ARISTOPHANES.

THE KNIGHTS.

INTRODUCTION. TEXT. NOTES.
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ARISTOPHANES

THE KNIGHTS

WITH INTRODUCTION AND NOTES

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PART I.—INTRODUCTION AND TEXT

Oxford
AT THE CLARENDON PRESS
M DCCC LXXXVII

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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 both 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 name 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 ἕνιας 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.

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

¹ οὐ μεμίσηκα σε Κλέανον ἐτι μᾶλλον, ὅπε κατατεμὼ τοῖσιν ἵππευσι καττύματα Ach. 300.

A 2
long as he was alive, his personal influence and the aristocratic traditions of his family were a sort of guarantee for 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 wealth\(^1\), his liberality, his military successes\(^2\), and his honesty of purpose, he failed to secure the highest influence through his retiring nature\(^3\), his superstitious\(^4\) vacillation, and his want of enterprise\(^5\). 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 Eurocrates, 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

\(^1\) Περικλῆς μὲν οὖν ἀπὸ τ’ ἀρετῆς ἀληθινῆς καὶ λόγου δυνάμεως τὴν πόλιν ἑγόρας, οὕδεν δὲ καὶ σχηματισμὸν πρὸς τὸν ὀχλὸν οὐδὲ πυθανό-τητος. Νικίας δὲ, τούτων μὲν λειπόμενος οὐσία δὲ προέχων, ἀπ’ αὐτῆς ἐδημηγήσει Πλυτ. Nic. 3.

\(^2\) ὑπὸ δ’ αὐτὸς στρατεύοντο τῆς ἀσφαλείας ἐξύμενος καὶ τὰ πλείστα κατορθῶν 11b. 6.

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

\(^4\) ἤν γὰρ τι καὶ ἄγαν θειασμῷ . . . προσκείμενος Thuc. 7. 50.

\(^5\) τῇ φύσει ὦν ἀθαρσίᾳ καὶ δύσελπις Nic. 3. Cr. Arist. Av. 639 οὐχὶ νυστάζειν γ’ ἐτι | ὥρα στὶν ἡμῖν οὐδὲ μελλονικῶν, | ἀλλ’ ὅσ τάχιστα δεὶ τι δράν.
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 influence was predominant\(^1\) 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-men\(^2\).

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

\(^1\) \(\omegaν\ \kαι\ \varepsilon\ \tauα\ \αλλα\ \βιαωτατος\ \tauων\ \πολιτων\ \tauω\ \τε\ \δημω\ \παρα\ \πολυ\ \\varepsilonν\ \tauω\ \τοτε\ \πιθανωτατος\ \text{Thuc. 3. 36.}\)

\(^2\) See Schol. on Vesp. 299 \(\piοτε\ \gammaαρ\ \διωβολον\ \ \hat{\eta}ν,\ \epsilon\γινετο\ \deltaε\ \epsilonπι\ \Kλεωνος\ \τριωβολον.\)
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 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. Now, 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 despotism\(^1\), 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 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.

\(^1\) τυραννίδα ἔχετε τὴν ἀρχήν Thuc. 3. 27.
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 command. 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 Nicias; 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 kneaded.’ 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

1 Pádioun εἶναι παρασκευὴ, εἰ ἀνδρὲς ἐῖν οἱ στρατηγοὶ, πλεύσαντας λαβεῖν τοὺς ἐν τῇ νῆσῳ, καὶ αὐτὸς γ’ ἄν εἰ ἤρχε ποιήσαι τούτο Θυκ. 4. 37.
2 καὶ τοῦτο τῷ Νικίᾳ μεγάλην ἤνεγκεν ἀδοξίαν, οὐ γὰρ ἀσπίδος ῥήσας ἀλλ’ αἰσχίνων τι καὶ χείρων ἐδύκει τῷ δείλῳ τῆς στρατηγίας ἀποβαλεῖν ἐκουσίως καὶ προέσθαι τῷ ἐχθρῷ τηλεκούτοις αὐτοῦ ἀποχειροτονήσαντα τῆς ἀρχῆς καὶ μέντοι καὶ τῆν πόλιν ἐβλαψεν οὐ μικρὰ τῷ Κλέωνι τοσοῦτον προςγενέοθαι δύσες ἐάσας καὶ δυνάμεως Πλυτ. Νικ. 9.
3 Knights 55.
with his prisoners within the stipulated time, the unfair judgment of Thucydides upon his ‘crazy undertaking’\(^1\).

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 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 depositary 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 ὑσφισταί 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

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\(^1\) καὶ τοῦ Κλέωνος καὶ περ μανιώδης ὁ διὰ ὑπόσχεσις ἀπέβη Θυ. 4• 39•
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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 Aristotle\(^1\) 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 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

\(^1\) See Arist. (Politics 4. 4. 26) who says that the δημαγωγός can only exist ὅπου οἱ νόμοι μὴ εἰσὶ κύριοι, and ib. 6. 4. 28 ὁ δημαγωγὸς καὶ ὁ κύλαξ οἱ αὐτοὶ καὶ ἀνάλογον.
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 whither 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 movement? And 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, ‘Cleontem etiam temporibus illis turbulentum illum quidem civem, sed tamen eloquentem constat suisse.’

II.

The allusion to the ring, which Dêmos takes away from his discredited steward, and the use of the word ταμιεύειν (Knights 947) 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 Panathenaeae. 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 day. But he must have been Strategus, on some other occasion besides his extraordinary command,

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1 πρῶτος ἐν τῷ ἐμηγορείν ἀνακραγὼν καὶ περισπάσας τὸ ἵματιον καὶ τῶν μηρῶν πατάζασ, καὶ ἐρώμως μετὰ τοῦ λέγειν ἀμα χρησάμενος Plut. Nic. 8, where he is also spoken of in connection with an ὀλιγερία τοῦ πρέποντος.

2 ΔΗ. καὶ νῦν ἀπόδοσ τῶν δακτύλιων, ὥς οὐς ἐτὶ ἐμοὶ ταμιεύσεις.
when he conducted the expedition to Sphacteria. Probably he was elected in the year 424, and was thus a colleague of Thucydides. In our text of the ‘Clouds’ allusion is made to the threatening demonstrations made by the powers of heaven, if the Athenians should be so rash as to elect Cleon as Strategus. ‘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 sun 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 adds to the confusion. It adds to the probability of his election at this time that the Athenian policy for the years 424-3 was altogether Cleonian in spirit.

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 mince-meat’ 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 Philo-cleon, show well the author’s intention.

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1 Nub. 581 εἴτα τῶν θεῶν ἐχθρῶν βυρονύξην Παρθαγόνα ἴνιχ’ ἤρεισθε στρατηγῶν τὰς ωφρύς συνήγομεν . . . ἡ σελήνη δ’ ἐξέλειπε τὰς ὀδοὺς δ’ ἡλιος τὴν θρυαλλίο’ εἰς ἑαυτὸν εὐθέως ἐλεκκύσας οὐ φανεῖν ἐφασκεν ἡμῖν, εἰ στρατηγῆσει Κλέων.

2 Thuc. 4. 52 τοῦ δ’ ἐπιγεγυμνόνων θέρους εὐθὺς τοῦ τε ἡλίου ἐκλιπέσι τι ἐγένετο περὶ νομιμίαν καὶ τοῦ αὐτοῦ μηνὸς ἑκατμένου ἐσεῖσε.

3 Vesp. 62 οὐδ’ εἰ Κλέων γ’ ἐλαμψε τῆς τύχης χάριν αὖθις τὸν αὐτὸν ἀνδρα μυττωτέσσομεν.
The report had been spread that Aristophanes had become 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.' In the second 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.' 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:' 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.

1 Vesp. 1285 foll. εἰσὶ τίνες οἱ μὲ ἐλεγον ὡς καταδιηλλάγην, ἡνίκα Κλέων μὲ ὑπεταράττεν ἐπικείμενος καὶ μὲ κακίας ἐκνισε' κἀ' θ' ἀπεδειρόμην, οὐκότος ἐγέλαν μέγα κεκραγότα θεώμενοι, οὐδὲν ἀρ' ἐμοῦ μέλουν, ὅσον δὲ μόνον εἶδέναι, σκομμάτιον εἴποτε τι θλιβόμενος ἐκβαλώ. ταῦτα κατιδῶν ύπο τι μικρὸν ἐπιθήμισα. εἶτα νῦν ἐξηπάτησεν ἡ χάραξ τῆν ἀμπελον.

Where it would seem that μέγα κεκραγότα must be referred not to the cries of Aristophanes under punishment, but to the loud brawling voice of Cleon, φωνήν χαράδρας ὀλεθρων τετοκινίαν Vesp. 1034, κατακεκράκτης Κυκλοβορον φωνήν ἔχων Eq. 137.

2 Nub. 549 ὅς μέγιστον ὄντα Κλέων' ἐπαισ' εἰς τὴν γαστέρα, κοῦκ ἐτόλμησ' οὐδ' ἐπεμπήδησ' αὐτῷ κειμένοι.

3 Pax 269 ἀπόλωλι' Ἀθηναλοοίσιν ἀλετρίβανος,

4 Ib. 313 εὐλαβείσθε νῦν ἐκεῖνον τὸν κάτωθεν Κέρβερον, μὴ παράλαξον καὶ κεκραγός, ὥσπερ ἡνίκ' ἐνθάδ' Ἰν, ἔμποδῶν ἡμῖν γένηται.
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. 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. Dèmos (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 Dèmos 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 Dèmos 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 1 (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 jurymen 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; μακρὸν or πνεύμος ll. 547–550; φῶς ll. 551–564; ἐπίρρημα ll. 565–580; ἀντωδὴ ll. 581–594; ἀντεπίρρημα ll. 595–610]. The Chorus, after a Benediction to the Sausage-seller, sets 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 φῶς and ἀντωδὴ 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.

Epeisodion 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.

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

*Epeisodion 4* (ll. 756-772). Dēmos 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 Dēmos 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 Dēmos 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. Dēmos 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 Dēmos declares in favour of Glanis. Cleon suggests a new ordeal: which of the two will supply Dēmos with the daintiest food?

*Dialogue between the Chorus and Dēmos* (ll. 1111-1150). Dēmos 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 Dēmos 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 Dēmos 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.

*Exodus* (ll. 1316–1408). Agoracritus (the Sausage-seller) and Dēmos return to the stage. But a transformation has taken place. Agoracritus has become a gentlemanlike patriot, and Dēmos appears as the best type of the good old days, when Athens won her glory at Marathon. Agoracritus presents to Dēmos 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 'ὅστις οὐν τοιοῦτον ἀνδρα' φασὶ τως Εὐπόλιδος εἶναι τὴν παράβασιν, εἰ γέ φησιν Εὐπόλις ἡν αἰσθησία τῷ φαλακρῷ. And the Schol. on Nub. 554 gives the same story somewhat more broadly, Εὐπόλις δὲ ἐν τοῖς Ἀθηναῖοι τοῦ ἄνδρος φησίν, ὦν ἂν ἔλαβε τὸν παράβασιν Ἀριστοφάνιε ἵππεις, λέγει δὲ τὴν τελευταίαν παράβασιν. φησὶ δὲ τὰς ἐπικήνοις τοὺς ἱππέας ἑν αἰσθησία τῷ φαλακρῷ τούτῳ καθωρισμένη. 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 Μαρικάς, which Aris-
tophanes considers a wretched travesty of the 'Knights' (Εὐπολίς μὲν τὸν Μαρικᾶν πρώτιστον παρείλκυσεν | ἐκστρέψας τοὺς ἠμετέρους Ἱππέας κακὸς κακῶς Nub. 553). To this taunt (which belongs to the Second Edition of the Clouds) Eupolis replied with the words quoted from the Βάρτα. And Cratinus in his Πυλίη had already twitted Aristophanes as τὰ Εὐπόλιδος 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.'
ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΜΟΣΘΕΝΗΣ, [ΔΗΜ.] οἰκέτης α.
ΝΙΚΙΑΣ, οἰκέτης β.
ΑΛΑΛΑΝΤΟΠΩΛΗΣ, ο ονομα
ΑΓΟΡΑΚΡΙΤΟΣ.
ΚΛΕΩΝ, ὁ Παφλαγόν.
ΧΟΡΟΣ ΙΠΠΕΩΝ.
ΔΗΜΟΣ. [ΔΗΜ.]
ΗΠΗΣ.

ΔΗΜΟΣΘΕΝΗΣ. ΝΙΚΙΑΣ.

ΔΗΜ. Ἰατταταίαξ τῶν κακῶν, ἰατταταί.
κακῶς Παφλαγόνα τὸν νεώνητον κακὸν
αὐταῖς βούλας ἀπολέσειαν οἱ θεοὶ.
ἐξ οὖ γὰρ εἰσήκρησεν εἰς τῇ ὀικίαν,
πληγὰς ἀεὶ προστρίβεται τοῖς ὀικέταις.

ΝΙΚ. κάκιστα δὴ οὕτως γε πρῶτος Παφλαγόνων
αὐταῖς διαβολαῖς.

ΔΗΜ. ὃ κακοδαίμον, πῶς ἔχεις;

ΝΙΚ. κακῶς καθάπερ σὺ.

ΔΗΜ. δεῦρο δὴ πρόσελθ', ἵνα
ξυναυλίαν κλαύσωμεν Οὐλύμπου νόμον.

ΔΗΜ. ΝΙΚ. μῦ μῦ μῦ μῦ μῦ μῦ μῦ μῦ μῦ μῦ μῦ.
ΔΗΜ. τί κινυρόμεθ' ἄλλως ; οὐκ ἔχρην ἤτειν τινα
σωτηρίαν ψῆν, ἀλλὰ μὴ κλάειν ἐτι;

ΝΙΚ. τίς οὖν γένοιτ' ἄν ; ΔΗΜ. λέγει σὺ.

ΝΙΚ. σὺ μὲν οὖν μοι λέγει,
ἵνα μὴ μάχωμαι.

ΔΗΜ. μὰ τὸν Ἀπόλλων ἵνθ μὲν σὺ.

ΝΙΚ. πῶς ἂν σὺ μοι λέξεις ἄμερχη λέγειν ;

ΔΗΜ. ἀλλ' εἰπὲ θαρρῶν, ἐῖτα κἀγὼ σοὶ φράσω.

ΝΙΚ. ἀλλ' οὐκ ἐνι μοι τὸ θρέττε. πῶς ἄν οὖν ποτε
εἴποιμ' ἂν αὐτὸ δήτα κομψευριτικός ;

ΔΗΜ. μὴ 'μοι γε, μὴ 'μοί, μὴ διασκανδικήσῃς:
ἀλλ' εὑρέ τιν' ἀπόκινου ἀπὸ τοῦ δεσπότου.
ΝΙΚ. λέγε ὃθη μολ ὦ μεν ἐννεξές ὃθι ἔννεξατών.
ΔΗΜ. καὶ ὃθη λέγω μολωμεν. ΝΙΚ. ἐξοπίσθε νῦν
αὕ το φαθὶ τοῦ μολωμεν. ΔΗΜ. αὐτὸ.

ΝΙΚ. πάνυ καλῶς.
νῦν ἀτρέμα πρῶτον λέγε
τὸ μολωμεν, ἔτα ὦ αὐτό, κατ' ἐπάγων πυκνῶ— 25
ΔΗΜ. μολωμεν αὐτὸ μολωμεν αὐτομολῶμεν. ΝΙΚ. ἦν,
οὖν ἦδυ;
ΔΗΜ. νῦ Ἰᾷ πλὴν γε περὶ τῷ δέρματι
dέδοικα τούτων τῶν οἰωνῶν.

ΝΙΚ. κράτιστα τοίνυν τῶν παρόντων ἐστὶ νῦν,
θεῶν ἑνήκε προσπεσεῖν του πρὸς βρέτας.
ΔΗΜ. ποῖον βρέτας σὺ γ'; ἔτεδυ ἦγεῖ γὰρ θεοὺς;
ΝΙΚ. ἐγώγε. ΔΗΜ. ποὶο χρόμενος τεκμηρίω;
ΝΙΚ. ὡτὶ θεοὶσιν ἐχθρόσ εἰμ'. οὐκ εἰκότως;
ΔΗΜ. εὖ προσβιβάζεις μ'. ἀλλ' ἔτερα πη σκεπτέον.
βούλει τὸ πράγμα τοῖς θεαταῖσιν φράσω;

ΝΙΚ. οὖ χειρον ἐν ὦ αὐτοὺς παραιτησώμεθα,
ἐπίδηλον ἦμιν τοῖς προσωποῖσιν ποιεῖν,
ὅτι τοῖς ἐπέσι χαίρωσι καὶ τοῖς πράγμασι.

ΔΗΜ. λέγομι ἄν ἦδη. νῦν γὰρ ἐστὶ δεσπότης
ἀγροικὸς ὄργην, κυαμοτρόξ, ἀκράχολος,
Δῆμος πυκνήτης, δύσκολου γερόντιον
ὑπόκοψον. οὕτος τῇ προτέρᾳ νομημαία
ἐπρίατο δούλου, βυρσιδέψην Παφλαγόνα,
pανουργότατον καὶ διαβολολότατον των.

οὕτος καταγγούσ τοῦ γέροντος τοὺς τρόπους,
ὁ βυρσοπαφλαγών, ὑποπεσῶν τῶν δεσπότην
ἡκαλλ', ἑώπευ', ἐκολάκευ', ἐξηπτά
κοσκυλματίοις ἄκροισι, τοιαύτη λέγων'
ὁ Δῆμος, λούσαι πρῶτον ἐκδικάσας μίαν,
ἐνθοῦ, ῥόφησον, ἐντραγ', ἔχε τριώβουλον.
βούλει παραθω σοι δόρπον; εἴτε ἀναρπάσας
οὶ τι ἄν τις ἡμῶν σκευάσῃ, τῷ δεσπότῃ
Παφλαγὼν κεχάρισται τούτῳ. καὶ πρόην γ' ἐμοῦ
μᾶζαν μεμαχότος ἐν Πύλῳ Λακωνίκῃν,
pανουργότατα πως περιδραμῶν ὕφαρπάσας
αὐτὸς παρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένην.
ἡμᾶς δ' ἀπελαύνει, κούκ ἐὰν τὸν δεσπότην
ἀλλον θεραπεύειν, ἀλλὰ βυρσίνην ἔχων
dειπνοῦντος ἐστὼς ἀποσοβεῖ τοὺς ῥήτορας.
ἀδεί δὲ χρησμοῦς· ὅ δὲ γέρων σιβυλλίς.
ὅ δ' αὐτὸν ὡς ὅρα μεμακκοκότα,
tέχνην πεποίητα. τοὺς γὰρ ἐνδον ἀντικρυν
ψευδὴ διαβάλλει· κάτα μαστιγούμεθα
ἡμεῖς· Παφλαγὼν δὲ περιθέων τοὺς οἰκέτας
aἱτεῖ, ταράττει, ὄφροδοκεῖ, λέγων ταδι·
ὁρᾶτε τὸν Ὑλαν δι' ἐμὲ μαστιγούμενον;
eἰ μη ἡμ' ἀναπείσῃ', ἀποθανεῖσθε τῇμερον.
ἡμεῖς δὲ δίδομεν· εἰ δὲ μή, πατοῦμενοι
ὑπὸ τοῦ γέρουντος ὀκταπλάσια χέζομεν.
νῦν οὖν ἀνύσαντε φροντίζωμεν, ἤγαθε,
ποίαν ὅδον νῦ τρεπτέον καὶ πρὸς τίνα.

ΝΙΚ. κράτιστον ἐκείνην τὴν μόλωμεν, ἤγαθέ.

ΔΗΜ. ἀλλ' οὐχ οἷον τε τὸν Παφλαγῶν οὐδέν λαθεῖν
eφορᾶ γὰρ οὗτος πάντ'· ἔχει γὰρ τὸ σκέλος
tὸ μεν ἐν Πύλῳ, τὸ δ' ἐτερον ἐν τῆκκλησίᾳ.
tοσοῦνδε δ' αὐτοῦ βῆμα διαβεβηκότος
ὁ πρωκτὸς ἐστὶν αὐτόχρημα' ἐν Χαόσι,
tῷ χείρ' ἐν Αἰτωλῶι, ὁ νοῦς δ' ἐν Κλωπιδῶι.

ΝΙΚ. κράτιστον οὖν νῦν ἀποθανείν.

ΔΗΜ. ἀλλὰ σκόπει, ὅπως ἀν ἀποθάνωμεν ἀνδρικότατα.

ΝΙΚ. πῶς δήτα πῶς γένοιτ' ἀν ἀνδρικότατα;
βέλτιστον ἡμῖν αἶμα ταύρειον πιεῖν.

ὸ Θεμιστοκλέους γὰρ θάνατος αἱρετῶτερος.

ΔΗΜ. μᾶ Δί' ἄλλ' ἀκρατον οἶνον ἄγαθοῦ δαίμονος. 85 ἵσως γὰρ ἂν χρηστὸν τι βουλευσαίμεθα.

ΝΙΚ. ἵδοὺ γ' ἀκρατον. περὶ πότου γοῦν ἐστὶ σοι. πῶς δ' ἂν μεθύων χρηστὸν τι βουλεύσαι τ' ἀνήρ;

ΔΗΜ. ἀληθεῖς, οὕτως; κρονιοχυτρολήραιοι εἴ.

οἶνον σὺ τολμᾶς εἰς ἐπίνοιαν λοιδορεῖν; 90 οἶνον γὰρ εὖροις ἂν τι πρακτικῶτερον; ὀρᾶς; ὅταν πίνωσιν ἀνθρωποί, τότε πλουτοῦσι, διαπράττουσι, νικῶσι δίκας, εὐδαιμονοῦσιν, ὥφελοῦσι τοὺς φίλους.

ἀλλ' ἐξένεγκε μοι ταχέως οἶνον χῶα, 95 τὸν νυν ἵν' ἄρδῳ καὶ λέγω τι δεξιόν.

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

ΔΗΜ. ἀγάθ'. ἄλλ' ἐνεγκ'. ἐγὼ δὲ κατακλινώσομαι. 100 ἦν γὰρ μεθυσθὼ, πάντα ταυτὶ καταπάσω βουλευματίων καὶ γυνωμίδων καὶ νοιώτων.

ΝΙΚ. ὡς εὐτυχῶς ὅτι οὐκ ἐλήφθην ἐνδοθεν κλέπτων τὸν οἶνον.

ΔΗΜ. εἰπὲ μοι, Παφλαγὼν τί δρᾷ;

ΝΙΚ. ἐπίπαστα λείξας δημιούργα τ' ὁ βάσκανος 105 ῥέγκει μεθύων ἐν ταὐτὶ βύρσαις υπτίοιο.

ΔΗΜ. ἢθι νῦν, ἂκρατὸν ἐγκαναξάζειν μοι πολὺν

σπουδήν.

ΝΙΚ. λαβὲ δὴ καὶ σπείσον ἄγαθοῦ δαίμονος.

ΔΗΜ. ἔλχ' ἐλκε τὴν τοῦ δαίμονος τοῦ Πραμυλοῦ. 110 ὡ δαίμον ἄγαθε, σὸν τὸ βούλευμ', οὐκ ἐμὸν.

ΝΙΚ. εἰπ', ἀντιβολῶ, τί ἐστὶ;

ΔΗΜ. τοὺς χρησμοὺς ταχὺ

κλέψας ἐνεγκε τοῦ Παφλαγόνος ἐνδοθεν, 110 ἐως καθεύδει. ΝΙΚ. ταῦτ'. ἀτὰρ τοῦ δαίμονος
δέδοιχ’ ὅπως μὴ τεύξομαι κακοδαίμονος.

ΔΗΜ. φέρε νυν ἐγὼ ’μαυτῷ προσαγάγῳ τὸν χόα, τὸν νοῦν ἵνα ἄρδω καὶ λέγω τι δεξίον.

ΝΙΚ. ὡς μεγάλ’ ὁ Παφλαγών πέρδεται καὶ ρέγκεται, 115 ὁστ’ ἐλαθὼν αὐτὸν τὸν ἱερὸν χρησμὸν λαβὼν, ὄντερ μάλιστ’ ἐφύλαττεν. ΔΗΜ. ὃ σοφώτατε, φέρ’ αὐτόν, ἵνα ἀναγνώσῃ ὃ ἐγχεον πιεὼν ἀνύσας τι. φέρ’ ἵδω τί ἄρ’ ἐνεστὶν αὐτόθι. ὃ λόγια. δόσ μοι δόσ τὸ ποτήριον ταχύ. 120

ΝΙΚ. ἵδου· τί φησ’ ὁ χρησμός; ΔΗΜ. ἐτέραν ἐγχεον.

ΝΙΚ. ἐν τοῖς λογίοις ἐνεστὶν ἐτέραν ἐγχεον; ΔΗΜ. ὃ Βάκι. ΝΙΚ. τί ἐστι;

ΔΗΜ. δόσ τὸ ποτήριον ταχύ.

ΝΙΚ. πολλῳ γ’ ὁ Βάκις ἔχρητο τῷ ποτηρίῳ. 124

ΔΗΜ. ὃ μιαρῇ Παφλαγών, ταῦτ’ ἀρ’ ἐφυλάττον πάλαι, τὸν περὶ σεαυτόν χρησμὸν ὁρρωδὼν; ΝΙΚ. τιή;

ΔΗΜ. ἐνταῦθ’ ἐνεστῖν, αὐτὸς ὃς ἀπόλλυται.

ΝΙΚ. καὶ πῶς; ΔΗΜ. ὅπως ὁ χρησμὸς ἀντίκρυσ λέγει ὃς πρῶτα μὲν στυππεισοπόλης γίγνεται,

ὅς πρῶτος ἔξει τῆς πόλεως τὰ πράγματα. 130

ΝΙΚ. εἰς οὕτωσι πώλης. τί τούντεύθεν; λέγε. ΔΗΜ. μετὰ τούτων αἴθιος προβατοπόλης δεύτερος.

ΝΙΚ. δόκι τῶδε πώλα. καὶ τί τόνδε χρῆ παθεῖν;

ΔΗΜ. κρατεῖν, ἔως ἐτερος ἀνήρ βδελυρώτερος αὐτοῦ γένοιτο· μετὰ δὲ ταῦτ’ ἀπόλλυται. 135 ἐπιγίγνεται γὰρ βυρσοπόλης ὁ Παφλαγών, ἄρπαξ, κεκράκτης, Κυκλοβόρου φωνῆν ἔχων.

ΝΙΚ. τῶν προβατοπόλης ἦν ἄρ’ ἀπολέσθαι χρεῶν ὑπὸ βυρσοπόλου; ΔΗΜ. νῆ Δί.’

ΝΙΚ. οὕμοι δείλαιοι.

πόθεν οὖν ἀν ἔτι γένοιτο πῶλης εἰς μόνος; 140

ΔΗΜ. ἔτ’ ἐστίν εἰς, ὑπερφυᾷ τέχνην ἔχων.
ΙΠΠΗΣ.

ΝΙΚ. ἔιπ', ἀντιβολῶ, τις ἐστὶν; ΔΗΜ. ἔιπω.

ΝΙΚ. νὴ Δία.

ΔΗΜ. ἀλλαντοπόλης ἔσοδος ὁ τοῦτον ἐξελὼν.

ΝΙΚ. ἀλλαντοπόλης; ὁ Πόσειδος τῆς τέχνης.

φέρε ποῦ τῶν ἄνδρα τοῦτον ἐξευρήσομεν;

ΔΗΜ. ζητῶμεν αὐτῶν. ΝΙΚ. ἀλλ' ὅτι προσέρχεται ὦσπερ κατὰ θεόν εἰς ἀγοράν. ΔΗΜ. ὁ μακάρι ἀλλαντοπόλα, ἑθὺρ ὑδρ', ὁ φίλτατε, ἀνάβαωσε σωτήρ τῇ πόλει καὶ νῦν φανεῖς.

ἈΛΛΑΝΤΟΠΟΛΗΣ.

τί ἐστι; τί με καλείτε;

ΔΗΜ. ὑδρ', ἔλθ', ἱκά πῦθη ὡς εὐνυχής εἰ καὶ μεγάλως εὐναμονεῖς.

ΝΙΚ. ἵδι ὅ, καθελ' αὐτοῦ τούλεον, καὶ τοῦ θεοῦ τῶν χρησμῶν ἀναδιδαξοῦ αὐτοῦ ὡς ἔχειν ἑγὼ ὅ ἱκάν προσκέψομαι τῶν Παφλαγώνα.

ΔΗΜ. ἀγε ὅ, σὺ κατάθον πρῶτα τὰ σκεύη χαμάς ἐπειτα τῇ γῆν πρόσκυνου καὶ τοὺς θεούς.

ἈΛΛ. ἵδου τί ἐστιν; ΔΗΜ. ὁ μακάρι, ὁ πλούσιε, ὁ νῦν μὲν οὐδεὶς, αὐριον ὁ ὑπέρμεγας ὁ τῶν Ἀθηνέων ταγε τῶν εὐδαιμόνων.

ἈΛΛ. τί μ', ὅγαθ', ὦ πλούσει ἐὰς τὰς κοιλίας πωλεῖν τε τοὺς ἀλλάντας, ἀλλὰ καταγελάς;

ΔΗΜ. ὁ μώρε, ποῖας κοιλίας; δευρὶ βλέπε. τὰς στίχας ὅρας τὰς τῶν δῶν τῶν λαῶν; ἈΛΛ. ὁρῶ.

ΔΗΜ. τούτων ἀπάντων αὐτὸς ἀρχέλας ἔσει, καὶ τῆς ἀγορᾶς καὶ τῶν λιμένων καὶ τῆς πυκνός βουλήν πατήσεις καὶ στρατηγοὺς κλαστάσεις, 166 ὡςεις, φυλάξεις, ἐν πρύτανει ὁλικάσεις.

ἈΛΛ. ἐγὼ; ΔΗΜ. σὺ μέντοι κοινοῦμεν γε πάνθ' ὅρας.
ἀλλ’ ἐπανάβηθι κατὶ τούλεον τοδὲ καὶ κάτιδε τὰς νήσους ἀπάσας ἐν κύκλῳ.

ΔΗΜ. τί δαί; τὰμπόρια καὶ τὰς ὄλκάδας;

ἈΛΛ. ἔγγυε. ΔΗΜ. πῶς οὖν οὐ μεγάλως εὐδαιμονεῖς; ἐτὶ νῦν τὸν ὀφθαλμὸν παράβαλλ’ εἰς Καρίαν τὸν δεξίον, τὸν δ’ ἔτερον εἰς Καρχηδόνα.

ἔυδαιμονήσω δ’, εἰ διαστραφήσομαι;

ΔΗΜ. οὔκ, ἄλλα διὰ σοῦ ταῦτα πάντα πέρναται. γίγνει γὰρ ὄντως, ὡς ὁ χρησμὸς σοι λέγει, ἀνὴρ μέγιστος. ἈΛΛ. εἰπὲ μοι, καὶ πῶς ἐγὼ ἀλλαντοπώλης ὣν ἀνὴρ γενήσομαι;

ΔΗΜ. δι’ αὐτὸ γὰρ τοῦ τοῦτο καὶ γίγνει μέγας, ὅτι ἐπονηρὸς καὶ ἀγορᾶς εἰ καὶ θρασύς.

ἈΛΛ. οὔκ ἄξιο ἡ γῶ ἑμαυτὸν ἱσχύειν μέγα.

ΔΗΜ. οἶμοι, τί ποτ’ ἔσθ’ ὅτι σαυτὸν οὐ φῆς ἄξιον; ξυνειδέναι τί μοι δοκεῖς σαυτῷ καλὸν. μῶν ἐκ καλῶν ἐκ καγαθῶν; ἈΛΛ. μὰ τοὺς θεοὺς, εἰ μὴ ’κ πονηρῶν γ’. ΔΗΜ. ὃ μακάριε τῆς τύχης, ὅσον πέπονθας ἁγαθὸν εἰς τὰ πράγματα.

ἈΛΛ. ἄλλ’, ὁγάθ’, οὔδε μουσικὴν ἐπίσταμαι, πλὴν γραμμάτων, καὶ ταῦτα μέντοι κακὰ κακῶς.

ΔΗΜ. τούτη μόνον σ’ ἐβλαφεῖν, ὅτι καὶ κακὰ κακῶς. ἡ δημαγωγία γὰρ οὐ πρὸς μουσικῷ ἐτ’ ἐστὶν ἀνδρὸς οὔδε χρηστὸν τοὺς τρόπους, ἄλλ’ εἰς ἁμαθὴ καὶ βδελυρὸν. ἄλλα μὴ παρῆς ἂ σοι διδάσκ’ ἐν τοῖς λογίοισιν οἱ θεοὶ.

ἈΛΛ. πῶς ὅτα φησ’ ὁ χρησμὸς;

ΔΗΜ. εὖ νὴ τοὺς θεοὺς καὶ ποικίλως πως καὶ σοφῶς ἠνιγμένοι.

ἈΛΛ’ ὁπόταν μάρψῃ βυρσαῖτος ἀγκυλοχήλης γαμφηλησὶ δράκοντα κοάλεμον αἰματοπώτην, δὴ τότε Παφλαγόνων μὲν ἀπόλλυται ἡ σκοροδάλμη,
κοιλιοπόλησιν δὲ θεὸς μέγα κύδος ὀπάζει, 200
αἳ καὶ μὴ πολεῖν ἄλλαντας μᾶλλον ἐλώται.

ΔΗΜ. βυρσαίετος μὲν ὁ Παφλαγὼν ἐσθ' ὦτοσί.

ΑΛΛ. τί δ' ἀγκυλοχήλης ἔστιν; ΔΗΜ. αὐτὸ ποὺ λέγει,
ὅτι ἀγκύλαις ταῖς χερσίν ἄρπάζων φέρει. 205

ΑΛΛ. ὁ δράκων δὲ πρὸς τί;

ΔΗΜ. τούτῳ περιφανεστάτον.

ὁ δράκων γὰρ ἔστι μακρὸν ὁ τ' ἄλλας αὖ μακρὸν
eἰθ' αἱματόπωτης ἔσθ' ὁ τ' ἄλλας χῶ δράκων.

τὸν οὖν δράκοντά φησι τὸν βυρσαίετον
ἡδὴ κρατήσειν, αἳ καὶ μὴ θαλφῇ λόγοις. 210

ΑΛΛ. τὰ μὲν λόγι' αἰκάλλει μὲ· θαυμάξω δ' ὁπως
tὸν δῆμον οἰός τ' ἐπιτροπεῖεν εἰμ' ἐγώ.

ΔΗΜ. φαυλότατον ἔργον' ταῦθ' ἀπερ ποιεῖς ποίει
tάραττε καὶ χόρδεν' ὅμοι τὰ πράγματα

ΑΛΛ. καὶ τίς ἔμμαχος
gενήθεται μοι; καὶ γὰρ οἳ τε πλοῦσιοι
δεδίασιν αὐτῶν ὁ τε πένης βδούλλει λεῶς. 225

ΔΗΜ. ἀλλ' εἰσίν ἱππῆς ἄνδρες ἁγαθοὶ χῖλιοι

μισοῦντες αὐτῶν, ὁδ βοηθήσουσί σοι,
καὶ τῶν πολιτῶν οἱ καλοὶ τε κἀγαθοὶ,
καὶ τῶν θεατῶν ὡστὶ ἕστὶ δεξίος,
κἀγὼ μετ' αὐτῶν χῶ θεὸς ἐυλλήψεται.
καὶ μὴ δέδιθ᾽: οὐ γάρ ἐστὶν ἐξηκασμένος. 230
ὑπὸ τοῦ δέος γὰρ αὐτὸν οὐδεὶς ήθελε
τῶν σκευοποιῶν εἰκάσαι. πάντως γε μὴν
γνωσθήσεται τὸ γὰρ θέατρον δεξιῶν.
ΑΛΛ. οἶμοι κακοδαίμων, ὁ Παφλαγῶν ἐξέρχεται.

ΚΛΕΩΝ. ΔΗΜΟΣΘΕΝΗΣ. ΧΟΡΟΣ.

οὐ τοι μὰ τοὺς δάοδεκα θεοὺς χαιρήσετον, 235
ὅτι ἦ 'πὶ τῷ δήμῳ ἔννομουν πάλαι.
τουτὶ τῷ δρά τῷ Χαλκιδικῶν ποτήριον;
οὐκ ἐσθ' ὅπως οὐ Χαλκιδεάς ἀφίστατον.
ἀπολείσθου, ἀποθανεῖσθου, ὁ μιαρωτάτω.

ΔΗΜ. οὕτος, τὸ φεύγεις, οὐ μενεῖς; ὁ γεννάδα 240
ἀλλαντοπῶλα, μὴ προδῶς τὰ πράγματα.
ἄνδρες ἱππῆς, παραγένεσθε νῦν ὁ καιρὸς. ὁ
Σύμων,
ὁ Παναῖτι', οὐκ ἐλάτε πρὸς τὸ δεξίον κέρας;
ἄνδρες ἐγγύς· ἀλλ' ἀμύνου, κἀπαναστρέφου πάλιν.
ὁ κοιμοτὸς δῆλος αὐτῶν ὡς ὁμοῦ προσκειμέ-

νων. 245
ἀλλ' ἀμύνου καὶ δίωκε καὶ τροπὴν αὐτοῦ ποιοῦ.

ΧΟΡΟΣ.

