ARISTOPHANES

THE KNIGHTS

WITH INTRODUCTION AND NOTES

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PART I.—INTRODUCTION AND TEXT

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INTRODUCTION.

I.

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

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

¹ ἀς μεμισθήκα σὲ Κλέανος ὡς μᾶλλον, ἓν κατατεμὼ τοῖς ἱππεύσι καττύματα Ach. 300.
moderation. But with his death a change set in. There was no one to take his place, who could at once maintain the ascendancy of the aristocratical party and guide and regulate the new powers of the democracy. Nicias, who was not without great qualifications, was unequal to the task. In spite of his family connections, his wealth, his liberality, his military successes, and his honesty of purpose, he failed to secure the highest influence through his retiring nature, his superstitious vacillation, and his want of enterprise. 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 Euocrates, 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 tannery, in which he employed a large number of slaves. Cleon had already made himself a power in the State during the latter part of the life of Pericles, and when the popularity of that great leader was menaced, Cleon became one of the chiefs of the 'Opposition,' and took part in the accusation of Pericles and his friends. As early as the year 427 his

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1 Περικλῆς μὲν οὖν ἀπὸ τῆς ἀρετῆς ἀληθινῆς καὶ λόγου δυνάμεως τὴν πέλιν ἀγαθὴν, οὔτεν ἕδειτο σχηματισμὸν πρὸς τὸν ὀχλὸν οὐδὲ πιθανοῦ-τητος. Νικίας δὲ, τούτων μὲν λειτόμενος οὐσία δὲ προέχων, ἀπ' αὐτῆς ἐδημηγορεῖ Plut. Nic. 3.

2 ὡς ταῦτα στρατεύοντο τῆς ἀσφαλείας ἐχόμενος καὶ τὰ πλείστα κατορθῶν Ίβ. 6.

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

4 ὃν γὰρ τι καὶ ἄγαν θειασμῷ . . . προσκέιμενος Thuc. 7. 50.

5 τῇ φύσει ἄν ἀθαρσης καὶ δύσελπις Nic. 3. Cp. Arist. Av. 630 οὐχὶ νυστάζειν γ' ἐπὶ ὧρᾳ στὸν ἡμῶν οὐδὲ μελλονικάν, ἀλλ' ὡς τάχιστα δει τι δράν.
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 that Aristophanes is not a historian but a poet, and not only a poet but a partisan, and not only a partisan but a man with a personal grievance. We have not here to deal with the estimate of Cleon as given by Thucydides, but we must not forget that he too had a bitter grievance against the

\(^1\) αὐν καὶ ἐς τὰ ἄλλα βιαίωτατος τῶν πολιτῶν τῷ τε δήμῳ παρὰ πολὺ ἐν τῷ τῷ πιθανώτατος Θυκ. 3. 36.

\(^2\) See Schol. on Vesp. 299 ποτὲ γὰρ διώξεων ἤν, ἐγένετο δὲ ἐπὶ Κλέωνος τριώξεων.
demagogue. Now, the strong purpose of Aristophanes and his undoubted patriotism have given such a sense of reality to his satire that his pleasantry has been accepted as facts, his badinage has been treated as serious evidence, and his invectives as impartial depositions. Three Athenian citizens were especially signalled out for attack by Aristophanes. These were Socrates, Euripides, and Cleon. But his portrait of Socrates is acknowledged to be a most misleading caricature; and his presentation of Euripides as most scandalously unfair. What reason have we for supposing that he was more just in his estimate of Cleon? There are two striking occasions in Cleon's political life which are commonly taken as typical (1) of his brutality, and (2) of his fraudulence. The former of these is his speech, as given by Thucydides, in support of the terrible punishment proposed to be inflicted on the revolted Mytileneans. The other is his expedition to Sphacteria. Now, whether we sympathise with Cleon or not, it seems but fair to credit him with the desire of serving his country; and he could conceive of no other way of performing this duty but by the exercise of extreme severity, as the only possible safeguard of the Sovereignty of the People. Thus his external policy at this period was war to the knife with Sparta, and relentless rigour in dealing with the Athenian allies; while at home he showed profound distrust and suspicion of all persons united for common action, especially of the political clubs, which were the stronghold of the aristocratical party. Yet the speech of Cleon in favour of the wholesale massacre of the Mytileneans must not be judged by any modern or Christian standard of mercy. To us it seems horrible and inhuman; but there is no trace of such a judgment passed upon it by Thucydides. Cleon avows himself as desirous to maintain existing institutions; he warns the Athenians from being swayed by interested orators; and, after asserting that the sovereignty of Athens was, after all, a 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

¹ τυφανίδα ἔχετε τὴν ἀρχήν Thuc. 3. 27.
exemplary vengeance. Whatever we may think of his arguments, the point of view is at any rate conscientious; and it is worth noting that, in the reply of Diodotus, not a word of reprobation is uttered against the terrible character of the proposition; nor does Aristophanes make its cruelty a ground of attack, which he assuredly would have done if it had kindled any popular indignation in Athens. We come to the affair of Sphacteria. The Lacedaemonians who had been besieging Pylos had been obliged to abandon a garrison of 400, many of them free-born Spartans, in the neighbouring island of Sphacteria, where they were so strictly blockaded by the Athenian general Demosthenes, that their rescue seemed to be impossible. At this crisis the Lacedaemonians sent ambassadors to Athens to treat for peace, but Cleon, making himself the mouthpiece of the people, declared that Athens would not surrender the Spartan garrison now in her power, until all the places which had been lost to her since the outbreak of the war had been restored. On the request of the ambassadors that a commission should be named to treat with them in private on the terms of the agreement, Cleon burst out into real or simulated indignation, accused the ambassadors of treachery, and succeeded in breaking off all negotiations. But, surely, it is not necessary to ascribe this action of Cleon to interested motives. On the contrary, the continuance of hostilities was likely enough to bring into popular favour some successful general or admiral, who would probably be connected with the aristocratical party. His real objection to the negotiations seems to have been grounded on the fear that Nicias or Laches or some other person of their party would be among the Athenian representatives; and he regarded their Lacedaemonian sympathies with the greatest suspicion.

As soon as this decision had been taken, the aristocratical party seemed to withdraw themselves altogether from the duty of following up the Athenian advantage; and Cleon, enraged at this inaction, declared that the capture of the garrison in Sphacteria was an easy enterprise; that the Athenian generals, if they were worthy of the name of men, would undertake it and carry it out, as he himself would do,
were he in 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 with his prisoners within the stipulated time, the unfair judgment of Thucydides upon his 'crazy undertaking.'

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

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1 ῥαδιον εἶναι παρασκευῆ, εἰ ἄνδρες εἶχεν οἱ στρατηγοὶ, πλεύσαντας λιβαῖν τοὺς ἐν τῇ νῆσῳ, καὶ αὐτῶς ἵν ἄν εἰ ἤρχεται ποιῆσαι τοῦτο θ.uc. 4. 37.
2 καὶ τοῦτο τῷ Νικίᾳ μεγάλην ἤνεγκεν ἄδοξίαν, οὐ γὰρ ἀπόδοσις ἡμις ᾧλλ' αἰσχίων τι καὶ κχεῖρον ἐδόκει τῷ δειλίᾳ τὴν στρατηγίαν ἀποβαλεῖν ἐκουσίως καὶ προέστηκε τῷ ἔχθρῳ τηλικοῦτον καταρθώματος ἄφορμάς αὐτῶν ἀποχειροτονήσαντα τῆς ἄρχης καὶ μέντοι καὶ τὴν πόλιν ἐβλάφειν οὐ μικρὰ τῷ Κλέωνι τοσοῦτον προσγενέσθαι δόξης ἕασας καὶ δυνάμεως Plut. Nic. 9.
3 Ἐκ. 55.
4 καὶ τοῦ Κλέωνος καίτερ μειώσης οὖσα ή ὑπόσχεσις ἀπέβη Thuc. 4. 39.
of the Aristophanic irony and mock solemnity just as often as we take his most violent abuse for a genuine study of character. We exalt the comic poet into the office of guardian of the public morality and high state-councillor in politics. The grave claims advanced by Aristophanes, that he is the one man in the State who sets forth the truth and exposes abuses, may remind us of the serious banter in the prefaces to each volume of *Punch*, wherein he poses as the enlightener of the world and the depository of all wisdom. The parallel is not perfect, as there is an element of real purpose and a touch of genuine passion in Aristophanes, but it is sufficiently close to put us on our guard. If Pericles had lived longer, we should surely have seen him pilloried in some play, for Aristophanes saw quite well that, in spite of his aristocratical traditions, he was the true representative of democracy. Already his boundless selfwill is hinted at in the ‘Achænians’ (ll. 530 foll.), and may be found in the ‘Clouds’ (859) and ‘Peace’ (607 foll.).

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

¹ See Arist. (Politics 4. 4. 26) who says that the *δημαγωγός* can only exist ὅπου οἱ νόμοι μὴ εἰσίν κύριοι, and ib. 6. 4. 28 ὁ δημαγωγός καὶ ὁ κόλαξ οἱ αὐτοὶ καὶ ἀνάλογοι.
had shifted the balance in the State. But the real influence of the new aspirants to power was due not so much to their wealth and commercial position as to their assiduous attendance in the Assembly, their readiness to protect the poorer citizens, and their qualities as orators or men of action. An allusion in the 'Frogs' (ll. 569, 577) to Cleon, as champion and protector of a poor oppressed person before the court, seems to give the key of the situation: and the frequent reference to the attacks made upon the rich, and to the informations laid against defaulting officials by the demagogues helps us to understand the secret of their power. It was a power gained by the hold which the demagogue established upon the multitude. That this should appear in the eyes of Aristophanes as subversive of all the best traditions of the State, and that he should look upon Cleon as the true Evil Genius of politics, as Socrates and Euripides were the ruin of all the old principles of education, morality, and religion, is only natural.

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

1 πρῶτος ἐν τῷ δημηγορεῖν ἄνακραγών καὶ περιστάσας τῷ ἴματιν καὶ τὸν μηρόν πατάξας, καὶ ἐφόμοι μετὰ τοῦ λέγειν ἄμα χρησάμενος Plut. Nic. 8, where he is also spoken of in connection with an ὀλιγωρία τοῦ πρέποντος.
was it not lamentable that these unendurable qualities should make him the 'most persuasive' of all the orators? The only other testimony for or against him as a speaker is that of Cicero (de clar. or. 28) who says, 'Cleonem etiam temporibus illis turbulentum illum quidem civem, sed tamen eloquentem constatuisse.'

It is worth while to quote a temperate criticism on the value of Aristophanes as a trustworthy authority from a very useful Dissertation by Mr. L. Whibley on Political Parties in Athens\(^1\). 'Apart from his political prejudices, he was, as a comic poet, not bound by any canons of historical truth\(^2\). In his representation of public men Aristophanes employs paradox as frequently as exaggeration. Hence there are many passages in which we must interpret him by contraries; and in particular I think that this interpretation should be applied to the character of Cleon in the "Knights." It has been pointed out\(^3\) that Cleon as he appears in Aristophanes differs essentially from the picture that we have of him in Thucydides. For the passionate orator overawing the people, who appears in the pages of the historian, the poet has substituted a cringing flatterer and servant of the Demos. This opposition can be traced in detail throughout the play. Thus Cleon is charged with neglect of military duty (\(\alpha\sigma\tau\rho\alpha\tau\epsilon\iota\alpha\) Eq. 443), a reproach appropriate enough in Cleon's mouth against Nicias, but absurd as applied to the victor of Pylos: he is charged with plotting with the Spartans (l. 465), another paradox, when we remember that in the year before he had objected to treating with them at all: again, he is charged with receiving bribes from Mytilene (l. 834), an impossibility when we remember the sentiments Thucydides puts into his mouth in the debate on the treatment of Lesbos, but a charge actually made by Cleon against his opponents (Thuc. 3. 38): lastly with advocating peace (Eq. 669). When we consider that many of these charges have been laboriously explained by scholiasts, both ancient and modern, as referring to actual incidents in Cleon's career,

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1 Prince Consort Dissertation. Cambridge Univ. Press, 1889.
it is worth while pointing out that the poet is simply turning against Cleon charges which the demagogue constantly brought against his opponents. These gained their piquancy from their very inappropriateness to him, and we may conclude that we have here to deal not with exaggeration but with paradox. Aristophanes' treatment of public men may be tested in cases where we have other evidence. He condemns Pericles\(^1\), though not so severely as he does Cleon; but everyone now rejects his authority in the case of Pericles, because that statesman is redeemed by the testimony of Thucydides. It is obvious that Aristophanes' treatment of Cleon is of no more value, as a piece of impartial evidence. From these reasons it will be seen that it is necessary to use Aristophanes for historical purposes with the utmost care. We may accept the rule laid down by Vischer\(^2\)—"For the judgment of individual character, for the discovery of single facts, we must regard the old comedy as an entirely unreliable authority, which can only be justified in connection with other sources, and not always then."

II.

The allusion to the ring, which Dēmos takes away from his discredited steward, and the use of the word ταμιεύειν (Eq. 947\(^3\)) have suggested that Cleon held from the year 426 the post of ταμίς or ἐπιμελήτης τῶν κοινῶν προσόδων. This Treasurer's time of office, which seems to have been held without the addition of any colleagues, was for four years; that is to say, for the interval between the celebrations of the Greater Panathenaea. But the whole question as to the time of the establishment of this office is very uncertain; and there is no proof that Cleon held it, supposing it to be in existence in his day\(^4\). Yet he must have been Strategus, on some other occasion besides his extraordinary command,

\(^1\) Ach. 525, Pax 605: see Vesp. 715.
\(^2\) Kleine Schriften i, p. 284.
\(^3\) ΔΗ. καὶ νῦν ἀπόδοσ τῶν δακτύλιον, ὡς οὐκ ἐτί ἐμοὶ ταμιεύεισ.
\(^4\) The point is argued, and authorities quoted by O. Keck (Quaestt. Aristoph. Historicae cap. 3. Halle, 1876).
when he conducted the expedition to Sphacteria. Probably he was elected for the year 424-3, and was thus a colleague of Thucydides. In our text of the 'Clouds' there is an allusion to the threatening demonstrations made by the powers of heaven, if the Athenians should be so rash as to elect Cleon as 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 increases the confusion. We also find Cleon acting as Strategus for the year 422-1, and he may therefore have had the office continuously till his death.

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

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1 Nub. 581, εἶτα τῶν θεών ἐχθρῶν βυρσοδέψῃ Παφλαγόνα ἴνις ἑρείσθε στρατηγῶν τὰς ὅρρας συνήγομεν . . . ἦ σεληνῆς δ' ἔξελειπε τὰς ὅδους' ὃς ἡ ἤλιος τὴν θρυαλλίδος εἰς ἑαυτὸν εὐθέως εὐνυλκύσας οὐ φανεὶν ἑσακεν ἡμῖν, εἰ στρατηγήσει Κλέων.

2 Thuc. 4, 52 τοῦ δ' ἐπιγεγυμνοῦ θέρους εὐθὺς τοῦ τῇ ἠλίου ἐκλιτές τι ἐγένετο περὶ νομοθείαν καὶ τοῦ αὐτοῦ μηνὸς καθαιρέων ἔσεισε.


4 Vesp. 62 οὖθε εἶ Κλέων γ' ἐλαμψε τῆς τύχης χάριν αὖθις τὸν αὐτὸν ἄνδρα μυττωτεύσομεν.
reconciled to Cleon, and he refers to this report in the
'Wasps,' half acknowledging its truth, but complaining of
the want of support that he had received from the people,
when Cleon had retaliated upon him for (apparently) the
attack made on him in the 'Knights.' He seems to say that
he had 'drawn in his horns' and been content with lighter
jests for a while, but that now Cleon had trusted him too far,
and he had suddenly 'let him down,' or in proverbial phrase
'the prop has played the vine false.' In the extant edition
of the 'Clouds' he takes credit to himself for having attacked
Cleon when at the height of his power, and for having spared
him when 'lying low.' 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.

III.

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

1 Vesp. 1285 foll. εἰσὶ τινες ὦ μὲ ἔλεγον ὡς καταδιηλλάγην,
ἡνίας Κλέων μ᾽ ὑπεταράττεν ἐπικείμενος
καὶ μὲ κακίας ἐκνιῆτε· καθ᾽ ὥτ᾽ ἀπεδειρήμην,
οὐκῶς ἐγέλων μέγα κεκραγότα θεόμενοι,
οὐδὲν ἀρ᾽ ἐμοὶ μέλον, ὥσον ὥε μόνον εἰδέναι,
οκωμάτιον εἰπότε τι θλιβάμενος ἐκβαλὼ.
ταῦτα κατιδὼν ὑπὸ τι μικρὸν ἐπιθήμαισα.
ἐίτα νῦν ἐξηπάτησεν ἡ χάραξ τὴν ἄμπελον.

Where it would seem that μέγα κεκραγότα should be referred not to
the cries of Aristophanes under punishment, but to the loud brawling
voice of Cleon, φωνὴν χαράδρας ὑλεθρόν τετοκύιας Vesp. 1034, κατα-
κεκρακτὴν Κυκλοβόρον φανὴν ἔχων Eq. 137.

2 Nub. 549 ὃς μέγιστον ὕπατα Κλέων ἐπαυσ᾽ εἰς τὴν γαστέρα,
κοῦκ ἐτόλμησ' αὖθις ἐπεμπηροθ' αὐτῷ κειμένῳ.

3 Pax 269 ἄπολωλ᾽ Ἀθηναίοις ἄλειπνίβανος,
ὁ βυρσοπώλης, ὃς ἐκίνηκα τὴν Ἑλλάδα.

4 Ib. 313 ἐυλαβεισθέ οὖν ἐκείνον τὸν κάτωθεν Κέρβερον,
μὴ παφλάζων καὶ κεκραγόμενον ῥπερ ἡνίκ᾽ ἐνδασθ᾽ ἡν,
ἐμποδών ἡµῖν γενήται.
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.* Démos (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 Démos 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 Démos 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.

*Epcisodion i* (ll. 235–497, with *Parodos*, ll. 247–254).

The Paphlagonian awakes from a drunken sleep, and appears on the stage with threatening gestures. The Sausage-seller takes to flight, but, rallied by the Knights, he attacks the Paphlagonian and causes him to appeal for aid to any 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 Epcisodion. They express their hatred for Cleon, but
even this is lost in their extravagant joy at the masterly accomplishments of their new protégé. At last Cleon breaks away to lay the case before the Senate, and the Sausage-seller follows him there, leaving the implements of his trade on the stage.

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

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

Episodion 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.

Episodion 3 (ll. 691-755). Cleon comes back in furious anger. The issue shall be referred to Dēmos 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.

Episodion 4 (ll. 756-972). 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 Démos 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. Démos 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 Démos declares in favour of Glanis. Cleon suggests a new ordeal: which of the two will supply Démos with the daintiest food?

Dialogue between the Chorus and Démos (ll. 1111–1150). Démos 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 Démos 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 Démos cheerfully surrenders himself.

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

Exodos (ll. 1316–1408). Agoracritus (the Sausage-seller) and Démos return to the stage. But a transformation has
taken place. Agoracritus has become a gentlemanlike patriot, and Dèmos appears as the best type of the good old days, when Athens won her glory at Marathon. Agoracritus presents to Dèmos 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 ἵστεν τοιούτων ἄνδρα, φασί τινες Εὔπολιδος εἶναι τὴν παράβασιν, εἰ γε φησιν Εὔπολις ἕνεποίησα τῷ φαλακρῷ. And the Schol. on Nub. 554 gives the same story somewhat more broadly, Εὔπολις δὲ ἐν τοῖς Βάπταις τοιούτων φησί, ὅτι συνεποίησεν Ἀριστοφάνει τοὺς ἅπαντας. λέγει δὲ τὴν τελευταίαν παράβασιν. φησὶ δὲ κακέινους τοὺς ἰππέας | συνεποίησα τῷ φαλακρῷ τοῦτῳ καθωρησάμην. In the ‘Clouds’ Aristophanes sneers at his rivals, because they repeat the same old themes over and over again; whereas, he says, after he had once launched out on Cleon, he never made him a butt any more (at least, he must mean, not in the same way in which he had attacked him in the ‘Knights:’ see Vesp. 62). But other playwrights, following the general lines of Aristophanes’ attack on Cleon, had made the same assault again and again on Hyperbolus, notably Eupolis in his Μαρικᾶς, which Aristophanes considers a wretched travesty of the ‘Knights’ (Εὔπολις μὲν τὸν Μαρικᾶν πρώτιστον παρειλκυσεν | ἐκστρέψας τοὺς ἡμετέρους ἵππεας κακῶς κακῶς Nub. 553). To this taunt (which belongs to the later edition of the Clouds) Eupolis replied with the words quoted from the Βάπται. And Cratinus in his Πυτίνη 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.] οἰκήτης α.

ΝΙΚΙΑΣ, οἰκήτης β.

ΑΛΑΛΑΝΤΟΠΩΛΗΣ, οὗ ὄνομα ἀγορακρίτως.

ΚΛΕΩΝ, ὁ Παφλαγών.

ΧΟΡΟΣ ἸΠΠΕΩΝ.

ΔΗΜΟΣ. [ΔΗ.]
ΔΗΜΟΣΘΕΝΗΣ. ΝΙΚΙΑΣ.

ΔΗΜ. ὅταν τῶν κακῶν, ἰατταται.
κακῶς Παφλαγόνα τὸν νεώντον κακὸν
αὐταῖς βουλαίς ἀπολέσειαν ὅι θεοὶ.
ἐξ οὖν γὰρ εἰσήρθησεν ἐλα τὴν οἰκίαν,
πληγάς ἀεὶ προστρίβεται τοῖς οἰκέταις.

ΝΙΚ. κάκιστα δὴ οὕτως γε πρῶτος Παφλαγόνων
αὐταῖς διαβολαῖς.

ΔΗΜ. ὃ κακόδαιμον, πῶς ἔχεις;
ΝΙΚ. κακῶς καθάπερ σύ.

ΔΗΜ. δεῖρο δὴ πρόσελθ', ἵνα
ξυναυλίαι κλαύσωμεν Οὐλύμπου νόμον.

ΔΗΜ. ΝΙΚ. μῦ μῦ μῦ μῦ μῦ μῦ μῦ μῦ μῦ μῦ μῦ μῦ.

ΔΗΜ. τὶ κινυρόμεθ' ἄλλως; οὔκ ἔχρην ἐπειδὼν τῶν
σωτηρίαν νῦν, ἄλλα μὴ κλάειν ἔτι;

ΝΙΚ. τῆς οὖν γένοιτ' ἂν; ΔΗΜ. λέγε σύ.

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

ΔΗΜ. μᾶ τὸν Ἀπόλλων γὼ μὲν οὖ.

ΝΙΚ. πῶς ἂν σὺ μοι λέξεις ἐμὲ χρὴ λέγειν;

ΔΗΜ. ἄλλ' εἰπὲ θαρρῶν, εἴτε κἀγὼ σοὶ φράσω.

ΝΙΚ. ἄλλ' οὖκ ἐνι μοι τὸ θρέττε. πῶς ἂν ὅν ποτε
ἐποιημ' ἂν αὐτὸ δήτα κομψευριπικὸς;
ΔΗΜ. μη' μοι γε, μη' μοι, μη διασκανθεκίσης· ἀλλ' εὑρέ τιν' ἀπόκινων ἀπὸ τοῦ δεσπότου. 20
ΝΙΚ. λέγε δὴ μόλωμεν ξυνεχεῖς ὧδε ξυλλαβῶν.
ΔΗΜ. καὶ δὴ λέγω: μόλωμεν. ΝΙΚ. ἐξόπισθε νῦν αὐτὸ φαθὶ τοῦ μόλωμεν. ΔΗΜ. αὐτὸ.
ΝΙΚ. πάνυ καλῶς.

νῦν ἀτρέμα πρῶτον λέγε τὸ μόλωμεν, εἴτα δ' αὐτὸ, καὶ' ἐπάγων πυκνὸν— 25
ΔΗΜ. μόλωμεν αὐτὸ μόλωμεν αὐτομολώμεν. ΝΙΚ. ἤ, οὐκ ἥδυ;

ΔΗΜ. νὴ Δία: πλὴν γε περὶ τῷ δέρματι δέδουκα τούτοις τὸν οἰωνᾶ.
ΝΙΚ. κράτισσα τοινυν τῶν παρόντων ἐστὶ νῦν, 30
θεῶν ἱόντε προσπεσεῖν τον πρὸς βρέτας.
ΔΗΜ. ποίον βρέτας σὺ γῇ; ἑτεοὺ ἤγει γὰρ θεοὺς;
ΝΙΚ. ἐγωγε. ΔΗΜ. ποίῳ χρώμενος τεκμηρίῳ;
ΝΙΚ. ὅτι θεοὶσεν ἐχθρὸσ εἰμ'. οὐκ εἰκότως;
ΔΗΜ. εὖ προσβιβάζεισ μ'. ἀλλ' ἐτέρα πη σκεπτέουν. 35
βούλει τὸ πράγμα τοῖς θεαταῖσιν φράσω;
ΝΙΚ. οὖ χείρον ἐν δ' αὐτοὺς παρατησόμεθα,
ἐπὶδηλοῦν ἡμῖν τοῖς προσόποισι ποιεῖν,
ἡν τοῖς ἐπεσι χαίρωσι καὶ τοῖς πράγμασι.

ΔΗΜ. λέγομε' ἀν ἥδη. νῦν γάρ ἐστὶ δεσπότης 40
ἀγροκόσ όργήν, κυαμοτράξ, ἀκράχολος,
Δῆμοσ πυκνής, δύσκολον γερόντιον
ὑπόκωφον. οὗτος τῇ προτέρᾳ νουμηνίᾳ
ἐπρίατο δοῦλον, βυρσοδέψην Παφλαγόνα,
πανοργότατον καὶ διαβολώτατον τινα.

οὗτος καταγοὺς τοῦ γέροντος τοὺς τρόπους,
ὁ βυρσοπαφλαγών, ὑποπεσῶν τῶν δεσπότην
ἡκαλλ', ἐθώπευ', ἐκολάκευ', ἐξηπάτα
κοσκυλματίως ἄκρουσι, τοιαύτι λέγων.
ὁ Δῆμε, λοῦσαι πρωτον ἐκδικάσας μίαν,
ἐνθῶθ, ρόφησον, ἐντραγ’, ἔχε τρώβωλον.
βούλει παραθῶ σοι δόρπον; εἶτ’ ἀναρπάσας
ὁ τι ἂν τις ἁμῶν σκευάσῃ, τῷ δεσπότῃ
Παφλαγῶν κεχάρισται τούτο. καὶ πρόθην γ’ ἐμοῦ
μᾶζαν μεμαχότος ἐν Πύλῳ Λακωνίκην,
παγωργότατά πως περιδραμῶν ὕφαρπάσας
αὐτὸς παρέθηκε τὴν ὕπ’ ἐμοῦ μεμαγμένην.
ἡμᾶς δ’ ἀπελαύνει, κοὐκ ἐὰν τὸν δεσπότην
ἀλλον θεραπεύω, ἀλλὰ βυρσίνην ἔχων
δειπνοῦντος ἐστῶς ἀποσοβεῖ τοὺς ῥήτορας.
ό δ’ αὐτὸν ὡς ὀρᾷ μεμακκοκότα,
tέχνην πεποίηται. τοὺς γὰρ ἐδοὺν ἀντικρυν
ψευδή διαβάλλει: κατὰ μαστιγούμεθα
ἡμεῖς. Παφλαγῶν δὲ περιθέων τοὺς οἰκέτας
αὐτεῖ, ταράττει, δωροδοκεῖ, λέγων ταῖς
ὅρατε τὸν "Γλαυ δι’ ἐμὲ μαστιγοῦμεν;
εἰ μή μ’ ἀναπεισέτ’, ἀποθανείσθε τίμερον.
νῦν οὖν ἀνύσαnte φροντίσωμεν, ὤγαθέ,
ποίαν ὀδὸν ὡ τρεπτέων καὶ πρὸς τίνα.

