tennyson, 'He clasps the crag with crookèd hands.'

l. 210. κρατήσειν. Comp. Antig. 113 foll. where the battle between the Argives and the Thebans is described as a fight between an eagle and a serpent.

αἶ κα' in sup. 201 αἶ κα', still in the archaic oracular style, as αἶ κα is not used in Attic.

The unusual expression appears to be punningly reproduced in ἀκά-λλει inf. We might render 'an he be not cajoled by words;' to which Agoracritus replies, 'Your oracles anti-mate me!'

l. 213. φαυλότατον, used of acts that are 'contemptibly easy;' frequent in Plato. Cp. inf. 509; Nub. 778 φαυλότατα καὶ ῥᾶστα.

l. 214. τάραττε καὶ χόρδεν', 'stir everything up and make mince-meat.' χορδεῖω χορδῆ) seems properly to mean 'cutting into strings;' as in Hdt. 6. 75, where the crazy king performs 'the happy despatch' with a knife, ἐς ὃ ἐς τὴν γαστέρα ἀπίκετο καὶ ταύτην καταχορδεύων ἀπέθανε.

l. 215. τὸν δῖμον δεῖ προσποιεῖν, 'win the people to your side,' as in Hdt. 1. 6 τοὺς μὲν κατεστρέψατο, τοὺς δὲ φίλους προσποιήσατο. But a

pun is intended between δῆμον, 'the people,' and δῆμόν, 'fat.' So the words sound in the ears of Agoracritus as 'keep adding in the fat.' Cp. Vesp. 40 ἴστη (she was weighing) βόειον δῆμόν. ΞΑΝ. οἴμοι δέιλαιος | τὸν δῆμον ἡμῶν βοίλεται διστάναι. Cp. inf. 954.

l. 216. ὑπογλυκαίνων. We find *honey* used as a sweet sauce with sausage in Ach. 1040 κατάχει σὺ τῆς χορδῆς τὸ μέλι. The word ῥηματίους, 'little phrases,' runs back to the first meaning of προσποιῶ = 'conciliate.' Such dainty phrases from the kitchen would be such epithets as λιπαρός, which is said to be a 'fit title for sardines,' but is coaxingly applied to Athens, Ach. 640.

l. 218. γέγονας κακῶς, 'art low-born.' So Hdt. 3. 142 γεγονάς τε κακῶς καὶ ἔων ἕλεθρος.

l. 220. τὸ Πυθικόν, sc. *μαντεῖον*, this seems to come in as an afterthought, by way of emphasising his appeal. Originally the oracles were described as having been delivered by Bacis; sup. 123,

l. 221. στεφανοῦ. He is to put the garland on as a preliminary to the σπονδῆ. So Eccl. 133 ΠΡΑ. ἰδοὺ πιεῖν. ΓΥ. τί γάρ, ᾧ μελ', ἐστεφανωσάμην. For Κοαλέμω see on sup. 198.

l. 222. χῶπως ἀμυνεῖ, 'et tūc, ut strenue resistas.' So inf. 456, 497, Ran. 628 χῶπως ἐρεῖς ἐνταῦθα μηδὲν ψεύδος.

l. 224. βδύλλει, 'fears him.' So Lysist. 354 τί βδύλλεθ' ἡμᾶς; see Vesp. 627.

l. 225. χίλιοι. The thousand Knights are not identical with the ἱππῆς forming the second section of the Solonian classification; as many of these Knights had the full property classification of the πεντακοσιομέδιμνοι. They represent a special branch of the Athenian military service, and seem to have had something of the social position of our Household Troops. Originally only a small band of 96 or 100, they gradually increased in number to 300, and finally to 1000, which was maintained throughout the Peloponnesian War into the times of Demosthenes.

When 1200 are spoken of (Thuc. 2. 13), we must reckon in 200 ἵπποτοξόται, who were not Athenian citizens. Although many of the best of these Knights served for a term of years, there was a fresh annual levy held by the two Hipparchs; and each Knight had to pass a δοκιμασία, before he could be enrolled. Every Knight was required to provide his own horse, and the small sum granted from the Treasury was quite inadequate for its maintenance. But the social position made the service very popular, and the expenses were cheerfully borne. The Knights took a conspicuous part in all festivals and processions, especially at the Panathenaea, when they rode through the streets of the city in full uniform.

In this play the Chorus consists of 24 Knights.

l. 226. **μισούντες**. The Schol. tells us, on the authority of Theopompus, that Cleon had been insulted by the Knights, and that, in retaliation, he had indicted certain of them by a *λιποστρατίου* or *λιποταξίου γραφή*.

l. 230. **οὐ γὰρ ἔστιν ἔξηκασμένος**, 'he has not had his likeness taken.' The actor representing Cleon did not wear a 'portrait mask,' as Socrates in the *Clouds*, for none of the artificers (*σκευοποιοί*) ventured to make one. But Aristophanes had taken very good care that the character should be unmistakable; whether it be true that he acted the part of Cleon himself, with no mask but with his face smeared with ochre and wine-lees; or whether he merely presented Cleon as a coarse and vulgar slave, and left his personality to be implied, which seems to be suggested by these words *τὸ γὰρ θέατρον δεξιὸν*—*verbum sap.*

l. 235. **χαιρήσετε**, 'shall get off scot-free.'

l. 236. **ξυνώμνυτον**. This 'conspiracy' with which Cleon charges Demosthenes and Agoracritus has reference to the *συνωμοσίαι* and *ἐταιρίαι*, political clubs of the aristocratical or oligarchical party, which were powerful in Athens. See inf. 257 *ὑπ' ἀνδρῶν τύπτομαι ξυνωμοτῶν*, also 452, 476. **Ἐπὶ τῷ δήμῳ**, 'against the democracy.'

l. 237. **Χαλκιδικόν**. Cleon is represented as a petty informer, seeking occasion for accusation from the most unlikely circumstances. As in *Acham.* 916 foll. Nicarchus accuses Dicaeopolis of a design to burn down the docks, because he was importing 'wicks' into the country; so here Cleon pounces on the silver Chalcidian cup from which Demosthenes had been drinking, and sees in it the proof of a plot to produce a Chalcidian revolt.

The groundlessness of the accusation becomes more apparent if we can understand that the cup was made by the celebrated metal-workers of the Euboean Chalcis: but the name is quite sufficient to make Cleon leap at once to the Chalcidic peninsula. The Athenians (*Thuc.* 2. 79: 4. 7) fought more than one battle there before B. C. 425, and in B. C. 424, after the representation of the play, all the territory in the peninsula was wrested from the Athenians by Brasidas. Walsh, writing in 1837, gives an amusing illustration: 'The idea is the same as if Lord Castlereagh had accused Mr. Canning of a base design of throwing open the trade with *China*, because he happened to catch him one day drinking tea out of a *China cup*.'

l. 242. **Σίμων, Παναίτιος**, two of the members of the Chorus, not necessarily (as the Schol. calls them) *ἵππαρχοι*. The orders are given in true military style; cp. *Av.* 35 *ποῦ 'σθ' ὁ ταξίαρχος; ἐπαγέτω τὸ δεξιὸν κέρας*. The technical word for 'outflanking' the enemy is *ὑπερκερῶν*. Perhaps the Simon here mentioned is the author of the treatise on horsemanship quoted by Xenoph. *de re equest.*

l. 244. ἀμύνου. Addressed by Demosthenes to Agoracritus.

By ἐπαναστρέφου he means 'wheel round to the attack,' after a pretended retreat; so Ran. 1101 ὅταν ὁ μὲν τείνη βιαίως, | ὁ δ' ἐπαναστρέφειν δίνηται κἀπερείδουσαι τορῶς, Xen. Hellen. 6. 2. 21 οἱ μὲν πολέμοι ὡς φεύγουσιν ἐπέθεντο, οἱ δ' οὐκέτι ἐπανέστρεψαν.

l. 245. ἔμοῦ ἐγγύς, as in Soph. Ant. 1180 καὶ μὴν ὕρῳ τάλαιναν Εὐρυδικὴν ὁμοῦ, Pax 513 καὶ μὴν ὁμοῦ 'στιν ἤδη.

l. 247. παραξιππόστρατον. Why Cleon is called 'cavalry-confounder' we may see from note on sup. 225. Perhaps the word is a comic echo of παραξιππος, a title of Poseidon.

l. 248. τελώνης. Cleon seems to be so called, not because he was actually a tax-gatherer, but because of the new taxes and tributes he had imposed. φάραγμα καὶ Χάρυβδιν, 'the bottomless pit and abyss of rapine.' So Cicero Philipp. 2. 27 speaks of Antony, *quae Charybdis tam vorax?* Hor. Ep. 1. 15. 31 *perniciēs et tempestas barathrumque macelli.*

l. 249. αὐτ', sc. αὐτό, i. e. the word πανοῦργον.

l. 252. καὶ γὰρ ἡμεῖς, sc. βδελυττόμεθα, 'and abominate him, as we do, and pounce upon him with a shout.' βόα, imperative.

l. 254. τῶν κυρηβίων, see on sup. 129. Cp. the proverb ὄνος εἰς ἀχυρῶνας, or ἄχυρα Vesp. 1310.

l. 255. ἡλιασταί. Cleon calls for the aid of any Heliasts that may be present among the spectators. Such addresses to the audience were not confined to the Parabasis; cp. Nub. 1103; Pax 50 foll.; Vesp. 54 foll. φράτερες τριωβόλου, 'brotherhood of the three-penny-bit.' Cleon had raised the daily pay of the Heliasts to three obols, originally only one. It was necessitated by the general rise of prices consequent on the war (Müller-Strüling pp. 149-157); and was rendered possible by the increase of the φόρος, which took place about the same time (Whibley Diss. p. 70).

l. 256. οὓς ἐγὼ βόσκω. Cp. Vesp. 596, where Philocleon says, αὐτὸς δ' ὁ Κλέων ὁ κεκρασιδάμας μόνον ἡμᾶς οὐ περιτρῶγει, ἀλλὰ φυλάττει διὰ χειρὸς ἔχων. With καὶ δίκαια κἀδικα, like ῥητὰ ἄρρητα, *fas et nefas*, cp. Nub. 97; Ach. 373.

l. 258. ἐν δίκῃ, sc. τίπτει, 'deservedly art thou beaten, since thou devourest the lots of land before assignment.'

We must understand by τὰ κοινά the κλήροι, or 'a portion of land' assigned to Athenian citizens in the territory of conquered states. Here, with special allusion to the κλήροι taken from the Mytilenaeans (B. C. 427), cp. Thuc. 3. 50 ὕστερον δὲ φόρον μὲν οὐκ ἔταξαν Λεσβίοις, κλήρους δὲ ποιήσαντες τῆς γῆς πλὴν τῆς Μεθυμναίων τρισχιλίουσιν σφῶν αὐτῶν κληρούχους τοὺς λαχόντας ἀπέπεμψαν. See Nub. 203.

l. 259. *κάποσुकάζεις*, 'and, like a fig-gatherer, you test with a squeeze our responsible officials;' with a play upon *συκοφαντεῖν*. Cleon is very busy when the state-officers, after their time of service, have to submit to the *εὔθυνα*, or audit; in the hopes that, by detecting some delinquency or default, he may squeeze money out of them by prosecution, or secure a bribe for letting them alone. There are three stages noted, *ώμός*, 'green and hard;' *πέπων*, 'ripe and luscious;' *μή πέπων*, 'not fully ripe.'

l. 261. I have followed Brunck in placing ll. 264, 265 between ll. 260, 261. With the common order of the text *αὐτῶν* could only refer to *τοὺς ὑπευθύνους*, none of whom could be called *ἀπράγμονα*, nor could any official, before passing his *εὔθυνα*, quit Athens. With the amended order the whole passage becomes intelligible—'Yes, and you look closely to see which of the citizens is a dullard, wealthy, and respectable, and shy of public business; and if you find one of them living in lazy retirement, you bring him back from the Chersonese, catch him round the middle, nip him in the hook of your arm, then wrench his shoulder back and—bolt him.' Few Athenian citizens deserved the name of *ἀπράγμων*, and Thucydides (1. 70) declares that his countrymen regarded *ήσυχία ἀπράγμων* as something worse than the most laborious occupation.

l. 263. *κεχηνότα*, lit. 'gaping' (*χαίνειν*). This word is constantly used to express an aimless stupidity. Cp. *ὤμεῖς δὲ πρεσβεύεσθε καὶ κεχηράτε* Ach. 133, *Κεχηναίων πόλει* inf. 1263, cp. ib. 755. The Chersonese would be a good place in which to set up as a country-gentleman at one's ease. *πόλεις μὲν ἔνδεκα ἢ δώδεκα ἔχουσα χώραν δὲ παμφορωτάτην καὶ ἀρίστην* Xen. Hellen. 3. 2. 10). In fact it would be a residence where they might say with Peithetaerus and Euelpides (Av. 44) *πλανώμεθα ζητοῦντες τόπον ἀπράγμονα*.

l. 264. *διαλαβών*, apparently a metaphor from wrestling, like *εὐθὺς γάρ σ' ἔχω μέσον λαβών ? λαβήν ἄφνειον* Nub. 1047. Similarly *ἀγκυρίσας* describes a wrestler's trick, which most probably was like our pugilistic phrase 'getting his head in Chancery.' The man's neck was pinned in the *bent* arm (so called *ἄγκυρα* of his adversary, who had his fingers free to grip and wrench back his shoulder. But the passage is complicated by the idea of fig-gathering *ἀποσुकάζεις* 259 running through the whole. So *ἀγκυρίσας* contains an allusion to the *ἀγκυρίσμα* or *ἄγκυρα*, 'a hook for pulling down ripe figs.' Possibly *ώμων* in l. 263 is an intentional echo of *ώμός* in l. 260.

We should have expected the line to end with some word descriptive of a decisive fling to the ground, such as *κατεπάλαισας* Ach. 710, instead of which we have the aor. of *ἐγκοληβίζω*, describing the act of one who swallows greedily some dainty morsel.

The multiplication of participles is so frequent a Greek idiom that there is no need to read ἡγκυρίσας for ἀγκυρίσας. Cp. Il. 3. 47 πόντον ἐπιπλάσας, ἐτάρους ἐρίφρας ἀγείρας, | μιχθεὶς ἀλλοδαποῖσι, γυναῖκ' εὐειδέ' ἀνήγες, Od. 14. 122 οὐ τις ἐκείνον ἀνὴρ ἀλαλήμενος ἐλθὼν | ἀγγέλλων πείσειε. Professor Mahaffy (Hermathena, vol. 1. p. 237 foll.) protests against the inversion of the order of the lines, as against all authority of MSS., and as involving an awkward juxtaposition of σκοπῶν and σκοπεῖς γε. He prefers to confine the metaphors in the lines to fig-gathering, to the exclusion of any words from the wrestling-school. He refers κεχηνότα to the 'gaping' of over-ripe fruit, and interprets καταγαγὼν ἐκ Χερρόνήσου, 'drawing him down from C.', as from a high branch. He would retain διαβαλῶν with ἀγκυρίσας, rendering it 'having hooked him by calumny.' He reads ἀποστρέψας τὸν ὤμόν, understanding it to mean 'turning aside the unripe fig,' so as not to pull it with the ripe one; for he says figs often grow in pairs, but not in clusters. Then αὐτὸν ἐνεκολήβασας will mean 'you bolt the ripe one:' αὐτέν being thus distinct from τὸν ὤμόν. The last two lines are thus a general description of rich and silly citizens as distinguished from the special class of ὑπεύθυνοι, but the sentence does not finish, for Cleon breaks in with an interruption.

l. 267. ἐν πόλει, i. e. in the Acropolis; καλεῖται δὲ ἡ Ἀκρόπολις μέχρι τοῦδε ἔτι ὑπ' Ἀθηναίων πόλις. So Nub. 69 ὅταν σὺ μέγας ὦν ἄρμ' ἐλαύνῃς πρὸς πόλιν, inf. 1093. γνώμην λέγειν, 'to propose a resolution,' as Lysias 158. 29 τῶν τε εἰπόντων γνώμης ἐν τῇ βουλῇ καὶ τῶν μή.

l. 269. μίσθλης, 'a supple-jack;' properly a thong of pliant leather, as in Nub. 449. ὑπέρχεται, 'tries to insinuate himself with us;' so inf. 459 ὑπήλθες. Cp. Plato, Crito 53 E ὑπερχόμενος δὴ βιώσει πάντας ἀνθρώπους καὶ δουλεύων.

l. 270. κοβαλικεύεται, 'trick us,' 'plays elfish tricks upon us;' such chicaneries are called κοβαλικεύματα inf. 332.

l. 271. ταύτη. We may supply some such word as πάλη: 'If he conquers in this bout, he shall be hard hit in the next.'

l. 272. ἦν δ' ὑπεκκλίνῃ, 'and if he swerve in this direction my leg shall butt him;' meaning, if he stands up for another round he shall receive a crushing blow with my hand: or if he stoops to avoid the blow he shall get a kick. The common reading is πρὸς σκέλος.

l. 274. A line seems to have fallen out here, which must have contained some verb to be coupled with κέκραγας by the καὶ at the beginning of the verse. Note that two lines are given to the Chorus in 276, inf. The line may have contained some allusion to his appeal to the δῆμος.

The meaning of ὥσπερ (Rav. MS.) is not clear. It is generally

interpreted as almost equivalent to the common reading ὄσπερ = 'seeing that you.' Koek and Meineke read ὤπερ = *qua ratione*, i. e. by your shouting. A very simple emendation would be καταστρέφω, which would leave ὥσπερ αἰεί as a parenthetical clause.

l. 276. εἰάν μὲν τόνδε Porson's emendation for εἰάν μέντοι γε), 'if you conquer him,' sc. Agoracritus. Following Bergk, I have assigned l. 275 to Cleon instead of to Agoracritus, and read with him in l. 277 παρέλθη σ' for the ordinary παρέλθης. The whole passage will then run smoothly: Cleon says to Agoracritus, 'I'll shout you down!' 'Try, by all means,' interrupts the Chorus, 'and if you master him, the victory is yours; but if he surpass you in shamelessness, the prize is *ours*:' for the Chorus identify themselves with the case of Agoracritus.

τήνελλος εἶ, 'you are victor.' The Schol. seems to have read τήνελλος, rendering it νικηφόρος. But as the regular shout of victory was τήνελλα Koek reads here τήνελλά σοι = 'hurrah for you!' as in Aeh. 1227 foll.: Av. 1765. And this indeed may have been the reading of the Schol., who gives as an alternative to νικηφόρος the interpretation κρουμάτιον ἐπινίκιον.

l. 277. πυραμοῦς, properly a prize-cake sweetened with honey, given to the man who kept awake longest in a midnight carousal; used again in Thesm. 94.

l. 278. ὕδεικνυμι, 'I show up,' or 'accuse.' "Ἐνδειξις est delatio eius qui iam ante convictus et ἄτιμος factus est, neque tamen foro et comitio abstinuit," Schoem. de Comm. ἐξάγειν, 'is smuggling out of the country:' so in l. 282 Cleon 'smuggles away' the meat and drink from the Prytaneum—in his belly.

l. 279. ζωμεύματα. In Ran. 362 foll. we find that various articles were regarded as contraband of war ἀπόρρητα, i. e. τὰ μὴ ἐξαγώγιμα, such as ἄσκάματα καὶ λίνα καὶ πίτταν and other things useful for shipping.

Here Cleon was about to accuse Agoracritus of supplying to the enemy 'under-girths,' ὑποζώματα, i. e. ropes used for 'frapping' a vessel, by being passed under her keel, as a 'support' to the timbers; but when the word comes he says not 'support' but 'soup!' not ὑποζώματα but ζωμεύματα (ζωμός).

l. 280. Πρυτανεῖον. Cleon had been granted the privilege of eating at the public cost in the Prytaneum, in consideration of his brilliant success at Pylos; see inf. 709, 766; and on sup. 167.

l. 283. τέμαχος, properly, a slice of fried fish. According to Solon's law the public meal in the Prytaneum consisted usually of porridge, or of bread on holidays; but since the death of Pericles it would seem that the fare was far daintier. Others interpret ἡξιώθη to mean that not even did Pericles, in spite of all his public services, enjoy that high honour which had been so lightly bestowed on Cleon.

1. 286. καταβοήσομαί σε. So Ach. 711 κατεβύησε δ' ἂν κεκραγῶς τοξότας τρισχιλίους.

1. 288. διαβαλῶ σε. How such διαβολίαi hampered the hands of the στρατηγοί may be seen from the complaint that Nicias makes at Syracuse, Thuc. 7. 48.

1. 289. κυνοκοπήσω, 'I'll thrash you like a dog,' or, as Schol. 'I'll beat you with a dog-skin strap,' ἱμάς κύνειος Vesp. 231.

1. 290. περιελῶ σ' ἀλαζονείαις. So, rightly, Elmsl. for ἀλαζονείας. Cp. inf. 887 οἷοις πιθηκισμοῖς με περιελαύνεις. 'I'll persecute you with my braggadocio.'

1. 291. ὑποτεμοῦμαι, 'I'll give a sly cut across your path.' In inf. 316 ὑποτέμων is used to mean 'cutting unfairly,' alluding to some practice of sloping at the edge, or 'skiving,' inferior hides to make them seem thicker than they really were. The Schol. thinks that the same thought lurks in ὑποτεμοῦμαι.

1. 293. ἐν ἀγορᾷ, meaning 'I am as brazen as you and so I can look at you without blinking.'

1. 294. γρύξεις, 'mutter a syllable.' So Nub. 963 παιδὸς φωνὴν γρύξαντος, Plut. 17 ἀποκρινομένῳ τὸ παράπαν οὐδὲ γρῦ.

1. 295. κοπροφορήσω, perhaps = ἐν κοπροφόρῳ κοφίνῳ ἀπάξω. But the word is intentionally ridiculous, and only invented to cap διαφορήσω, 'I'll pluck you to pieces,' 'I'll *muck* you to pieces.'

1. 296. κλέπτειν, 'I confess that I am a thief.' Plutarch mentions in Cleon's honour that when he became an avowed republican he gave up the Tannery. Was this a confession that he had other ways of making money?

1. 298. κάπιορκῶ. Agoracritus will not be beaten at any point. He claims to be as great a thief as Cleon, and improves upon it by undertaking to 'perjure himself though there were eye-witnesses to his theft.' For the gen. absol. cp. Aeschin. 67. 11 τὰ δέκα τάλαντα ὑρώτων φρονούντων βλεπόντων ἔλαθον ὑμῶν ὑφελόμενοι. The gods who presided over public business in the ἀγορά were called ἀγοραῖοι. Hermes, as here, was most commonly distinguished by the epithet; but inf. 410, 500 we have Ζεὺς ἀγοραῖος.

1. 299. ἀλλότρια, 'It's someone else's trade then that you are playing tricks in.' Cleon means 'you are taking a leaf out of my book.'

1. 300. σε φαίνω, 'I denounce you.' The technical φάσις or 'information' laid by the συκοφάντης.