παῖε παῖε τὸν πανοῦργον καὶ ταραξιπτόστρατον
καὶ τελώνην καὶ φάραγγα καὶ Χάρυβδιν ἀρπαγῆς,
καὶ πανοῦργον καὶ πανοῦργον πολλάκις γὰρ
αὐτ' ἑρῶ.
καὶ γὰρ οὕτος ἢν πανοῦργος πολλάκις τῆς ἡμέρας.
ἀλλὰ παῖε καὶ δίωκε καὶ τάραττε καὶ κύκα 251
καὶ βδελύττου, καὶ γὰρ ἡμεῖς, κἀπικείμενος βῶα'
ἐυλαβοῦ δὲ μὴ 'κφύγῃ σε· καὶ γὰρ οἴδε τὰς ὄδοὺς,
άσπερ Ἕυκράτης ἐφευγεν εὐθὺ τῶν κυρηβίων.

ΚΛ. ὃ γέροντες ἡλιασταί, φράτερες τριῳβόλου,
οὖς ἐγὼ βόσκω κεκραγώς καὶ δίκαια κάδικα,
pαραβοηθείδ' ὡς ὑπ' ἀνδρῶν τύπτομαι ξυνωμοτῶν.

ΧΟΡ. ἐν δύκῃ γ', ἐπεὶ τὰ κοινὰ πρὶν λαχεῖν κατεσθείας,
κατοσκαζέεις πιέζων τοὺς ὑπενθύνους, σκοπῶν
ὀστὶς αὐτῶν ὁμός ἐστὶν ἢ πέπων ἢ μὴ πέπων. 260
καὶ σκοπεῖς γε τῶν πολιτῶν ὁστὶς ἐστὶν ἁμ-

νοκῶν,

πλούσιος καὶ μὴ πονηρὸς καὶ τρέμων τὰ πράγ-

ματα': 264

κἀν τιν' αὐτῶν γυνὸς ἀπράγμου ὁντα καὶ κε-

χηνότα,

καταγαγὼν ἐκ Χερρονησίου, διαλαβῶν, ἀγκυρίσας,

εἰτ' ἀποστρέψας τὸν ὄμον αὐτὸν ἐνεκολήβασας.

ΚΛ. ξυνεπίκεισθο' ὑμεῖς; ἐγὼ δ', ἀνδρεῖς, ὃ' ὑμᾶς

τύπτομαι,

ὅτι λέγεω γνώμην ἐμελλον ὡς δίκαιον ἐν πόλει

ἰστάναι μνημείον ὑμῶν ἐστὶν ἀνδρείας χάριν.

ΧΟΡ. ὡς δ' ἀλαζῶν, ὡς δὲ μάσθλης· εἶδες ὃ' ὑπέρχεται

ὡσπερει γέροντας ὑμᾶς καὶ κοβαλικεύεται;

270 ἀλλ' ἐὰν ταύτῃ γε νικᾷ, ταυτῇ πεπλήξεται'

ἡν' δ' ὑπεκκλίνῃ γε δευρί, τὸ σκέλος κυρηβάσει.

ΚΛ. ὡ πόλις καὶ δῆμ', ὑφ' οἶών θηρίων γαστρίζομαι.

ΧΟΡ. καὶ κέκραγας, ὡσπερ ἀεὶ τὴν πόλιν καταστρέφει;

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

ΧΟΡ. ἀλλ' ἐὰν μὲν τόνδε νικᾶς τῇ βοῆ, τῆνελλος εἰ:

ἣν' δ' ἀναδείξα παρέλθῃ σ', ἡμέτερος ὃ πυραμοῦς.

ΚΛ. τοιοῦτοι τῶν ἀνδρ' ἐγὼ 'ὑδείκνυμι, καὶ φήμ' ἐξάγεων
tαι Πελοποννησίων τρήρεστι ζωμεύματα.

ΑΛΛ. ναὶ μὰ Δία κάγωγε τούτον, ὃτι κενὴ τῇ κοιλίᾳ 280
ἐσδραμῶν ἐσ τὸ πρυτανεῖον, εἶτα πάλιν ἐκθεῖ πλέα.

ΔΗΜ. νὴ Δί', ἐξάγων γε τάπόρρηθ', ἀμ' ἄρτων καὶ κρέας καὶ τέμαχος, οὐ Περικλῆς οὐκ ἥξιόθη πῶποτε.

ΚΑ. ἀποθανεῖσθον αὐτίκα μάλα.

ἈΛΛ. τριπλάσιον κεκράξομαι σου. 285

ΚΑ. καταβοήσομαι βοῶν σε.

ἈΛΛ. κατακεκράξομαι σε κράζων.

ΚΑ. διαβαλῶ σ', ἔαν στρατηγῆς.

ἈΛΛ. κυνοκοπήσω σου τὸ νῶτον.

ΚΑ. περιελὼ σ' ἀλαζονείας. 290

ἈΛΛ. ὑποτεμοῦμαι τᾶς ὀδοὺς σου.

ΚΑ. βλέψων εἰς μ' ἀσκαρδαμνυκτί.

ἈΛΛ. ἐν ἀγορᾷ κάγῳ τέθραμμαι.

ΚΑ. διαφορῆσω σ', εἴ τι γρύξεις.

ἈΛΛ. κοπροφορῆσω σ', εἴ λαλήσεις. 295

ΚΑ. ὀμολογῶ κλέπτειν' σοῦ δ' οὐχί.

ἈΛΛ. νὴ τὸν Ἐρμῆν τὸν ἀγοραίον, κάπιορκῷ γε βλεπόντων.

ΚΑ. ἀλλότρια τοίνυν σοφίζει,

καὶ σε φαίνω τοῖς πρυτάνεσιν, 300

ἀδεκατεύτουσ τῶν θεῶν ἵ—

βᾶς ἔχοντα κοιλίας.

ΧΟΡ. ὁ μιαρῇ καὶ βδελυρῇ καὶ κεκράκτα, [τοῦ] σοῦ

θράσους

πᾶσα μὲν γῆ πλέα, πᾶσα δ' ἐκκλησία, 305

καὶ τέλη καὶ γραφαὶ καὶ δικαστήρι', ὁ

βορβοροτάραξι καὶ

τὴν πόλιν ἀπασᾶν ἡμῶν ἀνατετυρβακῶς, 310

ὁστὶς ἡμῶν τὰς Ἀθήνας ἐκκεκάφωκας βοῶν

καπὸ τῶν πετρῶν ἀνωθεν τοὺς φόρους θυννο-

σκόραν

ΚΑ. οἴδ' ἐγὼ τὸ πράγμα τοῦθ' ὅθεν πάλαι καττύεται.
ΑΛΛ. ἐὶ δὲ μὴ σὺ γ’ οἰσθα κάττυμ’, οὐδ’ ἐγὼ χορδεύ-ματα,

οὕτως ὑποτέμνων ἐπώλεις δέρμα μοχθηροῦ βοὸς
tois ἀγροκοίσιν πανούργως, ὥστε φαίνεσθαι παχύ, καὶ πρὶν ἥμεραν φορήσαι, μείζον ἤν δύοιν δοχμαίν.

ΔΗΜ. νὴ Δία κάμε τοῦτ’ ἔδρασε ταυτόν, ὥστε καὶ γέλων
πάμπολυν τοῖς ὁμόταιοι καὶ φίλους παρασχε-θέιν.

πρὶν γὰρ εἶναι Περγασῆσιν, ἑνευ ἐν ταῖς ἐμβάσιν.

ΧΟΡ. ἀρα δὴ τ’ οὐκ ἀπ’ ἀρχῆς ἐδήλους ἀναί-

δειαν, ἦπερ μόνη προστατεῖ τῶν ῥητόρων;
ὑ’ συ πιστεύων ἀμέρεις τῶν ἔνων τους καρπίμους,
πρῶτος ὅν ὦ Ἰπποδάμου λείβεται θεόμενος. 327
ἀλλ’ ἐφάνη γὰρ ἀνὴρ ἑτέρος πολὺ
σοῦ μιαρῶτερος, ὡστε με χαίρειν,
ὅσ σε πάυει καὶ πάρεισι, δήλος ἔστιν, αὐτόθεν,
πανουργία τε καὶ θράσει

καὶ κοβαλικεύμασιν.

ἀλλ’ ὁ τραφεῖς ὀθενέπερ εἰσὶν ἄνδρες οἱ περ εἰσίν,
νῦν δείξον ὡς οὐδὲν λέγει τὸ σωφρόνως τραφήναι.

καὶ μὴν ἀκούσαθ’ οἰός ἔστιν οὕτως πολίτης. 335

ΚΑ. οὐκ αὖ μ’ ἐάσεις;

ΑΛΛ. μὰ Δι’, ἐπει κὰγω πονηρός εἰμι.

ΧΟΡ. ἐὰν δὲ μὴ ταύτη γ’ ὑπείκη, λέγ’ ὦτι κὰκ πονηρῶν.

ΚΑ. οὐκ αὖ μ’ ἐάσεις; ΑΛΛ. μὰ Διά.

ΚΑ. ναὶ μὰ Διά. ΑΛΛ. μὰ τὸν Ποσειδῶ,
ἀλλ’ αὐτὸ περὶ τοῦ πρῶτος εἰσέπν πρῶτα διαμα-
χοῦμαι.

ΚΑ. οἴμοι, διαραγὴσομαι.

ΑΛΛ. καὶ μὴν ἐγὼ οὐ παρῆσω. 340

ΧΟΡ. πάρες πάρες πρὸς τῶν θεῶν αὐτὸ διαραγήναι.

ΚΑ. τῷ καὶ πεποιθῶς ἀξιῶς ἐμοῦ λέγειν ἐναντά;
ΑΛΛ. ὁτιᾷ λέγειν οἰός τε κἀγὼ καὶ καρυκοποιεῖν.
ΚΑ. ἰδοὺ λέγειν. καλῶς γ' ἀν οὖν σὺ πρᾶγμα προσπε-
σῶν σοι ὁμοσπάρακτον παραλαβῶν μεταχειρίσαιο χρη-
στῶς. 345 ἄλλ' οἰσθ' ὀπερ πεπονθέναι δοκεῖς; ὀπερ τὸ
πλῆθος.

εἰ ποὺ δικίδιον εἶπας εὑ κατὰ ξένου μετοίκον,
τὴν νῦκτα θρυλῶν καὶ λαλῶν ἐν ταῖς ὁδοῖς σεαυτῷ,
ὑδωρ τε πίνων, κἀπιδείκνυς τοὺς φίλους τ' ἄνιον,
φὸν δυνατός εἶναι λέγειν. ὃ μῶρε τῆς ἀνοίας. 350

ΑΛΛ. τί δαὶ σὺ πίνων τὴν πόλιν πεποίηκας, ὡστε νυνὶ
ὑπὸ σοῦ μονοτάτου κατεγλωττισμένην σιωπᾶν;
ΚΑ. ἐμοὶ γὰρ ἀντέθηκας ἀνθρώπων τιν'; ὡστε εὖθὺς
θύμωνεα θερμὰ καταφαγῶν, κἀτ' ἐπιπιῶν ἀκράτου
ὁινον χόα κασαλβάσω τοὺς ἐν Πύλῳ στρατηγοὺς.

ΑΛΛ. ἔγω δὲ γ' ῥυνστρον βῶς καὶ κοιλίαν ὑέλαν. 356
καταβροχῖσας, κἀτ' ἐπιπιῶν τὸν υζῳὸν ἀναπό-

υπτόσ

λαρυγγώ τοὺς ῥήτορας καὶ Νικίαν ταράξω.
ΧΟΡ. τὰ μὲν ἄλλα μ' ἥρεσας λέγων' ἐν δ' οὐ προσίηται
μὲ,

τῶν πραγμάτων ὡτιῇ μόνος τὸν υζῳὸν ἐκροφη-

σεις. 360

ΚΑ. ἄλλ' οὐ λάβρακας καταφαγῶν Μιλησίους κλονήσεις.
ΑΛΛ. ἄλλα σχελίδας ἐδηδοκὼς ἀνήσομαι μέταλλα.
ΚΑ. ἔγω δ' ἐπεισπηδὼν γε τὴν βουλήν βία κυκήσω.
ΑΛΛ. ἔγω δὲ κυκήσω γে σου τῶν πρωκτῶν ἀντὶ φύσκης.
ΚΑ. ἔγω δέ γ' ἔξελὼ σε τῆς πυγῆς θύραζε κύβδα. 365
ΧΟΡ. νή τὸν Ποσειδῶ καμὲ τάρ', ἦμπερ γε τούτου ἐλκῆς.
ΚΑ. οἴον σε δήσω 'ν τῷ ἔξωλφ.
ΑΛΛ. διώξομαι σε δειλίας.
ΚΑ. ὡ βύρσα σου θρανεύσεται.
ΑΛΛ. δερῷ σε θύλακον κλοπῆς.
ΚΑ. διαπαταλευθήσει χαμαί.
ΑΛΛ. περικόμματ' ἐκ σου σκευάσω.
ΚΑ. τὰς βλεφαρίδας σου παρατιλῶ.
ΑΛΛ. τὸν πρηγορώνα σοῦκτεμῶ.
ΔΗΜ. καὶ νὴ Δ' ἐμβαλόντες αὐτῷ πάτταλον μαγειρικῶς
eἰς τὸ στόμ', εἶτα δ' ἐνδοθεν
tὴν γλῶτταν ἐξεἴραντες αὐ
tοῦ σκεψόμεσθ' εὗ κανδρικῶς
κεχηνύτοσ
tῶν πρωκτῶν, εἰ χαλαζᾶ.
ΧΩΡ. ἦν ἄρα πυρὸς γ' ἔτερα θερμότερα, καὶ λόγων
ἐν πόλει τῶν ἀναιδῶν ἀναιδέστεροι.
καὶ τὸ πράγμ' ἦν ἀρ' οὗ φαῦλον ὥδ' * οὐδ'
ἐλαφρόν.
ἀλλ' ἐπιθε καὶ στρόβει,
μῆδεν ὀλίγου ποίει. νῦν γὰρ ἔχεται μέσος:
ὡς εἶν νυνι μαλάξης αὐτὸν ἐν τῇ προσβολῇ,
δειλὸν εὐχῆσεις: ἐγὼ γὰρ τοὺς τρόπους ἐπίσταμαι.
ΑΛΛ. ἀλλ' ὡμώς οὕτως τοιοῦτος ὄν ἀπαντα τῶν βίων,
κατ' ἀνήρ ἐδοξεν εἶναι, τάλλοτριον ἄμων θέρος.
νῦν δὲ τοὺς στάχυς ἐκείνους, οὓς ἐκείθεν ἤγαγεν,
ἐν ἤλω ὅησας ἀφαύει καποδόσθαι βούλεται.
ΚΑ. οὖ δέδοιχ' ὤμας, ἐώς ὃν ζῇ τὸ βουλευτήριον
καὶ τὸ τοῦ ὄημου πρόσωπον μακκοῦ καθήμενον.
ΧΩΡ. ὡς δὲ πρὸς πᾶν ἀναιδεύεται κοῦ μεθί-
στησι τοῦ χρώματος τοῦ παρεστηκότος.
ἐὰν σὲ μὴ μισῶ, γενοίμην ἐν Κρατίνου κόδιον,
καὶ διδασκοίμην προσάδευεν Μορσίμου τραγῳδία.
ὡς περὶ πάντ' ἐπὶ πᾶσι τε πράγμασι
δωροδόκοισιν ἐπ’ ἀνθεσιν ζων,
εἰτε φαύλως, ὡσπερ εὑρές, ἐκβάλοις τὴν ἐνθεσίν.
ἀσαμι γὰρ τῷ ἀν μόνον
πίνε πίν’ ἐπὶ συμφοραῖς.
τὸν Ἰουλίον τ’ ἂν οἴομαι, γέροντα πυροπίπην,
ἥρθεντ’ ἤπαινωνσα καὶ Βακχέβακχον ἄγαν.

ΚΛ.
οὐ τοῖς ὑπερβαλείσθ’ ἀναιδείᾳ μὰ τὸν Ποσειδῶνα,
ἡ μή ποτ’ ἀγοραίον Δίως σπλάγχνουσιν παραγενομένην.

ΑΛΛ.
ἐγὼν ὑ τοῖς κονδύλοις, οὐς πολλὰ δὴ τὶ πολλοῖς ἤνεσχόμην ἐκ παιδίου, μαχαριδῶν τε πληγᾶς,
ὑπερβαλεῖσθαι σ’ οἴομαι τούτοις, ἡ μάτην γ’ ἂν ἀπομαγδαλίας σιτούμενος τοσοῦτος ἐκτραφεῖν.

ΚΛ.
ἀπομαγδαλίας ὡσπερ κύων; ὦ παμπόνηρε, πῶς οὖν
κυνὸς βορᾶν σιτούμενος μαχεῖ σοῦ κυνοκεφάλλῳ;

ΑΛΛ.
καὶ νὴ Δι’ ἀλλά γ’ ἐστὶ μου κόβαλα παιδὸς ὅντος.
ἐξηπάτων γὰρ τοὺς μαγείρους ἂν λέγων τοιαύτης
σκέψασθε, παῖδες· οὐχ ὥραθ’, ὥρα νέα, χελιδών.
οἱ δ’ ἐβλεπον, κἀγὼ ἐν τοσοῦτο τῶν κριῶν ἐκλεπτον.

ΧΟΡ.
ὡς ἐξίωτατον κρέας, σοφῶς γε προουσίωσ.
ὡσπερ ἀκαλήφας ἐσθίων πρὸ χελιδόνων ἐκλεπτες.

ΑΛΛ.
καὶ ταῦτα ὅρῶν ἐλάνθανον γ’, εἰ δ’ οὖν ἦδοι τις
ἀποκρυπτόμενοι εἰς τῷ κοχώνα τοὺς θεοὺς ἀπώμανοι
ὡς ἐπ’ ἀνήρ τῶν ῥητόρων ἦδον με τοῦτο
δρόντα:
οὐκ ἐσθ’ ὅπως ὁ παῖς ὧδ’ οὐ τῶν δήμου ἐπιτρο-
πεύσει.

ΧΟΡ.
εὖ γε ἐξυνέβαλεν αὐτ’. ἀτὰρ ἡλὸν γ’ ἀφ’ οὐ ἐν-

έγινο.
"οτι' πινάρκεις θ' ἡρπακὼς καὶ κρέας ὁ πρωκτὸς εἰχεν.

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

Ξειμι γάρ σοι λαμπρὸς ἂδη καὶ μέγας καθεῖς, 430 ὁμοῦ ταράττων τὴν τε γῆν καὶ τὴν θάλατταν εἰκῆ.

ἌΛΛ. ἐγὼ δὲ συστείλας γε τοὺς ἀλλάντας εἶτ' ἀφήσω κατὰ κύμα ἔμαυτὸν οὖριον, κλάειν σε μακρὰ κε-

κεῦσας.

ΔΗΜ. κάγωγ', ἐὰν τι παραχαλὰ, τὴν ἀντλίαν φυλάξω.

ΚΛ. οὕτωι μὰ τὴν Δήμητρα καταπροίζει ἡταντα

πολλὰ 435

cλέψας Ἀθηναίων.

ΔΗΜ. ἀδρεί, καὶ τοῦ ποδὸς παρίει

ὡς οὕτοις ἂδη κακίας ἡ συκοφαντίας πυεῖ.

ἌΛΛ. σὲ δ' ἐκ Ποιειδαίας ἔχοντ' εὖ οἴδα δέκα ἡταντα.

ΚΛ. τι ἄητα; βοῦλει τῶν ταλαντῶν ἐν λαβῶν σωπᾶν;

ΔΗΜ. ἀνὴρ ἀν ἂδεῶς λάβωι. τοὺς τερηρίους παρίει, 440
tὸ πυεῦμ' ἔλαττον γλυμεται.

ΚΛ. φεύξει γραφάς *σὺ δειλίας

ἐκατουταλάντους τέτταρας.

ἌΛΛ. σὺ δ' ἀστρατείας γ' εῖκοσιν,

κλοπῆς δὲ πλεῖν ἡ χιλίας.

ΚΛ. ἐκ τῶν ἀλιτηρίων σὲ φη-

μι γεγοιέναι τῶν τῆς θεοῦ.

ἌΛΛ. τὸν πάππον εἰναι φημί σου

tῶν δορυφόρων. ΚΛ. ποῖων ; φράσον.

ἌΛΛ. τῶν Βυσσίνης τῆς Ἰππίου.

ΚΛ. κόβαλος εἰ. ἈΑΛ. πανούργος εἰ. 450

ΧΩΡ. παῖ ἀνδρικῶς. ΚΛ. ὁυ ὦν

tύπτουσί μ' οἱ ξυνωμόται.

ΧΩΡ. παῖ' αὐτὸν ἀνδρικώτατα, καὶ

γάστριζε καὶ τοῖς ἐντέροις
καὶ τοῖς κόλοις,
χώπως κολὰ τῶν ἄνδρα.
ἀ γεννικώτατον κρέας ψυχήν τ' ἀριστε πάντων,
καὶ τῇ πόλει σωτῆρ φανεὶς ἡμῖν τε τοῖς πολίταις,
ὡς εὗ τὸν ἄνδρα ποικίλως θ' ύπηλίθες ἐν λόγοισιν.
πώς ἂν σ' ἐπαινέσαιμεν οὕτως ὦσπερ ἡδόμεσθα; 460
ταῦτ' μὰ τῇ Δήμητρᾳ μ' οὔκ ἐλάνθανεν
tektaioumene ta pragmat', all' hpeistamhn
γομφούμεν' αὐτὰ πάντα καὶ κολλώμενα.

ΑΛΑ. οὔκουν μ' ἐν 'Αργείοις ἢ πράττει λαυθάνει.
πρόφασιν μὲν 'Αργείους φίλους ἡμῖν ποιεῖν
ίδια δ' ἐκεῖ Λακεδαίμονίοις ξυγγίγνεται.

ΧΩΡ. οἶμοι, σὺ δ' οὐδὲν ἔξ ἀμαξούργου λέγεις
ΑΛΑ. καὶ ταῦτ' ἐφ' οἴσιν ἐστὶ συμφυσώμενα
ἔγις'. ἐπὶ γὰρ τοῖς δεδεμένοις χαλκεύεται.

ΧΩΡ. εὗ γ' εὗ γε, χάλκευν αὐτὶ τῶν κολλώμενων.
ΑΛΑ. καὶ ξυγκροτοῦσιν ἄνδρες αὐτ' ἐκείθεν αὐ,
καὶ ταῦτα μ' οὗτ' ἀργύριον οὗτε χρυσίων
didous anapfeis, outhe prospemoun philous,
ὅπως ἐγὼ ταῦτ' οὔκ 'Αθηναίοις φράσω.

ΚΑ. ἐγὼ μὲν οὖν αὐτίκα μάλ' εἰς βουλὴν ἱῶν
ὡμῶν ἀπάντων τὰς ξυνωμοσίας ἐρώ,
καὶ τὰς ξυνόδους τὰς νυκτερινὰς ἐπὶ τῇ πόλει,
καὶ πάνθ' ἢ Μῆδοις καὶ βασιλεῖ ξυνωμονεί,
καὶ τὰκ Βοιωτῶν ταῦτα συντυρούμενα.

ΑΛΑ. πῶς οὖν ὁ τυρός ἐν Βοιωτοῖς οὖνος;

ΚΑ. ἐγὼ σε νῆ τοῦν 'Ηρακλέα παραστορῷ.

ΧΩΡ. ἀγε ὅῃ σὺ τίνα νοῦ ν ἣ τίνα γνώμην ἔχεις;
νυνὶ γε δειξείς, εἰπέρ ἀπεκρύψω τότε
eis τῷ κοχώνα τῷ κρέας, ὡς αὐτὸς λέγεις.
θεύσει γὰρ ἄξια εἰς τὸ βουλευτήριον,
ὡς οὕτως εἴσπεσών ἐκείσε διαβαλεί
Ημᾶς ἀπαντας καὶ κράγον κεκράζεται.

ἈΛΛ. ἀλλ' εἰμι πρῶτον ὅ', ὡς ἔχω, τὰς κοιλίας καὶ τὰς μαχαίρας ἐνθαδῆ σαμαί.

ΔΗΜ. ἐξε νυν, ἀλευψον τὸν τράχηλον τουτῷ, ᾗν ἐξολισθάνειν ὑπη τὰς διαβολὰς.

ἈΛΛ. ἀλλ' εὗ λέγεις καὶ παιδοτριβικὸς ταυταγι.

ΔΗΜ. ἐξε νυν, ἐπέγκαψον λαβὼν ταδί. ΑΛΛ. τί δαί; ΔΗΜ. ᾗν ἅμεινων, ὡ τάν, ἐσκοροδισμένος μάχη.

καὶ σπεῦδε ταχέως.

ἈΛΛ. ταῦτα δρῶ. ΔΗΜ. μέμνησο νυν 495 δάκνειν, διαβάλλειν, τοὺς λόφους κατεσθέειν, χῶπως τὰ κάλλαι ἀποφαγῶν ἦξεις πάλιν.

ΧΟΡΟΣ.

ΧΟΡ. ἀλλ' ὅι διαρών, καὶ πράξειας κατὰ νοῦν τὸν ἐμὸν, καὶ σε φυλάττοι Ζεὺς ἀγοραῖος· καὶ νικήςας 500 αὐθις ἐκεῖθεν πάλιν ὡς ἡμᾶς ἔλθοις στεφάνοις κατάπαστος.

ὕμεῖς ὅ' ἡμῖν πρόσχετε τὸν νοῦν τοῖς ἀναπαίστοις,

ὡ παντοῖας ἡδη μούσης 505 πειραθέντες καθ' ἐαυτούς.

εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμῳδοδιδάσκαλος ἡμᾶς ἡνάγκαζεν λέξοντας ἐπι πρὸς τὸ θέατρον παραβήναι,

οὐκ ἄν φαύλως ἔτυχεν τούτου' νῦν ὅ' ἄξιός ἐσθ' ὁ ποιητής,

ὅτι τοὺς αὐτούς ἡμῖν μισεῖ, τολμᾷ τε λέγειν τὰ δίκαια, 510 καὶ γενναίως πρὸς τὸν Τυφῶ χωρεῖ καὶ τὴν ἐριώλην.
ἀ δὲ θαυμάζειν ὑμῶν φησιν πολλοὺς αὐτῷ προσιόντας,
καὶ βασανίζειν, πῶς οὐχὶ πάλαι χορὸν αἴτοιη καθ᾽ ἑαυτόν,
ημᾶς ὑμῖν ἐκέλευε φράσαι περὶ τούτου. φησί γὰρ ἄνηρ
οὐχ ὑπ᾽ ἀνοίας τοῦτο πεπονθῶς διατρίβειν, ἀλλὰ νομίζων
κωμῳδοδιδασκαλίαν εἶναι χαλεπώτατον ἔργον ἀπάντων
πολλῶν γὰρ δὴ πειρασάντων αὐτὴν ὀλίγοις χαρίσασθαι;
ημᾶς τε πάλαι διαγιγνώσκων ἐπετείους τὴν φύσιν ὃντας,
καὶ τοὺς προτέρους τῶν ποιητῶν ἂμα τῷ γῆρᾳ προδιδόντας:
τούτῳ μὲν εἰδὼς ἀπαθεῖ Μάγυς ἂμα ταῖς πολιαῖς
κατιούσαις,
ὅς πλείστα χορῶν τῶν ἀντιπάλων νίκης ἐστησε
τροπαία;
pάσας δὲ υμῶν φωνὰς εἰς καὶ ψάλλων καὶ πτερνιζῶν
καὶ λυπίζων καὶ ψηνίζων καὶ βαπτόμενος βατραχεῖος
οὐκ ἐξήρκεσεν, ἀλλὰ τελευτῶν ἐπὶ γῆρως, οὐ γὰρ ἐφ᾽ ἡβῆς,
ἐξεβλήθη πρεσβύτης ὃν, ὅτι τοῦ σκώπτειν ἀπελείφθη:
ἐίτα Κρατίνου μεμνημένος, ὃς πολλῷ ῥεύσας ποτ᾽ ἐπαύψ
διὰ τῶν ἄφελῶν πεδίων ἔρρει, καὶ τῆς στάσεως
παρασύρων
ἔφορει τὰς ὅρους καὶ τὰς πλατάνους καὶ τοὺς ἔχονθρον προθελύμνους·
ἀσαι δ' οὐκ ἦν ἐν ἑυμποσίῳ πλήν, Δωροῖ συκοπέδιλε,
καὶ, τέκτονες εὐπαλάμων ὑμνὼν οὕτως ἦνθησεν ἐκεῖνος.

τῶν θ' ἄρμονιῶν διαχασκουσῶν ἀλλὰ γέρων ὁν περέρρει,
στέφανον μὲν ἔχων αὐν, δίψη δ' ἀπολολώσι,
ὅν χρῆν διὰ τὰς προτέρας νίκας πόλεων ἐν τῷ πρωτανείῳ,
καὶ μὴ ληπρεῖν, ἀλλὰ θεάσθαι λιπαρὸν παρὰ τῷ Διονύσου.

οἶας δὲ Κράτης ὄργας ὑμῶν ἴνέσχετο καὶ στυφελιγμοὺς·
ὁς ἀπὸ σμικρᾶς δαπάνης υἱὰς ἀριστίζων ἀπέπεμπεν,
ἀπὸ κραμβοτάτου στόματος μάττων ἀστειοτάτους ἐπινοίας·
χούτος μέντοι μόνος ἀντήρκει, τοτὲ μὲν πίπτων,
τοτὲ δ' οὐκή.

ταῦτ' ὀρρῳδὼν διέτριβεν ἀεὶ, καὶ πρὸς τοῦτοισιν ἔφασκεν
ἐρέτην χρῆναι πρῶτα γενέσθαι, πρὶς πηδαλίους ἐπιχειρεῖν,
κἂν ἐνετέθειν πρωτατεῦσαι, καὶ τοὺς ἀνέμους διαθρῆσαι,
κατὰ κυβερνῶν αὐτῶν ἐαυτῷ. τούτων οὖν εἶνεκα πάντων,
ὅτι σωφρονικῶς κοῦκ ἁνοῆτως ἐσπηθήσας ἐφλυ-άρει,

545

αἴρεσθ' αὐτῷ πολὺ τὸ ρόδιον, παραπέμψατ' ἐφ'

ἐνδεκα κάπαις,

θόρυβον χρηστὸν ληναίτην,

550

ἵν' ὁ ποιητὴς ἀπίγχ χαίρων,

κατὰ νοῦν πράξας,

φαιδρὸς λάμποντι μετώπῳ.

ἵππῃ ἀναξ Πόσειδον, ὦ

χαλκοκρώτων ἱππῶν κτύπος

καὶ χρεμετισιμὸς ἀνήδανει,

καὶ κυανέμβολοι θοαί

μισθοφόροι τριήρεις,

555

μειρακίων θ' ἀμιλλα λαμ-

πυηνομένων ἐν ἀρμασιν

καὶ βαρυδαιμονοῦντων,

δεῦρ' ἐλθέ ἐς χορόν, ὦ χρυσοτρίαυ', ὦ

δελφίων μεδέων, Σουνιάρατε,

560

ὁ Γεραίστις παῖ Κρόνου,

Φορμίωνι τε φίλτατ', ἐκ

τῶν ἄλλων τε θεῶν Ὁθη-

ναιοις πρὸς τὸ παρεστός.

εὐλογήσαι θεουλομεσθα τοὺς πατέρας ἡμῶν, ὅτι 565

ἀνδρεὶς ἦσαν τῆςδε τῆς γῆς ἄξιοι καὶ τοῦ πέπλου,

οἰτινές πεζαῖς μάχαισιν ἐν τε ναυφράκτῳ στρατῷ

πανταχοῦς νικῶντες ἀεὶ τήν' ἐκόσμησαν πόλιν·

οὐ γὰρ οὐδεὶς πῶποτ' αὐτῶν τοὺς ἐναντίους ἴδὼν

ἡρίθμησεν, ἀλλ' ὁ θυμὸς εὐθὺς ἦν Ἀμυνιάς·

570

ei dé pou pésoiou éis tòv òmov en máχη tìní,

toút' ἀπεψήσατ' ἄν, eít' ἤρποντο μὴ πεπτωκέναι,

ἀλλά διεπάλαιου αὖθις. καὶ στρατηγὸς οὐδ' ἄν εἰς

tòv πρὸ τοῦ σίτήσιν ἦτηο' ἐρόμενος Κλεαίνετον—
νῦν δ’ ἐὰν μὴ προεδριάν φέρωσι καὶ τὰ σίτια, 575 οὐ μαχεῖσθαι φασιν. ἦμείς δ’ ἄξιούμεν τῇ πόλει προῖκα γενναίως ἀμύνειν καὶ θεοῖς ἐγχωρίοις.
καὶ πρὸς οὐκ αἷτομεν οὐδέν, πλὴν τοσοῦτοι μόνον ἢν ποτ’ εἰρήνη γένηται καὶ πόνων πανσώμεθα, μὴ φθονεῖδ’ ἦμῖν κομῶσι μηδ’ ἀπεστλεγγισμένοις. ὥ πολιοῦχε Παλλᾶς, ὥ
τῆς ἱερωτάτης, ἀπα—
σῶν πολέμῳ τε καὶ ποιή—
taῖς δυνάμει θ’ ὑπερφεροῦ—
ς μεδέουσα χῶρας,
δεῦρ’ ἄφικοι λαβοῦσα τῇν
ἐν στρατιᾷν τε καὶ μάχαις
ἡμετέραν ἐνυπηγον
Νίκην, ἢ χορικῶν ἐστιν ἐταῖρα,
toῖς τ’ ἔχθροισι μεθ’ ἦμῶν στασιάζει. 590
νῦν οὖν δεῦρο φάνηθι’ δεῖ
γὰρ τοῖς ἀνδράσι τούσδε πά—
ς τέχνη πορίσαι σε νυ—
κνὴν εὗπερ ποτὲ καὶ νῦν.
ἀ ἐνυσμὲν τοῖσιν ἰπποῖσιν, βουλόμεσθ’ ἐπαινέσαι.
ἀξιοῖ δ’ εἰσ’ εὐλογεῖσθαι: πολλὰ γὰρ δὴ πράγ—
ματα
596
ἐνυδιηρεγκαν μεθ’ ἦμῶν, εἰσβολάς τε καὶ μάχας.
ἀλλὰ τὰ καὶ τῇ γῇ μὲν αὐτῶν οὐκ ἀγαν θαυμάζομεν,
ὁς ὅτ’ εἰς τὰς ἱππαγωγοὺς εἰσεπήδων ἀνδρικῶς,
πράμενοι κάθωνας, οἱ δὲ καὶ σκόροδα καὶ κρόμ—
μαν’
600
ἐίτα τὰς κόμπας λαβόντες ὅσπερ ἦμεις οἱ βροτοὶ
ἐμβαλόντες ἀνεβρύαξαν, ἱππαπαῖ, τὸς ἐμβαλεῖ;
ληπτέον μᾶλλον. τί δρῶμεν; οὐκ ἐλάσ, ὥ σαμφόρα;
ἐξεπίδων τ’ ἐς Κόρινθον’ εἴτα δ’ οἱ νεώτατοι
ταῖς ὀπλαῖς ὀρυττον εὖνᾶς καὶ μετῆσαν στρώ-
ματα·

ησθιον δὲ τοὺς παγούρους ἀντὶ πολὶς Μηδικῆς,
εἰ τις ἔξερποι θύραζε, κὰκ βυθὸν θηρόμενοι·
ωστ' ἐφη Θέωρος εἰπεῖν καρκίνων Κορίνθιοι·
δεινὰ γ', ὦ Πόσειδον, εἰ μηδ' ἐν βυθῷ δυσήσομαι,
μήτε γῇ μῆτ' ἐν θαλάττῃ διαφυγεῖν τοὺς
ιππέας.

ΧΟΡΟΣ. ΑΛΛΑΝΤΟΠΩΛΗΣ.

ΧΟΡ. ὁ φίλτατ' ἀνδρῶν καὶ νεανικῶτατε,

όσην ἄπων παρέσχες ἡμῖν φροντίδα·
καὶ νῦν ἔπειδή σῶς ἐλήλυθας πάλιν,
ἀγγειλον ἡμῖν πῶς τὸ πράγμ' ἡγωνίσω.

ΑΛΛ. τί δ' ἄλλο γ' εἰ μὴ Νικόβουλος ἐγενόμην·

ΧΟΡ. νῦν ἄρ' ἄξιον γε πᾶσιν ἐστιν ἐπολολύξαι.

ὁ καλὰ λέγων, πολὺ δ' ἁμείνου' ἐτι τῶν λόγων
ἐργασάμεν', εἴθ' ἐπέλ—
θοις ἄπαντα μοι σαφῶς·

ὡς ἐγώ μοι δοκῶ

καὶ μακρὰν ὄδον διελθεῖν

ὡστ' ἄκονοι. πρὸς τάδ', ὦ βέλ—

πιστε, θαρρῆσας λέγ', ὡς ἀ—
pantes ἣδομεσθά σοι.

ΑΛΛ. καὶ μὴν ἄκονοι γ' ἄξιον τῶν πραγμάτων.

ἐνθὸς γὰρ αὐτοῦ κατόπιν ἐνθέν' ἴμην'·

ὁ δ' ἄρ' ἐνδοὺ ἐλασιβρούτ' ἀναρρηγνύς ἐπὴ
terapenómenous ἥρειδε κατὰ τῶν ἵππεων,

κρημνοὺς ἐρείπων καὶ ξυνωμότας λέγων

πιθανώταθ'· ἡ βουλὴ δ' ἄπασ' ἀκρωμένη
eγένεθ' ὑπ' αὐτοῦ ψευδατραφάξους πλέα,

κάβλεψε νἀπυ, καὶ τὰ μέτωπ' ἀνέσπασεν.