ΝΙΚ. κράτιστ’ ἐκείνην τὴν μόλωμεν, ὤγαθέ.

ΔΗΜ. ἀλλ’ οὐχ οὖν τε τὸν Παφλαγόν’ οὐδὲν λαθεῖν
ἐφορᾷ γὰρ οὗτος πάντ’’. ἔχει γὰρ τὸ σκέλος
τὸ μὲν ἐν Πύλῳ, τὸ δ’ ἐτερον ἐν τῇκκλησία.
tοσόνδε δ’ αὐτοῦ βῆμα διαβεβηκότος
ὁ πρωκτὸς ἐστιν αὐτόχρημι’ ἐν Χαόσι,
tὸ χεῖρ’ ἐν Αἴτωλοῖς, ὃ νοῦς δ’ ἐν Κλωπιδῶν.

ΝΙΚ. κράτιστον οὖν οὖν ἀποθανεῖν.

ΔΗΜ. ἀλλὰ σκόπει, 80
οὕτως ἂν ἀποθάνωμεν ἀνδρικότατα.

ΝΙΚ. πῶς ὅτα πῶς γένοιτ’ ἂν ἀνδρικότατα;
βέλτιστον ἡμῖν αἶμα ταύρειον πιέν.
ὁ Θεομιστοκλέους γὰρ θάνατος αἰρετώτερος.

ΔΗΜ. μᾶ Δἰ ἄλλ' ἄκρατον οἴνου ἀγαθοῦ δαίμονος. 85
οἷς γὰρ ἂν χρηστὸν τι βουλευσαίμεθα.

ΝΙΚ. ἵδον γ' ἄκρατον. περὶ πότου γοῦν ἐστὶ σοι.
πῶς δ' ἂν μεθύων χρηστὸν τι βουλεύσατ' ἀνήρ;

ΔΗΜ. ἀλήθεις, οὖτος; κρονισχυντρολήραιος εἰ.
οἴνου σὺ τολμᾶς εἰς ἐπίνοιαν λοιπορεῖν;
οἴνου γὰρ εὔροις ἂν τι πρακτικώτερον;
ὁρᾶς; ὅταν πίνωσιν ἄνθρωποι, τότε
πλούτουσι, διαπράττουσι, νικῶσιν δίκασ,
εὐδαιμονοῦσιν, ὥφελοῦσι τοὺς φίλους.

ΔΗΜ. ἄλλ' εἰσενεγκέ μοι ταχέως οἴνου χόα,
τὸν νῦν ἵν' ἄρδω καὶ λέγω τι δεξίον.

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

ΔΗΜ. ἀγάθ' ἄλλ' ἐνεγκ' ἐγὼ δὲ κατακλυνήσομαι.

ΝΙΚ. ὅσ εὐτυχῶς ὅτι οὐκ ἐλήφθην ἐνδοθεν
κλέπτων τὸν οἴνου.

ΔΗΜ. εἰπέ μοι, Παφλαγών τί δρᾶ;

ΝΙΚ. εἰπάρστα λείξας δημιόπραθ' ὁ βάσκανος

ΔΗΜ. ἵδι νῦν, ἄκρατον ἐγκάναξόν μοι πολὺν

ΝΙΚ. λαβὲ δὴ καὶ σπείσον ἀγαθὸν δαίμονος.

ΔΗΜ. ἐλχ' ἐλκε τῆν τοῦ δαίμονος τοῦ Πραμύνου.

ΝΙΚ. εἰπ', ἀντιβολῶ, τί ἔστι;

ΔΗΜ. τοὺς χρησμοὺς ταξὺ
kλέψας ἐνεγκε τοῦ Παφλαγώνος ἐνδοθεν,

ΝΙΚ. ταῦτ'. ἀτὰρ τοῦ δαίμονος
ΔΗΜ. φέρε νῦν ἐγὼ ’μαυτῷ προσαγάγω τὸν χοά, τὸν νοῦν ἵν’ ἄρδω καὶ λέγω τι δεξιόν.

ΝΙΚ. ὡς μεγάλ’ ὁ Παφλαγών πέρδεται καὶ ῥέγκεται, 115 ὥστ’ ἔλαθον αὐτὸν τὸν ἴερον χρησμὸν λαβῶν, ὁμπερ μάλιστ’ ἐφύλαττεν. ΔΗΜ. ὦ σοφώτατε, φέρ’ αὐτόν, ἵν’ ἀναγιν’ σὺ δ’ ἐγχεον πιεῖν ἀνύσας τι. φέρ’ ἱδώ τί ἂρ’ ἐνεστίν αὐτόθι. ὦ λόγια. δὸς μοι δὸς τὸ ποτήριον ταχύ. 120

ΝΙΚ. ἱδοῦν’ τί φησ’ ὁ χρησμὸς; ΔΗΜ. ἐτέραν ἐγχεον. ΝΙΚ. ἐν τοῖς λογίοις ἐνεστίν ἐτέραν ἐγχεον; ΔΗΜ. ὦ Βάκι. ΝΙΚ. τί ἐστι; ΔΗΜ. δὸς τὸ ποτήριον ταχύ.

ΝΙΚ. πολλῷ γ’ ὁ Βάκις ἐχρῆτο τῷ ποτηρίῳ. 124

ΔΗΜ. ὦ μιαρῇ Παφλαγών, ταῦτ’ ἄρ’ ἐφυλάττον πάλαι, τὸν περὶ σεαυτοῦ χρησμὸν ὁρρῳδῶν; ΝΙΚ. τι; ΔΗΜ. ἐνταῦθ’ ἐνεστίν, αὐτὸς ὡς ἀπόλλυται.

ΝΙΚ. καὶ πῶς; ΔΗΜ. ὁπως; ὁ χρησμὸς ἀντικρος λέγει ὡς πρῶτα μὲν στυππεοπώλης γίγνεται, ὃς πρῶτος ἔξει τῆς πόλεως τὰ πράγματα. 130

ΝΙΚ. εἰς οὕτως πώλης. τί τοὺντεῦθεν; λέγε.

ΔΗΜ. μετὰ τούτων αὕτως προβατοτύλης δεύτερος.

ΝΙΚ. δύο τῶδε πώλα. καὶ τί τῶνδε χρῆ παθεῖν;

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

ΝΙΚ. τὸν προβατοτύλην ἢν ἄρ’ ἀπολέσθαι χρεῶν ὑπὸ βυρσοπώλου; ΔΗΜ. νὴ Δί.

ΝΙΚ. οὐμοι δείλαιοι.

πόθεν οὖν ἄν ἐτι γένοιτο πώλης εἰς μόνος; 140

ΔΗΜ. ἐτ’ ἐστίν εἰς, ὑπερφυὰ τέχνην ἔχων.
ΕΙΠ', ἀντιβολὼ, τὶς ἐστὶν; ΔΗΜ. εἰπω;

ΝΙΚ. νῇ Δία.

ΔΗΜ. ἀλλαντοπώλης ἐστὶ ὁ τοῦτον ἐξελὼν.

ΝΙΚ. ἀλλαντοπώλης; ὁ Πόσειδον τής τέχνης.

fére ποῦ τὸν ἄνδρα τοῦτον ἐξευρήσομεν;

ΔΗΜ. ζητῶμεν αὐτῶν. ΝΙΚ. ἀλλ' οὐδὲ προσέρχεται ὀσπερ κατὰ θεοῦ εἰς ἀγοράν. ΔΗΜ. οὐ μακάριε ἀλλαντοπῶλα, ἐδύρο ἐδύρ', ὃ φυλτάτε, ἀνάβαινε σωτήρ τῇ πόλει καὶ νῦν φανεῖς.

ΔΗΜ. δεῦρ' ἐλθ', ὃν πύθη ὡς εὐτυχῆς εἰ καὶ μεγάλως εὐδαιμονεῖς.

ΝΙΚ. ἠδ' ὁ, κάθελ' αὐτοῦ τούλεον, καὶ τοῦ θεοῦ τῶν χρησμῶν ἀναδίδαξον αὐτὸν ὡς ἔχει· ἐγὼ δ' ὑπὸ προσκέψεις μαι τῶν Παφλαγώνα.

ΔΗΜ. ἀγε ὁ, σὺ κατάθοι πρῶτα τὰ σκεύη χαμά;

Εἴπεται τὴν γῆν πρόσκυνον καὶ τοὺς θεοὺς.

ΑΛΛ. ἢδον· τί ἐστιν; ΔΗΜ. οὐ μακάρι, ὃ πλοῦσιε, ὃ ὑπὸ μὲν οὐδείς, αὐριον ὃ ὑπέρμειγας; ὃ τῶν Ἀθηνῶν ταξὶ τῶν εὐδαιμόνων.

ΑΛΛ. τί μ', ὧγάθ', οὐ πλοῦσις ἐὰς τὰς κοιλίας πωλεῖν τε τοὺς ἄλλαντας, ἄλλα καταγελᾶς;

ΔΗΜ. ὃ μῷρε, ποίαις κοιλίας; δεῦρι βλέπε.

τὰς στίχας ὀρᾶς τὰς τῶν ψέπε τῶν λαῶν; ΑΛΛ. ὁρῶ.

ΔΗΜ. τοῦτων ἀπάντων αὐτὸς ἀρχέλας ἐσεῖ, καὶ τῆς ἀγορᾶς καὶ τῶν λιμένων καὶ τῆς πυκνώς·

βουλήν πατήσεις καὶ στρατηγοὺς κλαστάσεις, 166 ὁδέσεις, φυλάξεις, ἐν πρυτανείῳ λαυκάσεις.

ΑΛΛ. ἔγω; ΔΗΜ. σὺ μέντοι κοπιδέπω γε πώρθ' ὀρᾶς.
ἀλλ’ ἐπανάβηθι κατὰ τούλεον τοῦτον καὶ κάτιτος τὰς νῆσους ἀπόσας ἐν κύκλῳ. 170

ΑΛΛ. καθορῶ. ΔΗΜ. τί δαί; τάμπρια καὶ τᾶς ὀλκάδας; ΑΛΛ. ἐγώγη. ΔΗΜ. πῶς οὖν οὐ μεγάλως εὐδαιμονεῖς; ἐτι νῦν τὸν ὄφθαλμον παράβαλλ’ εἰς Καρίαν τὸν δεξιόν, τὸν δ’ ἑτερον εἰς Καρχηδόνα.

ΑΛΛ. εὐδαιμονῆσο τ’, εἰ διαστραφῆσομαι; 173

ΔΗΜ. οὐκ, ἀλλὰ διὰ σοῦ ταῦτα πάντα πέρναται. γίγνει γὰρ οὕτως, ὡς ὁ χρησμός σοι λέγει, ἀνήρ μέγιστος. ΑΛΛ. εἶπέ μοι, καὶ πῶς ἐγὼ ἀλλαντοπόλης ὃν ἀνήρ γενήσομαι;

ΔΗΜ. δι’ αὐτὸ γὰρ τοῦ τούτο καὶ γίγνει μέγας, 180 ὅτι θυ πονηρὸς καὶ ἀγοραὶ εἶ καὶ θραύς.

ΑΛΛ. οὐκ ἁξίω· γὰρ ἡμαυτὸν ἑσχύειν μέγα.

ΔΗΜ. οἴμοι, τί ποτ’ ἔσθ’ ὅτι σαντὸν οὐ φῆς ἁξίων; ἐνείδειν τι μοι δοκεῖς σαντῷ καλῶν. 184 μῶν ἐκ καλῶν εἰ κἀγαθῶν; ΑΛΛ. μὰ τοὺς θεοὺς, εἰ μὴ ’κ πονηρῶν γ’. ΔΗΜ. ὥ μακάριε τὴς τύχης, ὁσον πέπονθας ἁγαθὸν εἰς τὰ πράγματα.

ΑΛΛ. ἀλλ’, ὁγάθ’, οὐδὲ μουσικὴν ἐπίσταμαι, πλὴν γραμμάτων, καὶ ταῦτα μέντοι κακὰ κακῶς.

ΔΗΜ. τούτι μόνον σ’ ἔβλαψεις, ὅτι καὶ κακὰ κακῶς. 190 ἢ δημαγωγία γὰρ οὐ πρὸς μουσικόν
ἐτ’ ἐστίν ἀνήρ ὁδεῖ χρηστοῦ τοὺς τρόπους, ἀλλ’ εἰς ἀμαθῆ καὶ βδελυρόν. ἀλλὰ μὴ παρῆς ἃ σοι ὁδόσασ’ εἰν τοῖς λογίοισιν οἱ θεοὶ.

ΑΛΛ. πῶς ὁτά τῆ θεοῦ ὁ χρησμὸς;

ΔΗΜ. εὖ τὴν τοὺς θεοὺς 195
καὶ ποικίλως πῶς καὶ σοφῶς ἡμιγενέσ.

’ΑΛΛ’ ὁπότεν μάρφη βυρσαίετος ἀγκυλοχήλης
γαμφηλὴσε δράκοντα κοάλεμον αὔματοπώτην,
ὅ τότε Παφλαγώνων μὲν ἀπόλλυται ἡ σκοροδάλμη,
κοιλιοπώλησιν δὲ θεος μέγα κίδος ὄπάξει, 200
αἳ καὶ μὴ πωλεῖν ἀλλάντας μᾶλλον ἐλωνταί.

ἈΛΛ. πῶς οὖν πρὸς ἔμε ταῦτ’ ἑστίν; ἀνυδίδασκε με.

ΔΗΜ. βυρσαίετος μὲν ὁ Παφλαγών ἐσθ’ οὐτοσί.

ἈΛΛ. τί δ’ ἀγκυλοχήλης ἑστίν; ΔΗΜ. αὐτὸ ποιν λέγει,
ὅτι ἀγκύλαις ταῖς χερσίν ἀρπάζων φέρει. 205

ἈΛΛ. ὁ δράκων δὲ πρὸς τί;

ΔΗΜ. τούτῳ περιφανέστατον.
ὁ δράκων γὰρ ἑστὶ μακρὸν ὁ τ’ ἀλλᾶς αὐ μακρὸν
εἶθ’ αἰματοπώτης ἐσθ’ ὁ τ’ ἀλλᾶς χῶ δράκων.

τὸν οὖν δράκοντά φησι τὸν βυρσαίετον
هة κρατήσειν, αἳ καὶ μὴ θαλφῆ λόγοις. 210

ἈΛΛ. τὰ μὲν λόγια αἰκάλλει με θαυμάζω δ’ ὅπως
τὸν δῆμον οἰός τ’ ἐπιτροπεύειν εἰμ’ ἐγώ.

ΔΗΜ. φαυλότατον ἔργον ταῦθ’ ἀπερ ποιεῖς ποιεῖς
τάραττε καὶ χόρδευ’ ὁμοῦ τὰ πράγματα
ἀπαντα, καὶ τὸν δῆμον ἀεὶ προσποιοῦ

ὑπογλυκαίων ῥηματίωσι μαγειρικοῖς.

tà δ’ ἄλλα σοι: πρόσεστι δημαγωγικά,

φωνή μιαρά, γέγονας κακῶς, ἀγόραιος εἰ’

ἐχεις ἀπαντά πρὸς πολιτείαν ὃ δεῖ

χρησμοί τε συμβαίνουσι καὶ τὸ Πυθικόν. 220

ἄλλα στεφανοῦ, καὶ σπέρνε τῷ Κοαλέμῳ

χῶπως ἀμυνεῖ τὸν ἄνδρα.

ἈΛΛ. καὶ τὰς ξύμμαχος

γενήσεται μοι; καὶ γὰρ οἱ τε πλούσιοι

δεδίασιν αὐτοῦ ὁ τε πένης βδοῦλλε λεώς.

ΔΗΜ. ἄλλ’ εἰσιν ἱππῆς ἄνδρες ἀγαθοὶ χίλιοι

μισοῦντες αὐτοῦ, οἱ βοηθήσουσι σοι,

καὶ τῶν πολιτῶν οἱ καλοὶ τε καγαθοὶ,

καὶ τῶν θεατῶν ὡστις ἑστὶ δεξιός,

κἀγὼ μετ’ αὐτῶν χῶ θεος ξυλλήψεται.
καὶ μὴ δέδιθ᾿ οὐ γάρ ἐστιν ἐξηκασμένος. 230
 ὑπὸ τοῦ δέους γὰρ αὐτὸν οὐδὲίς ἦθελε
tῶν σκευοποιών εἰκάσαι. πάντως γε μὴν
γνωσθήσεται τὸ γὰρ θέατρον δεξιόν.
ΑΛΛ. οἶμοι κακοδαίμων, ο Παφλαγὼν ἐξέρχεται.

ΚΛΕΩΝ. ΔΗΜΟΣΘΕΝΗΣ. ΧΟΡΟΣ.
οὐ τοι μὰ τῶν δώδεκα θεοὺς χαιρήσετον, 235
ὅτι ἐπὶ τῷ ὅμωρ ἔνυφμυντον πάλαι.
tουτὸ τῷ δρά τὸ Χαλκιδικὸν ποτήριον;
οὐκ ἔσοθ᾿ ὅπως οὐ Χαλκιδέας ἀφίστατον.
ἀπολεῖσθον, ἀποθανεῖσθον, ὡ μιαρῶτατο.
ΔΗΜ. οὔτος, τὶ φεύγεις, οὐ μενεῖς; ὁ γεννάδα 240
ἀλλαυπόλολα, μὴ προδός τὰ πράγματα.
ἀνδρεὶς ἵππης, παραγένεσθε νῦν ὁ καίρος. ὡ
Σίμων,
ὁ Παναίτη, οὐκ ἐλάτε πρὸς τὸ δεξιὸν κέρας;
ἀνδρεὶς ἐγγυός ἀλλ’ ἀμύνον, καπαναστρέφου πάλιν.
ὁ κοινορτός δήλος αὐτῶν ὡς ὁμοῦ προσκειμέ-

νῶν. 245
ἀλλ’ ἀμύνον καὶ δίωκε καὶ τροπὴν αὐτοῦ ποιοῦ.

ΧΟΡΟΣ.
παίε παίε τὸν πανοῦργον καὶ ταραξίπποστρατον
καὶ τελώνην καὶ φάραγγα καὶ Χάρυβδιν ἄρπαγῆς,
καὶ πανοῦργον καὶ πανοῦργον πολλάκις γὰρ
αὐτ’ ἔρω.
καὶ γὰρ οὐτος ἢν πανοῦργος πολλάκις τῆς ἡμέρας.
ἀλλὰ παίε καὶ δίωκε καὶ τάραττε καὶ κύκα 251
καὶ βδελύττου, καὶ γὰρ ἡμεῖς, καπικείμενοι βοά' η
εὐλαβοῦ ὀδε μὴ 'κφύγῃ σε' καὶ γὰρ οἴδε τὰς ὀδοὺς,
άσπερ Εὐκράτης ἐφευγεν εὐθὺ τῶν κυρηβίων.

ΚΛ. ὁ γέρωντες ἡλιασταί, φράτερες τριomegaλόου, 255 οὐς ἐγὼ βόσκω κεκραγὼς καὶ δίκαια κάδικα, παραβοθεῖθ', ὡς ὑπ' ἀνδρῶν τύπτομαι ἐνυμωστῶν.

ΧΩΡ. εὖ δίκη γ', ἐπεὶ τὰ κοινὰ πρὸν λαχεῖν κατεσθίεις, κἀποσυκάζεις πιέζων τοὺς ὑπευθύνους, σκοπῶν ὁστὶς αὐτῶν ὁμός ἐστιν ἡ πέπων ἡ μὴ πέπων. 260 καὶ σκοπεῖς γε τῶν πολιτῶν ὁστὶς ἐστίν ἀμνοκῶν,

πλούσιος καὶ μὴ πονηρὸς καὶ τρέμων τὰ πράγματα' 264 κἀν τιν' αὐτῶν γνῶς ἀπράγμον' ὄντα καὶ κεχνότα,

καταγαγὼν ἐκ Χερρονήσου, διαλαβόν, ἀγκυρίσω, εἰτ' ἀποστρέψας τὸν ὄμον αὐτῶν ἐνεκολήβασας.

ΚΛ. ξυνεπίκεισθ' ὑμεῖς; ἐγὼ δ', ἀνδρές, ὅ' ὑμᾶς τύπτομαι,

ὅτι λέγειν γνώμην ἐμελλον ὡς δίκαιον ἐν πόλει ἱστάναι μυμεῖον ὑμῶν ἐστίν ἀνδρείας χάριν.

ΧΩΡ. ὡς δ' ἀλαζών, ὡς ὃς μάσθης: εἴδες οὗ ὑπέρχεται ὁσπερεὶ γέρωντας ἡμᾶς καὶ κοβαλικεύεται; 270 ἄλλ' ἐὰν ταύτη γε νικά, ταυτὴν πεπλῆζεται· ἦν δ' ὑπεκκλίνη γε δευρί, τὸ σκέλος κυρηβάσει.

ΚΛ. ὃ πόλεις καὶ δὴμ', ύφ' οίων θηρίων γαστρίζομαι.

ΧΩΡ. * * * * * * καὶ κέκραγας, ἀσπερ ἀεὶ τὴν πόλιν καταστρέφει; 275

ΚΛ. ἄλλ' ἐγὼ σε τῇ βοῇ ταύτη γε πρῶτα τρέψομαι.

ΧΩΡ. ἄλλ' ἐὰν μὲν τόνδε νικάς τῇ βοῇ, τῆνελλος εἴ· ἦν δ' ἀναιδεία παρέλθη σ', ἡμέτερος ὁ πυραμοῦς.

ΚΛ. τοῦτοι τῶν ἀνδρὶ ἐγὼ 'ὑδείκυσι, καὶ φημὶ' ἐξάγειν ταῖς Πελοποννησίων τριήρεσι ξωμεύματα.

ΑΛΛ. ναὶ μᾶ Δία κάγωγε τοῦτον, ὅτι κενὴ τῇ κοιλίᾳ 280
ἔσδραμὼν ἐς τὸ πρυτανεῖον, εἶτα πάλιν ἐκθεὶ πλέα.

ΔΗΜ. νῆ Δ', ἔξαγων γε τᾶ πόρρηθ', ἀμ' ἄρτον καὶ κρέας καὶ τέμαχος, οὖν Περικλῆς οὐκ ἦξιόθη πῶποτε.

ΚΑ. ἀποθανεῖσθον αὐτίκα μάλα.

ΑΛΛ. τριπλάσιον κεκράξομαι σοι. 285

ΚΑ. καταβοήσομαι βοῶν σε.

ΑΛΛ. κατακεκράξομαι σε κράζων.

ΚΑ. διαβαλῶ σ', ἐὰν στρατηγῆς.

ΑΛΛ. κυνοκοπήσω σου τὸ νῶτον.

ΚΑ. περιελὼ σ' ἀλαξονείαις. 290

ΑΛΛ. ύποτεμοῦμαι ταῖς ὁδοῖς σου.

ΚΑ. βλέψων εἰς μ' ἀσκαρδαμυκτί.

ΑΛΛ. ἐν ἀγορᾷ κάγῳ τέθραμμαι.

ΚΑ. διαφορίσω σ', εἴ τι γρύξεις.

ΑΛΛ. κοπροφορίσω σ', εἴ λαλήσεις. 295

ΚΑ. ὁμολογῶ κλέπτειν' σοῦ δ' οὐχί.

ΑΛΛ. νῆ τῶν Ἐρμῆν τῶν ἀγοραῖον, κἀπιορκὼ γε βλεπόντων.

ΚΑ. ἀλλότρια τοῖνυν σοφίζειν,
καὶ σε φαίνω τοῖς πρυτάνεσιν, 300
ἀδεκατεύτους τῶν θεῶν ἴ—
άς ἔχοντα κοιλίας.

ΧΟΡ. ὦ μιαρὲ καὶ βδελυρὲ καὶ κεκράκτα, [τοῦ] σοῦ
θράσους
πᾶσα μὲν γῆ πλέα, πᾶσα δ' ἐκκλησία, 305
καὶ τέλη καὶ γραφαὶ καὶ δικαστήρι', ὦ
βορβοροτάραξι καὶ
tὴν πόλιν ἀπασαν ἡμῶν ἀνατευρβακῶς,
οὕτως ἡμῶν τὰς Ἀθήνας ἐκκεκακὼς βοῶν
καὶ τῶν πετρῶν ἀνωθέν τοὺς φόρουσ θυννο-

σκοπῶν — 310

ΚΑ. οὐδ' ἐγὼ τῷ πράγμα τοῦθ' οἴδεν πάλαι καττύεται.
ΑΛΛ. εἰ δὲ μὴ σὺ γ’ οἰσθα κἀττυμ’, οὐδ’ ἐγὼ χορδεύ-ματα,

315 ὡστις ὑποτέμων ἐπώλεις δέρμα μοχθηροῦ βοὸς
tois ἀγροίκουσιν πανυφργως, ὡστε φαίνεσθαι παχῦ,
καὶ πρὶν ἡμέραν φορῆσαι, μείζων ἦν ὅδοιν δοχμαίν.

ΔΗΜ. νὴ Δία κἀμὲ τοῦτ’ ἔδρασε ταυτὸν, ὡστε καὶ γέλων
πάμπολυν τοῖς ἡμώτατι καὶ φίλους παρασχε-θείν.

320 πρὶν γὰρ εἶναι Περγασῆσιν, ἔνεον ἐν ταῖς ἐμβάσιν.

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

322 δειαν, ἦπερ μονὴ προστατεῖ τῶν ῥητόρων;
ἡ σὺ πιστεύων ἀμέργεις τῶν ἔνων τοὺς καρπίμους,
πρῶτος ἄν’ ὁ ὁ Ἰπποδάμου λείβεται θεώμενος.

327 ἀλλ’ ἐφάνη γὰρ ἀνὴρ ἔτερος πολὺ
σοῦ μιαρώτερος, ὡστε με χαίρειν,
ὸς σε παύσει καὶ πάρεις, δῆλος ἐστιν, αὐτὸθεν,
πανουργία τε καὶ θράσει

331 καὶ κοβαλικέμμασιν.

ἀλλ’ ὃ τραφεῖς ὀθεντὲρ εἶσιν ἄνδρες οἶπερ εἰσίν,

332 καὶ μὴν ἀκούσαθ’ οἰός ἐστιν οὔτοσ’ πολίτης.

ΚΑ. οὐκ αὖ μ’ ἐάσεις;

ΑΛΛ. μὰ Δί’, ἔπει κἀγὼ πονηρὸς εἰμι.

ΧΟΡ. ἐὰν δὲ μὴ ταύτῃ γ’ ὑπείκη, λέγ’ ὃτι κἀκ πονηρῶν.

ΚΑ. οὐκ αὖ μ’ ἐάσεις; ΑΛΛ. μὰ Δία.

ΚΑ. ναὶ μὰ Δία. ΑΛΛ. μὰ τὸν Ποσειδῶ,

340 ἀλλ’ αὐτὸ περὶ τοῦ πρῶτον εἴπειν πρῶτα διαμα-

χοῦμαι.

ΚΑ. οἷμοι, διαρραγήσομαι.

ΑΛΛ. καὶ μὴν ἐγὼ οὖν παρῆσω.

ΧΟΡ. πάρες πάρες πρὸς τῶν θεῶν αὐτῷ διαρραγῆ

θείαι.