1. 302. κοιλίας. Perhaps this is a surprise for οὐσίας, or something else liable to tithe. But there is also a sneering tone in the expression, as in '*candiduli divina tomacula porci*' Juv. 10. 354.

1. 306. τέλη, here = 'tax-offices:' as ἰχθῶς, λύχνοι, etc. are put for the parts of the market where these goods are respectively sold. Similarly γραφαί are the various 'registries' where different documents are kept.

l. 327. **βορβοροτάραξι.** See inf. 804 foll., where Cleon's method of 'fishing in troubled waters' is further described.

l. 313. **θυννοσκοπῶν.** In sunny weather the shoals of tunnies in the Mediterranean swim near the surface. Men were posted on the cliffs (**τῶν πετρῶν**) to watch their movements and signal to the crews of the fishing-boats where to shoot their nets. There is a similar system on the Cornish coast, where the look-out man signals to the pilchard-fishers by waving a bush of furze or heather. So here Cleon is 'on the look-out for the shoals of tribute,' and his place of observation is the Pnyx, the stone-platform of which was called not only **βῆμα** but **λίθος**, and here and inf. 965 **πέτραι** or **πέτρα**. It seems right to mark (with Velsen) a break after **θυννοσκοπῶν**, as the construction is incomplete, the sentence being interrupted by Cleon.

l. 314. **καττύεται.** Cleon speaks the language of his trade. **κάττυμα** (**κίσσιμα**) is thick leather for shoe-soles, as in Ach. 301: Vesp. 1160; inf. 861. We may say 'was sliced out' or 'shaped.' 'Ah,' says Agoræritus, 'you know all the ins and outs of the tanner's trade, just as well as I am familiar with all the niceties of mince-meat.' Cp. Hdt. 6. 1 **τοῦτο τὸ ὑπόδημα ἔρραψας μὲν σύ, ὑπέδησατο δὲ ἐκεῖνος.**

l. 316. **ὑποτέμνων.** 'giving it a sly cut;' see on sup. 291. This inferior leather, that was cut to look so thick and stout, stretched with one day's wear till the shoe was 'bigger by two palms.'

l. 319. Beer, Bergk, Dindorf and Meineke assign this and the two following lines to the Chorus. The MSS. generally, with Velsen, to Demosthenes.

l. 321. **Περγασή,** or **Περγασαί,** was a *dème* of the *φύλη* Ἐρεχθίδς. The only important point is that Pergasæ was close to Athens, *αὐδ' γὰρ* the shoes had stretched so wide that Demosthenes was fairly 'swimming' (**ἔβαιον**) in them. Cp. Ov. A. A. 1. 516 'nec vagus in laxa pes tibi pelle notat.' **Δημόταις** implies that Pergasæ was the speaker's own *dème*. Elmsley would assign the lines to Nicias, because (Athen. 537 C) there was a man named Nicias who lived at Pergasæ. But this Nicias cannot be ours.

l. 325. **προστατεῖ,** 'is patroness of.' This **ἀναΐδεια** is regarded as a sort of official *προστάτης* (*patronus*) of the orators.

l. 326. **ἀμέργεις** seems a necessary correction for **ἀμέλγεις**, which makes an intolerable *catachresis* with **καρπίμους**. Cp. Eur. Herc. Fur. 396 **χρυσέων πετάλων ἀπο μηλοφόρον χερὶ καρπῶν ἀμέλγων,** Eustath. 838. 55 **ἀμέργειν ἤγονν καρπολογεῖν.** Similarly the mid. voice in Theocr. 26. 3; Apoll. Rhod. 4. 1144.

l. 327. **πρῶτος ὢν,** 'while at the head of the state:' or, perhaps, 'by being "first" in the field,' while the son of Hippodamus only comes second. **Ἴπποδάμου.** Hippodamus of Miletus is mentioned by Aristotle

(Polit. 2. 8. as a student of political philosophy, and as a distinguished architect, especially in the laying out of new cities. His son, alluded to here, is Archeptolemus, who had acquired Athenian citizenship and was a burgher of the *dème* of Ἀγρυλλή. Father and son had both a leaning to the aristocratical party; and in B. C. 411 Archeptolemus appears as one of those who intrigued with Sparta against the popular government, and after the fall of the 400 he was impeached by his friend Theramenes for treason. Archeptolemus is spoken of inf. 794 as one of the advocates of peace. Here, Aristophanes seems to be complaining of his inaction: he is willing to 'sit and look on with the tears running down his cheeks,' while Cleon continues his 'plundering and blundering.' In *Θεώμενος* it is humorously suggested that he is present among the audience.

There is a difficulty about the metre of the line. If Ἰπποδάμου have the *ā* we may compare the line with Ach. 220 καὶ παλαίῳ Λακρατίῃ τὸ σκέλος βαρύνεται, and Pax 1154 μυρρίνας τ' αἶτησον ἐξ Αἰσχίνου τῶν καρπίμων, on which Elmsley remarks that 'to reduce these refractory names into tetrameter trochaics Aristoph. has twice used a *choriambus* and once an *Ienicus a minore* in place of the regular trochaic dimeter.' But Meineke regards Ἰπποδάμος as a Dorism for Ἰπποδάμης, and in Ach. 220 Bentley proposed Λακρατείδῃ. Herm. conjectures Ἰπποδάμου as the reading here.

l. 328. ἀλλ' ἐφάνη γάρ, 'but [it's all right now] for another man has appeared.'

l. 329. πάρεισι, 'will surpass you;'; so παρέλθῃ σ' sup. 277. αὐτόθεν, 'on the spot,' 'without more ado.' So αὐτόθεν αὐτοῖς ἐκέλευεν ἀπέσαι Xen. Mem. 2. 8. 3; καὶ σε στρατηγὸν αἱ γυναῖκες αὐτόθεν | αἰρούμεθα Eccl. 246.

l. 333. ἀλλ' ὦ τραφεῖς. The Chorus turns to Agoracritus, and addresses him as 'bred in that place whence come all who are worthy of the name of *men*' (sup. 179), meaning the ἀγορά.

l. 334. οὐδὲν λέγει, 'that "decent breeding" is a phrase of no meaning.' Kock quotes Eur. Suppl. 596 ἀρετῇ δ' οὐδὲν λέγει κί. φέρει) βροτοῖσιν, ἦν μὴ τὸν θεὸν χρῆζοντ' ἔχη.

l. 336. μὰ Δί', sc. οὐκ ἔασω σε λέγειν. Agoracritus claims precedence on the ground of being 'a low fellow.' 'If,' say the Chorus, 'Cleon doesn't give way in this bout' sup. 271; add that you are 'low-born.' So Ran. 731 πονηροῖς κίε πονηρῶν, and ep. Soph. El. 591 εὐσεβεῖς κἀ εὐσεβῶν.

l. 340. οὐ παρήσω. Agoracritus says, 'I will not let you burst.' This raises a laugh, because Agoracritus in his blind rage refuses everything that Cleon proposes to do—whereas much trouble would be saved if he is allowed to have his will. 'Do let him burst!' say the Chorus.

l. 342. τῷ (τίμῃ) καὶ πεποιθώς, 'What, do you rest your confidence upon that you dare to speak in my presence?' So φέρε τουτὶ τῷ χρῆ πιστεύειν Nub. 385.

l. 343. καρυκοποιεῖν. Καρύκη was the name of a 'sauce piquante' of Lydian invention. We may render 'to compound a relish.'

l. 344. ἰδοὺ λέγειν. sup. 87, 'to speak, quotha!' Similarly καλῶς is used ironically 'prettily,' 'finely;' but χρηστῶς is used with ordinary force = 'properly.' 'How prettily you would get hold of something that came in your way raw from the butcher's knife and arrange it properly.'

This must be the meaning of ὤμοσπάρακτον in Cleon's mouth, as addressed to a professional cook. It properly means the condition of a carcase torn by a beast of prey.

l. 347. δικίδιον εἶπας. 'To plead some petty suit' against a stranger sojourning in Athens may be supposed to have been a far easier task than to secure the condemnation of an Athenian citizen: see inf. 1408, Vesp. 1042. μετοίκου is added as a narrowing definition of ξένου, as Soph. O. R. 452 ἔστιν ἐνθάδε | ξένος λόγῳ μέτοικος. All μέτοικοι were required in every legal process to appear by a patron or προστάτης.

l. 349. ὕδωρ πίνων. Water-drinking implies close and absorbing study. Demosthenes the orator was derided by his opponents as ὕδρο-ποτῶν καὶ μεριμνῶν τὰς νύκτας. In ἐπίδεικνύς we have an allusion to ἐπίδειξις, or rhetorical display, cp. Ran. 771. He 'bores his friends to death' by recitation of passages from his speech, like Horace's recitator *arvens* A. P. 474. Notice the quantity of the *i* in ἀνιῶν, the vowel being short in Lysist. 593; Plut. 538. For the picture of a man going a walk to rehearse a speech to himself see Plat. Phaedr. 228 B.

l. 351. τί δαὶ σὺ πίνων. Taking up the taunt of ὕδωρ πίνων Agoracritus asks, 'What has your drink been that you have caused the state to be mute, ratal into silence by you and you alone?' τὴν πόλιν is drawn into the government of πεποιήκας, whereas properly it stands as subject to σιωπᾶν. With the form μονωτάτου here and Plut. 182 cp. αὐτότατος ib. 83, *ipsissimus*. With κατεγλωττισμένην cp. Ach. 380 ψευδῆ κατεγλώττιζέ μου.

l. 354. ἐπιπιῶν. 'drinking on the top of it,' 'drinking to wash it down.' So of the Cyclops, Hom. Od. 9. 297 καὶ ἐπ' ἄκρητον γάλα πίνων.

l. 356. Agoracritus caps the 'tunny-cutlets' and good wine of Cleon with his vulgar 'tripe and pig's-chitterlings and broth.'

l. 358. Νικίαν ταραξῶ. These words, which come in by way of surprise, are meant to show how Agoracritus would improve upon *μασαλάσσω τοῖς ἐν Πύλῳ στρατηγούς*. That Nicias is chosen as the person to 'be put in a slurry' proves that his timid and nervous disposi-

tion was generally appreciated. But the introduction of the name of Nicias here is not altogether satisfactory. Bentley proposed to read *σφηκιάν* = wasps'-nest.

1. 359. οὐ προσίεται με, 'likes me not,' 'suits me not.' So Vesp. 7.42 τοῦτ' οὐ δύναται με προσέσθαι. It is more commonly used with the dative.

1. 360. μόνος. Here lies the emphasis = 'that you should keep all the good things to yourself.'

1. 361. λάβρακας. The *λάβραξ* was a sort of 'sea-pike' called *lutrus* by Pliny. Cleon seeks to outdo Agoracritus again: 'But you shan't make a meal upon sea-pike and maltreat the Milesians, [whereas I can and will if I like].' Note that the finest *λάβρακες* were caught near Miletus, and were called *λάβρακες Μιλήσιοι*. There is therefore a sort of trap laid in this line. The familiar sound causes the hearer instinctively to join *λάβρακας Μιλησίους*, but the addition of *κλονήσεις* instantly upsets that idea and makes *Μιλησίους κλονήσεις* the parallel to *Νικίαν παράξω*. But, considering that Miletus was a faithful dependent of Athens, it seems hopeless to seek for an intelligible meaning in Cleon's implied threat.

An English translation can only imitate the effect by an ambiguity of punctuation, as 'you can never pull and haul the natives, after guzzling sea-pike, from the coast of Miletus.'

1. 362. ἀλλὰ σχελίδας. Agoracritus is not to be beaten: 'he will have a hearty meal on ribs of beef and will purchase (he should have said 'take on lease,' *μισθοῦσθαι* silver mines,' like those at Laurium. He only means he will make himself immensely rich; but it looks as if there was some covert allusion in *μέταλλα*. Perhaps Cleon had been suspected of fraudulent transactions in the matter of these mines.

1. 363. ἐπεσπηδῶν γε. Cleon has another boast ready. 'Nay, I will do more, I will plunge into the senate and throw all the house into confusion.'

1. 364. κινήσω, 'I will blow out your breech like a big sausage-gut.'

1. 365. κύβδα, 'face downwards,' lit. 'bent or bowing over.'

1. 367. οἶον, 'how tightly.' Cp. inf. 702; Vesp. 624 οἶον βροντᾶ τὸ δικαστήριον, Pax 33 οἶον δὲ κίψας ὁ κατάρατος ἐσθίει. There were various forms of the *ξύλον*, 'stocks' for the feet only *ποδοκίακη*, or a 'pillory' to confine feet, hands, and neck, *πεντεσύριγγον ξύλον* inf. 1049.

1. 368. διώξομαι, 'I'll indict you on a charge of cowardice,' sc. by a *λιποστρατίου γραφή*. Cp. Ach. 1129 ὄρῳ γέροντα δειλίας φευξόμενον.

1. 369. θρανεύσεται, 'shall be stretched out' on the *θράνος*, or tanner's bench.

1. 370. δερῶ σε, 'I'll flay you for a thief's-pouch;' lit. 'for holding

stolen goods.' So (Nub. 442) Strepsiadēs offers his body to be flayed for a wine-skin (*ἀσκὸν δαίρειν*), and, ib. 1238, the fluid contents of Pasiās, supposing him to be similarly treated, are reckoned, *ἐξ χάσας χωρήσεται*.

1. 371. *διαπατταλευθήσει*, 'you shall be pinned out at full stretch;' the completion of *θρανεύεται* sup.

1. 372. *ἐκ σου*, 'out of your flesh;' as Nub. 455 *ἐκ μου χορδὴν παραθέντων*.

1. 373. *παρατιλῶ*, sc. as a tanner removes the hair from the hide.

1. 374. *πρηγορῶνα*, 'the crop,' which cooks remove from poultry before preparing it for the table.

1. 375. *πάτταλον*; a 'peg' or 'skewer' was forced into the pig's mouth to keep it open, and to enable the tongue to be drawn out 'while the jaws were at a fine broad stretch *εὖ κἀνδρικῶς κεχηνότος*, so that the cook might be able to examine and see if there were measly-spots in the lower bowel.' The white spots in measly pork, caused by the presence of hydatids, were called *χάλαζαι*, from the similarity to hail-stones.

1. 382. *πυρὸς θερμότερα*. Hitherto Cleon has stood for the type of fiery heat and perfect shamelessness of language; 'but there must have been (all the while), it would seem (*ἄρα* sup. 125), something hotter than fire, and language more shameless still,' supplied by Agoracritus. Cp. for the proverbial expression Aesch. P. V. 922 *ὄς δὴ κεραυνοῦ κρείσσον' εὐρήσει φλόγα*.

1. 386. *φαῦλον ᾧδ' οὐδ' ἐλαφρόν*. This is Bergk's simple way of supplying the syllables wanting in the MSS. 'The scheme was not such a cheap and easy one,' though we have been so lucky as to find a greater rascal than Cleon. 'But go at him and twist him and don't give him short measure *μηδὲν ὀλίγον ποιεῖ*: for now he is gripped round the waist.' With *ὀλίγον* cp. Thuc. 8. 15 *ὀλίγον ἐπρίσσειτο οὐδὲν ἐς τὴν βοήθειαν*. For *ἔχεται μέσος* see sup. 264 on *διαλαβών*.

1. 389. *ἐὰν μαλάξης*, 'if you work him soft,' or 'beat him tender;' used technically for the 'tawing' of the hides by tanners. *Προσβολῆ*, 'your encounter.'

1. 392. *κᾶτ' καὶ εἶτα*, 'did after all win the reputation of being a brave man.' So after a participle Nub. 409 *ὀπτῶν γαστέρα τοῖς συγγένεσσι, κᾶτ' οὐκ ἔσχαν ἀμελήσας*, ib. 623 *ἀνθ' ὧν λαχὼν Ἰπέμβολος | τῆτες ἰερομνημονεῖν κᾶπιθ' ἰφ' ἡμῶν τῶν θεῶν | τὸν στέφανον ἀφηρέθη*, An. 1454 *ὡς ἂν τοῖς ξένοις | καλεσάμενος, κᾶτ' ἐγκειληκὸς ἐνθαλί. | κᾶτ' αὖ πέτωμαι πάλιν ἐκείσε*. (So MSS., but Dobr. reads *κατ' αὖ*.)

1. 395. *τοὺς στάχυς*. By the 'ears of corn' are meant the 120 Spartan prisoners which Cleon brought from Sphacteria Thuc. 4. 38, throwing them into prison and letting them wither there (*ἀφαθεῖ*, lit. 'dries them up', or wishing to sell them *ἀποδόσθαι*). The miserable

condition of these prisoners is alluded to in Nub. 186, where the pale-faced, half-starved pupils in the *φροντιστήριον* are said to be like τοῖς ἐκ Πύλου ληφθεῖσι τοῖς Λακωνικοῖς.

l. 395. ζῆ, i. e. 'is full of vitality.'

l. 396. τὸ τοῦ δήμου πρόσωπον. Cleon refers to the amazed and vacant stare with which the people may be supposed to regard him in the Assembly.

l. 398. πρὸς πᾶν = 'utterly.' Cp. πρὸς πάντα συκοφάντην Ach. 952.

l. 399. τοῦ χρώματος, 'he makes no change in his existing colour;' i. e. he has lost the power of blushing. Cp. Vesp. 749 μεθιστὰς ἐς τὸ λοιπὸν τὸν τρόπον.

l. 400. ἐν Κρατίου 'in Cratinus' house.' This is evidently the reading of the Schol., who interprets εἰς τὴν οἰκίαν Κρατίου. The MSS. give ἔν or ἄν. Koek conjectures τῶν. Cratinus, a comic poet and a favourite butt of Aristophanes see inf. 526; Ach. 849, 1172; Ran. 359, is described in Pax 700 full as having died of dismay at seeing a jar of wine broken.

The fleece on which such a toper slept would not be in a wholesome condition. Bergk understands with ἐν Κρατίου not οἰκία but τραγωδία, and sees an allusion to his play called 'Dionysalexandros,' a parody of a tragedy by Morsimus on the fortunes of Paris.

l. 401. προσάδειν, 'to lend my music to;' i. e. to be a member of the Chorus in the play. In Pax 501 spring is claimed as the most joyful season of the year, because then Morsimus is not exhibiting any play; and in Ran. 151 the crime of writing out one of the speeches from his plays is put on a par with perjury, parricide, and the like. Cobet. N. L. 155, reads ὑπάδειν Μορσίμου τραγωδίαν.

l. 403. δωροδόκοισιν. The description of Cleon 'everywhere and in all circumstances sitting on flowers of bribery,' and 'sucking thereout no small advantage,' sounds like a parody on some dithyrambic poet, the metaphor being altogether incongruous with the wish that follows 'that he may disgorge his mouthful (cp. ἐνθοῦ sup. 51 as lightly as he got it:' expressive of the hope that he may lose his privilege of dining in the Prytaneum, which he so undeservedly gained.

l. 405. πῖνε, 'a bumper, a bumper over our good luck!' συμφορά is any occurrence bad or good; and it must take its colour from its epithet or the tone of the context. It is used here in a good sense, as inf. 655; Lysist. 1276 ἐπ' ἀγαθαῖς συμφοραῖς.

l. 407. τὸν Ἰουλίου. This, the reading of the MSS., is generally rejected, as Ἰούλιος is not a Greek name. But Ἰούλιος may be a nickname, formed from Ἰουλώ the sheaf-goddess, which would suit πυροσίπην, or from Ἰουλος 'whiskers' or 'sprouting down,' which would suit πυρ-

ροπίπην. If we read *πυρροπίπην* we must render 'with an eye for bright-haired boys,' on the analogy of *παρθενοπίπης* Hom. Il. 11. 385. If *πυροπίπην*, 'with an eye to the wheat,' the reference may be, according to the Schol., to an official who had to look after the commissariat in the Prytaneum; or, perhaps, to someone who had made a fortune by speculating in the corn-trade. Meineke would read *Βουλίου*.

l. 408. *ἰηπαιωνίσαι*. As we might say, 'to sing Hallelujah;' properly to chant a hymn to Apollo beginning *ἰὴ παιών* or *παιάν*. So *Βακχέβακχος* is an invented word for a hymn that opens with *ὦ βάκχε, βάκχε*.

l. 410. *σπλάγχνοις*, 'sacrifices.' The purificatory rites *τὰ περίστια*, see Eccl. 128 at the opening of the Public Assembly were performed in honour of *Ζεὺς ἀγοραῖος*. Cleon's words are equivalent to 'may I never appear again in the Assembly!'

l. 412. *πληγὰς* is in the government of *ἡ*. Agoracritus, in full recollection of the cuffs and pricks he endured 'many a time for many a fault,' flatters himself that he can outdo Cleon in all rogueries: 'else it were all to no purpose that I grew up so stout on my diet of finger-muffins.' It was usual to wipe the fingers, when dirtied by dipping in the dish at dinner, not on a napkin but on a soft cake of bread, which was afterwards thrown as food to the dogs (*ἀπομαγδαλιά*).

l. 414. For *ἐκτραφέην* with *ἔν*, referring to a past action, cp. Plat. Apol. 33 E *οὐκ ἂν ἐκεῖνός γε αὐτοῦ καταδειθείη*, Il. 1. 232 *ἦ γὰρ ἂν Ἀτρείδῃ νῦν ὕστατα λαβήσαιο*, 5. 311 *καὶ νῦν κεν ἔνθ' ἀπόλοιτο*.—*εἰ μὴ ἔρ' ὄξυν νόησε*.

l. 416. *Κυνοκεφάλῳ*. For the double *λ* cp. *Κεφαλλήνων ἀναξ* Soph. Phil. 264. The 'dog-faced baboon' is one of the most savage of the apes. Cleon means to ask Agoracritus: 'How can you, merely a man who has lived on dog's meat, fight with me who have a real dog's head of my own with a set of sharp teeth?' A similar form of warning occurs Ach. 1082 *βούλει μάχεσθαι Γηρνόνη τετραπύλῳ*; or perhaps the whole phrase is nothing more than an elaborate inversion of the proverb *κύων κυνὸς οὐχ ἄπτεται*.

l. 418. *ἔξηπάτων ἄν*, imperf. with *ἄν* of frequent action, as Vesp. 269. An. 706, Ran. 914. The insertion of *ἄν* is due to Cobet, N. L. 411; the MSS. give the unmetrical *μαγείρους λέγων*, also *ἐπιλέγων*.

ἄρα νέα, χελιδών. 'The "first swallow, that heralds the summer," was eagerly looked for in Athens.' Cp. *ὦ Ζεῦ, χελιδὼν ἄρα ποτε φαήσεται*: Theom. 1. Athenæus has preserved a popular song that announced the bird's coming 8. 360, *ἦλθ' ἦλθε χελιδὼν κ.τ.λ.* When Agoracritus cries 'I see a swallow,' every eye would be turned to the sky, and he would have a free field for his pilfering.

So in Nub. 117 foll. Socrates is described as tracing a mathematical diagram in the Palaestra, and stealing a lump of meat from the altar (reading *θυμάτιον* while everyone's attention was engaged).