κάγωγ' ὀτε ὅτι 'γνων ἐνδεχομένην τοὺς λόγους
καὶ τοῖς ϕενακισμοῖσιν ἔξαπατωμένην,
ἀγε δὴ Σκίταλοι καὶ Φένακες, ἢν δ' ἔγω,
Βερέσχεθοι τε καὶ Κόβαλοι καὶ Μόθων,
ἀγορὰ τ', ἐν ᾗ παῖς ὧν ἐπαιδεύθην ἔγω,
νῦν μοι θράσος καὶ γλωτταν εὑποροῦν δότε
φωνὴν τ' ἀναίδη. ταῦτα φροντίζοντι μοι
ἐκ δεξιᾶς ἐπέπαρθε καταπῦγων αἰήρ.
κάγω προσέκυσα: κάτα τῷ πρωκτῷ θένων
τῇν κιγκλίδ' ἐξήραξα, καναχανῶν μέγα
ἀνέκραγον' ὃ βουλή, λόγους ἀγαθοὺς φέρων
ἐναγγελίσασθαι πρῶτος ύμῖν βούλομαι:
ἐξ οὐ γὰρ ἡμῖν ὁ πόλεμος κατερράγη,
οὐπόποτ' ἀφύας εἰδὸν ἀξιωτέρας.

οἱ δ' εὐθέως τὰ πρόσωπα διεγαληνίσαν·
eὶτ' ἐστεφάνουν μ' εὐαγγέλια: κάγῳ ἐφράζα
αὐτοῖς ἀπόρρητον ποιησάμενος ταχύ,
ίνα τὰς ἀφύας ἄνοιγτο πολλὰς τοῦβολοῦ,
τῶν δημιουργῶν ἠυλλαβείν τὰ τρύβλια.

οἱ δ' ἀνεκρότησαν καὶ πρὸς ἐμ' ἐκεχήνεσαν.
ὁ δ' ὑπονοήσας, ὁ Παντλαγών, εἰδὼς θ' ἀμα
οῖς ἱδεθ' ἣ βουλὴ μάλιστα ῥήμασιν,
γνώμῃν ἔλεξεν· ἄνδρες, ἦδη μοι δοκεῖ
ἐπὶ συμφοραῖς ἀγαθαῖσιν εἰσηγγελμέναι
ἐναγγέλια θύευν ἐκατὼν βοῦς τῇ θεῶ.
ἐπένευσεν εἰς ἐκεῖνον ἢ βουλὴ πάλιν.
κάγων' ὅτε δὴ ἵγνου τοῖς βολίτοις ἤτημένος,
διακοσίαις λόγοιν ὑπερηκόντισα·
τῇ δ' Ἀγροτέρα κατὰ χιλίων παρήνεσα
eὐχήν ποιήσασθαι χιμάρων εἰσαύριον,
αἱ τριχίδες εἰ γενοίαθ' ἐκατὼν τοῦβολοῦ.
ἐκαραδόκησεν εἰς ἐμ' ἢ βουλὴ πάλιν.
ὁ δὲ ταῦτ' ἀκούσας ἐκπλαγεὶς ἐφληνάφα.
καθ' εἶλκουν αὐτὸν οἱ πρωτάνεις χοὶ τοξόται. 665
οἱ δ' ἑδορύβουν περὶ τῶν ἀφύων ἐστηκότες:
δ' ἢμτεβόλει γ' αὐτοὺς ὅλγον μεῖναι χρόνοιν·
ιν' ἄτο δ' κήρυξ οὐκ Λακεδαίμονος λέγει
πῦθησθ' "ἀφίκται γὰρ περὶ σπουδῶν" λέγων.
οἱ δ' ἐξ ἐνὸς στόματος ἀπαντεῖς ἀνέκραγον· 670
ιν' περὶ σπουδῶν; ἐπειδὴ γ', ὦ μέλε,
γῆθοντο τὰς ἀφύας παρ' ἡμῖν ἄξιας.
οὐ δέομεθα σπουδῶν' ὁ πόλεμος ἑρπέτω.
ἐκεκράγεσάν τε τοὺς πρωτάνεις ἀφίεναι·
εἰδ' ὑπερεπήδων τοὺς ὑπράκτους πανταχῇ. 675
ἐγὼ δ' ἐπριάμην τὰ κορίαν' ὑπεκδραμῶν
ἀπαντά τά τε γῆτει' ὅσ' ἦν ἐν τάγορα.
ἐπειτα ταῖς ἀφύαις ἐδίδον θυσίαμα
ἀποροῦσιν αὐτοῖς προῖκα, κάχαριζόμην.
οἱ δ' ὑπερεπήδων ὑπερεπόππαζον τέ με 680
ἀπαντεῖς οὕτως ὡστε τήν βουλήν ὄλην
ὁξιλοῦ κορίανος ἀναλαβὼν ἐλήλυθα.

ΧΩΡ. πάντα τοι πέπραγας οία χρῆ τὸν εύνυχοῦντα·
εὑρε δ' ὁ πανούργος ἐτερον πολὺ πανουργίας
μείζοσι κεκασμένου,
καὶ δόλοις ποικίλοις,
ῥήμασίν θ' αἰμύλοις.
ἀλλ' ὅπως ἀγωνιεῖ φρόνι·
tίξε ταπίλοις' ἀριστα·
συμμάχοις δ' ἡμᾶς ἔχων εῦ·
νους ἐπίστασαι πάλαι. 690

ΑΛΛΑΝΤΟΠΩΛΗΣ. ΚΛΕΩΝ. ΔΗΜΟΣ. ΧΟΡΟΣ.

ΑΛΛ. καὶ μὴν ὁ Παφλαγὼν οὕτως ἱστέρηται,
ἀθῶν κολόκυμα καὶ ταράττων καὶ κυκῶν,
ὡς ὅτι καταπισμένοις με. μορμῦ τοῦ θράσους.
ΚΑ. εἰ μὴ σ’ ἀπολέσαμι, εἰ τὶ τῶν αὐτῶν ἐμοὶ ψευδῶν ἑνείη, διαπέσομι πανταχῇ.

ΑΛΛ. ἤσθην ἀπειλαῖς, ἐγέλασα ὕθεις, ἀπεπυθάρτησα μόδωνα, περιεκόκκασα.

ΚΑ. οὖ τοι μὰ τίν Δήμητρά γ’, εἰ μὴ σ’ ἐκφάγω ἐκ τῆς σῆς, οὐδέποτε βιώσομαι.

ΑΛΛ. εἰ μὴ ἑκφάγης μ’; ἐγὼ δὲ γ’, εἰ μὴ σ’ ἐκπίω, κατ’ ἐκροφήσας αὐτὸς ἐπιδιαρραγῶ.

ΚΑ. ἀπολῶ σε νῦ τὴν προεδρίαν τὴν ἐκ Πύλου.

ΑΛΛ. ἵδου προεδρίαν’ οἶον ὄψομαι σ’ ἐγὼ ἐκ τῆς προεδρίας ἐξεστατοθεώμενου.

ΚΑ. εἰν τῷ ξύλῳ δῆσω σε νῦ τῶν οὔρανῶν.

ΑΛΛ. ὡς διέθυμος. φέρε τί σοι δῶ καταφαγεῖν;

ΚΑ. ἐξεῖ σε πρὸς τὸν δήμον, ἵν’ δῶς μοι δίκην.

ΑΛΛ. κἀγὼ δὲ σ’ ἐλέω καὶ διαβαλῶ πλεῖονα.

ΚΑ. ἀλλ’, ὅ ποιηρέ, σοι μὲν οὐδὲν πείθεται;

ΑΛΛ. ὡς σφόδρα σῷ τῶν δήμων σεαυτοῦ νενόμικας.

ΚΑ. ἐπίσταμαι γὰρ αὐτὸν οἰς ψωμίζεται.

ΑΛΛ. καθ’ ὥσπερ αἰ τιθαί γε στίζεις κακῶς.

ΚΑ. οὐκ, ὡγάθ’, ἐν βουλή με δόξεις καθυβρίσαι.

ΚΑ. ὥ Δήμε, δεῦρ’ ἔξελθε. ἈΛΛ. νῦ Δε’ ὁ πάτερ, ἔξελθε δῆτ’. ΚΑ. ὁ Δημίου ὁ φίλτατον, ἔξελθ’, ἵν’ εἰδῆσ αὐτα περιψρίζομαι.
ΔΗΜΟΣ.

ΔΗ. τίνες οἱ βοῶντες; οὐκ ἄπιτ' ἀπὸ τῆς θύρας; τὴν εἰρεσιῶν μου κατεσπαράξατε.

ΚΑ. διὰ σὲ τῦπτομαι 730 ὑπὸ τουτοῦ καὶ τῶν νεανίσκων. ΔΗ. τιῇ;

ΚΑ. ὅτι ἡ φιλῶ σ', ὥ Δήμ', ἑραστής τ' εἰμὶ σός.

ΔΗ. σὺ δ' εἰ τίς ἐτεῦν; ΑΑΛΛ. ἀντεραστής τουτοῦ, ἑρῶν πάλαι σου, βουλόμενος τέ σ' εὑ τοιεῖν, ἄλλοι τε πολλοὶ καὶ καλοὶ τε κἀγαθοί. 735 ἄλλ' οὐχ οἶοι τ' ἐσμέν διὰ τουτοῦ. σὺ γὰρ ὄμοιος εἰ τοῖς παισὶ τοῖς ἔρωμένοις:

τοὺς μὲν καλοὺς τε κἀγαθοὺς οὐ προσδέχει, σαυτὸν δὲ λυχνιοπώλαισι καὶ νευρορράφοις καὶ σκυτοτόμοις καὶ βυρσοπώλαισιν δίδωσ. 740

ΚΑ. εὖ γὰρ ποιῶ τῶν δήμου. ΑΑΛΛ. εἵπε μοι, τί ἁρων;

ΚΑ. ὁ τι; τῶν στρατηγῶν ὑποτρεμοῦτων, ἐκ Πύλου, πλεῦσας ἐκεῖσε, τοὺς Λάκωνας ἡγαγον.

ΑΑΛΛ. ἔγω δὲ περιπατῶν γ' ἀπ' ἐργαστηρίου ἐψυντός ἐτέρου τήν χύτραν ύφειλόμην. 745

ΚΑ. καὶ μὴν ποιήσας αὐτίκα μάλ' ἐκκλησίαν, ὥ Δήμ', ἢν εἰδῆς ὀπότεροι νῦν ἐστὶ σοι εὐνοοῦστεροι, διάκριμοι, ἵππα τοῦτον φιλῆς.

ΑΑΛΛ. ναὶ ναὶ διάκριμοι δήτα, πλην μὴ 'ν τῇ πυκνί.

ΔΗ. οὐκ ἂν καθεξοίμην ἐν ἄλλῃ χωρίῳ 750 ἄλλ' ὡς τὸ πρόσθε χρῆ παρεῖν' ἐς τὴν πύκνα.

ΑΑΛΛ. οἶμοι κακοδαίμον, ὥς ἀπόλωλ', ὦ γὰρ γέρων οἶκοι μὲν ἄνδρῶν ἐστί δεξιώτατος, ὅταν δ' ἐπὶ ταυτικὴ καθῆται τῆς πέτρας, κέχημεν ὃσπερ ἐμποδίζων ἱσχάδας. 755
ΧΩΡ. νῦν ὁ ο郤 σε πάντα δεί κάλων ἔξελεαι σεαυτοῦ, καὶ λήμα θούριον φορεῖν καὶ λόγους ἀφύκτους, ὅτοισι τούτῳ ὑπερβαλεῖ. ποικίλον γὰρ ἀνήρ κάκ τῶν ἀμηχάνων πόρους εὐμήχανον πορίζειν. πρὸς ταῦθ᾽ ὅπως ἔξει πολὺς καὶ λαμπρὸς ἐπὶ τὸν ἀνδρα. 760 ἄλλα φυλάττου, καὶ πρὶν ἐκεῖνον προκεῖσθαι σοι, πρότερος σὺ τοὺς δελφίνας μετεωρίζου καὶ τὴν ἀκατον παραβάλλου.

ΚΛΕΩΝ. ΑΛΛΑΝΤΟΠΩΛΗΣ. ΔΗΜΟΣ. ΧΩΡΟΣ.

ΚΑ. τῇ μὲν δεσποινὴ Ἀθηναία, τῇ τῆς πόλεως μεδεοῦση, εὐχομαι, εἰ μὲν περὶ τὸν δήμου τὸν Ἀθηναίων γεγένησαι βέλτιστος ἀνήρ μετὰ Λυσικλέα καὶ Κύνναν καὶ Σαλαβακχῶ, 765 ὥσπερ νυνὶ μηδὲν ὀρᾶσας δειπνεῖν ἐν τῷ προτανείῳ· εἰ δὲ σε μισῶ καὶ μὴ περὶ σοῦ máχομαι μόνος ἀντιβεβηκὼς, ἀπολούμην καὶ διαπρισθεὶν κατατμηθείν τε λέπανω.

ἈΛΛ. κάγωγ', ὃ Δῆμ', εἰ μὴ σε φιλῶ καὶ μὴ στέργω, κατατμηθεῖς ἐψοίμην ἐν περικομματίοις· κεῖ μὴ τούτοις πέποιθασ, 770 ἐπὶ ταυτησὶ κατακυνηθείν ἐν μυττωτῷ μετὰ τυρών.

ΚΑ. καὶ πῶς ἄν ἐμοῦ μᾶλλον σε φιλῶν, ὃ Δῆμε, γένοιτο πολίτης; ὅσ πρῶτα μὲν, ἣνὶκ' ἐβούλευν ὑμ⚫, χρήματα πλεῖστ' ἀπέδειξα
ἐν τῷ κοινῷ, τοὺς μὲν στρεβλῶν, τοὺς δὲ ἄγχων, τοὺς δὲ μεταίτων, 775
οὐ φροντίζων τῶν ἰδιωτῶν οὐδενός, εἰ σοι χαρισμήν.

ΑΛΛ. τοῦτο μὲν, ὥ Δῆμ', οὐδὲν σεμνὸν κἀγὼ γὰρ
tοῦτο σὲ ὁρᾶσω.
ἀρπάξων γὰρ τοὺς ἄρτους σοι τοὺς ἀλλοτρίους
παραθῆσω.
ὡς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εὖνοι, τοῦτ' αὐτὸ
σὲ πρῶτα διδάξω,
ἀλλ' ἢ διὰ τοῦτ' αὖθ' ὅτι σοι τῆς ἀνθρακίας
ἀπολαύει.
780
σὲ γάρ, ὃς Μῆδοις διεξιφίσω περὶ τῆς χώρας
Μαραθῶνι,
καὶ νικήσας ἡμῖν μεγάλως ἐγγυλωττυπεῖν παρέ-
δωκας,
ἐπὶ ταῦτα πέτραις οὐ φροντίζει σκληρῶς σὲ καθή-
μενον οὖτως,
οὐχ ὡσπερ ἐγὼ ῥαψάμενός σοι τοῦτ φέρω. ἀλλ'
ἐπαναίρου,
κατὰ καθίζου μαλακῶς, ἵνα μὴ τρίβης τήν ἐν Σα-
λαμίν.

ΔΗ. ἀνθρωπε, τίς εἰ; μῶν έκγονος εἰ τῶν Ἀρμοδίων
τις ἐκεῖνων;
τοῦτό γέ τού σου τούργον ἀληθῶς γενναίον καὶ
φιλόδημον.

ΚΛ. ὃς ἀπὸ μικρῶν εὖνοις αὐτῷ θωσεματίων γε-
γένησαι.

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

ΚΛ. καὶ μὴν εἰ ποῦ τις ἀνήρ ἐφάνη τῷ δῆμῳ μᾶλλον
ἀμύνων

790
ἡ μᾶλλον ἐμοῦ σὲ φιλῶν, ἔθελω περὶ τῆς κεφαλῆς περιδόσθαι.

ἈΛΛ. καὶ πῶς σὺ φιλεῖς, ὥς τοῦτον ὄρῶν οἰκοῦν· ἐν ταῖς πιθάκνασι καὶ γυπαρίως καὶ πυργιδίως ἔτος ὄγδουν οὐκ ἔλεαιρες, ἀλλὰ καθείρξας αὐτὸν βλίττεις· Ἀρχεπτολέμου δὲ φέροντος τὴν εἰρήνην ἕξεσκέδασας, τὰς πρεσβείας τ' ἀπελαύνεις 795 ἐκ τῆς πόλεως παθαπυγίζων, αἱ τὰς σπονδάς προκαλοῦνται.

ΚΛ. ἵνα γ' Ἑλλήνων ἄρξῃ πάντων. ἔστι γὰρ ἐν τοῖς λογίοις ὡς τοῦτον δεῖ ποτ' ἐν Ἀρκαδίᾳ πεντωβόλου ἕλιασθαι, ἦν ἀναμείνῃ πάντως ὁ αὐτὸν θρέψῳ ἡγοῦ καὶ θεραπεύσῳ, ἑξευρίησκων εὗ καὶ μιαρῶς ὁπόθεν τὸ τριώβολον ἔξει. 800

ἈΛΛ. οὔχ ἵνα γ' ἄρχῃ μὰ Δἰ Ἀρκαδίας προνοούμενος, ἀλλ' ἵνα μᾶλλον σὺ μὲν ἀρπάζῃς καὶ δωροδοκής παρὰ τῶν πόλεων· ὁ δὲ δήμος ὑπὸ τοῦ πολέμου καὶ τῆς ὀμίχλης ἀ πανουργεῖς μὴ καθορᾶ σου, ἀλλ' ὑπ' ἀνάγκης ἀμα καὶ χρείας καὶ μισθοῦ πρὸς σε κεχήνῃ. εἴ δὲ ποτ' εἰς ἄγρων οὕτως ἀπελθῶν εἰρημαῖος διατρίψῃ, 805 καὶ χίδρα φαγὼν ἀναθαρρήσῃ καὶ στεμφύλῳ ἐσ λόγου ἐλθῃ,
γνώστεται οἶων ἀγαθῶν αὐτῶν τῇ μισθοφορῇ παρεκόπτου,
εἰδ' ἥξει σοι ὅρμυς ἄγροικος, κατὰ σοῦ τὴν ψῆ-φον ἰχνεύων.
ἀ σὺ γεγυώσκων τόν' ἐξαπατᾶς, καὶ ὃνειροπολεῖς
περὶ σαυτοῦ.

ΚΛ. οὐκοῦν δεινῶν ταυτὶ σε λέγειν ὅτι 'ἔστ' ἐμὲ καὶ
dιαβάλλειν 810
πρὸς Ἀθηναίους καὶ τὸν ὅμοιον, πεποιηκότα πλείονα
χρηστὰν
νῇ τῇ Νῆμητρᾳ Θεμιστοκλέους πολλῷ περὶ τὴν
πόλιν ἥδη;

ΑΛΛ. ὦ πόλις 'Αργοὺς, κλύεθ' οία λέγει. σὺ
Θεμιστοκλεὶ ἀντιφερίζεις;
ὅς ἐποίησεν τὴν πόλιν ἡμῶν μεστὴν εὑρὼν ἐπι-
χειλῆ,
καὶ πρὸς τούτοις ἀριστώσῃ τὸν Πειραιὰ προσέ-
μαξεν, 815
ἀφελῶν τ' συνέδ τῶν ἄρχαιων ἰχθὺς καίνους παρ-
ἐθηκεν.

σὺ δὲ Ἀθηναίους ἐξήτησας μικροπολίτας ἀπο-
φίναι
diasteixizων καὶ χρησμωδῶν, ὁ Θεμιστοκλεὶ ἀντι-
φερίζων,
κάκεινος μὲν φεύγει τῇ γῆ, σὺ δὲ Ἀχιλλείων
ἀπομάττει.

ΚΛ. οὐκοῦν ταυτὶ δεινῶν ἀκούειν, ὦ Δῆμ', ἐστὶν μ'
ὑπὸ τούτον, 820
ὅτι σε φιλῶ;

ΔΗ. παῦ παῦ', οὗτος, καὶ μὴ σκέρβολλε πονηρά.
πολλοῦ δὲ πολύν με χρόνου καὶ νῦν ἐλελήθεις
ἐγκρυφιάζων.
ΑΛΛ. μιαρωτάτος, ὁ Δημακίδιος, καὶ πλείστα πανυγραμικά
dεδρακώς,
ὅπως χασμα, καὶ τοὺς καυλοὺς
tῶν εὐθυνῶν ἐκκαυλλίζων
kataβροχθίζει, κάμφοιν χειροῖν
μυστιλάται τῶν δημοσίων.

ΚΛ. οὖ χαιρήσεις, ἀλλὰ σε κλέπτουθ' αἰρήσω 'γώ τρεῖς μυριάδας.

ΑΛΛ. τί θαλαττοκοπεῖς καὶ πλατυγίζεις,
μιαρωτάτος ὄν περὶ τῶν δήμων
tῶν 'Αθηναίων; καὶ ο' ἐπιδέλξω
νὴ τὴν Δήμητρ', ἡ μὴ ζῷην,
δωροδοκήσαντ' ἐκ Μυτιλήνης
πλεῖν ἡ μνᾶς τετταράκοντα.

ΧΟΡ. ὃ πᾶσιν ἀνθρώποις φανεὶς μέγιστον ὥφελθαιμα,
ζηλω σε τῆς εὐγλωττίας. εἰ γὰρ ὅδ' ἐποίησει,
μέγιστος Ἑλλήνων ἔσει, καὶ μόνος καθέξεις
tὰν τῇ πόλει, τῶν ἕμμαχῶν τ' ἄρξεις ἔχων τρί-
αιναν,
ἡ πολλὰ χρήματ' ἐργάσει σείων τε καὶ ταράττων.
καὶ μὴ μεθῆς τὸν ἀνὴρ', ἐπειδὴ σοι λαβήν δέ-
dωκεν:

κατεργάσει γὰρ ῥάδιως, πλευρᾶς ἔχων τοιαύτας.

ΚΛ. οὐκ, ὡγαθοὶ, ταῦτ' ἐστί πώ ταύτη μὰ τὸν Ποσειδῶ.
ἐμοὶ γὰρ ἐστ' εἰργασμένον τοιούτον ἔργον ὡστε
ἀπαξάπαντας τοὺς ἐμοὺς ἐχθροὺς ἐπιστομίζειν,

ἐσώ ἄν ἢ τῶν ἀστιῶν τῶν ἔκ Πύλου τι λοιπόν.

ΑΛΛ. ἐπίσχες ἐν ταῖς ἀσπίσιν' λαβήν γὰρ εὐδέδωκας.
oὐ γὰρ ο' ἐχρῆμ', ἐκεῖπερ φιλείς τὸν δήμου, ἐκ προνοιας
tαύτας ἐὰν αὐτοῦν τοὺς πόρπαξιν ἀνατεθήναι.

Ἀλλ' ἐστὶ τούτ', ὁ Δῆμε, μηχάνημ', ἢ', ἢν σὺ

βούλῃ.
τὸν ἀνδρὰ κολάσαι τοῦτοι, σοὶ τοῦτο μὴ 'γγί- 
νηται.

ὁρᾶς γὰρ αὐτῷ στίφος οἰόν ἔστι βυρσοπωλῶν
νεανίῶν τούτους δὲ περιοικοῦσι μελιτοπώλαι
καὶ τυροπώλαι τοῦτο δ’ εἰς ἐν ἔστι συγκεκυφὸς.
ὡστε εἰ σὺ βραχήσας καὶ βλέψεις ὀστρακίνθα, 855

νύκτωρ κατασπάσατε ἂν τὰς ἀστιόδας θέουτες

tὰς εἰσβολὰς τῶν ἀλφίτων ἄν καταλάβοιεν ἡμῶν.

ΔΗ. οἴμοι τάλας: ἔχουσι γὰρ πόρπακας; ὃ ποιηρέ,

ὀσον με παρεκόπτοι χρώνον τοιαῦτα κρουσιδήμων.

ΚΑ. ὃ δαιμόνια, μη τοῦ λέγοντος ἴσθι, μηδ’ ὀληθῆ 860

ἐμοῦ ποθ’ εὑρήσειν φίλον βελτίων’ ὦστις εἰς ὅν

ἐπαυσά τοὺς ξυνωμότας, καὶ μ’ οὐ λέληθεν οὐδεν

ἐν τῇ πόλει ξυνιστάμενου, ἀλλ’ εὐθέως κέκραγα.

ἈΛΛ. ὅπερ γὰρ οἱ τὰς ἐγχέλεις θηρόμενοι πέπονθας.

ὅταν μὲν ἡ λίμνη καταστῇ, λαμβάνουσιν οὐδέν’ 865

ἐὰν δ’ ἄνω τε καὶ κάτω τῶν βόρβορον κυκώσων,

αἰροῦσι καὶ ὥ λαμβάνεις, ἣν τὴν πόλιν ταράττησι.

ἐν δ’ εἰπέ μοι τοσούτοις σκύτη τοσαῦτα πώλων,

ἐδοκας ἢ δ’ τοὐτ῀ κάττυμα παρὰ σεαυτοῦ

taῖς ἐμβάσιν, φάσκων φιλεῖν;

ΔΗ. οὐ δήτα μὰ τὸν 'Απόλλω. 870

ἈΛΛ. ἐγνωκας οὐν δήτ’ αὐτὸν οἰός ἔστιν; ἀλλ’ ἐγὼ σοι

ζεύγος πριάμενος ἐμβαδὼν τοὺτο φορεῖν ὄλωμι.

ΔΗ. κρᾶνον σ’ ὅσων ἐγάδα περὶ τὸν δήμον ἀνδρ’ ἀριστον

εὐνοοῦστατον τε τῇ πόλει καὶ τοῖς δακτυλοσων.

ΚΑ. οὐ δεινον οὖν δήτ’ ἐμβάδας τοσούτοι δύνασθαι,

ἐμοῦ δὲ μὴ μνείαν ἐχειν ὅσων πέπονθας; ὦστις 876

ἐπαυσά τοὺς κατατύγχονας.

ἈΛΛ. οὐκ ἐσθ’ ὅπως ἐκείνους

οὐχὶ φθονῶν ἐπαυσας, ἵνα μὴ ῥήτορες γένοιτο.

τοῦτ’ ὃ ὅρων ἄνευ χιτῶνος οὕτα τηλικούτοι, 881
οὐπώποτον ἄμφιμασχάλου τῶν Δῆμου ἡξίωσας, 
χειμῶνος οὖτος· ἀλλ' ἐγὼ σοι τοιοῦ δίδωμι.

ΔΗ. 
τοιούτων Θεμιστοκλῆς οὐπώποτον ἐπενόησεν.
καίτοι σοφῶν κάκειν' ὁ Πειραιεῦς· ἔμοιγε μέντοι
οὐ μείζον εἶναι φαίνετ' ἐξεύρημα τοῦ χιτῶνος. 886

ΚΛ. 
οἶμοι τάλας, οὗοις πιθηκισμοῖς με περιελάύνεις.

ΑΛΛ. 
οὐκ, ἀλλ' ὅπερ πίνων ἀνήρ πέπονθ' ὅταν χεσείη,
τοῖσιν τρόποις τοῖς σοίσιν ἄσπερ βλαντίουσι
χρώμαί. 889

ΚΑ. 
ἀλλ' οὐχ ὑπερβάλει μεθωπείαις· ἐγὼ γὰρ αὐτῶν
προσαμφίω τοίς· σὺ δ' οἵμωτ', ὦ πονήρ'.

ΔΗ. 

ιαὶ οἱ.

οὐκ ἐσ κόρακας ἀποφθερεῖ; βύρσης κάκιστων οξεί.

ΑΛΛ. 
καὶ τούτῳ γ' ἐπίτηδες σε περιήμπεσχεν, ἵν' ἀπο-

πνύσσιν
καὶ πρότερον ἐπεβούλευσέ σοι. τοῦ καυλὸν οἴσθ' 

ἐκεῖνον
tοῦ σιλφίου τὸν ἄξιον γενόμενον;

ΔΗ. 

οἶδα μέντοι. 895

ΑΛΛ. 
ἐπίτηδες οὕτοις αὐτῶν ἐσπευσ' ἄξιον γενέσθαι,

ἵν' ἐσθίοιτ' ὤνομενοι, κάπετ' ἐν Ἑλλαία
βδέοντες ἀλλήλους ἀποκτείνειαν οἱ δικασταῖ.

ΚΑ. 
οἶοισίν μ', ὦ πανοῦργε, βωμολοχεύμασίν ταράττεις.

ΑΛΛ. 
ἡ γὰρ θεός μ' ἐκέλευεν νικήσαι σ' ἀλαξονείας.

ΚΑ. 
ἀλλ' οὖχι νικήσεις. ἐγὼ γὰρ φημὶ σοι παρέξειν,

ὦ Δῆμε, μηδὲν δροῦτι μισθοῦ τρύβλιον ῥοφήσαι.

ΑΛΛ. 
ἐγὼ δὲ κυλίχυιον γέ σοι καὶ φάρμακον δίδωμι ἵνα

τὰν τοῖσιν ἀντικυημίους ἐλκύδρια περιαλείψειν.

ΚΑ. 
ἐγὼ δὲ τὰς πολιάς γέ σουκλέγων νέον πονήσω.

ΑΛΛ. 
ἰδοὺ δέχου κέρκον λαγὼ τὸφθαλμίδω περιψήν.

ΚΑ. 
ἀπομυξάμενος ὦ Δῆμε μου πρὸς τὴν κεφαλὴν

ἀποψώ.
ἈΛΛ. ἐμοῦ μὲν οὖν. ΚΛ. ἐμοῦ μὲν οὖν.
ἐγὼ σε ποιήσω τρηῖ—
ραρχεῖν, ἀναλίσκοντα τῶν
σαυτοῦ, παλαιὰν ναῦν ἔχοντ',
eἰς ἢν ἀναλῶν ὦκ ἐφε——
εἰς οὐδὲ ναυπηγούμενος·
dιαμηχανήσομαι θ' ὅπως
ἀν ἱστίον σαπρὸν λάβῃς.

ἈΛΛ. ἀνὴρ παφλάξει, παῦε παῦ
ὑπερζέων οὐφελκτέον
τῶν δαδίων, ἀπαρυστέον
tε τῶν ἀπειλῶν ταυτῆ.
ΚΛ. δῷσεις ἐμὸν καλὴν δίκην,
ἰπούμενος ταῖς εἰσφοραῖς.
ἐγὼ γὰρ εἰς τοὺς πλουσίους
σπεύσω σ' ὅπως ἄν ἐγγραφῆς.

ἈΛΛ. ἐγὼ δ' ἀπειλήσω μὲν οὐ—
δέν, εὐχομαι δέ σου ταδ'·
tὸ μὲν τάγημον τευθίδων
ἐφεστάναι σίζον· σὲ δὲ
γνώμην ἔρειν μέλλοντα περὶ
Μιλησίων καὶ κερδανεῖν
tάλαντον, ἢν κατεργάσῃ,
σπεύδειν ὅπως τῶν τευθίδων
ἐμπλήμενος φθαῖς ἔτ' εἰς
ἐκκλησίαν ἑλθὼν· ἔπει—
tα πρὶν παγεῖν, ἀνὴρ μεθή—
κοι, καὶ σὺ τὸ τάλαντον λαβεῖν
βουλόμενος ἐ—
σοθίων ἀμ' ἀποπνιγεῖν.

ΧΟΡ. εὖ γε νὴ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν Δή—
μητρα.
ΔΗ. κάμοι δοκεῖ καὶ τὰλλα γ’ εἶναι καταφανῶς ἀγαθὸς πολίτης, οὗτος οὖνδεῖς πω χρόνου ἀνήρ γεγένηται τοῖς πολλοῖς τοῦβολοῦ. 945 σοῦ δ’, ὁ Παφλαγῶν, φάσκων φιλεῖν μ’ ἐσκορό-

ΔΗ. καὶ νῦν ἀπόδος τοῦ δακτύλιον, ὡς οὐκ ἔτι ἐμοὶ ταμιεύσεις. ΚΛ. ἔχε’ τοσοῦτον δ’ ἴσθ’ ὅτι,

εἰ μὴ μ’ ἐάσεις ἐπιτροπεύειν, ἔτερος αὖ ἐμοὶ πανουργότερός τις ἀναφανήσεται. 950

ΔΗ. οὐκ ἔσθ’ ὅπως ὁ δακτύλιος ἔσθ’ οὕτω οὕμος: τὸ γοῦν σημεῖον ἔτερον ψαίνεται,

ἈΛΛ. φέρ’ ἵδω, τί σοι σημεῖον ἦν;

ΔΗ. ὁμοῦ θεοῦ θρίον ἐξωπτημένου.

ἈΛΛ. οὗ τοῦτ’ ἐνεστώ. ΔΗ. οὗ τὸ θρίον; ἀλλὰ τί; 955

ἈΛΛ. λάρος κεχνῶς ἐπὶ πέτρας δημηγορῶν.

ΔΗ. αἰθοὶ τάλας. ἈΛΛ. τί ἔστω;

ΔΗ. ἀποφέρ’ ἐκποδῶν.

ὥς τὸν ἐμὸν εἰχεν, ἀλλὰ τὸν Κλεωνύμου.

παρ’ ἐμὸν δὲ τοῦτοι λαβὼν ταμιεύει μοι.

ΚΛ. μὴ δὴτα πῶ γ’, ὁ δέσποτ’, ἀντιβολῶ σ’ ἑγὼ, 960

πρὶν ἂν γε τῶν χρησμῶν ἀκούσης τῶν ἐμῶν.

砉τοὶ γ’ ἐμοὶ λέγουσιν ὡς ἄρξαι σε δεῖ 965

χώρας ἀπάσης ἐστεφανωμένου ῥόδοις.

ἈΛΛ. οὕμοι δὲ γ’ αὖ λέγουσιν ὡς ἄλογροδιά

ἐχων κατάπαστον καὶ στεφάνην ἐφ’ ἄρματος

χρυσοῦ διώξει Σμικύθην καὶ κύριον.

ΔΗ. καὶ μὴν ἐνεγκ’ αὐτοὺς ἰῶν, ἵν’ οὕτως 970

αὐτῶν ἀκούσῃ. ἈΛΛ. πάνυ γε.

ΔΗ. καὶ σὺ νῦν φέρε.

ΚΛ. ἰδοῦ. ἈΛΛ. ἰδοὺ νὴ τὸν Δί’. οὐδὲν κωλύει.
ΧΟΡΟΣ.

ΧΩΡ. ἰδιωτον φάος ἰμέρας
ἐσταὶ τοὺς παροῦσι καὶ
toῖς ἀφικνούμενοις,
ὡς Ἰλέων ἀπόληται.
καὶ τοῖς πρεσβυτέρων τινῶν
οἶων ἀργαλεωτάτων
ἐν τῷ δείγματι τῶν δικῶν
ηκουσ' ἀντιλεγόντων,
ὡς εἰ μὴ 'γένεθ' οὕτος ἐν
tῇ πόλει μέγας, οὐκ ἄν ἦ—
στιν σκέψῃ δύο χρησίμω,
οὖν οὖν ὀφεῖ τορύνη.
ἀλλὰ καὶ τόδ' ἐγγυείς θαυ—
mᾶζω τῆς οὐμοιοσίας
αιτοῦν φαινί γὰρ αὐτῶν οἱ
παιδεῖς οἱ ἐνυφοῖς
τὴν Δωριστὶ μόνην ἄν ἁρ—
μόττεσθαι θαμὰ τὴν λύραν,
ἀλλήν δ' οὐκ ἔθελεν μαθεῖν
κατὰ τὸν κιθαριστὴν
ἀργυσθέντ' ἀπάγεις κελεύ—
eιν, ὡς ἀρμονίαν ὁ παῖς
οὕτος οὐ δύναται μαθεῖν
ἡμι Δωροδοκιστὶ.

ΚΛΕΩΝ. ΔΗΜΟΣ. ΑΛΛΑΝΤΟΠΩΛΗΣ. ΧΟΡΟΣ.

ΚΛ. ἴδου ϑέασαι, κοῦχ ἀπαντᾷς ἐκφέρω.
ΑΛΛ. οἴμυ ὡς χεσεῖω, κοῦχ ἀπαντᾷς ἐκφέρω.
ΔΗ. ταυτὶ τί ἐστι; ΚΛ. λόγια. ΔΗ. πάντ';
ΚΛ. ἐθαύμασας;
καὶ ἡ Δι' ἔτι γέ μοῦστι κιβωτὸς πλέα. 1000

ΑΛΑ. ἐμοὶ δ' ὑπερφόν καὶ ἐνυσκία δύο.
ΔΗ. φερ' ἵδω, τίνος γάρ εἰσιν οἱ χρησμοὶ ποτε;
ΚΛ. οὐμοὶ μὲν εἰσὶ Βάκιδος. ΔΗ. οἱ δὲ σοὶ τίνος;
ΑΛΑ. Γλάνιδος, ἀδελφὸν τοῦ Βάκιδος γεραιτέρου.
ΔΗ. εἰσίν δὲ περὶ τοῦ;
ΚΛ. περὶ 'Αθηνῶν, περὶ Πύλου, 1005
περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων.
ΔΗ. οἶ σοι δὲ περὶ τοῦ;
ΑΛΑ. περὶ 'Αθηνῶν, περὶ φακῆς,
περὶ Λακεδαίμονών, περὶ σκόμβρων νέων,
περὶ τῶν μετρούντων τάλφιτ' ἐν ἀγορᾷ κακῶς,
περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων. 1010

ΔΗ. ἀγε νυν ὅπως αὐτοὺς ἀναγνώσεσθέ μοι,
καὶ τὸν περὶ ἐμοῦ 'κείνου ὑπερ ἦδομαι,
ὡς ἐν νεφέλαισιν ἀετὸς γενήσομαι.
ΚΛ. ἀκουε ὅῃ νυν καὶ πρόσεχε τὸν νυν ἐμοὶ.
Φράζεω, Ἐρεχθείδη, λογίων ὅδον, ἢν σοι 'Απόλ-

λων 1015

ταχεύν εὖ ἀδύτοιο διὰ τριπόδων ἐρετίμων.
σώζεσθαι σ' ἐκέλευσ' ἱερὸν κύνα καρχαρόδοντα,
δεὶ πρὸ σέθεν λάσκων καὶ ὄπερ σοῦ δεινὰ κεκραγὼς
σοὶ μισθῶν πορίει, κἀν μὴ δρᾶς ταῦτ' ἀπολείται.
πολλοὶ γὰρ μίσει σφε κατακράζουσι κολοιοί. 1020

ΔΗ. ταυτὶ μὰ τὴν Δήμητρ' ἐγὼ σοι σῶ, ὃ τι λέγει.
τί γάρ ἑστ' Ἐρεχθεί καὶ κολοιοῖς καὶ κυνὶ;

ΚΛ. ἐγὼ μὲν εἰμι' ὃ κύων' πρὸ σοῦ γάρ ἀπώς
σοὶ δ' εἴπε σώζεσθαι μ' ὁ Φοῖβος τὸν κύνα.