ΚΑ. τῷ καὶ πεποιθῶς ἀξιοὶς ἐμοὶ λέγειν ἐναντα;
ΑΛΛ. ὅτι ή λέγειν οἶός τε καγὼ καὶ καρυκοποιεῖν.
ΚΑ. ἵδον λέγειν. καλῶς γ' ἀν οὖν σὺ πράγμα προσπεσόν σου ἀφοσπάρακτον παραλαβῶν μεταχειρίσαιο χρηστός.

345 ἄλλ' οἰσθ' ὅπερ πεποιθέναι δοκεῖς; ὅπερ τὸ πλῆθος.

εἰ ποι δικίδιον εἰπας εὐ κατὰ ξένου μετοίκου,
tὴν νύκτα θρυλῶν καὶ λαλῶν ἐν ταῖς ὁδοῖς σεαυτῶ,

350 ὕδωρ τε πίνων, καπιδεικνύσ τοὺς φίλους τ' ἀνιῶν,

μοῦν ὑπὸ σοῦ μονωτάτον κατεγλωττισμένην σιωπᾶν;

ΚΑ. ἔμοι γὰρ ἀντέθηκας ἀνθρώπων τω' ὕσσε εὐθύς
θύσσεα θερμα καταφαγών, κἀτ' ἐπιπιὼν ἀκράτου

356 οἴνου χόα κασαλβάσω τοὺς ἐν Πύλῳ στρατηγοὺς.

ΑΛΛ. ἐγὼ δὲ γ' ἤμυστρον βοῶς καὶ κοιλίαν ῥεῖαν.

καταβροχθίσας, κἀτ' ἐπιπιῶν τὸν ζωμὸν ἀναπό-

υπόστο

λαρυγγίῳ τοὺς θήτορας καὶ Νικίαν ταράξω.

ΧΟΡ. τὰ μὲν ἄλλα μ' ἕρεσας λέγων' ἐν δ' οὐ προσίεται

με,

τῶν πραγμάτων ὅτι ή μόνος τὸν ζωμὸν ἐκροφή-

σεις.

360

ΚΑ. ἄλλ' οὐ λάβρακας καταφαγὼν Μιλησίους κλονήσεις.

ΑΛΛ. ἄλλα σχελίδας ἐδήδοκως ὁμήσομαι μεταλλα.

ΚΑ. ἐγὼ δ' ἐπεισάηδὼν γε τὴν βουλῆν βία κυκῆω.

ΑΛΛ. ἐγὼ δὲ κινήσω γε σού τὸν πρωκτὸν ἀντὶ φύσκης.

ΚΑ. ἐγὼ δὲ γ' ἐξελῶ σε τῆς πυγῆς θύραξε κύβδα. 365

ΧΟΡ. νη τὸν Ποσειδῶ κἀμε τάρ', ἦμπερ γε τοῦτον ἐλκῆς.

ΚΑ. οἴον σε δήσω 'ν τῷ ξύλῳ.

ΑΛΛ. διώξομαι σε δειλίας.
ΚΑ. ἦ βύρσα σου θρανεύσεται.
ΑΛΛ. δερῶ σε θύλακον κλοπῆς.
ΚΑ. διαπατηλευθήσει χαμαί.
ΑΛΛ. περικόμματ' ἐκ σου σκευάσω.
ΚΑ. τὰς βλεφαρίδας σου παρατίλω.
ΑΛΛ. τὸν πρηγορώνα σοῦ κτεμῶ.
ΔΗΜ. καὶ νὴ Δι' ἐμβαλώντες αὐ-
τῷ πάτταλον μαγειρικῶς
εἰς τὸ στόμ', εἰτα δ' ἐνδοθεν
τὴν γλῶτταν ἔξειραστες αὐ-
τοῦ σκεψόμεσθ' εὔ κανόρικος
κεχινότοσ
τὸν πρωκτὸν, εἰ χαλαζᾶ.
ΧΟΡ. ἤν ἀρα πυρὸς γ' ἔτερα θερμότερα, καὶ λόγων
ἐν πόλει τῶν ἀναιδῶν ἀναιδέστεροι.
καὶ τὸ πράγμ' ἤν ἀρ' οὐ φαύλον ὥδ' * οὐδ'
ἐλαφρῶν.
ἀλλ' ἔπιθι καὶ στρόβει,
μηδὲν ὀλίγον ποίει. νῦν γὰρ ἔχεται μέτοσι
ὡς ἐὰν τυπὶ μαλάξης αὐτὸν ἐν τῇ προσβολῇ, 389
δειλὸν εὐφήσεις' ἐγὼ γὰρ τοὺς τρόπους ἐπίσταμαι.
ΑΛΛ. ἀλλ' ὁμος ὡτος τουτοτὸς ἂν ἀπαντα τῶν βίων,
κατ' ἀνήρ ἐδοξεῖν εἶναι, τάλλοτρον ἀρὰν δέρος.
νῦν δὲ τοὺς στάχυς ἐκείνους, οὐς ἐκεῖθεν ἦγαγεί,
ἐν ξύλῳ ὄντας ἀφανεὶ καποδόσθαι βούλεται.
ΚΑ. οὐ δέδοιχ' ὑμᾶς, ἐὼς ἂν ᾧ τὸ βουλευτήριον 395
καὶ τὸ τοῦ δήμου πρόσωπον μακκοῦ καθήμειον.
ΧΟΡ. ὡς δὲ πρὸς πάν ἀναιδεύεται κοῦ μεθί-
στησι τοῦ χρώματος τοῦ παρεστηκότος.
εἰ σε μὴ μισῶ, γενούμην ἐν Κρατίνου κόδιον, 400
καὶ ἐδασκούμην προσάδειν Μορσίμου τραγῳδία.
ἂν περὶ πάντ' ἐπὶ πάσι τε πράγμασι
δωροδόκοισιν ἐπ' ἀνθεσιν ἵζων,
εἴθε φαύλως, ὠσπερ εὕρεσ, ἐκβάλοις τὴν ἐνθεσιν.
ἀσαμί γὰρ τοῦ ἄν μόνον
πίνε πίν' ἐπὶ συμφοραῖς
tὸν 'Ιουλίον τ' ἀν οἴομαι, γέροντα πυροπίπην,
ἡσθέντ' ἤπαινώναι καὶ Βαλκέβακχον ἄσαι.

ΚΛ. οὖ τοὶ μ' ὑπερβαλείσθ' ἁναιδείᾳ μᾶ τῶν Ποσειδῶ,
ἡ μὴ ποτ' ἀγοραίον Δίως σπλάγχνους παραγε-νοίμην.

ΑΛΛ. ἔγωγε νῆ τοὺς κονδύλους, οὖς πολλὰ δὴ 'πὶ πολλοῖς
ἡμερήμην ἐκ παιδίων, μαχαίριδων τε πληγάς,
ὑπερβαλεῖσθαι σ' οἴομαι τούτους, ἡ μάτην γ' ἄν
ἀπομαγδαλίας σιτούμενοι τοσοῦτος ἐκτραφεῖν.

ΚΛ. ἀπομαγδαλίας ὠσπερ κύων; ὁ παμπόνηρε, τῶς
κυνὸς βορᾶν σιτούμενοι μαχεῖ σὺ κυνοκεφάλλῳ;

ΑΛΛ. καὶ νῆ Δ' ἄλλα γ' ἑστὶ μου κόβαλα παιδός οὕτος.
ἐξηπάτων γὰρ τοὺς μαγείρους ἀν λέγων τοιαῦτ' σκέψασθε, παῖδες: οὐχ ὀρῶ; ὥρα νέα, χελιδών.
οὶ δ' ἐβλεπον, καγὼ ν' τοσοῦτω τῶν κρεῶν ἐκ-κλεπτον.

ΧΟΡ. ὁ δεξιώτατον κρέας, σοφῶς γε προνοήσων
ὡσπερ ἀκαλήφας ἐσθίαν πρὸ χελιδόνων ἐκλεπτες.

ΑΛΛ. καὶ ταῦτα ὅρων ἐλάνθανόν γ': εἴ δ' οὖν ἴδοι τις
αὐτῶν,
ἀποκρυπτόμενοι εἰς τῷ κοχώνα τοὺς θεοὺς ἀπώμην
ὡς' εἰπ' ἄνηρ τῶν ῥητόρων ἴδοι μὲ τούτῳ ὅρωντα:
οὐκ ἔσθ' ὅπως ο παῖς ὃδ' οὐ τὸν ὅμομ ἐπιτρο-πεύσει. 425

ΧΟΡ. εὖ γε ἑυνέβαλεν αὐτ': ἀτὰρ δῆλόν γ' ἀφ' οὗ ἐγν
ἐγνω.
ότι ἵππακώς καὶ κρέας ὁ πρωκτὸς εἶχεν.
ΚΑ. ἔγω σε παύσω τὸν θράσους, οἴμαι δὴ μᾶλλον ἁμφῶς.

ἐξειμί γάρ σοι λαμπρὸς ἡδὴ καὶ μέγας καθεῖς, 430 ὁμοῦ ταράττων τὴν τε γῆν καὶ τὴν θάλατταν εἰκῆ.
ΑΛΛ. ἔγω δὲ συστείλας γε τοὺς ἀλλήντας εἶτ' ἀφήσω κατὰ κῦμ' ἐμαυτὸν οὐριον, κλάειν σε μακρὰ κε-

κλεύσας Ἀθηναίων.

ΔΗΜ. κάγω', ἐὰν τι παραχαλά, τὴν ἀντλίαν φυλάξω.
ΚΑ. οὕτω µὰ τὴν Δήμητρα καταπροίζει τάλαντα
πολλὰ 435

κλέψας Ἀθηναίων.

ΔΗΜ. ἄθρει, καὶ τοῦ ποδὸς παρίει:

ὡς οὕτος ἡδὴ καικίας ἡ συκοφαντίας πνεὶ.

ΑΛΛ. σὲ δ' ἐκ Ποσειδαίας ἔχοντ' εὗ ὀῖδα δέκα τάλαντα.

ΚΑ. τὶ δήτα; βούλει τῶν ταλάντων ἐν λαβών σιωπᾶν;
ΔΗΜ. ἀνὴρ ἄν ἴδεως λάβοι. τοὺς τερπρίους παρίει, 440

τὸ πνεῦμ' ἐλαπτῶν γίγνεται.

ΚΑ. φεῦξει γραφὰς *σὺ δειλίας

ἐκατοντάλαντους τέτταρας.

ΑΛΛ. σὺ δ' ἀστρατείας γ' εἰκοσιν,

κλοπῆς δὲ πλεῖν ἡ χιλίας.

ΚΑ. ἐκ τῶν ἀλιτηρίων σε φη-

μι γεγονέναι τῶν τῆς θεοῦ.

ΑΛΛ. τῶν πάππον εἶναι φημὶ σοι

τῶν δορυφόρων. ΚΑ. ποῖῳν; φράσον.

ΑΛΛ. τῶν Βυσίνης τῆς Ἰππίου.

ΚΑ. κόβαλος εἴ. ΑΛΛ. πανοῦργος εἴ.

ΧΩΡ. παῖς ἀνδρικῶς. ΚΑ. ίου ίου,

τύππουσιν' μ' οἱ ξυιωμόται.

ΧΩΡ. παῖς αὐτῶν ἀνδρικῶτατα, καὶ

γάστριζε καὶ τοῖς ἐνσέροις
καὶ τοῖς κόλοις,
χῶπως κολὰ τὸν ἄνδρα.
ἀ γεννικώτατον κρέας ψυχήν τ' ἀριστε πάντων,
καὶ τῇ πόλει σωτήρ φανεῖς ἡμῖν τε τοῖς πολίταις,
ὡς εὖ τὸν ἄνδρα πουκίλως θ' υπῆλθες ἐν λόγοισιν.
πῶς ἂν σ' ἐπαινέσαμεν οὕτως ὁσπερ ἡδόμεσθα; 460
ταυτὶ μὰ τὴν Δήμητρὰ μ' οὐκ ἐλάνθανεν
τεκταινόμενα τὰ πράγματ', ἀλλ' ἡπιστάμην
γομφοῦμεν' αὕτα πάντα καὶ κολλώμενα.

ΑΛΛ. οὐκον μ' εὖ 'Αργείων ἐκ πράττει λαυθάνει.
πρόφασιν μὲν 'Αργείων φίλους ἡμῖν ποιεῖ
ἐδιὰ δ' ἐκεῖ Λακεδαιμονίοις ἔνγχρινεται.

ΧΟΡ. οἶμοι, σὺ δ' οὐδέν ἔξ ἄμαξουργῷ λέγεις;
ΑΛΛ. καὶ ταὐτ' ἐφ' οἰσίν ἔστι συμφυσῶμεν
ἔγαδ' ἐπὶ γὰρ τοῖς δεδεμένοις χαλκεύται.

ΧΟΡ. εὖ γ' εὖ γε, χάλκεν' ἀντὶ τῶν κολλωμένων. 470
ΑΛΛ. καὶ ἄνγκροτούσιν ἄνδρες αὐτ' ἐκεῖθεν αὐ,
καὶ ταῦτα μ' οὕτ' ἄργυριον οὕτε χρυσίον
ὁδοὺς ἀναπείσεις, οὕτε προσπέρπων φίλους,
ὅπως ἐγὼ ταὐτ' οὐκ Ἀθηναῖοι φράσω.

ΚΛ. ἐγὼ μὲν οὖν αὐτίκα μάλ' εἰς βουλὴν ἰὼν
ἡμῶν ἀπάντων τὰς ἐννομοσίας ἔρω,
καὶ τὰς ἔννοιαν τὰς νυκτερινὰς ἐπὶ τῇ πόλει,
καὶ πάνθ' ἡ Μήδους καὶ βασιλεὶ ἔννομινυτε,
καὶ τὰκ Βοιωτῶν ταῦτα συντυχόμενα.

ΑΛΛ. πῶς οὖν ὁ τυρὸς ἐν Βοιωτοῖς ὄνισσος;
ΚΛ. ἐγὼ σε νῆ τὸν Ἰρακλέα παραστορῷ.
ΧΟΡ. ἄγε ὅθ' σὺ τίνα νοῦν ἀ τίνα γνώμην ἔχεις;
νυνὶ γε δείξεις, εἴπερ ἀπεκρύψω τότε
eἰς τῷ κοχώρα τὸ κρέας, ὡς αὐτὸς λέγεις.
θεύσει γὰρ ἄξας εἴς τὸ βουλευτήριον,
ὡς οὗτος εἰσπεσὼν ἐκείσε διαβαλεῖ
Ημᾶς ἀπαντας καὶ κράγον κεκράξεται.

ἈΛΛ. ἄλλ᾽ εἴμι πρῶτον δ', ὡς ἔχω, τὰς κοιλίας καὶ τὰς μαχαίρας ἐνθαδὲ καταθήσομαι.

ΔΗΜ. ἔχε νῦν, ἀλευρόν τὸν τράχηλον τουτῷ, ἰν' ἐξολυσθάνειν δύνῃ τὰς διαβολὰς.

ἈΛΛ. ἄλλ᾽ εὖ λέγεις καὶ παιδοτριβικῶς τανταγί.

ΔΗΜ. ἔχε νῦν, ἐπέγκαιον λαβῶν ταῦτα. ἈΛΛ. τί δαί;

ΔΗΜ. ἰν' ἀμεινοιν, ὡ τάν, ἐσκοροδισμένοις μάχῃ, καὶ σπεύδε ταχέως.

ἈΛΛ. ταῦτα δρῶ. ΔΗΜ. μέμησό νυν δάκυειν, διαβάλλειν, τῶν λόφων κατεσθίειν, χῶπως τὰ κάλλαί ἀποφαγῶν ἢξεις πάλιν.

ΧΟΡΟΣ.

ΧΟΡ. ἄλλ᾽ ίθι χαίρων, καὶ πράξειας κατὰ νοῦν τῶν ἐμῶν, καὶ σε φυλάττοι Ἴεν όγοραίος καὶ νικής καὶ

αὐθις ἐκείθεν πάλιν ὡς ἡμᾶς ἐλθοις στεφάνοις κατάπαστος.

ὑμεῖς δ' ἡμῖν πρόσχετε τῶν νοῦν τῶν ἀναπαύστοις,

ὡς παντοίας ἡδῇ μοῦσης πειραθέντες καὶ έαυτούς.

εἰ μὲν τις αὐτή τῶν ἄρχαίων κωμῳδοδιδάσκαλος ἡμᾶς ἵναγκαξεν λέξουστε ἐπή πρὸς τὸ θέατρον παραβήναι,

οὐκ ἄν φαύλως ἐνυχεῖν τοῦτον νῦν δ' ἄξιος ἐσθ' ὁ ποιητής,

ὅτι τοὺς αὐτούς ἡμῖν μισεῖ, τολμᾶ τε λέγειν τὰ δίκαια,

καὶ γενναίως πρὸς τὸν Τυφῶ χωρεῖ καὶ τὴν ἐριώλην.
ἀ δὲ θαυμάζειν ὑμῶν φησίν πολλοὺς αὐτῷ προσιόντας,
καὶ βασανίζειν, πῶς οὐχὶ πάλαι χορὸν αἰτοῖς καθ' ἑαυτόν,
ἡμᾶς ὑμῖν ἐκέλευε φράσαι περὶ τούτου. φησὶ γὰρ ἀνὴρ
οὐχ ὑπ' ἀνοίας τούτῳ πεπονθὼς διατρίβειν, ἀλλὰ
νομίζον κωμῳδοδιδασκαλίαν εἶναι χαλεπώτατον ἔργον
ἀπάντων πολλῶν γὰρ ὅ πειρασάντων αὐτῆς ὀλύγοις χαρίσσαν·
ὑμᾶς τε πάλαι διαγιγνώσκων ἐπετείους τὴν φύσιν ὄντας,
καὶ τοὺς προτέρους τῶν ποιητῶν ἁμα τῷ γήρᾳ
προδιδόντας·
τούτῳ μὲν εἰδὼς ἀπαθε Μάγνης ἁμα ταῖς πολιαῖς
κατιούσας,
ὅς πλείοτα χορῶν τῶν ἀντιπάλων νίκης ἔστησε
τροπαία·
πάσας δ' ὑμῖν φωνάς ἰείς καὶ ψάλλων καὶ πτερυγίζων
καὶ λυδίζων καὶ ψηνίζων καὶ βαπτόμενος βατραχείος
οὐκ ἐξήρκεσεν, ἀλλὰ τελευτῶν ἐπὶ γήρως, οὐ γὰρ
ἐφ' ἔβης,
ἐξεβληθή πρεσβύτης ὃν, ὅτι τοῦ σκωπτεῖν ἀπελείφθη·
ἐίτα Κρατίνου μεμνημένος, ὃς πολλῶν ῥεύσας ποτ' ἐπαύω
διὰ τῶν ἀφελῶν πεδίων ἔρρει, καὶ τῆς στάσεως
παρασύρων
ἐφόρει τὰς ὄρους καὶ τὰς πλατάνους καὶ τοὺς ἕχθροὺς προθελύμνους:
ἀσαι δ' οὐκ ἦν ἐν ἑυμποσίᾳ πλήν, Δωροῖ συκοπέδιλε,
καὶ, τέκτονες εὐπαλάμων ὑμνῶν οὕτως ἕνθησεν ἐκεῖνος. 530
νυνὶ δ' ὑμεῖς αὐτῶν ὀρῶντες παραληροῦντ' οὐκ ἐλεεῖτε,
ἐκπιπτούσων τῶν ἑλέκτρων, καὶ τοῦ τόνου οὐκ ἔτ' ἐνώντος,
τῶν θ' ἁρμονίων διαχασκούσων' ἀλλὰ γέρων ὄν περιέρρε,
ῶσπερ Κοννᾶς, στέφαινου μὲν ἔχων αὐν, δύψη δ' ἀπολωλῶς,
ὅν χρήν διὰ τὰς προτέρας νίκας πίνειν ἐν τῷ πρωτανείῳ,
καὶ μὴ ληρεῖν, ἀλλὰ θεᾶσθαι λιπαρὸν παρὰ τῷ Διονύσου.
οἶας δὲ Κράτης ὄργας ὑμῶν ἡνέσχετο καὶ στυφελιγμοῦς·
δός ἀπὸ σμικρᾶς δαπάνης ὑμᾶς ἀριστίζων ἀπέπεμπεν,
ἀπὸ κραμβοτάτου στόματος μάττων ἀστειοτάτας ἐπινοίας·
χούτος μέντοι μόνος ἀντήρκει, τοτὲ μὲν πίπτων,
τοτὲ δ' οὐχί. 540
ταῦτ' ὀρρωδῶν διέτριβεν ἄεί, καὶ πρὸς τούτοις ἐφασκεν
ἐρέτην χρήναι πρώτα γενέσθαι, πρὶν πηδαλίως ἐπιχειρεῖν,
καὶ ἐντεύθεν πρωτευόμενα, καὶ τοὺς ἀνέμους διαθρήσαι,
καὶ καυμβρανῶν αὐτῶν ἐαυτῷ. τοῦτων οὖν εἶνεκα
πάντων,
ὁτι σωφρονικῶς κοὐκ ἀνοήτως ἐσπηδῆσας ἐφλυ-ἀρει,

αἱρεσθ’ αὐτῷ πολὺ τὸ ῥόθιον, παραπέμψατ’ ἐφ’ ἐνδεκα κώπαις,

θόρυβον χρηστὸν λημαίτην,

ἐν οἱ ποιητὴς ἀπὶ χαίρων,

κατὰ νοῦν πράξας,

φαιδρὸς λάμποντι μετόπῳ.

ἳππι’ ἅναξ Πόσειδον, ὃ

χαλκοκρότων ἴππων κτύπος

καὶ χρεμετισμὸς ἀνδάνει,

καὶ κυανέμβολοι θοᾶι

μισθοφόροι τρίηρεις,

μειρακίων θ’ ἄμιλλα λαμ—

πρυνομένων ἐν ἄρμασιν

καὶ βαρυδαμομοντων,

δεῦρ’ ἐλθ’ ἐς χορόν, ὡ χρυσοτρίαυ’, ὡ

delφίνων μεδέων, Σουνιάρατε,

ὡ Γεραίστιε παί Κρόνου,

Φορμίων τε φίλτατ’, ἐκ

tῶν ἄλλων τι τέθων ’Αθη—

ναίοις πρὸς τὸ παρεστός.

εὐλογήσαι βουλόμεσθα τοὺς πατέρας ἥμων, ὦτι

ἀνδρεῖς ἦσαν τίσδε τῆς γῆς ἄξιοι καὶ τοῦ πέπλου,

οίτινες πεζὰς μάχαισιν ἐν τα ναυφράκτῳ στρατῷ

πανταχου ὀκῶτες ἀλίτη τίνου ἐκόσμησαν πόλιν,

οὐ γὰρ οὐδεὶς πάποτ’ αὐτῶν τοὺς ἐναντίους ἰδὼν

ἡρίδησεν, ἄλλ’ οὐκ ὅμοιος εὐθὺς ἦν Ἀρμυίας.

εἰ δὲ ποὺ πέσοιεν ἐς τὸν ὄμοι ἐν μάχῃ τινὶ,

toû’ ἀπεψήσατ’ ἄν, εἰτ’ ἠρνούτο μὴ πεποτόκεναι,

ἄλλα διεπάλαιον αὐθίς. καὶ στρατηγὸς οὐδ’ ἂν εἰς
tῶν πρὸ τοῦ σύμψεων ὑτίσῃ ἐρόμενοι Κλεαίνετον.
νόν ο' ἐκάν μὴ προεδρίαν φέρωσι καὶ τὰ σιτία, 575 οὐ μαχεῖσθαι φασίν. ἡμεῖς ο' ἀξιοῦμεν τῇ πόλει προῖκα γενναίως ἀμύνεων καὶ θεοῦ ἐγχώριοις.
καὶ πρὸς οὐκ αἰτοῦμεν οὐδὲν, πλὴν τοσοῦτον μόνον ἦν ποτ' εἰρήνη γένηται καὶ πόνων παυσώμεθα,
μὴ φθονεῖθ' ἡμῖν κομώσι μηδ' ἀπεστλεγχισμένοις. ὃ πολιοῦχε Παλλάς, ὃ 581
tῆς ἱερωτάτης, ἀπα—
σῶν πολέμῳ τε καὶ ποιη—
tαις δυνάμει θ' ὑπερφεροῦ—
ς μεδέουσα χώρας, 585
deφ' ἀφικοῦ λαβοῦσα τὴν
eν στράτιας τε καὶ μάχαις
ἡμετέραν ἐννεργοῦν
Νίκην, ἦ χορικῶν ἐστιν ἑταίρα,
τοῖς τ' ἐχθροῖσι μεθ' ἡμῶν στασιάζει. 590
νόν οὖν δεῦρο φάνηθι: δεῖ
γὰρ τοῖς ἀνδράσι τούσδε πά—
σῃ τέχνῃ πορίσαι σε νί—
κην εἴπερ ποτὲ καὶ νόν.
α ἐξυνισμεν τοῖσιν ἵπποις, βουλόμεσθ' ἐπανεσαι.
ἀξίοι ο' εἰσ' εὐλογεῖσθαι: πολλὰ γὰρ ὅθ' πράγ—
ματα 596
ἐυνοίημενεν καὶ μηθ' ἡμῶν, εἰσβολάς τε καὶ μάχαις.
ἀλλὰ τὰν τῇ γῇ μὲν αὐτῶν οὐκ ἄγαν θαυμάζομεν,
ὡς οτ' εἰσ τὰς ἵππαγωγοὺς εἰσεπήδων ἀνδρικῶς,
πριάμενοι κόθωνας, οἱ δὲ καὶ σκόροδα καὶ κρόμ—
μνα' 600
eἰτα τὰς κόπας λαβόντες ὁσπερ ἡμεῖς οἱ βροτοῖ
ἐμβαλόντες ἀνεβράζαι, ἱππατεῖ, τίς ἐμβαλεί;
ληπτέον μάλλον. τ' ὁρῶμεν; οὐκ ἐλῆς, ὃ σαμφόρα;
ἐξεπήδων τ' ἐς Κόρινθον' εἴτα ο' οἱ νεώτατοι
ταῖς ὀπλαῖς ὄρυττον εὐνᾶς καὶ μετῆσαν στρῶματα·

605 ἦσθιον δὲ τοὺς παγοῦρους ἀντὶ ποιας Μηδικῆς,
εἰ τις ἐξέρποι θύραζε, κακὸν βυθὸν θηρῶμενοι
ὡς ἔφη Θέωρος εἰπεῖν καρκίνων Κορύθιον·
δεινὰ γ', ὦ Πόσειδον, εἰ μὴ ἐν βυθῷ δυνήσομαι.
μήτε γῇ μήτ', ἐν θαλάττῃ διαφυγεῖν τοὺς ἰππέας.

ΧΟΡΟΣ. ΑΛΛΑΝΤΟΠΩΛΗΣ.

ΧΟΡ. ὥ φῦλται ἀνδρῶν καὶ νεανικῶτατε,

611 ὡσν ἀπῶν παρέσχες ἡμῖν φροντίδα·
καὶ νῦν ἐπειδὴ σῶς εἰλήφας πάλιν,
ἀγγειλον ἡμῖν πῶς τὸ πράγμα ἠγωνίσω.

ΑΛΛ. τί δ' ἄλλο γ' εἰ μὴ Νικόβουλος ἑγενίμην;

ΧΟΡ. νῦν ἀρ' ἄξιόν γε πᾶσιν ἔστιν ἐπολολύξαι.