1. 420. *ἐν τοσοῦτῳ*, 'in that short interval,' *in tantillo*. τῶν κρεῶν. It may be noted that the partitive gen. was largely used in Attic, like *des* in French; see Schol. on Pax 772, and cp. Pax 414, 5; 960, 962, 981, 1145, 1203.

1. 421. κρέας, 'lump of flesh,' half with allusion to the stolen *meat*, and half to the corpulent Agoracritus. But cp. Soph. Frag. 650 ἄρξεις σὺ τοῦδε τοῦ κρέως. προϋνοήσω. αορ. προϋνοησάμην. The verb is more commonly used in the passive form, προϋνοήθης.

1. 422. ὥσπερ ἀκαλήφας. Nettle-salad was only good when the leaves were quite young and tender, at the very beginning of spring. So Agoracritus 'did his thieving betimes, like one who eats his nettle-salad before the coming of the swallow.' Μετὰ τὴν χειλιδόνα ἄβρωτοι αἱ κνίδαι Schol.

1. 424. εἰς τὸ κοχῶνα. i. e. 'between my hams' (κοχῶνη). Note that τῶ is the regular dual form even with fem. nouns in Aristoph., as τῶ χεῖρε Pax 35, Plut. 739.

ἀπώμνυν. 'I would swear (that I had it not).' So Nub. 1234 ἀπομόσαι μοι τοῖς θεοῖς. Cp. Soph. Antig. 388 οὐδέν ἐστ' ἀπώμοτον.

1. 427. ἀτὰρ δὴλόν γ', 'the grounds of his judgment are plain enough.'

1. 429. ἄμφω, sc. ἐμὲ παῖσειν, 'that I shall give (not only you alone but) both of you a check.'

1. 430. ἔξειμι γάρ σοι, 'for I shall rush forth, I can tell you, sweeping down with sharp and heavy blast.' The metaphor of the storm, which begins here, is kept up to the end of l. 437. λαμπρός is a regular epithet like Lat. *clarus*) for a sharp, smart blast, meaning properly a wind that 'clears the sky by driving the clouds.' Cp. Hdt. 2. 96 ἢν μὴ λαμπρὸς ἄνεμος ἐπέχῃ, Aesch. Ag. 1180.

καθεῖς is used intransitively here, as the simple verb in Hom. Od. 11. 239 κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴησι, so ib. 7. 130.

1. 432. τοὺς ἀλλάντας, a surprise for τὰ ἰστία. 'I shall reef—my sausages, and so speed myself over the favouring seas.' Probably Agoracritus loops up his strings of sausages over his extended arm, like the folds of a sail when reefed or brailed. The storm which Cleon threatens will thus only be ἵκμενος οὖρος, πλησίστιος, ἐσθλὸς ἑταῖρος. Cp. Ran. 999 ἀλλὰ συστείλας, ἄκροισι | χρώμενος τοῖς ἰστίοις, | εἶτα μᾶλλον μᾶλλον ἄξεις, | καὶ φυλάξεις, | ἦνίμ' ἂν τὸ πνεῦμα λείον | καὶ καθεστηκὸς λάβης.

1. 433. κλάειν μακρά. As χαίρειν κελεύειν τινά is the form of salutation and good wishes, so 'to bid anyone to howl aloud' is the equi-

valent expression of every bad wish. So Ach. 1131 εὐδηλος γέραν κλέειν κελεύαν Λάμαχον, Plut. 111 οἰμῶζει μακρά. Cp. Vesp. 583; Pax 255.

1. 434. ἔαν τι παραχαλᾷ. Demosthenes is content that Agoracritus shall work the ship, while he will undertake the humbler duties of a common seaman; 'and if the ship leak anywhere, I will keep an eye on the bilge,' sc. to see if the water in the hold increase or not.

1. 435. οὔτοι . . . καταπροίξει, 'thou shalt not come off scot-free.' So in Nub. 1240; Vesp. 1361, 1396; Thesm. 566; Hdt. 5. 105; 7. 17.

1. 436. ἄθρει. 'Look out,' says Demosthenes, 'and slack off the sheet a little.' The ποῦς (Lat. *jes*) is the rope at each of the lower corners of the sail. It is necessary to ease this rope when a sudden squall comes on, to prevent the vessel from capsizing; ναὸς ὅστις ἐγκρατῆ πόδα τείνας ὑπέικει μηδέν, ὑπίοις κάτω | στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται Soph. Ant. 714.

1. 437. καικίας, 'the north-east wind;' with an intentional similarity in sound to κακίας, as in the proverb αὐτὸς ἐφ' ἑαυτὸν κάχ' ἔλκει, ὥσπερ καικίας νέφη. This technical termination -ίας, as in ἐτησίας, ἐκνεφίας ἀνεμος, is used to make a new comic combination, συκοφαντίας, 'the informer's wind,' like Ach. 877 χειμῶν ὀρνιθίας. We may render 'here's a nor'-easter coming on to blow, or an *informanter*;' modelled on the *Levanter*, a dangerous wind in the Mediterranean.

1. 438. Ποτειδαίας. This form with ει for ι is regularly found in inscriptions, as on a gold tripod at Delphi B. C. 475, or the Quota-lists of tribute (436).

1. 440. ἄνῃρ ἂν ἡδέως λάβοι. It is best to assign this line to Demosthenes. He cries out that 'Agoracritus would be only too glad to accept the offer;' he gives him, however, no time for such negotiations, but shouts out to him, 'ease off the reefing-points;' meaning that Cleon is taking a milder tone, and it is no longer necessary to shorten sail.

1. 441. φεύξει γραφᾶς . . . Two iambs are wanting in the MSS. to complete the line. Meineke conjectures φεύξει γραφᾶς *σὺ δειλίας, 'you shall be defendant in four suits [for cowardice], fine assessed at 100 talents each.'

1. 443. ἄστρατείας, 'malingering;' spoken of those who shirked military service; cp. διαδεδρακότας Ach. 601; διαδρασιπολιται Ran. 1014. The threat is patently absurd; as Cleon, whatever else he might be, was not afraid of doing his duty as a soldier.

1. 444. πλεῖν, Attic form of πλείον, as Plut. 1184; Nub. 1041; Ran. 18, 90, 91, etc. The form πλείον is also used in Aristoph. as Nub. 1295; Eccl. 1132.

1. 445. ἐκ τῶν ἀλιτηρίων. The taunts that are here interchanged are most absurd. Cleon professes to believe that the low-born Agoracritus is connected with the noble line of the Alcmaeonidae, who in B. C. 612 were 'under the ban of the Goddess' Athena, for enticing from her sanctuary, under promise of safety, and then murdering the followers of Cylon, who had attempted to make himself Despot of Athens. See Hdt. 5. 71. This charge against the Alcmaeonidae was continually renewed, and was used at the beginning of the Peloponnesian War by the Lacedaemonians as a ground for the banishment of Pericles from Athens (Thuc. 1. 127).

1. 447. τὸν πάππον. Agoracritus, not to be outdone, seeks to connect Cleon with the tyrant Peisistratus, declaring that Cleon's grandfather was 'one of the bodyguard of Byrsine, wife of Hippias [son of Peisistratus].' Her real name was Μυρρίνη or Μυρσίνη (Thuc. 6. 55), which Agoracritus (as Demosthenes in sup. 59) alters to Βυρσίνη, with an allusion to the tanner's trade. As we might say 'Tan-aquil, wife of Tarquin.'

1. 456. χῶπως κολᾶ κολάσει, 2nd pers. sing. fut. mid. κολάξω, 'and see that you punish' sup. 222. The pun on κόλοις and κολᾶ may be rendered by 'paunches' and 'punch.'

1. 457. κρέας, as sup. 421.

1. 462. τεκταινόμενα. Cleon chooses his set of metaphors from the carpenter's or wheelwright's shop. He has noticed all this business being 'framed up, pegged, and glued together.' Cp. Aesch. Suppl. 440 γεγύμφωται σκάφος.

1. 465. πρόφασιν μὲν, 'avowedly.' Argos, by a compact with the Lacedaemonians, remained neutral at the beginning of the War. This compact came to an end in B. C. 421 (Thuc. 5. 14. 28). To make a diplomatic journey to Argos at this moment, so as to effect a reconciliation between that state and Athens, would not be an unnatural policy for Cleon to pursue. See Whibley p. 76 foll.

1. 467. οἴμοι σὺ δ' οὐδέν. G. Hermann seems to be right in following the hint of the Schol. and inserting this line here, instead of placing it as in the MSS. after γομφούμεν' αὐτὰ πάντα καὶ κολλώμενα. Cleon had used his set of metaphors in three lines; Agoracritus responds with an equivalent of three lines, which contain no such metaphors. 'Dear me,' cry the Chorus, 'can't you say anything from the wheelwright's shop?' Agoracritus, thus challenged, replies: 'Yes, and I know the reason for which all this is being welded: for all the forging is being done with a view to a good price for the prisoners.' He means that these interviews of Cleon with the Lacedaemonians are intended to fill his pocket with ransom-money for the garrison captured at Sphacteria. The Chorus are delighted to find Agoracritus so apt a

pupil in capping Cleon's metaphors from the carpenter's bench with similar ones from the smithy. 'Capital, capital! hammer away to meet the taunts about the gluing.' In *ἐξ ἀμαξουργοῦ* we may see an allusion to the phrase *ἐξ ἀμάξης ὑβρίζειν*, as in Dem. 264. 14.

1. 471. *ἐκεῖθεν*, sc. from Sparta. Cleon is represented as having already found persons in Sparta prepared to make terms with him about the captives. *ξυγκροτοῦσιν*, 'are trying their hands at riveting.'

1. 472. *ταῦτα*. This accusative, really the object to *φράσω*, is repeated after the participial clauses in l. 474.

1. 473. *προσπέμπων φίλους*, sc. who might presumably talk me over.

1. 477. *ἐπὶ τῇ πόλει*, 'directed against the state.' So the Schol. *ἐπὶ καθαιρέσει τοῦ δήμου*. Cp. Thuc. 8. 54 *τὰς ξυναμοσίας αἵπερ ἐτύχχανον ἐν τῇ πόλει οὔσαι ἐπὶ δίκαις καὶ ἀρχαῖς*. This is the reading of the MSS. except Rav., which gives *ἐν τῇ πόλει*. Cobet would read *τὰς ἐν πόλει*, meaning, perhaps, 'in the Acropolis,' as sup. 267.

1. 478. *βασιλεῖ*. 'The great king' of Persia; in this sense regularly used without the article, as in Ach. 61 foll.

1. 479. *Βοιωτῶν* (sup. 139). The intrigues of the Boeotian democratical party with Demosthenes (Thuc. 4. 76 began in the summer of the year 424; intrigues which led to decisive defeat of the Athenians at Delion. *συντυρούμενα* may be rendered 'concocted;' meaning properly 'mixed and shaped' like cheese, and preparing the way for the word *τυρός* in the next line. Frere translates 'and the business that you keep there in the cheese-press, close packed, you think, and ripening out of sight.' To which Agoracritus answers, 'Ah! cheese? Is cheese any cheaper there, d'ye hear?'

1. 480. *πῶς*, 'at what price?' as Ach. 758 *πῶς ὁ σῖτος ἀνίως*; as we say, 'how is cheese selling?'

1. 481. *παραστορῶ* (i. e. *στορέσω*, 'I'll lay you flat;' as in the epitaph on the *Μαραθωνόμαχαι*, who *Μῆδων ἐστόρεσαν δύναμιν*. But the Schol. sees in it a further allusion to the stretching out of hides; as in *διαπατταλευθήσει* sup. 371. Exit Cleon.

1. 483. *νυνὶ γε δειξίεις* (so Cobet for *νυνὶ διδάξεις*, 'now must thou give proof' (of thy boasted prowess, 'if really, as thou thyself sayest, thou didst once upon a time conceal the butcher's meat.' See on sup. 424.

1. 485. *θεύσει γάρ*, 'for you must run at full speed;' lit. 'for if you are the man we take you to be) you will run.'

1. 487. *κράγον κεκράζεται*, 'will holla a hullabaloo.' *κράγον* is explained by Hesych. as *βόημα*, so that the phrase may be compared with *λῆρον ληρῆς* Plut. 517. The Schol., on the authority of Aristarchus and Herodian, read *κραγόν* adverbially = *κραυγαστικῶς*.

l. 488. ὡς ἔχω, lit. 'even as I am;' i. e. without more ado.

l. 490. ἔχε νυν. These words should be assigned to Demosthenes, who is on the *λογεῖον* with Agoracritus; the Chorus remain on the orchestra. He hands Agoracritus a bit of lard or fat, to serve as a substitute for the oil or *κήρωμα*, with which wrestlers used to make their skin slippery, and thus more easily escape the grip (*λαβάς*) of their opponents. For *λαβάς* we find substituted, as a surprise, *διαβολάς*, 'the calumnies' which Cleon will bring against his foe in the *Βουλή*.

l. 492. παιδοτριβικῶς, 'in true trainer's style.'

l. 493. ταδί, sc. τὰ σκόροδα, 'the cloves of garlic.' Cocks kept for fighting were primed with garlic to excite them. Cp. Ach. 166 οὐ μὴ πρόσσι τούτοισιν ἐσκοροδισμένοις. See inf. 946.

l. 497. διαβάλλειν, with allusion to *διαβολάς* sup., seems to be intentionally substituted for *καταβάλλειν*, which is found in some MSS., 'to knock down.' By τούς λόφους is meant the 'crest' of the cock, by τὰ κάλλαια, 'the wattles.' For χῶπας ἤξεις see on sup. 222.

l. 500. ἀγοραῖος. See on sup. 298, 410.

l. 502. στεφάνοις κατάπαστος, 'besprinkled with chaplets,' like a successful combatant in the arena. For the expression cp. Nub. 1330 πάντε πολλοῖς τοῖς ῥόδοις.

As this line is the *versus paroemiacus* of an anapaestic system, it is quite unusual for the *κομμάτιον* to proceed, and for a second paroemiac to occur in l. 506 *πειραθέντες καθ' ἑαυτοῖς*. Following the hint of the Schol., who gives 41 lines to the Parabasis, whereas the editions only make 40. G. Hermann would begin the Parabasis at line 503, reading *ἡμεῖς δ' ἡμῖν πρόσχετε τὸν νοῦν καὶ τοῖς ἡμῶν ἀναπαίστοις*, omitting *ᾧ . . . ἑαυτοῦς*, in which he is followed, with slight verbal alterations, by Meineke and Velsen.

l. 506. καθ' ἑαυτοῦς, *ipsi for se*; i. e. 'you have studied and practised for yourselves.' But the expression is an unnatural one. καθ' ἑορτάς has been suggested as an emendation.

l. 507. τῶν ἀρχαίων, an exaggerated phrase; the meaning is the writers of comedy who preceded Aristophanes.

l. 508. ἠγάγκαζεν. Notice the tense, 'had tried to force;' cp. *ἕκαστός τις ἐπειθεν αὐτὸν ὑποστήναι τὴν ἀρχήν* Xen. By *παραβῆναι* is meant 'to come forward to speak the Parabasis;' as Ach. 629 οὐπὼ παρέβη πρὸς τὸ θέατρον λέγων ὡς δεξιὸς ἐστίν. Similarly Pax 735.

l. 509. φαύλως, 'lightly,' 'easily,' as sup. 213.

l. 511. Τυφῶ from nom. Τυφῶς, other forms being Τυφωεύς and Τυφῶν is the Greek name for a furious monster, who Aesch. P. V. 351 foll., having challenged the gods to battle, was blasted by the lightning of Zeus, and buried under the ponderous mass of Aetna, where he still shows the remnant of his power in causing storm and earthquake.

As applied here to the turbulent Cleon we may render 'tornado,' or 'typhoon' remembering that the latter word, properly *lei-fuu* = 'hot wind,' has no etymological connection with *Τυφώς*).

1. 513. *βασανίζειν*, 'make inquisition, how it is that he did not long ago ask to have a play brought out on his own account.' *αἰτεῖν χορόν* means to request the Archon to name a choragus who would provide a Chorus and undertake the expense of mounting the play. If the Archon consented, he was said *διδόναι χορόν*, and the poet to receive it (*λαμβάνειν*). Aristophanes tells us *Nub.* 529 foll., *Vesp.* 1018 foll. how at first he was unwilling to publish his productions in his own name, *παρθένος γὰρ ἔτ' ἦν, κοῦκ ἐξῆν πῶ μοι τεκεῖν*.

1. 515. *τοῦτο πεπονθώς*, lit. 'It was not because he had got into that state through folly that he delayed,' i.e. 'it was no mere foolishness that made him dilly-dally, but because he held that the bringing out of a comedy is the most arduous enterprise possible:' [for Comedy is a coy damsel], 'and though many have courted her, she grants her favours to few' (*χαρίσασθαι*).

1. 518. *ἐπέτειος*, 'fickle;' properly 'lasting only for a year.' Theophrastus speaks of 'annuals' in gardens in similar language *Plant.*

4. 6. 4), *λέγεται δὲ ἐπέτειον εἶναι καὶ φύεσθαι μὲν τοῦ ἤρος λήγοντος. ἀκμάζειν δὲ τοῦ θέρους, τοῦ μετοπώρου δὲ φθίνειν, κατὰ δὲ τὸν χειμῶνα ἀπόλλυσθαι*.

1. 520. *τοῦτο μὲν*, answered by *εἶτα* inf. 526. *ταῖς πολιαῖς*, sc. *θριξίν*.

Μαγναι, from the *dème* of Icaria, like *Thespis*, was one of the most important of the earlier Greek comic poets. He flourished about 460 B.C., and at the time of the production of the 'Knights' he was recently dead.

1. 521. *Ἰοῖν νίκης τροπαῖα* = 'conquest-trophies over the plays of his rivals.'

1. 522. *πάσας δ' ὑμῖν*, 'and though he uttered every sort of sound to tickle your ears, playing his harp and flapping his wings, and exhibiting his Lydian dancers and his gall-flies, and dyeing himself in frog-green, he could not keep it up.' The participles allude to the titles of several of *Magnus'* plays, as *Βαρβιτισταί* (*ψάλλων*) with a chorus of harp-players; *Ὀρμιθες* (*πτερυγίζων*) with a chorus of birds; *Βίτραχοι*, with a chorus of frogs. His play of *Λυδοί* must have introduced Lydian singers or dancers; and the *Ψῆρες* took its name from the gall-fly *ψήν* which infested and, as was commonly supposed, fertilized the fig.

1. 524. *ἐπὶ γήρως*. So *Ach.* 211 *ἐπ' ἐμῆς γε νεότητος*.

1. 525. *ἐξεβλήθη*, 'was hissed off.' So *Demosth.* (19. 337) of *Aeschines* *ἐξεβάλλετε αὐτὸν καὶ ἐσυρίττετε ἐκ τῶν θεάτρων*.

τοῦ σκώπτειν ἀπελείφθη, 'he fell off from his fun;' so *ἀπολεί-*

πεσθαι ἤβας Eur. II. F. 440. The words would imply that his popularity consisted in his extravagant jests and broad farce.

1. 526. **Κρατίνου μεμνημένος.** Cratinus, born 519, died 422 B. C., son of Callimedes of the φυλή Οἰνής, was the true founder of the Old Comedy, as a political and moral power. He is said to have united the bold inventiveness of Aeschylus with the vigour of Archilochus. Aristophanes speaks of him always as a worthy rival, though he twits him freely for his fondness for wine, as in sup. 400; Pax 700 foll. He is said not to have turned his attention to Comedy till late in life, probably in his 66th year, B. C. 454. The story runs that he met the allusion to his dotage in the present passage by bringing out his Flagon

Πυτίνη in his 96th year and winning the first prize over the *Connus* of Ameipsias and the *Clouds* of Aristophanes. His *Χειμαζόμενοι* won the second prize when Aristophanes took the first with his *Acharnians*; and his *Σάτυροι* the second prize when the *Knights* gained the first.

ρέυσας. This is described as being a false form, as the aor. ἔρρευσα is not used in Attic; but cp. *ρέυσειεν* Eur. Dan. Frag. 5. 32. The future in use is *ρέυσομαι*. Various conjectures, such as *ρέψας* and *βρίσας*, are given. But according to the Schol. there is a special reference here to a passage in the writings of Cratinus, in which he boasts of the impetuous flow of his language, τῶν ἐπῶν τῶν βρυμάτων.

1. 527. **ἀφελῶν.** If this word be right, the meaning must be 'smooth,' 'unencumbered' plains, over which the river could flow freely.

τῆς στάσεως, 'their abiding-place.' The language reminds us of the praise of Pindar's genius in Horace, Od. 4. 2. 5 foll.

1. 529. **ᾄσαι δ' οὐκ ἦν.** Nothing was heard in those days at banquets except the popular songs from the *Εὐνείδαι* of Cratinus, 'My Lady Bribery of the fig-sandal' a parody on the *Ἥρη χρυσοπέδιλε* of Homer, with a pun on *συκο-φαντεῖν*, and 'Fashioners of deftly-wrought hymns.' **Δωροῖ,** voc. of *Δωρό.*

1. 532. **τῶν ἠλέκτρων.** Probably the word means the amber studs on the lyre. The gender shows that it must not be taken as a metal, the names of metals being masc. Others take it as the pegs (*κόλλοι*) for tightening the strings, **τόνος** being the clear sound that comes from a tense cord or wire.

1. 533. **ἄρμονιῶν,** 'joints;' as in Od. 5. 248, of the boat of Odysseus, *γόμφουσιν δ' ἄρα τήν γε καὶ ἄρμονίῃσιν ἄρασσειν.* The Schol. spends a great deal of ingenuity in trying to refer the whole passage to the legs, joints, and strapping of a bedstead.