ΑΛΑ. οὗ τούτῳ φησ' ὁ χρησμός, ἀλλ' ὃ κύων ὀλ' 1025
ὁσπερ θύρας σοῦ τῶν λογίων παρεσθείει.
ἐμοὶ γὰρ ἑστ' ὄρθως περὶ τούτων τοῦ κυνὸς.

ΔΗ. λέγε νυν' ἐγὼ δὲ πρῶτα λήψομαι λίθον,
ϊνα μὴ μ’, ὁ χρησμὸς ὁ περὶ τοῦ κυνὸς δάκη.

ΑΛΛ. Φράζειν, Ἐρεξθείδη, κύνα Κέρβερον ἀνδραποδιστήν, 1030 ὁς κέρκῳ σαίνων σ’, ὅποταν δειπνῆσα ἐπιτηρῶν, ἐξεδεταλ σου τούψον, ὅταν σὺ ποι ἀλλοσε χάσκης' ἐσφοιτῶν τ’ ἐς τουπτάνιον λήσει σε κυνηδόν νόκτωρ τάς λοπάδας καὶ τὰς νῆσους διαλείξων.

ΔΗ. γῆ τὸν Ποσειδῶν πολύ γ’ ἀμεϊνον, ὁ Γλάνι. 1035
ΚΑ. ὁ τάν, ἄκουσον, εἶτα διάκρισον τόδε.

'Εστι γυνῆ, τέξει δε λέονθ' ἱεραί ἐν 'Αθήναις, ὁς περὶ τοῦ δήμου πολλοῖς κώμωψι μαχεῖται, ἃςτε περὶ σκύμπνουσι βεβηκώς' τὸν σὺ φυλάξαι, τεῖχος ποιῆσας ἐξύλωσαν πύργους τε σιδηροῦσ. 1040 ταῦτ’ οΐς’ ὁ τι λέγει;

ΔΗ. μὰ τὸν 'Απόλλων γ̓ω μὲν οὐ.
ΚΑ. ἔφραζεν ὁ θεὸς σου σαφῶς σῶζειν ἐµέ’ ἐγὼ γὰρ ἀντὶ τοῦ λέοντος εἰµὶ σοι.

ΔΗ. καὶ πῶς μ’ ἐλελήθεις ἸἈντιλέων γεγενημένος ;
ΑΛΛ. ἐν οὐκ ἀναδιάσκει σε τῶν λογίων ἐκὼν 1045 ὁ μοῦν σιδηροῦν ἐστι τεῖχος καὶ ἔχον, ἐν ὃ σε σῶζειν τῶν ἐκέλευσ’ ὁ Λοξίας.

ΔΗ. πῶς δὴτα τούτ’ ἔφραζεν ὁ θεὸς ; ΑΛΛ. τούτον δὴσαι σ’ ἐκέλευ’ ἐν πεντεσφυρίγῳ ἔχολ.

ΔΗ. ταῦτ’ τελεῖσθαι τὰ λόγια ήδη μοι δοκεῖ. 1050
ΚΑ. μὴ πείθου φθονεραλ γὰρ ἐπικράζουσι κορώνα. ἀλλ’ ἱέρακα φίλει, μεμημημένον ἐν φρεσίν, ὡς σοι ἡγαγε συνδῆσας Λακεδαιμονίων κορακίνουσ.

ΑΛΛ. τοῦτο γε τοι Παφλαγῶν παρεκκυδύνευσε μεθυσθείς.
Κεκροπίδη κακόβουλη, τῇ τοῦτ’ ἤγει μέγα τοῦργον; 1055 καὶ κε γυνὴ φέροι ἄχθος, ἐπεὶ κεν ἀνὴρ ἀναθείη. ἀλλ’ οὐκ ἂν μαχέσαιτο’ χέσαιτο γὰρ, εἰ μαχέσαιτο.
ΚΑ. ἀλλὰ τόδε φράσσαι, πρὸ Πύλου Πύλου ἦν σοι ἐφραζέν.
"Εστι Πύλος πρὸ Πύλου

ΔΗ. τί τούτο λέγει, πρὸ Πύλου;

ΑΛΛ. τὰς πυέλους φησίν καταλήψεσθ ἐν βαλανείᾳ. 1060

ΔΗ. ἐγὼ δ' ἄλουτος τίμερον γενήσομαι.

ΑΛΛ. αὐτὸς γὰρ ἠμῶν τὰς πυέλους ἀφήρπασεν.

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

ΑΛΛ. Ἀλγείδη, φράσσαι κυναλώπεκα, μὴ σε δολώσῃ,

ΔΗ. Φιλόστρατος ἡ κυναλώπης.

ΑΛΛ. οὐ τούτο φησὶν, ἀλλὰ ναῦς ἐκάστοτε 1070

ΔΗ. πῶς ἡ τρίηρης ἐστὶ κυναλώπης; ΑΛΛ. ὅπως;

ΔΗ. πῶς οὖν ἀλώπης προσετέθη πρὸς τῷ κυνῷ; 1075

ΔΗ. εἶεν·

ΑΛΛ. εἰ γὰρ πορεῖ, καὶ τούτων ἡμερῶν τριῶν.

ΔΗ. τούτως ὁ μισθὸς τοῖς ἀλωπεκίουσι ποῦ;

ΑΛΛ. ἐγὼ πορεῖ, καὶ τούτων ἡμερῶν τριῶν.

Χρησμὸν Λητοίδης, Κυλλήνην, μὴ σε δολώσῃ.

ΔΗ. ποιαν Κυλλήνην; ΑΛΛ. τὴν τούτου χείρ' ἐποίησεν

ΚΑ. οὐκ ὁρθῶς φράζει· τὴν Κυλλήνην γὰρ ὁ Φοῖβος
ἐσ τὴν χεῖρ' ὅρθως ἦν ἵνα τὴν Διοπείθους. 1085 ἀλλὰ γὰρ ἔστω ἐμοὶ χρησμὸς περὶ σοῦ πτερυγωτός, αἰτῶς ω ὡς γίγνει καὶ πάσης γῆς βασιλεύσεις.

ἈΛΛ. καὶ γὰρ ἐμοὶ· καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης, χότι γ' ἐν Ἑκβατάνους δικάσεις, λείχων ἐπίπαστα.

ΚΑ. ἀλλ' ἐγὼ εἶδον ὄναρ, καὶ μουθόκει ἡ θεὸς αὕτη τοῦ δήμου καταχεὶν ἀρνταῦνη πλουθυγίειαν. 1091

ἈΛΛ. νὴ Δία καὶ γὰρ ἐγὼ· καὶ μουθόκει ἡ θεὸς αὕτη ἐκ πόλεως ἐλθεῖν καὶ γλαυξα ἀὕτη 'πικαθήσθαι εἴτα κατασπένδειν κατὰ τῆς κεφαλῆς ἀρυβάλλω ἀμβροσίαν κατὰ σοῦ, κατὰ τούτου δὲ σκοροδάλ-

ΜΗ. ἰοῦ ἱοῦ·

οὐκ ἦν ἄρ' οὐδεις τοῦ Γλαύκιδος σοφότερος. καὶ νῦν ἐμαυτὸν ἐπιτρέπω σοι τούτωι γερονταγωγεῖν κἀναπαύδευεν πάλιν.

ΚΑ. μῆπω γ', ἱκετεύο σ', ἀλλ' ἀνάμεινον, ὡς ἐγὼ 1100 κριθὰς ποριῶ σοι καὶ βίον καθ' ἡμέραιν.

ΔΗ. οὐκ ἀνέχομαι κριθῶν ἀκούων' πολλάκις ἐξηπατήθην ύπὸ τε σοῦ καὶ Θουφάνους.

ΚΑ. ἀλλ' ἀλφιτ' ἤδη σοι ποριῶ 'σκευασμένα.

ἈΛΛ. ἐγὼ δὲ μαζίσκας γε διαμεμαγμένα 1105 καὶ τοῦς ὤπτον ὄπτον' μηδὲν ἄλλ' εἰ μή 'σθιε.

ΔΗ. ἀνύσατε νυν, ὦ τι περ ποιήσθει' ὡς ἐγὼ, ὀπότερος ἂν σφῶν εὖ με μᾶλλον νῦν ποιή, τοῦτο παραδῶσο τῆς πυκνοῦς τὰς ἡμῖνα.

ΚΑ. τρέχοιμ' ἂν εἰσώ πρότερος.

ἈΛΛ. οὐ δῆτ', ἄλλ' ἐγώ. 1110

ΧΟΡΟΣ. ΔΗΜΟΣ.

ΧΟΡ. ὥ Δῆμε, καλὴν γ' ἔχεις ἀρχήν, ὦτε πάντες ἂν—
θρωποὶ δεδίασι σ᾽ ὀσ—
περ ἀνδρα τύραννον.
ἀλλ᾽ εὑπαράγωγος εἰ,
θωπευόμενος τε χαὶ—
ρεις καξαπατῶμενος,
πρὸς τὸν τε λέγουτ' ἀei
κέχηνας' ὃ νοῦς ἰ]/ σου
παρὼν ἀποδημεῖ.

ΔΗ. νοῦς οὐκ ἐν ταῖς κόμαις
ύμων, ὡτε μ᾽ οὗ φρονεῖν
νομίζετ'. ἐγὼ δ᾽ ἐκὼν
ταύτ' ἡλιθιάζω.

αὐτός τε γὰρ ἦδομαι
βρύλλων τὸ καθ' ἡμέραν,
κλέπτοντά τε βούλομαι
τρέφειν ἐνα προστάτην'
τοῦτον δ', ὅταν ἤ τ' πλέως,
ἄρας ἐπάταξα.

ΧΟΡ. οὐτω μὲν ἄρ' εὗ ποιεῖς,
ἐἰ σοι πυκνότησ ἐνεστ'
ἐν τῷ τρόπῳ, ὡς λέγεις,
τοῦτῳ πᾶν πολλῆ,
ἐἰ τούόδ' ἐπιτήδες ὡσ—
περ ὑμοσiosis τρέφεις
ἐν τῇ πυκνί, κἀθ' ὅταν
μὴ σοι τύχῃ ὅψον ὁν,
toú̱tōn ὅς ἂν ἤ παχύς,
θύσας ἐπιδείπνεῖς.

ΔΗ. σκέψασθε δὲ μ', εἰ σοφῶς
αὐτοὺς περιέρχομαι,
τοὺς οἰομένους φρονεῖν
κἀμ' ἐξαπατόλλεων.
τηρῶ γὰρ ἐκάστοτ' αὖ—
τοὺς, οὗδὲ δοκῶν ὤραν,
κλέπτοντας' ἐπειτ' ἀναγ—
κάζω πάλιν ἐξεμείν
ἀττ' ἄν κεκλόφωσί μου,
κημὸν καταμηλὼν.

ΚΛΕΩΝ. ΑΛΛΑΝΤΟΠΟΛΗΣ. ΔΗΜΟΣ.
ΧΩΡΟΣ.

ΚΛ. ἀπαγ' ἐς μακαρίαν ἐκποδῶν.
ΑΛΛ. σὺ γ', δ ὑφόρε.
ΚΛ. δ Ἔεμ', ἐγὼ μέντοι παρεσκευασμένος
τρίπαλαι κάθημαι, βουλόμενος σ' εὐεργετεῖν.
ΑΛΛ. ἐγὼ δὲ δεκάπαλαι γε καὶ δωδεκάπαλαι
καὶ χιλιόπαλαι καὶ πρόπαλαι πάλαι πάλαι. 1155
ΔΗ. ἐγὼ δὲ προσδοκῶν γε τρισμυριόπαλαι
βδελυγμοιάν σφω, καὶ πρόπαλαι πάλαι πάλαι.
ΑΛΛ. οὐσθ' οὖν ὁ δρᾶσθον; ΔΗ. εἰ δὲ μὴ, φράσεις γε σὺ.
ΑΛΛ. ἀφες ἀπὸ βαλβίδων ἐμὲ τε καὶ τοντοί,
insula σ' εὐ ποιῶμεν ἐξ ἰσον.
ΔΗ. δρᾶν ταῦτα χρῆ. 1160
ἀπιτοῦν. ΚΛ. ἰδοῦ. ΔΗ. θεοῦ' ἄν.
ΑΛΛ. ὑποθεῖν οὐκ ἐῶ.
ΔΗ. ἀλλ' ἡ μεγάλως εὐδαιμονίησω τῆμερον
ὑπὸ τῶν ἐραστῶν νῦν Δι' ἡ 'γὼ θρύσομαι.
ΚΛ. ὁρᾶς; ἐγὼ σοι πρότερος ἐκφέρω δύρφον.
ΑΛΛ. ἀλλ' οὐ τράπεζαν, ἀλλ' ἐγὼ προτεραιτερος. 1165
ΚΛ. ἰδοὺ φέρω σοι τήνδε μαξισκὴν ἐγὼ
ἐκ τῶν ὁλῶν τῶν ἐκ Πύλου μεμαγμένην.
ΑΛΛ. ἐγὼ δὲ γε μυστίλας μεμυστελημένας
ὑπὸ τῆς θεοῦ τῇ χειρὶ τῆλεμαχίη.
ΔΗ. ὡς μέγαν ἄρ' εἰχες, ὅ πότις, τὸν ὀἀκτυλοῦν. 1170
ΚΑ. ἐγὼ δ' ἔτυνος γε πίσινον εὖχρων καὶ καλὸν'
ἐτορύνε δ' αὖθι ἡ Παλλᾶς ἡ Πυλαιμάχος.
ἈΛΛ. ὁ Δημι', ἕναργῶς ἡ θεός σ' ἐπισκοπεῖ,
καὶ νῦν ὑπερέχει σου χύτραν ζωμοῦ πλέαν.
ΔΗ. οἶει γὰρ οἰκεῖοθ' ἄν ἐτί τήνδε τὴν πόλιν,
εἰ μὴ φανερῶς ἡμῶν ὑπερεῖχε τὴν χύτραν;
ΚΑ. τούτῳ τέμαχος σοῦ δωκεν ἡ Φοβεσιστράτη.
ἈΛΛ. ἡ ὅ 'Οβριμοπάτρα γ' ἐφθόν ἐκ ζωμοῦ κρέας
καὶ χολίκος ἑνύστροφ τε καὶ γαστρῶς τόμον.
ΔΗ. καλῶς γ' ἐποίησε τοῦ πέπλου μεμνημένη. 1180
ΚΑ. ἡ Γοργολόφα σ' ἐκέλευε τοποῦ δαγεῖν
ἐλατήρου, ἵνα τὰς ναῦς ἑλαύνωμεν καλῶς.
ἈΛΛ. λαβεῖ καὶ ταῦτι νυν. ΔΗ. καὶ τά τοῦτοι χρήσομαι
τοὺς ἑντέροις; ἈΛΛ. ἐπιτηδεῖς αὖτ' ἐπεμψὲ σοι
eἰς τὰς τρυπήρεις ἑντερόνειαν ἡ θεός:
ἐπισκοπεῖ γὰρ περιφανῶς τὸ ναυτικὸν.
ἐχε καὶ πιείν κεκραμένον τρία καὶ δύο.
ΔΗ. ὡς ἦδος, ὁ Ζεῦς, καὶ τὰ τρία φέρων καλῶς.
ἈΛΛ. ἡ Τριτογενῆ γὰρ αὐτὸν ἑνετριτώνεν.
ΚΑ. λαβὲ νυν πλακοῦντος πίόνον παρ' ἐμοὶ τόμον.
ἈΛΛ. παρ' ἐμοὶ δ' ὀλον γε τὸν πλακοῦντα τοποῦ. 1191
ΚΑ. ἀλλ' οὐ λαγῷ' ἐξεῖς ὀπόθεν δῶς' ἀλλ' ἐγώ.
ἈΛΛ. οἴμοι' τόθεν λαγώ' μοι γενήσεσαι;
ὡ θυμέ, νυνὶ βωμολόχου ἐξευρέ τι.
ΚΑ. ὁρᾶς τάδ', ὁ κακόδαιμον; ἈΛΛ. ὁλίγον μοι μέλευ
ἐκενωῦ γὰρ ὡς ἐμ' ἑρχονται. ΚΑ. τῖνες; 1196
ἈΛΛ. πρέσβεις ἔχοντες ἀργυρίου βαλλάντια.
ΚΑ. ποῦ ποῦ;
ἈΛΛ. τί δὲ σοι τοῦτ' ὅκ ἐσεῖς τοὺς ξένους;
ὁ Δημίδιου, ὁρᾶς τὰ λαγῷ' ἀ σοι φέρω;
ΚΑ. οἴμοι τάλας, ἀδίκως γε τάμ' ὑφήρπασας. 1200
ΑΛΛ. νη των Ποσειδῶν, καὶ σου γὰρ τοὺς ἐκ Πύλου.

ΔΗ. εἶπ', ἀντιβολῶ, πῶς ἐπενόησας ἀρπάσαι;

ΑΛΛ. τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμμ' ἐμὼν.

ΚΑ. ἐγὼ δ' ἐκκυνθευσ', ἐγὼ δ' ὀπτησά γε.

ΔΗ. ἀπιθ' οὐ γὰρ ἀλλὰ τοῦ παραθέντος ἡ χάρις. 1205

ΚΑ. οὕμοι κακοδαίμων, ὑπεραναίδευθησόμαι.

ΑΛΛ. οὐ διακρινεῖς, ὡς Δῆμ', ὀπότερος ἐστι νῶν ἀνὴρ ἀμείωνοι περὶ σὲ καὶ τὴν γαστέρα;

ΔΗ. τῷ δὴ τ' ἄν υἱῶν χρησάμενοι τεκμηρίω δόξαμι κρίνειν τοῖς θεαταῖσιν σοφῶς;

ΑΛΛ. ἐγὼ φράσσω σοι. τὴν ἐμὴν κίστην ἰὼν ξύλλαβε σιωπῇ, καὶ βασάνισον ἀττ' ἐνι, καὶ τὴν Παφλαγόνος' καμέλει κρινεῖς καλῶς.

ΔΗ. φέρ' ἵδω, τί οὖν ἐνεστὶν; ΑΛΛ. οὐχ ὄρας κενὴν ὡ παππίδιον; ἀπαντα γὰρ σοι παρεφόρουν. 1215

ΔΗ. αὐτή μὲν ἡ κίστη τὰ τοῦ δῆμου φρουεί.

ΑΛΛ. βάδιζεν νων καὶ δεῦρο πρὸς τὴν Παφλαγόνος. ὄρας; ΔΗ. ἵδω μοι, τῶν ἁγαθῶν ὅσων πλέα. ὅσον τὸ χρῆμα τοῦ πλακοῦντος ἀπέθετο' ἐμοὶ δ' ἐδωκεν ἀποτεμῶν τυννοτοῦνι. 1220

ΑΛΛ. τουαίτα μέντοι καὶ πρότερον σ' εἰργάξετο' σοι μὲν προσεδίδον μικρὸν δὲν ἐλάμβανεν, αὐτὸς δ' ἐαυτῷ παρετίθει τὰ μείζονα.

ΔΗ. ὡ μιαρὲ, κλέπτων ὅι με ταύτ' ἐξηπάτας; ἐγὼ δ' τι ἐστεφάνιξα καθωρησάμαιν. 1225

ΚΑ. ἐγὼ δ' ἐκλεπτον ἐπ' ἁγαθῷ γε τῇ πόλει.

ΔΗ. κατάθου ταχέως τὸν στέφανον, ἵν' ἐγὼ τουτοί αὐτὸν περιθῷ. ΑΛΛ. κατάθου ταχέως, μαστιγία.

ΚΑ. οὐ δὴτ', ἐπεὶ μοι χρησμὸς ἔστι Πυθικὸς ὢφ' οὐ δέησεί μ' ἀνδρὸς ἠττᾶσθαι μόνον. 1230

ΑΛΛ. τούμον γε φράζων ὄνομα καὶ λιαν σαφῶς.

ΚΑ. καὶ μὴν σ' ἐλέγξαι βουλομαι τεκμηρίῳ.
εἰ τι ἔνυσεις τοῦ θεοῦ τοῖς θεσφάτοις. καὶ σοι τοσοῦτο πρῶτον ἐκπειράσομαι παῖς ὦν ἐφοίτας ἐσ τίνος διδασκάλου;

ΑΑΑ. ἐν ταῖσιν εὐστραίς κονδύλοις ἡμομοτόμην.

ΚΛ. πῶς ἔπασ; ὡς μοῦ χρησμὸς ἀπτέται φρενῶν.

εἰεν.

ἐν παϊδοτρίβου δὲ τίνα πάλην ἐμάνθανες;

ΑΑΑ. κλέπτων ἐπιορκεῖν καὶ βλέπειν ἐναντία.

ΚΛ. ὁ Φοῖβος Ἀπολλόν Λύκιε, τὶ ποτὲ μὴ ἐρ-γάσει;

tέχνην δὲ τίνα ποτ' εἰχες ἔξανδρούμενος;

ΑΑΑ. ἡλλαυτοπόλους. ΚΛ. οὐκέτ' οὐδέν εἰμ' ἐγώ.

λεπτὴ τις ἐλπίς ἐστ' ἐφ' ἦς ὁχούμεθα. καὶ μοι τοσοῦτον εἰπέ' πότερον ἐν ἀγορᾷ

ηλλαυτόπολεις ἔτεον ἰ' τι ταῖς πῦλαις;

ΑΑΑ. ἐπὶ ταῖς πῦλαισιν, οὗ τὸ τάριχος ὄνιον.

ΚΛ. οἴμοι πέπρακται τοῦ θεοῦ τὸ θέσφατον.

κυλίνδετ' εἰσω τόνδε τὸν δυσδαίμονα.

ὁ στέφανε, χαῖρων ἀπιθι, κεῖ σο' ἀκών ἐγὼ

λείπω. σὲ δ' ἄλλος τις λαβὼν κεκτήσεται, κλέπτης μὲν οὐκ ἄν μῶλλον, εὐτυχῆς δ' ἰσώσ.

ΑΑΑ. Ἐλλάνιε Ζεῦ, σῶν τὸ νυκήτηριον.

ΧΩΡ. ὁ χαῖρε καλλίνικε, καὶ μέμυσα' ὅτι ἀνὴρ γεγένησαι δι' ἐμέ' καὶ σ' αἰτῶ βραχύ,

ὅπως ἐσομαί σοι Φανὸς ὑπογραφεῖς δικῶν.

ΔΗ. ἐμοὶ δέ γ' ὃ τι σοι τούνοι' εἶπ'.

ΑΑΑ. ὁ Ἀγοράκριτος.

ἐν τάγορᾷ γὰρ κρινόμενος ἐβοσκόμην.

ΔΗ. ὁ Ἀγορακρίτω τοῖσιν ἐμαυτῶν ἐπιτρέπω, καὶ τοῦν Παφλαγόνα παραδίδομι τούτοι.

ΑΑΑ. καὶ μῆν ἐγὼ σ', ὁ Δήμε, θεραπεύσω καλῶς; 1260
Ὅσθ' ὀμολογεῖν σε μηδεν' ἀνθρώπων ἐμοῦ ἴδεῖν ἄμεινῳ τῇ Κεχηραίῳ πόλει.

ΧΩΡ. τῇ καλλίου ἀρχωμένουσιν ἡ καταπαυμένουσιν ἡ θοᾶν ἵππων ἐλατήρας ἀείδειν μηδεν' ἐς Λυσίστρατον, 1265 μηδὲ Θοῦμαντιν τὸν ἀνέστιον αὖ λυπεῖν ἐκούσῃ καρδία;
καὶ γὰρ οὖτος, ὃ φίλ' Ἄπολλων, αἰεὶ πεινᾷ, θαλεροὶς δακρύοις 1270 σᾶς ἀπτόμενος φαρέτρας Πυθώνι δία μὴ κακῶς πένεσθαί.

λοιδορῆσαι τοὺς πονηροὺς οὐδὲν ἐστ' ἐπίθεονον, ἀλλὰ τιμῇ τοῖς χρηστοῖς, ὅστις εὐ λογίζεται. 1275 εἰ μὲν οὖν ἀνθρωπός, ὅν δεῖ πόλλ' ἀκούσαι καὶ κακά, αὐτὸς ἤν ἐνυδῆλος, οὐκ ἂν ἀνδρός ἐμνήσθην φίλον. ὑπὸ 'Αρίγνωτον γὰρ οὖν διὸ ὅστις οὐκ ἐπίσταται, ὅστις ἢ τὸ λευκὸν οἴδεν ἢ τὸν ὀρθὸν νόμον. ἐστὶν οὖν ἀδελφὸς αὐτῷ τοὺς τρόπους οὐ συγγενής,

'Αριφράδης πονηρός. ἀλλὰ τοῦτο μὲν καὶ βούλεται: ἐστὶ δ' οὗ μόνον πονηρός, οὐ γὰρ οὖδ' ἂν ἵσθόμην, οὐδὲ παμπόνηρος, ἀλλὰ καὶ προσεξεύρηκέ τι, καὶ Πολυμνήστεια ποιῶν, καὶ ξυνῶν Οἰωνίχῳ. ὅστις οὖν τοιοῦτον ἄνδρα μὴ σφόδρα βεδεύττεται, οὐ ποτ' ἐκ ταῦτοῦ μεθ' ἡμῶν πιέται πονηρίον. ἡ πολλάκις ἐννυχλαίσι 1290 φροντίσι ςυγγεγένημαι, καὶ διεξήτηχ' ὁπόθεν ποτὲ φαῦλος ἐσθεὶ κλεώνυμος.

φασὶ μὲν γὰρ αὐτοῦ ἐρεπτόμενον τὰ τῶν ἔχοντων ἀνέρων 1295
οὐκ ἀν ἔξελθεὶν ἀπὸ τῆς σιτυῆς τοὺς δ' ἀντιβολεῖν ἄν όμολος·
Ιθ' δὲ ἀνα, πρὸς γονάτων, ἔσελθε καὶ σύγγυωθι τῇ τραπέζῃ.
φασίν ἀλλήλαις ἐξυνεθείν τὰς τρυήρεις εἰς λόγον,
καὶ μίαν λέξαν τῷ αὐτῶν, ἡτίς ἦν γεραιτέρα·
οὐδὲ πυνθάνεσθε ταῦτ', ὅ παρθένου, τἀν τῇ πόλει;
φασίν αἰτεῖσθαι τῷ ἡμῶν ἐκατόν ἐς Καρχηδόνα ἀνδρὰ μοχθηρῶν πολιτῶν, ὡς ἤτερον Ἰπέρβολον,
ταῖς δὲ δόξαν δεινὸν εἶναι τούτῳ κοῦκ ἄνασχετόν,
καὶ τῷ εἰπεῖν, ἡτίς ἀνδρῶν ἁσσόν οὐκ ἐληλύθει
ἀποτρόπαι, οὔ δὴ ἐμοῦ γ' ἄρξει ποτ', ἀλλ' ἐάν
με χρῆ,
ὑπὸ τερηθῶν σαπεῖσον ἐνταῦθα καταγράσομαι·
οὐδὲ Ναυφάντης γε τῆς Ναύσωνος, οὔ δὴ, ὁ θεός,
εἴπερ ἐκ πεύκης γε κἀγὼ καὶ ξύλων ἐπηγγύην.
ἡν δ' ἀρέσκῃ ταῦτ' Ἀθηναίοις, καθῆσθαι μοι
δοκεῖ 1311
εἰς τὸ Ὑησεῖον πλεούσας ἢ τί τῶν σεμνῶν θεῶν.
οὔ γὰρ ἡμῶν γε στρατηγῶν ἐγχαπέται τῇ πόλει·
ἀλλὰ πλεῖτω χωρίς αὐτὸς ἐς κόρακας, εἴ βουλείται,
τὰς σκάφας, ἐν αἰς ἐπόλει τοὺς λύχνους, καθελ-
κύσας. 1315

ἈΓΟΡΑΚΡΙΤΟΣ. ΧΟΡΟΣ. ΔΗΜΟΣ.

ἈΓΟΡ. εὐφημεῖν χρῆ καὶ στόμα κλείειν, καὶ μαρτυρῶν
ἀπέχεσθαι,
καὶ τὰ δικαστήρια συγκλείειν, οἷς ἡ πόλις ἦδε γέ-
γηθεν,
ἐπὶ καϊναίαν δ' εὐνυχίαισιν παιωνίζειν τὸ Θέατρον.
ΧΩΡ. ὃ ταῖς ἱεραῖς φέγγος Ἀθήναις καὶ ταῖς νήσοις ἐπίκουρε,
τὸν ἔχων φήμην ἀγαθὴν ἥκεις, ἐφ' ὅτῳ κυνωμένῳ ἀγνιᾶς; 1320
ΑΓΟΡ. τὸν Δήμουν ἀφεψήσας ὑμῖν καλὸν ἔξασχρον πε-ποίηκα.
ΧΩΡ. καὶ ποῦ ἦστιν νῦν, ὃ θαυμαστὰς ἐξευρίσκων ἐπι-
νοιᾶς;
ΑΓΟΡ. ἐν ταῖσιν ἱστοτέφανοι οἰκεὶ ταῖς ἀρχαίαισιν Ἀθή-
ναις.
ΧΩΡ. πῶς ἄν ᾔδομεν; ποῖαν τιν' ἔχει σκευήν; ποῖος 
γεγένηται;
ΑΓΟΡ. οἴος περ Ἀριστείδη πρότερον καὶ Μιλτιάδην ἔν-
εισίτει. 1325
ὀψεσθε δὲ καὶ γὰρ ἀνοιγμένων ψόφων ὑδη τῶν 
προπυλαίων.
ἀλλ' ὀλολύζατε φαινομέναις ταῖς ἀρχαίαισιν 
Ἀθήναις 
καὶ θαυμασταῖς καὶ πολυμυνοῖς, ἦν' ὁ κλεινὸς Δή-
μος ἐνοικεῖ.
ΧΩΡ. ὃ ταῖ λιπαραὶ καὶ ἱστοτέφανοι καὶ ἀριζή-
λωτοὶ Ἀθάναι, 
δείξατε τὸν τῆς Ἑλλάδος υμὸν καὶ τῆς γῆς τῆς 
μόναρχου. 1330
ΑΓΟΡ. ὃς ἐκείνος ὅραν τεττυγωφόρας, ἀρχαίῳ σχήματι 
λαμπρός,
οὐ χοιρινῶν ὅζων, ἀλλὰ σπουδῶν, σμύρνη κατά-
λειπτος.
ΧΩΡ. χαίρ', ὃ βασιλεὺ τῶν Ἑλλήνων καὶ σοι ἐγγκαί-
ρομεν ἥμεις. 
tῆς γὰρ πόλεως ἄξια πράττεις καὶ τοῦ 'ν Μαρα-
θῶν τροπαίον.
ΔΗ. ὁ φίλτατ' ἀνδρῶν, ἐλθὲ δεῦρ', 'Αγοράκριτε. 1335
ὅσα μὲ δέδρακας ἀγάθ' ἀφεψῆσας. ΑΓΟΡ. ἔγω; ἀλλ', ὡ μέλ', οὐκ οἴσθ' οίος ἴσθ' αὐτός πάρος, οὔδ' ο' ἔδρας' ἐμὲ γὰρ νομίζοις ἂν θεὸν.

ΔΗ. τί δ' ἔδρων πρὸ τοῦ, κάτευπε, καὶ ποιός τις ἦν;
ΑΓΟΡ. πρῶτον μὲν, ὅποτ' εἴποι τις ἐν τῇ κλησίᾳ, 1340
ὁ Δῆμ', ἔραστής τ' εἰμὶ σὸς φιλῶ τέ σε καὶ μήδομαι σου καὶ προβουλεύω μόνος, τοῦτοι ὅποτε χρήσαστό τις προομίοις, ἀνωτάλιξες κάκερουτίας. ΔΗ. ἔγω;

ΑΓΟΡ. ἐκ' ἐξαπατήθησα σ' ἀντι τούτων ὑχετο. 1345

ΔΗ. τί φής;

ταυτί μ' ἔδρων, ἔγω δὲ τοῦτ' οὐκ ἴσθόμην;
ΑΓΟΡ. τὰ γὰρ ὅτα σου νὴ τῶν Δ' ἔξεπετάνυντο ὁσπερ σκιάδειον καὶ πάλιν ἔμνηγετο.

ΔΗ. οὔτως ἀνόητος ἐγέγενήκη καὶ γέρουν;
ΑΓΟΡ. καὶ νὴ Δία γ' εἴ σοι δύο λεγοῖτην ρήτορε, 1350
ὁ μὲν ποιεῖσθαι ναῦς μακράς, ὁ δ' ἔτερος αὖ καταμισθοφορῆσαι τοῦθ', ὁ τὸν μισθὸν λέγων τὸν τὰς τριήρεις παραδραμὼν ἂν ὑχετο. οὔτος, τί κύπτεις; οὐχὶ κατὰ χώραν μενεῖς;

ΔΗ. αἰσχύνομαι τοι ταῖς πρότερον ἄμαρτλαίς. 1355

ΑΓΟΡ. ἀλλ' οὖ συ τούτων αὕτως, μὴ φροντίσης, ἀλλ' ο' σε ταῦτ' ἐξηπάτων. νυνὶ δὲ φράσον' ἐάν τις εἴπη βωμολόχος ἔμνηγορος' οὐκ ἐστιν ὑμῖν τοῖς δικασταῖς ἀλφίτα, εἰ μὴ καταγνώσεσθε ταύτην τὴν δίκην' 1360
τοῦτον τί δράσεις, εἰπέ, τὸν ἔμνηγορον;

ΔΗ. ἄρας μετέωρον ἐς τὸ βάραθρον ἐμβαλώ, ἐκ τοῦ λάρυγγος ἐκκρεμάσας 'Ὑπέρβολον.
ΑΓΟΡ. τούτι μὲν ὀρθῶς καὶ φρονίμως ἤδη λέγεις· τὰ δ' ἄλλα, φέρ' ἵδω, πῶς πολιτεύσει φράσον. 1365
ΔΗ. πρώτον μὲν ὅπόσοι ναὺς ἐλαιύουσιν μακράς, καταγομένους τὸν μισθὸν ἀποδόσω ἵπτελη.

ΑΓΩΡ. πολλοὶς γ' ὑπολίσσους πυγιδίουσιν ἐχαρίσω.

ΔΗ. ἑπειδὴ ὁ πλήθης ἐντεθεὶς ἐν καταλόγῳ οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται, ἀλλ' ὀσπέρ ὑπ τὸ πρῶτον ἐγγεγράφησεται.

ΑΓΩΡ. τοῦτ' ἔδακε τὸν πόρπακα τὸν Κλεωνύμου.

ΔΗ. οὐδ' ἀγοράσει γ' ἀγένειος οὐδ' ἐν τάγορᾷ.

ΑΓΩΡ. ποῦ δὴτα Κλεισθένης ἀγοράσει καὶ Στράτων;

ΔΗ. τὰ μειράκια ταυτί λέγω, τὰν τῷ μύρῳ, ὥσπερ ὑπ τοῦ θορυβητικοῦ. 1370 αὐτομυλεῖται τοιαδή καθίμενα: σοφός γ' ο Φαίαξ, δεξίως τ' οὐκ ἀπέθανεν. συνερτικὸς γὰρ ἐστὶ καὶ περαντικός, καὶ γνωμοτυπικὸς καὶ σαφῆς καὶ κρονοτικός, καταληπτικός τ' ἀριστα τοῦ θορυβητικοῦ. 1380

ΑΓΩΡ. οὐκοῦν καταδακτυλικὸς σὺ τοῦ λαλητικοῦ;

ΔΗ. μὰ Δ', ἀλλ' ἀναγκάσω κυνηγετεῖν ἐγὼ τούτους ἁπαντας, παυσαμένους ψηφισμάτων.

ΑΓΩΡ. ἔχε νῦν ἐπὶ τούτους τουτούς τὸν ὁκλαδίαν, καὶ παῖδ' ἐνόρχημ, ὥσπερ οὔσει τόνδε σοι. 1385

ΔΗ. μακάριος ἐσ τὰρχαίᾳ δὴ καθίσταμαι.

ΑΓΩΡ. φήσεις γ', ἐπειδῶν τὰς τριακοντούτιδας σπουδὰς παραδῷ σοι. δεῦρ' ἵθ' αἰ Σπουδαὶ ταχύ.