615 ὡ καλὰ λέγων, πολὺ δ' ἀμείνου' ἐτὶ τῶν λόγων ἐργασάμεν',
εἴθ' ἐπέλ—
θοις ἀπαντά μοι σαφῶς·
ὡς ἐγὼ μοι δοκῶ

620 κἂν μακρὰν ὄνοι διελθεῖν
ὡς τ' ἄκουσαι. πρὸς τάδ', ὥ βέλ—
τιστε, θαρρήσας λέγ', ὡς ἰ—
παιτες ἡδόμεσθα σοι.

ΑΛΛ. καὶ μὴν ἄκουσαί γ' ἄξιον τῶν πραγμάτων.

εὐθὺς γὰρ αὐτοῦ κατόπιν ἐνθεῦν' ἱέρμην·

625 ὃ δ' ἄρ' ἐνδον ἑλασίβροντ' ἀναρρηγνὺς ἐπὶ
τερατεύμενος ἤρειδε κατὰ τῶν ἰππέων,
κρημνουσ ἐρείποι καὶ ἐνυσμότας λέγων
πιθανῶταθ' ἡ βουλὴ δ' ἀπασ' ἀκρωμένη
ἐγένεθ' ὑπ' αὐτοῦ ψευδατραφάξουσι πλέα,

630 καβλεψε νάπυ, καὶ τὰ μέτωπ' ἀνέσπασεν.
κάγωγ' ὅτε δὴ 'γνων ἐνδεχομένην τοὺς λόγους
καὶ τοῖς φενακισμοῖσιν ἐξαπατωμένην, ἄγε δὴ Σκίταλοι καὶ Φένακες, ἢν δ' ἐγώ, Βερέσχεθοι τε καὶ Κόβαλοι καὶ Μόθων, ἀγορά τ', ἐν ἧ παῖς ὅν ἐπαιδεύθην ἐγώ, νῦν μοι θράσος καὶ γλώτταν εὐπορον δότε φωνῇ τ' ἀναιδῇ. ταῦτα φροντίζοντι μοι ἐκ δεξιῶς ἐπέπαρδε καταπύγων ἀνήρ.

καγώ προσέκυψα' κάτα τῷ πρωκτῷ θένων τὴν κιγκλίδ' ἐξήραξα, κᾶναχανῶν μέγα ἀνέκραγον ὁ βουλή, λόγους ἀγαθῶς φέρων εὐαγγελίσασθαι πρῶτος ὑμῖν βούλομαι: ἐξ οὗ γὰρ ἦμιν ὁ πόλεμος κατερράγη, οὐπῶποτ' ἀφύας εἶδον ἀξιωτέρας. 640

οἱ δ' εὐθέως τὰ πρόσωπα διεγαλῆνεσαν' εἰτ' ἐστεφάνων μ' εὐαγγέλια' καγώ 'φρασα αὐτοῖς ἀπόρρητον ποιησάμενος ταχύ, ἵνα τὰς ἀφύας ὑνώιτο πολλὰς τοῦβολοὺ, τῶν δημιουργῶν ἠυλαβείν τὰ τρύβλια. 650

οἱ δ' ἀνεκρότησαν καὶ πρὸς ἐμ' ἐκεχήνεσαν. ὁ δ' ὑπονόησα, ὁ Παφλαγῶν, εἰδὼς θ' ἀμα οἷς ἦδεθ' ἡ βουλή μάλιστα ῥήμασιν, γυμνῆν ἑλεξεν' ἀνδρες, ἦδη μοι δοκεῖ ἐπὶ συμφοραῖς ἀγαθαῖσιν εἰσηγγελμέναις εὐαγγέλια θύειν ἑκατὸν βοῦς τῇ θεῷ. ἐπένευσεν εἰς ἐκείνον ἡ βουλή πάλιν. 655

κύγωγ' ὅτε δὴ 'γιὼν τοῖς βολίτοις ἦττημένοις, διακοσίαισι βουσίν ὑπερηκόντισα· τῇ δ' 'Αγροτέρᾳ κατὰ χιλιῶν παρῆνεσα εὐχὴν ποιήσασθαι χιμάρων εἰσαύριον, αἱ τριχίδες εἰ γενοίαθ' ἑκατὸν τοῦβολοῦ. ἐκαραδόκησεν εἰς ἐμ' ἡ βουλὴ πάλιν. ὁ δὲ ταῦτ' ἀκούσας ἐκπλαγεῖς ἐφληνάφα.
κάθε εἶλκον αὐτὸν οἱ πρυτάνεις χοὶ τοξόται. 665
οἱ δὲ έθορύζουν περὶ τῶν αφύων ἑστηκοτεῖς
ὁ δὲ ἥντε βόλει γ' αὐτοῦς ὀλίγον μείναι χρόνον
ὡν ἀτὸ δὲ κύριες οὗκ Δακεδαίμονος λέγει
πῦθησθ' ἃς ἀφίκται γὰρ περὶ σπουδῶν" λέγων.
οἱ δ' εὖς στόματος ἀπαντεῖς ἀνέκραγον' 670
τυνι περὶ σπουδῶν ; ἐπειδὴ γ', ὃ μὲλε,
ἤσθωντο τὰς ἀφύας παρ' ἡμῖν ἀξίς.
οὐ δεόμεθα σπουδῶν' ὁ πόλεμος ἑρπέτω.
ἐκεκράγεσάν τε τοὺς πρυτάνεις ἀφιέναι,
εἰθ' ὑπερεπήδων τοὺς δρυφάκτους πανταχ' 675
ἐγὼ δ' ἐπιραμὴν τὰ κορίαν' ὑπεκδραμῶν
ἀπαντα τὰ τε γητεῖ' ὅσ' ἦν ἐν τάγορ' ἐπειτα ταῖς ἀφύαις ἐδίδουν ἠδύσματα
ἀποροῦσιν αὐτοὶς προῖκα, καχαριζόμεν.
οἱ δ' ὑπερεπήδονυ ὑπερεπουππαξοῦν τε με 680
ἀπαντεῖς οὕτως ὥστε τὴν βουλὴν ὅλην
ὁβολοῦ κοριάννοις ἀναλαβὼν ἐλήλυθα.

ΧΩΡ. πάντα τοι πέπραγας οία χρή τὸν εὑτυχόντα
ἐὑρε δ' ὁ πανοῦργος ἐτερον πολὺ πανουργίαις
μείζονι κεκασμένου, 685
καὶ δόλοισι ποικίλοις,
ῥήμασιν θ' αἰμόλοις.
ἀλλ' ὅπως ἀγωνιεῖ φρόνι
tίζε τάπιλοιπ' ἀριστα' συμμάχον 
οὐς ἡμᾶς ἡχοὶ εὖ

ἈΛΛΑΝΤΟΠΩΛΗΣ. ΚΛΕΩΝ. ΔΗΜΟΣ. ΧΟΡΟΣ.

ἈΛΛ. καὶ μήν ὁ Παφλαγῶν οὕτως προσέρχεται,
ὅθων κολόκυμα καὶ ταράττων καὶ κυκών,
ὡς δ' ἑκατειίμενός με. μορμῶ τοῦ θράσους.
ΚΑ. εἰ μὴ σ' ἀπολέσαμ', εἰ τι τῶν αὐτῶν ἐμοὶ ψευδῶν ἑνείη, διαπέσομι πανταχῇ.

ἈΛΛ. ἥσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις, ἀπεπυνδάρισα μόθωνα, περιεκόκκασα.

ΚΑ. οὐ τοι μὰ τὴν Δῆμητρὰ γ', εἰ μὴ σ' ἐκφάγω ἐκ τῆς διὰ τῆς γῆς, ουδέποτε βιώσομαι.

ἈΛΛ. εἰ μὴ 'κφάγης μ'; ἐγὼ δὲ γ', εἰ μὴ σ' ἐκπίω, καὶ ἐκροφήσας αὑτός ἐπιδιαρραγῷ.

ΚΑ. ἀπολῶ σε νὴ τὴν προεδρίαν τὴν ἐκ Πύλου.

ἈΛΛ. ἵδον προεδρίαν' οἶνον ὑψομαι σ' ἐγὼ ἐκ τῆς προεδρίας ἐσχατον θεώμενον.

ΚΑ. ἐν τῷ ἔλυσι δήσω σε νὴ τὸν οὐρανόν.

ἈΛΛ. ὃς ἐξύπνος. φέρε τί σοι δῶ καταφαγεῖν; ἐπὶ τῷ φάγως ἱδοιτ' ἄν; ἐπὶ βαλλατίφω;

ΚΑ. ἔξαρπάσομαι σου τοῖς ὄνειξι τάντερα.

ἈΛΛ. ἀπονυχῶ σου τᾶν πρωτανείῳ σιτία.

ΚΑ. ἐλέξω σε πρὸς τὸν δῆμον, ἵνα δῶξ μοι δίκην.

ἈΛΛ. κἀγὼ δὲ σ' ἐλέξω καὶ διαβάλω πλείονα.

ΚΑ. ἀλλ' ὡς ποιηρε, σοὶ μὲν οὐδὲν πείθεται; ἐγὼ δ' ἐκείνου καταγελῶ γ' ὅσον θέλω.

ἈΛΛ. ὃς σφόδρα σὺ τὸν δῆμον σεαυτῷ νεόμικας.

ΚΑ. ἐπίσταμαι γὰρ αὐτὸν οἷς ψωμίζεται.

ἈΛΛ. καθ' ὡσπερ αἱ τιτθαί γε σιτίζεις κακῶς. μασώμενοι γὰρ τῷ μὲν ὀλίγον ἐντίθησ, αὐτὸς δ' ἐκείνου τριπλάσιον κατεσπακας.

ΚΑ. οὐκ, ὥγαθ', ἐν βούλῃ με δόξεις καθυβρίσατι. ἱσομεν εἰς τὸν δῆμον. ἈΛΛ. οὐδὲν κωλύει ἵδοὺ, βάδιζε, μηδὲν ἡμᾶς ἑσχέτω.

ΚΑ. ὁ Δήμης, δεῦρ' ἐξελθε. ἈΛΛ. νὴ Δ', ὁ πάτερ, ἐξελθον τῆτ'. ΚΑ. ὁ Δημίον ὁ φιλτατον, ἐξελθ', ἵνα εἰδήσ οία περιυβρίζομαι.
ΔΗΜΟΣ.

ΔΗ. τίνες οἱ βοῶντες; οὐκ ἂπτ' ἀπὸ τῆς θύρας; τὴν εἰρεσίων μου κατεσπαράξατε.

Κ. ἀδικεί σε;

διὰ σὲ τὐπτομαι 730 ὑπὸ τοῦτοι καὶ τῶν νεανίσκων. ΔΗ. τῆς;

Κ. ὁτιὴ φιλῶ σ', ὡ Δῆμ', ἐραστής τ' εἰμὶ σός.

ΔΗ. σὺ δ' εἰ τίς ἔτεον; ΑΛΛ. ἀντεραστήσ τοῦτοι, ἐρῶν πάλαι σου, βουλόμενος τέ σ' εὖ ποιεῖν,

735 ἀλλ' οὖχ οἶοι τ' ἑσμέν διὰ τοῦτοι. σὺ γὰρ ὁμοίος εἰ τοῖς παισὶ τοῖς ἐρωμένοις

toûs μὲν καλοὺς τε κἀγαθούς οὗ προσδέχει, σαυτὸν δὲ λυχνιόπωλαι καὶ νευρορράφους

καὶ σκυτοτόμους καὶ βυρσοπώλαισιν δίδωσ. 740

Κ. εὖ γὰρ ποιῶ τὸν δῆμον. ΑΛΛ. εἰπέ μοι, τί

δρῶν;

Κ. ὁ τί; τῶν στρατηγῶν ὑποτρεμόντων, ἐκ Πόλου,

πλεῦσας ἑκεῖσε, τοὺς Λάκωνας ἡγαγον.

ΑΛΛ. ἔγω δὲ περιπατῶν γ' ἀπ' ἐργαστηρίου ἐψοντος ἐτέρου τὴν χύτραν ύφειλόμην. 745

Κ. καὶ μὴν ποιήσας αὐτίκα μᾶλ' ἐκκλησίαν,

ὡ Δῆμ', ἣν εἰδῆς ὁπότερος νῦν ἐστὶ σοι

ἐνυσστερος, διάκρισιν, ἑνα τοῦτον φιλῆς.

ΑΛΛ. ναι ναι διάκρισιν δήτα, πλὴν μὴ 'ν τῇ πυκνῇ.

ΔΗ. οὐκ ἂν καθεξοίμην ἐν ἄλλῳ χωρίῳ 750

750 άλλ' ὡς το πρόσθε χρή παρέιπ' ἐς τὴν πῦκνα.

ΑΛΛ. οἶμοι κακοδαίμων, ὡς ἀπόλολι. ὅ γὰρ γέρων

οίκοι μὲν ἀνδρῶν ἐστὶ δεξιώτατος,

ὅταν δ' ἔπλαντησι καθῆται τῆς πέτρας, 

κέχηνεν ὁσπερ ἐμποδίζων ἰσχάδας.
ΧΩΡ. νῦν ὅ ἔ σε πάντα δεῖ κάλων ἐξείναι σεαυτοῦ, καὶ λήμα θούριου φορεῖν καὶ λόγους ἀφύκτους, ὁποιοὶ τοῦ ὑπερβαλεῖ. ποικίλος γὰρ ἀνήρ κακ τῶν ἀμηχάνων πόρους εὐμήχανοι πορίζειν.

πρὸς ταῦθ᾽ ὅπως ἔξει πολὺς καὶ λαμπρὸς ἐπὶ τὸν ἀνδρᾶ. 760

ἀλλὰ φυλάττου, καὶ πρὶν ἐκεῖνον προκεῖσθαι σοι, πρότερος σὺ τοὺς δελφίνας μετεωρίζου καὶ τὴν ἀκατον παραβάλλου.

ΚΛΕΩΝ. ΑΛΛΑΝΤΟΠΟΛΗΣ. ΔΗΜΟΣ. ΧΟΡΟΣ.

Κ.Λ. τῇ μὲν δεσποινῇ Ἀθηναίᾳ, τῇ τῆς πόλεως μεδεούσῃ, εὐχομαι, εἰ μὲν περὶ τὸν δῆμον τὸν Ἀθηναίων γεγένημαι

βέλτιστος ἀνήρ μετὰ Λυσικλέα καὶ Κύνναν καὶ Σαλαβακχῶ, 765

ὡσπερ νυνὶ μηδὲν δράσας δειπνεῖν ἐν τῷ πρωτανεῖω:

εἰ δὲ σε μισῶ καὶ μὴ περὶ σοῦ μάχομαι μόνος ἀντιβεβηκώς,

ἀπολοίμην καὶ διαπρισμαίην κατατμηθείν τε λέ-πανα.

ἈΛΛ. κάγωγ', ὁ Δῆμ', εἰ μὴ σε φιλῶ καὶ μὴ στέργω, κατατμηθεῖς

ἐψοίμην ἐν περικομματίοις' κεί μὴ τούτοις πέ-πουθα,

ἐπὶ ταυτησὶ κατακυνηθείν ἐν μυττωτῷ μετὰ τυροῦ. 770

Κ.Λ. καὶ πῶς ἀν ἐμοῦ μᾶλλον σε φιλῶν, ὁ Δῆμε, γέ-νοιτο πολίτης;

ὅσ πρῶτα μὲν, ἥρικ' ἐβούλευόν σοι, χρήματα πλείστ' ἀπέδειξα
ἐν τῷ κοινῷ, τοὺς μὲν στρεβλῶν, τοὺς δ᾽ ἄγχων, τοὺς δὲ μετατῶν,
οὐ φροντίζων τῶν ἱδιωτῶν οὐδενός, εἰ σοὶ χαριοῦμην.

Ἀλλ᾽ τοῦτο μὲν, ὦ Δῆμε, οὐδὲν σεμνόν καὶ γὰρ τοῦτό σε ὀφέλον. ἀρπάξων γὰρ τοὺς ἄρτους σοι τοὺς ἀλλοτρίους παραθήσω.

ὡς οὖν ὁ πίππος φιλεῖ σ᾽ οὖν ἐστ᾽ εὐνοῦς, τοῦτ᾽ αὐτό σὲ πρῶτα διδάξοις, ἀλλ᾽ ἢ διὰ τούτ᾽ αὐθ᾽ ὁτιῇ σου τῆς ἀνθρακίας ἀπολαύει. 780 σὲ γὰρ, ὦ Μῆδοισι διεξιφῆσο περὶ τῆς χώρας Μαραθῶνι, καὶ νικήσας ἡμῖν μεγάλως ἐγγυλωττοπείν παρέδωκας,

ἐπ᾽ ὁ ταῖς πέτραις οὐ φροντίζει σκληρῶς σε καθ' ἰκεῖςμενον οὗτους,

οὐχ ὡσπερ ἐγὼ βασάμενός σοι τοῦτο φέρων ἀλλ᾽ ἐπαναίρον,

κατὰ καθίζου μαλακῶς, ἵνα μὴ τρίβῃς τὴν ἐν Σαλαμίνι. 785

ΔΗ. ἀνθρωπε, τίς εἶ; μῶν ἐκγόνος εἰ τῶν Ἀρμοδίων τις ἐκεῖνων;

τοῦτό γε τοῦ σου τοῦργον ἀληθῶς γενναίον καὶ φιλόδημον.

ΚΑ. ὡς ἀπὸ μικρῶν εὖνοις αὐτῷ θωπευματίων γεγένησαί.

Ἀλλ᾽ καὶ σὺ γὰρ αὐτῶν πολὺ μικροτέροις τοῦτοι δειλάσμασιν εἶλες.

ΚΑ. καὶ μὴν εἰ ποῦ τίς ἀνὴρ ἐφάνη τῷ δῆμῳ μᾶλλον ἀμύνων 790
ἡ μᾶλλον ἐμοῦ σε φιλῶν, ἐθέλω περὶ τῆς κεφαλῆς περιδόσθαι.

ΑΛΛ. καὶ πῶς σὺ φιλεῖς, ὦς τούτον ὀρῶν οἶκοντι ἐν ταῖς πιθάκαισι
καὶ γυναικίσι καὶ πυργίδισι ἔτος ὠγδοον οὐκ ἐλεάρεις,
ἀλλὰ καθείρξας αὐτῶν βλίττεις 'Αρχεπτολέμου δὲ φέροντος
τὴν εἰρήνην ἐξεσκέδασας, τὰς πρεσβείας τ' ἀπελαύνεις 795
ἐκ τῆς πόλεως ῥαθαυγίζων, αὖ τὰς σπουδὰς προκαλοῦνται.

ΚΛ. ἦνα γ' 'Ελλήνων ἀρξῇ πάντων. ἔστι γὰρ ἐν τοῖς
λογίσισιν
ὡς τούτον δεῖ ποτ' ἐν 'Ἀρκαδίᾳ πευτῳβόλου ἡλιά-
σασθαι,
ἡν ἀναμείνῃ πάντως ἀ αὐτῶν θρέψῳ γ' ὡ καὶ
θεραπεύσῳ,
ἐξευρίσκων εὖ καὶ μιαρῶς ὁπόθεν τὸ τριῳβολον
ἐξει. 800

ΑΛΛ. οὔχ ἦνα γ' ἀρχῇ μὰ Δῷ 'Ἀρκαδίας προνοούμενος,
ἀλλ' ἦνα μᾶλλον
σὺ μὲν ἀρπάζῃς καὶ δωροδοκῆς παρὰ τῶν πόλεων'
ὅ δὲ δήμος
ὑπὸ τοῦ πολέμου καὶ τῆς ὁμίχλης ἀ παυνοργεῖς
μὴ καθορᾷ σου,
ἀλλ' ὑπ' ἀνάγκης ἄμα καὶ χρείας καὶ μισθοῦ πρὸς
σε κεχήνῃ.
εἰ δὲ ποτ' εἰς ἀγρὸν οὕτος ἀπελθὼν εἰρηναῖος
διατρίψῃ, 805
καὶ χίδρα φαγῶν ἀναθαρρήσῃ καὶ στεμφύλῳ ἐς
λόγον ἔλθη,
γνώστεται οὖν ἀγαθῶν αὐτῶν τῇ μισθοφορᾷ παρεκόπτου,
eἰθ' ἦξει σοι δρμὺς ἄγροικος, κατὰ σοῦ τὴν ψῆφον ἱχνεύων.
ἀ σὺ γιγνώσκων τόν τι' ἔξαπατᾶς, καὶ ὀνειροπολεῖς περὶ σαυτοῦ.

Κ.Α. οὖκον δεινὸν ταυτί σε λέγειν ὁτ' ἐστ' ἐμὲ καὶ διαβάλλειν

πρὸς Ἀθηναίον καὶ τὸν δήμον, πεποιηκότα πλείονα
χρηστά

νῆ τὴν Δήμητρα. Θεμιστοκλέους πολλῷ περὶ τὴν
πόλιν ἡδῆ;

Α.Λ. ὁ πόλις Ἀργοὺς, κλύεθ' οία λέγει. σὺ

Θεμιστοκλεὶ ἀντιφερίζεις;

ὅσ εποίησεν τὴν πόλιν ἡμῶν μεστὶν εὑρὼν ἐπι-

χειλῆ,

καὶ πρὸς τούτους ἀριστώσῃ τὸν Πειραιὰ προσέ-

μαξεν,

ἀφελῶν τ' οὐδὲν τῶν ἀρχαίων ἱθῶς καίνοις παρ-

ἐθηκέν.

σὺ δὲ Ἀθηναίοις ἔζητησας μικροπολίτας ἀπο-

φῆναι

diasteitɔçov καὶ χρησμωδῶν, ὁ Θεμιστοκλεὶ ἀντι-

φερίζων.

κάκεινος μὲν φεύγει τῆν γῆν, σὺ δὲ Ἀχιλλείων

ἀπομάττει.

Κ.Α. οὖκον ταυτί δεινὸν ἀκούειν, ὁ Δήμ', ἐστίν μ' ὑπὸ τούτον,

ὅτι σε ϕιλῶ;

Δ.Η. παῦ παῦ', σοῦτος, καὶ μὴ σκέρβολλε πονηρά.

πολλοῦ δὲ πολύν με χρόνον καὶ νῦν ἐλελήθεις

ἐγκρυφίαζων.
ΑΛΛ. μιαρώτατος, ὁ Δημακίδιον, καὶ πλείστα πανούργα δεδρακός,
όπόταν χασμα, καὶ τοὺς καυλοὺς τῶν εὐθυνῶν ἐκκαυλίζων
καταβροχθίζει, κάμφοιν χειροῖν μυστιλάται τῶν δημοσίων.

ΚΛ. οὐ χαιρήσεις, ἀλλὰ σὲ κλέπτον' ἀἱρήσω γὰρ τρεῖς μυρίάδας.

ΑΛΛ. τί θαλαττοκοπεῖς καὶ πλατυγύζεις,
μιαρώτατος ὃν περὶ τῶν δῆμον
τῶν 'Αθηναίων; καὶ σ' ἐπιδείξων νῆ τὴν Δήμητρ', ἡ μὴ ἕφην,
dωροδοκόησαν εἰκ Μυτιλήνης
πλεῖν ἡ μνᾶς τετταράκοντα.

ΧΩΡ. ὁ πᾶσιν ἀνθρώποις φανεῖς μέγιστον ὁφέλημα,
ζηλῶ σε τῆς εὐγλωττίας. εἰ γὰρ ὁδ' ἐποίσει,
μέγιστος 'Ελλήνων ἐσει, καὶ μόνος καθέξεις
tὰν τῆ πόλει, τῶν ἐυμμάχων τ' ἀρξεῖς ἐχὼν τρίαναν,
ἡ πολλὰ χρήματ' ἐργάσει σείων τε καὶ ταραττών.
καὶ μὴ μεθῆς τὸν ἄνδρ', ἐπειδὴ σοι λαβήν δε-δωκεν' 841
κατεργάσει γὰρ ῥάδιως, πλευρᾶς ἐχὼν τοιαύτας.

ΚΛ. οὐκ, ὧγαθοι, ταῦτ' ἐστὶ πω ταύτῃ μα τῶν Ποσειδῶν.
ἐμοὶ γὰρ ἐστ' εἰργασμένον τοιούτουν ἐργὸν ὅστε ἀπαξάπαντας τοὺς ἐμοὺς ἐχθροὺς ἐπιστομίζεις, 845
ἐὼς ἄν ἦ τῶν ἀσπίδων τῶν ἐκ Πολοῦ τι λοιπῶν.

ΑΛΛ. ἐπίσχες ἐὼ ταῖς ἀσπίσις λαβῆν γὰρ ἐνδέδωκας.
οὐ γὰρ σ' ἔχρην, ἐκπερ φιλεῖς τῶν δῆμον, ἐκ προνοιας
tαῦτας ἐὼν αὐτοῖς τοὺς πόρπαξιν ἀνατεθήματι.
ἀλλ' ἐστὶ τούτ', ὁ Δημε, μηχάνημ', ἵν', ἦν σὺ
βούλη 850
τὸν ἀνδρα κολάσαι τούτοις, σοὶ τοῦτο μὴ 'γγέ-νηται.
γράφε γὰρ αὐτῷ στίφος οἶδ᾽ ἐστὶ βυρσοπωλῶν
νεανίων τούτοις δὲ περιοικοῦντι μελιτοκύπια
καὶ τυροπωλῶν τοῦτο δ᾽ εἰς ἐν ἐστὶ συγκεκυφὸς.
ὡστε εἰ σὺ βρυχήσαι καὶ βλέψεις ὁστρακίνδα, 855
νύκτωρ καταστάσαντες ἀν τὰς ἀσπίδας θέουτες
τὰς ἐσβολᾶς τῶν ἀλφίτων ἦν καταλάβοιεν ἥμων.
οἱμοι τάλας ἐξουσι γὰρ πόρπακας; ὡς πονηρε,
ὀςον με παρεκόπτων χρόνον τοιαύτα κρονισδῆμων.
δι. ὁ δαμόμει, μὴ τοῦ λέγουτος ἦσθι, μὴ δ᾽ οἰηθής 860
ἐμοὶ ποθ᾽ εὐρήσειν φίλον βελτίων ὅστε εἰς ὅν
ἐπανα τοὺς ἔμνωμάτας, καὶ μ᾽ ὁ λέληθεν οὐδὲν
ἐν τῇ πόλει ἐμνιστάμενον, ἀλλ᾽ εὐθέως κέκραγα.
Ἀ. ὁπερ γὰρ οἱ τὰς ἐγχέλεις θηρόμενοι πέπονθας.
ὅταν μὲν ἡ λίμνη καταστῇ, λαμβάνουσιν οὐδὲν 865
ἐὰν δ᾽ ἄνω τε καὶ κάτω τῶν βόρβορον κυκώσιν,
αἰροῦσιν καὶ σὺ λαμβάνεις, ἦν τὴν πόλιν παράττης.
ἐν δ᾽ εἰπὲ μοι τοσοτού δικύτη τοσαῦτα πολλῶν,
ἔδωκας ἢδη τοντι κάττυμα παρὰ σεαυτοῦ
taῖς ἐμβάσιν, φάσκων φιλεῖν;
δι. οὐ δῆτα μὰ τὸν Ἀπόλλω. 870
Ἀ. ἐγνωκας οὖν ἄντ᾽ αὐτοῦ οἶδ᾽ ἐστιν; ἀλλ᾽ ἐγὼ σοι
ζεὺγος πριάμειος ἐμβάδων τοντι φορείν δίδωμι.
δι. κρίνω σ᾽ οὐσόν ἐγώδα περὶ τὸν δῆμον ἄνδρ᾽ ἀριστον
ἐνυποστάτων τε τῇ πόλει καὶ τοὺς δακτύλουσιν.
κα. οὐ δειμὼν οὖν δῆτ᾽ ἐμβάδας τοσοτοῦ δύνασθαι,
ἐμοὶ δὲ μὴ μείλειν ἐχειν οὐσόν πέπονθας; ὅστε 876
ἐπανα τοὺς καταπύγονας.
Ἀ. οὐκ ἐσθ᾽ ὅπως ἐκεῖνος
οὐχὶ φθονῶν ἐπανασά, ἢν μὴ ῥήτορες γένοντο.
tοὐ δ᾽ ὅρων ἄνευ χιτῶν οὖντα τηλικοῦτοι, 881
οὐπότοτ' ἀμφιμασχάλου τῶν Δῆμον ἥξιώσας, χεμῶνος ὃντος· ἀλλ' ἐγὼ σοι τούτοι δίδωμι.