1. 534. **Κοννᾶς.** This word seems to be a diminutive or familiar form of *Κόννος*, as, perhaps, *φαγάς*, a *glutton*, for *φαγός*. *Connus* was a famous musician, who had won many crowns of victory for his harp-playing; but in his old age he fell into abject poverty, and passed into a proverb to illus-

trate 'praise without pudding.' Cp. Juv. 8. 81 'Gloria quantalibet quid erit si gloria tantum est?' Cratinus, parodying a verse of Hesiod (Opp. et Di. 299), had tauntingly spoken of him as *Κοννᾶς πολυστέφανος*, and Aristophanes here retorts the joke upon its inventor. There is also an allusion to another current proverb, *Δελφὸς ἀνὴρ στέφανον μὲν ἔχει εἶπει δ' ἀπόλωλεν*. Cp. Horace, Ep. 1. 19. 1 'Priseo si credis Maecenas docte Cratino, | nulla placere diu nec vivere carmina possunt | quae scribuntur aquae potoribus.'

l. 535. *πίνειν* is a surprise for the ordinary *δειπνεῖν*. In *ὄν χρῆν* the thought passes again to Cratinus, who with 21 (? 24) plays had won 9 victories. With *ληρεῖν* we have to supply *χρῆν* again: 'he ought not to be obliged to play the fool.'

l. 536. *θεᾶσθαι λιπαρόν*, 'to sit as a smart spectator.' *τῷ Διονύσου*. The common reading is *Διονύσῳ*, for which Koock and Velsen following Elmsley on Ach. 1087 read *παρὰ τῷ Διονύσῳ* sc. *ἱερείῳ*), 'close by the Priest of Dionysus,' who occupied the best seat (*προεδρία*) in the theatre, and would be a congenial companion to the bibulous Cratinus. Cp. Ran. 297 *ἱερεῦ, διαφύλαξόν μ', ἴν' ᾧ σοι ξυμπότης*. His red face is amusingly referred to in the same passage, l. 308. But *παρὰ τῷ Διονύσῳ* may mean 'close by the statue of Dionysus,' as *παρ' Ἀρμοδίῳ* Eccl. 682.

l. 537. *Κράτης* of Athens was a younger contemporary of Cratinus. His best period was about 449 B. C., and he seems from the language here used to have been dead at the time of the representation of the 'Knights.' Aristotle Poet. 5 represents him as introducing more dramatic elaboration and character-study into his Comedies, which were thus less political than those of Aristophanes or Cratinus, and were rather modelled upon the style of Epicharmus.

l. 538. *ἀριστίζων*, 'only giving you a snack;' properly 'giving you breakfast' instead of a bellyful, as a dinner would be. *ἀπέπεμπεν*, 'dismissed you' from the theatre, when the short and meagre play was at an end.

l. 539. *ἐπὶ κραμβοτάτου*, 'working up most clever notions from his delicate lips.' *κράμβος* is, properly, 'dry' or 'parched,' and thus is applied to things 'clean' and 'sound,' as distinguished from that which is gross and luscious.

l. 540. *ἀντήρκει*, 'held out,' i. e. 'held his ground.' In *πίπτειν* there seems to be an allusion to the palaestra: 'sometimes getting a fall, and sometimes not.'

l. 541. *διέτριβεν*, 'hung back,' 'dallied.' Aristophanes, warned by the fate of his predecessors and contemporaries, was slow in coming before the public: saying that a man ought to serve his apprenticeship at the oar before he put his hand to the rudder.

1. 543. κᾶτ' ἐντεῦθεν, 'and next after that,' (i.e. after learning to row) 'he ought to serve as look-out-man and keep an eye on the winds, and afterwards act as pilot on his own responsibility.' Though the sentence is not very clearly expressed, it is evident that he speaks of *three* grades of proficiency: (1) as oarsman; (2) as look-out-man; (3) as helmsman.

1. 545. σωφρονικῶς. We must supply out of ἐσπηδήσας ἐφλυάρει some neutral verb like εἰσῆει or εἰσήρχετο. Cp. Nub. 537 foll.

1. 546. αἶρεσθ' αὐτῶ, 'raise aloud for him the surging roar.' ῥόθιον, properly the roaring surf, is applied here to the thunders of applause. παραπέμψατ' ἐφ' ἔνδεκα κώπαις θόρυβον. These words are very obscure: and the mixed metaphors, explained above, in ῥόθιον tend to darken the sense. Perhaps the word κώπαι, properly meaning 'oar-handles,' passes into the meaning of the 'fingers' of the spectators, which they clap together to applaud a favourite. Now the *full* complement of fingers to each man is *ten*, so that ἐφ' ἔνδεκα κώπαις may mean 'with full complement of fingers and one over; ' an expression analogous in form to ῥ:γῶν τε καὶ πεινῶν ἀεὶ | πλεῖν ἢ τριάκονθ' ἡμέρας | τοῦ μηνὸς ἐκάστου (Ach. 857), i.e. 'every day of the month and a bit over.' Translate, 'speed along with every finger you possess a genial applause at the Lenaean feast' Cp. παραπέμπειν στόνον Soph. Phil. 1459. Otto Schneider proposes to read ἐφ' ἔν δέκα κώπαις, as a κέλευσμα ναυτικῶν — 'all together with 10 oars.'

1. 550. λάμποντι, 'shining brows; ' with allusion to the poet's baldness. Cp. οὐ κομῶ Nub. 545.

1. 555. μισθοφόροι. Various interpretations are given; 'carrying mercenaries; ' 'winning wages; ' 'carrying off a money-prize,' as suggested by ἄμιλλα. None of these seems quite satisfactory. Velsen suggests ἰστοφόροι, 'mast-bearing,' a word quoted by Hesychius.

1. 558. βαρυδαιμονούντων, a surprise for εὐδαιμονούντων, not 'coming to glory,' but 'coming to grief; ' as Orestes in the chariot race described in Soph. Electr.

1. 560. Σουινιάρατε. Sunium and Geraestus were the south promontories of Attica and Euboea respectively. At these last points of land sailors would make their vows to Poseidon, and pray for his protection before they put off into the open sea.

1. 562. Φορμίωνι. Phormion was not only a successful commander in naval engagements (Thuc. 1. 117; 2. 84, 92), but he was the founder of a naval school, 'not altogether unlike that,' as Mitchell says, 'of our own Nelson.' See Pax 349; Lysist. 804.

1. 564. πρὸς τὸ παρεστός, 'for present needs.' Cp. Plat. Polit. 262 B ἐν τῷ παρεστηκότι.

1. 566. ἄξιοι τοῦ πέπλου, 'worthy to carry the robe.' At the festival

of the Panathenaea, a solemn procession made its way to the temple of Athene Polias in the Acropolis, bearing the costly sacred robe or peplos to drape the ancient image of the goddess. This robe was splendidly embroidered by the hands of ladies of Attica with scenes from the Wars of the Giants (Eur. Hec. 466). Such a procession, in which the Knights in full panoply took a distinguished part, was represented by Pheidias on the frieze of the Parthenon. The common interpretation of ἀξιοὶ τοῦ πέπλου, 'worthy to find a place on the robe,' involves an anachronism, as mortal heroes were not introduced into the tapestry till the Macedonian period; a profanation which was supposed to have called down the wrath of heaven.

l. 567. ναυφράκτῳ στρατῷ, lit. 'ship-fenced host,' i.e. a 'fleet.' So Aesch. Pers. 950 Ἰαόνων ναύφρακτος Ἄρης. In Ach. 95 we have the phrase ναύφρακτον βλέπειν = 'to look broadsides!'

l. 570. ὁ θυμός, 'the spirit within them was at once upon its guard:' with an etymological allusion to the proper name Ἀμυνίας, as we might use Victorinus, or Vincentius.

l. 572. ἀπεψήσαντ' ἄν (ψάω), 'they would ever wipe the dust off.' ἄν with aorist of indefinite frequency, as πρῶτιστα μὲν γὰρ ἓνα τιν' ἄν καθίσειν ἐγκαλύψας Ran. 911, εἴ τινες ἴδοιέν πη τοῖς σφετέρους ἐπικρατούντας ἀνεθάρσυσαν ἄν Plat. Apol. 22 B. It is difficult to give a meaning to τοῦτ'. Most MSS. read ταῦτ'. Bentley κάρτ'. Kock quotes from Müller-Strübing to the effect that there is here a probable allusion to Phormio who (Thuc. 2. 95 foll.) was at first overmastered by the enormous preponderance of the enemy, and then recovered his lost ships, took six from the enemy and drove the rest to flight.

l. 574. ἐρόμενος Κλεαίνετον, 'consulting Cleaenetus about it;' as one might ask an oracle. So Lysist. 64 Θεοῦκάτειον (τὸ Ἐκάτειον) ἤρετο. The generals of olden times never thought of such rewards for their services as the privilege of meals in the Prytaneum: nowadays that is everyone's desire; and to enlist the influence of Cleon the needy generals pay court to his father Cleaenetus. Join εἷς τῶν πρὸ τοῦ, 'one of the men of former times.'

l. 578. καὶ πρὸς, 'and moreover,' as Vesp. 1420 καὶ χάριν πρὸς εἶσομαι.

l. 580. κομῶσι, 'comam alentibus.' So of Pheidippides, ὁ δὲ κόμην ἔχων . . . ἰππάζεται Nub. 14. ἀπεστλεγγισμένοις, 'clean curried:' i.e. with the sweat together with the anointing oil scraped thoroughly from the skin. The meaning is you must not mistake our carefulness in dressing our hair for forcery, nor our frequent use of the bath a mark of effeminacy.

l. 582. ἀπασῶν (sc. χωρῶν) ὑπερφερούσης, so Soph. O. R. τέχνη τέχνης ὑπερφέροσα.

1. 589. *Νίκη* was the regular attendant of the war-goddess *Athena*. The huge Pheidian statue of *Athena* held a *Νίκη* in her right hand; and *Νίκη* was even used as a title of *Athena* herself; as *Νίκη τ' Ἀθάνη Πολιάς ἢ σώζει μ' αἰεί* Soph. Phil. 134.

χορικῶν. If this reading be right, 'the men of the chorus' must include the choregus, the chorus and the poet himself. But *χορικῶν* may be neuter, meaning 'festal songs and dancing.'

1. 590. *στασιάζει*, 'resists,' 'sides against.' So Hdt. 4. 160 *ὅς βασιλεύσας πρῶτα τοῖσι ἔωντοῦ ἀδελφείοισι ἐστασίασε*.

1. 592. *τοῖς ἀνδράσι τοῖσδε*, i. e. us, the Knights.

1. 593. *πάσῃ τέχνῃ*, 'by all manner of means.' So Nub. 1323 *ἀμνάθετέ μοι τυπτομένῳ πάσῃ τέχνῃ*, Thesm. 65 *Ἀγάθωνά μοι δεῦρ' ἐκκάλεσον πάσῃ τέχνῃ*, etc.

1. 594. *εἴπερ ποτέ καὶ νῦν* = *nunc etiam si unquam alias*.

1. 597. *συνδιήνεγκαν*, 'they joined us in carrying to completion.' So Hdt. 5. 79 *καὶ οὗτοί γε ἅμα ἡμῖν αἰεὶ μαχόμενοι προθύμως συνδιαφέρουσι τὸν πόλεμον*.

1. 599. *τὰς ἵππαγωγούς* (sc. *νέας*), 'the horse transports.' The Knights ingeniously divert from themselves the odium of self-praise by assigning to their horses the chief credit of the successful campaign. For the expedition of the Athenians against the coast of Corinth see Thuc. 4. 42 foll. *ἦσαν οἱ ἱππῆς ὠφέλιμοι*.

1. 600. *κῶθωνας*. The *κῶθων* was a Lacedaemonian drinking-cup with a broad base, made of iron. See Crit. ap. Athen. 11. 483 B *κῶθων Λακωνικὸς ἔκπομα ἐπιτηδεύτατον εἰς στρατείαν καὶ εὐφορώτατον ἐν γυλίῳ* (knapsack).

οἱ δέ answers to *οἱ μὲν* suppressed before *κῶθωνας*. Cp. Eur. I. T. 1350 *κοιτοῖς δὲ πρῶραν εἶχον, οἱ δ' ἐπωπίδων | ἄγκυραν ἐξανήπτων*, Hom. II. 22. 157 *τῆ βρα παραδραμέτην φεύγων ὁ δ' ὕπισθε διώκων*. 'Garlic and onions' are regular articles of food carried by soldiers on the march (Acharn. 1099).

1. 602. *ἐμβαλόντες . . . ἐμβαλεῖ*. The full phrase would probably be *ἐμβάλλειν χεῖρας κώπη*, like Lat. *incumbere remis*. So Od. 10. 129 *ἐμβαλέειν κώπησι*. See Ran. 206. The cry of ordinary rowers 'give way all!' *ῥυππαπαῖ* (Ran. 1073) appears in this Houghyhnmm language as *ἵππαπαῖ*. 'Gee-ho' for 'heave-ho.'

1. 603. *ληπτέον μάλλον*, 'you must take a firmer grip (*λαβή*).'

οἶκ ἔλας; *ἐλάσει*, *ἐλαύνω*, 'won't you pull, my gallant steed?' The words are used in a different connection in Nub. 1298. *Σαμφόρας* is the name for a horse branded with the S (*Σάν* or *Σαμπί*), as the *κοππατίας* (Nub. 24) bore the mark of the *Κόππα*.

1. 605. *μετῆσαν*, 'went after,' 'went to fetch.' The common form is *μετῆσαν*, but Cobet, V. L. 32 foll. shows that *-ῆμεν*, *-ῆσαν* are regular

forms of the old Attic. **στρώματα** are the blankets carried by the soldiers as part of their kit; cp. Ach. 1136 τὰ στρώματ', ᾧ παῖ, δῆσον ἐκ τῆς ἀσπίδος.

l. 606. **ποιίας Μηδικῆς**, 'lucerne' or 'clover.' Virg. Georg. I. 215 *tunc te quoque Medica putres | accipiunt sulci.*

l. 607. **θηρώμενοι**. These horses, who had 'suffered a sea-change,' are represented not only as eating any chance crab that might walk ashore, but as actually fishing for them in deep water.

l. 608. **Θέωρος**. It is difficult to identify this Theorus with any one else of that name in Aristophanes. Perhaps he is one of the Knights who tells this merry story over the camp-fire at night. 'Crab' seems to have been the cant name for a 'Corinthian,' as a Frenchman used to be called 'crapaud.'

l. 609. **μηδ' ἐν βυθῷ**, 'not even in the depths,' referring back to l. 607. **Μηδ'** is thus not parallel with **μήτε . . . μήτε**, which are the pair of negatives used to correct and extend the words **ἐν βυθῷ**, 'not even in the depths—no! neither on the land nor in the sea.' This is an echo of Timocreon's drinking-catch, ᾠφελέν σ', ᾧ τυφλέ Πλοῦτε, μήτε γῆ μήτ' ἐν θαλάσση, μήτ' ἐν ἠπείρῳ φανῆναι, parodied also in Acham. 533.

l. 615. **τί δ' ἄλλο, εἰ μή** = 'why, what else (have I done) but proved myself Master Crush-council?' Cleon was going, sup. 475, to delate Agoracritus and his secret societies before the Senate; but Agoracritus turns the tables upon Cleon.

Νικόβουλος, as Ἀμνίας in sup. 570, is used as a proper name; but with a special emphasis laid on its etymological meaning. So Pax 991 *λύσον δὲ μάχας ἵνα Λυσιμάχην σε καλῶμεν*, Thesm. 808 *ἄλλ' Εὐβούλης τῶν πέρυσιν τις βουλευτῆς ἐστὶν ἀμείνων, | παραδοὺς ἐτέρῳ τὴν βουλείαν*;

l. 618. **ἐπέλθοις** = 'recesses.' So Plat. Polit. 279 C *διὰ βραχέων ταχὺ πάντ' ἐπελθόντες*.

l. 621. **μακρὰν ὁδόν**. This is a proverbial saying, 'to go many a long mile.' So Theognis (l. 73, who counsels Cynrus to spare no trouble in his search for a worthy man *καὶ μακρὴν ποσσὶν Κύρν' ὁδὸν ἐτελέσας*).

l. 624. The story that Agoracritus tells of his victory is closely modelled on the *ῥήσεις* of Messengers in Greek Tragedy. **ἄξιον** = 'worth while.'

l. 626. **ἐλασίβροντα**, 'thunder-hurling;' epithet of Zeus in Pindar Frag. 108. Cleon is here represented as a sort of turbulent copy of his great predecessor, *Περικλέης οὐλύμπιος ἡστραπτ' ἐβρόντα*. With *ἐναρρηγνύς*, 'blurting out,' cp. *ἀναρρηξαι λόγον* Pind. Frag. 68, 69.

l. 627. **τερατεύμενος**, 'with solemn humbug.' *Τερατεία*, Nub. 318, is used of the affected solemnity of a soothsayer announcing portents: cp. Kan. 834 *ἀποσεμννεῖται πρῶτον ἄπερ ἐκάστοτε | ἐν ταῖς τραγωδίαισι τερατεύετο*.

ἤρειδε, 'was hard upon,' as in Nub. 558 ἄλλοι τ' ἤδη πάντες ἐρείδουσιν εἰς Ὑπέρβολον.

1. 628. κρημνοὺς ἐρείπων (vulg. ἐρείδων) seems to be borrowed from the Homeric picture, Il. 15. 355 Ἀπόλλων | ρεῖ' ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων | ἐς μέσσον κατέβαλλε. Transl. 'toppling down precipices;' the incongruity between this and the following words is of course intentional.

1. 630. ψευδατραφάξυος πλέα. The orache (ἀτράφαξυος) is otherwise called χρυσολάχανον, of which *or-ache* is a translation, *ache* being a corruption of *arium*, as in 'smallage,' 'lovage.' A variety of the orache is called 'mountain spinach.' Agoracritus is thinking of the herbs used in seasoning sausages, and he wishes to imply that the Senate was heated with Cleon's biting and pungent words; besides which he has to hint that these words were lies. So he coins a new word, 'false-orache;' which we might fairly render 'gammon and spinach!'

1. 631. ἔβλεψε νᾶπυ. Besides the 'mustard-glance,' we have βλέπειν κάρδαμα (Vesp. 455); ὀρίγανον (Kan. 603; ὀρίον Pax 1184); θυμβροφάγον (Ach. 254). With μέτωπ' ἀνέσπασεν, of an angry or troubled look, cp. Ach. 1069 ὄδὲ τις τὰς ὀφρῶν ἀνεσπαικῶς, ὥσπερ τι δεινὸν ἀγγελῶν ἐπέιγεται.

1. 634. Σκίταλοι. As Demosthenes opens his speech on The Crown with an invocation to 'all gods and goddesses,' so Agoracritus summons to his aid such powers as will best serve his purpose; 'Lechers and cheats and nincompoops, elves of mischief and goblins and sprite of impudence.' The sing. Μόθων breaks the list of plurals awkwardly. Several MSS. give, at the expense of the metre, Μόθωνες, which suggests Fritzsche's conjecture κοβαλομοθάονες. The phrase ἦν δ' ἐγώ = *dixi ego* (from defective ἡμί), is common in Plato.

1. 639. ἐπέπαρδε MSS. ἀπέπαρδε). Agoracritus parodies here two signs of happy omen—thunder on the right (στράπτων ἐπιδέξια Il. 2. 353); and the lucky sound of a sneeze, νῖος ἐπέπτаре πᾶσιν ἐπεσσι.

1. 640. προσέκυσα, see on sup. 156.

1. 641. τὴν κιγκλῖδα, 'the lattice-barrier,' that separated the officials of the Senate from the main body of the public. It is identical with the δρύφακτοι, 'wooden fence,' inf. 675. Cp. Demosth. 25. 23 τὸ τὴν βουλήν τοὺς πεντακοσίους ἀπὸ τῆς ἀσθενοῦς ταυτησὶ κιγκλῖδος τῶν ἀπορρήτων κυρίαν εἶναι καὶ μὴ τοὺς ἰδιώτας εἰσιέναι.

1. 643. πρῶτος, better than vulg. πρῶτον. Agoracritus, keeping up the style of a messenger (see sup. 624), wishes for all the favour that is granted to one who is the first to come with good news; so Soph. Trach. 190 ἀπῆξ' ὅπως τοι πρῶτος ἀγγείλας τάδε | πρὸς σοῦ τι κερδάναιμι.

1. 645. ἀξιοτέρας, 'cheaper;' as inf. 672, 895, 6. These small fish, perhaps anchovies or sardines, were a regular staple of food with the lower classes in Athens.

1. 646. εἰ δ', sc. βουλευταί, 'smoothed their brows,' like the Virgilian *scem fronte serenat*.

1. 647. ἐστεφάνουν μ' εὐαγγέλια, 'were ready to crown me for my good news:' εὐαγγέλια, lit. 'rewards for good news,' is used adverbially with ἐστεφάνουν, which is thus followed by the personal accus., cp. Plut. 764 ἀναϊῆσαι βούλομαι | εὐαγγελιά σε κριβανωτῶν ὄρμαθῶ.

κἀγὼ ἔφρασα. The order of the words is rather involved; but, noting that the line ἵνα . . . τοῦβολοῦ is a parenthetical illustration of his intent, there is no difficulty of joining (as the sense demands) ταχύ with ξυλλαβεῖν, 'and, making a profound secret of it, I bade them (in order that I might buy these sprats in great numbers for one penny) to lose no time (ταχύ in collecting all the jars that the potters had for sale.' By thus buying up all the available crockery the senators would be able to keep the price of sardines down: as the rest of the citizens, having no pots in which to carry them home, could not be purchasers. This solemn nonsense has its counterpart in the arguments of the informer Nicarchus (Ach. 917 foll.).

1. 657. ἐπένευσεν εἰς ἐκείνον πάλιν, 'inclined back again to his view.' The Senate had originally sided with Cleon: then they were converted by the tempting prospects offered by Agoracritus; now they change back again πάλιν to accept the larger advantages promised by Cleon.

1. 658. τοῖς βολίτοις, 'by his battery of cow-dung'—alluding to the promise of a hecatomb. This is an instrumental dative: the personal usage is ἤττασθαί τινος.

1. 659. ὑπερηκόντισα, 'I outshot him with [the proposal of] two hundred cows.' So Av. 363 ὑπερακοντίξεις σύ γ' ἦδη Νικίαν ταῖς μηχαναῖς.

1. 660. τῇ Ἀγροτέρᾳ, 'The Huntress:' a title of Artemis, cp. Lysist. 1262 Ἀγρότερ' Ἀρτεμι σηροκτόνε (θηροκτόνε). Before the battle of Marathon the Athenians vowed to Artemis as many kids as foemen that should be slain. Unable to find kids enough to fulfil their vow, they commuted the single offering to an annual sacrifice of 500 kids. Agoracritus proposes to double this. The use of κατὰ with the genitive of the thing vowed seems to be an extension of the use of ἰμνῶναι, εἰσθεῖναι, κατὰ τινος, spoken of oath taken or vow made *ante* the offerings on the altar.

1. 662. τριχίδες, 'sprats;' properly, fish with bones as fine as *hairs* θρίξ.

1. 664. ἐφληνάφα, 'began to talk at random.' So Nub. 1475. Cleon

loses his head at seeing the success of Agoracritus, and begins to utter unintelligible nonsense; so the Presidents order him to be removed, and the police (τοξόται) act upon their orders.

1. 666. ἔστηκότες. The majority of those present *rose from their seats*, all excitement about the cheap fish.

1. 667. ἤντεβόλει so Cobet for ἤντιβόλει) γ'. The force of γε seems to be that he had no original proposition to suggest, but 'he *did entreat* them' to stop and hear, etc.

1. 669. ἀφίκται γὰρ περὶ σπονδῶν. λέγων. Meineke seems right in placing a comma at σπονδῶν, so that λέγων refers to the subject of ἤντεβόλει, 'saying "for he has come to treat of truces."' The regular phrase was ἀφικέσθαι or ἤκειν περὶ διαλλαγῶν Av. 1532, Lysist. 954; περὶ εἰρήνης Pax 216, and not περὶ διαλλαγῶν or περὶ εἰρήνης λέγειν. Porson would read πάλιν.