ΔΗ. ὁ Ζεῦ πολυτίμηθ', ὡς καλαί: πρὸς τῶν θεῶν, 1390 ἔξεστιν αὐτῶν κατατριακοντοῦτισαι; πῶς ἔλαβες αὐτὰς ἑτεόν;

ΑΓΩΡ. οὔ γὰρ ὁ Παφλαγῶν ἀπέκρυπτε ταύτας ἐνδον, ἵνα σὺ μὴ λάβῃς; νῦν οὖν ἐγὼ σοι παραδίδωμ' εἰς τοὺς ἀγροὺς αὐτὰς ἕναι λαβόντα. ΔΗ. τὸν δὲ Παφλαγόνα, ὅς ταύτ' ἔδρασεν, εἴφ' ὃ τι ποιήσεις κακόν. 1396

ΑΓΩΡ. οὐδὲν μὲγ' ἀλλ' ἢ τὴν ἐμὴν ἔξει τέχνην'
ἐπὶ ταῖς πύλαισι ἄλλαντοπωλήσει μόνος,
τὰ κύνεια μιγνῦς τοῖς ὁνείοις πράγμασιν,
μεθύων τε ταῖς πόρναις λοιδορήσεται,
κὰκ τῶν βαλανείων πίεται τὸ λούτριον.

ΔΗ. εὖ γ' ἐπενόησας οὕπερ ἔστιν ἄξιος,
πόρναισι καὶ βαλανεῖσι διακεκραγέναι,
καὶ σ' ἀντὶ τοῦτων ἐσ τὸ πρυτανεῖον καλῶ
ἐς τὴν ἐδραν θ', ἵν' ἐκεῖνος ἦν ὁ φαρμακός.
ἐπού δὲ ταυτηνὶ λαβὼν τὴν βατραχίδα:
κάκεινον ἐκφερέτω τίς ὡς ἐπὶ τὴν τέχνην,
ἵν' ἴδωσιν αὐτῶν, οἷς ἑλῳβάθ', οἱ ἔνοι.

ΧΟΡΟΣ.

* * * *
* * * *
ARISTOPHANES
THE KNIGHTS

WITH INTRODUCTION AND NOTES

BY

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PART II.—NOTES

Oxford
AT THE CLARENDON PRESS
M DCCC LXXXVII
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NOTES.

Line 1. iατταταιάξ, 'a-lack-a-day.' A cry of deep distress or pain, as in Thesm. 945 iατταταιάξ: ώ κροκόθ', oτ' ἔργασαι | κοβκ ἐστ' ἐτ' ἐλπίς οὐδεμιὰ σωτηρίας. With iατταταιάξ, lengthened from iατταται, cp. βαβαιάξ Ach. 64, 1141; Pax 248; Lysist. 312; Ran. 63, and παπαίας Vesp. 235; Lysist. 924, with the ordinary βαβαι and παπαί.

The repetition of κακών, κακώς, 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, Γέττης, Καρίων. That slaves were supplied to Athens from the coast of Asia Minor we may gather from Av. 764 δούλος ἐστι καὶ Κάρ, but Παφλαγόνα is specially intended to mean 'blusterer' as well as 'Paphlogonian,' as Schol. ἐπείδη ἐπάφλαζεν ἐν ἐκκλησίᾳ. The verb παφλάζειν is actually used (inf. 919) of Cleon, ἀνὴρ παφλάζει παυε, παυ', ὑπερξέων. Cp. Pax 314 μὴ παφλάζων καὶ κεκραγώ... ἐμποδῶν ἡμῖν γένηται. The Paphlogonians shared an evil repute with the Phrygians: ludibrio et fuisse rusticos homines, Phrygashque et Paphlogonas appellatos Curt. 6. 11.

νεώνητον. The Schol. interprets the word as τὸν νεώστι καταξίωθέντα θῆς ἀρχῆς. 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. αὐταίοι βουλαίς, 'schemes and all,' as αὐτῶ τυμπάνῳ Vesp. 112; αὐτοίσιν ἐντέροιοισ Ran. 476.

1. 4. εἰσήρρησεν, 'made his fatal entrance into our house.' ἔρρειν ἐσ (like φθείρεσθαι, ἀποφθείρειν ἐς τι) Nub. 789, inf. 892, has the meaning of coming or going somewhere with disastrous consequences. Cp. Thesm. 1075 νὴ Δί' ὀχληρά γ' εἰσήρρηκας λιαν.

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

1. 6. κάκιστα, sc. ἀπόλουτο. πρῶτος, 'prince,' 'prime specimen.' So Eur. Androm. Ἀχιλλέα... πρῶτον Ελλάδος.

1. 9. ἔυναυλίαν κλαύσωμεν, 'may pipe in concert a tune of Olympus.'
KNIGHTS.

There seem to have been two composers of this name, representatives of two schools of Phrygian music. For the Ionic form Οὐλήμπυν cf. πον-λύνως, 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 Βρασίδας 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 μύ μύ was called μύζεν Thesm. 231; Aesch. Eum. 117. Here it is further described as ‘whining’ or ‘whispering’ (καινορόμεδα).

1. 13. οὐ 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!’ Νι. ‘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.’ Νι. ‘But I haven’t got the “pluck” in me.’

1. 16. πᾶς ἀν σὺ μοι. The words of Phaedra (Eur. Hippol. 345) to the nurse, who is trying to draw from her the secret of her love.

1. 17. θρέτει may be a barbarism for θράσος, or else a shout of encouragement, like ήουρ-λα, perhaps imitating the ‘taratantara’ of the trumpet. So τῆνελλα (os) inf. 276, Ach. 1227; θρετανελό Plut. 290; φλαττόπρατ Ran. 1286.

1. 18. κομψευρπικός (properly κομψευρπιδικός), ‘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 κομψευ-ρπικός cp. ἀμφορέας (ἀμφιφορέας), τέτραχμον (τετράδραχμον). So Δαμ-αχαίκος in the Acharn.

1. 19. διασκανδικίσσης, ‘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). οκάνδιξ (chervil) is the vegetable that Dicaeopolis (Acharn. 478) requests Euripides to give him: οκανδικά μοι δῶς μητρίδεν δεδεγμένοις.

1. 20. ἀπόκινον, ‘hop, skip, and jump;’ it seems to have been the name for some coarse dance, given by Pollux under the ἄσελγη εἶδη ὀρχήσεως.

1. 21. ξυνεχές ὁδι ξυλλαβῶν, ‘coupling them together all in one, as I do.’

1. 25. κατ’ ἑπάγων πυκνόν, ‘and then hurrying it on quickly.’ So
NOTES. LINES 13-40.

Nub. 390 ἀτρέμασ πρῶτον παπάς παπᾶς κα'πειτ' ἐπάγει παπαπαπᾶς. The reading of the MSS. κατ-ἐπάγαν 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 that Thucydides tell us (7. 27) ἀνδραπόδων πλέον ἢ δύο μιμαδες ἦτομολήκεσαν.

1. 26. ἦν, Lat. en! So ἦν ἰδοὺ Pax 327.
1. 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 ἑραυτερῶν λάβομεν ἄν ἀλλ` οὐδ' ἔρεβίνθου. So Caliban (Tempest, Act 4. Sc. 1) 'From toe to crown he'll fill our skin with pinches.'

1. 30. This line is an echo from Aesch. P. Υ. 216 κράτιστα δὴ μοι τῶν παρεστῶταν τότε ἃ ἐφαίνετ' εἶναι. The superstitious piety which was characteristic of Nicias is here alluded to. See Thucyd. 7. 50.

1. 32. ποίον βρέτας τῷ γ' ; There is a gap in the MSS. after βρέτας, variously filled up. With σὺ γε we may render 'Image, indeed! what have you to do with worshipping an image?' For ποίος in this sneering tone cp. inf. 162; Nub. 247 ποίους θεός ὑμείς αὐ; ib. 367 ποίος Ζεὺς; Vesp. 1202 ποίας χάρακας; Reisig reads ποίον βρέτας θεῶν; Nicias' argument for the existence of θεοί, because he himself is θεοῖς ἔχθρός (a common phrase = 'ill-starred'), is intentionally comic.

1. 35. εὖ προσβιβάζεις μ', lit. 'you bring me over to your view,' (Av. 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 ἀλλ` ... σκεπτέον to Demosthenes. φράσω is the deliberative conjunct. aor. as βούλει παραθώ; inf. 52.


1. 38. ποῖς προσωποισιν, i.e. by their smiles. ἐπεσι refers to the language of the play (Nub. 541); πράγμασι to the action and the mise-en-scène; as we say, 'the business.'

1. 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 Παιανεύς, 'of the hamlet Paeaniae,' Δικαιόπολις Χολλείδης Ach. 466; so Demos is described as Πυκνίτης, because the Pnyx, where the popular assem-
blies 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:
pinxit et Demon Atheniensium, argumento quoque ingenioso, debat
numque variam, iracundum, inustum, inconstantem, eundem exorabiliem
(inf. 1115), clementem, misericordem ostendere.

1. 41. κυαμότρωξ. In Lysist. 537 the expression κυάμονς τρώγειν is
used to describe the ordinary habits of home-life; for beans (especially
κυάμοι μέλανες, coupled in Lysist. 691 with σκόροδα) 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’ (ψήφοι, χωρινα in inf.
1332) in the election by ballot of magistrates (οἱ ἀπὸ κυάμον ἄρχοντες,
or κυαμεντοί).

1. 43. νουμηνία was the regular day for buying and selling: so Vesp.
169 ἀποδόσθαι: βούλομαι γὰρ ἐστίν.

1. 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 (μαχαιροσοίους), is represented
as sending his gifted son to learn oratory a carbone et forcipibus gladi-
osque parante | incude et luteo Vulcano.

1. 47. ὑποπεσόνων, like ὑποκύπτειν Vesp. 555, ‘cringing to.’ Cp.
Plato Rep. 426 c θωσεῖας υποδραμὼν.

1. 49. ἀκροισι. 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.

1. 50. ἔκδικασας μίαν (sc. δίκην as in Demosth. 1297. 5 μίαν δίκην
dikáçontes 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 (τριώμβολον) for
doing practically nothing. See on μηδὲν δρώντι inf. 905, and cp. Vesp.
595 εἰπη τὰ δικαστήρια ὑφείναι πρῶτοστα μίαν δικάσαντας.

1. 51. ἐνθοῦ, ‘pop a bit in (your mouth).’ So ἐνθεσθε inf. 404.
NOTES. LINES 41–68.

1. 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.

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

1. 54. πρώην, 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 Sphacteria was nothing more than the finale of the efforts of Demosthenes.

1. 55. μάζαν μεμαχότος (μάττειν). The words seem to suggest μάχην μεμάχημένου, or some such phrase. K. F. Hermann’s conjecture of πυέλω (‘kneading-trough’) for Πυλώ is very ingenious: see inf. 1060.

1. 56. περιδραμών (Meineke with Suid. reads παραδραμών, as inf. 1353), as we speak of ‘getting round’ any one, in the sense of overwhelming him. So inf. 1141 σμένασθε δέ μ’, εἰ σοφῶς αὐτῶς περιέρχομαι.

1. 59. βυρσίνη, 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 μυίας ἀπαμίνει. With δειπνοῦντος supply Δήμον.

1. 61. χρησμοῦς. The anxious and exciting period of the Peloponnesian War produced an exceptional harvest of oracles. Cp. Thuc. 2. 21 χρησμολογοῦ ἦδον χρησμοὺς παντοίους, ὅν ἄκροάσθαι εἰς ἑκατὸς ὁργήτο. 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 Fax 1095, 1116) is spoken of sneeringly, as we might speak of ‘Mother Shipton.’ With the desiderative σιβυλλιάω cp. μαθητιάω Nub. 183; κορυβαντιάω Vesp. 8; ημητιάω Ran. 494.

1. 62. μεμακκοκκότα, ‘turned simpleton.’ μακκοᾶν is properly to play the part of Μακκῶν, a cant name for a stupid, half-witted old woman.


1. 66. αἰτεῖ. See on inf. 79.

1. 67. "Θλαν, a fancy-name for any slave.

1. 68. ἀναπείσετε, ‘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. 71. ἀνύσαντε, 'with all despatch;' the participial addition to the verb as in inf. 119; Nub. 181; Pax 872; Lysist. 438.

1. 72. ὁδὸν νῦ πρεπέον. For the construction of the verbal with the personal accus. cp. Av. 1237 ὄρισθεν ἀνδρότουσι· νῦν εἰσίν θεοί, οís ὅτε οὖν αὐτοῦς. The phrase is equivalent to πῶλαν ὁδὸν πρεπέοσθαι νῦν δεῖ. For this accus. cp. Av. 15 and Plut. 401, where Rav. MS. gives νῦ, Al. νῦν. Cp. Eccl. 876 βαδιστέον ὅμω' ἐστὶ δειπνήσοντα.

1. 73. κράτιστον ἑκείνην, i.e. κράτιστα πρεσφυμεθα ἑκείνην τὴν 'μόλαμεν,' the path that leads to 'deserting';' an echo of ll. 20, 21. Bergk and Velsen ἵπ μόλαμεν, following Rav. ἰπυ.

1. 74. λαθεῖν. Cleon makes the same claim for himself, inf. 862 foll. 'His eyes are in every place,' like those of Ἡλίων ὁς πάντη ἐφορᾶ Ημ. Od. 12. 323.

1. 75. τὸ σκέλος. His colossal stride—one leg in Pylos and one in the Pnyx at Athens—gives the picture of vastness and strength. Cp. ὃ δεινός, ὃ ταλαύρνως, ὃ κατὰ τοῖν σκέλοιν, descriptive of the figure of War, Pax 241. So Cassius says of Caesar (Jul. Caes. Act i. Sc. 2), 'Why, man, he doth bestride 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 (χάσειν Vesp. 1493) is only chosen to give an idea of 'full stretch.'

1. 79. Αἰτωλόις, with a play on αἴτειν, 'to beg,' sup. 66. 'Cadging with' or 'Begbroke' may suggest the idea. The inhabitants of the Attic deme Κρωπιά were called Κρωπίδαι, altered here into ἐν Κλωπίδων (ἐδημιωτος), which we might render Thieventon (for Steventon), as the change from the ρ to λ represents a lisping pronunciation common in Greek. Cp. Vesp. 44 foll. εἰτ' Ἀλκειάδης εἴπε πρὸς με τραυλίσας· ὁλᾶς; Ὁέωλος τὴν κεφαλὴν κόλακος ἤχη, for ὅρας Θέωρος and κόρακος.

1. 81. ἀποθάνωμεν, 'look to it that we die in the most manly style:' this reading is preferable to ἀποθάνωμεν, 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. αἷμα 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. Trag. 660 Nauck; and Aristot. H. Λ. 3. 19 explains τάχιστα πίγγυται τὸ τοῦ ταύρου αἷμα. But the belief must be consigned to the list of pop-
ular errors. It may have arisen, says W. Roscher, from the casual ill effects of a draught of blood taken from an animal suffering from splenic fever.

1. 85. ἀκρατον οἶνον. It was customary just at the end of dinner, before the regular drinking began, to drink 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. ἀγαθόν δαιμόνος cp. Hor. Od. 3. 19. 9 Da Lunae propere novae, da noctis mediae.

1. 87. ἰδοὺ γ' ἀκρατον, 'a dram, quotha': you look on it all, I suppose, as an affair of drinking.' peri πότου γ' οἴν is used with a sneer, as Thesm. 845 ἀξία γ' οἶν ἐῷ τόκου, Ecclesiaz. 794 χαρίεντα γ' οἶν πάθομε' ἄν. For the use of ἰδο with this force cp. Nub. 818 and inf. 344, 703; a different use may be noted inf. 121.

1. 89. ἄληθες. Notice the accent. The usage was to accent ἄληθες as properoxytone 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.

κρονοχυμαλήματος. According to Liddell and Scott 'a pourer forth of washy twaddle,' with an allusion to 'water drinking.' Other suggestions are κρονικοχυμαλήματος (Bergk), formed on the phrase in Plut. 581 κρονικὰς λήμας λήμαν, 'to have 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 κρονικοχυμαλήματον (λήματος Fritzche).

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 σκόπτων Dem. 308. 17. Here the absence of the quality is noted, as οὐδὲις εἰς φιλίαν αὐτῶν ἐμέφερεν 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, forgetful, full of nimble, fiery and delectable shapes.'

1. 92. νικώσων δίκας, 'win their suits.' Accus. of internal object; so Nub. 1213 ἥνικ' ἄν σὺ νικᾶς λέγων τὰς δίκας.

1. 96. ἀρδω, 'water,' as in Pindar, Ol. 5. 27; Isth. 6. 93. Demosthenes felt that 'moistening one's clay' developed the true philosophic ἰκμᾶς τῆς φροντίδος Nub. 233. Cp. Xen. Symp. 2. 24 ὁ οἶνος ἀρδών τὰς ψυχὰς τὰς μὲν λύπας κοιμίζει τὰς δὲ φιλοφροσύνας ἐγείρει.

1. 98. ἀγαθ(α), sc. ἐργάσομαι.

1. 99. καταπάσω (καταπάσσω). 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. ὁς 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 ἐγχεεον Schol. There is an intentional greediness in πολύν, as the σπόνθη should be only a drop, ὁσον γεώμα. See Athen. p. 693.

1. 107. σπείσων, sc. σπόνθην, from preceding line.

1. 108. ἀλκε, as we say ' take a good pull at,' ' drain.' Cp. ὁ δὲ Διονύσου γάνος ἠδέεσ' ἄψασών τ᾽ ἀμυστὶν ἔλκυσαν Eur. Cycl. 417. Pramnian (Hom. II. 11. 639; Od. 10. 235) was a strong, rough, dry wine; cp. Πραμώνιοι συληρόσιν οἶνος Aristoph. frag. 679. Originally coming (according to Athenaeus) from Mount Pramnos in the Isle of Icarus, it was afterwards taken as the general type of wine of this character. Δαίμων Πράμνιος is a comic substitute for ἄγαθον δαίμωνος. So Caliban (Temp. Act 2. Sc. 2) 'The liquor is not earthly!'

1. 111. ταυτα, a common formula of assent; in full ταυτα δρω inf. 495. Cp. ταυτα δὴ Ach. 815; ταυτα νυν Vesp. 1008; ταὐτ', ὡ δέσποτα Pax 275. But Nicias fears that he shall find Demosthenes' Good Genius an Evil Genius to him, if the Paphlogonian wakes.

1. 113. ἀμαυτώ. Nicias had hitherto acted as οἰνοχύος. Now that he has gone to fetch the oracles, Demosthenes has to help himself. προσαγάγω, deliberative conjunct. 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. ἵδου, ' there you are!' expressive of a request granted, as in Nub. 81 ΣΤ. κύσον με καὶ τὴν χεῖρα δῶς τὴν δεξιάν. ΦΕΙ. ἵδοι τι ἔστιν; contrast this with ἵδοι sup. 87.

1. 123. ὧ Βάκτι. Τρεῖς Βάκτιδες ἐγένοντο οὔτος μὲν Ἀττικὸς καὶ μάντις, ὁ δὲ Δοκρός, ὁ δὲ Βεστίτος Schol. The Bocotian Baeis was the only one known by the most ancient authors. He was supposed to have been inspired by the Nymphs (κατάχρεος 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 Baeis (Βάκεω) was
borrowed as a credential for a large body of forged oracles and prophecies.

1. 125. ταύτ’ ἀρα, ‘that’s the reason why you have long been so cautious.’ For ταύτα in the sense of ‘therefore’ cp. Nub. 319 ταύτ’ ἀρ’ ἀκούσας ἀυτῶν τὸ φθέγμ’ ἢ ὑψιθ’ μοι πεπόντητα, ib. 335 ταύτ’ ἀρ’ ἐποίουν ὑγράν Νεφελῶν στρεπταιγλάν δαίων ὀρμάν.

1. 129. στυππεοπώλης. 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. Aristoph. 334 sq.) conjectures that Eucrates was father of Cleon’s opponent Diodotus.

In inf. 254 we read καὶ γὰρ οἶδε τὸς ὄδωρ | ἀσπερ Εὐκράτης ἐφευγε εὐθὺ τῶν κυρῆβιων, which has puzzled all commentators. τὰ κυρῆβια may mean ‘bran-sacks,’ or ‘the place in the market where bran was sold’ (cp. οἱ ἱχθὺες, οἱ λύχναι); 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.

1. 130. τὰ πράγματα = political power. So Hdt. 6. 83 οἱ δοῦλοι ἐσχον τὰ πράγματα, Ecclesiaz. 107 ἦν πως παραλαβείν τὴν πόλεως τὰ πράγματα δυνάμεθα, inf. 175, 557.

1. 132. προβατοπώλης. The ‘sheep-dealer’ is Lycis, of whom Plutarch (Vit. Pericl.) says ἐξ ἀγεννοῦ καὶ ταπεινοῦ τὴν φύσιν Ἀθηναίων γενέσθαι πρῶτον. After the death of Pericles he married Aspasia.


1. 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 ψευδή κατεγλώττιζε μοι | κάκυκλοβόρου, καπλυμεν Αχ. 381. Cp. Vesp. 1034 φωνὴν δ’ εἶχεν χα-ράδρας ὀλεθρον τετοκυίας.

1. 138. ἦν χρεών. So χρεών ἐστιν Pax 1029.

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

1. 143. ἐξελὼν (ἐλαίνω), ‘who is to oust him.’ The ἄλλας is rather ‘black-pudding’ than ‘sausage;’ for the word αἰματώτης (inf. 208) shows that blood must be a principal ingredient. Many MSS. give ἐξολῶν (fr. ἐλαμμα) for ἐξελῶν.

1. 144. τῆς τέχνης. For the genitive in exclamations, with or without ὧ, cp. Nub. 818 τῆς μωρίας, ib. 166 ὧ τρισμακάριε τοῦ διενερέματος, etc.
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about him with a fine shower of schemes and sentiments and notions.’
The genitives follow the verb on the analogy of the construction with πιστάλαναι, and the like.

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

1. 103. ἑπίπαστα. 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 ἐγχείν Schol. There is an intentional greediness in πολύν, as the σπονδὴ should be only a drop, ὀσον γεύμα. See Athen. p. 693.

1. 107. σπείσον, sc. σπονδή, from preceding line.

1. 108. ἐλκε, as we say ‘take a good pull at,’ ‘drain.’ Cp. ὃ δὲ Διο-

νύσον γάνον | ἐδέκατ’ ἐπασάν τ’ ἀμοινήν ἐκώσας Eur. Cycl. 417. Pram-

nian (Hom. Π. 11. 639; Od. 10. 235) was a strong, rough, dry wine; cp. Πραμνίως σκληροῦσιν οἶνοι Aristoph. frag. 679. Originally coming (according to Athenaeus) from Mount Pramnos in the Isle of Icarus, it was afterwards taken as the general type of wine of this character. Δαιμών Πράμνιος is a comic substitute for ἀγαθοῦ δαιμώνος. 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; ταῦτα νυν Vesp. 1008; ταῦτ’, ὃ δέσποτα Pax 275. But Nicias fears that he shall find Demosthenes' Good Genius an Evil Genius to him, if the Paphlagonian wakes.

1. 113. μαυτῷ. Nicias had hitherto acted as οἰνοχῶς. Now that he has gone to fetch the oracles, Demosthenes has to help himself. προσαγάγω, deliberative conjunct. 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 χείρα δῶς τὴν δεξιὰν. ΦΕΙ. ἰδοῦν τί ἥστων; contrast this with ἰδοὺ sup. 87.

1. 123. ὃ Βάκτ. Τρεῖς Βάκθες ἐγένοντο οὕτως μὲν Ἀττικὸς καὶ μάντις, ὃ δὲ Λοκρός, ὃ 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 (βάκτειν) was
borrowed as a credential for a large body of forged oracles and prophecies.

1. 125. ἡ ταῦτ’ ἀρα, ‘that’s the reason why you have long been so cautious.’ For ταῦτα in the sense of ‘therefore’ cp. Nub. 319 ταῦτ’ ἀρ’ ἀκούσασι αὐτῶν τὸ φθέγμ’ ἡ ψυχὴ μου πεπότητα, ib. 335 ταῦτ’ ἀρ’ ἐποίουν ὕγραν Νεφελᾶν στρεπταγλάν δαίων ὅμιαν.

1. 129. στυπτευοπώλης. 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. Aristoph. 334 sq.) conjectures that Eucrates was father of Cleon’s opponent Diodotus.

In inf. 254 we read καὶ γὰρ οἶδε τοῖς ὁδοῖς | ἄσπερ Εὐκράτης ἐφευγε εὐθὺ τῶν κυρήβων, 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 λιβνοὶ); 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.

1. 130. τὰ πράγματα = political power. So Hdt. 6. 83 οἱ δοῦλοι ἐσχον τὰ πρῆγματα, Ecclesiaz. 107 ἦν πως παραλαβείν τῆς πόλεως τὰ πράγματα δυνῶμεθα, inf. 175, 557.

1. 132. προβατοπώλης. The ‘sheep-dealer’ is Lysicles, of whom Plutarch (Vit. Pericr.) says εἷς ἄγεννοις καὶ ταπεινοῦ τῆν φυλῆν Ἀθηναίων γενέαθαι πρῶτον. After the death of Pericles he married Aspasia.


1. 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, δεῖβαλε καὶ ψευδὴ κατεγιλωττιζέ μου | κάκυκλοβόρει, κάπλυνεν Ach. 381. Cp. Vesp. 1034 φοινῆν δ’ εἰχεν χαράδρας ὀλεθρόν τετοκύνια.

1. 138. ἦν χρέων. So χρεών ἐστιν Pax 1029.

1. 139. οἱμοὶ δεῖλαιοι. For this phrase, used at the end of the tri-meter with the penult. short (δεῖλαῖος), cp. Nub. 1473; Av. 990; Vesp. 49, 165, 202, etc. Similarly ποίαν (ὁ) Vesp. 1369; Βοιωτῶν inf. 479.

1. 143. ἐξελών (ἐλαίων), ‘who is to oust him.’ The ἀλλάς is rather ‘black-pudding’ than ‘sausage,’ for the word αἰμαπώτης (inf. 208) shows that blood must be a principal ingredient. Many MSS. give ἐξολῶν (fr. ἐλλυμι) for ἐξελῶν.

1. 144. τῆς τέχνης. For the genitive in exclamations, with or without ὧ, cp. Nub. 818 τῆς μορφᾶς, ib. 106 ὧ τρισμακάριε τοῦ διεντερεύματος, etc.
KNIGHTS.

1254 μέμνησ' ὁτι | ἀνήρ γεγένησαι δι' ἐμέ. So Soph. O. C. 393 ὁτ' οὐκέτ' εἰμὶ τρυμακάτ' ἀρ' εἰμ' ἀνήρ. Similarly Acharn. 77 οἱ βάρβαροι γὰρ ἄνδρας ἥγουνται μόνων | τοὺς πλείστα δυναμένους καταφαγεῖν.

1. 180. καὶ γίγνεται, 'this is the very reason for which you will become great;' as Nub. 785 ἀλλ' εἰθὺς ἐπιλήθησε σὺ γ' ἄττ' ἀν καὶ μάθης, 'whatever you have learned.'

1. 181. πονηρός, 'a low fellow,' in the double sense of low birth and low character. εἴξ ἄγορᾶς, somewhat in the sense in which we say 'off the streets'; so ἄγοραίος, Plat. Protag. 347 c φαίλων καὶ ἄγοραίων. But there may be a further allusion to ἄγορα as the scene of the law-courts; so Casaub. 'dupliciter intellegitur vel causidicus et leguleius vel circumforaneus et scrutinorum venditor viles et abiectus. Ambiguitatis ratio est quod ἄγορα et forum iudicum et rerum venalium significat.'

1. 184. ἐγενεῖται. '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. Xen. Mem. 2, 6. 30 gives a sort of definition thus τοὺς ἀγαθοὺς τὰς ψυχὰς καὶ τοὺς καθοῦς τὰ σώματα.

1. 186. εἰ μὴ, with the force of 'only,' 'merely.' So Av. 1680 μὰ τὸν Δι' οὐχ οὔτος γε παραδούμει λέγει, | εἰ μὴ βαδίζειν ὑσσερ οἱ χελιδώνες, Thesm. 897 MNH. αὐτή Θεονή Πρωτέως. ΓΥ. μὰ τῷ θεῷ, | εἰ μὴ Κρι- τυλλᾶ γε, Lysist. οὐχ ἦδο τὸ μῦρον μὰ τὸν 'Απόλλω τουτογί, | εἰ μὴ δια- τρπτικὸν 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. 187. ὅσον πέπονθας, 'what advantages you enjoy for political power!'

1. 188. μουσικήν, 'culture,' 'liberal education.' So Schol. μουσικήν τὴν ἔγκυκλιον παιδείαν φησί, γράμματα δὲ τὰ πρώτα στοιχεία. 'Ratio nominis est quia apud vulgus Graecorum inter disciplinas liberales vulgo Musica erat ... Latini veteres humanitatem dixerunt hoc sensu: posterior actas 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 credential 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 ἄνδρός ἐστ' ἀνοντος ἐσ σωτηριαν, Ran. 540 δεξιοῦ πρὸς ἄνδρός ἐστι καὶ φύσει Θηραμένους. Note the emphatic position of ἐστι. Political power no longer depends on education or honesty, but has passed over to (eis) the illiterate and vile fellow. This use of eis without a verb, though intelligible, is unprecedented. Meineke
would read ἀλλ' εἰς ἀμαθὴ καὶ βδελυρῶν ἦκεν ἀλλὰ μὴ | παρῆς α σοι διδώσαιν ἐν λογίας θεώ.

197. ἀλλ’ ὀπόταν. 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; cp. Hdt. 1. 55, 3. 57, 6. 77. The epithet ἀγκυλοχῆλης is used of the eagle, Od. 19. 538; of vultures. Perhaps βυρσαῖτος is put for πυρσαῖτος, as πυρσοκάραξ.

1. 198. κόαλεμος is used, inf. 221, as a name for the genius of stupidity, 'Great Nincompoop.' Cp. Βερέσχεθοι τε καὶ Κόβαλοι καὶ Μόθων inf. 635 as specimens of these grotesque powers. Plutarch (Cim. 4) mentions Κόαλεμος as a nick-name of the elder Cimon, given him δ’ εὐθείαν. Note the epic form γαμφηλήσαι for the Attic γαμφηλάσαι.

1. 199. ἀπόλλυται, for the tense see on sup. 176. σκοροδάμη 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.

1. 204. αὐτὸ που λέγει, 'the word tells you of itself,' i.e. without further interpretation. So Soph. O. R. 341 ἡεί γὰρ αὐτὰ καὶ ἐγὼ σιγᾷ στέγω, Eur. Bacch. 974 αὐτὸ σημανεῖ.

1. 205. ἀγκύλαις ταῖς χερσίν. So Tennyson, 'The eagle clings with hooked hands.'

1. 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 κὰ (in sup. 201 αἶ κὰ), still in the archaic oracular style, as αἶ κὰ is not used in Attic.

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

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

1. 214. τάραττε καὶ χορδέω, 'stir everything up and make mince-meat.' χορδέω (χορδή) seems properly to mean 'cutting into strings;' as in Hdt. 6. 75, where the crazy king performs 'the happy despatch' with a knife, ἐς δὲ τὴν γαστέρα ἀπίκετο καὶ ταῦτην καταχορδεύων ἀπέθανε.

1. 215. τὸν δῆμον αἰς προσποιοῦ, 'win the people to your side,' as in Hdt. 1. 6 τοὺς μὲν κατεστρέφατο, τοὺς δὲ φίλους προσεποίησατο. But a
pun is intended between δήμων, ‘the people,’ and δήμον, ‘fat.’ So the words sound in the ears of Agoracritus as ‘keep adding in the fat.’ Cp. Vesp. 40 ιστη (she was weighing) βόειον δημόν. ΣΛΑΝ. οἶµοι δειλαιος| τὸν δήµον ἡµῶν βούλεται διυστάναι. Cp. inf. 954.

1. 216. ὑπογλυκαίων. We find honey used as a sweet sauce with sausage in Ach. 1040 κατάχει σὺ τὴν χορδής τὸ μέλι. The word ῥηματίως, ‘little phrases,’ runs back to the first meaning of προσποιοῦ = ‘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.

1. 218. γέγονας κακῶς, ‘art low-born.’ So Hdt. 3. 142 γεγονός τε κακῶς καὶ ἑων ὀλεθρος.

1. 220. τὸ Πυθικόν, sc. μαντείον, this seems to come in as an after-thought, by way of emphasising his appeal. Originally the oracles were described as having been delivered by Bacis; sup. 123.

1. 221. στεφανοῦ. He is to put the garland on as a preliminary to the σπουδή. So Eccl. 133' ΠΡΑ. ἱδον πιεῖν. ΓΤ. τι γάρ, ὡς μελ', ἐστε- φανωσάμην. For Κοαλέμω see on sup. 198.

1. 222. χῶπως ἀµυνεί, ‘et (vide) ut strenue resistas.’ So inf. 456, 497, Ran. 628 χάπως ἔρεις ἐνταῦθα μηδὲν ψεῦδος.

1. 224. βδυλλει, ‘fears him.’ So Lysist. 354 τι βδυλλεθ' ἡµᾶς; see Vesp. 627.

1. 225. χίλιοι. The thousand Knights are not identical with the ἰππης forming the second section of the Solonian classification; as many of these Knights had the full property classification of the πεντακοσιο-μέδιμνοι. 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 De-mosthenes.

When 1200 are spoken of (Thuc. 2. 13), we must reckon in 200 ἱπποτοξόται, 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 δοκι- μαία, 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.
NOTES. LINES 216–242.

1. 226. μισοῦντες. The Schol. tells us, on the authority of Theopompos, that Cleon had been insulted by the Knights, and that, in retaliation, he had indicted certain of them by a λιποστατίων or λιποταξίων γραφή.

1. 230. οὐ γάρ ἐστιν 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 (σκευοπολοί) 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 γάρ θέατρον δεξιῶν—verbium sap.

1. 235. χαίρήσετον, 'shall get off scot-free.'

1. 236. ξυνώμυντον. 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᾽ ἄνδρῶν τύπτομαι ἔννομοτών, also 452, 476. Ἐπὶ τὸ δήμῳ, 'against the democracy.'

1. 237. Χαλκιδικόν. Cleon is represented as a petty informer, seeking occasion for accusation from the most unlikely circumstances. As in Acharn. 916 foll. Nicarchus accuses Dicacopolis 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 Eubocean Chalics; but the name is quite sufficient to make Cleon leap at once to the Chalcidian 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.'

1. 242. Σίμων, Πανάιτιος, two of the members of the Chorus, not necessarily (as the Schol. calls them) ἔπαρχοι. The orders are given in true military style; cp. Λυ. 35 ποῦ ἵθ' ὁ τοιχαρχὸς; ἐπαγέτω τὸ δεξίων κέρας. The technical word for 'outflanking' the enemy is ὑπερ-κέρα. Perhaps the Simon here mentioned is the author of the treatise on horsemanship quoted by Xenoph. de re equest.
1. 244. ἀμύνον. Addressed by Demosthenes to Agoraecritus.

By ἐπαναστρέφου he means 'wheel round to the attack,' after a pretended retreat; so Ran. 1101 ὅταν ὁ μὲν τείχη βιάως, ὁ δ' ἐπανα- 
strepein δύνηται καπερείδεσθα τορός, Xen. Hellen. 6. 2. 21 οἱ μὲν πολέ-

κοὶ ἥ θύησουν ἐπέθεντο, οἳ δ' οὐκετί ἐπανεστρέφαν.

1. 245. ὁμοῦ = εὔγυν, as in Soph. Ant. 1180 καὶ μὴν ὅρῳ τάλαναν 
Εὐρυδίκην ὄμοῦ, Pax 513 καὶ μὴν ὅμοῦ 'στιν ἥδη.

1. 247. ταραξιππόστρατον. Why Cleon is called 'cavalry-confounder'

we may see from note on sup. 225. Perhaps the word is a comic echo of 
ταραξιππος, a title of Poseidon.

1. 248. τελώνης. Cleon seems to be so called, not because he was actu-

ally a tax-gatherer, but because of the new taxes and tributes he had im-
posed. φάραγγα 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 pernicies et tempestas barathrumque 
macelli.

1. 249. αὐτ', sc. αὐτό, i.e. the word πανούργον.

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

1. 254. τῶν κυρηβίων, see on sup. 129. Cp. the proverb ὅνοι εἰς 
ἀχυρᾶνας, or ἀχυρα Vesp. 1310.

1. 255. ἡλιασταῖ. 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 τριῳβόλου. Cleon had raised the daily pay of the 
Heliasts to three obols, originally only one. Cp. Nub. 863. He ad-

dresses them as 'brotherhood of the three pence,' because as members 
of the same φρατρία were bound together by ties of blood, so the 
Heliasts were connected by the common enjoyment of the Heliastic 
fee.

1. 256. οὗς ἐγὼ βόσκω. Cp. Vesp. 596, where Philocleon says, 
αὐτὸς δ' ὁ Κλέων ὁ κεκραζιδάμας μῦον ἡμᾶς οὐ περιτρώγει, | ἀλλὰ φυλ-

άττει διὰ χειρός ἕξων. With καὶ δίκαια κάδικα, like ἢντα ἀρρητα, ἤσ 
et nefas, cp. Nub. 97; Ach. 373.

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

We must understand by τὰ κουνά the κλῆροι, or 'a portion 
of land' assigned to Athenian citizens in the territory of conquered 
states. Here, with special allusion to the κλῆροι taken from the 
Mytilenaeans (b. c. 427), cp. Thuc. 3. 50 ὑπερεν δὲ φόρον μὲν οὐκ 
ἔταξαν Λεσβίοις, κλήρους δὲ ποιήσαντες τῆς γῆς πλῆρ τῆς Μεθυμναίων 
τρισχιλίους σφῶν αὐτῶν κληρούχους τοῦς λαχόντας ἀπέπεμψαν. See 
Nub. 203.
NOTES. LINES 244–264.