ΔΗ.
toʊwοntον Θεμιστοκλῆς οὐπότοτ' ἐπενάχθην.
καίτοι σοφόν κάκευν' ὁ Πειραιεύς' ἐμοιγη μέντοι
οὐ μεῖζον εἶναι φαίνετ' ἐξεύρημα τοῦ χιτῶνος. 886

ΚΑ.
οἵμοι τάλας, οἴοις πιθηκοισμοῖς με περιελαύνεις.

ΑΑΑ.
οὐκ, ἀλλ' ὅπερ πίνων ἀνήρ πέπονθ' όταν χεσελή,
τοῖς τρόποις τοῖς σοἷς ὡςπερ βλαυτίους
χρόμαι. 889

ΚΑ.
ἀλλ' οὐχ ὑπερβαλεῖ με θωπεῖας· ἐγὼ γὰρ αὐτῶν
προσαμφιῶ τοῖς· σὺ δ' οἴμωζ', δ' ποιήρ'.

ΔΗ.

τοῦ σιλφίου τῶν ἄξιον γενόμενον;

ΑΑΑ.

ἐπίτηδες οὕτως αὐτῶν ἐσπευσ' ἄξιον γενέσθαι,
ὡς' ἐσθίοις' ωνούμενοι, κάπειτ' ἐν Ἡλιαίᾳ
βδέοντες ἀλλήλους ἀποκτείνειαν οἱ δικασταί.

ΚΑ.
οἶοις ἀ', δ' πανοργεῖ, βωμολοχεύμασιν ταράττεις.

ΑΑΑ.
ἡ γὰρ θεός ἡ' ἐκέλευσε νικήσαι σ' ἀλαξονεῖας.

ΚΑ.
ἀλλ' οὐχι νικήσεις. ἐγὼ γὰρ φημὶ σοι παρέξειν,
ὦ Δῆμε, μηδὲν ὄργυν μισθοῦ τρύβλιον ῥοφήσαι.

ΑΑΑ.
ἐγὼ δὲ κυλίχυνοι γέ σοι καὶ φάρμακοι δίδωμι ἱσο
τῶν τούτων ἀντικυμίσις ἐλκύρια περιαλείφειν.

ΚΑ.
ἐγὼ δὲ τὰς πολιάς γέ σοὑκλέγων νέου πονήσω.

ΑΑΑ.
ἰδοὺ δέχου κέρκων λαγὸ τῷβθαλμοῦς περιψη.

ΚΑ.
ἀπομυζάμενος ὃ Δῆμε μου πρὸς τὴν κεφαλὴν
ἀποψώ.
ΠΠΗΣ.

Α.Α. έμοῦ μὲν οὖν. ΚΛ. έμοῦ μὲν οὖν.
έγὼ σε ποιήσω τριή-
ραρχεῖν, ἀναλίσκοιτα τῶν
σαυτοῦ, παλαιὰν ναῦν ἔχοντ’,
eἰς ἂν ἀναλῶν οὕκ ἐφέ-
ἐεις οὐδὲ ναυπηγοῦμενος.
διαμηχανήσομαι θ’ ὁπως
ἀν ἱστίον σαπρόν λάβης.

Α.Α. ἀνὴρ παφλάζει, παντὲ παῦ
ὑπερρέων ὑφελκτέον
τῶν δοθέων, ἀπαρνουτέον
tε τῶν ἀπειλῶν ταυτη.

Κ.Λ. δόσεις ἐμοῖ καλὴν δίκην,
ὑπούμενος ταῖς εἰσφοραῖς.
ἐγὼ γὰρ εἰς τοὺς πλουσίους
σπεύσω σ’ ὁπως ἀν ἔγγραφῆς.

Α.Α. ἐγὼ δ’ ἀπειλήσω μὲν οὖ-
δέν, εὐχομαι δὲ σοι ταῦτ’
tὸ μὲν τάγηνον τευثίδων
ἐφεστάναι σίζου’ σε δὲ
γνώμην ἔρειν μέλλοντα περὶ
Μιλησίων καὶ κερδανεῖν
τάλαντον, ἴνα κατεργάσῃ,
σπεύδων ὁπως τῶν τευθίδων
ἐμπλήμενοι φθαίσῃ ἐτ’ εἰς
ἐκκλησίαν ἐλθὼν’ ἐπεὶ—
tα πρῶν φαγεῖν, ἀνὴρ μεθή—
cοι, καὶ σὺ τὸ τάλαντον λαβεῖν
βουλόμενος ἐ—
σθίων ἀμ’ ἀποπνυγεῖς.

ΧΩΡ. εὖ γε νὴ τῶν Δίω καὶ τῶν Ἀπόλλω καὶ τὴν Δή-
μητρα.
ΔΗ. κάμοι δοκεῖ καὶ τὰλλα γ’ εἶναι καταφανῶς ἀγαθὸς πολίτης, οἷος οὖν ὑπείρ τις πῶς χρόνου ἀνήρ γεγένηται τοῖς πολλοῖς τοῦ βολοῦ. 945 σὺ δ’, ὥς Παφλαγῶν, φάσκων φιλεῖν μ’ ἐσκορό- δισαι.
καὶ νῦν ἀπόδος τὸν δακτύλιον, ὡς οὖν ἔτι ἐμοὶ ταμιεύσεις. ΚΛ. ἔχε τοσοῦτον οὔ οὐθ’ ὅτι,
ei μὴ μ’ έάσεις επιτροπεύειν, ἔτερος αὐτὸς αὐτὸυ πανουργότερος τις ἀναφανήσεται. 950
ΔΗ. οὖν ἔσθ’ ὁπως ὁ δακτύλιος ἐσθ’ οὕτω οὐμοῦ οὐμόσ’ το γοῦν σημεῖον ἔτερον φαίνεται,
ἀλλ’ ὅ οὐ καθορῶ.
ΑΛΛ. φήρ’ ἵδω, τί σοι σημεῖον ἦν;
ΔΗ. δήμων θεοῦ θρίον ἐξωπτημένου.
ΑΛΛ. οὐ τοὐτ’ ἐνεστὶν. ΔΗ. οὐ τὸ θρίον; ἄλλα τί; 955
ΑΛΛ. λάρος κεχηρὰς ἐπὶ πέτρας δημηγορῶν.
ΔΗ. αἰβοῖ τάλας. ΑΛΛ. τί ἐστὶν;
ΔΗ. ἀπόφερ’ ἐκποδῶν.
oὐ τὸν ἐμὸν εἰξεν, ἄλλα τὸν Κλεωνύμου.
παρ’ ἐμοῦ δὲ τοντοῦ λαβῶν ταμίενε μοι.
ΚΛ. μὴ δητα πῶ γ’, ὧ δέσποτ’, ἀντιβολῶ σ’ ἐγώ, 960
πρὶν ἀν γε τῶν χρησμῶν ἀκούσης τῶν ἐμῶν.
oὐτοὶ γ’ ἐμοὶ λέγουσιν ὡς ἀρξαί σε δεῖ 965
χάρας ἀπάσης ἐστεφανωμένου ρόδοις.
ΑΛΛ. οὐμοὶ δὲ γ’ αὐτ’ λέγουσιν ὡς ἀλουργίδα
ἔχων κατάπαστον καὶ στεφάνην ἐφ’ ἄρματος
χρυσοῦ διώξει Σμικύθην καὶ κύριον.
ΔΗ. καὶ μὴν ἐνεγκ’ αὐτοὺς λῶν, ἐν’ οὕτωσι 970
αὐτῶν ἀκούσῃ. ΑΛΛ. πάνυ γε.
ΔΗ. καὶ σύ νῦν φέρε.
ΚΛ. ἰδοὺ. ΑΛΛ. ἰδοὺ νη τὸν Δῖ. οὐδὲν κωλύει.
ΧΟΡΟΣ.

ΧΩΡ. ἤδιστον φάος ἡμέρας
ἔσται τοῖς παροῦσι καὶ
toῖς ἀφικνουμένοις,
ἡν Κλέων ἀπόληται.
καίτοι πρεσβυτέρων τινῶν
οἶνον ἀργαλεωτάτων
ἐν τῷ δείγματι τῶν δικῶν
ἡκουσ' ἀντιλεγόντων,
ὡς εἰ μὴ 'γένεθ' οὕτος ἐν
τῇ πόλει μέγας, οὐκ ἃν ἦ—
στην σκεύη δύο χρησίμω,
δοῦνες οὔδε τορύνη.
ἀλλὰ καὶ τὸδ' ἐγῳγε θαυ—
μάξω τῆς ύπομονῆς
αὐτοῦ· φασὶ γὰρ αὐτὸν οἱ
παῖδες οἱ ἐνυποίτων
τὴν Δωριστὴ μόνην ἃν ἀρ—
μότσεθαί θαμὰ τὴν λύραν,
ἄλλην δ' οὐκ ἐθέλειν μαθείν.
κάτα τὸν κιθαριστὴν
ὀργισθέντ' ἀπάγειν κελεύ—
ein, ὡς ἀρμονίαν ὁ παῖς
οὕτος οὖν ὄνυνται μαθείν
ἡν μὴ Δωροδοκιστῇ.

ΚΛΕΩΝ. ΔΗΜΟΣ. ΑΛΛΑΝΤΟΠΩΛΗΣ. ΧΟΡΟΣ.

ΚΛ. ἵδοὺ, θέασαι, κούχ ἀπαντας ἐκφέρω.
ΑΛΛ. οἷμ' ὡς χεσείω, κούχ ἀπαντας ἐκφέρω.
ΔΗ. ταύτ' τί ἐστι; ΚΛ. λόγια. ΔΗ. πάντ';
ΚΛ. ἐθαύμασας;
καὶ ἦν Δλ’ ἔτι γέ μοῦστι κιβωτὸς πλέα. 1000

ΑΛΛ. ἐμοὶ δ’ ὑπερῴου καὶ ξυνοικία δύο.

ΔΗ. φέρ’ ἵω, τίνος γάρ εἰσιν οἱ χρησμοὶ ποτε;

ΚΑ. οὐμοὶ μέν εἰσι Βάκιδος. ΔΗ. οἱ δὲ σοι τίνος;

ΑΛΛ. Γλάνιδος, ἀδελφοῦ τοῦ Βάκιδος γεραιτέρου.

ΔΗ. εἰσίν δὲ περὶ τοῦ;

ΚΑ. περὶ 'Αθηνῶν, περὶ Πύλου, 1005

περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων.

ΔΗ. οἱ σοὶ δὲ περὶ τοῦ;

ΑΛΛ. περὶ 'Αθηνῶν, περὶ φακῆς,

περὶ Λακεδαιμονίων, περὶ σκόμβρων νέων,

περὶ τῶν μετροῦντων τάλμειτ’ ἐν ἄγορα κακῶς,

περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων. 1010

ΔΗ. ἀγε νυν ὅπως αὐτοὺς ἀναγνώσεσθέ μοι,

καὶ τοῦ περὶ ἐμοῦ ἱκεῖν 雄厚 (heap) ἡδομαῖ,

ὡς ἐν νεφέλαισιν ἀετὸς γενήσομαι.

ΚΑ. ἀκοῦε δή νυν καὶ πρόσεχε τὸν νῦν ἐμοί.

Φράζειν, Ἐρεχθείδη, λογίων ὁδῶν, ἦν σοι Ἀπόλλων

1015

ιάχεις ἐξ ἀδύτου διὰ τριπόδων ἐριτίμων.

σῳζεσθαί σ’ ἐκέλευσ’ ἱερῶν κῦνα καρχαρόδοντα,

ὅς πρὸ σεθείν λάσκων καὶ ὑπὲρ σοῦ δεινὰ κεκραγὼς

σοὶ μισθὸν ποριεῖ, κἂν μὴ ὃρᾶς ταῦτ’ ἀπολεῖται.

πολλοὶ γὰρ μίει σφε κατακράζουσι κολοιοὶ. 1020

ΔΗ. ταυτὶ μὰ τὴν Δήμητρ’ ἔγω οὐκ οἶδ’ ὃ τι λέγει.

τὶ γὰρ ἔστ’ Ἐρεχθεῖ καὶ κολοιοὶς καὶ κυνὶ;

ΚΑ. ἔγω μὲν εἰμ’ ὁ κῦνων πρὸ σοῦ γὰρ ἀπώλ’

σοὶ δ’ έίπε σῳζεσθαί μ’ ὁ Φοῖβος τὸν κῦνα.

ΑΛΛ. σοῦ τούτῳ φησ’ ὁ χρησμός, ἀλλ’ ὁ κῦνων ὃδι 1025

ὡσπερ θύρας σοῦ τῶν λογίων παρεσθίει.

ἔμοι γὰρ ἔστ’ ὀρθῶς περὶ τούτου τοῦ κυνὸς.

ΔΗ. λέγε νυν’ ἔγω δὲ πρῶτα λήψομαι λίθων,
ινα μή μ’ ὁ χρησμὸς ὁ περὶ τοῦ κυνὸς δάκη.

ἈΛΛ. Φράζειν, ἸΕρεχθείδη, κύνα Κέρβερον ἀνδραποδι-

στήν, 1030

ὅς κέρκῳ σαίνων σ’, ὅποταν δειπνήσῃ, ἐπιτηρῶν,
ἐξεδεταί σου τοῦ ψον, ὅταν σὺ ποι ἀλλοσε χάσκης·
ἐσφοιτῶν τ’ ἐσ τοῦπτάνων λήσει σε κυνηδὸν
νῦκτωρ τὰς λοπάδας καὶ τὰς νῆσους διαλείχων.

ΔΗ. νὴ τὸν Ποσειδῶν πολὺ γ’ ἀμεινων, ὦ Γλάνω. 1035
ΚΑ. ὁ τάν, ἄκουσον, ἔτα διάκρινον τόδε.

'Εστι γυνῆ, τέξει δὲ λέοντ’ ἱερὰς ἐν Ἀθήναις,
ὅς περὶ τοῦ δήμου πολλοῦς κώνωψι μαχεῖται,
ὡςτε περὶ σκύμνουι βεβηκῶς’ τὸν σὺ φυλάξαι,
τεῖχος ποιῆσας ξύλων πύργους τε σιδηροῦς. 1040
ταῦτ’ οἴσθ’ ὁ τι λέγει;

ΔΗ. μὰ τὸν Ἀπόλλων ἱω μὲν οὐ.
ΚΑ. ἐφραξεν ο θεός σοι σαφῶς σώζεω ἐμέ·
ἐγὼ γάρ ἀντὶ τοῦ λέοντος εἰμί σοι.

ΔΗ. καὶ πῶς μ’ ἔλελήθεις Ἀντιλέων γεγενήμενος;
ΑΛΛ. ἐν οὐκ ἀναδιάσκει σε τῶν λογίων ἐκὼν

1045
ὁ μόνον σιδηροῦν ἔστι τεῖχος καὶ ξύλων,
ἐν ὦ σε σώζεις τοῦδ’ ἐκέλευσ’ ὁ Λοξίας.

ΔΗ. πῶς ὁdea τοῦτ’ ἐφραξεν ο θεός; ΑΛΛ. τουτοῦν ἡσαί σ’ ἐκέλευ’ ἐν πεντεστυρίγῳ ξύλῳ.

ΔΗ. ταῦτ’ τελείσθαι τὰ λόγι’ ᾧδή μοι δοκεῖ. 1050
ΚΑ. μὴ πείθου φθονεραί γὰρ ἐπικράζουσι κορῶναι.
ἀλλ’ ἱερακα φίλει, μεμνημένος ἐν φρεσίν, ὅς σοι
ήγαγε συνδήσας Λακεδαιμονίων κορακίνους.

ΑΛΛ. τοῦτό γέ τοι Παφλαγῶν παρεκκιδύνευσε μεθυσθεῖς.
Κεκροπίδη κακόβουλε, τί τουθ’ ἴγει μέγα τοῦρ-
γον;

1055
καὶ κε γυνὴ φέροι ἀχθος, ἐπεὶ κεν ἀνὴρ ἀναθεισ’
ἀλλ’ οὐκ ἂν μαχέσαιτο’ χέσαιτο γάρ, εἰ μαχέσαιτο.
ΚΛ. ἀλλὰ τόδε φράσσαι, πρὸ Πύλου Πύλου ἤν σοι ἐφραζέν.
'Εστι Πύλος πρὸ Πύλου

ΔΗ. τὸ τοῦτο λέγει, πρὸ Πύλου;

ΑΛΛ. τὰς πυέλους φησίν καταλήψεσθ' ἐν βαλανεῖς. 1060

ΔΗ. ἐγὼ δ' ἀλουτος τήμερον γενήσομαι.

ΑΛΛ. αὐτὸς γὰρ ἠμῶν τὰς πυέλους ἀφήρπασεν.

ΔΗ. προσέχω· σὺ δ' ἀναγίγνωσκε, τοὺς ναῦταῖς μου ὅπως ἐν μυσθὸς πρῶτον ἀποδιδόσεται. 1066

ΑΛΛ. Ἀγγελὴ, φράσσαι κυναλώπεκα, μὴ σε δολώσῃ,

ΔΗ. πῶς ἄλοπης προσετέθη πρὸς τῷ κυνῷ; 1075

ΑΛΛ. ἀλωπεκίουσι τοὺς στρατιώτας ἦκασεν,

ΔΗ. εἶν' τούτοις ὁ μισθὸς τοῖς ἀλωπεκίουσι ποῦ;

ΑΛΛ. ἐγὼ ποριῶ, καὶ τοῦτον ἥμερον τριῶν.

ΚΑ. οὐκ ὀρθῶς φράσσει· τὴν Κυλλῆνιν γὰρ ὁ Φοῖβος

Φιλόστρατος ἡ κυναλώπης.

ΑΛΛ. ὅτε τοῦτο φησίν, ἀλλὰ ναῦς ἐκάστοτε 1070

ΔΗ. πῶς δὴ τρῆρης ἐστὶ κυναλώπης; ΑΛΛ. ὅπως; 

ΔΗ. πῶς οὖν ἀλώπης προσετέθη πρὸς τῷ κυνῷ; 1075

ΔΗ. ἀλωπεκίουσι τοὺς στρατιώτας ἦκασεν,

ΔΗ. ἐϊν' τούτοις ὁ μισθὸς τοῖς ἀλωπεκίουσι ποῦ;

ΑΛΛ. ἐγὼ ποριῶ, καὶ τοῦτον ἥμερον τριῶν.

ΑΛΛ. ἀλλ' ἐτί τόι' ἐπάκουσον, ὅν εἶπε σοι ἔξαλεα-

ΔΗ. ποίαν Κυλλήνην; ΑΛΛ. τὴν τοῦτον χειρ' ἐποίησεν

ΚΑ. οὐκ ὀρθῶς φράσσει· τὴν Κυλλήνην γὰρ ὁ Φοῖβος

χρησιμον Ἀητοῖδης, Κυλλήνην, μὴ σε δολώσῃ.
ἐς τὴν χείρι ὁρθῶς Ἰνίζατο τὴν Διοπείθους. 1085 ἀλλὰ γὰρ ἔστιν ἐμοὶ χρησμὸς περὶ σοῦ πετυχωτός, aλετὸς ὦς γίγνει καὶ πάσης γῆς βασιλεύσεις.

ΑΑΑ. καὶ γὰρ ἐμοὶ καὶ γῆς καὶ τῆς ἐρυθρᾶς γεθαλάσσῃς, χώτι γ' ἐν 'Εκβατάνους δικάσεις, λείχων ἐπίπαστα.

Κ. ἀλλ' ἐγὼ εἰδὼν ὄναρ, καὶ μοῦδόκει ἡ θεὸς αὐτῇ τοῦ ὅμοιον κατασκεύα ἐρυθαινη πλουτυγίειαν. 1091

ΑΑΑ. νὴ Δία καὶ γὰρ ἐγώ καὶ μοῦδόκει ἡ θεὸς αὐτῇ ἐκ πόλεως ἐλθεῖν καὶ γλαυξ αὐτῇ 'πικαθήσθαι εἰτα κατασκεύας κατὰ τῆς κεφαλῆς ἀρυβάλλω ἀμβροσίαν κατὰ σοῦ, κατὰ τοῦτον δὲ σκοροδάλ-

μην. 1095

Δ. ἰοῦ ἰοῦ.
οὺκ ἦν ἃρ' οὐδεὶς τοῦ Γλάνιδος σοφωτέρος.
καὶ ὦν ἔμαυτὸν ἐπιτρέπω σοι τούτων γερονταγωγεῖν κἀναπαίδευεν πάλιν.

Κ. μῆπω γ', ἱκετεύω σ', ἀλλ' ἀνάμεινων, ὡς ἐγὼ 1100 κριθάς ποριῶ σοι καὶ βίον καθ' ἡμέραν.

Δ. ὀνκ ἀνέχομαι κριθῶν ἀκοῦων' πολλάκις ἐξηπαθῆθην υπὸ τε σοῦ καὶ Ὑοφάνους.

Κ. ἀλλ' ἀλφιτ' ὑδη σοι ποριῶ 'σκευασμένα.

ΑΑΑ. ἐγὼ δὲ μαζίκας γε διαμεμαγμένας 1105 καὶ τούπον ὅπτον' μηδὲν ἀλλ' εὶ μὴ 'σθει.

Δ. ἀνυσατέ νυν, ὁ τι περ ποιήσεθ' ὥς ἐγὼ, ὅποτερος ἀν σφόν εὐ με μᾶλλον νῦν ποιή, τούτω παραδῶσω τῆς πυκνός τὰς ἤνιας.

Κ. τρέχομ' ἀν εἰσω πρότερος.

ΑΑΑ. οὐ δητ', ἀλλ' ἐγώ. 1110

ΧΟΡΟΣ. ΔΗΜΟΣ.

ΧΩΡ. ὁ Δῆμε, καλῖν γ' ἔχεις ἀρχὴν, ὅτε πάντες ἀν—
θρωποι δεδίασι σ' ὧσ—
περ ἄνδρα τύραννον.
ἀλλ' εὐπαράγωγος εἰ,
θωπευόμενος τε χαί—
ρεις κάξαπατῶμενος,
πρὸς τὸν τε λέγοντ' ἀεὶ
κέχηνας' ὁ νοῦς δὲ σον
παρὼν ἀποδημεῖ.

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

αὐτὸς τε γὰρ ἡδομαι
βρῶλλων τὸ καθ' ἡμέραν,
κλέπτοντά τε βούλομαι
tρέφειν ένα προστάτην'
tούτον δ', ὅταν ἥ πλέως,
ἀρας ἐπάταξα.

ΧΟΡ. οὐτω μὲν ἄρ' εὖ ποιεῖσ,
eἰ σοι πυκνώτης ἐνεστ' ἐν τῷ τρόπῳ, ὡς λέγεις,
tούτῳ πάνυ πολλή,
eἰ τούσδ' ἑπίτηδεσ ὧσ—
περ ὄχοσιον τρέφεις
ἐν τῇ πυκνί, καθ' ὅταν
μή σοι τὺχῃ ὄψον ὡν,
tούτων δὲ ἄν ἥ παχύς,
θύσας ἐπιδειπνεῖσ.

ΔΗ. σκέψασθε δὲ μ', εἰ σοφῶς
αὐτοὺς περιέρχομαι,
tοὺς οἰομένους φρονεῖν
καμ' ἔξαπατύλλειν.
τηρῶ γὰρ ἐκάστοτε ἀν—
toús, οὐδὲ δοκῶν ὃραν,
κλέπτοντας ἐπειτ' ἀναγ—
kάζω πάλιν ἔξεμεῖν
ἀν' ἀν κεκλόφωσί μον,
κημὸν καταμηλῶν.

1145 1150

ΚΛΕΩΝ. ΑΛΛΑΝΤΟΠΩΛΗΣ. ΔΗΜΟΣ. ΧΟΡΟΣ.

ΚΛ. ἀπαγ' ἐς μακαρίαν ἐκποδῶν.
ΑΛΛ. σὺ γ', ὦ φθόρε.
ΚΛ. ὦ Δῆμ', ἐγὼ μέντοι παρεσκευασμένος
tρίπταλαί κάθημαι, βουλόμενός σ' εὐεργετεῖν.
ΑΛΛ. ἐγὼ δὲ δεκάπαλαι γε καὶ δωδεκάπαλαι
cαὶ χιλιόπαλαι καὶ πρόπαλαι πάλαι πάλαι.
ΔΗ. ἐγὼ δὲ προσδοκῶν γε τρισμυριόπαλαι
βεδελύττομαι σφω, καὶ πρόπαλαι πάλαι πάλαι.
ΑΛΛ. ὁδὸθ' οὖν ὣ δρᾶσον; ΔΗ. εἰ δὲ μή, φράσεις γε σύ.
ΑΛΛ. ἀφες ἀπὸ βαλβίδων ἐμὲ τε καὶ τουτοῦ,
ἲνα σ' εὖ ποιῶμεν ἔξ ἱσοῦ.
ΔΗ. δρᾶεν ταῦτα χρή.