1. 671. ἐπειδή γ'. 'so soon, of course, as they (the Lacedaemonians) were aware that sprats were cheap here.' This gives the interested motive, and it is better so punctuated than with the mark of interrogation after ἀξίας.

1. 673. ἐρπέτω, 'go on.' The phrase occurs Lysist. 129.

1. 674. ἀφιέναι, 'to dismiss the senate.' The technical word for closing the ἐκκλησία is λύειν, but ἀφιέναι is used with βουλὴν and δικαστήρια.

1. 675. δρυφάκτους. See on sup. 641.

1. 676. ὑπεκδραμών. So Fritzsche with Rav. for vulg. ὑποδραμών. He 'slips out unobserved' to buy up all the spices and relishes that could be got.

1. 679. ἀπορούσιν, 'in their helpless dismay,' at the forestalling of all the herbs.

1. 680. ὑπερεπύππαζον, 'were extra loud in their bravo! to me.' πύππαξ, Plat. Euthyd. 303 A, is an exclamation of surprise and admiration.

1. 681. ὥστε . . . ἐλήλυθα, 'so that I have come here having secured the whole Senate by a pennyworth of coriander:.' Lit. 'coriander at the price of a penny.' Ἀναλαμβάνειν is used of 'appropriating' (lit. 'picking up') money, Plut. 2. 264.

1. 685. κεκασμένον. The language here is borrowed from Homer; cp. Il. 4. 339 καὶ σὺν κακοῖσι δόλοισι κεκασμένε κερδαλεύφρον, Od. 1. 56 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισι θέλγει.

1. 692. ὠθῶν κολόκυμα, 'driving on a heavy swell.' Cp. Od. 3. 295 ἔνθα Νότος μέγα κύμα ποτὶ σκαίδν βίον ὤθει.

1. 693. μορμῶ, lit. 'bogey.' The Μορμῶ, like the Λαμία and Ἐμπουσα, was a hobgoblin, used by nurses to frighten unmanageable children. Then the name was used as an interjection expressive of real or feigned

terror; as in Theocr. 15. 40 μορμῶ, δάκνει ἵππος. So here 'Bless us and save us, what impudence!' or as Walsh 'The deuce! how bold he is!'

1. 694. ἀπολέσαιμι . . . ἐνείη, assimilated to the optat. διαπέσοιμι in the main clause, as Vesp. 1431 ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην, Ach. 476 κάκιστ' ἀπολοίμην εἴ τί σ' αἰτήσαιμ' ἔτι. By τῶν αὐτῶν he means his 'original,' 'habitual' lies.

1. 696. ἦσθην, 'I'm amused at.' Aor. like the frequent use of ἐπήνεσα, etc. So ἦσθην γαλεώτῃ καταχέσαντι Σωκράτους Nub. 174. Ψολοκομπίας, with an allusion to ψολύεις κεραυνός (Od. 23. 320, 'vapoury bombast.'

1. 697. μῶθωνα. The word seems to be used here in the sense of a vulgar dance. The meaning is like, 'I dance a horn-pipe, and cry cock-a-doodle-do over him.' It is said that πυδαρίζειν is a form of ποδαρίζειν with the Aeolic υ for ο. κοκκύ is used both for the cry of the cuckoo and the crow of the cock.

1. 701. κᾶτ' ἐκροφήσας, 'and having bolted you, then burst myself.'

1. 702. προεδρίαν. He swears by 'the right to a front seat due to the victory at Pylos;' see sup. 536 and inf. 1405.

1. 703. οἶον as sup. 367, Av. 224 οἶον κατεμελίτωσε τὴν λύχμην, 'how gaily I shall witness you sitting in the theatre at the very far end after your fine front seat.'

1. 705. ξύλω, sup. 367.

1. 707. ἐπὶ τῷ φάγους ἦδιστ' ἄν. This, the reading of the MSS., gives the true sense: for ἐπὶ τῷ τίνι means 'with what sauce' or 'relish?' So Arist. Frag. 528 Dind. ἐπὶ τῷ παρίχει τὸν γέλωτα κατέδομαι, Ach. 835 παίειν ἐφ' ἀλλ' μάδδαν. Transl. 'with what sauce would you enjoy your food best?' Agoracritus here holds up a purse, suggesting that money was the most dainty relish that Cleon could have. All such conjectures as ἐπὶ τῷ φαγῶν ἦδοι' ἄν are needless. They only depend on the mistaken idea that ἐπὶ τῷ φαγεῖν must be taken here in defiance of idiom to mean 'feed upon something.'

1. 709. ἀπονυχιῶ, perhaps = 'I will pare down,' the metaphor coming rather from cutting the nails, than from rending with the nails.

1. 712. πείθεταί σοι, sc. ὁ Δῆμος.

1. 714. σεαυτοῦ νενόμικας, 'regard as your very own.'

1. 715. ἐπίσταμαι, 'for I know all about him, the sops with which he is fed.' Ψωμίζω is a regular word for the feeding of children. Notice αὐτόν drawn into the case of the object of ἐπίσταμαι instead of being left as subject to ψωμίζεται. (Cp. αὐτός τ' ἐμαυτὸν . . . ἄπαθον ἐπίσταμαι Ach. 378.

1. 717. μασώμενος, 'for chewing the meat beforehand you pop only a scrap in his mouth, while you yourself bolt thrice as much as he gets.'

1. 718. *κατέσπασκας*, for the perfect used with the force of habit, or frequency cp. Kan. 969 *ὅς ἦν κακοῖς που περιπέσῃ καὶ πλησίον παραστῆ, | πέπτωκεν ἔξω τῶν κακῶν*. For this use of *κατασπᾶν* cp. Kan. 575 *ἐγὼ δὲ τὸν λάρυγγ' ἂν ἐκτέμοιμί σου, | δρέπανον λαβοῦσ' ᾧ τὰς χύλικας κατέσπασας*.

1. 722. *οὐκ . . . δόξεις*, 'you shan't be thought to have flouted me.'

1. 725. *ἔξελθε*. Demos is standing at the door, where his harvest-wreath *εἰρεσιώνη* is hanging. This was a garland made of twigs of olive wound round with wool interwoven with fruits and berries. Such wreaths were carried in procession at the festivals of Pyanepsia and Thargelia, and finally hung on the house-door.

1. 729. *περιυβρίζομαι*, Elmsley's correction for *οἷαπερ ὑβρίζομαι*. Cp. Hdt. 4. 159 *περιυβριζόμενος ὑπὸ τῶν Κυρηναίων*, Thesmoph. 525 *ταύτην ἐῶσαι τὴν φθόρον τοιαῦτα περιυβρίζειν*.

1. 731. *νεανίσκων*, 'these young blades;' sc. the Knights.

1. 733. *σύ δ' εἰ τίς ἔτεόν;* addressed to Agoracritus, 'and who may you be, pray?'

1. 735. *ἄλλοι τε πολλοί*, sc. feel the same as I do.

1. 739. *νευρορράφους*, a 'catgut-stitcher' may be one who sews sandals or shield-plates, or anything where sinews were used for thread.

1. 741. *εὐ γὰρ ποιῶ τὸν δῆμον*. Cleon accepts the position, classes himself with these traders, and justifies the choice of Demos.

1. 742. *ὑποτρεμόντων*. The common reading *ὑποδραμών* seems inadmissible. Cleon would hardly boast of 'stealing a march' upon the generals. The parallelism of ll. 744, 5 suggests a genitive absolute here to match *ἔψοντος ἑτέρου*. Then *πλεύσας ἐκεῖσε* will correspond to *περιπατῶν γ'*, and *ἐκ Πύλου ἤγαγον* to *ἀπ' ἐργαστησίου ὑφειλόμην*. 'While the generals had a touch of panic, I set sail there and brought away the Lacedaemonians from Pylos;' which work Agoracritus caps thus 'and I, as I went prowling about, filched away from the workshop the pot, as some one else was boiling it.' Cleon has given his own account of his success at Sphaacteria: it is intended that the account which Agoracritus gives of his own larceny shall exactly describe the view taken by Cleon's opponents of the Pylos affair. Meineke's reading *ὑποδραμόντων* will not be historically true. Cp. Thuc. 4. 27 *καὶ ἐς Νικίαν στρατηγὸν ὄντα ἀπεσήμαινε, ῥᾶδιον εἶναι παρασκευῆ, εἰ ἄνδρες εἶεν οἱ στρατηγοί, πλεύσαντας λαβεῖν τοὺς ἐν τῇ νήσῳ, καὶ αὐτὸς γ' ἂν, εἰ ἦρχε, ποιῆσαι τοῦτο*.

1. 749. *πυκνί* (*πνύξ*), see on sup. 40.

1. 751. *ὡς τὸ πρόσθε*. Most MSS. give *ἐς τὸ πρόσθε*, which Meineke retains, putting a full stop after it, so as to form a sort of imperative, 'But, forward!' But on the analogy of *προΐναι εἰς τὸ πρόσθεν* Xen.

Venat. 8. 4. ὑποκινεῖν εἰς τὸ πρόσθεν ib. 6. 23, it would be better to join this clause with the verb, 'But we must move forward and take our place in the Phyx.' Cobet, V. L. 33 foll. would write *παριέναι* (*παριέν'*) for *παρεῖναι* on the analogy of *παρελθεῖν ἐς τὴν ἐκκλησίαν*. Bergk, Velsen, and others seem right in preferring ὡς τὸ πρόσθε, comparing Thuc. 8. 97 *ἐκκλησίαν ξυνέλεγον ἐς τὴν Πύκνα καλουμένην οὐπερ καὶ ἄλλοτε εἰώθεσαν*.

1. 754. πέτρας. The Phyx was a semi-circular hollow cut in the side of a hill, with the seats hewn in the native rock.

1. 755. ἐμποδιζὼν ἰσχάδας. Hesych. quotes the view that this refers to some childish game εἶδος παιδιᾶς). It seems to mean tying the stalk *πῆριον* of the fig to a string; one boy swinging it to and fro while the other tries to catch it in his open mouth. This gives the necessary emphasis to κέχληνεν. Transl. 'playing bob-fig' on the model of 'bob-cherry'. The interpretation of 'stringing figs' is away from the point.

1. 756. ἐξίεναι πάντα κάλων, 'let out every inch of rope;' so as to spread the whole sail to the wind. A proverbial expression. So Eur. Med. 278 *ἐχθροὶ γὰρ ἐξιάσι πάντα δὴ κάλων*.

1. 759. κάκ τῶν ἀμηχάνων. Modelled on Aesch. P. V. 59 *δεινὸς γὰρ εὐρεῖν κάξ ἀμηχάνων πόρους*.

1. 760. ἔξει. See on ἔξεμι sup. 430; and cp. Dem. 25. 57 *πολὺς παρ' ἡμῖν ἔπνει καὶ λαμπρός*. The reading ἐπὶ τὸν ἄνδρα is due to Cobet; the MSS. give ἐς.

1. 761. καὶ πρὶν ἐκέεινον, 'and before he is close upon you, be you the first to swing aloft the dolphins and bring up your pinnace alongside.' The *δελφίνες* Thuc. 7. 41) were masses of lead hung from the yard-arm, which were brought over the enemy's ship and suddenly let down, crushing her timbers and sinking her. Apparently ἄκατον here is the small boat or pinnace belonging to the larger vessel.

The boat is to be brought up alongside for the crew to save themselves in, if their vessel was disabled. Others render 'run your ship alongside,' with the view of boarding the enemy.

1. 764. περὶ τὸν δῆμον. So inf. 831, 873.

1. 765. μετὰ Λυσικλία. For Lysicles see sup. 132. *Κρηται* Vesp. 1022, Pax 755 and *Σαλαμῖναι* Thesm. 805 were notorious Athenian courtesans. The form of verse prepares us for the name of some great patriots: cf. Od. 11. 469, etc. *Αἴαντος δὲ ἀριστος ἦν εἰδὸς τε δέμας τε τῶν ἄλλων Δαναῶν μετ' ἀρμόγια Πηλεΐωνα*, so that these names come in with intentional bathos.

1. 766. μηδὲν δράσας, 'though I have done no service.'

1. 767. μόνος ἀντιβεβηκώς, 'standing all alone to face thy foes.' Hdt. 6. 73 *οἱ Αἰγινήται οὐκ ἐδικαίεν ἔτι ἀντιβαίνειν*.

1. 768. λέπαθνα. 'To be cut into straps' is an appropriate phrase

in the mouth of the *βυρσοδέψης*. Cp. Ach. 300 *Κλέωνα . . . κατατεμῶ τοῖσιν ἵππεύσι καττύματα*.

l. 770. *πέποιθας*, 'art convinced.'

l. 771. *ταυτησί*, sc. *τραπέζης*, on the mincing-board which Agoracritus brought with him on the stage, sup. 152 (inf. 1165).

l. 774. *ἀπέδειξα*, 'produced.' Cp. Hdt. 8. 35 *ὕκως συλήσαντες τὸ ἶρόν τὸ ἐν Δελφοῖς ἔερεξή ἀποδέξαιεν τὰ χρήματα*. For the financial powers of the *Βουλή* see Schöm. Gk. Antiq. (Eng. transl.), p. 374 foll.

l. 775. *ἐν τῷ κοινῷ*, 'the treasury;' as in Thuc. 1. 80 *χρήματα οὔτε ἐν τῷ κοινῷ ἔχομεν οὔτε ἐτοίμως ἐκ τῶν ἰδίων φέρομεν*.

l. 777. *σεμνόν*, 'startling.'

l. 780. *ἀλλ' ἢ*, 'except.' Here it is proper to accent *ἀλλ'*, as Ran. 1130 *ἀλλ' οὐδὲ πάντα ταυτά γ' ἐστ' ἀλλ' ἢ τρία*. But sometimes *ἄλλ'* for *ἄλλο* seems more correct, as in Ran. 227 *οὐδὲν γάρ ἐστ' ἄλλ' ἢ κόας*, Plat. Rep. 330 C *οὐδὲν ἐθέλοντες ποιῶν ἄλλ' ἢ τὸν πλοῦτον*, Lysist. 427 *οὐδὲν ποιῶν ἄλλ' ἢ κατηλεῖον σκοπῶν*. The use of *ἀλλ' ἢ* has arisen from a confusion of two phrases, α) *οὐδὲν ἄλλο . . . ἀλλά* and β) *οὐδὲν ἄλλο . . . ἢ*.

ἀνθρακιᾶς ἀπολαύει, 'enjoys the warmth of your fire;' i. e. keeps himself snug at your expense.

l. 782. *ἡμῖν . . . παρέδωκας*, 'didst grant us a theme for the lavish coinage of the tongue:' alluding to the high-flown boasts that Athenians loved to make over the battles of Marathon, etc.

l. 783. *πέτρας*, 'the stone seats' of the Pnyx, as sup. 42, 754. Note that *σε* is repeated again, though given in sup. 781. There is no need to supply *δρῶν* with Brunck: for although *φροντίζειν* is commonly used with gen. of person or thing, it is easily regarded as a simple transitive verb = 'he neglects you.' Similarly Hippol. 1339 *τοὺς γὰρ εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι*.

l. 784. *οὐχ ὥσπερ*, '[neglects you, I say] not like me quilting this cushion and bringing it you!' Cp. Plat. Gorg. 522 A *ἀπορεῖν ποιεῖ ὑμᾶς, περότατα πόματα διδοῦς, οὐχ ὥσπερ ἐγὼ πολλὰ καὶ ἡδέα εὐώχουν ὑμᾶς*.

l. 785. *τὴν ἐν Σαλαμῖνι* sc. *πυγῆν*, 'the part that did so well at Salamis.' The rowers were protected from being rubbed raw on the hard benches by a thin cushion *ὑπηρέσον* Thuc. 2. 93. Agoracritus remembering how lustily Demos had worked in the battle of Salamis, offers him a similar protection against the hardness of the stone seats in the Pnyx.

l. 786. *ἔκγονος*, 'can it be that you are a descendant of that famous family of Harmodius?' Demos finds Agoracritus so loyal that he suggests he may belong to that race of tyrannicides, who might with justice be called *φιλόδημοι*. The reading *τῶν Ἀρμοδίων τις ἐκείνων* (Ribbeck) makes the construction much simpler, and may be paralleled

by such plurals as *Φαίδρας* and *Σθενεβοίας*, Ran. 1043, or *Μελανίππας*, Thesm. 547. The MSS. give *τῶν Ἀρμοδίου*.

1. 791. *περὶ τῆς κεφαλῆς περιδόσθαι*, 'I am willing to wager my head if any man ever,' etc. Cp. for the idiom Ach. 772 *περίδου μοι περὶ θυμιτιδᾶν ἀλῶν*, Il. 23. 485 *τρίποδος περιδώμεθον*.

1. 792. *ἐν ταῖς πιθάκναισι*. This living in 'wine jars, crannies, and turrets' is a comical description of the shifts to which the people of Attica were put to house themselves, when Pericles ordered them all to quit their country-houses and come into the city. Thuc. 2. 17 *κατεσκευάσαντο ἐν τοῖς πύργοις τῶν τειχῶν*, and *ib.* 52 *ἐπίεσε δ' αὐτοὺς . . . ἢ ξυγκομιδῆ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστν . . . οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν, ἀλλ' ἐν καλύβαις πνιγγραῖς ὥρα ἔτους διαιτωμένων ὁ φθόρος ἐγίγνετο οὐδενὶ κόσμῳ*. To make *ἔτος ὄγδοον* accurate we must follow Clinton, F. H. in making the War date from the battle of Potidaea, B. C. 432.

1. 794. *βλίττεις* (related to *μέλι* as *βλάξ* to *μαλακός*), 'you take his honey.'

Ἀρχεπτολέμου. He was probably an ambassador sent to negotiate about peace after the events at Pylos (Thuc. 4. 15. 22). Cp. Pax 665, where Hermes, speaking about the ill-treatment of *Εἰρήνη*, says *ἐλθοῦσά φησιν αὐτομάτη μετὰ τὰν Πύλω | σπονδῶν φέρουσα τῇ πόλει κίστην πλέαν | ἀποχειροτονηθῆναι τρίς ἐν τῆκκλησίᾳ*.

1. 796. *προκαλοῦνται*. The same construction in Thuc. 5. 37 *καὶ οὐ πολλῶ ὕστερον πρέσβεις παρήσαν τὰ εἰρημένα προκαλούμενοι* = 'proffering.'

1. 797. *ἄρξῃ*, sc. *ὁ Δῆμος*.

1. 798. *πεντωβόλου*, gen. of price, a correction generally accepted for MSS. *πεντώβολον*. 'To act as juryman for 5 obols in Arcadia implies two things: the increase in the Heliasts' pay; and the practical subjugation of the whole of the Peloponnese, of which Arcadia was the very centre.

1. 800. *εὖ καὶ μιαρῶς*, 'by fair means or foul;' but there is an intentional joke in the coupling of these two incongruous adverbs by a simple *καί*, a combination of the true Dogberry type, 'right well and blackguardly.'

1. 803. *μὴ καθορᾶ σου*. If *σου*, the reading of the MSS., be right, it must be dependent upon *ἄ πανουργεῖς*, equivalent to *τὰ πανουργήματά σου*. Not unlike is *Lysist.* 507 *ἰνεχόμεσθα . . . τῶν ἀνδρῶν ἅττ' ἐποιεῖτε*. Perhaps we might read *καθορᾶται* with Suidas on the strength of *ἐπὶ ὀρθῶν καθορῶμενος αἴαν* Il. 13. 4. For the sentiment cp. Plutarch, Nic. § 9 *Κλέων μάλιστα ἐναντιοῦτο τῇ εἰρήνῃ . . . γενομένης ἡσυχίας καταφανέστερος νομίζων ἂν εἶναι κακουργῶν*.

1. 804. *μισθοῦ*, here the 'pay' in time of war. Cobet would read *τοῦ* instead of *καὶ μισθοῦ*.

1. 805. εἰ . . . διατρίψῃ, the reading of all MSS. Many modern editors prefer (needlessly) to read ἦν for εἰ.

1. 806. χίδρα, 'frumenty.' Χίδρα is properly unripe wheat-grains fried in oil. It was evidently a dish in great request among the country folk. So Pax 595 τοῖς ἀγροῖκοισιν γὰρ ἦσθα χίδρα καὶ σωτηρία.

ἐς λόγον ἐλθεῖν, 'to have an interview with oil-cake.' This is a grotesque phrase for sitting down to it and eating it: it is used of conferences held with philosophers, Nub. 470; for meeting and reconciliation, Vesp. 472. Similarly the hungry Dicaeopolis wishes the servants 'to have a word with the Copaic eel,' προσείπατ' αὐτήν Ach. 891.

1. 807. παρεκόπτου, 'didst cheat;' as inf. 859. The metaphor in παρακόπτεσθαι seems to be from counterfeit coin, as seen in παρακεκομμένα Ach. 517.

1. 808. ἦξει σοι, 'he will come down upon you [in the character of] a rough countryman, hunting out the vote that will work your ruin.' This translates ἄγροικος (? ἀγροῖκος) as Casaub. 'denovo factus rusticus finito bello:' others take δριμύς, ἄγροικος, as two epithets, 'all fierceness and rudeness.'

1. 809. ὄνειροπολεῖς περὶ σαυτοῦ, i.e. 'quote fanciful oracles about yourself.'

1. 810. Join λέγειν . . . ἐμέ, 'to say of me;' as Ach. 558 ταυτὶ σὺ τολμᾷς πτωχὸς ὦν ἡμᾶς λέγειν;

1. 811. πεποιηκότα χρηστὰ περὶ τὴν πόλιν. Cp. ἀνδρ' ἀγαθὸν ὄντα Μαραθῶνι περὶ τὴν πόλιν. The position of πολλῶ is awkward; but we can make the same arrangement in translation, 'having conferred more benefits than Themistocles, by far.'

1. 813. ὦ πόλις Ἄργους, quoted from the Telephus of Euripides, a play which Aristophanes was never tired of quoting and parodying. ἄντιφερίζεις is a word of Epic poetry, as Il. 21. 357 "Ἡραστ' οὐ τίς σοί γε θεῶν δύνατ' ἀντιφερίζειν.

1. 814. ἐπιχειλή ἐπὶ . . . χεῖλος, 'full to the brim:' the next stage would be ὑπερχειλής as in Athen. 13 D, which is what is meant by μεστῆν here. So 'my cup runneth over,' Psalm 23. 5. Agoracritus does not want to throw discredit on the pre-Themistoclean days, so he uses a strong epithet of praise. Themistocles added the few last drops of superabundance. Paley on Aesch. Ag. 790 contends that χεῖλος is not the *brim* of a bowl, but an *internal* ring or rim of metal below the edge (Theocr. 1. 29; Od. 4. 616). If this can be established it would greatly simplify this passage.