1. 259. κάποσυκάξεις, '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 εἴθους, 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, ωμός, 'green and hard,' πέπων, 'ripe and luscious,' μη πέπων, 'not fully ripe.'

1. 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 ἀπράγμων, nor could any official, before passing his εἴθους, 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 ἡσυχία ἀπράγμων as something worse than the most laborious occupation.

1. 263. κεχνώτα, lit. 'gaping' (χαίνειν). This word is constantly used to express an aimless stupidity. Cp. ὑμεῖς δὲ περαβείεσθε καὶ κεχνατε Ach. 133, Κεχναῖοι 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 ἐνδεκα ἡ δωδέκα ἐξουσία χώραν δὲ σαμφιτυπὴν καὶ ἀριστην (Xen. Hellen. 3. 2. 10). In fact it would be a residence where they might say with Peithetaerus and Eupides (Av. 44) πλανώμεθα ζητοῦντες τόπον ἀπράγμων.

1. 264. διαλαβῶν, apparently a metaphor from wrestling, like εἴθος γάρ σ' ἔχω μέσον λαβάν (? λαβήν) ἀφυκτον Nub. 1047. Similarly ἄγκυρισας 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 (ἀποσυκάξεις 259) running through the whole. So ἄγκυρισας contains an allusion to the ἄγκυρωμα or ἄγκυρα, 'a hook for pulling down ripe figs.' Possibly ωμόν in 1. 263 is an intentional echo of ωμός in 1. 260.

We should have expected the line to end with some word descriptive of a decisive fling to the ground, such as κατεπάλαιος (Ach. 710), instead of which we have the aor. of ἐγκολπάξω, 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 ἤγκυρισας for ἄγκυρισας. Cp. Il. 3. 47 πόντον ἐπιπλώσας, ἑτάρους ἐρίπας ἀγείρας, | μιχθεῖς ἀλλοδαποί, γυναῖκ' εὔειδὲ ἀνήγας, Od. 14. 122 οὖ τις ἐκείνον ἀνήρ ἀλαλήμενος ἔλθων | ἀγγέλλων πεῖσε. Professor Mahaffy (Hermathena, vol. i. 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 Χερρονήσου, ‘drawing him down from C.’, as from a high branch. He would retain διαβαλῶν with ἄγκυρισας, rendering it ‘having hooked him by calumny.’ He reads ἀποστρέφας τὸν ὦμόν, 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 ἑνεκολὴβασας will mean ‘you bolt the ripe one;’ αὐτόν being thus distinct from τὸν ὦμόν. The last two lines are thus a general description of rich and silly citizens as distinguished from the special class of υπεύθυνοι, but the sentence does not finish, for Cleon breaks in with an interruption.

1. 267. ἐν πόλει, i.e. in the Acropolis; καλεῖται δὲ Ἡ Ἀκρόπολις μέχρι τοῦ δέ ο التى ὄποιος πόλις. So Nub. 69 ὅταν σὺ μέγας ὄν ἄμε μακάρων πρὸς πόλιν, inf. 1093. γνώμην λέγειν, ‘to propose a resolution,’ as Lysias 158. 29 τῶν τε εἰπόντων γνώμας ἐν τῇ Βουλῇ καὶ τῶν μη.


1. 270. κοβαλλικεύεται, ‘trick us,’ ‘plays elfish tricks upon us;’ such chicaneries are called κοβαλλικεύματα inf. 332.

1. 271. ταῦτα. We may supply some such word as πάλη: ‘If he conquers in this bout, he shall be hard hit in the next.’

1. 272. ἣν 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 ακέλως.

1. 274. A line seems to have fallen out here, which must have contained some verb to be coupled with κέκραγας by the καί at the beginning of the verse. Note that τῶν lines are given to the Chorus in 276, 277. The line may have run in this wise, ἐσ τοσοῦτο τὸλμης ἥκεις ὡστε τῶν δήμον καλεῖν.

The meaning of ὀσπερ (Rav. MS.) is not clear. It is generally
interpreted as almost equivalent to the common reading ὀσπερ = 'seeing that you.' Kock and Meineke read ὀπερ = qua ratione, i.e. by your shouting. A very simple emendation would be καταστρέφων, which would leave ὀσπερ δει as a parenthetical clause.

1. 276. ἐὰν μὲν τόνδε (Porson's emendation for ἐὰν μεντολ 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 σοῦ 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.

τῆνελλας εἶ, 'you are victor.' The Schol. seems to have read τήνελλος, rendering it μικηφόρος. But as the regular shout of victory was τήνελλα Kock reads here τήνελλα σοι = 'hurrah for you!' as in Ach. 1227 foll.; Av. 1765. And this indeed may have been the reading of the Schol., who gives as an alternative to μικηφόρος the interpretation κρομάτιον ἐπίνικιον.

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

1. 278. ἱδείκνυμι, 'I show up,' or 'accuse.' 'Ενδείξεσ est delatio eius qui iam ante convictus et átimos 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.

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

Here Cleon was about to accuse Agoracritus of supplying to the enemy 'under-girths,' ύποζώματα, 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 ύπο-ζώματα but ζωμ-εύματα (ζωμός).

1. 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.

1. 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.
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1. 286. καταβοθομαί σε. So Ach. 711 κατεβησε δ' αν κεκραγός τοξότας τρισχίλιους.

1. 288. διαβαλω σε. How such διαβολία 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,' ἵμας κύνειος Vesp. 231.

1. 290. περιελω σ' ἀλαζονείας. So, rightly, Elmsl. for ἀλαζονείας. Cp. inf. 887 οίοις πιθήκισμοι με περιελαύνεις. 'I'll persecute you with my bragadocio.'

1. 291. ὑποτεμούμαι, 'I'll give a sly cut across your path.' In inf. 316 ὑποτέμνων 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 ὑποτεμούμαι.

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

1. 294. γρύξες, 'mutter a syllable.' So Nub. 963 παυὰς φωνὴν γρύ-ξαντos, Plut. 17 ἀποκριμομένῳ τὸ παράσαν οὔδε 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 nudge you to pieces.'

1. 296. κλέπτεν, '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. κάτιορκᾶ. 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 δὲκα τάλαντα ὑφόντων φρανούντων βλεπόντων ἐλαθον ὧμων ὑφελόμενοι. The gods who presided over public business in the ἀγορᾷ were called ἄγοραι. Hermes, as here, was most commonly distinguished by the epithet; but inf. 410, 500 we have Ζεὺς ἄγοραιος.

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. κοιλιας. 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. 326. τέλη, here = 'tax-offices:' as ἰχθὺς, λύχνοι, etc. are put for the parts of the market where these goods are respectively sold. Similarly γραφαὶ are the various 'registries' where different documents are kept.
NOTES. LINES 286–327.

1. 306.  βορβοροτάραξι. See inf. 804 foll., where Cleon’s method of ‘fishing in troubled waters’ is further described.

1. 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 Πυξ, the stone-platform of which was called not only θῆμα 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.

1. 314.  καττύεται. Cleon speaks the language of his trade. κάττυμα (κάσσυμα) is thick leather for shoe-soles, as in Ach. 301; Vesp. 1160; inf. 861. We may say ‘was sliced out’ or ‘shaped.’ ‘Ah,’ says Ageracritus, ‘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 τούτο το ύπόδημα ἔρραψας μὲν σύ, ύπεδήπατο δὲ ἐκεῖνος.

1. 316.  ύποτέμιον, ‘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.’

1. 319. Some editions give these lines to the Chorus. Elmsley proposed to assign them to Nicias, as being a native of Pergaesa; but see on sup. 154.

1. 321.  Περγασῆ, or Περγασαί, was a dême of the φύλη Ἑρεσθῆς. The only important point is that Pergaesa was close to Athens, and yet the shoes had stretched so wide that Demosthenes was fairly ‘swimming’ (ἐνεον) in them. Cp. Ov. A. A. 1. 516 ‘nec vagus in laxa pes tibi pelle nata.’ Δημοταῖς implies that Pergaesa was the speaker’s own dême. Elmsley would assign the lines to Nicias, because (Athen. 537 C) there was a man named Nicias who lived at Pergaesa. But this Nicias cannot be ours.

1. 325.  προστατεῖ, ‘is patroness of.’ This ἀναίδεια is regarded as a sort of official προστάτης (patronus) of the orators.


1. 327.  πρῶτος ὄν, ‘while at the head of the state;’ or, perhaps, ‘by being “first” in the field,’ while the son of Hippodamus only comes second. ἵπποδάμου. Hippodamus of Miletus is mentioned by Aristotle
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(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 'Αγγυλή. Father and son had both a leaning to the aristocratic 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 Ἰπποδάμονu have the ἁ we may compare the line with Ach. 220 καὶ παλαίω Λακρατείδη τὸ σκέλος βαρύνεται, and Pax 1154 μυρρίνας τ’ αἵτησον ἐς Αἰοχυνάδου τῶν καρπίμων, on which Elmsly remarks that 'to reduce these refractory names into tetramer trochaics Aristoph. has twice used a choriambus and once an Ionieus a minore in place of the regular trochaic dipodia.' But Meinke regards Ἰπποδάμος as a Dorism for Ἰππόδημος, and in Ach. 220 Bentley proposed Λακρατείδη. Herm. conjectures Ἰπποδάμμονu as the reading here.

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

1. 330. πάρεισι, 'will surpass you;' so παριλαθγ σ’ sup. 277. αὐτόθεν, 'on the spot,' 'without more ado.' So αὐτόθεν αὐτοῖς ἐκελευν ἀπείναι Xen. Mem. 2. 8. 3; καὶ σε στρατηγόν αἰ γυναῖκες αὐτόθεν | αἴρουμεθα Eccl. 246.

1. 333. ἀλλ’ ὡ 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.

1. 334. οὐδὲν λέγει, 'that “decent breeding” is a phrase of no meaning,' Kock quotes Eur. Suppl. 596 ἄρετη δ’ οὐδὲν λέγει (al. φέρει) βροτοίσιν, ἃν μὴ τὸν θεὸν χρησκοντ’ ἔχῃ.

1. 336. μὰ Δι’, sc. οὐκ ἐάσω σε λέγειν. Agoracritus claims precedence on the ground of being 'a low fellow.' 'If,' says the Chorus, 'Cleon doesn’t give way in this bout' (sup. 271); add that you are 'low-born.' So Ran. 731 ποπηροὶ καὶ ποπηρῶν, and cp. Soph. El. 591 εὐσεβεῖς κὰς εὐσεβῶν.

1. 340. οὐ παρῆσω. 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!' says the Chorus.
NOTES. LINES 328–358.

1. 342. τῷ (τίνι) καὶ πεποιθός, 'What do you rest your confidence upon that you dare to speak in my presence?' So φέρε τοι ἡ πριή πιστεύειν Nub. 385.

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

1. 344. ἰδοὺ λέγειν, (sup. 87), 'to speak, quota!' 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 ὠμοσταράκτων in Cleon's mouth, as addressed to a professional cook. It properly means the condition of a carcase torn by a beast of prey.

1. 347. δικίδιον εἰπασ. '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.

1. 349. ὕδωρ πίνων. Water-drinking implies close and absorbing study. Demosthenes the orator was derided by his opponents as ὄδροποτόν καὶ μεριμνὸν τὰς νύκτας. In ἐπεδείκνυσ 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 acerbus A. P. 474. Notice the quantity of the i in ἀνίων, 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.

1. 351. τί δαί σοῦ πίνων. Taking up the taunt of ὕδωρ πίνων Agoracritus asks, 'What has your drink been that you have caused the state to be mute, rated into silence by you and you alone?' τὴν πόλιν is drawn into the government of πεποιηκας, whereas properly it stands as subject to σιωπᾶν. With the form μουσώτατον (here and Plut. 182) cp. αὐτῶτατος ib. 83, ἱψισσίμως. With κατεγλωττισμένην cp. Ach. 380 ψευδή κατεγλώττισε μου.

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

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

1. 358. Νικιάν ταράξω. These words, which come in by way of surprise, give the way in which Agoracritus would improve upon κασαλβάσω τοὺς ἐν Πύλω στρατηγοὺς. That Nicias is chosen as the person to 'be put in a flurry' shows 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 σφηκίαν = wasps'-nest.

1. 359. οὐ προσίεται με, 'likes me not,' 'suits me not.' So Vesp. 742 τούτ οὐ εὖναται με προσέθαν. 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 λάβρακας was a sort of 'sea-pike' called lūpus 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 Μιλήσιους, but the addition of κλονήσεις instantly upsets that idea and makes Μιλήσιους κλονήσεις the parallel to Νικιάν ταράξω. 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 σχέλιδας. 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,' μισθούσαι) (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. ἐπεισπηθῶν 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. κυνήσω, ‘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 βροντᾷ τὸ δικαστήριον, Παξ 33 οἶον δὲ κύψας δ κατάρατος ἔσθηλε. There were various forms of the ξύλον, 'stocks' for the feet only (ποδοκάκη), or a 'pillory' to confine feet, hands, and neck, πεντεσύριγγον ξύλον inf. 1049.


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
NOTES. LINES 359-393.

stolen goods.' So (Nub. 442) Strepsiades offers his body to be flayed for a wine-skin (ἀσκόν δαίρειν), and, ib. 1238, the fluid contents of Pasias, supposing him to be similarly treated, are reckoned, ἐξ χῶς χωρίσται.  
1. 371. διαπαπταλευθῆσαι, 'you shall be pinned out at full stretch;'
the completion of θρανεύσται sup.
1. 372. ἔκ σου, 'out of your flesh;' as Nub. 455 ἔκ μου χορδῆν παραβέντων.
1. 373. παραπλω, sc. as a tanner removes the hair from the hide.
1. 374. πρηγορώνα, '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 (ἐν κάνδρικως κεχηνώτος), 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 hair-stones.
1. 382. τυρώς 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 ὅσ δὴ κεραυνοῦ κρείσ-σον' εὐρήσει φλῶγα.
1. 386. φαύλον ὃδ᾽* οὐδ᾽ ἱλαφρὸν. 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 ποῖει): for now he is gripped round the waist.' With ὀλίγον cp. Thuc. 8. 15 ὀλίγον ἔπρασσετο οὐδὲν ἐσ τὴν βοήθειαν. For ἔχεται μέρος see sup. 264 on διαλαβῶν.
1. 389. ἕαν 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. κάτ' (καλ ἐστα), 'did after all win the reputation of being a brave man.' So after a participle Nub. 409 ὅπταν γαστέρα τοῖς συγγέ-νεσιν, κάτ' οὐκ ἐσχάν ἀμελήσας, ib. 623 ἀνθ' ἄν ψαχν 'Ὑπέρβολος | τῆτες ἱερομημονεῖν κάπεθο ὡφ' ἡμῶν τῶν θεῶν | τῶν στέφανον ἀφνήθη, Ἀν. 1454 ὡς ἂν τοὺς ξένους | καλεσάμενος, κάτ' ἐγκεκληκτὸς ἐνθαδί, | κάτ' αὖ πέτω-μαι πάλιν ἐκείσε.
1. 393. τοὺς στάχυς. By the 'ears of corn' are meant the 120 Spartan prisoners which Cleon brought from Spatheria (Thuc. 4. 38), throwing them into prison and letting them wither there (ἀφαυεῖ, 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 ληφθείσι τοῖς Λακανικοῖς.

1. 395. ξῆ, i.e. 'is full of vitality.'
1. 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.

1. 398. πρὸς πᾶν = 'utterly.' Cp. πρὸς πάντα συνοφάντην Ach. 952.
1. 399. τοῦ χρώματος, 'he makes no change in his existing colour;' i.e. he has lost the power of blushing. Cp. Vesp. 749 μεθιστας ἐς τὸ λοιπὸν τὸν τρόπον.

1. 400. ἐν Κρατίνου = 'in Cratinus' house.' This is evidently the reading of the Schol., who interprets εἰς τὴν οἰκίαν Κρατίνου. The MSS. give ἐν or ἄν. Kock 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 foll. 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 Κρατίνου not οἰκία but τραγῳδία, and sees an allusion to his play called 'Dionysalexandros,' a parody of a tragedy by Morsimus on the fortunes of Paris.

1. 401. προσάδειν, 'to lend my music to;.' i.e. to be a member of the Chorus in the play. In Pax 801 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 with perjury, parricide, and the like. Cobet, N. L. 155, reads ὑπάδειν Μορσίμου τραγῳδιαν.

1. 403. δωροδόκοιςν. 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.

1. 405. πίνε, 'a bumper, a bumper over our good luck! ' συμφόρα 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' ἀγαθαίς συμφόραις.

1. 407. τῶν Ἰουλίου. This, the reading of the MSS., cannot be retained, as Ἰουλίος is not a Greek name. Various conjectures are made, as Ἰωλίον or Στουνίον. The best seems to be Meineke's Βουλίου, the name Boulias being found in Demetr. περὶ ἐρμην. etc. If we read πυρρο-
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πίπτων we must render 'with an eye for bright-haired boys,' on the analogy of παρθενοπίπτης Hom. II. 11. 385. If πυροπίπτης, '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.

1. 408. ηπαυψισαί. As we might say, 'to sing Hallelujah;' properly to chant a hymn to Apollo beginning ἢ παύων or παύν. So Βακχέβακχος is an invented word for a hymn that opens with ὅ βάκχε, βάκχε.

1. 410. οπλάγχνοις, 'sacrifices.' The purificatory rites (τὰ περίστια, see Eccl. 128) at the opening of the Public Assembly were performed in honour of Zeus ἀγοράς. Cleon's words are equivalent to 'may I never appear again in the Assembly!'

1. 412. πληγάς is in the government of νῆ. Agoracritus, in full recollection of καθαυτοῦ καταβεθήσας, ἡς ἑρό ἀν Ἀπερίδη νῦν ὑστατα λαβήσαιο, 5. 311 καὶ νῦ κεν ἐνβ' ἀπόλοιτο,—εἰ μη ὧρ' ὃν νύσε.

1. 414. For ἐκτραφείνω with ἄν, referring to a past action, cp. Plat. Apol. 33 ε οὐκ ἄν ἐκεῖνος γε αὐτοῦ καταβεθήσας, ἡς ἡ 232 ἐγρ ἀν Ἀρείδη νῦν ὑστατα λαβήσαιο, 5. 311 καὶ νῦ κεν ἐνβ' ἀπόλοιτο,—εἰ μη ὧρ' ὃν νύσε.

1. 416. Κυνοκεφάλλω. 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 βοῦλει μάχεσθαι Γηρων ηπεραπτίλω; or perhaps the whole phrase is nothing more than an elaborate inversion of the proverb κὼς κοῦς οὐχ ἄπτεσαι.

1. 418. ἐπηπάτων ἄν, imperf. with ἄν of frequent action, as Vesp. 269, Av. 506, Ran. 914. The insertion of ἄν is due to Cobet, N. L. 411; the MSS. give the unmetrical μαχείρως λέγων, also ἐπιλέγων.

ὀρα νέα, χελιδών. 'The 'first swallow, that makes the summer,' was eagerly looked for in Athens.' Cp. ὅ Ζεῦ, χελιδών ἀρά ποτε φανήσεται; Thesm. 1. Athenaeus has preserved a popular song that heralded the bird's coming (8. 360), ὑλδ' ὑλε' χελίδων ητ.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.
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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 θυμάτων) while everyone’s attention was engaged.

1. 420. ἐν τοσοῦτω, ‘in that short interval,’ in tantillo. τῶν κρέων. 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; 969, 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. 65ο ἄρτεις ὑπ τοῦτο τοῦ κρέως. προύνοήσω (aor. προύνοησάμην). The verb is more commonly used in the passive form, προύνοηθης.

1. 422. ἡστερ 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 χειλίδωνα ἀβρωτοι αἱ κνίδαι Schol.

1. 424. εἰς τῷ κοχώνα, i.e. ‘between my hams’ (κοχώνη). Note that τῷ is the regular dual form even with fem. nouns in Aristoph., as τῷ χείρε Pax 35, Plut. 739.


1. 427. ἀτὰρ δῆλον γ’, ‘the grounds of his judgment are plain enough.’

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

1. 430. ἐξεμμυ 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 1. 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 ἀνέμος ἐπέχη, Aesch. Ag. 1180.

καθείσις is used intransitively here, as the simple verb in Hom. Od. 11. 239 καλλιςτός ποταμῶν ἐπὶ γαῖαν ἤσι, so ib. 7. 130.

1. 432. τοὺς ἄλλαντας, a surprise for τὰ ἱστία. ‘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 οὐρός, πλησίοντος, ἐσθλὸς ἐταῖρος. Cp. Ran. 999 ἄλλα συντείλας, ἀκροισὶ | χρωμένοι τοῖς ἱστίοις, | εἶτα μᾶλλον μᾶλλον ἄξεις, | καὶ φυλάξεις, | ἣνις ’ἀν τὸ πνεῦμα λείον | καὶ καθεστηκώς λάβης.

1. 433. κλαίειν 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 ἐοθήλος γέρων |
κλάειν κελεύων Αύμαχον, Plut. 111 οἰμώξει μακρά. Cp. Vesp. 583; |
Pax 255.

1. 434. εἶν τι παραγαλᾶ. 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. οὕτω . . . καταπροίζει, 'thou shalt not come off scot-free.' |
So in Nub. 1240; Vesp. 1361, 1396; Thesm. 566; Hdt. 5. 105; |
7. 17.

1. 436. ἀ又好又快. 'Look out,' says Demosthenes, 'and slack off the |
sheet a little.' The ποῦς (Lat. pes) 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; νοὸς ὅστις ἐγκρατὴ |
pόδα | τεῖνας ὑπείκει μηδὲν, ὑπτίοις κάτω | ὀστέφας τὸ λιοπὸν σέλμασιν |
ναυτίλλεται Soph. Ant. 714.

1. 437. κακίας, 'the north-east wind;' with an intentional simili-
arity in sound to κακίας, as in the proverb αὐτὸς ἐφ' έαυτόν κάχ' ἐλκει, |
ὦσσερ κακίας νέφη. This technical termination -ias, as in ἐτησίας, ἐκνε-
φίας (ἄνεμος), is used to make a new comic combination, συκοφαντίας, |
'the informer's wind,' like Ach. 877 χείμων 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. Ποτειδαῖας. This form with ει for ε is regularly found in |
inscriptions, as on a gold tripod at Delphi (B.C. 475), or the Quota-lists |
of tribute (436).

1. 440. ἀνὴρ ἄν ἡδεσ λάβοι. It is best to assign this line to De-
mosthenes. He cries out that 'Agoracritus would be only too glad to |
accept the offer;' he gives him, however, no time for such negotia-
tions, 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 γραφάς . . . Two iambi are wanting in the MSS. to |
complete the line. Meineke conjectures φεύξει γραφάς *σὺ δειλίας, |
'you shall be defendant in four suits [for cowardice], fine assessed at |
400 talents each.'

1. 443. ἀστρατείας, 'malingering;' spoken of those who shirked |
military service; cp. διαδεδρακότας Ach. 601; διαδρακοπολίται 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 πλεῖον, as Plut. 1184; Nub. 1041; |
Ran. 18, 90, 91, etc. The form πλεῖον is also used in Aristoph. as |
Nub. 1295; Eccl. 1132.

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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 Alcmaeoniadae, 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 Alcmaeoniadae 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 Μυρίνη 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. χώπως κολά (κολάσει, 2nd pers. sing. fut. mid. κολάζω), ‘and see that you punish’ (sup. 222). The pun on κόλοις and κολά may be rendered by ‘paunches’ and ‘punch.’

1. 457. κρέας, as sup. 421.

1. 462. τεκτανώμενα. 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 γεγυμφωται σκάφος.

1. 465. πρόφασιν μέν, ‘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.

1. 467. οἶμος σοῦ δ’ οὔδεν. 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 γομφώμεν’ 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,’ cries 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 is 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. ἐκείθεν, sc. from Sparta. Cleon is represented as having already found persons in Sparta prepared to make terms with him about the captives. ἔγκροτοῦσιν, ‘are trying their hands at riveting.’

1. 472. ταύτα. This accusative, really the object to φράσω, is repeated after the participial clauses in 1. 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 καθαρεύει τοῦ δῆμου. Cp. Thuc. 8. 54 τὰς ἐνυφαγοσίας αἴσχρε ἐν γχάνειν ἐν τῇ πόλει οὖσα ἐπὶ δίκαια καὶ ἀρχαία. 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 democratic 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. Freere 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 δ’ σίτος ὄνιος; as we say, ‘how is cheese selling?’

1. 481. παραστορὼ (i.e. στορέσω), ‘I’ll lay you flat;’ as in the epitaph on the Μαραθωνίμαγαί, who Μήδων ἐστορέσαν δύναμιν. But the Schol. sees in it a further allusion to the stretching out of hides; as in διαππαταλευθήσει sup. 371. Exit Cleon.

1. 483. νῦν γε δεῖξεις (so Cobet for νῦν δεῖξεις), ‘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 κεκράξεται, ‘will holla a hullabaloo.’ κράγον is explained by Hesych. as βότρα, so that the phrase may be compared with λήρον ληρεῖς Plut. 517. The Schol., on the authority of Aristarchus and Herodian, read κραγόν adverbially = κραγαστικῶς.
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1. 488. ὡς ἔχω, lit. 'even as I am,' i. e. without more ado.
1. 490. ἔχε νυν. These words should be assigned to Demosthenes, who is on the λογεῖον with Agoracritus. The Chorus remains on the orchestra. He hands Agoracritus a bit of lard or fat, to serve as a substitute for the oil or κηρωμα, with which wrestlers used to make their skin slippery, and thus more easily escape the grip (λαβάς) of their opponents. For λαβάς we have substituted, as a surprise, διαβολάς, 'the calumnies' which Cleon will bring against his foe in the Βουλή.
1. 492. παιδοτριβικῶς, 'in true trainer's style.'
1. 493. ταῦτα, sc. τὰ σύροδα, 'the cloves of garlic.' Cocks kept for fighting were primed with garlic to excite them. Cp. Ach. 166 οὗ μὴ πρόσει τούτοις ἐσκοροδοσκέμενοι. See inf. 946.
1. 497. διαβάλλειν, with allusion to διαβολάς sup., seems to be intentionally substituted for καταβάλλειν, which is found in some MSS., 'to knock down.' By τοὺς λόφους is meant the 'crest' of the cock, by τὰ κάλλαι, 'the wattles.' For χόσις ἔσεις see on sup. 222.
1. 500. ἄγοραῖος. See on sup. 298, 410.
1. 502. οστεφάναις κατάπαστος, 'besprinkled with chaplets,' like a successful combatant in the arena. For the expression cp. Nub. 1330 πᾶτε πολλοὶ τοῖς ρόδοις.

As this line is the versus paroemiacus of an anaepitic system, it is quite unusual for the κομμάτιον to proceed, and for a second paroemiac to occur in l. 506 πειραθέντες καθ' έαυτούς. 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 γινεσ δ' ἥμων πρόσχετε τοὺν νοῦν καὶ τοὺς ἥμων ἀναπαύστως, omitting ὃ... έαυτούς, in which he is followed, with slight verbal alterations, by Meineke and Velsen.

1. 506. καθ' έαυτούς, ipsi per se; i. e. 'you have studied and practised for yourselves.' But the expression is an unnatural one. καθ' ἑορτᾶς has been suggested as an emendation.

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

1. 508. ἡναγκαζέν. Notice the tense, 'had tried to force;' cp. ἐκαστός τις ἐπειθεὶν αὐτοῦ ὑποστήρισε τὴν ἀρχήν Χεν. By παραβήγαια is meant 'to come forward to speak the Parabasis;' as Ach. 629 οὔπω παρεβη πρὸς τὸ θέατρον λέγοιν ὡς δεξίος ἔστην. Similarly Pax 735.

1. 509. φαύλως, 'lightly,' 'easily,' as sup. 213.
1. 511. Τυφό (from nom. Τυφώς, other forms being Τυφωεύς and Τυφών) 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 Actna, 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 τει-φων = '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 διδώναι χορόν, and the poet to accept 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, παρθείνοις γὰρ ἐτ' ἦν, κοικ ἐξῆν πώ 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' (χαρπίσασθαι).

1. 518. ἐπετειόμενος, 'fickle;' properly 'lasting only for a year.' Theophrastus speaks of 'annuals' in gardens in similar language (Plant. 4. 6. 4), λέγεται δὲ ἐπετειόν εἶναι καὶ φύεσθαι μὲν τὸν ἦρος λήγοντος, ἀνμάζειν δὲ τοῦ δέρους, τοῦ μετοπώρου δὲ φίλειν, κατὰ δὲ τὸν χειμῶνα ἀπόλλυσθαι.

1. 520. τοῦτο μέν, answered by είτα inf. 526. ταῖς πολιαίσ, sc. θρηίν.

Magnes, 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. Join νίκης τροπαία = '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 partíciples allude to the titles of several of Magnes' plays, as Βαρβιστισται (φάλλων) with a chorus of harp-players; Ὀρνιθεῖς (πτερυγίζον) with a chorus of birds; Βάτταφοι, with a chorus of frogs. His play of Λυδιή must have introduced Lydian singers or dancers; and the Ψήνες took its name from the gall-fly (ψήν) which infested (and, as was commonly supposed, fertilized) the fig.

1. 524. εἰπ’ γῆρος. So Ach. 211 εἶπ’ ἐμῆς γε νεότητος.

1. 525. ἔξεβάλθη, 'was hissed off.' So Demosth. (19. 337) of Aeschines ἔξεβάλλετε αὑτὸν καὶ ἐσωρίττετε ἐκ τῶν θεάτρων.

τοῦ ὁκὼπτειν ἀπελείφθη, 'he fell off from his fun;' so ἀπολείπειν.
08. The words would imply that his popularity consisted in his extravagant jests and broad farce.

1. 526. Κρατίνος μεμνημένος. Cratinus, born 519, died 422 B.C., son of Callimedes of the φυλή Οινής, 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 Flagons (Πυτίνη) in his 96th year and winning the first prize over the Connis of Ameipsias and the Clouds of Aristophanes. His Χειμαζόμενοι won the second prize when Aristophanes took the first with his Acharnians; and his Σάτυρος the second prize when the Knights gained the first.

βεύςας. This is described as being a false form, as the aor. ἔφευσα is not used in Attic; but cp. βεύσειεν Eur. Dan. Frag. 5. 32. The future in use is βεύσημαι. Various conjectures, such as ἐψάς 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 βευμάτων.

1. 527. ἅφελῶν. If this word be right, the meaning must be ‘smooth,’ ‘innumerable’ 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. ἄσαι δ’ οὐκ ἤν. Nothing was heard in those days at banquets except the popular songs from the Εἰνείδαι of Cratinus, ‘My Lady Bribery of the fig-sandal’ (a parody on the "Πρη χρυσοπεδίλε οτιντοτ οτημορομοτα" of Homer, with a pun on συνο-φαντείων), and ‘Fashioners of deftly-wrought hymns.’ Δώρης, voc. of Δώρω.

1. 532. τῶν ἰλέκτρων. 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 (κόλλωσες) for tightening the strings, τόνος being the clear sound that comes from a tense cord or wire.

1. 533. ἀρμονίων, ‘joints;’ as in Od. 5. 248, of the boat of Odysseus, γόμφουσιν δ’ ἄρα τὴν γε καὶ ἀρμονίσιν ἄρασσεν. 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. Κόννας. This word seems to be a diminutive or familiar form of Κόννας, as, perhaps, φαγᾶς, a glutton, for φαγός. Connis 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 (W. and D. 299), had tauntingly spoken of him as Κοννάς πολυστέφανος, and Aristophanes here retorts the joke upon its inventor. There is also an allusion to another current proverb, Δελφὸς ἀὐὴρ στέφανον μὲν ἔχει δίψει δ' ἀπόλαλεν. Cp. Horace, Ep. i. 19. i 'Prisco si credis Maecenas docte Cratino, | nulla placere diu nec vivere carmina possunt | quae scribuntur aquae potoribus.'

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

1. 536. θεᾶσθαι λιπαρόν, 'to sit as a smart spectator.' τῷ Διονύσου. The common reading is Διονύσῳ, for which Kock and Velsen (following Elmsley on Ach. 1087) read παρὰ τῷ Διονύσου (sc. ἱερεῖ), '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 ἱερεῖ, διαφύλαξόν μ', ὡς ὧν ςοι ἐγίμποτην. 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.

1. 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.

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

1. 539. ἀπὸ κράμβοτάτου, '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.

1. 540. ἀντίρκει, 'held out,' i.e. 'held his ground.' In πιπτῶν there seems to be an allusion to the palaestra: 'sometimes getting a fall, and sometimes not.'

1. 541. διέπριβεν, '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.
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1. 543. κατ' ἐντεύθεν, ‘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 ἐσπήδησας ἐφλυάρει some neutral verb like ἔσηει or ἐσήρχετο. Aristophanes makes a similar claim of modesty in the Parabasis to the second edition of the ‘Clouds,’ l. 537 foll.

1. 546. αἰρεσθ' αὐτῷ, ‘raise aloud for him the surging roar.’ ρόθιον, properly the roaring surf, is applied here to the thunders of applause. παραπέμψατ' ἐφ' ἐνδεκα κώπαις θόρυβον. These words are very obscure: and the mixed metaphors, explained above, in ρόθιον 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' ἐνδεκα κώπαις may mean ‘with full complement of fingers and one over;’ an expression analogous in form to μνηστ' τε καὶ πενὼν αἰτὶ πλεῖν ἡ τριάκονθ' ἡμέρας | τοῦ μνηστού ἓκάτου (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.


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

1. 558. βαρυδαμαμονώντων, a surprise for ἐυδαμαμονώντων, not ‘coming to glory,’ but ‘coming to grief;’ as Orestes in the chariot race described in Soph. Electr.

1. 560. Σοινίαρατε. 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. Φορμίων. 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. 566. ἄξιοι τοῦ πέπλου, ‘worthy to carry the robe.’ At the festival
of the Panathenaeae, 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 Phidias on the frieze of the Parthenon. The common interpretation of ἀξιον 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.

1. 567. ναυφράκτῳ στρατῷ, lit. ‘ship-fenced host,’ i.e. a ‘fleet.’ So Aesch. Pers. 950 Ἰαύνων ναυφρακτός Ἀρῆς. In Ach. 95 we have the phrase ναυφρακτὼν βλέπειν = ‘to look broadsides!’

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

1. 572. ἀπεφήσαντ’ ἄν (φάω), ‘they would ever wipe the dust off.’ ἄν with aorist of indefinite frequency, as πρώτιστα μὲν γάρ ἐνα τιν’ ἄν καθίσεν ἐγκαλύφας Ran. 911, εἰ τινες ἰδοῖεν πῃ τοὺς σφετέρους ἐπικρατοῦντας ἀνεθάρφησαν ἄν Plat. Apol. 22 B. It is difficult to give a meaning to τοῦτ’. Most MSS. read ταύτ’. Bentley κάρτ’. Kock quotes from Müller-Strübing to the effect that there is here a probable allusion to Phormio who (Thuc. 2. 90 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.

1. 574. ἐρόμενος Κλεαίνετον, ‘consulting Cleaenetus about it;’ as one might ask an oracle. So Lysist. 64 Θεοκάτειον (τὸ Ἑκάτειον) ἤρετο. The generals of olden days 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 εἰς τῶν πρὸ τοῦ, ‘one of the men of former times.’

1. 578. καὶ πρός, ‘and moreover,’ as Vesp. 1420 καὶ χάριν πρὸς εἰσομαι.

1. 580. κομῶι, ‘comam alentibus.’ So of Pheidippides, ὁ δὲ κόμην ἔχων . . . ἵππαζετα Nub. 14. ἀπεστελεγγυσμένοι, ‘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 soppery, nor our frequent use of the bath a mark of effeminacy.

1. 582. ἀπασών (sc. χωρῶν) ὑπερφεροῦσης, so Soph. O. R. τέχνη τέχνης ὑπερφεροῦσα.
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1. 589. Νίκη was the regular attendant of the war-goddess Athena. The huge Pheidian statue of Athena holds a Νίκη in her right hand; and Νίκη was even used as a title of Athena herself; as Νίκη τ’ Ἀθάνα Πολιάς ἦ σώζει μ’ ἀεὶ Soph. Phil. 134.

χορικάν. If this reading be right, 'the men of the chorus' must include the choregus, the chorus and the poet himself. Kock adopts the conjecture Χαρίτων.

1. 590. στασίαζει, 'resists,' 'sides against.' So Hdt. 4. 160 ὅσ βασι- λεύσας πρώτα τοὺς ἑωντον ἀδελφεφεὶ ἐστασίασε.

1. 592. τοῖς ἀνδράσι τοῖςδ, i.e. us, the Knights.

1. 593. πάσῃ τέχνη, 'by all manner of means.' So Nub. 1323 ἀμμω- θετε μοι τυπομένη πάσῃ τέχνη, Thesm. 65 Ἀγάθωνα μοι δεύρ ἐκκάλεσον πάσῃ τέχνη, etc.

1. 594. εἰπερ ποτὲ καὶ νῦν = nunc etiam si unquam alias.

1. 597. συνδιήνεγκαν, 'they joined us in carrying to completion.' So Hdt. 5. 79 καὶ οὐτοί γε ἀμα ἡμῖν αἰεὶ μαχόμενοι προσβύσω συνδι- φέρουσι τὸν πόλεμον.

1. 599. τὰς ἰππαγωγοὺς (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. ἢθαν οἱ ἰππης ὄφελμοι.