1160

άπιτουν. ΚΛ. ἰδοῦ. ΔΗ. θέουτ' ἀν.
ΑΛΛ. ὑποθεῖν οὐκ ἐῶ.
ΔΗ. ἀλλ' ἥ μεγάλως εὐδαιμονήσω τήμερον
ὑπὸ τῶν ἔραστῶν νη Δέ ἦ γ' ὅρψησαι.
ΚΛ. ὦ ρας; ἐγὼ σοι πρῶτερος ἐκφέρω δίφρον.
ΑΛΛ. ἀλλ' οὐ τράπεζαν, ἀλλ' ἐγὼ προτεραίτερος.
ΚΛ. ἰδοῦ φέρω σοι τῆνδε μαζίκην ἐγὼ
ἐκ τῶν ὄλων τῶν ἐκ Πύλου μεμαγμένην.
ΑΛΛ. ἐγὼ δέ γε μνηστάλες μεμνημέναι
ὑπὸ τῆς θεοῦ τῇ χειρὶ τῆλεφαντίνη.
ΔΗ. ὃς μέγαν ἄρ' εἶχες, ὁ πότισα, τὸν δάκτυλον. 1170
ΚΛ. ἐγὼ δ' ἔτυνος γε πίσινον εὐχρων καὶ καλῶν
ἐτόρνυε δ' αὖθ' ἡ Παλλᾶς ἡ Πυλαμάχος.
ΑΛΛ. ὁ Δῆμ', ἐναργῶς ἡ θεός σ' ἐπισκοπεῖ,
καὶ νῦν ὑπερέχει σοι χύτραν ζωμοῦ πλέαν.
ΔΗ. οἱ γὰρ οἰκεῖσθ' ἀν ἐτί τήν τὴν πόλιν, 1175
εἰ μὴ φανερῶς ἡμῶν ὑπερείχε τὴν χύτραν;
ΚΛ. τοῦτο τέμαχος σοῦδώκεν ἡ Φοβεσιστράτη.
ΑΛΛ. ἡ δ' 'Οβριμοπάτρα γ' ἐφθοῦν ἐκ ζωμοῦ κρέας
καὶ χόλικος ἡμύστρον τε καὶ γαστρῶς τόμον.
ΔΗ. καλῶς γ' ἐποίησε τοὺς πέπλους μεμνημένη. 1180
ΚΛ. ἡ Γοργολόφα σ' ἐκέλευε τούτου φαγεῖν
ἐλατήρος, ἵνα τὰς ναῦς ἑλαύνωμεν καλῶς.
ΑΛΛ. λαβὲ καὶ ταῦτ' ὑμ. ΔΗ. καὶ τι τούτων χρῆσομαι
τοὺς ἐντέρους; ΑΛΛ. ἐπιτήδες αὐτ' ἐπεμψὲ σοι
εἰς τὰς τριήρεις ἐντερόνειαν ἡ θεός 1185
ἐπισκοπεῖ γὰρ περιφανῶς τὸ ναυτικόν.
ἐχε καὶ πιεῖν κεκραμένον τρία καὶ δύο.
ΔΗ. ὡσ ἡδὺς, ὧ Ζεῦ, καὶ τὰ τρία φέρων καλῶς.
ΑΛΛ. ἡ Τριτογενῆς γὰρ αὐτόν ἐνετριτώνυσεν.
ΚΛ. λαβέ νυν πλακοῦντος πίονος παρ' ἐμοῦ τόμον.
ΑΛΛ. παρ' ἐμοῦ δ' ὁλον γε τὸν πλακοῦντα τοιτοί. 1191
ΚΛ. ἀλλ' οὗ λαγῷ' ἐξεῖς ὑπόθεν δῶς' ἀλλ' ἐγώ.
ΑΑΛ. οἱ μοι πόθεν λαγῷ μοι γενῆσται;
ἂν θυμέ, νυνὶ βωμολόχον ἐξευρέτι.
ΚΛ. ὁρᾶς τάδ', ὡς κακόδαιμον; ΑΑΛ. ὀλίγον μοι μέλει
ἐκεινοὶ γὰρ ὡς ἐμ' ἐρχονται. ΚΛ. τίνες; 1196
ΑΛΛ. πρέσβεις ἔχοντες ἀργυρίου βαλλάντια.
ΚΛ. ποῦ ποῦ;
ΑΛΛ. τι δὲ σοι τοῦτ', οὐκ ἔσεσι τοὺς ἑσνοὺς;
ἂν Δημίου, ὁρᾶς τὰ λαγῷ' ὡς σοι φέρω;
ΚΛ. οἱ μοι τάλας, ἀδίκως γε τάμ' ὕφηρπασας. 1200
ΑΛΛ. νὴ τὸν Ποσειδῶ, καὶ σὺ γὰρ τοὺς ἐκ Πύλου.

ΔΗ. εἶπ', ἀντιβολῶ, πῶς ἐπεινόησας ἄρπάσαι;

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

ΚΑ. ἔγω δ' ἐκινδύνευο', ἔγω δ' ὅπτησά γε.

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

ΚΑ. οὐμοι κακοδαίμων, ὑπεραναδευθύσομαι.

ΑΛΛ. οὐ διακρίνεις, δ' Δήμ', ὀπότερός ἐστι νῦν ἀνήρ ἀμείνων περὶ σὲ καὶ τὴν γαστέρα;

ΔΗ. τῷ δὴ' ἄν ὑμᾶς χρησάμενος τεκμηρίῳ δόξαμι κρίνειν τοὺς θεαταίους σοφῶς; 1210

ΑΛΛ. ἔγω φράσω σοι. τὴν ἐμὴν κήστην ὅν ἐξύλλαβε σιωπῆ, καὶ βασάνισον ἅττ' ἐνι, καὶ τὴν Παφλαγόνος' κἀμέλει κρυφίς καλῶς.

ΔΗ. φέρ' ἵδω, τί οὐν ἔνεστιν; ΑΛΛ. οὐχ ὅρας κενὴν δ' παππίδιον; ἀπαντα γὰρ σοι παρεφόρουν. 1215

ΔΗ. αὐτῇ μὲν ἡ κήστη τὰ τοῦ δήμου φρονεῖ.

ΑΛΛ. βάδιζέ νυν καὶ δεύρο πρὸς τὴν Παφλαγόνος. ὅρας; ΔΗ. ἰὼ μοι τῶν ἁγαθῶν ὅσων πλέα.

ΑΛΛ. τοιαύτα μέντοι καὶ πρότερον σ' εἰργάζετο' σοι μὲν προσεδίδου μικρὸν δὲν ἐλάμβανεν, αὐτὸς δ' ἐστὶ παρετίθει τὰ μεῖζονα. 1220

ΔΗ. δ' μιαρέ, κλέπτων δὴ με ταύτ' ἐξηπάτας; ἔγω δὲ τὴν ἐστεφάνιξα καδωρχισάμαν. 1225

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

ΔΗ. κατάθου ταχέως τῶν στέφανον, ἵν' ἔγω τοῦτον αὐτὸν περίθω. ΑΛΛ. κατάθου ταχέως, μαστίγια.

ΚΛ. οὐ δῆτ', ἐπεί μοι χρησιμός ἐστι Πυθικὸς ὑφ' οὐ δεῖσαι μ' ἀνδρὸς ἢττάσθαι μόνον. 1230

ΑΛΛ. τοῦμον γε φράζων ὄνομα καὶ λίαν σαφῶς.

ΚΛ. καὶ μὴν σ' ἐλέγξαι βούλομαι τεκμηρίῳ,
εἰ τι ἔννοισεις τοῦ θεοῦ τοῖς θεσφάτοις,
καὶ σου τοσοῦτο πρώτον ἐκπειράσομαι;
παῖς ὄν ἑφοίτας ἐς τίνος διδασκάλου;

1235

ἈΛΛ. ἐν ταῖσιν ἐνστραίσις κοινούλου ἡμιμυττόμυν.
ΚΛ. πῶς εἶπας; ὦς μοῦ χρησμὸς ἀπτεταὶ φρενῶν.
ἐξεν.
ἐν παιδοτρίβου δὲ τίνα πάλην ἐμάνθανες;
ΑΛΛ. κλέπτων ἐπιορκεῖν καὶ βλέπειν ἑναντία.
ΚΛ. ὁ Φοῖβος Ἀπολλον Λύκιε, τί ποτὲ μ' ἐργάσει;

1240
tέχνην δὲ τίνα ὑπ' εἰχες ἔξαιρούμενον;
ΑΛΛ. ἡμαυτοπόλουν. ΚΛ. οὐκέτ' οὐδὲν εἰμ' ἐγώ.
λεπτή τις ἐλπίς ἐστ' ἐφ' ὅς ὄχουμεθα.
καὶ μοι τοσοῦτον εἰπέ' πότερον ἐν ἀγορᾷ
1245
ἡμαυτοπώλεις ἔτειν ἤ' πι ταῖσ πῦλαις;
ΑΛΛ. ἐπὶ ταῖσ πῦλαισιν, ὦ τῷ τάριχος ὄνιον.
ΚΛ. οὐμοι πέπρακται τοῦ θεοῦ τὸ θεσφατον.
κυλίνδετ' εἰσω τὸνδε τὸν δυσδαίμονα.
ὁ στέφανε, χαίρων ἀπίθη, κεὶ σ' ἄκων ἐγώ
1250
λείπω· σὲ δ' ἀλλος τις λαβῶν κεκτήσεται,
κλέπτης μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἵσως.

ἈΛΛ. 'Ελλάνιε Ζεῦ, σοῦ τὸ νικητήριον.
ΧΟΡ. ὁ χαίρε καλλίνικε, καὶ μέμης' ὅτι
ἀνήρ γεγένηται δι' ἐμὲ· καὶ σ' αἰτῶ βραχὺ,
1255
ὅπως ἐσομαί σοι Φαινὸς ὑπογραφεῖς δικῶν.
ΔΗ. ἐμοὶ δέ γ' ὅ τι σου τούνοιρ' εἰπ'.
ἈΛΛ. 'Αγοράκριτος·
ἐν τάγορα γὰρ κρινόμενος ἐβοσκόμην.

1260

ΔΗ. 'Αγορακρίτῳ τοῖνυν ἐμαυτὸν ἐπιτρέπω,
καὶ τὸν Παφλαγόνα παραδίδωμι τουτοῦ.
ἈΛΛ. καὶ μὴν ἑγώ σ', ὁ Δήμε, θεραπεύσω καλῶς,
ΧΩΡ. τὸ κάλλιον ἀρχομένιοις
ἡ κατὰ πανομένιοις
ἡ θοάν ἵππων ἐλατήρας ἀείδειν μηδὲν ἐστὶ Λυσίστρατον,
μηδὲ Θεύματιν τὸν ἀνέστιον αὐτὸ λυπεῖν ἐκουσὶ καρδίᾳ;
καὶ γὰρ οὕτος, ὁ φίλ’ Ἀπολλοῦ, ἀεὶ πεινᾷ, θαλεροῖς δακρύσιν
σὰς ἀπτόμενος φαρέτρας Πυθώνι δίᾳ μὴ κακῶς πένεσθαι.

λοιδορήσατι τοὺς ποιηροὺς οὐδέν ἐστ’ ἐπίθεσιν, ἄλλα τιμὴ τούτι χρηστοῖς, ὡστε εὑροντίκαται. ἐν μὲν οὖν ἀνθρωποῖς, ὅπως ἀπὸ πολλὰ ἀκοῦσαι καὶ κακά, αὐτὸς ὣν ἐνδήλος, οὐκ ἂν ἀνδρὸς ἐμνήσθην φίλου.

ὡν δ’ Ἀριμνωτὸν γὰρ οὐδές ὡστε οὐκ ἐπίσταται, ὡστε ἄδειον ἄδειον ὑπὸ τῶν ὀρθίων νόμων.

ἐστιν οὖν ἄδειφός αὐτῷ τοὺς τρόπους οὐ συγγενής,

Ἀριφράδης ποιηρὸς. ἄλλα τοῦτο μὲν καὶ βούλεται: ἔστι δ’ οὖ μόνον ποιηρὸς, οὐ γὰρ οὕτ’ ἂν ἂνθρόμημι, οὐδὲ παμπόνηρος. ἄλλα καὶ προσεξεύρηκέ τι, καὶ Πολυμνήστεις ποιῶν. καὶ ξυνών Οἰωνίχρ. ὡστε οὖν τοιούτων ἀνδρα μὴ σφόδρα βδελύττεται, οὐ ποτ’ ἐκ ταύτω καθ’ ἦμῶν πίεται ποιηρῶν.

ἡ πολλάκις εἰννυχίασιν

φροντίσι συγγεγένημαι, καὶ διεξήγητο όπόθεν ποτὲ φαύλως ἐσθίει Κλεώνυμος.

φασὶ μὲν γὰρ αὐτὸν ἐρεπτόμενοι τὰ τῶν ἔχοντων ἀνέρων.
οὐκ ἂν ἔξελθεῖν ἀπὸ τῆς σιτῦης· τοὺς δ᾽ ἀντιβο-
λεῖν ἂν ὡμοίως·
ἳδ᾽ ὡ ἀνα, πρὸς γονάτων, εἶσελθε καὶ σύγγνωθι
τῇ τραπέζῃ.
φασὶν ἀλλήλαις ἔξυνελθεῖν τὰς τρυπεῖς εἰς λό-
γον, 1300
καὶ μίαν λέξας τιν' αὐτῶν, ἦτις ἦν γεραίτερα
οὐδὲ πυνθάνωσῆ ταῦτ', ὥ παρθένω, τῶν τῇ πόλει·
φασὶν αἰτεῖσθαι τιν' ἡμῶν ἐκατόν ἐς Καρχηδόνα
ἀνδρα μοχθηρῶν πολίτην, ὅξυνην Ἰπέρβολον
ταῖς δὲ δόξαι δεινὸν εἰναι τοῦτο κοῦ ἀνασχε-
τὸν, 1305
καὶ τιν' εἴπεις, ἦτις ἄνδρῶν ἅσσον οὐκ ἐληλύθει'
ἀποτρόπαι', οὖ δὴ τ' ἐμοὺ γ' ἄρξει ποτ', ἀλλ' ἐὰν
με χρῆ,
ὑπὸ τερηδόνων σατεῖστ' ἐνταῦθα καταγηράσομαι·
οὐδὲ Ναυφάντης γε τῆς Ναύσονος, οὐ δήτ', ὥ θεοί,
εἰπερ ἐκ πεύκης γε κάγῳ καὶ ἕυλων ἐπηγνύῃ.
ἡν δ' ἀρέσκη ταῦτ' Ἀθηναίοις, καθῆσθαι μοι
δοκεῖ 1311
eἰς τὸ Θησείον πλεοῦσαι ἣ 'πὶ τῶν σεμνῶν θεῶν.
οὐ γὰρ ἡμῶν γε στρατηγῶν ἐγχανεῖται τῇ πόλει·
ἀλλὰ πλεῖτω χωρίς αὐτῶς ἐς κόρακας, εἰ βούλεται,
τὰς σκάφας, ἐν αἷς ἐπώλει τοὺς λύχνους, καθελ-
κύσας. 1315

ΑΓΟΡΑΚΡΙΤΟΣ. ΧΟΡΟΣ. ΔΗΜΟΣ.

ΑΓΟΡ. εὐφημεῖν χρὴ καὶ στόμα κλεῖειν, καὶ μαρτυρίων
ἀπέχεσθαι,
καὶ τὰ δικαστηρία συγκλείειν, οἷς ἡ πόλις ἤδε γέ-
γηθεν,
ἐπὶ καναίσιν δ' εὐτυχίασιν παιωνίζειν τὸ θέατρον.
ΧΟΡ. ὃ ταῖς ἱραισὶ φέγγος Ἀθήναις καὶ ταῖς νήσοις ἐπίκουρε,
τῷ ἔχῳν φήμην ἀγαθὴν ἥκεισ, ἥφ' ὅτῳ κυνισῶμεν ἀγνιάς;

ΑΓΟΡ. τὸν Δῆμον ἀφεψήσας ὑμῖν καλὸν ἔξ αἰσχροῦ πεποίηκα.
ΧΟΡ. καὶ ποῦ 'στιν νῦν, ὃ θαυμαστὰς ἐξευρίσκων ἐπινοιας;
ΑΓΟΡ. ἐν ταῖσιν ιοστεφάνοις οἰκεὶ ταῖς ἄρχαίαισιν Ἀθηναῖς.
ΧΟΡ. πῶς ἄν ἴδοιμεν; πολαν τῷ ἔχει σκευήν; ποῖος γεγένηται;
ΑΓΟΡ. οἶδος περ Ἀριστείδη πρότερον καὶ Μιλτιάδη ἐνεσίτει.

öffenthe δέ καὶ γὰρ ἀνοιγνυμένων ψόφων ἥδη τῶν προπυλαίων.
ἀλλ' ὀλολύξατε φαινομέναισιν ταῖς ἄρχαίαισιν Ἀθηναῖς
cαὶ θαυμασταῖς καὶ πολυύμνοις, ἵν' ὁ κλεινὸς Δήμος ἐνοικεῖ.
ΧΟΡ. ὃ ταῖ λιπαραὶ καὶ ιοστέφανοι καὶ ἀριζή-

λωτοὶ Ἀθάναι,
δεῖξατε τὸν τῆς Ἐλλάδος ύμιν καὶ τῆς γῆς τῆς ἑσθε
mοναρχον.

ΑΓΟΡ. ὅδ' ἐκεῖνοι ὅραν τεττυγοφόρας, ἄρχαιω σχήματι

λαμπρός,
οῦ χοιρινῶν ὄζων, ἀλλὰ σπουδῶν, σμύρνη κατά-

λειπτος.
ΧΟΡ. χαϊρ', ὃ βασιλεῦ τῶν 'Ελλήνων καὶ σοι ἐνυχαῖ-

ρομεν ἡμεῖς.

τῆς γὰρ πόλεως ἅξια πράττεις καὶ τοῦ 'ν Μαρα-

θῶν τροπαίου.
ΔΗ. ὅ φύλτατ' ἀνδρῶν, ἐλθὲ δεῦρ', 'Αγοράκριτε. 1335 ὅσα με δέδρακας ἀγάθ' ἀφεψήςας. ΑΓΟΡ. ἐγώ; ἀλλ', ὃ μέλ', οὐκ οἴσθο' οἴσθ ἦσθ' αὐτὸς πάρος, οὖδ' ὦ ἐδρας' ἐμὲ γὰρ νομίζοις ἄν θεόν.
ΔΗ. τί δ' ἐδραον πρὸ τοῦ, κάπειπε, καὶ ποιός τις ἦν;
ΑΓΟΡ. πρῶτον μὲν, ὡπότ' εἴποι τις ἐν τῇκκλησίᾳ, 1340 ὃ Δήμ', ἱραστής τ' εἰμὶ σὸς φιλῶ τέ σε καὶ μὴδομάι σου καὶ προβολεύω μόνος, τοῦτοι δ' ὡπότε χρησαίτο τις προομίοις, ἀνωρτάλιξες κάκερουτίας. ΔΗ. ἐγώ;
ΑΓΟΡ. εἶτ' ἐξαπατήσας σ' ἀντί τοῦτων φύτευο. 1345
ΔΗ. τί φης;
ταυτί μ' ἐδραον, ἐγὼ δὲ τοῦτ' οὐκ ἃσθόμην;
ΑΓΟΡ. τὰ γὰρ ὅτα σου νὴ τῶν Δ' ἐξεπετάνυντο ὁσπερ σκιάδειον καὶ πάλιν ἔνυψητο.
ΔΗ. οὔτως ἀνώτος ἐγεγενήμην καὶ γέρων;
ΑΓΟΡ. καὶ νη Δία γ' εἰ σοι δύο λεγώτην ρήτορε, 1350 ὁ μὲν ποιεῖσθαι ταῦτα μακράς, ὃ δ' ἔτερος αὖ καταμισθοφορήσας τοῦτ', ὃ τῶν μισθῶν λέγων τῶν τὰς τριήμερας παραδραμὼν ἂν φύετο. οὔτως, τί κύπτεις; οὐχὶ κατὰ χώραν μενεῖς;
ΔΗ. αἰσχυνομαί τοι ταῖς πρώτερον ὁμαρτίαις. 1355
ΑΓΟΡ. ἀλλ' οὐ σὺ τούτων αἴτιος, μὴ φροντίσῃς, ἀλλ' οὐ ταύτ' ἐξηπάτων. νυνὶ φράσον' εάν τις εἴπῃ βωμολόχοις ἔνυψηγορος' οὐκ ἔστων ὑμῖν τοῖς δικασταῖς ἀλφιτα, εἰ μὴ καταγιώσεσθε ταύτην τὴν δίκην' 1360 τοῦτον τί δράσεις, εἰπέ, τὸν ἔνυψηγορον;
ΔΗ. ἄρας μετέωρον ἐς τὸ βάραθρον ἐμβαλὼ, ἐκ τοῦ λάρυγγος ἐκκρεμάτας 'Ὑπέρβολον.
ΑΓΟΡ. τούτῳ μὲν ὄρθως καὶ φρονύμως ἥδη λέγεις· τὰ δ' ἄλλα, φέρ' ἵδω, πῶς πολιτεύσει φράσον. 1365
ΔΗ. πρῶτον μὲν ὅποσοι ναῦς ἐλαύνουσιν μακράς,
καταγομένους τὸν μισθὸν ἀποδῶσοι ἅπειλή.
ΑΓΟΡ. πολλοῖς γ' ὑπολίπτοις πυγιδίουσιν ἐχαρίσω.
ΔΗ. ἐπειδ' ὀπλίτης ἐνεθείς ἐν καταλόγῳ
οὔδεις κατὰ σπουδὰς μετεγγραφῆσεται, 1370
ἀλλ' ὁσπερ ἢν τὸ πρῶτον ἐγγεγράψεται.
ΑΓΟΡ. τοῦτ' ἐδακε τῶν πόρπακα τὸν Κλεωνύμου.
ΔΗ. οὐδ' ἀγοράσει γ' ἀγένειος οὐδ' ἐν τάγορᾳ.
ΑΓΟΡ. ποῦ δήτα Κλεισθένης ἀγοράσει καὶ Στράτων;
ΔΗ. τὰ μειράκια ταυτὶ λέγω, τὰν τῷ μῦρῳ, 1375
ἀ στυμυλεῖται τοιαῦτα καθήμενα:
σοφός γ' ὁ Φαίαξ, δεξιῶς τ' οὐκ ἀπέθανεν.
συνερτικὸς γάρ ἐστὶ καὶ περαντικός,
καὶ γνωμοτυπικὸς καὶ σαφῆς καὶ κρουστικός,
καταληπτικὸς τ' ἀριστὰ τοῦ θορυβητικοῦ. 1380
ΑΓΟΡ. οὐκοιν καταδακτυλικὸς σὺ τοῦ λαλητικοῦ;
ΔΗ. μὰ Δί', ἀλλ' ἀναγκάσω κυνηγετεῖν ἐγώ
τούτους ἀπαντᾶς, παυσαμένους ψηφισμάτων.
ΑΓΟΡ. ἔχε νῦν ἐπὶ τούτοις τούτοις τὸν ὅκλαδίαν,
καὶ παῖδ' ἐνόρχην, ὅσπερ οἴσει τόνδε σου. 1385
ΔΗ. μακάριος ἔσ τάρχαλα ἰὴ καθίσταμαι.
ΑΓΟΡ. φήσεις γ', ἐπειδ' ὅλος τὰς τριακοντοῦτιδας
σπουδὰς παραδόσω σοι. δεῦρ' ὢθ' αἰ Σπουδαὶ ταχῦ.
ΔΗ. ὦ Ζεῦ πολυτύμηθ', ὦς καλαί πρὸς τῶν θεῶν, 1390
ἐξέστιν αὐτῶν κατατριακοντουτίσαι;
πῶς ἐλάβες αὐτᾶς ἑτεοῖ;
ΑΓΟΡ. οὐ γὰρ ὁ Παφλαγῶν
ἀπεκρύπτε ταύτας ἐνδον, ἵνα σὺ μὴ λάβῃς;
νῦν οὖν ἔγω σοι παραδίδωμ' εἰς τοὺς ἀγροὺς
αὐτὰς ἵναι λαβώτα. ΔΗ. τὸν δὲ Παφλαγῶνα,
ὅς ταύτ' ἔδρασεν, εἴπ' ὅ τι ποιήσεις κακῶν. 1395
ΑΓΟΡ. οὐδὲν μέγ' ἀλλ' ἢ τὴν ἐμὴν ἐξεῖ τέχινην.
ἐπὶ ταῖς πύλαις ἀλλαντοπωλήσει μόνος,

τὰ κύνεια μιγνὺς τοῖς ὀνείοις πράγμασιν,
μεθύων τε ταῖς πόρναισι λοιδορήσεται,
κάκῳ τῶν βαλανείων πίεται τὸ λουτριον.

ΔΗ. εὖ γ' ἐπενόησας οὐπέρ ἐστιν ἄξιος,

πόρναισι καὶ βαλανεύσι διακεκραγέναι,

καὶ σ' ἀντὶ τούτων ἐσ τὸ πρυτανείου καλῶ
ἐς τὴν ἑδραν θ', ἵν' ἐκείνος ἤπο ὁ φαρμακός.

ἐποῦ δὲ ταυτηνὶ λαβὼν τὴν βατραχίδα:

κακείνον ἐκφερέτω τις ὃς ἐπὶ τὴν τέχνην,

ἵν' ἴδωσιν αὐτῶν, οἷς ἐλωβάθ', οἱ ξένοι.

ΧΟΡΟΣ.

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ARISTOPHANES
THE KNIGHTS

WITH INTRODUCTION AND NOTES

BY

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NOTES.

Line 1. ἰατταταίαξ, 'a-lack-a-day.' A cry of deep distress or pain. as in Thesm. 945 ἰατταταίαξ ὃ κροκόθ', οἱ ἐργάζοντες | κοῦκ ἐστ' ἐστ' ἐλπίς οὐδεμία σωτηρίας. With ἰατταταίαξ, lengthened from ἰατταταί, cp. βαβαίαξ Ach. 64, 1141; Pax 248; Lystis. 312; Ran. 63, and παπαίαξ Vesp. 235; Lysist. 924, with the ordinary βαβαί and παπαί.

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

1. 2. Παφλαγώνα. It was usual to name slaves after the country from which they came, as Σὺρος, Γέτης, Καρίων. That slaves were supplied to Athens from the coast of Asia Minor we may gather from Av. 764 δοῦλος ἐστὶ καὶ Κάρ, but Παφλαγών is specially intended to mean 'blusterer,' as well as Schol. ἐπειδὴ ἐπάφλαξεν ἐν ἐκλῃσίᾳ. The verb παφλάξεων is actually used (inf. 919) of Cleon, ἀνὴρ παφλάζεως παῦε, παῦ, ὑπερβέον. Cp. Pax 314 μὴ παφλάξων κεῖ κεκραγὼς .. ἐμποδῶν ἡμῖν γένηται. The Paphlagonians shared an evil repute with the Phrygians: ludibrio ei fuisse rusticos homines, Phrygascie et Paphlagonas adpellatos Curt. 6. 11.

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

1. 3. αὐταιοί βουλαι, 'schemes and all,' as αὐτῷ τυμπάνῳ Vesp. 112; αὐτοῖς ἐντέρωσιν Ran. 476.

1. 4. εἰσήρρησεν, 'made his fatal entrance into our house.' ἐρρεῖν ἐσ (like φθείρεσθαι, ἀποφθείρεσθαι ἐσ τὶ Nub. 789, inf. 892), has the meaning of coming or going somewhere with disastrous consequences. Cp. Thesm. 1075 νῆ Δή ὄχληρά γ' εἰσήρρηκας λίαν.

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

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

1. 9. ξυναυλίαν κλαύσωμεν, 'may pipe in concert a tune of Olympus.'
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There seem to have been two composers of this name, representatives of two schools of Phrygian music. For the Ionic form Ὠνλύμπον cp. πουλύτων, 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. ἐναυλία is properly a duet between two flutes; and the two slaves, with pouting and rounded lips, imitate the sound. To make the noise μῦ μῦ was called μύσιν Thesm. 231; Aesch. Eum. 117. Here it is further described as 'whining' or 'whimpering' (κινυρόμεθα).

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

1. 16. πῶς ἀν σὺ μου... λέγεν; The words of Phaedra (Eur. Hippol. 345) to the nurse, who is trying to draw from her the secret of her trouble.

1. 17. θρέπτη may be a barbarism for θράσος, or else a shout of encouragement, like houf-la, perhaps imitating the 'taratantara' of the trumpet. So τήνελλα (os) inf. 276, Ach. 1227; θρεττανελό Plut. 290; φλαττθματ Ran. 1286.

1. 18. κομψευρτικῶς (properly κομψευμπιτικῶς), '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 κομψευρτικῶς cp. ἀμφορεύς (ἀμφιφορεύς), τέτραχον (τετράδραχον). So πολεμολαμαχαίκϊν Acharn 1080.

1. 19. διασκανδικίσης, 'don't dose us with the pot-herbs,' the favourite Aristophanic jest, which represented Cleito, the mother of Euripides, as a green-grocer (λαχανοπωλητὶα Thesm. 387). σκάνδιξ (chervil) is the vegetable that Dicaeopolis (Acharn. 478) requests Euripides to give him: σκανδία μοι δός μητριδὲν βεδεμένος.

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

1. 21. ξυνεχεῖς ὡδὶ ξυλλαβῶν, 'coupling them together all in one, as I do.'

1. 25. κατ' ἐπάγων πυκνόν, 'and then hurrying it on quickly.' So
NOTES. LINES 13–40.

Nub. 390 ἀστέρας παππάς καπευτ' ἐπάγει παπαππάς. The reading of the MSS. κατ-επάγων seems unintelligible.