1. 815. προσέμαξεν, 'stuck the Peiracus close to her as she sat at breakfast.' So of the cupping-glass clinging fast to the bruise, σικύην τίψει προσμάττειν, or the poisoned robe of Nessus sticking to the flesh of Hercules, πλευραῖσι προσμαχθῆν Soph. Trach. 1053. But there is a

further implied notion of 'kneading it up,' like some relish for breakfast. See Thuc. 1. 89-93. Aristophanes seems to credit Themistocles not only with his own share of the building of the walls, but with the later extension of them. But cp. Plat. Gorg. 435 *οἶσθα γὰρ εἴηπον ὅτι τὰ νεώρια ταῦτα καὶ τὰ τεῖχη τῶν Ἀθηναίων καὶ ἡ τῶν λιμένων κατασκευὴ ἐκ τῆς Θεμιστοκλέους συμβουλῆς γέγονεν.*

1. 818. *διατειχίζων*. What 'cross-wall' Cleon built, or proposed to build, in Athens is not known. But a contrast seems to be intended between the *μακρὰ τεῖχη* which increased the length of the city and some cross-wall which appeared to shorten it. See Thuc. 3. 34.

1. 819. *φεύγει*. The 'exile' and death of Themistocles (sup. 83) was always quoted as a sad instance of fallen greatness. *Ἀχιλλεῖαι κριθαί* was the name given to a particularly fine kind of barley. Cakes made therefrom were called *Ἀχιλλεῖαι μᾶζαι*. The accent on *Ἀχιλλεῖων* points to a nom. in *-ων*, not in *-α*. The Schol. states that such bread was served at the public table in the Prytaneum. Here the luxurious Cleon is represented not as eating but as 'wiping his fingers on manchet-bread;' using it as the *ἀπομαγαδαλαί* sup. 414. The dative would be more natural here; but, as Kock says, *ὑπομάττει* may be a surprise for *ἀπολαύεις*, which the gen. would suggest by anticipation.

1. 821. *παῦ παῦ, οὔτος*. The MSS. give *παῦ οὔτοσί*. Elmsley (In Herm. H. F.) seems right in restoring *παῦ*, quoting from Phot. Lex. 403. 4 *παῦ τὸ παῦσαι* [*? παῦε*] *λέγουσι μονοσυλλάβως*. Velsen gives *τῖν παῦ οὔτος*, Cobet *παῦ οὔτωσί*.

1. 822. *πολλοῦ*, 'very;' as in Nub. 915 *θρασύς εἰ πολλοῦ*, Ran. 1046 *πολλὴ πολλοῦ πικρήτο*. Apparently it is a gen. of price. In *ἐγκρυφιάζων*, 'playing the sneak about me,' there is supposed to be a pun on *ἐγκρυφίας*, 'a cake baked brown in the ashes.' Perhaps the modern colloquialism 'dying me brown' might illustrate it.

1. 823. *Δημακίδιον* comes through a form *εἰήμοξ*, with which Fritzsche compares *νέας, πλούτας*, etc. as forms coined by the comic poets.

1. 824. *ἐπόταν χασμᾶ*. 'whenever you are yawning he tips off the tender tips of the audits and bolts them.' How Cleon extorted money from the *ἐπεύθενοι* may be seen sup. 259. *ἀποκαυλίζω* is used for breaking off the head of a battering-ram, Thuc. 2. 76.

1. 827. *μυστιλάται*, 'laddles out the public funds.' *μυστίλη* (inf. 1168) was a crust of bread hollowed out and used as an extemporaneous spoon.

1. 829. *αἰρήσω σε*, 'I will convict you.' *τρῆς μυριάδας*, sc. *δραχμῶν*. Perhaps Velsen is right in removing the stop and putting a dash — after *μυριάδας*, considering that Cleon's words are interrupted by Agoracritus.

1. 830. *θαλαττοκοπεῖς*, 'why all this splash and dash?' the metaphor

being taken from unskilful rowers who waste their power in throwing up froth and spray.

1. 834. **Μυτιλήνης**. This can hardly refer to any offer of money made to Cleon to induce him to rescind or modify the terrible decree against the revolted Mytileneans; Thuc. 3. 36, 49 foll. Büdinger (*Sitzber. k. Akad. Wiss. Wien*, 1880) connects the story with Thuc. 4. 52. 2.

1. 836. **ῶφέλημα**. So Aesch. P. V. 613 ῶ κοινὸν ῶφέλημα θνητοῖσιν φανείς | τλήμον Προμηθεῦ.

1. 837. **ἐποίσει** so Koek for MSS. ἐποίσεις, 'you shall attack him.' For this use of the middle voice cp. οἱ τριάκοσιοι αὐτοῖς ἐπέφέροντο Thuc. 3. 23. If the reading ἐποίσεις be retained, it should probably be taken as an idiom for ἐποίσεις αἰτίαν as Hdt. 1. 68, 'to charge him.'

1. 840. **σειῶν**, although parallel with **ταράττων** in the sense of 'disturbing and confounding,' contains an allusion to the 'brandishing' of the trident, or to the earthquakes supposed to be caused by the sea-god.

1. 841. **λαβὴν δέδωκεν**, *ansam praeiuit*, 'has given you a handle' inf. 847, 'let you get a grip of him.' So Nub. 551 ὡς ἅπαξ παρέδωκεν λαβὴν Ἐπέρβολος.

1. 845. **ἐπιστομίξειν**, 'to gag.'

1. 846. **ἀσπίδων**. The Spartan shields taken from Pylos were hung up as trophies in the **Στυὰ ποικίλη**, and were preserved with great care, ἐπαηλιμμέναι πίσση μὴ σφᾶς ὅ τε χρόνος λυμαινῆται καὶ ὁ ἰός (Pausan.). Such consecrated shields appear to have had their handles (**πόρπακες**, removed before they were hung up, which points the pun in **λαβὴν ἐνδέδωκας**.

1. 849. **αὐτοῖσι τοῖς πόρπαξι**, 'handles and all.' Agoracritus works on the fears of Demos, as though a shield with its handle was a dangerous weapon of war like a loaded gun.

1. 851. **ἐγγένηται**, 'be possible for you.' Hdt. 1. 132. This is the reading of Rav., most MSS. give ἐκγένηται, as Ran. 690, Pax 346 ἐκγενέσθαι would be parallel to the commoner ἐξεῖναι, ἔξεστιν.

1. 854. **συγκεκυφός**, 'poking their heads down together;' a graphic word to describe conspirators 'confabulating.' Cp. Hdt. 3. 82 οἱ κακοῦντες τὰ κοινὰ συγκύφαντες ποιεύσι.

1. 855. **βλέψειας ὀστρακίνδα**, 'your look should suggest the little game of pot-herd.' This is a comic way of expressing 'should threaten ostracism.' A convenient way of getting rid of a citizen whose power seemed to be growing excessive was by ostracism, which involved ten years of exile. The termination **-ίνδα** is the regular one for games, as **βασιλίνδα**, 'the game of King;' **δραπετίνδα**, 'blind-man's buff;' **σχοινοφιλίνδα**, 'hunt the slipper;' **ἐφετίνδα**, 'catch-ball;' **διελκυστίνδα**, 'tug-of-war,' etc. The game of **ὀστρακίνδα** depended on the tossing up of a

pot-herd, white on one side and black on the other. According to the colour which turned up, one group of children had to flee and the other to pursue. It is alluded to in Plato, Rep. 521 C *τοῦτο δὴ οὐκ ἂν εἶη ὀστράκου περιστροφή ἀλλὰ ψυχῆς περιαγωγῆ.*

1. 857. *τὰς εἰσβολὰς τῶν ἀλφίτων*, 'would secure the entrance of the meal-market: ' and so coerce the people by famine. With *τὰ ἄλφιστα* in this idiomatic usage cp. *οἱ ἰχθύες*, 'the fish-market,' Ran. 1068: *ἐν ταῖς μυρρίναις* Thesmoph. 448, *ἐν ταῖσι χίτραῖς καὶ τοῖς λαχάνοις* Lysist. 557, *οὐκ τῶν ὀρνέων* Av. 13.

1. 859. *κρουσιδημῶν*, 'giving the people a sly knock; ' a word formed on *κρουσιμετρεῖν*, a method of cheating in the selling of corn, by knocking some of the grains off the measure. Cp. Nub. 640 *ὑπ' ἀλφισταμοιβοῦ παρεκόπην διχοινίῳ.*

1. 860. *μὴ τοῦ λέγοντος ἴσθι*, 'don't be [the slave] of the last speaker.' So Soph. O. R. 917 *ἀλλ' ἔστι τοῦ λέγοντος.*

1. 863. *ξυνιστάμενον*, 'being plotted.' Cp. Xen. Anab. 5. 7. 2 *καὶ σύλλογοι ἐγίγνοντο καὶ κύκλοι συνίσταντο*, Thuc. 8. 68 *ἑρῶν πολὺ τὸ ξυνεστηκός.* In *κέκραγα*, 'I give tongue,' Cleon exhibits himself as the vigilant watch-dog of the State.

1. 865. *καταστή*, 'is calm; ' cp. *cum placidum ventis staret mare.* Perhaps in *λίμνη* there is a special allusion to the famous Lake Copais, which produced the most delicious eels.

1. 866. *βόρβορον*. Cp. the epithet *βορβοροτάραξι* sup. 306.

1. 871. *ἔγνωκας*. Cp. Eur. Cycl. 90 *οὐκ ἴσασι δεσπότην | Πολύφημον οἶός ἐστιν.*

1. 872. *ζεύγος*, 'a pair.'

1. 874. *δακτύλοισι*, 'my toes.' Cp. inf. 1208 *περὶ σὲ καὶ τὴν γαστέρα.*

1. 877. *ἔπαυσα*. Cleon boasts that among his public good services, he has put down 'the profligates.' 'There is no doubt you did it,' retorts Agoracritus, 'out of spite, for fear they might become public speakers: ' a profession for which their impudence would peculiarly fit them.

1. 881. *τονδί*, sc. *τὸν Δῆμον*. *τηλικούτον*, 'so old,' and therefore needing warm clothing. The *χιτῶν ἀμφιμάσχαλος* covered the whole of the back and both shoulders and had two armholes; the commoner *χιτῶν*, such as slaves wore, had only a left armhole, and exposed the whole of the right shoulder.

1. 883. *τουτονί*, sc. *τὸν χιτῶνα ἀμφιμάσχαλον*. The Lenæa, at which the play of the Knights was brought out, fell in the month of February.

1. 885. *ὁ Πειραιεύς*, 'the harbour of Peiræus: ' gen. *-έως*, dat. *-εῖ*, acc. *-ᾶ*. This alludes to the fortifying of the harbour by Themistocles.

1. 886. τοῦ χιτῶνος, gen. after μείζον.

1. 887. περιελαύνεις, so περιελῶ sup. 290.

1. 888. οὐκ, ἀλλ', 'not so, but my case is that of a man at his wine.' When the guests sat at the banquet, the slippers (βλαυτία) were left in an ante-chamber; and guests having to retire in a hurry were occasionally apt to use their neighbour's slippers instead of their own.

1. 891. προσαμφίω = *superinducam*, 'will throw over him besides.' Ἀμφιέσω, contr. ἀμφίω, from pres. ἀμφιέννυμι.

1. 892. οὐκ ἐς κόρακας ἀποφθερεῖ; So in Nub. 789, 'go with a curse on you to perdition.' ὄζει, 'it stinks,' sc. the cloak. So Velsen; MSS. ὄζων.

1. 895. τοῦ σιλφίου. Silphium was an important article of Athenian commerce from Cyrene. It was a plant so highly prized that it is quoted (Plut. 925) as almost a synonym for wealth, τὸν πλοῦτον αὐτὸν καὶ τὸ Βάττου σίλφιον. The juice was called ὄπος (Eccl. 404), and was reckoned as a valuable drug. Evidently the effect of a strong dose was purging and flatulency. What Cleon had done to render *silphium* cheap (ἄξιον) we do not know. Agoracritus pretends that it was a plot to annoy the Heliasts.

1. 905. μηδὲν δρῶντι. Demus is to have his πεντάβολον, sup. 798, and to do nothing for it. With τρύβλιον cp. ἔωθεν εἰρήνης ῥοφήσει τρύβλιον Ach. 278.

1. 906. κυλίχιον, 'a gallipot.' Perhaps the 'sores on the shins' are to be taken as caused by the jostling and pushing into the ἐκκλησία, as Ach. 24 ὡστιοῦνται πᾶς δοκεῖς ἑλθόντες ἀλλήλοισι περὶ πρώτου εἴλου.

1. 908. σοῦκλέγων, i. e. σου ἐκλέγων.

1. 909. κέρκον λαγῶ, 'a hare's scut' would be used like a piece of soft sponge, just as a hare's foot is used now-a-days for laying on rouge in theatrical 'make-up.'

1. 910. ἀποψῶ (i. e. ἀπο-ψάου, -ψάομαι), 'wipe your fingers. ἐμοῦ is in an emphatic place in the clause, to parallel the ἐμοῦ μὲν οὖν, 'nay, rather on mine!'

1. 912. τριηραρχεῖν. It was the duty of the generals (στρατηγοί) to nominate each year the *trierarchs*, whose duty was to provide for the equipment and management of the ships of war. The duties were, if properly carried out, sufficiently burdensome. It seems that the wealthiest citizens supplied both ship and armament; but more often the State gave the hull, and the trierarch was responsible for all repairs, decoration, and general preparation for sea. Cleon's threat is that Agoracritus shall have some rotten old craft assigned to him 'on which you will never cease (ἐφέξεις) spending and building.' Cobet would remove the words ἀναλίσκοντα τῶν σαυτοῦ, as adding nothing new to

the sense, seeing that all trierarchs *must* 'spend out of their own pockets.' ἐφέξεις = πάνσαι, is a rare use, but the sense is common in the aor. imperat. ἐπίσχεσ, as sup. 847.

l. 920. ὑφέλκτιον, 'we must pull away some of the faggots, and skim off his threats with this [ladle]' which Agoracritus carries with him as an instrument of his profession. With ταυτηί we may supply ἐτηνρύσει, as in Ach. 245.

l. 924. καλήν δίκην, 'you shall pay me a fine reckoning for this!' as in Vesp. 453 'crushed by property-tax.' This tax was first imposed after the siege of Mytilene, when the public treasury was exhausted (Thuc. 3. 19). With ἰπούμενος cp. Aesch. P. V. 365, where Typho is described as ἰπούμενος ρίζαισιν Αἰτνάαις ὕπο.

l. 925. ἐγὼ γάρ, 'for I will make good haste to have you enrolled among the rich.' They were taxed on the highest scale, and their condition at Athens was very unenviable. For the construction σπεύσω σ' ὅπως ἂν ἐγγραφῆς, where the pronoun is drawn into the objectival construction with the principal verb, cp. Nub. 493 δέδοικά σ' ᾧ πρεσβῦτα μὴ πληγῶν δέη.

l. 929. τάγγιον τευθίδων. A similar aspiration, in which a dish of 'cuttle-fish hissing hot from the fire' plays an important part, occurs in Ach. 1156 foll.

l. 932. Μιλησίων, see on sup. 362. '[My prayer is] that you, when just going to propose a resolution about the Milesians, and to gain a talent for completing the business, may be in hot haste to get your belly full of the cuttle-fish in good time before you go to the assembly: and then before ever you can make your meal may some man come for you, and may you in your desire to get your talent be choked in the midst of your eating.'

l. 936. ἐλθών. This reading seems right rather than the vulg. ἐλθεῖν, as the regular Attic construction after φθάνω is the participle and not the infinitive, as Eccl. 596 ἔφθης μ' ὑποκρούσας, Plut. 685 μὴ εἰθάσειέ με ἐπὶ τὴν χύτραν ἐλθών.

l. 937. μεθήκοι, from μεθήκω. The usual word for 'coming in quest of any one' is μετελθεῖν.

l. 940. ἐσθίων ἄμ', 'inter edendum,' as Eccl. 85 τί γὰρ ἂν χεῖρον ἀκροάμην ἄμα ζαίνουσα; The MSS. give ἀποπνιγείης without ἄμ', which does not suit the metre. Elmsley suggested ἐπαποπνιγείης.

l. 941. Notice that this line follows no metrical law; 'oratio soluta qua Aristophanes aliquoties usus est in formulis solemnibus legibusve recitandis. Vide Ach. 241; Av. 865; Thesm. 295.' Dindorf.

l. 944. χρόνου, like πολλοῦ χρόνον Plut. 98 = 'this many a year.'

l. 945. τοῖσι πολλοῖς τοῦβλοῦ. This is usually taken to mean 'to those who go cheap, many of them to the obol:' alluding to the com-

monest and most worthless classes in Athens. It is by no means satisfactory. One MS. reads for πολλοῖς, πολίταις. It is possible that πολῖται τοῦβολοῦ might be a cant phrase for the ordinary Athenian, like φράτερες τριωβόλου sup. 255. Walsh renders 'the ten-a-penny vulgar.'

1. 947. δακτύλιον. It was usual not only to lock but to place a seal upon the doors of chambers wherein valuables were kept, ταῖς γυναικωνίτισιν | σφραγιῶδας ἐπιβάλλουσαι ἤδη καὶ μοχλούς Thesm. 414, so the steward (ταμίας) would be obliged to have the master's ring (δακτύλιος) as well as the key. This practice in households is here transferred by analogy to Cleon as minister of finance.

1. 952. σημεῖον, 'the device.'

1. 953. ἀλλ' ἢ οὐ καθορῶ, 'unless it is I can't see.' ἢ οὐ in Synizesis. See sup. 780.

1. 954. θρήνον, properly, 'a fig leaf,' is used for a lump of forcemeat rolled in a fig-leaf; perhaps our 'ris-sole' comes nearest to the meaning. In δημοῦ βοείου there is the time-honoured pun between δῆμος, 'the people' and δῆμος, 'fat': βόειος in the one case meaning 'beefy,' 'lubberly'; in the other merely the epithet to δῆμος = fat of oxen. Perhaps in Oxford language we might contrast 'a commons of beef fat,' with 'fat and beefy commons.'

1. 956. λάρος, properly one of the gull-tribe, is better rendered 'cormorant' to bring out the idea of ravenous gluttony. πέτρας, the common perch of cormorants, is here, as sup., the βῆμα in the Pnyx, where Cleon takes his position on the look out for booty.

1. 958. τὸν Κλεωνύμου, sc. δακτύλιον. Cleonymus appears in the plays of Aristophanes as the typical coward (Nub. 353; inf. 1372), and bloated glutton and parasite. He is the prototype of the Shakespearean Falstaff.

1. 959. τουτονί, i. e. a different ring.

1. 968. κατάπαστον, 'bespangled;' prob. with gold.

1. 969. διώξει. After the mention of the triumphal procession and the chariot, the first sense suggested by διώξει is 'thou shalt drive before thee.' But the end of the line forces upon διώξει its technical sense of 'prosecute;' 'bring to trial.' The word 'pursue,' as used in Scotch law, will give the *double entendre*. The objects of his attack are to be a certain *Smicythios*, to whom, for his effeminacies, is assigned a feminine termination, as Κλεωνύμη Nub. 680, and Horace's *Pediatia*. This idea is further carried out by the addition of κύριον, the regular term for 'husband' or 'legal representative;' always added in proceedings against a *feme couverte*, who was not supposed to be able to answer at law except through her husband. Reiske and Dind. believe that some proper name is hidden in καὶ κύριον such as καὶ Πυρρίαν, or

καγύρριον, i.e. 'and Agyrrhius.' διαΐξει fut. med. seems to be more correct than διώξεις, as sup. 368.

1. 970. οὔτοσί, sc. ὁ Δῆμος.

1. 978. οἶων ἀργαλεωτάτων, the unattracted phrase would be τοίων οἶοι ἀργαλεωτάτοί εἰσι. So Plat. Symp. 220 B καί ποτε ὄντος τοῦ πάγου οἶου δεινοτάτου, Od. 10. 113 τὴν δὲ γυναῖκα | εὖρον ὕσσην τ' ὕρεος κορυφῆν.

1. 979. ἐν τῷ δείγματι τῶν δικῶν. The δείγμα was properly a part of the Peiraeus where samples (δείγματα) of the goods offered wholesale were exposed to view: we may render it 'Bazaar.' The 'sample-place of suits' seems to be nothing more than a comic name for the law-courts: but some consider that the market-place is meant, because notices of on-coming suits were exhibited there.

1. 984. δοῖδυξ οὐδὲ τορύνη. If Cleon were to be lost to the State, those two useful utensils of common life the 'pestle and ladle would be missing.' The 'pestle and ladle' are the great instruments for 'pounding up and stirring about:' so Cleon is called (Pax 604) κύκηθρον καὶ τάρακτρον, and (ib. 268) ἀπόλωλ' Ἀθηναίοισιν ἀλετρίβανος, ὁ βυρσοπώλης, ὡς ἐκύκα τὴν Ἑλλάδα. Similarly Brasidas was ἀλετρίβανος to the Lacedaemonians, Pax 282.

1. 988. οἱ ξυνεφοίτων, 'who were his school-fellows.' For this use of φοιτᾶν, 'to go to school,' cp. Nub. 916 διὰ σὲ δὲ φοιτᾶν | οὐδεὶς ἐθέλει τῶν μειρακίων.

1. 989. τὴν Δωριστί, sc. ἀρμονίαν. The Dorian style was grave and stern in character, as contrasted with the intensity and passion of the Phrygian (ἡ Φρυγιστί) and the plaintive tenderness of the Lydian (ἡ Λυδιστί, Cleon is supposed to have 'tuned his lyre so often to the Dorian mode,' refusing to learn any other style, that the music-master in a pet ordered his attendant to take him away ἀπάγειν), 'for,' said he, 'the lad can't learn any other mode except the Briberian.'

The pun between Δωριστί and Δωροδοκιστί reminds us of the Δωρῶ of Cratinus, sup. 520. Perhaps the musical instrument called the 'douce' or 'dulcimer' might stand for ἡ Δωριστί, and Δωροδοκιστί might suggest 'douceur.'

1. 997. ἅπαντας, sc. τοὺς χρησμούς, the oracles which he had in store.

1. 998. χεσεῖω, 'I must go aside;' the effect of the strain of too heavy a burden; as in Ran. 8 foll.

1. 1001. ξυνοικίαι, 'lodging-houses.'

1. 1003. Βάκιδος. See on sup. 123. *Glanis* is merely an invention of Agoracritus to cap the *Bacis* of Cleon.