1. 600. κώθωνας. The κώθων was a Lacedaemonian drinking-cup with a broad base, made of iron. See Crit. ap. Athen. 11. 483 Β κώθων Λακωνίκως ἑκατομμικῆ ἐπιτηδειότατον εἰς στρατείαν καὶ ἐνυφρωτατον ἐν γυλίῳ (knapsack).


1. 602. ἐμβαλόντες ... ἐμβαλεί. The full phrase would probably be ἐμβάλλειν χεῖρας κόπη, like Lat. incumbere remis. So Od. 10. 129 ἐμβαλέειν κόπηςι. See Ran. 206. The cry of ordinary rowers 'give way all!' ρυππαπαί (Ran. 1073) appears in this Houshahnm language as ἰππαπαί. 'Gee-ho,' for 'heave-ho.'

1. 603. ἄπτεσθε μᾶλλον, 'you must take a firmer grip (Λαβή).'

οὐκ ἔλασ; (ἐλάσες, ἐλάνω), 'won't you pull, my gallant steed?' The words are used in a different connection in Nub. 1298. Σμφόρας 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. μετήσαν, 'went after,' 'went to fetch.' The common form is μετήσαν, but Cobet, V. L. 32 foll. shows that -μεν, -σαν are regular
forms of the old Attic. οπώματα are the blankets carried by the soldiers as part of their kit; cp. Ach. 1136 τὰ θρόματ’, ὥ παϊ, δῆσον ἐκ τῆς ἀπίδος.


l. 607. θηρώμενοι. These horses, which 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. Θεώρος. 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 Frenchmen 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, ὡφελέν σ’, ὡ τυφλὲ Πλοῦτε, μήτε γῆ μήτ’ ἐν θαλάσσῃ, μήτ’ ἐν ἁπείρῳ φανῆαι, parodied also in Acharn. 533.

l. 615. τί δ’ ἄλλο, εἰ μὴ = ‘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 Ἀμυνίας 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 ἢν Λυσιμάχην σε καλώμεν, Thesm. 808 ἄλλ’ Ἐβηνολῆς τῶν πέραυ τις βουλευτής ἐστίν ἁμιναν, | παραδοῦσι ἐτέρῳ τῇ βουλείᾳ; l. 618. ἐπέλθοις = ‘receases.’ So Plat. Polit. 279 c διὰ βραχέων ταχὺ πάντ’ ἐπελθόντες.

l. 621. μακρᾶν ὅδων. This is a proverbial saying, ‘to go many a long mile.’ So Theognis (l. 73), who counsels Cyranus to spare no trouble in his search for a worthy man καὶ μακρῆν ποσῖν Κῦρ’ ὅδων ἐκτελέσας.

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

l. 626. ἱλασίβροντα, ‘thunder-hurling;’ epithet of Zeus in Pindar Frag. 108. Cleon is here represented as a sort of turbulent copy of his great predecessor, Περικλῆς οὐλόμπιος ἑστραπτ’ ἐβρόντα. With ἀναρρηγνύ, ‘blurting out’ cp. ἀναρρηγεὺς λόγον Pind. Frag. 68, 69.

l. 627. περατευόμενος, ‘with solemn humbug.’ Τερατεία, Nub. 318, is used of the affected solemnity of a soothsayer announcing portents: cp. Ran. 834 ἀποσεμινείται πρῶτον ἀπερ ἐκάσοτε | ἐν ταῖς τραγῳδίαισιν ἑτερατεύετο. 41
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ηρείδε, 'was hard upon,' as in Nub. 558 ἄλλοι τ' ἢδη πάντες ἑρείδουσιν εἰς Ἡπέρβολον.

1. 628. κρημνοὺς ἑρείπων (vulg. ἑρείδων) seems to be borrowed from the Homeric picture, II. 15. 355 'Ἀπόλλων | βεί' ὡθασ καπέτοι βαθείᾳς ποσεῖν ἑρείπων | ἐς μέσον κατέβαλλε. Transl. ‘toppling down precipices,’ the incongruity between this and the following words is of course intentional.

1. 630. ψευδαράφαξον πλέα. The orache (ἄτράφαξος) is otherwise called χρυσολάχανον, of which or-ache is a translation, ache being a corruption of apium, as in ‘smallege,’ ‘lovage.’ A variety of the orache is called ‘mountain spinach.’ Agoraecritus 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. ἐβλεψε νάπυ. Besides the ‘mustard-glance,’ we have βλέπειν κάρδαμα (Vesp. 455); ὄργανον (Ran. 603); ὄπων (Pax 1184); θυμβροφάγον (Ach. 254). With μέτωπ᾽ ἀνέσπασεν, of an angry or troubled look, cp. Ach. 1069 ὄδι τίς τᾶς ὑφρος ἀνεσπασκὼς | ὄσπερ τι δεινόν ἀγγελὼν ἐπείγεται.

1. 634. Σκίταλοι. As Demosthenes opens his speech on The Crown with an invocation to ‘all gods and goddesses,’ so Agoraecritus 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 Fritzsch’s conjecture κοβαλομοβάνες. The phrase ην δ᾽ ἐγώ = dixi ego (from defective ἢμι), is common in Plato.

1. 639. ἐπέταρδε (MSS. ἀπέταρδε). Agoraecritus parodies here two signs of happy omen—thunder on the right (ὑστράπτων ἐπιδέειa II. 2. 353); and the lucky sound of a sneeze, νῦν ἐπέκτασε πᾶσιν ἐπέσω.

1. 640. προσέκυσα, see on sup. 156.

1. 641. τὴν κυκλίδα, ‘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,’ infra. 675. Cp. Demosth. 25. 23 τὸ τὴν βουλὴν τοὺς πεντακοσίους ἀπὸ τῆς ἀσθενοῦς ταυτησε κυκλίδος τῶν ἀπορρήτων κυρίαν εἶναι καὶ μῇ τοὺς ἵδιώτας εἰσεῖναι.

1. 643. πρῶτος, better than vulg. πρῶτον. Agoraecritus, 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 ἀπῆς ὑπὸς τοι πρῶτος ἀγγείλας τάδε | πρῶς σοῦ τι κερδάναιμι.

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NOTES. LINES 627–664.

1. 645. ἀξιωτέρας, '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. ὅλις', sc. βουλευταί, 'smoothed their brows,' like the Virgilian stem fronte servat.

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

κάγῳ θρασσα. 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) ταχὺ with ἐλλαβείν. '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 (ταχὺ) 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 ἑκεῖνον 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 ἡττᾶσθαι τίνως.

1. 659. ὑπερηχώνυμα, 'I outshot him with [the proposal of] two hundred cows.' So Av. 363 ὑπεραγοντύζεις σὺ γ' ὕδη Νικίαν ταῖς μυγαναῖς.

1. 660. τῇ Ἀγροτίρᾳ, 'The Huntress;' a title of Artemis, cp. Lysist. 1262 Ἀγρότερ' Ἀρτεμὶ 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 κατά with the genitive of the thing vowed seems to be an extension of the use of ὀμνήναι, εὐχεσθαι, κατά τίνως, spoken of oath taken or vow made over the offerings on the altar.

1. 662. τριχίδες, 'sprats;' properly, fish with bones as fine as hairs (θρίζ.).

1. 664. ἐφληνάφα, 'began to talk at random.' So Nub. 1475. Cleon 43
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 (τογόται) act upon their orders.

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

1. 667. ἱπτεβόλει (so Cobet for ἱπτεβόλει) 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 ἱπτεβόλει, saying "for he has come to treat of truces." The regular phrase was ἀφιέσθαι or ἱκεῖν περὶ διαλαγὰς Av. 1532, Lysist. 954; περὶ εἰρήνης Pax 216, and not περὶ διαλαγὰς or περὶ εἰρήνης λέγειν. Porson would read πάλιν.

1. 671. ἐπειδῆ 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. ἀφίέναι, 'to dismiss the senate.' The technical word for closing the ἐκκλησία is λύειν, but ἀφίέναι is used with βουλήν and δικαστήρια.

1. 675. δρυφάκτους. See on sup. 641.

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

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

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

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

1. 685. κεκασμένον. The language here is borrowed from Homer: cp. Ι. 4. 339 καὶ σὺ κακοίς δύλοις κεκασμένε κερδαλεόφρον, Od. 1. 56 αἰεὶ δὲ μαλακοῖς καὶ αἰμαλιόις λύοις θέλγει.

1. 692. ὠδῶν κολόκυμα, 'driving on a heavy swell.' Cp. Od. 3. 295 ἐνθα Νότος μέγα κύμα ποτὶ σκειῶν μὲν ὥθει.

1. 693. μορμῷ, lit. 'bogey.' The Μορμῷ, like the Λαμία and Ἑμπουσα, was a hobgoblin, used by nurses to frighten unmanageable children. Then the name was used as an interjection expressive of real or feigned
NOTES. LINES 666–717.

terror; as in Theocrit. 15. 40 μορμώ, διακειέ ἵππος. So here 'Bless us and save us, what impudence!' or (as Walsh) 'The deuce! how bold he is!'

1. 694. ἀπολίσαμι ... ἐνείη, assimilated to the optat. διαπέσαμι in the main clause, as Vesp. 1431 ἔρωτι τις ἦν ἐκαστός εἰδείη τέχνην, Ach. 476 κάκιστ' ἀπολοίμην εἴ τι σ' αἰτήσαιμ' ἐτι. By τῶν αὐτῶν he means his 'original,' 'habitual' lies.

1. 696. ἡσθην, 'I'm amused at.' Aor. like the frequent use of ἐπηνευσα, etc. So ἡσθην γαλεώτη καταχέσαντι Σωκράτους Nub. 174. Ψυλοκομπάιας, with an allusion to ψολύεις κεραυνός (Od. 23. 320), 'vapoury bombast.'

1. 697. μᾶθων. 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 v for o. κοκκύ is used both for the cry of the cuckoo and the crow of the cock.

1. 701. κατ' 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, Ἄν. 224 οἶον κατεμελίτωσε τήν λόχμην), '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 φάγοις ἧδιστ' ἀν. 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 ταριξεῖ τὸν γέλωτα κατέδομαι, Ach. 835 παῖειν ἑφ' ἀλι μάδδαν. Transl. 'with what sauce would you enjoy your food best?' Agoraneritis here holds up a purse, suggesting that money was the most dainty relish that Cleon could have. All such conjectures as ἐπὶ τῷ φαγὼν ἡδον' ἀν are needless. They only depend on the mistaken idea that ἐπὶ τῷ φαγεῖν must be taken here (in defiance of idiom) to mean 'feed ὑπὸ something.'

1. 709. ἀπονυχίω, perhaps = 'I will pare down,' the metaphor coming rather from cutting the nails, than from rending with the nails.

1. 712. πειθεται σοι, sc. ὁ Δημος.

1. 714. σεαυτοῦ νενόμικα, '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. αὕτος τ' ἐμαυτού... ἀπαθον 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.
KNIGHTS.

1. 718. κατέσπακας, for the perfect used with the force of habit, or frequency cp. Ran. 969 ὅς ἄν κακῶς ποὺν περιπέσῃ καὶ πλησίον παραστῇ, πέπτωκεν ἐξώ τῶν κακῶν. For this use of κατασπάν cp. Ran. 575 ἐγὼ δὲ τὸν λάρνγυν ἄν ἐκτέμοιμί σου, ἵνα δρέπανον λαβοῦσ᾽ ὃ τάς χύλικας κατέσπασας.

1. 722. οὖκ . . . δέξεις, ‘you shan’t be thought to have flouted me.’

1. 725. ἐξελθε. 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 Pyanepisa and Thargelia, and finally hung on the house-door.


1. 731. νεανίσκων, ‘these young blades;’ sc. the Knights.

1. 733. σὺ δ᾽ εἰ τίς ἔτεον; addressed to Agoracitus, ‘and who may you be, pray?’

1. 735. ἄλλοι τε πολλοί, sc. feel the same as I do.

1. 739. νευρορράφοις, a ‘catgut-stitcher’ may be one who sews sandals or shield-plates, or anything where sinews were used for thread.

1. 741. εῦ γὰρ ποιῶ τὸν δῆμον. Cleon accepts the position, classes himself with these traders, and justifies the choice of Demos.

1. 742. ύποτρεμόντων. The common reading ύποδραμῶν 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 ετέρου. Then πλεύσας ἐκείσε will correspond to περιπατῶν γ’, and ἕκ Πύλου ἡγαγον τὸ ἄπ’ εργαστησίου υφελόμην.

‘While the generals were in a fit of a panic, I set sail there and brought away the Lacedaemonians from Pylos;’ which work Agoracitus caps thus—‘and I, as I went prowling about, fished away from the workshop the pot, as some one else was boiling it.’ Cleon has given his own account of his success at Sphacteria; it is intended that the account which Agoracitus gives of his own larceny shall exactly describe the view taken by Cleon’s opponents of the Pylos affair. Meineke’s reading ύποδραμόντων will not be historically true. Cp. Thuc. 4. 27 καὶ ἐσ Νικίαν στρατηγῶν ὄντα ἀπεσήμαινε, ῥάδιον εἶναι παρασκευῇ, εἰ ἄνδρες εἴεν οἱ στρατηγοὶ, πλεύσαντας λαβείν τοὺς ἐν τῇ νήσῳ, καὶ αὐτῶς γ’ ἀν, εἰ ἡρξε, ποῦςα τοῦτο.

1. 749. πυκνί (πυζ), 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 προέναι εἰς τὸ πρόσθεν Χεν.
 Venat. 8. 4, ὑποκυνεῖν 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 Pnyx.' Cobet, V. L. 33 foll. would write παρεῖναι (παριέν') for παρεῖναι on the analogy of παρελθεῖν εἰς τὴν ἐκκλησιὰν. Bergk, Velsen, and others seem right in preferring ὡς τὸ πρόσθε, comparing Thuc. 8. 97 ἐκκλησιὰν ἐξενελεγον εἰς τὴν Πύκνα καλουμένην ὄπερ καὶ ἀλλοτε εἰώθεσαν.

1. 754. πέτρας. The Pnyx was a semi-circular hollow cut in the side of a hill, with the seats hewn in the native rock.

1. 755. ἐμποδίζων ιχάδας. Hesych. quotes the view that this refers to some childish game (εἶδος παδιᾶς). It seems to mean tying the stalk (πόδιον) 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 κέχηνεν. Transl. 'playing bob-fig' (on the model of 'bob-cherry'). The interpretation of 'stringing figs' is away from the point.

1. 756. ἐξεῖναι 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 ἔχθροι γὰρ ἔξεισι πάντα δὴ κάλων.

1. 759. καὶ τῶν ἀμηχάνων. Modelled on Aesch. P. V. 59 δεινὸς γὰρ εὑρεῖν καὶ ἀμηχάνων πόρους. See on ἐξειμι sup. 430; and cp. Dem. 25. 57 πολὺς παρ' ἡμῖν ἔπνευ καὶ λαμπρός. The reading ἐπὶ τὸν ἄνδρα is due to Cobet; the MSS. give ἐς.

1. 761. καὶ πρὶν ἐκεῖνον, 'and before he is close upon you, be you the first to swing aloft the dolphins and bring up your pinnace along-side.' 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 ἔκατον 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 δήμον. So inf. 831, 873.

1. 765. μετὰ Λυσικλέα. For Lysicles see sup. 132. Κύνα (Vesp. 1032, Pax 755) and Salabaccha (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 ὃς ἄριστος ἐγὼ εἶδος τε δέμας τε τῶν ἄλλων Δαναῶν μετ’ ἀμύμονα Πηλείων, so that these names come in with intentional bathos.

1. 766. μηδὲν δράσας, 'though I have done no service.'

1. 767. μόνος ἀντιβεβηκὼς, 'standing all alone to face thy foes.' Hdt. 6. 73 οἱ Αἰγυπτῖαι οὐκ ἐδικαίων ἐτι ἀντιβάλειν.

1. 768. λέπαδνα. 'To be cut into straps' is an appropriate phrase.
in the mouth of the ἐργατικής. Cp. Ach. 300 Κλέωνα... κατατεμών τοὺς ἰππεύσι καττύματα.

1. 770. πέποιθας, ‘art convinced.’

1. 771. ταυτησί, sc. τραπέζης, on the mincing-board which Agoracritus brought with him on the stage, sup. 152 (inf. 1165).


1. 775. ἐν τῷ κοινῷ, ’the treasury;’ as in Thuc. 1. 80 χρήματα οὔτε ἐν τῷ κοινῷ ἔχομεν οὔτε ἐτοίμας εἰς τῶν ἱδίων φέρομεν.

1. 777. σεμνόν, ’startling.’

1. 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 ἀλλ’ for ἀλλο seems more correct, as in Ran. 227 οὐδέν γὰρ ἐστ’ ἀλλ’ ἢ κόας. Plat. Rep. 330 C οὐδὲν ἑβέλουστε ποιεῖν ἀλλ’ ἢ τὸν πλοῦτον, Lysist. 427 οὐδέν ποιῶν ἀλλ’ ἢ καπηλείον σκοτών. The use of ἀλλ’ ἢ has arisen from a confusion of two phrases, (α) οὐδὲν ἀλλο... ἀλλά and (β) οὐδὲν ἀλλο... ἢ.

ἀνθρακίας ἀπολαύει, ’enjoys the warmth of your fire;’ i.e. keeps himself snug at your expense.

1. 782. ἠμῖν... 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.

1. 783. πετραίας, ’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 δῶν with Brunck; for although φροντιζέων is commonly used with gen. of person or thing, it is easily regarded as a simple transitive verb—’he neglects you.’ Similarly Hippol. 1330 τοὺς γὰρ εὐσεβείς θεοὶ θυσίσκονται οὐ χαίρουσι.

1. 784. οὐχ ὡσπέρ, ’[neglects you, I say] not like me quilting this cushion and bringing it you!’ Cp. Plat. Gorg. 522 Α ἀπορείν ποιεῖ θμᾶς, πικρότατα πόματα διδοῦσ, οὐχ ὡσπέρ ἑγὼ πολλά καὶ ἤδεα εὐάχουν θμᾶς.

1. 785. τὴν ἐν Σαλαμίνι (sc. Συγήν), ’the part that did so well at Salamis.’ The rowers were protected from being rubbed raw on the hard benches by a thin cushion (ὑπηρέσιου 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.

1. 786. ἐγγόνος, ’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 τῆς ἐκείνων (Ribbeck) makes the construction much simpler, and may be paralleled
NOTES. LINES 770–804.

by such plurals as Φαίδρας and Σθενεβοίας, Ran. 1043, or Μελανίππας, Thesm. 547. The MSS. give τῶν Ἀρμοδίου.

1. 791. περὶ τῆς κεφάλης περιδόσθαι, 'I am willing to wager my head if any man ever,' etc. Cp. for the idiom Ἀχ. 772 περίδου μοι περὶ θυμιτιδὰν ἄλων, Ii. 23. 485 τρίπόδος περινώμεθον.

1. 792. ἐν ταῖς πιθαναισί. 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 ἐπίσει δ' αὐτοὺς ... ἡ ἕγιγνετο εἰς τῶν ἄγρων ἐστὶν ἀστυ ... οἰκῖαν γὰρ οὐχ ὑπαρχοῦσων, ἀλλ' ἐν καλύβαις πυχηραῖς ἀφ' ἔτους διαιτημένων ὁ φθόρας ἐγίγνετο οὐδενὶ κόσμῳ. To make ἑτος ὑγδουν accurate we must follow Clinton, F. H. in making the War date from the battle of Potidæa, B.C. 432.

1. 794. βλίττες (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 ἑλθοῦσα φησίν αὐτομάτη μετὰ τὰν Πύλω | σπουδῶν φέροντα τῇ πόλει κίστην πλέαν | ἀποχειροτονηθήναι τρὶς ἐν τῇ κληρία.

1. 796. προκαλοῦντα. The same construction in Thuc. 5. 37 καὶ οὗ πολλῶ ύπερευς πρέσβεις παρήσαν τὰ εἰρημένα προκαλοῦμενοι = 'proffering.'

1. 797. ἄρξη, sc. ὁ Δήμος.

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 καθορᾷ σοι. If σοι, the reading of the MSS., be right, it must be dependent upon ἄ πανουργεῖς, equivalent to τὰ πανουργίματα σοῦ. Not unlike is Lysist. 507 ἵππουμεσθα ... τῶν ἄνδρῶν ἄττ' ἐποιεῖτε. Perhaps we might read καθοράται with Suidas on the strength of ἐπὶ θηριῶν καθορυμένος αἰῶν II. 13. 4. For the sentiment cp. Plutarch, Nic. § 9 Κλέων μάλιστα ἐναντιοῦτο τῇ εἰρήνη ... γενομένης ἡσυχίας καταφανέστερον νομίζων ἄν εἶναι κακουργῶν.

1. 804. μισθοῦ, here the 'pay' in time of war. Cobet would read τοῦ instead of καὶ μισθοῦ.
1. 805. ei ... διατρίψη, the reading of all MSS. Many modern editors prefer (needlessly) to read ἕν for ei.
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 τοὺς ἀγροίκουσιν γὰρ ἤσθα χίδρα καὶ σωτηρία.

εἰς 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 Copaie 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. ἦξεὶ σου, 'he will come down upon you [in the character of] a rough countryman, hunting out the vote that will work your ruin.' This translates ἀγροικος (ἅγροικος) as Casaub. 'denuo factus rusticus finito bello.' others take δριμύς, ἀγροικος, as two epithets, 'all fierceness and rudeness.'
1. 809. ὄνεφροπολεῖς περὶ σαυτοῦ, i.e. 'quote fanciful oracles about yourself.'
1. 810. Join λέγειν ... ἐμε, 'to say of me;' as Ach. 558 ταυτὶ σὺ τολμᾶς πτωχὸς ἢν ἤμας λέγειν;
1. 811. πεποηκότα Χρηστὰ περὶ τὴν πόλιν. Cp. ἀνδρὶ ἀγαθὸν ὤντα Μαραθῶνι περὶ τὴν πόλιν. The position of πολλῷ is awkward; but we can make the same arrangement in translation, 'having conferred more benefits than Themistocles, by far.'
1. 813. ὃ πόλις Ἀργοὺς, quoted from the Telephus of Euripides, a play which Aristophanes was never tired of quoting and parodying. ἀντιφερίζεις is a word of Epic poetry, as Il. 21. 357 Ἡφαιστ᾽ οὐ τίς σοί γε θεῶν δίνατ' ἄντιφερίζειν.
1. 814. ἐπίχειλὴ (ἐπὶ ... χεῖλος), 'full to the brim:' the next stage would be ἐπιχεῖλης as in Athen. 13 υ, which is what is meant by μεστήν 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. προσέμαγεν, 'stuck the Peiraicus close to her as she sat at breakfast.' So of the cupping-glass clinging fast to the bruise, σκύνην τύφει προσμάττεων, or the poisoned robe of Nessus sticking to the flesh of Heracles, πλευράσι προσμαχθέωn Soph. Trach. 1053. But there is a

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further implied notion of 'kneading it up,' like some relish for breakfast. See Thuc. i. 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 οἴσαθα γὰρ δῆπον ὅτι τὰ νεώρα ταύτα καὶ τὰ τεῖχη τῶν 'Αθηναίων καὶ ἡ τῶν λιμένων κατασκευὴ ἐκ τῆς Θέρματοκλέους συμβουλῆς γέγονεν.

1. 818. διατείχιζων. What 'cross-wall' Cleon built, or proposed to build, in Athens is not known. But a contrast seems to be intended between the μακρά 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. Ἀχιλλειαὶ κριθαί was the name given to a particularly fine kind of barley. Cakes made therefrom were called Ἀχιλλείων. The accent on Ἀχιλλείων points to a nom. in -ον, 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 ἀπομαγγαλαί sup. 414. The dative would be more natural here; but, as Kock says, ἀπομάττει may be a surprise for ἀπολαύεις, which the gen. would suggest by anticipation.


1. 822. πολλοῦ, 'very;' as in Nub. 915 θρασὺς εἰ πολλοῦ, Ran. 1046 πολλὴ πολλῶν ἰπικάθητο. Apparently it is a gen. of price. In ἐγκρυ-φίαζον, '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 'doing me brown' might illustrate it.

1. 823. Δημακιδίων comes through a form δῆμαξ, with which Fritzschc compares νέας, πλούτας, etc. as forms coined by the comic poets.

1. 824. ὀπόταν χασμᾶ, 'whenever you are yawning he tips off the tender tips of the audits and bolts them.' How Cleon extorted money from the ἱπειθυνοὶ may be seen sup. 259. ἀποκαυλίζω is used for breaking off the head of a battering-ram, Thuc. 2. 76.

1. 827. μυστιλάται, 'ladles out the public funds.' μυστιλη (inf. 1168) was a crust of bread hollowed out and used as an extemporaneous spoon.

1. 829. αἱρήσω σε, 'I will convict you.' τρεῖς 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. θαλασσοκοπεῖς, '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. **Mυτιλήνης.** Offers of money may have been made to Cleon (and perhaps accepted by him), to induce him to rescind or modify the terrible decree against the revolted Mytileneans which he had persuaded the Athenians to adopt; Thuc. 3. 36, 49 foll. But 40 minae would be a very small bribe to tempt him on so serious a matter.

1. 836. ωφέλημα. So Aesch. P. V. 613 ὀ κοινὸν ωφέλημα θυντοίαις φανεῖ | τλῆμον Προμήθεω.

1. 837. ἐποίησε (so Kock for MSS. ἐποίησει), 'you shall attack him.' For this use of the middle voice cp. οἱ τριάκοσιοι αὐτοὶ ἐπεφέροντο Thuc. 3. 23. If the reading ἐποίησει be retained, it should probably be taken as an idiom for ἐποίησει αἰτίαν (as Hdt. 1. 68), 'to charge him.'

1. 840. σείων, although parallel with ἀράπτων 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, anams πραεβίτη, 'has given you a handle' (inf. 847), 'let you get a grip of him.' So Nub. 551 ὃς ἀπαξ παρέδωκεν λαβὴν Τιπέρβαλος.

1. 845. ἐπιστομιζέν, 'to gag.'

1. 846. ἀσπίδων. The Spartan shields taken from Pylos were hung up as trophies in the Στοὰ ποικῆς, and were preserved with great care, ἐπαληθιμεναι πίσης μὴ σφᾶς ὥ τε χρόνος λυμαίνητα καὶ ὅ 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. αὐτοῖς τοῖς πόρπαξ, '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 ἐγγένηται, as Ran. 690, Pax 346 ἐγγενέσθαι would be parallel to the commoner ἐζεῖαι, ἐζεστίν.

1. 854. συγκεκυφῶσ, 'poking their heads down together;' a graphic word to describe conspirators 'confabulating.' Cp. Hdt. 3. 82 οἱ κακοίνιτες τὰ κοινὰ συγκυφάντες ποιοῦσι.

1. 855. βλέψειας ὀστρακίνδα, 'your look should suggest the little game of pot-sherd.' 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;' δραστείνδα, 'blind-man's buff;' σχονοφιλίνδα, 'hunt the slipper;' ἐφετίνδα, 'catch-ball;' διελευστίνδα, 'tug-of-war;' etc. The game of ὀστρακίνδα depended on the tossing up of a
pot-sherd, 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 τούτο δὴ οὐκ ἂν
εἴη ὀστάκιν περιστροφὴ ἄλλα ψυχῆς περιαγωγή.
1. 857. τὰς εἰσοβλάσ τῶν ἀλφίτων, ‘would secure the entrance of
the meal-market;’ and so coerce the people by famine. With τὰ ἀλφίτα
in this idiomatic usage cp. οἱ ἰχθῖες, ‘the fish-market,’ Ran. 1068 : ἐν
ταῖς μυρρίναις Θεσμόφη. 448, ἐν ταῖσι χοντραῖς καὶ τοῖς λαχάνοις Λυσιστ.
557, οὐκ τῶν ορνέων 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 ἵππ’ ἀλφι-
tομοβοῦ παρεκόπην διχοινίκῳ.
1. 860. μη τοῦ λέγοντος ἔσθι, ‘don’t be [the slave] of the last
speaker.’ So Soph. O. R. 917 ἄλλ’ ἐστι τοῦ λέγοντος.
1. 863. ἐξυντάμενον, ‘being plotted.’ Cp. Xen. Anab. 5. 7. 2 καὶ
σύλλογοι ἐγένοντο καὶ κύκλοι συνίστατο, Thuc. 8. 68 ὄρων πολὺ τὸ
ἐξυνεστήκος. In κέκραγα, ‘I give tongue,’ Cleon exhibits himself as the
vigilant watch-dog of the State.
1. 865. καταστῇ, ‘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.
οἴος ἔστιν.
1. 872. ζεύγος, ‘a pair.’
1. 874. δακτύλωσι, ‘my toes.’ Cp. inf. 1208 περὶ σὲ καὶ τὴν
γαστέρα.
1. 877. ἐπαυσα. Cleon boasts that among his public good services,
he has put down ‘the profligates.’ ‘There is no doubt you did it,’ re-
torts Agoranritus, ‘out of spite, for fear they might become public
speakers;’ a profession for which their impudence would peculiarly fit
them.
1. 881. τονδί, sc. τῶν Δήμων. τηλικοῦτον, ‘so old,’ and therefore
needing warm clothing. The χιτῶν ἄμφιμισχαλος 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. τουτοί, sc. τῶν χιτῶν ἄμφιμασχαλον. The Lenaeæ, at
which the play of the Knights was brought out, fell in the month of
February.
1. 885. ὁ Πειραιαῖος, ‘the harbour of Peiraeus;’ gen.-έως, dat. -εῖ, acc.
-ά. This alludes to the fortifying of the harbour by Themistocles.
1. 886. τοῦ χιτώνος, gen. after μείζον.

1. 887. περιελαύνεις, so περιέλῳ sup. 290.

1. 888. οὐκ, ἀλλά, ‘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 = superindium, ‘will throw over him besides.’ Ἀμφεσῶ, contr. ἀμφὶω, from pres. ἀμφιέννυμι.

1. 892. οὐκ ἐσ κόρακας ἀποφθεγῇ. So in Nub. 789, ‘go with a curse on you to perdition.’ ὁξεῖ, ‘it stinks,’ sc. the cloak. So Velsen; MSS. ὁξον.

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 αυτῶν καὶ τὸ Βάττου σιλφίον. The juice was called ὀῦς (Eccl. 404), and was reckoned as a valuable drug. Evidently the effect of a strong dose was purging and flatulence. What Cleon had done to render silphium cheap (ἀξίον) we do not know. Agoracritus pretends that it was a plot to annoy the Heliasts.

1. 905. μηδὲν δρῶντι. Demus is to have his πεντώβολον, sup. 798, and to do nothing for it. With τρύβλιον cp. ἔθεν ἐλήνθης βοφήσει τρύβλιον Ach. 278.

1. 906. κυλίχνιον, ‘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 ἄνισονται πῶς δοκεῖσ | ἐλθόντες ἀλλήλοια περὶ πρῶτον ἔλου.

1. 908. σοῦκλέγων, i.e. σου ἐκλέγων.

1. 909. κέρκων λαγό, ‘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. ἀποψ’ (i.e. ἀπο-ψάου, -ψάμαι), ‘wipe your fingers. ἐμοῦ is in an emphatic place in the clause, to parallel the ἐμοῦ μὲν οὖν, ‘nay, rather on mine!’

1. 912. τριπαρξείν. 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 = παύσει, is a rare use, but the sense is common in the aor. imperat. ἐπίσχες, as sup. 847.

1. 920. ὑφελκτίων, ‘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 ταυτή we may supply ἐτυπνύσει, as in Ach. 245.

1. 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 ἵπομενος cp. Aesch. P. V. 365, where Typho is described as ἵπομενος μίζαισιν Ἀλτναίαις ὑπο.

1. 925. ἐγὼ γάρ, ‘for I will make good haste to have you enrolled among the rich.’ They were taxed on the very highest scale, and their condition at Athens was very unenviable. For the construction σπεύσω σ’ ὅπως ἄν ἐγγραφῆς, where the pronoun is drawn into the objectival construction with the principal verb, cp. Nub. 493 δεδοικά σ’ ὡ πρεσβύτα μή πληγών δέη.

1. 929. τάγηνος 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.

1. 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.’

1. 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 ἐβδης μ’ ὑποκρούσας, Plut. 685 μή φθάσει με ἐπὶ τὴν χύτραν ἐλθών.

1. 937. μεθήκοι, from μεθήκω. The usual word for ‘coming in quest of any one’ is μετελθείν.

1. 940. ἐσθιόν ἄμ’, ‘inter edendum,’ as Eccl. 85 τί γὰρ ἄν χειρον ἀκροφύμην ἀμα χαίνουσα; The MSS. give ἀποπνευγεῖσις without ἄμ’, which does not suit the metre. Elmsley suggested ἐπαποπνευγεῖσις.

1. 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.

1. 944. χρόνου, like πολλοῦ χρόνου Plut. 98 = ‘this many a year.’

1. 945. τοῖσι πολλοῖσι τοῦβολου. 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 \( \pi \lambda \lambda \omega \iota \iota \), \( \pi \lambda \lambda \tau \alpha \iota \)s. It is possible that \( \pi \lambda \lambda \tau \alpha \iota \tau \iota \) might be a cant phrase for the ordinary Athenian, like \( \varphi \rho \alpha \tau \epsilon \rho \varepsilon \simeq \tau \rho \iota \omega \beta \omicron \omicron \omicron \omicron \) sup. 255. Walsh renders 'the ten-a-penny vulgar.'

1. 947. \( \delta \alpha \kappa \tau \iota \lambda \iota \iota \)\( \iota \)\( \iota \). It was usual not only to lock but to place a seal upon the doors of chambers wherein valuables were kept, \( \tau \alpha \iota \varsigma \ \gamma \nu \nu \alpha \kappa \omega \-n\iota \iota \varsigma \iota \varsigma \) \( \sigma \varphi \rho \alpha \gamma \iota \varsigma \\delta \iota \pi \iota \alpha \alpha \lambda \lambda \nu \omicron \varsigma \) \( \hdot \eta \) \( \kappa \iota \) \( \mu \xi \chi \omicron \omicron \upsilon \upsilon \) Thesm. 414, so the steward (\( \tau \alpha \mu \iota \iota \alpha \varsigma \)) would be obliged to have the master's ring (\( \delta \alpha \kappa \tau \iota \lambda \iota \iota \iota \)\( \iota \)), as well as the key. This practice in households is here transferred by analogy to Cleon as minister of finance.

1. 952. \( \sigma \mu \mu \epsilon \iota \varsigma \), 'the device.'

1. 953. \( \alpha \lambda \lambda \) \( \eta \) \( \omicron \ \kappa \alpha \theta \omicron \omicron \omega \), 'unless it is I can't see.' \( \eta \) \( \omicron \)\( \omicron \) in Synizesis. See sup. 780.

1. 954. \( \theta \rho \iota \varsigma \), properly, 'a fig leaf,' is used for a lump of forcemeat rolled in a fig-leaf; perhaps our 'rissole' comes nearest to the meaning. In \( \delta \mu \omicron \nu \)\( \beta \omicron \epsilon \iota \varsigma \) there is the time-honoured pun between \( \delta \mu \omicron \omega \) 'the people' and \( \delta \mu \omicron \omega \), 'fat;' \( \beta \omicron \epsilon \iota \varsigma \)\( \omega \)\( \iota \)\( \iota \)\( \iota \) in the one case meaning 'beefy,' 'lubberly;' in the other merely the epithet to \( \delta \mu \omicron \omega \)\( \omega \)\( \iota \)\( \omicron \)\( \omicron \)\( \omicron \) fat of oxen. Perhaps in Oxford language we might contrast 'a commons of beef fat,' with 'fat and beefy commons.'

1. 956. \( \lambda \alpha \rho \iota \), properly one of the gull-tribe, is better rendered 'cormorant' to bring out the idea of ravenous gluttony. \( \pi \epsilon \tau \rho \alpha \varsigma \), the common perch of cormorants, is here, as sup., the \( \beta \eta \mu \alpha \) in the Pnyx, where Cleon takes his position on the look out for booty.

1. 958. \( \tau \omicron \nu \) \( \kappa \lambda \epsilon \omega \nu \omicron \upsilon \mu \omicron \), sc. \( \delta \alpha \kappa \tau \iota \lambda \iota \iota \). 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. \( \tau \omicron \omicron \omicron \omicron \omicron \), i.e. a different ring.

1. 968. \( \kappa \alpha \tau \alpha \pi \alpha \sigma \tau \omicron \), 'bespangled;' prob. with gold.

1. 969. \( \delta \iota \omega \xi \epsilon \)\( \iota \). After the mention of the triumphal procession and the chariot, the first sense suggested by \( \delta \iota \omega \xi \epsilon \) is 'thou shalt drive before thee.' But the end of the line forces upon \( \delta \iota \omega \xi \epsilon \) 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 \( \Sigma \mu \iota \chi \varsigma \omicron \theta \omicron \)\( \iota \), to whom, for his effeminacies, is assigned a feminine termination, as \( \kappa \lambda \epsilon \omega \nu \omicron \upsilon \mu \omicron \) Nub. 680, and Horace's \( \Pi \epsilon \delta \iota \tau \iota \alpha \). This idea is further carried out by the addition of \( \kappa \upsilon \rho \iota \omicron \), 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 \( \kappa \alpha \iota \kappa \upsilon \rho \iota \omicron \) such as \( \kappa \alpha \iota \) \( \Pi \upsilon \rho \rho \iota \alpha \varsigma \), or
NOTES. LINES 947-1013.

καλύρριον, i.e. ‘and Arghyrrius.’ διώξει fut. med. seems to be more correct that διώξεις, as sup. 368.

1. 970. ούτωσι, sc. ό Δήμος.