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

l. 26. ἦν, I.at. eu! So ἦν ὸδοῦ Pax 327.

l. 27. δέρματι. The notion of ‘deserting’ gives a bad preface for the skin; for runaway slaves if caught would be severely flogged. For the general idea cp. Nub. 1395 τὸ δέρμα τῶν γεφειτέρων λάθοιμεν ἄν ἄλλ' οὖδ' ἐρεβίθουσο. So Caliban (Tempest, Act 4. Sc. 1) ‘From toe to crown he’ll fill our skin with pinches.’

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

l. 32. ποίον βρέτας σ’γ' ; There is a gap in the MSS. after βρέτας, variously filled up. With σ’ γε we may render ‘Image, indeed! what have you to do with worshipping an image?’ For ποίως in this sneering tone cp. inf. 162; Nub. 247 ποίους θεοὺς ἅμει συ; ib. 367 ποίους ζεύς; Vesp. 1202 ποιας χάρακας; Reisig reads ποίων βρέτας θεῶν; Nicias’ argument for the existence of θεοί, because he himself is θεοίσιν ἐχθρός (a common phrase = ‘ill-starred’), is intentionally comic.

l. 35. ε’ προσβιβάζες 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 ἄλλα ... σκεπτέον to Demostenes, θράσω is the deliberative subjunct, aor. as βούλει παραθ. ; inf. 52.

l. 37. οὖ χείρον, ‘not a bad idea,’ a litotes for κράτιστον or the like. Cp. Plat. Phaed. 105 Α οὖ γὰρ χείρον πολλάκις ἄκουειν.

l. 38. τοῖς προσώπωσιν, i.e. by their smiles. ἐπεστὶ refers to the language of the play (Nub. 5.11); πράγματι to the action and the mîsc-en-scène; as we say, ‘the business.’

l. 40. Demos is the personification of the Athenian people, as ‘John Bull’ is our symbol for the British Public. As every Athenian was specified by the hamlet to which he belonged, e. g. Δημοθέσιος Παυανικός, ‘of the hamlet Paeania;’ Δικαίωνολος Χολλακίδης Ach. 406; 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: finxit et Demon Atheniensium, argumento quoque ingenioso, debeat namque varium, iracundum, inustum, inconstantem, eundem exorabilem (inf. 1115), elementem, misericordem ostendere.

I. 41. καμαμπρῶξ. In Lysist. 537 the expression καμάμους τρώγειν is used to describe the ordinary habits of home-life; for beans (especially κάμμοι μέλανε, coupled in Lysist. 691 with σκόρφοδα) 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 inf. 1332) in the election by ballot of magistrates (οι ἀνδ καμίμου αρχοντες, or καμαμπρίτι).  

I. 43. νουμηνία was the regular day for buying and selling: so Vesp. 169 ἀποδόσα: τοῦ ὁνον ἄγων αὐτοῦ τοῖς κανθηλιοῖς: νουμηνία γάρ ἔστιν.

I. 44. βυσσοδέψιν. 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 (μαχαροποίοι), is represented as sending his gifted son to learn oratory a carbone et forciptibus gladiợque paranete: incude et luteo Vulcani.


I. 49. άκροις. 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.

I. 50. ἐκδικάσας μίαν (sc. δίκην as in Demosth. 1297. 5 μίαν δίκην δικάζοντες νομοβετείτε). 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 (τριβολον) for doing practically nothing. See on μηδεν δρόντι inf. 905, and cp. Vesp. 595 εἵπη τὰ δικαστήρια ἀφεῖναι πρῶτημα μίαν δικάζαντας.

I. 51. ἐνθοῦ, 'pop a bit in (your mouth).' So ἐνθεσιν 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. σκεύασθη, i.e. what we have been at the trouble of preparing the Paphlagonian whips away and treats (κεχάρισται) his master with. For this gnomic perfect cp. κατέσπασας inf. 718. See also Vesp. 494, 561, 616.

1. 54. πρόην, 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 μεμαχημένον, or some such phrase. K. F. Hermann’s conjecture of πυελό (‘kneading-trough’) for Πυλω is very ingenious: see inf 1060.

1. 56. περιδραμῶν (Meineke with Sud. reads παραδραμῶν, as inf. 1353); as we speak of ‘getting round’ any one, in the sense of over-reaching him. So inf. 1141 σμεῖμαθε δέ μ’; el σοφός αὐτοῦ περίρχομαι.

1. 59. βυσίνη, 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... τᾶς μνίας ἀπαμόνει. With δειπνοῦντος supply Δήμου.

1. 60. χρήσμοις. The anxious and exciting period of the Peloponnesian War produced an exceptional harvest of oracles. Cp. Thuc. 2. 21 χρησμολόγοι ήδον χρησμοί παντοίους, δόν ἀκροάσθαι εἰς ἐκαστὸς ἄργητο. 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. Σιβυλλα (here and in Pax 1095, 1116) is spoken of sneeringly, as we might speak of ‘Mother Shipton.’ With the desiderative σιβυλλιάω cp. μαθηιάω Nub. 183; κορυβαντιάω Vesp. 8; ημιατιάω Ran. 494.

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

1. 63. τέχνην πεποίηται, ‘makes a regular system.’ Cp. τῶν δανειούντων... τινες... οἱ τέχνην τὸ πράγμα πεποιημένον Demosth. 982. 2. ἐντικός, ‘distinctly,’ as inf. 128.

1. 66. αἰτεῖ. See on inf. 79.

1. 67. Ἡλαν, 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. 70. ἀνύσαντε, ‘with all despatch;’ the participial addition to the verb as in inf. 110; Nub. 181; PAX 872; Lysist. 438.

1. 71. ἔδων νῦ τρεπτέον. For the construction of the verbal with the personal accus. cp. Av. 1 237 ὅρμας ἀνδράποις νῦ εἰσιν θεός, οἷς θυτέον αὐτούς. The phrase is equivalent to ποιαν ἔδων τρεπεσθαι νῦ δει. For this accus. cp. Av. 15 and Plut. 401, where Rav. MS. gives νῦ, al. ν.ν. Cp. Eccl. 876 βαδιστέον ὁμοί εστὶ δειπνήσοντα.

1. 73. κράτοςτ ἐκείνην, i.e. κράτιστα τρεφόμεθα ἐκείνην τὴν ἑωμανεν; ‘the path that leads to “deserting”:’ an echo of ll. 20, 21. Bergk and Velsen ἡν μωλαμεν, following Rav. ἡν.

1. 74. λαθεῖν. Clean makes the same claim for himself, inf. 862 foll. ‘His eyes are in every place,’ like those of Ἡλίως ὅς πάντ’ ἐφορᾷ Ἡμ. 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. ὅ δεινός, ὁ παλαύριος, ὁ κατά τοιν σκέλον, 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 Χάοις. ‘His breech, when he stretches this broad stride, finds itself at once in the land of the Chaones.’ As this tribe dwelt in Epirus, there is evidently no attempt at any geographical propriety as to the ground covered by the straddling Colossus. The name Χάονεσ (χάσκειν Vesp. 1493) is only chosen to give an idea of ‘full stretch.’

1. 79. Αἰτωλοῖς, with a play on αἰτεῖν, ‘to beg,’ sup. 66. ‘Cadj- with’ or ‘Begbroke’ may suggest the idea. The inhabitants of the Attic deme Κραπία were called Κραπίδαι, altered here into ἐν Κλωπιδῶν (δήμω), which we might render Thievetoun (for Steventon), as the change from the ρ to ι represents a lisping pronunciation common in Greek. Cp. Vesp. 44 foll. εἰτ’ Ἀλκαβιόδος εἴπε πρὸς με παραλίσας; ὁλᾶς; Θεώλος τὴν κεφαλήν κύλακος ἔχει, for ὑρᾶς, Θέρως and κύρακος.

1. 81. ἀποθάνωμεν, ‘look to it that we die in the most manly style.’ this reading is preferable to ἀποδάνουμεν, 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. Frag. 660 Nauck; and Aristot. H. A. 3. 19 explains τάχιστα πήγνυται 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 from tasting blood taken from an animal suffering from splenic
fever.

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

1. 87. ἰδοῦ γ' ἀκρατον, 'a dram, quotha:' you look on it all, I sup-
pose, as an affair of drinking.' peri πότου γ' οὖν is used with a sneer,
as Thesm. 845 ἐχήλα γ' οὖν εἰ τόκου, Ecclesiæz. 794 χαρέντα γ' οὖν
πάθουμ' ἄν. For the use of ἰδοῦ with this force cp. Nub. 818 and inf.
344, 703; a different use may be noted inf. 121.

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

κρονοχυτρολήματος. According to Liddell and Scott 'a
pourer forth of washy twaddle, with an allusion to 'water drinking.'
Other suggestions are κρονικοχυτρολήματος (Bergk), formed on the
phrase in Plut. 581 κρονικαὶς λήμας λημαν, 'having the eyes pulled up
with pigpkins 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 κρονο-
χυτρολήματον (λήματος Fritzsche). κρονοχυτρολήματος is O. Schneider.

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

1. 93. νικῶσιν δίκας, 'win their suits.' Accus. of internal object; so
Nub. 1213 ἧνικ' ἄν σὺ νικᾶς λέγον τὰς δίκας.

1. 96. ἀρδω, 'water,' as in Pindar, Ol. 5. 27; Isth. 6. 93. Demo-
sthenes felt that 'moistening one's clay' developed the true philosophic
ψυχὰς τὰς μὲν λύπας καμίζει τὰς δὲ φιλοφροσύνας ἐγείρει.

1. 98. ἄγαθ(ά), sc. ἐργάσομαι.

1. 99. καταπάσω (καταπάττω). Demosthenes will 'cover everything
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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 πιμπλάναι, and the like.

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

1. 103. ἐπιπαστα. 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. ἔγκαναξον, 'splash it in!' μετὰ ψόφων ἐγχεεν Schol. There is an intentional greediness in πολύν, as the σπόνδη should be only a drop, ὁσον γεύμα. See Athen. p. 693.

1. 107. σπείρων, sc. σπονδήν, from preceding line.

1. 108. ἔλκε, as we say 'take a good pull at,' 'drain.' Cp. ὁ δὲ Διονύσου γάνως | ἐδέχατ' ἐσπασέν τ' ἀμωσίν ἐλκύσας Eur. Cycl. 417. Πραμνιάν (Hom. II. 11. 639; Od. 10. 235) was a strong, rough, dry wine; cp. Πραμνίων σκληροτίν οἶνοις 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 ἄγαθοῦ δαίμονος. So Caliban (Temp. Act 2. Sc. 2) 'The liquor is not earthly!'

1. 111. ταῦτα, a common formula of assent; in full ταῦτα δρῶ inf. 495. Cp. ταῦτα ὅ Ach. 815; ταὐτά νῦν Vesp. 1008; ταῦτ', ὁ 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 οἰνοχός. Now that he has gone to fetch the oracles, Demosthenes has to help himself. προσαγάγω, deliberative subjunct, aor.

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

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

1. 121. ἰδοὺ, 'there you are!' expressive of a request granted, as in Nub. 81 ΣΤ. κύσον με καὶ τὴν χείρα δὸς τὴν δεξιὰν. ΦΕΙ. ἰδοὺ τι ἐστίν; contrast this with ἰδοὺ sup. 87.

1. 123. ὁ Βάκχ. Τρεῖς Βάκκας ἐγένοντο οὕτος μὲν Ἀττικὸς καὶ μάντης, ὁ δὲ Λοκρός, ὁ δὲ Βοιωτός 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 (βαξίν) was
borrowed as a guarantee for a large body of forged oracles and prophecies.

l. 125. ταυτ’ ἄρα, ‘that’s the reason why you have long been so cautious.’ For ταυτα in the sense of ‘therefore’ cp. Nub. 319 ταυτ’ ἄρ’ ἀκούσας αὐτῶν τὸ φθέγμα ἢ ὕψος μου πεποίηται, ib. 335 ταυτ’ ἄρ’ ἐποίουν ὑγρᾶν Νεφελάν στρεπταιγλάν εάιον ὃρμᾶν.

l. 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 ‘Babyloniens.’ Ranke (Vit. Aristoph. 334 sq.) conjectures that Eucrates was father of Cleon’s opponent Diodotus.

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

l. 130. τὰ πράγματα = political power. So Hdt. 6. 83 οἱ δοῦλοι ἐσχὼν τὰ πράγματα, Ecclesiaz. 107 ἣν πως παραλαβεῖν τῆς πόλεως τὰ πράγματα δυνάμεθε, inf. 175. 557.

l. 132. προβατοπώλης. The ‘sheep-dealer’ is Lysicles, of whom Plutarch (Vit. Pericl.) says ἔξ ἀγεννοῖς καὶ ταπεινοῦ τῆν φύσιν Ἀθηναίων γενέσατο πρώτων. After the death of Pericles he married Aspasia.


l. 137. Κύκλοβόρον. 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 ψευδὴ κατεγλώττιζε μου | κάκυκλοβόρει, κατάλυεν Ach. 381. Cp. Vesp. 1034 φανὴν δ’ εἶχεν χα-ράδρας ὀλέθρον τετοκύιας.

l. 138. ἥν χρεών. So χρεών ἐστιν Pax 1029.

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

l. 143. ἐξελῶν (ἐλαῖνω), ‘who is to oast him.’ The ἐλλας is rather ‘black-pudding’ than ‘sausage,’ for the word αἰμαπώτης (inf. 208) shows that blood must be a principal ingredient. Many MSS. give ἐξελῶν (fr. ἐλαμμέ) for ἐξελῶν.

l. 144. τῆς τέχνης. For the genitive in exclamations, with or without ἃ, cp. Nub. 818 τῆς μουρίας, ib. 166 ὁ τρισμακάρις τοῦ διεντερεύματος, etc.
1. 147. κατὰ θεόν. This is Cobet’s alteration for the common reading κατὰ θεόν. We find κατὰ θεόν a regular phrase, as in Plat. Legg. 682 a, c; cp. κατὰ δαίμονα Av. 544; ‘by a lucky chance.’

1. 149. ἀνάβαινε, ‘come up here,’ sc. upon the λογείαν. So ἀμβάτει ποτάμων μάδαν Ach. 732; cp. Pax 1342, 975.

1. 152. τὸ ἐλεόν, ‘relieve him of his trestle-table.’ The ἐλέος or ἐλεόν is a cook’s table, or carving board. So in II. 9. 215; Od. 14. 432.


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

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

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

1. 159. εὐδαμιόνων, ‘blessed;’ as an epithet of Athens, Soph. O. C. 282. The line seems to be an echo from some Tragedy, τάγος being used by the Tragic poets for any king or chieftain, as in Aesch. P. V. 95; Pers. 23; Soph. Ant. 1057.

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

1. 162. ποίας κοιλίας, ‘guts, forsooth;’ sup. 32. He has done with such vulgar things for ever.

1. 163. στίχας. Demostenes points to the close-packed rows of spectators; so ἀμφορῆς νεωσμένου Nub. 1203. The line seems to be borrowed from Hom. II. 4. 90 κρατεραὶ στίχας ἀπιστάων λαῶν, otherwise the Attic form would be λεών. Notice also the Dorism in ἀρχέλας, like Μενέλας, Ὀναξίλας, Ἀγησίλας.

1. 165. πυκνός, from Πυκς, al. πυκνός.

1. 166. κλαστάσεις, ‘shalt prune close;’ from the process of cutting the κάμπα, or tendrils, of vines.

1. 167. λακάσεις, ‘shalt go a-wenching;’ a surprise for δειπνήσεις. The ordinary privilege of dining at the public expense in the Prytaneum, which Cleon enjoyed, falls far short of the licence to be granted to Agoracritus. Cp. Pax 1084 οὐποτε δειπνήσεις ἐτε τοῦ λοιποῦ τε Πρυτανεῖω.
NOTES. LINES 147–179.

1. 168. σὺ μέντοι, 'yes, you.' So Nub. 787 φερ' ἵδιο, τί μέντοι πρῶτον ἤν; Ran. 166 καὶ ταχέως μέντοι πάνυ.

1. 169. ἑπανάβαθθι. Agoranctus is bidden to step up if only on his low trestle-table (κάπτι τούλεων), and 'from that lofty elevation' to take a general survey of the Athenian empire.

1. 174. Καρχηδόνα. The reading of the MSS. Agoranctus has made his survey of the islands: now he is to widen his horizon and to look still farther (ἐτε) with a side glance (παράβαλλ' Nub. 362) of one eye towards Caria, on the coast of Asia Minor, and of the other eye towards Carthage, that distant southern point to which Athenian chaubnisis hoped to extend the empire, after the subjugation of Sicily. See Thuc. 6. 15, 34, 90; Plat. Aleib. 17, Nic. 12, Pericl. 20. In this play (l. 1303) Hyperbolus is spoken of as asking for 100 ships for an expedition to Carthage.

There is a comic exaggeration in representing the whole of the Mediterranean as subject to Athenian sway; so Vesp. 790 ὄστις πόλεων ἀρχῶν πλείστων, ἀπὸ τοῦ Πόντου μέχρι Σαρδῶν, ὥσπερ ἀπολαύεις.

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

1. 175. διαστραφήσομαι, 'shall get a squint,' by the effort to look two ways at once. So here the Schol. στρεβλωθήσομαι τοῖς ὄφθαλμοις. But it is quite possible that here and in Acharn. 15 and Av. 177 the meaning may be 'twist my neck by craning it to one side and the other.' In Av. 175 we have the direction given to the Epops by Peithetaerus, βλέψον κάτω. E.P. καὶ δὴ βλέπω. ΠΕΙΘ. βλέπε νῦν ἀνώ. E.P. βλέπω. ΠΕΙΘ. περίαγε τὸν τράχηλον. E.P. ἵν Δία, ἵν αἰτῴσομαι τί 8' εἰ διαστραφήσομαι; where the Schol. interprets τὸν τράχηλον κλάσω. But cp. Athen. 339 E φίλιχθος καὶ διάστροφος τοῖς ὄφθαλμοις.

1. 176. πέρναται (πέρημι Pind. Isthm. 2. 9). A surprise for διοικείται, as though the administration of the Athenian dependencies was nothing better than malversation. The 'prophetic present,' πέρναται and inf. γίγνει, is like ἀπολλυται sup. 127, etc.

1. 177. ὄντως, 'really and truly'; a repetition with renewed emphasis of sup. 158. So Vesp. 994 ἐκπέφευγαν with 997 ὄντως ἀπεφυγεν, Ran. 187 ἐσ κυράκας with 189 ἐσ κυράκας ὄντως, Plat. 79 ἐγὼ γὰρ εἴμι Πλούτος with 82 ἐκεῖνος ὄντως εἰ σὺ. This reading comes from Rav. MS. The common reading is γίγνει γὰρ ὡς ὁ χρησμὸς ὄντωσι λέγει.

1. 179. ἀνήρ, emphatically, 'one worthy the name of a man.' Cp. inf.
1254 μέμνησθ' ὅτε ἂν ὑπ γεγένησαι δι' ἐμέ. So Soph. Ο. C. 393 ὡτ' ὑπεκτ' εἰμὶ τηνοεὔτ' ἂρ' εἰμὶ ἂν ὑπ. Similarly Acharn. 77 οἱ βάρβαροι γὰρ ἄνδρας ἥγονται μόνον | τοὺς πλείστα δυναμένους καταφραγέων.

1. 180. καὶ γίγνετ, 'this is the very reason for which you will become great;' as Nub. 785 ἀλλ' εὐθὺς ἐπιλήθει σὺ γ' ἀττ' ἄν καὶ μάθης, 'whatever you have learned.'

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

1. 184. ξυνεδεναι. '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 ἄριστοκρατία. The phraseology suggests a parody of official δοκιμασία, with καλὸν substituted for κακὸν.

1. 186. εἰ μή, with the force of 'only,' 'merely.' So Av. 1680 μᾶ τὸν Δί' οὐχ οὕτως γε παραδόοινα λέγει, | εἰ μή βαβάζει γ' ὡσπερ οἱ χειλίδουνε, Thesm. 807 MNH. αὔτη Θεονόη Πρωτέως. ΓΤ. μα τῷ θεῷ, | εἰ μή Κρίτουλα γε, Lysist. οὖχ ἂδυ τὸ μύρον μά τὸν Ἀπόλλων τουτογι, | εἰ μή διατρπτικῶν 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. ἑσον πέπονθας, 'what advantages you enjoy for political power!'

1. 188. μουσικήν, 'culture,' 'liberal education.' So Schol. μουσικὴν τὴν ἕγκυκλιον παιδείαν φησί, γράμματα δὲ τα πρῶτα στοιχεῖα. '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 De- mosthenes 'that's the only drawback, this poor knowledge of yours.' The true guarantee for statesmanship would be absolute ignorance.

1. 191. οὐ πρὸς μουσικοῦ, 'does not belong to your man of culture.' Cp. Vesp. 3'9 τάπα μὲν πρὸς ἄνδρός ἐστ' ἄνοιγτος ἐστι σωμηνίαν, Ran. 540 δεξιὸν 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 (els) the illiterate and vile fellow. This use of els without a verb, though intelligible, is unprecedented. Meineke
NOTES. LINES 180–215.

would read ἄλλ'  eius ἀμαθή καὶ βδελυρῶν ἤκεν ἄλλα μή | παρῆς α' σοι διδο-ασιν ἐν λογίας θεοί.

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

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

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

1. 198. κοάλεμος is used, inf. 221, as a name for the genius of stu-
pidity, 'Great Nincompoop.' Cp. Βερέσχεθοι τε καὶ Κύβαλοι καὶ Μάθαν
inf. 635 as specimens of these grotesque powers. Plutarch (Cim. 4)
mentions Κοάλεμος as a nick-name of the elder Cimon, given him α' εὐθείαν. Note the epic form γαμφηλήζει for the Attic γαμφιλαίαν.

1. 199. ἀπόλλυται, for the tense see on sup. 176. σκοροδάλμη 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 ποι λέγει, 'the word tells you of itself,' i.e. without
further interpretation. So Soph. O. R. 341 ἦςε γὰρ αὐτὰ κάν ἐγὼ σιτῆ

1. 205. ἄγκυλαις ταῖς χερσίν. So Tennyson, 'He clasps the crag
with crooked hands.'

1. 210. κρατήσειν. Comp. Antig. 113 foll. where the battle between
the Argives and the Thえばns is described as a fight between an eagle
and a serpent.

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

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

1. 213. φαυλότατον, used of acts that are 'contemptibly easy;' fre-

1. 214. τάραττε καὶ χώρδευ, 'stir everything up and make mince-
ment.' χώρδευ (χώροη) seems properly to mean 'cutting into strings;'
as in Hdt. 6. 75, where the crazy king performs 'the happy despatch'
with a knife, ἐς δ' ἐς τὴν γαστήρα ἄπικετο καὶ ταύτην καταχορδεύων ἀπέθανε.

1. 215. τὸν δὴμον ἄει προσποιοῦ, 'win the people to your side,' as
in Hdt. 1. 6 τοὺς μὲν κατεστρέφατο, τοὺς δὲ φίλους προσεποιήσατο. But a
KNIGHTS.

pun is intended between δήμον, 'the people,' and δημόν, 'fat.' So the words sound in the ears of Agoracritus as 'keep adding in the fat.' Cp. Vesp. 40 ἵστη (she was weighing) βάειν δημόν. ΞΑΝ. οὐμοι δεῖλαιος | τον δήμον ἴμων βοήλεται διαστάνα. Cp. inf. 954.

1. 216. ὑγαγυκαίνων. We find houiay used as a sweet sauce with sausage in Ach. 1040 κατάχει σὺ τῆς χορδῆς τὸ μέλι. The word ῥημαίον, 'little phrases,' runs back to the first meaning of προσπαίσου = '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 ἐών ὀλεθρος.

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

1. 221. στεφανοῦ. He is to put the garland on as a preliminary to the σπονδή. So Eccl. 133 ΠΡΑ. ἠδον πείν. ΓΓ. τι γάρ, ὃ μελ', ἐστε-φανωσάμην. For Κοσλέμω see on sup. 198.

1. 222. χοῦπος ἄμυνε, 'et (vide) ut strenue resistas.' So inf. 456, 497, Ran. 628 χύπως ἐρείς ἐνταῦθα ἐχθρὸν τεύχος.

1. 224. βόυλλει, 'fears him.' So Lysist. 354 τι βόυλλεθ' ἴμας; see Vesp. 627.

1. 225. χίλιοι. The thousand Knights are not identical with the ἱππός 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 Demosthenes.

When 1200 are spoken of (Thuc. 2. 13), we must reckon in 200 ἱπποτοῖς, 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 Hipparches; and each Knight had to pass a δεκα-μεσία, 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. μικρώντες. The Schol. tells us, on the authority of Theopompus, that Cleon had been insulted by the Knights, and that, in retaliation, he had indicted certain of them by a λιποστρατίου or λιπο-

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

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

1. 236. ἔξνωμυντον. This 'conspiracy' with which Cleon charges Demosthenes and Agoracritus has reference to the συναμοσίαι and ἐται-

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

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

1. 242. Σίμων, Παναίτιος, two of the members of the Chorus, not necessarily (as the Schol. calls them) ἵππαρχοι. The orders are given in true military style; cp. Av. 35 ποῦ ἵππωδες ὁ ταξιαρχός; ἐπαγέτω τὸ δεξίων κιρᾶς. The technical word for 'outflanking' the enemy is ὑπερ-

keφαν. Perhaps the Simon here mentioned is the author of the treatise on horsemanship quoted by Xenoph. de re equest.
KNIGHTS.

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

By ἐπαναστρέφου he means 'wheel round to the attack,' after a pretended retreat; so Ran. 1101 ὅταν ὁ μὲν τεινυ βιαίως, ὁ δὲ ἐπαναστρέφειν διήγεται καταρείδεσθαι τορὼς. Xen. Hellen. 6. 2. 21 ὁ μὲν πολέμοι ὁς ἕφευγοιν ἐπέθεντο, ὁ δὲ οὐκ ἐπαναστρέψαν.

l. 245. ἐμοῦ = ἐγγύς, as in Soph. Ant. 1180 καὶ μὴν ὄρω τάλαναν Εὐρυδίκην ὤμοι, Pax 513 καὶ μὴν ὄμοι 'στιν ἡδη.

l. 247. παραξιπποπόστρατον. Why Cleon is called 'cavalry-confounder' we may see from note on sup. 215. Perhaps the word is a comic echo of παραξιππος, a title of Poseidon.

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

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

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

l. 254. τῶν κυρηβιων, see on sup. 129. Cp. the proverb ὅνος εἰς ἄγρυνας, or ἄχυρα Vesp. 1310.

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


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

We must understand by τὰ κοινὰ the κληρον, 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 Mytilenaean (b. c. 427), cp. Thuc. 3. 30 ύπερον δὲ φόρον μὲν οὐκ ἐτάξαν Δεσβίοις, κλῆροιν δὲ ποιήσαντες τῆς γῆς πλην τῆς Μεθυμναίων τραχίλιοιν σφόν αὐτῶν κληροῦχοι τοὺς λαχόντας ἀπέπεμψαν. See Nub. 203.

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NOTES. LIVES 244–264.