1. 1013. αἰτός. This famous oracle of *Bacis* is preserved by the Schol. εὐδομιμον πολιέθρον Ἀθηναίης ἀγελείης | πολλὰ ἰδὼν καὶ πολλὰ παθὼν καὶ πολλὰ μογῆσαν, | αἰτός ἐν νεφέεσσι γενήσεται ἤματα πάντα.

l. 1015. Ἐρεχθεΐδη, 'child of Erechtheus,' a mythical king of Attica.

l. 1016. ἶαχεν, 'made to peal forth.' So *αοιδὰν ἱαχῆσαμεν* Ran. 213. The divine voice seems to pass down the rows of votive tripods planted in Apollo's shrine. Others take the reference to be 'through the mouth of the priestess seated on the glorious tripod.' So Eur. Ion 91 *θάσσει δὲ γυνὴ τρίποδα ζάθειον | Δελφίς ἀείδουσ'* "Ελλησι βοὰς | ἄς ἔν Ἀπόλλων κελαδήσῃ.

l. 1018. λάσκων, used of the baying of the watch-dogs in Hom. Hymn 2. 145 *οὐδὲ κύνες λελάκοντο*.

l. 1019. κὰν μὴ δρᾶς, 'and if thou fail to do so (i.e. to protect him, he will perish: for out of hatred many jackdaws will croak him down.' With the dat. μίσει cp. Hdt. 3. 30 *τὸν ἀπέπεμψε ἐς Πέρσας φθόνῳ ἐξ Αἰγύπτου*. Most modern edd. read δρᾶς, the MSS. give δρᾶ.

l. 1021. ἐγὼ οὐκ. Two syllables *per synizesim*.

l. 1022. τί γὰρ ἔστ' Ἐρεχθεΐ; 'for what has Erechtheus to do with jackdaws and a hound?' So Demosth. 855. 6 *ἕστε τί τῷ νόμῳ καὶ τῇ βασάνῳ*;

l. 1023. ἀπύω. The vowel is long in Eurip., as *τί ποτ' ἀπύσω*; and short in Aesch., as P. V. 613 *πόθεν ἐμοῦ σὺ πατρὸς ὄνομ' ἀπύεις*; Trans., 'I give tongue on your behalf.'

l. 1025. ὥσπερ θύρας, '*quemadmodum canes ad fores vinciti solent arrodere postes, sic iste oracula de te arrodit* (παρεσθίει) *neque integra tibi proforsuit*,' Casaub. For θύρας Hermann conjectured ἀθήρας, 'porridge,' Plut. 673, which Meineke and others adopt. For the gen. cp. Ran. 988 *τίς τῆς ἐλάας παρέτραγεν*;

l. 1027. ὀρθῶς, sc. *λεγόμενον* or *χρησθένει*, or some such word.

l. 1029. ὁ χρησμὸς . . . δάκη. The oracle is 'all dog,' and Cleon pretends it may bite. Brunck refers to the *Asinaria* of Plautus, where the money from the sale of the asses is supposed to bray in the pocket.

l. 1030. Κέρβερον. The same picture is given of Cleon in Pax 313 *εὐλαβεῖσθέ νυν ἐκείνον τὸν κάτωθεν Κέρβερον, | μὴ παφλάζων καὶ κεκραγῶς, ὥσπερ ἡνίκ' ἐνθάδ' ἦν, | ἐμποδῶν ἡμῖν γένηται τὴν θεὸν μὴ' ξελκῦσαι*. He is called 'kidnapper,' probably, from his brutalities to the allies. The crime was punishable with death, Xen. Mem. Socr. 1. 2 *ἐάν τις φανερὸς γένηται . . . ἀνδραποδιζόμενος . . . θανάτος ἐστιν ἢ ζημία*.

l. 1033. ἐξέδεται (ἰσθίω), 'will eat up.' ἄλλοσε χάσκης, 'turn gaping in another direction,' i.e. 'when you look away from the table in a lazy moment.'

l. 1034. τὰς νήσους. In a kitchen (ὀπτάνιον) the dishes (λοπάδες) are in their natural place: but νήσους is added as a surprise for some such word as χύτρας (as in Vesp. 964 *διαλείχειν τὰς χύτρας*), '*urbis reditus diripiens et insulanos Atheniensibus subiectos excutiens*,' Casaub.

l. 1036. **εἶτα διάκρινον τόδε.** So with Meineke for the reading of the MSS. **τότε**, which cannot be right in the same clause with **εἶτα**. As Velsen shows, **τότε** came into the text as a gloss on **εἶτα**. With **τόδε** supply **λόγιον**.

l. 1038. **κύνωψι.** The Schol. interprets these 'gnats' as the worrying persistent **ρήτορες**. Here **περί** has the force of **ὑπέρ**, as **μαχησάμενος περὶ πατρὸς** Il. 12. 243.

l. 1039. **περὶ σκύμοισι βεβηκώς.** Similarly Il. 17. 4 **ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὡς τις περὶ πύρτακι μήτηρ | πρωτοτόκος, κινυρή.**

φυλάξαι. Infin. for imperat., as Nub. 850 **ἀλλὰ τήνδε μὲν καλεῖν ἀλεκτρυάιναν.** This seems the preferable voice and mood to adopt; partly because the suitable sense is, 'take care of him.' *not* 'beware of him;' and partly because several MSS. give **φύλασσε**, which probably arose from a gloss. The common reading is **φύλαξαι**, aor. imperat. mid. Perhaps the ambiguity is intentional. Evidently Cleon himself interprets it by **σώξειν** inf. 1042.

There is an allusion to two famous oracles here; first to the one which predicted the birth of Cypselus (Hdt. 5. 92) **αἰετὸς ἐν πέτρῃσι κύει, τέξει δὲ λέοντα**, etc.; and to the oracle about the 'wooden walls' given to the Athenians after the descent of Xerxes upon Greece—**Τείχος Τριτογενεῖ ξύλινον διδοῖ εὐρύοπα Ζεὺς**, etc. (Hdt. 7. 141).

l. 1044. **Ἀντιλέων.** The wretched and senseless pun that Demos makes on **ἀντὶ λέοντος** reminds us of the stupidities of Dionysus in the *Frogs*; cp. Ran. 1149, 1280, etc. Whether **Ἀντιλέων** was a real person or not we do not know. Walsh boldly renders, 'I never knew you lived in *Lion's Place*,' which is not more silly than the original.

l. 1045. **ἔκων.** 'wilfully.' Cleon, says Agoracritus, is careful not to inform Demos upon one point in the oracles, viz. 'the only sort of iron-wall and wood' in which Cleon ought to be 'kept safe:' viz. the stocks and pillory, with its five openings for neck, feet, and hands.

l. 1051. **κορῶναι.** The **κορώνη** seems to be the 'hooded crow,' or, according to Linnaeus, the 'carrion crow.' The 'young ravens' are the Lacedaemonian prisoners brought from Sphaacteria. **Κορακῖνος** is also a kind of fish, which would perhaps suit the idea of the capture better.

l. 1056. **καὶ κε γυνή.** The quotation comes from the **Σμικρὰ Ἰλιάς** of Lesches. The story is told there that the claim of Ajax and Odysseus to the arms of Achilles should be decided by the verdict of the Trojans on their respective gallantry (Od. 11. 547). This verdict was learned by a spy who heard two Trojan women talking on the wall. One praised Ajax for carrying off from the field the body of Achilles; the other gave the palm to Odysseus for bearing the brunt of the weapons as he protected Ajax. 'Even a woman,' she said, 'could carry a burden,

if a man should lift it up for her.' Cobet suggests the subjunctive *ἀναθείη*.

l. 1057. *χέσαιτο* (*χέζω*). Cp. Juvenal 14. 199 *trepidum solvunt tibi cornua* (bugles) *ventrem*, spoken of the coward.

l. 1058. *πρὸ Πύλου Πύλον*. Cleon cannot refrain from bringing up his successes at Pylos. 'But consider this too,' says he, '*the Pylos in front of Pylos* which the oracle named.' Then he begins to quote the oracle, 'There is a Pylos in front of a Pylos,' and the Schol. completes the line with the hemistich, 'Yea, and there is another Pylos besides' (*Πύλος γε μὲν ἔστι καὶ ἄλλη*): alluding to the Eleian, Triphylian, and Messenian Pylos; the last being the scene of Cleon's exploits.

l. 1060. By *πυέλους* see sup. 55 are meant 'tubs' for bathing, with a pun on Πύλος. Cp. Pax 843 *καὶ τὴν πύelon κατάκλυζε καὶ θέρμαι' ὕδωρ*. Agoracritus pretends that Cleon's intention is to secure all the tubs for himself.

l. 1062. *ἀφήρπασεν*. The allusion is unknown. Velsen adopts Bothe's conjecture *ύφαρπάσει*.

l. 1065. *ἀποδοθήσεται*, 'paid up'; *ἀποδοῦναι* is regularly used of the payment of *what is due*.

l. 1066. *φράσσαι*, 'beware of.' The 'fox-dog' *κυναλώπηξ* is one of the mongrels, called by Xenophon *De Venat.*) *ἀλωπεκίδες, αἱ ἐκ κυνῶν τε καὶ ἀλωπέκων ἐγένοντο*. Here the *fox* element represents 'cunning'; and the *dog* 'shamelessness.'

l. 1068. *λαίθαργον* (also *λήθαργον* and *λάθαργον*), 'treacherous'; as in Soph. *Fragm.* 902 *σαίνουσα δάικεις καὶ κύων λαίθαργος εἶ*. In *κερδῶ* we have a sort of title for the fox, like 'Slyboots' or 'Reynard.' In *Lysist.* 957 the title *κυναλώπηξ* is given to Philostratus, as the keeper of a house of ill-fame.

l. 1070. *φησιν*, sc. *ὁ χρησμός*. The *ἀργυρολόγοι νῆες* were sent round to the islanders and other tributaries of Athens to collect the dues. Cp. *Thuc.* 3. 19 *ἐξέπεμψαν καὶ ἐπὶ τοὺς συμμαχοὺς ἀργυρολόγους ναῦς δώδεκα*. So *ibid.* 4. 50, 75.

l. 1076. *ἐν τοῖς χωρίοις*. The Athenian soldiers, left without pay, were forced to forage for themselves in the farms and vineyards; and so are compared to the 'little foxes that spoil the vines.' The fox in the fable is represented as longing for the grapes out of reach.

l. 1078. *ποῦ*; almost with the force of *πόθεν*: 'whence can it be got?'

καὶ τοῦτον. It seems necessary to place a comma before these words: for we cannot join *ποριῶ καὶ τοῦτον*, seeing that Agoracritus had not yet provided anything at all: 'I will furnish it, and that too within three days.' This is a parody on Cleon's undertaking to bring back the Spartan prisoners within twenty days.' Cp. *Thuc.*

4. 55 ξυνεστῶτες ναυτικῶ ἀγῶνι, καὶ τούτῳ πρὸς Ἀθηναίους, Plutus 546
πιθάκνης πλευρὰν ἔρρωγυῖαν καὶ ταύτην.

1. 1080. χρησμόν. The order of the words is confused. The natural sequence is ἀλλ' ἔτι τόνδ' ἐπάκουσον χρησμὸν ὃν εἶπέ σοι Λητοίδης, ἐξαλέασθαι Κυλλήνην. For a similar hyperbaton cf. Nub. 1148 καὶ μοι τὸν νῖόν εἰ μεμάθηκε τὸν λόγον | ἐκείνον εἴψ' ὃν ἀρπίως εἰσήγαγες, where νῖόν is the antecedent to ὃν. There seems to be no meaning in 'avoiding Cyllene,' a sea-port in Elis, except to introduce a pun about the 'crooked hand;' i.e. 'hollowed to receive a bribe,' as in Thesm. 936 πρὸς τῆς δεξιᾶς ἤνπερ φιλεῖς | κοίλην προτείνειν ἀργύριον ἣν τις διδῶ. We may render Κυλλήνην by 'Crookhaven.'

1. 1084. ἠνίξατο, 'for Phoebus made Cyllene mysteriously to refer to the [crooked] hand of Diopeithes.' Here κυλλός is taken in its commoner sense of 'crooked' by deformity. Diopeithes, about whose deformity we know no more, is spoken of as a friend of Nicias and a sort of religious maniac, who prosecuted Anaxagoras for his philosophical views.

1. 1088. καὶ γὰρ ἐμοί. Likely enough 'for I have just such an one.' [that says you will be king over] 'both the land and the Red Sea.' By ἐρυθρὰ θάλαττα is meant the *Mare Erythracum* or Indian Ocean.

1. 1089. Ἐκβατάνοις. Ecbatana, the capital of Media, stands with Aristophanes as the type of an Eldorado (Ach. 64. 81; Vesp. 1143). For ἐπίπαστα see on sup. 103.

1. 1090. μοῦδόκει, i.e. μοι ἐδόκει, others write μοι 'δόκει.

1. 1091. ἀρυταίνη. After the warm bath it was usual to have cold water poured over the body from a 'dipper' or 'bucket.' Here, for the douche of cold water is substituted 'wealth and health.'

1. 1093. πόλεως, 'the acropolis,' as sup. 267.

1. 1095. ἀρυβάλλω seems to be a sort of 'ewer.'

1. 1098. τουτονί with ἐμαυτόν, 'myself here.' οὗτος is not commonly referred to the first person. See Vesp. 256 τουτουὶ στερηθεῖς — ἐμοῦ.

1. 1099. γερωνταγωγεῖν, 'for you to lead my aged steps and begin my teaching over again.' The words are borrowed from Soph. Fragm. 434 Πηλέα τὸν Διάκειον οἰκουρὸς μόνη | γερωνταγωγῶ κίνα παιδεύω πάλιν.

1. 1103. Θουφάνους. We know nothing more of Thuphanes (Theophanes) than what the Schol. gives: viz. that he was an impostor and a creature of Cleon, and an 'under clerk' (ὑπογραμματεὺς); perhaps an official of the board of περισταί who would be appointed to arrange the details of the financial operation.

1. 1107. μηδὲν ἄλλ' εἰ μὴ 'σθιε, 'do nothing else except eat.' See on sup. 615.

1. 1108. νῦν ποιῆ. The MSS. give ὅποτερος ἂν . . . ἂν ποιῆ. But this double ἂν is not found in a relational clause with the subjunctive.

We may adopt with Kock and Velsen the reading in the text, or μάλλον εὖ με νῦν ποιῆ.

1. 1109. τὰς ἡνίας. So Eccles. 466 αἱ γυναῖκες παραλαβοῦσαι τῆς πόλεως τὰς ἡνίας, and similarly Plato, Politic. 266 E.

1. 1117. ἕξαπατῶμενος. Cp. for a similar statement of the characteristics of the Athenian people Thuc. 3. 38 καὶ μετὰ καινότητος μὲν λόγου ἀπατᾶσθαι ἄριστοι, μετὰ δεδοκίμασμένου δὲ μὴ ξυνέπεσθαι ἐθέλειν· δοῦλοι ὄντες τῶν ἀεὶ ἀτόπων, ὑπερόπται δὲ τῶν εἰωθότων.

1. 1120. ὁ νοῦς δὲ σοῦ, 'and your sense though there is all abroad.' So in Ach. 396 ἔνδον ἔστ' Εὐριπίδης; | οὐκ ἔνδον ἔνδον ἐστίν, εἰ γνώμην ἔχεις. It is possible that there is an intentional ring between Δῆμος and ἀπο-δημεῖ.

1. 1121. νοῦς οὐκ ἔνι, 'there's no sense in those locks of yours.' The sentence is modelled on some such adage as that quoted by Menander, οὐχ αἱ τρίχες ποιοῦσιν αἱ λευκαὶ φρονεῖν. The Knights had not the hoary hairs of age, but the long locks of aristocratic fashion, and Demos makes a laughable allusion to them.

1. 1126. τὸ καθ' ἡμέραν, 'daily.' So with the article Eur. Ion 123 λατρεύαν τὸ κατ' ἄμαρ. Elect. 181 δακρύων δέ μοι μέλει δειλαία τὸ κατ' ἄμαρ. The verb βρύλλω seems to be a derivative from βρῦν (Nub. 1382), which represents the cry of a child for drink.

1. 1128. προστάτην, 'statesman,' or, perhaps, 'prime minister' = one who is at the head of affairs, cp. Eccl. 176 ὀρῶ γὰρ αὐτὴν (τὴν πόλιν) προστάταισι χρωμένην | αἰεὶ πονηροῖς, Thuc. 8. 89 ἡγωνίζετο οὖν εἰς ἕκαστος αὐτὸς πρῶτος προστάτης τοῦ δήμου γενέσθαι. The sly intention of Demos is to maintain a 'pilfering statesman, till he is full' as a sponge, and then squeeze him.

1. 1130. ἄρας (αἶρω), 'swinging up aloft.' So Ach. 565 αὐτὸς ἀρθήσει τάχα. The aor. ἐπάταξα is used of frequent occurrences as ἐνεκολήβασας sup. 263.

1. 1132. πυκνότης . . . πάνυ πολλή, 'shrewdness in full measure in this hal it of yours.' i.e. if you can show that your apparent silliness is really deep design.

1. 1136. δημοσίους, 'public victims.' The allusion is to slaves, captives, and others who were kept to be sacrificed as scape-goats (φαρμακοί Ran. 723) for the salvation of the state. Cp. Lysist. 475 εἰ τᾶρα νῆ τὴν Ἄρτεμιν τὴν χεῖρά μοι | ἄκραν προσοίσει, δημόσιος ἂν κλαύσεται.

1. 1139. παχύς, with the double sense of *fat* and *rich*. So Pax 639 τοὺς παχεῖς καὶ πλουσίους.

1. 1142. περιέρχομαι. Exactly like our use of the Lat. derivative 'circum-vent.'

οὐδὲ δοκῶν ἔρᾶν, i.e. 'pretending not to see.' Pax 1051 μὴ νυν

ὄραν δοκῶμεν αὐτόν, Eur. Med. 67 ἠκουσά του λέγοντος οὐ δοκῶν κλύειν.

1. 1150. κημὸν καταμηλῶν, 'using the ballot-box as a probe (μήλη).' The κημὸς is, properly, the funnel-shaped top of the ballot-box (καδίσκος into which the voting-counters were dropped. The process seems to be something ruder than tickling the throat with a feather, as in Ach. 587 τῷ πτίλῳ μέλλεις ἐμεῖν; cp. Frag. 515 τὴν φάρυγα μηλῶν δύο δραχμὰς ἔξει μόνas.

1. 1151. ἄπαγ' ἐς μακαρίαν, a euphemism for βάλλ' ἐς κόρακας, or ἐς ψθοράν. Μακαρία is specially the blessedness after death; cp. the use of μακαρίτης.

1. 1153. τρίπαλαι, like τριγέρον, a strengthened form of πάλαι. We may render 'for three ages,' and πρόπαλαι πάλαι πάλαι, 'ages and ages and ages.'

1. 1158. οἶσθ' οὖν ὃ δρᾶσον; An illogical but lively substitute for the phrase οἶσθ' οὖν ὃ δράσεις; 'dost thou know what thou must do?' Eur. Cycl. 133. Instead of δράσεις in the relational construction, the impatience of the speaker forces him into a direct imperative. Cp. οἶσθί νυν ἄ μοι γενέσθω; . . . δεσμὰ τοῖς ξένοισι πρόσθες Eur. I. T. 1203. The phrase occurs again in Pax 1061; Av. 54, 80.

1. 1159. βαλβίδων. The βαλβίς is properly a cord stretched between two posts at the starting-place to keep the runners in level line.

1. 1161. ἄπιτον. It is not easy to understand the arrangements for this race. During the conversation between Demos and the Chorus, Cleon and Agoracritus had been making their preparations (παρεσκευασμένος 1152), and were now waiting to begin the competition of benedictions to Demos. They would seem to have brought the necessary articles and to have laid them out in order in opposite corners—each with a covered tray of eatables; Cleon with a chair (1164); and Agoracritus with the same old table that he had been carrying (sup. 152, 771), and which had not been removed from the stage. Each competitor ran backwards and forwards to their stands, when any new thing was required. This was the race, the stands were the βαλβίδες. When Demos says ἄπιτον, Cleon is off at once, crying ἰδοῦ—'all right.' Perhaps he makes a false start, as the milder imperative θέοιτ' ἔνν implies that there is some delay. Says Agoracritus, 'I shan't let you run cunning' [as you did when you supplanted the generals at Pylos].

1. 1163. ἢ ἐγὼ θρύψομαι. This seems to mean, 'or I shall indeed be hard to please.' θρύπτεσθαι or διαθρύπτεσθαι Theocr. 6. 15; 15. 99, is used of a coquette, who stimulates her lovers by simulated coyness. Keck and Meineke read (unnecessarily) ἢ ἑπιτρίψομαι. The slight alteration εἰ μὴ θρύψομαι would give an easier sense.

1. 1164. ἐκφέρω, see above. He brings the chair forth from the pile of goods he has stacked around him.

1. 1165. προτεραίτερος, 'first and foremost;' a concise intensification of the comparative.

1. 1168. μυστίλας. See on sup. 827.

1. 1169. τῆλεφαντίνη. The colossal chryselephantine statue of Athene Parthenos, executed by Pheidias, stood in the Parthenon. The figure was 33 feet high, and was raised on a pedestal of 40 feet. This would give an idea of the huge 'ivory hand,' which is represented as having scooped out the bread-ladle.

1. 1172. Πυλαιμάχος, 'stormer of gates;' lit. 'fighting at the gates.' So Stesichorus calls Ares πυλάμαχε. But the sound of the word is intended to convey an echo of Pylus. Cp. Πυλοι-γενής, Hom.

1. 1174. ὑπερέχει. To 'hold the hands over' anyone is to assume the attitude of protection, as Il. 9. 419 μάλα γάρ ἔθεν εὐρύοπα Ζεὺς χεῖρα ἔην ὑπέρεσχε, similarly Od. 14. 484.

The whole passage is a parody on some verses of Solon: τοίη γὰρ μεγάθυμος ἐπίσκοπος ὄβριμοπάτρη | Παλλὰς Ἀθημαίη χεῖρα ὑπερθευ ἔχει. Instead of χεῖρα we have χύτραν, as a surprise.

1. 1178. Ὀβριμόπατρα, 'daughter of an Awful Sire,' as in Il. 5. 747. ἐφθὸν κρέας is the 'bouillon' out of the broth.

1. 1180. μεμνημένη. 'in grateful remembrance of the Votive Robe.' See on sup. 566. For καλῶς ἐποίησε as a formula of recognition for any benefit done see Ach. 1049 ΠΑΡ. ἔπεμψέ τις σοι νύμφιος ταυτὶ κρέα | ἐκ τῶν γάμων. ΔΙΚ. καλῶς γε ποιῶν, ὅστις ἦν = 'much obliged to him, I'm sure.'

1. 1181. γοργολόφα. 'Lady of the terrible crest,' from γοργός not Γοργώ, as the Gorgon's head was not on Athene's helmet, but on her shield or breastplate.

1. 1182. ἐλατήρος. We may render 'pulled-bread' to give the pun in ἐλαύνωμεν = 'pull along.' Similarly ἐντέροις, 'pigs' bellies,' and ἐντερόνειαν, 'belly-timber.' The puns grow worse and worse: so Agoracritus says, 'The offspring of Trito did *try to* make the proportion.' Wine, which was rarely drunk neat by the Greeks (ἄκρατον), was mixed with water in varying proportions, as half and half, ἴσον ἴσῳ (Ach. § 54), or ἓνα καὶ τέτταρας = one of wine and four of water. Here the allusion is to the common proportion of three of water to two of wine (ἔνε-τριτῶ-νισεν): and the wine is described as 'standing the three-fifths of water well' (φέρων καλῶς). It is doubtful whether Τριτογενής means 'born of the water,' or 'born at Trito,' a waterfall in Boeotia; here, the false notion of 'born third,' i. e. after two others, is intended.