1. 978. οἱον ἀργαλεωτάτων, the unattracted phrase would be τοιαυ ὁιον ἀργαλεωτάτοι εἰσί. So Plat. Symp. 220 ι καὶ ποτε οὕτως τοῦ πάγου οἴον δεινοτάτου, Od. 10. 113 τὴν δὲ γυναῖκα ἐν όσην τ' ὤρεος κορυφήν.

1. 979. ἐν τῷ δείγματι τῶν δικῶν. The δείγμα was properly a part of the Peiraæus 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. δοῦδοξ οὕδε 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 τῶρακτρον, and (ib. 268) ἀπόλολ' Ἀθηναίοισιν ἀλετρίβανοσ | ὁ βυρσοπώλης, ὃς 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 φοιτάν, ‘to go to school,’ cp. Nub. 916 διὰ σὲ δὲ φοιτάν | οὐδεὶς εὐθέλε τῶν μειρακίων.

1. 989. τὴν Δωριστή, sc. ἄρμονίαν. The Dorian style was grave and stern in character, as contrasted with the intensity and passion of the Phrygian (ἡ Φρυγιστή) and the plaintive tenderness of the Lydian (ἡ Λυδιστή), 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 (ἀπάγαγεν), ‘for,’ said he, ‘the lad can’t learn any other mode except the Briberian.’ The pun between Δωριστή and Δωροδοκιστή reminds us of the Δορό of Cratinus, sup. 520. Perhaps the musical instrument called the ‘douce’ or ‘dulcimer’ might stand for ἡ Δωριστή, and Δωροδοκιστή might suggest ‘douceur.’

1. 997. ἄπαντας, 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. ξυνοικία, ‘lodging-houses.’

1. 1003. Βάκυδος. See on sup. 123. Glanis is merely an invention of Agoracritus to cap the Bacis of Cleon.

1. 1013. ἀετός. This famous oracle of Bacis is preserved by the Schol. εὐδαμον πτολεέθρον Ἀθηναίης ἀγελειής | πολλὰ ἱδὼν καὶ πολλὰ πάθων καὶ πολλὰ μοχῆσαν, | αἰετός εἰν νεφέεσσι γενήσεαι ἡματα πάντα.
1. 1015. Ἐρεχθείδη, 'child of Erechtheus,' a mythical king of Attica.
1. 1016. ἱαχέν, 'made to peal forth.' So ἄοιδᾶν ἱαχήσαμεν Ran. 213.
he 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 θᾶσσαι δὲ γυνὴ τρίποδα ζάθεον | Δέλφις αἰέδουσ' Ἐλλησί βοᾶς | ἀς ἀν Ἄπολλων κελαδήσῃ.
1. 1018. λάσκων, used of the baying of the watch-dogs in Hom.
Hymn 2. 145 οὐδὲ κύνες λελάκοντο.
1. 1019. καν μη 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 Πέρασας φθόνῳ ἔξ Αἰ-
γύπτων. Most modern edd. read δρᾶς, the MSS. give δρᾶ.
1. 1021. ἐγὼ οὐκ. Two syllables per synizesin.
1. 1022. τῇ γὰρ ἐστ' Ἐρεχθεί; 'for what has Erechtheus to do with jackdaws and a hound?' So Demosth. 855. ὅ ἄστε τῇ τῷ νόμῳ καὶ τῇ βασάνῳ;
1. 1023. ἀπῶ. The vowel is long in Eurip., as τῇ ποτ' ἄπνω; and short in Aesch., as P. V. 613 πόθεν ἐμοῦ αὖ πατρὸς ὄνομ' ἄπνεις; Trans., 'I give tongue on your behalf.'
1. 1025. ὥσπερ θύρας, 'quemadmodum canes ad fores vincti solent arroedere postes, sic iste oracula de te arrodit (παρεσθείει) neque integra tibi propositit,' Casaub. For θύρας Hermann conjectured άθάρης, 'porridge,' Plut. 673, which Meineke and others adopt. For the gen. cp. Ran. 988 τῷ τῆς έλας παρέτραγεν;
1. 1027. ὅρθως, sc. λεγόμενον or χρησθέν, or some such word.
1. 1029. ὅ χρησμός . . . 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.
1. 1030. Κέρβερον. The same picture is given of Cleon in Pax 313 εὐλαβεῖσθε νῦν ἐκεῖνον τὸν κάτωθεν Κέρβερον, | μὴ παφλάζων καὶ κεκαιρώ, ὥσπερ ἢμίκ' ἐνθάδ' ἦν, | ἐμποδών ἡμῖν γένηται τῷ θεόν μὴ 'ξελκύσαι. He is called 'kidnapper,' probably, from his brutalities to the allies. The crime was punishable with death, Xen. Mem. Socr. 1. 2 ἐὰν τις φανερῶς γένηται . . . ἀναραποδιζόμενος . . . δάνατος ἐστιν ἢ ζημία.
1. 1033. ἐξεθετα (ἔσθω), 'will eat up.' ἄλλοστε χάσκης, 'turn gaping in another direction,' i.e. 'when you look away from the table in a lazy moment.'
1. 1034. τὰς νύσσους. In a kitchen (ὁπτάνον) the dishes (λοπάδες) are in their natural place: but νύσσου is added as a surprise for some such word as χύτραs (as in Vesp. 964 διαλείχεν τὰς χύτρας), 'urbis reditius diripiens et insulanos Atheniensibus subjectos excutiens,' Casaub.
1. 1036. εἰτα διάκρινον τόδε. So with Meineke for the reading of the MSS. τότε, which cannot be right in the same clause with εἰτα. As Velsen shows, τότε came into the text as a gloss on εἰτα. With τόδε supply λόγιον.

1. 1038. κόνωψι. The Schol. interprets these ‘gnats’ as the worrying persistent ῥήτορες. Here περί has the force of ὑπέρ, as μαχησάμενος περὶ πάτρις II. 12. 243.

1. 1039. περί σκύμνουσι βεβηκώς. Similarly II. 17. 4 ἀμφι δ’ ἀρ’ αὐτῷ βαιν’ ὑσ τις περὶ πόρτακε μήτηρ | πρωτοτόκος, κινηρῇ.

φυλάξαι. Infin. for imperat., as Nub. 850 ἀλλὰ τήνδε μὲν καλεῖν ἀλεκτρύωσιν. 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 φύλαξαί, aor. imperat. mid. Perhaps the ambiguity is intentional. Evidently Cleon himself interprets it by σῶζειν inf. 1042.

There is an allusion to two famous oracles here; first to the one which predicted the birth of Cypselus (Hdt. 5. 92) ἀετὸς ἐν πέτρῃ κύει, τέξει δὲ λεόντα, etc.; and to the oracle about the ‘wooden walls’ given to the Athenians after the descent of Xerxes upon Greece—Τεῖχος Τριτογενεῖ ἔγνυν δίδοι εὐρύσπα Ζέας, etc. (Hdt. 7. 141).

1. 1044. Ἀντιλέων. The wretched and senseless pun that Demos makes on ἀντί 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 Lyon’s Place,’ which is not more silly than the original.

1. 1045. ἐκών, ‘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.

1. 1051. κορώνη. The κορώνη seems to be the ‘hooded crow,’ or, according to Linnaeus, the ‘carrion crow.’ The ‘young ravens’ are the Lacedaemonian prisoners brought from Sphacteria. Κορακίνος is also a kind of fish, which would perhaps suit the idea of the capture better.

1. 1056. καὶ κε γυνὴ. The quotation comes from the Σμικρᾶ Πιλάς 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 ἀναθεῖν.


1. 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 hemistic, 'Yea, and there is another Pylos besides' (Πύλος γε μὲν ἑστι καὶ ἀλλη): alluding to the Eleian, Triphylian, and Messenian Pylos; the last being the scene of Cleon's exploits.

1. 1060. By πυέλου (see sup. 55) are meant 'tubs' for bathing, with a pun on Πύλος. Cp. Pax 843 καὶ τὴν πυέλον κατάκλυζε καὶ θέρμαιν' ὀδῷρ. Agoracritus pretends that Cleon's intention is to secure all the tubs for himself.

1. 1062. ἄφριμπαυεν. The allusion is unknown. Velsen adopts Bothe's conjecture ὑφαρπάσει.

1. 1065. ἀποδοθήσεται, 'paid up;' ἀποδοῦναι is regularly used of the payment of what is due.

1. 1066. φράσσαι, 'beware of.' The 'fox-dog' (κυναλώπη) is one of the mongrels, called by Xenophon (De Venat.) ἄλωπεκίδε, αἱ ἐκ κυνῶν τε καὶ ἄλωπέκων ἐγένοντο. Here the fox element represents 'cunning;' and the dog 'shamelessness.'

1. 1068. λαίθαργον (also λήθαργον and λάθαργον), 'treacherous;' as in Soph. Fragm. 902 σαίνουσα δάκνεις καὶ κῶν λαίθαργος ἐί. In κερδό we have a sort of title for the fox, like 'Slyboots' or 'Reynard.' In Lysist. 957 the title κυναλώπη is given to Philostratus, as the keeper of a house of ill-fame.

1. 1070. φησιν, sc. ὤρησμός. The ἀργυρωλόγοι νῆες were sent round to the islanders and other tributaries of Athens to collect the dues. Cp. Thuc. 3. 19 ἐξέσπευαν καὶ ἐπὶ τοῖς συμμάχοις ἀργυρωλόγους ναῦς ἀπέκομεν. So ibid. 4. 50, 75.

1. 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.

1. 1078. ποῦ; almost with the force of πόθεν; 'whence can it be got?'

καὶ τούτον. It seems necessary to place a comma before these words: for we cannot join ποριῶ καὶ τούτον, 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.
NOTES. LINES 1057–1108.

4. 55 ἔνωστότες ναῦτικος ἄγωνι, καὶ τούτῳ πρὸς Ἀθηναίους, Plutus 546 πιθανής πλευράν ἐρρωγοίν καὶ ταύτην.
1. 1080. χρησμόν. The order of the words is confused. The natural sequence is ἀλλὰ ἐτί τών ἐπάκουσον χρησμόν δὲ εἰπέ σοι Ληστοῖδης, ἐξαλάθαι Κυλλήνην. For a similar hyperbaton cf. Nub. ΙΙΙ.48 καὶ μοι τὸν ύδων εἰ μεράθη τὸν λόγον | ἔκεινον εἰφ' δὲ ἀρπίως εἰσῆγαγες, where ύδων is the antecedent to ἄν. 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. 'hallowed to receive a bribe,' as in Thesm. 936 πρὸς τὴς δεξίας ἤνπερ φιλεῖς | κοίλην προτείνειν ἀργύριον ἢν τις διδ. We may render Κυλλήνην by 'Crookhaven.'
1. 1084. ἧνίξατο. 'for Phoebus made Cyllene mysteriously to refer to the [crooked] hand of Diopeithes.' Here κυλλὸς 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 θάλασσα is meant the Mare Erythraeum or Indian Ocean.
1. 1089. Ἑκβατάνως. Ecbatana, the capital of Media, stands with Aristophanes as the type of an Eldorado (Ach. 64. 81; Vesp. ΙΙΙ.43). For ἐπίπαστα see on sup. 103.
1. 1090. μουδόκει, i.e. μοι ἐδόκει, others write μοι ἔδοκει.
1. 1091. ἄρυταίνῃ. 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. ἄρυβάλλο seems to be a sort of 'ewer.'
1. 1098. τούτωι with ἐμαυτῶν, 'myself here.' οἴτος is not commonly referred to the first person. See Vesp. 256 τούτωι στερηθείς = ἐμοῦ,
1. 1099. γερονταγωγεῖν, 'for you to lead my aged steps and begin my teaching over again.' The words are borrowed from Soph. Fragm. 434 Πηλέα τῶν Ἀλάκειον οἰκουρὸς μόνη | γερονταγωγῶ καναπαίδεως πάλιν.
1. 1103. Θουφάνους. We know nothing more of Thuphanes (Theophranes) than what the Schol. gives: viz. that he was an impostor and a creature of Cleon, and an 'under clerk' (ὑπογρομμετέος); perhaps an official of the board of πορισταῖ who would be appointed to arrange the details of the financial operation.
1. 1107. μηδὲν ἀλλ' εἰ μὴ 'σθε, 'do nothing else except eat.' See on sup. 615.
1. 1108. νῦν ποιῇ. The MSS. give ὄστερος ἄν . . . ἄν ποιῇ. But this double ἄν is not found in a relativa clause with the subjunctive.
We may adopt with Kock and Velsen the reading in the text, or μάλλον ἐν μὲν νῦν ποιή.

1. 1109. τὰς ἡμίας. So Eccles. 466 αἱ γυναῖκες παραλαβοῦσαι τῆς πόλεως τὰς ἡμίας, and similarly Plato, Politic. 266 e.

1. 1117. ἐξαπατώμενος. Cp. for a similar statement of the characteristics of the Athenian people Thuc. 3. 38 καὶ μετὰ κανόντισσο μὲν λόγου ἀπατᾶσθαι ἀριστοι, μετὰ δὲ δεδοκιμασμένον δὲ μὴ ἐυνέπεσθαι ἐθέλειν δοῦλοι ὀντες τῶν αἰει ἀτόπων, ἦπεροταὶ δὲ τῶν εἰςωθῶν.

1. 1120. ὁ νοῦς δὲ σοῦ, ‘and your sense though there is all abroad.’ So in Ach. 396 ἐνδον ἐστιν Ἑὐρυπίδης; | οὐκ ἐνδον ἐνδον ἐστιν, εἰ γνώμην ἐχεις. It is possible that there is an intentional ring between Ἰμῶς and ἀποδημεῖ.

1. 1121. νοῦς οὐκ ἐνι, ‘there’s no sense in those locks of yours.’ The sentence is modelled on some such adage as that quoted by Menander, οὔχ 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 ἴμεραν, ‘daily.’ So with the article Eur. Ion 123 λατρεύων τὸ καθ’ ἀμαρ, Elect. 181 δακρύων δὲ μοι μέλει δειλὰ τὸ καθ’ ἀμαρ. The verb βρύλλω seems to be a derivative from βρῶν (Nub. 1382), which represents the cry of a child for drink.

1. 1128. προστάτης, ‘statesman,’ or, perhaps, ‘prime minister’ = one who is at the head of affairs, cp. Eccl. 176 ὃ ὡρ ἡ ἀνὴρ (τὴν πόλιν) προστάταις χρωμένην ἵνα πονηροῖς, Thuc. 8. 87 ἠγανίζετο οὖν εἰς ἐκαστος αὐτὸς πρῶτος προστάτης τοῦ δῆμου 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 (αἰρω), ‘swinging up aloft.’ So Ach. 565 αὐτὸς ἀρνητὶς τάχα. The aor. ἐπάταξα is used of frequent occurrences as ἐγκολῆβας sup. 263.

1. 1132. πυκνότης . . . πάνυ πολλή, ‘shrewdness in full measure in this habit 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 (φαρμακοὶ Ran. 723) for the salvation of the state. Cp. Lysist. 435 εἰ τάρα νῦν τὴν Ἀρτέμιν τὴν χειρά μοι ἅκραν προσοίσει, δημόσιος ὅν κλαύστεαι.

1. 1139. παχύς, with the double sense of fláit and rich. So Pax 639 τῶν παχεῖς καὶ πλουσίων.

1. 1142. περίερχομαι. Exactly like our use of the Lat. derivative ‘circum-vent.’ ὁυδὲ δοκῶν ὦραν, i.e. ‘pretending not to see.’ Pax 1051 μὴ νῦν
NOTES. LINES 1109–1163.

3. \item \begin{enumerate}
\item 1150. κημόν καταμηλων, ‘using the ballot-box as a probe (μήλη).’ The κημός 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 πτιλῳ μέλλεις ἐμείν; cp. Frag. 515 τὴν φάρυγα μηλῶν δύο δραχμᾶς ἔξει μύνας.
\item 1151. ἀπαγ’ ἐς μακαρίαν, a euphemism for βάλλ’ ἐς κόρκας, or ἐς φθοράν. Μακαρία is specially the blessedness after death; cp. the use of μακαρίτης.
\item 1153. τρίπαλαι, like τριγέρων, a strengthened form of πάλαι. We may render ‘for three ages,’ and πρώπαλαι πάλαι πάλαι, ‘ages and ages and ages.’
\item 1158. οίσθ’ οὖν ὁ δράσον; An illogical but lively substitute for the phrase οίσθ’ οὖν ὁ δράσεις; ‘dost thou know what thou must do?’ Eur. Cycl. 133. Instead of δράσεις in the relatival construction, the impatience of the speaker forces him into a direct imperative. Cp. οῖσθά νυν ἂ μοι γενέσθω; . . . δεσμὰ τοῖς ἐξένοισι πρόσθες Eur. I. T. 1203. The phrase occurs again in Pax 1061; Av. 54, 80.
\item 1159. βαλβίδων. The βαλβίς is properly a cord stretched between two posts at the starting place to keep the runners in level line.
\item 1161. ἀπιτόν. 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 (παρε-σκευασμένος 1152), and were now waiting to begin the competition of benefactions 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 ἀπιτόν, Cleon is off at once, crying ἰδού = ‘all right.’ Perhaps he makes a false start, as the milder imperative θέουτ’ ἐν 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].
\item 1163. ἡ 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. Kock and Meineke read (unnecessarily) ἡ πιτρίψομαι. The slight alteration εἰ μὴ θρύψομαι would give an easier sense.
\end{enumerate}
KNIGHTS.

1. 1164. ἐκφέρω, see above. He brings the chair forth from the pile of goods he has stacked around him.

1. 1165. προτερατέρος, 'first and foremost;' a concise intensification of the comparative.

1. 1168. μυστίλας. See on sup. 827.

1. 1169. τηλεφαντίνη. 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. Πυλαμάχος, 'stormer of gates;' lit. 'fighting at the gates.' So Stesichorus calls Ares πυλάμαχος. But the sound of the word is intended to convey an echo of Pylus. Cr. Πυλοι-γενής, Hom.

1. 1174. ὑπερέχει. To 'hold the hands over' anyone is to assume the attitude of protection, as II. 9. 419 μᾶλα γάρ έθεν εὐρύσπο Ζεύς | χείρα ἐν ὑπέρεχε, similarly Od. 14. 484.

The whole passage is a parody on some verses of Solon: τοίν γάρ μεγάθυμος ἐπίσκοπος ὀβριμοπάτρη | Παλλάς Ἀθηναίῃ χείρα ὑπερθεν ἐχεί. Instead of χείρα we have χύτραν, as a surprise.

1. 1178. ὠβριμόπατρα, 'daughter of an Awful Sire,' as in II. 5. 747. ἐφθόν 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. 10.49 ΠΑΡ. ἐπεμψέ τίς σοι νύμφεος ταυτί 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 ἐλαύνομεν = 'pull along.' Similarly ἐντέρος, '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, ἵσων ἵαο (Ach. § 54), or ἐνα καλ τέσσαρας = one of wine and four of water. Here the allusion is to the common proportion of three of water to two of wine (ἐνε-τριτώ-νἴσεν): 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 Triton,' a waterfall in Boeotia; here, the false notion of 'born third,' i.e. after two others, is intended.

1. 1193. λαγός, sc. κρέατα. Hare was reckoned as a great dainty at Athenian tables. So in Vesp. 709 those who ζων ἐν πᾶσι λαγῖσοι are
described in the same sentence as ἄξια τῆς γῆς ἀπολαύντες καὶ τοῦ Μαραθῶν τροπαίων. 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.

1. 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.

1. 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.'

1. 1205. τοῦ παραθέντος. 'The favour is only his who served it up.' So Ran. 58 οὐ γὰρ ἀλλ' ἐξω κακῶς.

1. 1210. Join ὑμᾶς-κρίνειν.

1. 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 σωπή, as if suggesting that Demos should steal quietly up to the box like a detective.

1. 1213. κάμέλει (καὶ ἄμελει), 'and without more ado.'

1. 1216. τὰ τοῦ δήμου φρονεῖ, 'is on the people's side.' So Pax 640 aitias προστιθέντες ὡς φρονοὶ τὰ Βρασίδου.

1. 1219. δῦνο τὸ χρήμα, 'what a huge amount of cake he had stored away for his own use!' So Nub. 2 τὸ χρήμα τῶν νυκτῶν δῦνον.

1. 1220. τυννυντοινί, 'only as big as this,' making a gesture.

1. 1222. προσεδίδου, 'gave a share:' as οὖδεις προσδώσει μοι τῶν σπάγγων; Pax 1111.

1. 1225. ἐστεφάνια, Doric for ἐστεφάνισα, as τυ for σε. The Schol. says μμετάτι δὲ τοὺς εἰλώτας ὅταν στεφανώσει τὸν Ποσείδώνα. 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.

1. 1227. τὸν στέφανον, the garland of office. Cleon (sup. 947) as ταμίας τῶν κοινῶν προσόδων, or τῆς κοινῆς διοικήσεως would be considered as public officer (ἐστεφανωμένος). We find in Lyias (Evandr. c. 8) στεφανοῦν = magistratum facere; and περαιρεῖν τὸν στέφανον = magistratum abrogare. But there is no special allusion to στεφανηφόρος ἀρχή, which properly refers to the Archonship.

1. 1233. ξυνοίσεις, 'wilt agree.' As in Soph. Aj. 431 Τίς ἂν ποτ' ἀει' ἄλλ' ἐπτώνυμον | τούμοι ξυνοίσεις ὄνομα τοῖς ἐμοὶς κακοῖς;

1. 1235. ἐστρα is a pit in which hogs were singed, after being killed, to detach the bristles. ἔμμοττόμην, 'I was drilled.'
1. 1237. \( \mu \nu = \mu \nu \delta. \)
1. 1239. \( \beta \lambda \varepsilon \pi \varepsilon \nu \varepsilon \nu \alpha \mu \nu \tau \iota \nu, \) 'to look them full in the face,' in spite of my having committed the theft before their very eyes. So Eur. Hec. 984 \( \alpha \iota \chi \nu \nu \mu \nu \mu \alpha \iota \) \( \sigma \rho \rho \beta \lambda \varepsilon \pi \varepsilon \nu \varepsilon \nu \alpha \mu \nu \tau \iota \nu. \)
1. 1240. \& \Phi \nu \nu \beta.' According to the Schol. a quotation from the Telephus of Euripides.
1. 1244. \( \varepsilon \phi \) \( \varepsilon \mu \sigma \nu \mu \varepsilon \theta \alpha, \) 'on which we yet float.' The metaphor is rather from floating on a slightly built raft, than from riding at frail moorings, which is \( \varepsilon \pi \) \( \alpha \gamma \kappa \nu \rho \alpha \zeta \) \( \alpha \rho \mu \varepsilon \nu, \) not \( \delta \chi \varepsilon \iota \sigma \theta \alpha i. \) Cp. Plat. Phaed. 35 D \( \varepsilon \pi i \) \( \tau \circ \nu \tau \iota \) \( \tau \circ \lambda \gamma \circ \upsilon \) \( \omega \sigma \pi \varepsilon \) \( \varepsilon i \iota \) \( \sigma \xi \varepsilon \iota \delta i \alpha i \) \( \delta \chi \varepsilon \iota \sigma \theta \alpha i. \)
1. 1247. \( \varepsilon i \iota \) \( \tau \alpha i \) \( \pi \nu \lambda \alpha i o n. \) He has no fixed stall in the market, but is only an itinerant hawker.
1. 1249. \( \kappa \nu \lambda \iota \varepsilon \nu \delta e t \varepsilon i \iota \sigma o w. \) Quoted from the Bellerophon of Euripides. \( \kappa \nu \lambda \iota \varepsilon \nu \delta e t \) refers to the 'wheeling in' by reversing the action of the \( \varepsilon \kappa \kappa \kappa \lambda \zeta \mu \mu a. \) as in Thesm. 265 \( \varepsilon i \iota o w \) \( \tau i s \mu \) \( \varepsilon i \sigma \kappa \kappa \kappa \lambda \zeta \mu \mu \sigma \alpha t o w. \) We need not suppose there was any actual machinery employed here: Cleon merely adopts the language of the hero in the tragedy.
1. 1251. \( \sigma e \) \( \delta \) \( \alpha \lambda \lambda o s. \) Parodied from Eur. Alcest. 179, the lament of Alcestis over her bridal bed, \( \sigma e \) \( \delta \) \( \alpha \lambda \lambda i t s \) \( \gamma \nu \nu \nu \) \( \kappa \kappa \kappa \tau \iota \iota \tau e t a i, \) \( \sigma \omega \varphi \rho \alpha n \) \( \mu e n \) \( \omega \nu k \) \( \alpha n \) \( \mu \alpha \lambda \lambda o n \) \( \varepsilon \upsilon \tau \chi \zeta \) \( \delta \) \( \iota \iota o s. \) The clause with \( \alpha n \) may thus be filled up, \( \delta s \) \( \kappa \lambda \varepsilon \tau \iota s \) \( \mu e n \) \( \omega \nu k \) \( \alpha n \) \( \gamma \nu \nu o i t o \) \( \mu \alpha \lambda \lambda o n. \) So Eur. Med. 1229 \( \varepsilon \upsilon \chi \varepsilon \zeta \sigma \zeta \rho \) \( \alpha \lambda \lambda o n \) \( \gamma \nu \nu o i t \) \( \alpha n \) \( \alpha \lambda \lambda o n, \) \( \varepsilon \upsilon \delta a i \mu o n \) \( \delta \) \( \alpha n \) \( \omega \nu. \)
1. 1253. 'Ελλάνιε Ζεύ. This title of Zeus (\( \pi \alpha \tau \iota \) \( \varepsilon \lambda \lambda \alpha i o s \) 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 \( a \) suggests that the line is partly a quotation.
1. 1255. \( \o \pi o s \) \( \varepsilon \sigma \sigma o m a i \) \( s o i \) \( \Phi \alpha n o s. \) The leader of the Chorus (for to the Chorus and not to Demos, 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. \( \kappa \nu \nu \omicron \mu e n o s, \) 'litigating.' So \( \varepsilon \kappa \nu \nu \omicron \mu e \theta a, \) 'we wrangled,' Nub. 66.
1. 1263. \( \Kappa \chi \nu \nu \nu a i o s, \) 'Gapenians,' 'Gobe-mouches;' a surprise for \( \A \theta \nu \nu a i o s, \) who are thus represented as idly gaping, on the look out for some new excitement.
1. 1264. \( t i \) \( \kappa \alpha \lambda \lambda o n. \) This second Parabasis begins in the usual way with a lyric or dithyrambic opening; but it is incomplete as a whole, having no \( \kappa \omicron \mu m \alpha t i o n, \) nor \( \pi \alpha \rarepsilon \beta \alpha \beta \alpha \sigma i s \) properly so called, and also wanting
the μακρόν or πνῖγος. The first words are an adaptation from an ode of Pindar, which the Schol. quotes thus, τῷ κάλλιον ἀρχομένιοιν ἣ κατα-
πανομένιοιν ἣ βαθύσων τε λατώ καὶ θοᾶν ἵππων ἐλάτεραν ἄείσαι; In
order to introduce a eulogy on the Knights, Aristophanes substitutes
ἡ 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 ἦς Λυσί-
τρατον (sc. ἀείδειν) comp. ὑβρίζειν εἰς ἐμὲ Πλυτ. 889, σταμμυλλομεθ᾽ εἰς
ἀλλήλους Πάχ 995; but the reading is awkward and the construction
would be much simplified by writing μηδ' ἄεί, or μηδὲ τὸν. 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;' βοείδα Λεωτροφίδου
λεπτύτερα καὶ Θομάντιδος.

1. 1271. Πυθώνι δὴ, quoted from Pind. Pyth. 7. 10. As ἀπτόμενος
φαρέτρας is virtually equivalent to λισσόμενος, it is naturally followed
by μὴ πένεσθαι, 'praying that he may not starve.'

1. 1275. ὡστὶς εὖ λογίζεται, 'in the judgment of' one who reasons
well,' or 'in a case where one,' etc. εἰ τει, the conjecture of Dawes,
makes the construction simpler. But cp. Thuc. 6. 14 καὶ τὸ καλῶν ἀργαῖ
τοῦτ' εἶναι ὅ τι τὴν πατρίδα ὀφελήσῃ, Eur. Electr. 815 ἐκ τῶν καλῶν
κομποῦσι τοὺς Θεσσάλους | εἶναι τὸδ', ὡστὶς ταῦτον ἀρταμεῖ καλῶς.

1. 1279. τὸν ὀρθὸν νόμον. These words come as a surprise, the
natural ending of the proverb being ἦ τῷ 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.

1. 1281. τοῦτο, sc. πονηρίαν. 'His actual preference is for villany.'

1. 1294. φαύλος, 'recklessly.'

1. 1295. ἐρεπτόμενον, properly of animals 'browsing on,' but used in
Od. 9. 97 of the lotus-eaters, λώτον ἐρεπτόμενον.

1. 1296. τῶν ἔχωνταν, 'the men of means.' So Soph. Aj. 157 πρὸς
γὰρ τὸν ἔχουθ' ὃ φθόνος ἐρετεῖ. The Ionic form ἀνέρων is remarkable;
but the lyric opening of the scene seems to have a general effect; so we
find 1299 ὢ ἀνα, 'king.'

1. 1298. τοὺς δὲ ἀντιβολεῖν ἄν ὀμοίως. This seems an improvement
on ἀνομοῖος vulg., but still the reading is far from satisfactory. The
force of the ἄν must be that of frequent repeated action. 'They say
that he never would leave the cupboard, though the others kept entreat-
ing him with one voice.’ Velsen suggests ἄν ἐλείνως, or ἐλεεῖνως, but cp. Pax 464 ἀλλ’ οὖν ἐλκονο’ ἄνδρες ὀμοίως.

l. 1299. σύγγνωμι τῇ τραπέζῃ, i.e. ‘don’t eat victuals, table, and all.’

l. 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.

l. 1303. Join ἤμων ἐκατόν. 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 στρατηγῆσαι τε ἐπιθυμῶν καὶ ἐπιτίθον Σικέλιαν τε δὲ αὐτοῦ καὶ Καρχηδόνα λήψεσθαι. Similarly in Plutarch (Pericl. c. 20) ἥν δὲ καὶ Τυρρηνία καὶ Καρχηδόνων ἐνίοις ὄνειροι.

Hyperbolus, called here ἰδινης, ‘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).

l. 1307. ἀποτρόπαιος, sc. ‘Apollo, averter of ill;’ as in Vesp. 161, Av. 61. ἐὰν μὲ χρη, ‘if it must be my fate.’

l. 1309. Ναυφάντης, sc. ἐρξει. ‘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.

l. 1312. πλεούσας. A common idiom, where the accus. and infin. prevail over the datival construction with δοκεῖ, as in Xen. Anab. 3. 2. ἐδοξεῖν αὐτοῖς προφύλακας καταστήσατας συγκαλεῖν τοὺς στρατιῶτας.

Θησείων. The Temple of Theseus in Athens was a famous sanctuary, especially for slaves who feared the cruelties of their masters—φίλιμον οἰκείται καὶ πάσι τοῖς ταπεινοτέροις καὶ δεδομέ πρείττονοι. The Temple of the Eumendides (Σεμναῖ) lay between the Acropolis and the Areopagus. Cp. Thuc. 1. 126.

l. 1313. For ἐγχανεῖτα in the sense of ‘laughing at’ cp. Nub. 1436 σὺ δ’ ἐγχανὼν τεθνηξε. στρατηγῶν is a participle governing ἤμων γε = nobis utique imperans.

l. 1315. τᾶς σκάφας. Hyperbolus may if he please launch his lamp-trays, but not one of the triremes shall he have.

l. 1316. εὐφημεῖν. Agoracritis’ transfiguration is complete. The noisy bawling litigant is calling for solemn silence, and proclaiming a institutum, no witnesses are to be summoned and no courts opened.

l. 1319. ταῖς νήσοις, sc. the Athenian tributaries.

l. 1320. ὅτω. It does not seem necessary to treat this as a unique usage of ὅτω for ἥτιν. The neut. gender gives a sort of general reference to the ἐναγγέλια, as in Hom. Od. 12. 74 νεφέλη δὲ μν ἀμφιβεβηκε . . .

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NOTES. LINES 1299-1362.

το μὲν οὕτως ἔρει, 'Good reason for us to make the streets reek with smoke of sacrifice.'


1. 1323. ιοστέφάνως. 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. προπυλαίων. In Vesp. 875 we have Bdelycleon speaking of the space before the doors of his house as τοῦμοι πρόσθεν προπυλαίων, 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)) ὣ ταὶ λιπαραὶ καὶ ιοστέφανοι καὶ δοιδίμοι, 'Ελλάδος ἑρεισμα, κλειναὶ Ἀθάναι.

1. 1331. τετυγγαφόρας. For the form cp. sup. 603 σαμφόρας, Ach. 567 γοργαλόφας. The Cicada, supposed to be engendered from the soil, was the accepted symbol of the αὐτάχθονες 'Αθηναίοι, cp. Thuc. 1 ad init. χρυσών τεττίγων ἐνέρσει κραβύλον ἀναδούμενοι τῶν ἐν κεφαλῇ τοιχῶν. The use of χοιρίναι for voting-pebbles (ψήφοι) is alluded to in Vesp. 333, 349.

1. 1338. νομίζουσ ἄν, ı.e. 'you would indeed think so if you could only see the contrast between your condition then and now.'

1. 1344. ἀναρτάλιες κάκεροντίας, 'you would clap your wings and toss your horns.' The first word is a metaphor from cock-fighting; with the second cp. addis cornua pauper Hor. C. 3. 21. 18.

1. 1345. ἀντὶ τοῦτων, ı.e. 'instead of fulfilling all these fine promises.'

1. 1347. ἡσπερ σκιάδειον. 'His ears opened and shut at pleasure like a parasol:' opened to flatteries and closed to disagreeable truths.

1. 1352. καταμισθοφορησαι τοῦθ', 'to lavish all this money in fees.'

1. 1353. παραδραμῶν, as πάρεισι sup. 330.

1. 1354. κατά χώραν μενεῖς, 'remain as you are,' in statu quo ante; so ἔξειν κατα χώραν Ran. 793.

1. 1357. νυνίδι, like ταυτηνίδι Av. 1364, τὸδεδι 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.'
KNIGHTS.

1. 1367. καταγωμένοις, ‘as soon as they come into harbour.’
1. 1368. ὑπολίπτοις, ‘well-worn,’ i.e. rubbed smooth on the rowing-benches; see sup. 785.
1. 1369. ἐν κατάλογῳ. 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 (κατά σπουδάς) 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.
1. 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.
1. 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 Stratton are coupled together again as παιδεῖς ἀγένειοι in Aristophanes’ play of the ‘Ολυμπάδες. Cp. Ach. 118.
1. 1375. ἐν τῷ μύρῳ, ‘in the perfume market;’ probably a favourite lounge for idle youths, as the barbers’ shops.
1. 1376. στωμίλλεται. This correction of Velsen (though at the expense of the rhythm) seems necessary for the sense. The common reading is ἀ στωμυλεῖται τοιαῖ, but no justification can be found for a future indic., and no present στωμυλέομαι is found.
1. 1377. σοφός γ’ ὁ Φαίαξ. Phaeax, son of Erasistratus, was an orator of some repute, though Eupolis described him as λαλεῖν ἀριστος ἀδυνατότατον λέγειν. He and Nicias were contemporaries and rivals of Alcibiades.

If the reading δεξιός τ’ οὖκ ἀπέθανε be right, we must accept more or less the interpretation of the Schol., ‘he was clever enough to escape a capital sentence,’ δεινῶς ῥήτωρ ὁ Φαίαξ οὕτος ᾧς καὶ ἀποφυγεῖν ἐπὶ θανάτῳ ἐπ’ αὐτοφύρῳ κρύψαμεν. Others read δεξιός 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 -ικός, which is noticeable in Plato, especially in the Sophistes and Politicus, is here caricatured.
1. 1378. ἕνερτικός. 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 ἕνερτικός (ἐργα), the sense will be ‘cogent.’

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NOTES. LINES 1367–1408.

The string of adjectives in -ικός is severed by the introduction of σαφῆς. The uniformity would be kept if we might write συστο-κρουστικός with Kock. Walsh neatly renders, ‘For he is copulative and perfective, | and sentimenterative and clear and motive | and skilfully obtentive of applauses.’ τὸ θορυβητικόν seems to refer to the noisy applause of a favouring audience; so sup. 547. Bergk suggests καταπληκτικός τὸς = populi rumores optime comprimens. But this is inconsistent with Plutarch’s judgment, who describes Phaeax as πιθανός μᾶλλον ἡ φέρειν ἀγώνας ἐν δήμῳ δυνατός.

1. 1380. οὐκοῦν καταδακτυλικός. Agoranitus wonders how Demos can stand such affected nonsense, and asks him in the full spirit of the parade ‘now won’t you be pokative of this talkative?’

1. 1385. ὀκλαδίας, sc. δίφρος, ‘a folding or portable stool.’ ἐνόρχην, ‘with full powers of manhood.’

1. 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 Εἱρήνη, Ὀπώρα, and Θεωρία introduced in a similar scene.

1. 1394. ἐς τοὺς ἄγροις, ‘into the country,’ the highest idea of felicity to an Athenian so long cooped up in the confinement of the city walls.

1. 1398. μόνος, ‘all by himself,’ with no appreciative audience nor sawning friends about him.

1. 1401. τὸ λουτριον, ‘the dirty water,’ that the bathers have already used.

1. 1403. διακεκραγέναι, like διατίνειν, ‘to have a bawling match.’

1. 1404. ἀντὶ τούτων, ‘instead thereof.’

1. 1405. φαρμακός, ‘scape-goat.’ See on δημοσίους sup. 1136.

1. 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 finale 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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