1. 1193. λαγῶα, sc. κρέατα. Hare was reckoned as a great dainty at Athenian tables. So in Vesp. 709 those who ἔζων ἐν πᾶσι λαγῶοις are

described in the same sentence as *ἄξια τῆς γῆς ἀπολαύοντες καὶ τοῦ Μαραθῶνι τροπαίου*. Since the War it would seem that hares were forbidden to be imported, at least from Megara and Boeotia (Ach. 520, 878); and the presence of Lacedaemonian troops in Attica would make hare-hunting in the country very dangerous. This explains *ἐγὼ δ' ἐκινδύνευσ'* inf. 1204.

l. 1198. *τί δὲ σοὶ τοῦτ'*, 'what's that to you?' Cleon runs off to a little distance to meet the strangers who are supposed to be approaching.

l. 1204. *ἐγὼ δ' ἐκινδύνευσ'*. See on sup. 1193. It seems better to give the whole of this verse to Cleon, instead of assigning the first half to Agoracritus: for what risk had he run? 'Twas I that ran the risk: 'twas I that roasted the meat.'

l. 1205. *τοῦ παραθέντος*. 'The favour is only his who served it up.' So Ran. 58 *οὐ γὰρ ἀλλ' ἔχω κακῶς*.

l. 1210. Join *ὑμᾶς-κρίνειν*.

l. 1211. *κίστην*. Agoracritus has come to the end of his store: but instead of being disheartened thereby, he makes a strong point out of the emptiness of his box. He adds *σιωπῆ*, as if suggesting that Demos should steal quietly up to the box like a detective.

l. 1213. *κἀμέλει (καὶ ἀμέλει)*, 'and without more ado.'

l. 1216. *τὰ τοῦ δήμου φρονεῖ*, 'is on the people's side.' So Pax 640 *αἰτίας προστιθέντες ὡς φρονοῖ τὰ Βρασίδου*.

l. 1219. *ὄσον τὸ χρῆμα*, 'what a huge amount of cake he had stored away for his own use!' So Nub. 2 *τὸ χρῆμα τῶν νυκτῶν ὄσον*.

l. 1220. *τυννουτονί*, 'only as big as this,' making a gesture.

l. 1222. *προσέδιδου*, 'gave a share:': as *οὐδεὶς προσδώσει μοι τῶν σπλάγχων*; Pax 1111.

l. 1225. *ἔστεφάνεξα*, Doric for *ἔστεφάνισα*, as *τυ* for *σε*. The Schol. says *μιμῆται δὲ τοῖς εἰλώτας ἔταν στεφανῶσι τὸν Ποσειδῶνα*. The quotation is, apparently, from an old poem called 'The Helots;': who used to pay court to Poseidon in his temple at Taenarum, and are here represented as reproaching him for accepting their gifts and garlands, and yet not protecting them at sea.

l. 1227. *τὸν στέφανον*, the garland of office. (Cleon sup. 947) as *ταμίης τῶν κοινῶν προσόδων*, or *τῆς κοινῆς διοικήσεως* would be considered as public officer (*ἔστεφανωμένος*). We find in Lysias Evandr. c. 8 *στεφανοῖν- magistratum facere*; and *περιαιρεῖν τὸν στέφανον- magistratum auferre*. But there is no special allusion to *στεφανηφόρος ἐρχή*, which properly refers to the Archonship.

l. 1233. *ξυνοίσεις*, 'wilt agree.' As in Soph. Aj. 431 *τίς ἂν ποτ' ἀέθ' ὦδ' ἐπάνυεν | τοῦμὲν ξυνοίσειν ὄνομα τοῖς ἐμοῖς καιεῖς*;

l. 1235. *εὔστρα* is a pit in which hogs were singed, after being killed, to detach the bristles. *ἤρμωτόμην*, 'I was drilled.'

1. 1237. **μού = μοι ό.**

1. 1239. **βλέπειν έναντίον**, 'to look them full in the face,' in spite of my having committed the theft before their very eyes. So Eur. *Hec.* 984 **αἰσχύνομαί σε προσβλέπειν έναντίον.**

1. 1240. **ὦ Φοῖβ'.** According to the Schol. a quotation from the *Telephus* of Euripides.

1. 1244. **ἐφ' ἧς ὀχοῦμεθα**, 'on which we yet float.' The metaphor is rather from floating on a slightly built raft, than from riding at frail moorings, which is **ἐπ' ἀγκύρας ὀρμεῖν**, not **ὀχεῖσθαι**. Cp. Plat. *Phaed.* 85 D **ἐπὶ τούτου τοῦ λόγου ὥσπερ ἐπὶ σχεδίας ὀχεῖσθαι.**

1. 1247. **ἐπὶ ταῖς πύλαισιν.** He has no fixed stall in the market, but is only an itinerant hawker.

1. 1249. **κυλίνδεται εἴσω.** Quoted from the *Bellerophon* of Euripides. **κυλίνδεται** refers to the 'rolling in' by reversing the action of the **ἐκκύκλημα**, as in *Thesm.* 265 **εἴσω τίς μ' εἰσκυκλησάτω.** We need not suppose there was any actual machinery employed here: Cleon merely parodies the language of the hero, who said not **κυλίνδετε** but **κομίζετε.**

1. 1251. **σέ δ' ἄλλος.** Parodied from Eur. *Alcest.* 179, the lament of Alcestis over her bridal bed, **σέ δ' ἄλλη τις γυνή κεκτήσεται, | σόφρων μὲν οὐκ ἂν μάλλον εὐτυχῆς δ' ἴσως.** The clause with **ἂν** may thus be filled up, **ὅς κλέπτῃς μὲν οὐκ ἂν γένοιτο μᾶλλον.** So Eur. *Med.* 1229 **εὐτυχέστερος | ἄλλου γένοιτ' ἂν ἄλλος, εἰδαίμων δ' ἂν οὔ.**

1. 1253. **Ἑλλάνιε Ζεῦ.** This title of Zeus (**πατήρ Ἑλλάνιος** Pind. *Nem.* 5. 10) was first brought by the Myrmidones to Aegina, where a statue in his honour stood on the summit of a commanding hill. His aid was specially invoked in those cases where the interests of the whole of Hellas were concerned (see Hdt. 9. 7), such as (in the view of the Chorus) the downfall of Cleon. The retention of the Doric **α** suggests that the line is partly a quotation.

1. 1255. **ἔπως ἔσομαι σοι Φανός.** The leader of the Chorus (for to the Chorus and not to Demosth. who is not on the stage at all, the three lines are rightly assigned) wishes to be on good terms with the recent victor; and, not to be behindhand in place-hunting, requests that he 'may be, as Phanos was [to Cleon], your under-secretary for transcribing suits.' Phanos in *Vesp.* 1220 is represented as a creature of Cleon.

1. 1257. **κρινόμενος**, 'litigating.' So **ἐκρινόμεθα**, 'we wrangled,' *Nub.* 66.

1. 1263. **Κεχηναίων.** 'Gapehians,' 'Gobe-mouches;' a surprise for **Ἀθηναίων**, who are thus represented as idly gaping, on the look out for some new excitement.

1. 1264. **τί κάλλιον.** This second *Parabasis* begins in the usual way with a lyric or dithyrambic opening; but it is incomplete as a whole, having no **κομμάτιον**, nor **παράβασις** properly so called, and also wanting

the *μακρόν* or *πνίγος*. The first words are an adaptation from an ode of Pindar, which the Schol. quotes thus, *τί κάλλιον ἀρχομένοισιν ἢ καταπανομένοισιν ἢ βαθύζωνόν τε Λατῶ καὶ θοᾶν ἵππων ἐλάτειραν αἰέσαι*; In order to introduce a eulogy on the Knights, Aristophanes substitutes *ἢ θοᾶν ἵππων ἐλατήρας*. 'What is nobler for us, as we begin and as we end our play, than to sing of the drivers of swift steeds? but not to sing one word against Lysistratus, nor with full purpose of heart to vex Thumantis the homeless.' The meaning is that such men are really too worthless to expend breath and mockery upon. With *μηδὲν ἐς Λυσίστρατον* sc. *αἰδέειν* comp. *ὑβρίζειν εἰς ἐμέ* Plut. 889, *στωμυλλόμεθ' εἰς ἀλλήλους* Iax 995; but the reading is awkward and the construction would be much simplified by writing *μηδ' αἰέ*, or *μηδὲ τόν*. *Lysistratus* is described in Ach. 855 foll. as a 'starving scoundrel, the disgrace of the neighbourhood.' And Thumantis is quoted (in Hermipp. ap. Athen. 551 A) as the very type and model of 'lean kine'; *βοῦδια Λεωτροφίβου λεπτότερα καὶ Θουμάντιδος*.

l. 1271. *Πυθῶνι δία*, quoted from Pind. Pyth. 7. 10. As *ἀπτόμενος φαρίτρας* is virtually equivalent to *λισσόμενος*, it is naturally followed by *μὴ πένεσθαι*, 'praying that he may not starve.'

l. 1275. *ὅστις εὖ λογίζεται*. '[in the judgment of] one who reasons well,' or 'in a case where one,' etc. *εἴ τις*, the conjecture of Dawes, makes the construction simpler. But cp. Thuc. 6. 14 *καὶ τὸ καλῶς ἄρξαι τοῦτ' εἶναι ὃς ἂν τὴν πατρίδα ὠφελήσῃ*, Eur. Electr. 815 *ἐκ τῶν καλῶν κομποῖσι τοῖσι Θεσσάλοις εἶναι τὸδ', ὅστις ταῦρον ἄρταμὲν καλῶς*.

l. 1279. *τὸν ὄρθιον νόμον*. These words come as a surprise, the natural ending of the proverb being *ἢ τὸ μέλαν*. The 'stirring strain' (see Ach. 16) was an invention of Terpander, and is represented as having been sung by Arion before he mounted the dolphin's back (Hdt. 1. 24). It was a form of music so popular in Greece that it is taken as a type of 'what everybody knows.' A similar contrast between Arignotus the man of culture and genius and his dissolute brother Ariphrades is given in Vesp. 1275 foll.

l. 1281. *τοῦτο*, sc. *πονηρίων*. 'His actual preference is for villany.'

l. 1294. *φαύλως*, 'recklessly.'

l. 1295. *ἐρεπτόμενον*, properly of animals 'browsing on,' but used in Od. 9. 97 of the lotus-eaters, *λῶτον ἐρεπτόμενοι*.

l. 1296. *τῶν ἐχόντων*, 'the men of means.' So Soph. Aj. 157 *πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει*. The Epic form *ἀνέρων* is remarkable; but the lyric opening of the scene seems to have a general effect; so we find 1299 *ὦ ἄνα*, 'king.'

l. 1298. *τοὺς δ' ἀντιβολεῖν ἂν ὁμοίως*. This seems an improvement on *ἀνομοίως* vulg., but still the reading is far from satisfactory. The force of the *ἂν* must be that of frequent repeated action. 'They say

that he never would leave the cupboard, though the others kept entreating him with one voice.' Velsen suggests *ἀν ἐλεινώσ, or ἐλεεινώσ*, but cp. Pax 464 *ἀλλ' οὐχ ἔλκουσ' ἄνδρες ὁμοίως*.

1. 1299. *σύγγνωθι τῇ τραπέζῃ*, i. e. 'don't eat victuals, table, and all.'

1. 1302. *παρθένοι* are the new-built triremes as distinguished from those that had seen a good deal of service, cp. inf. 1305. The names of Greek triremes are always feminine.

1. 1303. Join *ἡμῶν ἑκατόν*. On the reading *Καρχηδόνα* see note on sup. 174. There is no need here to read *Καλχηδόνα*, which robs the passage of all its warning tone. Thucydides speaks of Carthage as being the ultimate object of Alcibiades' rash designs (6. 15), *μάλιστα στρατηγήσαι τε ἐπιθυμῶν μαί ἐλπίζων Σικελίαν τε δι' αὐτοῦ καὶ Καρχηδόνα λήψεσθαι*. Similarly in Plutarch (Pericl. c. 20) *ἦν δὲ καὶ Τυρρηνία καὶ Καρχηδᾶν ἐνίοις ὄνειρος*.

Hyperbolus, called here *ὀξίνης*, 'tart,' or 'sour' (cp. Vesp. 1062), is a favourite butt for the wit of Aristophanes. Sometimes he appears as a pertinacious litigant (Ach. 846; Nub. 876).

1. 1307. *ἀποτρόπαιε*, sc. 'Apollo, averter of ill;' as in Vesp. 161, Av. 61. *εἴαν με χρῆ*, 'if it must be my fate.'

1. 1309. *Ναυφάντης*, sc. *ἄρξει*. 'Nay, nor shall he be master of Nauphanta Nauson's child.' This is the name of some other trireme, not the actual speaker, who is prepared to defend her friend to the utmost.

1. 1312. *πλεούσας*. A common idiom, where the accus. and infin. prevail over the dative construction with *δοκεῖ*, as in Xen. Anab. 3. 2. 1 *εἶοξεν αὐτοῖς προφύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας*.

Θησεῖον. The Temple of Theseus in Athens was a famous sanctuary, especially for slaves who feared the cruelties of their masters—*φιξίμων οἰκέταις καὶ πᾶσι τοῖς ταπεινότεροις καὶ δεδίοσι κρείττονος*. The Temple of the Eumenides (*Σεμναί*) lay between the Acropolis and the Areopagus. Cp. Thuc. 1. 126.

1. 1313. For *ἐγχανεῖται* in the sense of 'laughing at' cp. Nub. 1436 *σὺ δ' ἐγχανᾶν τεθνήξῃς*. *στρατηγῶν* is a participle governing *ἡμῶν γε* = *nobis utique imperantibus*.

1. 1315. *τὰς σκάφας*. *Hyperbolus* may if he please launch his lamp-trays, but not one of the triremes shall he have.

1. 1316. *εὐφήμειν*. *Agoracritus'* transfiguration is complete. The noisy bawling litigant is calling for solemn silence, and proclaiming a *iustitium*, no witnesses are to be summoned and no courts opened.

1. 1319. *ταῖς νήσοις*, sc. the Athenian tributaries.

1. 1320. *ὄτφ*. It does not seem necessary to treat this as a unique usage of *ὄτφ* for *ἦτινι*. The neut. gender gives a sort of general reference to the *εὐαγγέλια*, as in Hom. Od. 12. 74 *νεφέλη δέ μιν ἀμφίβεβηκε . . .*

τὸ μὲν οὐποτ' ἔρωεῖ, 'Good reason for us to make the streets reek with smoke of sacrifice.'

1. 1321. ἀφειψίσας (ἀφ-έψω). The reference is to the rejuvenescence of Pelias in Medea's cauldron. Cp. Plat. Euthyd. 285 C παραδίδωμι ἔμαντόν τῳ Διονυσόδωρῳ τούτῳ ὥσπερ Μηδεῖα τῇ Κόλῳχ' ἀπολλύτω με καὶ εἰ μὲν βοίλεται, ἐψέτω.

1. 1323. ἰοστεφάνοις. This epithet (as well as λιπαραί was so dear to the Athenians that Aristophanes declares the use of it could wheedle anything out of them, Ach. 637 foll.

1. 1325. προφυλαίων. In Vesp. 875 we have Bdelycleon speaking of the space before the doors of his house as τοῦμοῦ πρόσθεν προφυλαίων, so that the reference here probably is to the house of Demos, and not to any picture or model of the Propylaea on the stage; especially as the reference is to primitive Athens; and the Propylaea on the Acropolis was built between 437-431 B. C.

1. 1329. The line is a quotation from a dithyrambic ode of Pindar (Frag. 54.46) ὧ ταῖ λιπαραὶ καὶ ἰοστεφάνοι καὶ αἰοίδιμοι, 'Ελλάδος ἔρεισμα, κλειναὶ Ἀθῶναι.

1. 1331. τετιγγοφόρας. For the form cp. sup. 603 σαμφόρας, Ach. 567 γοργολόφας. The Cicada, supposed to be engendered from the soil, was the accepted symbol of the αὐτόχθονες Ἀθηναῖοι, cp. Thuc. 1 ad init. χρυσῶν τετιγγαν ἐνέρσει κρᾶβύλον ἀναδοῦμενοι τῶν ἐν κεφαλῇ τριχῶν. The use of χοιρῖναι for voting-pebbles (ψῆφοι is alluded to in Vesp. 333, 349.

1. 1338. νομίζοις ἄν, i. e. 'you would indeed think so if you could only see the contrast between your condition then and now.'

1. 1344. ἀνωρτάλιζες κάκερουτίας. 'you would clap your wings and toss your horns.' The first word is a metaphor from cock-fighting: with the second cp. addis cornua fauferi Hor. C. 3. 21. 18.

1. 1345. ἄντι τούτων, i. e. 'instead of fulfilling all these fine promises.'

1. 1347. ὥσπερ σκιάδειον. 'His ears opened and shut at pleasure like a parasol: opened to flatteries and closed to disagreeable truths.'

1. 1352. καταμισθοφορήσαι τοῦθ', 'to lavish all this money in fees.'

1. 1353. παραδραμών, as πάρεισι sup. 330.

1. 1354. κατὰ χώραν μενεῖς, 'remain as you are,' *in statu quo ante*: so ἔξειν κατὰ χώραν Ran. 793.

1. 1357. νυνδί, like ταυτηνδί Av. 1364, τφδεδί ib. 644.

1. 1362. τὸ βάραθρον. A natural chasm in the ground behind the Acropolis into which the corpses of criminals convicted on a capital charge were thrown; see Nub. 1449. The fall in this case was to be rendered more crushing, because the culprit was to have the full weight of Hyperbolus, hung 'like a millstone about his neck.'

l. 1367. **καταγομένοις**, 'as soon as they come into harbour.'

l. 1368. **ὑπολίσποις**, 'well-worn,' i.e. rubbed smooth on the rowing-benches; see sup. 785.

l. 1369. **ἐν καταλόγῳ**. The *κατάλογος* was the roll or list for various state offices, and especially for military and naval service. Those citizens who were fit for service were called out in rotation as they stood on the muster roll *ἐκ διαδοχῆς* Aeschin. Fals. Leg. 331. But it was possible by making interest *κατὰ σπουδᾶς* to get one's name transferred back upon the roll among those who had just performed their share of duty, and so to escape service altogether for the time. See Pax 1175 foll.

l. 1372. **τὸν πόρπακα**. This 'sting to the shield-handle' of Cleonymus must refer to some known case of malingering on the part of that typical coward. See on Nub. 353.

l. 1374. **Κλεισθένης** is represented Ach. 118 as smooth-faced as an eastern eunuch. His effeminacy is a constant butt for the raillery of Aristophanes, who in Thesm. 763 gives a feminine termination to his name, sc. *Κλεισθένη*. It was considered immodest for beardless youths to make themselves prominent in the Agora. Cleisthenes and Straton are coupled together again as *παῖδες ἀγένεοι* in Aristophanes' play of the *Ὀλκάδες*. Cp. Ach. 118.

l. 1375. **ἐν τῷ μύρῳ**, 'in the perfume market;' probably a favourite lounge for idle youths, as the barbers' shops.

l. 1376. **στωμύλλεται**. This correction of Velsen (though at the expense of the rhythm) seems necessary for the sense. The common reading is *ἂ στωμυλεῖται τοιαδί*, but no justification can be found for a future indic., and no present *στωμυλόμαι* is found.

l. 1377. **σοφός γ' ὁ Φαίαξ**. Phaeax, son of Erasistratus, was an orator of some repute, though Euripolis described him as *λαλεῖν ἄριστος ἀδυνατάτατος λέγειν*. He and Nicias were contemporaries and rivals of Alcibiades.

If the reading *δεξιῶς τ' οὐκ ἀπέθανε* be right, we must accept more or less the interpretation of the Schol., 'he was clever enough to escape a capital sentence.' *δεινὸς ῥήτωρ ὁ Φαίας οὗτος ὡς καὶ ἀποφυγεῖν ἐπὶ θανάτῳ ἐπ' αὐτοφώρῳ κρινόμενος*. Others read *δεξιῶς τε κατέμαθε*, 'and cleverly did he learn his lesson,' that is, picked up his style from his master, who may have been Gorgias of Leontini. This predilection for adjectives in *-ιός*, which is noticeable in Plato, especially in the Sophistes and Politicus, is here caricatured.

l. 1378. **ξυνερτικὸς**. This seems the right reading, if we follow the lead of the Schol. *συνείρειν τοὺς λόγους . . . δυνάμενος*. We may then render 'connective,' or 'copulative;' but if we adopt *ξυνερκτικὸς* (*ἔργα*), the sense will be 'cogent.'

The string of adjectives in *-ικός* is severed by the introduction of *σαφής*. The uniformity would be kept if we might write *σοφιστοκρουστικός* with Köck. Walsh neatly renders, 'For he is copulative and perfective, and sentimentative and clear and motive and skilfully obtentive of applausives.' τὸ θορυβητικόν seems to refer to the noisy applause of a favouring audience; so sup. 547. Bergk suggests *καταπληκτικός τε = profuli numeros optime comprimens*. But this is inconsistent with Plutarch's judgment, who describes Phaeax as *πιθανὸς μάλλον ἢ φέρειν ἀγῶνας ἐν δήμῳ δυνατός*.

l. 1380. οὐκοῦν καταδακτυλικός. Agoracritus wonders how Demos can stand such affected nonsense, and asks him in the full spirit of the parody 'now won't you be pokative of this talkative?'

l. 1385. ὀκλαδίας. sc. *δίφρος*, 'a folding or portable stool.' ἐνόρχην, 'with full powers of manhood.'

l. 1389. αἱ Σπονδαί. At this point certain gaily-dressed females are introduced on the stage symbolic of the 30 years of truce, which Demos had secured in B. C. 445 and then lost again. So in the Pax we have *Εἰρήνη*, *Ἰσπάρτα*, and *Θεωρία* introduced in a similar scene.

l. 1394. εἰς τοὺς ἀγρούς. 'into the country,' the highest idea of felicity to an Athenian so long cooped up in the confinement of the city walls.

l. 1398. μόνος. 'all by himself,' with no appreciative audience nor fawning friends about him.

l. 1401. τὸ λούτριον, 'the dirty water,' that the bathers have already used.

l. 1403. διακεκραγέαι, like *διαπίνειν*, 'to have a bawling match.'

l. 1404. ἀντὶ τούτων, 'instead thereof.'

l. 1405. φαρμακός. 'scape-goat.' See on *δημοσίους* sup. 1136.

l. 1408. οἱ ξένοι, who would be flocking to Athens to be present at the Dionysia in a few weeks.

As all the other extant plays of Aristophanes conclude with a short *ἦμα* by the Chorus, we may suppose that something is wanting at the end of this play; unless Aristophanes may be supposed to have abandoned his usual arrangement, and to have intentionally concluded with a trochaic passage by one of the actors, as in Aesch. Agamemnon.

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