1. 259. καποσυκάζεις, 'and, like a fig-gatherer, you test with a squeeze our responsible officials;' with a play upon συκόφαντειν. Cleon is very busy when the state-officers, after their time of service, have to submit to the εὔθυνα, or audit; in the hopes that, by detecting some delinquency or default, he may squeeze money out of them by prosecution, or secure a bribe for letting them alone. There are three stages noted, ὠμός, 'green and hard;' πέπων, 'ripe and luscious;' μὴ 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 ἀπράγμονα, nor could any official, before passing his εὔθυνα, quit Athens. With the amended order the whole passage becomes intelligible—'Yes, and you look closely to see which of the citizens is a dullard, wealthy, and respectable, and shy of public business; and if you find one of them living in lazy retirement, you bring him back from the Chersonese, catch him round the middle, nip him in the hook of your arm, then wrench his shoulder back and—bolt him.' Few Athenian citizens deserved the name of ἀπράγμον, and Thucydides (1. 70) declares that his countrymen regarded ἱσυχία ἀπράγμων as something worse than the most laborious occupation.

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

1. 264. διαλαβῶν, apparently a metaphor from wrestling, like εὐθὺς γάρ σ’ ἔχω μέσον λαβῶν (? λαβῆν) ἄφυκτον Nub. 1047. Similarly ἀγκυρίσας describes a wrestler's trick, which most probably was like our pugilistic phrase 'getting his head in Chancery.' The man's neck was pinned in the bent arm (so called ἀγκυρα) 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 (ἀποσυκάζεις 259) running through the whole. So ἀγκυρισάς contains an allusion to the ἀγκύρισμα or ἀγκυρα, 'a hook for pulling down ripe figs.' Possibly ὠμόν in l. 263 is an intentional echo of ὠμός in l. 260.

We should have expected the line to end with some word descriptive of a decisive fling to the ground, such as κατεπάλαισας (Ach. 710), instead of which we have the aor. of ἐγκολῆμβάζω, describing the act of one who swallows greedily some dainty morsel.
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The multiplication of participles is so frequent a Greek idiom that there is no need to read ἵγκυρίσσας for ἀγκυρίσσας. Cp. II. 3. 47 πῶντον ἐπιπλῶσας, ἔταρν χρώματας ἄγειρας, | μικρεῖς ἀλλοδαποῖοι, γυναῖκες εὐειδε' ἄνγης, Od. 14. 122 οὗ τις ἐκεῖνον ἀνήρ ἀλαλήμενος ἐλθὼν | ἀγγέλλων πείσετε. 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 κεχνύται to the 'gaping' of over-ripe fruit, and interprets καταγαγόν ἐκ Χέρρονήσου, 'drawing him down from C.', as from a high branch. He would retain διαβαλῶν with ἀγκυρίσσας, rendering it 'having hooked him by calumny.' He reads ἀποστρέψας τόν ὄμον, understanding it to mean 'turning aside the unripe fig,' so as not to pull it with the ripe one; for (he says) figs often grow in pairs, but not in clusters. Then αὐτὸν ἐνεκολήβασας will mean 'you bolt the ripe one:' αὐτόν being thus distinct from τόν ὄμον. The last two lines are thus a general description of rich and silly citizens as distinguished from the special class of ὑπέδινοι, but the sentence does not finish, for Clean breaks in with an interruption.

1. 267. ἐν πόλει, i.e. in the Acropolis; καλεῖται δὲ ἢ Ἀκρόπολις μέχρι τοῦτο ἔτι ἢ Ἀθηναίων πόλις. So Nub. 69 ὅταν ὦ μέγας ὄν ἀρμᾶ ἐλάφης πρὸς πόλιν, inf. 1093. γνώμην λέγειν, 'to propose a resolution,' as Lysias 158. 29 τῶν τῇ βουλῇ καὶ τῶν μη.

1. 269. μάσθης, 'a supple-jack,' properly a thong of pliant leather, as in Nub. 449. ὑπερχετει, 'tries to insinuate himself with us,' so inf. 459 ὑπῆλθες. Cp. Plato, Crito 53 ε ὑπερχύμενοι δὴ βίωσε πάντας ἀνθρώπους καὶ διωλεύων.

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

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

1. 272. ἦν δ' ὑπεκκλίνη, '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 σχέλος.

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

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

1. 276. ἔαν μὲν τὸν ἐ (Porson’s emendation for ἔαν μέντοι γε), ‘if you conquer him,’ sc. Agoracritus. Following Bergk, I have assigned 1. 275 to Cleon instead of to Agoracritus, and read with him in 1. 277 παρέλθῃ σ’ for the ordinary παρέλθης. The whole passage will then run smoothly: Cleon says to Agoracritus, ‘I’ll shout you down!’ ‘Try, by all means,’ interrupts the Chorus, ‘and if you master him, the victory is yours; but if he surpass you in shamelessness, the prize is ours:’ for the Chorus identify themselves with the case of Agoracritus.

τίνελλος εἰ, ‘you are victor.’ The Schol. seems to have read τίνελλος, rendering it νικηφόρος. But as the regular shout of victory was τίνελλα Kock reads here τίνελλα σόι = ‘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 νικηφόρος the interpretation κρούματιον ἐπινίκιον.

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

1. 278. ὑδείκνυμι, ‘I show up,’ or ‘accuse.’ ‘Ενδείξεις est delatio eius qui iam ante convictus et ἀτιμὸς factus est, neque tamen foro et comitio abstinnit,’ Schoem. de Comm. ἐξάγειν, ‘is smuggling out of the country:’ so in 1. 282 Cleon ‘smuggles away’ the meat and drink from the Prytan- neum—in his belly.

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

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

1. 280. Πρυτανείον. 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. τίμαχος, 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 ἱζώθη 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. καταβοήσομαι σε. So Ach. Ἰ δ' ἀν κεκραγὼς τοξώτας τρισχλίους.

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

1. 289. κυνοκοπῆσω, 'I'll thrash you like a dog,' or, as Schol. 'I'll beat you with a dog-skull strap,' ἵμας κύνειος Vesp. 231.

1. 290. περιελῳ σ' ἀλαζονείαι. So, rightly, Elmsl. for ἀλαζονείαι. Cp. inf. 887 οὐοὶ πιθηκισμοῖς μὲ περιελαύνεις. 'I'll persecute you with my braggadocio.'

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

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

1. 294. γρύζεις, 'mutter a syllable.' So Nub. 963 παιδὸς φανή γρύζαντος, Plut. 17 ἄποκρινομένῳ τῷ παράπαν οὐδὲ γρῦ.

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

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

1. 298. κάτιορκῳ. Agoracritus will not be beaten at any point. He claims to be as great a thief as Cleon, and improves upon it by undertaking to 'perjure himself though there were eye-witnesses to his theft.' For the gen. absol. cp. Aeschin. 67. 11 τὰ δέκα τάλαντα ὑράντων φρονοῦντας βλεποῦντας ἐλάθον ἤμαν ἤφελόμενοι. The gods who presided over public business in the ἀγορᾶ were called ἀγοράιοι. Hermes, as here, was most commonly distinguished by the epithet; but inf. 410, 500 we have Ζεὺς ἀγοράιος.

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 φάσει or 'information' laid by the συνοφάντης.

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

1. 306. τέλη, here = 'tax-offices;' as ἵθος, ἀύχνω, 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. 307. βορβοροτάραξε. See inf. 824 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 Pnyx, the stone-platform of which was called not only βῆμα but λίθος, and here and inf. 965 πέτραι or πέτρα. It seems right to mark (with Velsen) a break after θυννοσκοπῶν, as the construction is incomplete, the sentence being interrupted by Cleon.

1. 314. καττῦσται. Cleon speaks the language of his trade. καττυμα (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 Agoracritus, ‘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 τούτω τῶ υπόδημα ἔρραφας μὲν σὺ, υπεδήσατο δὲ ἐκεῖνος.

1. 316. ύποτίμωνω, ‘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. Beer, Bergk, Dindorf and Meineke assign this and the two following lines to the Chorus. The MSS. generally, with Velsen, to Demosthenes.

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

1. 325. προστατεῖ, ‘is patroness of.’ This ἀνάιδεια 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 comes second. ἵπποοδάμον. 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 Άγρυπλή. Father and son had both a leaning to the aristocratical party; and in B.C. 411 Archeptolemus appears as one of those who intrigued with Sparta against the popular government, and after the fall of the 400 he was impeached by his friend Theramenes for treason. Archeptolemus is spoken of inf. 794 as one of the advocates of peace. Here, Aristophanes seems to be complaining of his inaction: he is willing to ‘sit and look on with the tears running down his cheeks,’ while Cleon continues his ‘plundering and blundering.’ In δεύμενος it is humorously suggested that he is present among the audience.

There is a difficulty about the metre of the line. If Ιπποδάμον have the ἄ we may compare the line with Ach. 220 καὶ παλαιῷ Λακρατίῳ τὸ σκέλος βαρύνεται, and Pax 1154 μυρίνας τ’ αἴτησον ἐξ Ἀισχινάνδον τῶν καρπίμων, on which Elmsley remarks that ‘to reduce these refractory names into tetramer trochaics Aristoph. has twice used a choriambus and once an Ιονίκος a μινορ in place of the regular trochaic dipodia.’ But Meineke regards Ιπποδάμος as a Dorism for Ιπποδήμος, and in Ach. 220 Bentley proposed Λακρατείδη. Herm. conjectures Ιπποδάμον as the reading here.

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

1. 330. πάρεισι, ‘will surpass you;’ so παρέλθῃ ο’ sup. 277. αὐτό-θεν, ‘on the spot,’ ‘without more ado.’ So αὐτόθεν αὐτοῖς ἕκελευν ἀπίεναι Χεν. Mem. 2. 8. 3; καὶ σε στρατηγῶν αἱ γυναίκες αὐτόθεν | αἴροιμεθα Eccl. 246.

1. 333. ἄλλ’ ὁ 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 ἄγορα.

1. 334. οὔδεν λέγει, ‘that “decent breeding” is a phrase of no meaning.’ Kock quotes Eur. Suppl. 596 ἀρετὴ δ’ οὔδεν λέγει αἰ. φέρει) βροτοίς, ἢν μη τὸν θεὸν χρήζοντ’ ἔχῃ.

1. 336. μᾶ Δί’, sc. οὔκ ἐκάω σε λέγειν. Agoracritus claims precedence on the ground of being ‘a low fellow.’ ‘If,’ say the Chorus, ‘Cleon doesn’t give way in this bout’ (sup. 271); add that you are ‘low-born.’ So Ran. 731 πονηροῖς κᾶκ πονηρῶν, and ep. Soph. El. 591 εὐσεβείς καὶ 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!’ say the Chorus.

24
NOTES. LINES 328-358.

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

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

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

This must be the meaning of ωμοσπάρακτον 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 εἶπας. 'To plead some petty suit' against a stranger sojourning in Athens may be supposed to have been a far easier task than to secure the condemnation of an Athenian citizen: see inf. 1408, Vesp. 1042. μετοίκου is added as a narrowing definition of ἕνου, as Soph. O. R. 452 ἐστὶν ἐνθάδε | ἔνον λύγῳ μετοίκος. All μετοικοὶ 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 ὑδροπιστῶν καὶ μεριμνῶν τὰς νύκτας. In ἐπίδεικνύσ we have an allusion to ἐπίδεικτος, 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 ἐ in ἀνιῶν, the vowel being short in Lysist. 593; Plut. 538. For the picture of a man going a walk to rehearse a speech to himself see Plat. Phaedr. 228 B.

1. 351. τὰ δαὶ σὺ πίνων. Taking up the taunt of ὕδωρ πίνων Agoracritus asks, 'What has your drink been that you have caused the state to be mute, rated into silence by you and you alone?' τὴν πόλιν is drawn into the government of πεποίηκας, whereas properly it stands as subject to σωπᾶν. With the form μονοτάτου (here and Plut. 182) cp. αὐτότατος ib. 83, ἱπσissimus. With κατεγλυτσισμένην cp. Ach. 380 σφενδὴ κατεγλυπτιστεί μον.

1. 354. ἐπιπών, 'drinking on the top of it,' 'drinking to wash it down.' So of the Cyclops, Hom. Od. 9. 297 καὶ ἐπ' ἀκρητον 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. Νικιαν παράξω. These words, which come in by way of surprise, are meant to show how Agoracritus would improve upon κασαλβάσῳ τούς ἐν Πύλῳ στρατηγοῦς. That Nicias is chosen as the person to 'be put in a flurry' proves that his timid and nervous disposi-
tion was generally appreciated. But the introduction of the name of Nicias here is not altogether satisfactory. Bentley proposed to read σφηκίαν = wasp's-nest.

1. 359. οὐ προσίεται με, 'likes me not,' 'suits me not.' So Vesp. 742 τοῦ ὅπου διναται με προσίεθαι. 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. λάβρακες. The λάβραξ was a sort of 'sea-pike' called ἱππος 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 Μιλησίους. There is therefore a sort of trap laid in this line. The familiar sound causes the hearer instinctively to join λάβρακες Μιλησίους, but the addition of κλονήσεις instantly upsets that idea and makes Μιλησίους κλονήσεις the parallel to Νικίναν 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. ἄλλα σχελίδας. Agoracritus is not to be beaten: 'he will have a hearty meal on ribs of beef and will purchase (he should have said ' take on lease,' μισθοθεσια) (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. ἐπεσπηδὼν γε. Cleon has another boast ready. 'Nay, I will do more, I will plunge into the senate and throw all the house into confusion.'

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

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

1. 367. οἴον, 'how tightly.' Cp. inf. 702; Vesp. 624 οἴον βροντα τὸ δικαστήριον, Pax 33 οἴον δέ κύπα στὸ κατάρατος ἐσθίει. There were various forms of the ξίλον, 'stocks' for the feet only (ποδοκαϋκη), or a 'pillory' to confine feet, hands, and neck, πεντεσύριγγον ξίλον inf. 1049.


1. 369. βρανεύστεται, 'shall be stretched out' on the βρᾶνος, or tanner's bench.

1. 370. δέρῳ σε, 'I'll flay you for a thief's-pouch;’ lit. 'for holding
stolen goods.' So (Nub. 442) Strepsiades offers his body to be flayed for a wine-skin (ἀκόνν δαλέων), and, ib. 1238, the fluid contents of Pasias, supposing him to be similarly treated, are reckoned, είς χύσα χωρήσεται.

1. 371. διαπατταλεύθησε, 'you shall be pinned out at full stretch'; the completion of ἰπανεύσεται sup.

1. 372. είς σου, 'out of your flesh;' as Nub. 455 είς μου χορδήν παραθέντων.

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

1. 374. πηγορώνα, '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 (εἴ κανδρικός κεχνότος), so that the cook might be able to examine and see if there were meatly-spots in the lower bowel.' The white spots in meaty pork, caused by the presence of hydatids, were called χαλαζία, from the similarity to hailstones.

1. 382. πυρὸς θερμότερα. Hitherto Cleon has stood for the type of fiery heat and perfect shamelessness of language; 'but there must have been (all the while), it would seem (ἀρα sup. 125), something hotter than fire, and language more shameless still,' supplied by Agoracritus. Cp. for the proverbial expression Aesch. P. V. 922 ὡς δὲ θεραννὸν κρείσ-

1. 386. φαύλον ὁδ* οὐδ’ ἐλαφρόν. This is Bergk's simple way of supplying the syllables wanting in the MSS. 'The scheme was not such a cheap and easy one,' though we have been so lucky as to find a greater rascal than Cleon. 'But go at him and twist him and don't give him short measure (μηδὲν ὄλιγον ποιεῖ); for now he is gapped round the waist.' With ὄλιγον cp. Thuc. 8. 15 ὄλιγον ἐπράσετο οὐδὲν ἐς τὴν βοῖδεαν. For ἐχεταί μέσος see sup. 264 on διαλαβάν.

1. 389. εἶν μαλαξίας, 'if you work him soft,' or 'beat him tender;' used technically for the 'tawing' of the hides by tanners. Προσβολή, 'your encounter.'

1. 392. κἀτ’ (καὶ εἰτα), 'did after all win the reputation of being a brave man.' So after a participle Nub. 409 ὄπτων γαστέρα τούς συγγέ-

1. 393. τοῖς στάχυς. By the 'ear's of corn' are meant the 120 Spartan prisoners which Cleon brought from Sphacteria (Thuc. 4. 38), throwing them into prison and letting them there (ἀφαίει, lit. 'dries them up'), or wishing to sell them (ἀποδοσθαί). The miserable
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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 τοὺς ἐκ Πυλίου λαθεύσι τοῖς Λακωνικοῖς.

1. 395. ἰ. 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 συκοφάντην 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 μεθιστὰς ἐστὶ λαμπὼν τὸν πρόσωπον.

1. 400. ἐν Κρατίνου = 'in Cratinus' house.' This is evidently the reading of the Schol., who interprets εἰς τὴν ὅικιάν Κρατίνου. The MSS. give ἐν or ἐν. 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 ὅικια but τραγῳδία, and sees an allusion to his play called 'Dionysalexandros,' a parody of a tragedy by Marsimus 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 Marsimus is not exhibiting any play; and in Ran. 151 the crime of writing out one of the speeches from his plays is put on a par with perjury, parricide, and the like. Cobet, N. L. 155, reads ὑπάδειν Μορσίμου τραγῳδίαν.

1. 403. δωροδόκωσιν. 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. ἐνθυό sup. 51) as lightly as he got it.' expressive of the hope that he may lose his privilege of dining in the Prytanæum, which he so undeservedly gained.

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

1. 407. τῶν Ἰούλιον. This, the reading of the MSS., is generally rejected, as Ἰούλιος is not a Greek name. But Ἰούλιος may be a nickname, formed from Ἰούλῳ the sheaf-goddess, which would suit πυροπίπης, or from Ἰούλος 'whiskers' or 'sprouting down,' which would suit πυρ-
NOTES. LINES 395-418.

If we read πυρροπίτης we must render 'with an eye for bright-haired boys.' on the analogy of παρθενοπίτης Hom. ll. 11. 382. If πυρροπίτης, 'with an eye to the wheat,' the reference may be, according to the Schol., to an official who had to look after the commissariat in the Prytaneum; or, perhaps, to someone who had made a fortune by speculating in the corn-trade. Meineke would read Βουλιοῦ.

1. 408. ηπαιωνισα. As we might say, 'to sing Hallelujah,' properly to chant a hymn to Apollo beginning ἧ παιῶν or παιάν. So Βακχέβακχος is an invented word for a hymn that opens with ά βάκχε, βάκχε.

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

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

1. 414. For ἑκτραφεῖν with ἕν, referring to a past action, cp. Plat. Apol. 33 E οὐκ ἦν ἐκεῖνὸς γε αὐτοῦ καταδείθη, Π. 1. 232 ἦ γὰρ ἂν Ἀτρείδη νῦν ὑστατα λομήσαιο, 5. 311 καὶ νί κεν ἐνθ' ἄπολοιτο,—ἐλ μὴ ὁρ' ὃδ' νύησε.

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

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

ἄν ρά νέας, χελιδῶν. 'The first swallow, that heralds the summer,' was eagerly looked for in Athens.' Cp. Ὁ Ζεὺς, χελιδῶν ἁρά ποτὲ φανήσεται; Thesm. 1. Athenaeus has preserved a popular song that announced the bird's coming: 8. 76ο, ἢλθ' ἢλθε χελιδῶν ι.τ.λ. When Agoracritus cries 'I see a swallow,' every eye would be turned to the sky, and he would have a free field for his pilfering.
So in Nub. 117 foll. Socrates is described as tracing a mathematical diagram in the Palaestra, and stealing a lump of meat from the altar (reading θυμάτιον) while everyone’s attention was engaged.

1. 420. εὐ τοσούτω, ‘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; 962, 962, 981, 1145, 1203.

1. 421. κρίας, ‘lump of flesh,’ half with allusion to the stolen meat, and half to the corpulent Agoracritus. But cp. Soph. Frag. 650 ἀργεῖς σὺ τοῦτο τοῦ κρέως. προϊνόησω (nor. προϊνοησάμην). The verb is more commonly used in the passive form, προϊνοήθης.

1. 422. ὀσπερ 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 better, like one who eats his nettle-salad before the coming of the swallow.’ Μετὰ τὴν χελιδώνα ἄβρωτοι αἱ κνίδαι Schol.

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


1. 427. αὔταρ δήλον γ’, ‘the grounds of his judgment are plain enough.’

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

1. 430. ξειμι 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 ἃν μὴ λαμπρός ἀνέμος ἐπέχνη, Aesch. Ag. 1180.

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

1. 432. τοὺς ἀλλαντας, 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 ἰκμενὸς οὖρος, πλησίως, ἐσθόλος ἑταῖρος. Cp. Ran. 959 ἀλλὰ συντεῖλας, ἀκροισι | χρύμενοι τοῦ ἱστίου, | εἶναι μᾶλλον μᾶλλον ἄξεις, | καὶ φυλάξεις, | ἣν τὴν πνεύμα λείον | καὶ καθεστηκὼς λάβῃς.

1. 433. κλάειν μακρά. As χαῖρειν 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 ἐδηλος γέφων
κλᾶειν κελεύων Λάμαχον, Plut. 111 οἴμώξει μακρά. Cp. Vesp. 583;
Pax 255.

1. 434. ἕαν τι παραχάλα. 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. οὐτοὶ . . . καταγροῖει, ‘thou shalt not come off scot-free.’
So in Nub. 1240; Vesp. 1361, 1396; Thesm. 566; Hdt. 5. 105;
7. 17.

1. 436. ἅθρει. ‘Look out,’ says Demosthenes, ‘and slack off the
sheet a little.’ The ποῖς (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; ναὸς ὤστε εἰγκρατὴ
πῦξα | τείνας ὑπείκει μηδὲν, ὑπίστως κάτω | στρέψας τὸ λοιπὸν σέλμασιν
ναυτύλλεται Soph. Ant. 714.

1. 437. κακίας, ‘the north-east wind;’ with an intentional simi-
larity in sound to κακίας, as in the proverb αὐτὸς ἔφε ἔωτον κάχ’ ἐλκει,
ὡσπερ κακίας νέφη. This technical termination -iás, as in ἐτησίας, ἐκκε-
φίας (ἀνέμου), is used to make a new comic combination, συκοφαντίας,
‘the informer’s wind,’ like Ach. 877 χειμῶν ὄρνυθαι. 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. Ποταιαίας. This form with εῖ for ι is regularly found in
inscriptions, as on a gold tripod at Delphi (b. c. 475), or the Quota-lists
of tribute (436).

1. 440. ἕντρ ἀν ἰδέως 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 negotiations,
but shouts out to him, ‘ease off the reefing-points;’ meaning that
Cleon is taking a milder tone, and it is no longer necessary to shorten
sail.

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

1. 443. ἀστρατείας, ‘malingering;’ spoken of those who shirked
military service; cp. διαδεδρακότας Ach. 601; διαδρασιστίται 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 πλέειν, as Plut. 1184; Nub. 1041;
Ran. 18, 90, 91, etc. The form πλεῖν 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 Agora-eritus is connected with the noble line of the Alemaenidae, 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 follow-ers of Cylon, who had attempted to make himself Despot of Athens. See Hdt. 5. 71. This charge against the Alemaenidae 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. Agorascritus, not to be outdone, seeks to con-nect Cleon with the tyrant Peisistratus, declaring that Cleon's grand-father was 'one of the bodyguard of Byrsine, wife of Hippias [son of Peisistratus].' Her real name was Μυρρίνη or Μυρσίνη (Thuc. 6. 55), which Agorascritus (as Demosthenes in sup. 59) alters to Βυρσίνη, with an allusion to the tanner's trade. As we might say 'Tan-aquil, wife of Tarquín.'

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

1. 465. πρόφασιν 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 reconcili-a-tion between that state and Athens, would not be an unnatural policy for Cleon to pursue. See Whibley p. 76 foll.

1. 467. οἴμω σὺ δ' οὐδέν. G. Hermann seems to be right in fol-low-ing the hint of the Schol. and inserting this line here, instead of placing it (as in the MSS.) after γομφούμεν' αύτα πάντα καὶ κολλόμενα. Cleon had used his set of metaphors in three lines; Agorascritus responds with an equivalent of three lines, which contain no such metaphors. 'Dear me,' cry the Chorus, 'can't you say anything from the wheelwright's shop?' Agorascritus, 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 in-tended to fill his pocket with ransom-money for the garrison captured at Sphacteria. The Chorus are delighted to find Agorascritus 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 εξ ἀμαξουργοῦ we may see an allusion to the phrase εξ ἀμάξης ὑθριέων, 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. ξυγκροτοῦσιν, '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. προσπέμμπων φίλον, sc. who might presumably talk me over.

1. 477. ἐπὶ τῇ πόλει, 'directed against the state.' So the Schol. ἐπὶ καθαιρέσει τού δήμου. Cp. Thuc. 8. 54 τὰς ξυνωμοσίας αὔτῃ ἐτύγχανον ἐν τῇ πόλει οὐσαὶ ἐπὶ δίκαιοι καὶ ἀρχαὶ. This is the reading of the MSS. except Kav., 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. οὐντυρούμενα may be rendered 'concocted,' meaning properly 'mixed and shaped' like cheese, and preparing the way for the word τυρὸς in the next line. Frere translates 'and the business that you keep there in the cheese-press, close packed, you think, and ripening out of sight.' To which Agoracritus answers, 'Ah! cheese? Is cheese any cheaper there, d'ye hear?'

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

1. 481. παραστάτω (i.e. στορείσω), 'I'll lay you flat,' as in the epitaph on the Μαραθωνίακαι, who Μήδουν ἑστόρεσαν δύναμιν. But the Schol. sees in it a further allusion to the stretching out of hides; as in διαπαταλενθῆσαi sup. 371. Exit Cleon.

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

1. 485. θεώσει 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. κράγων κεκράξεται, 'will holla a hullabaloo.' κράγων is explained by Hesych. as θῶμα, so that the phrase may be compared with λῆρον ληρεῖς Plut. 517. The Schol., on the authority of Aristarchus and Herodian, read κραγόν adverbially = κραγναστικῶς.
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1. 488. ὡς ἔχω, lit. 'even as I am'; i. e. without more ado.

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

1. 492. παιδοτριβικός, 'in true trainer's style.'

1. 493. ταδί, sc. τα σκόροδα, 'the cloves of garlic.' Cocks kept for fighting were primed with garlic to excite them. Cp. Ach. 166 υἷ μὴ πρόσει τούτουσιν ἐκαρδισμένους. See inf. 946.

1. 497. διαβάλλεν, with allusion to διαβολάς sup., seems to be intentionally substituted for καταβάλλεν, which is found in some MSS., 'to knock down.' By τοῖς λόφοισ is meant the 'crest' of the cock, by τὰ κάλλαια, 'the wattles.' For χωπElf see on sup. 222.

1. 500. ἄγοραῖος. See on sup. 298, 410.

1. 502. στεφάνωις κατάπαστος, 'besprinkled with chaplets,' like a successful combatant in the arena. For the expression cp. Nub. 1330 πάττε πολλοῖς τοῖς ρόδοις.

As this line is the versus paroemiacus of an anapaestic system, it is quite unusual for the κομμάτιον to proceed, and for a second paroemiac to occur in 1. 506 πειραθέντες καθ' ἑαυτοῦς. 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 ύμεις δ' ἡμῶν πρόσχετε τῶν νοῶν καὶ τοῖς ἡμῶν ἀναπαύστους, omitting ὡ . . . ἑαυτός, in which he is followed, with slight verbal alterations, by Meineke and Velsen.

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

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

1. 508. ἡμάγακαζεν. Notice the tense, 'had tried to force;' cp. ἐκαστὸς τις ἐπειθεὶς αὐτῶν ὑποτῆραν τὴν ἀρχήν Xen. By παραβίασι is meant 'to come forward to speak the Parabasis;' as Ach. 629 οὕπω παρέβη πρὸς τὸ θέατρον λέγων ὡς δεξιός ἔστιν. Similarly Pax 735.

1. 509. φαίλως, 'lightly,' 'easily,' as sup. 213.

1. 511. Τυφώ (from nom. Τυφᾶς, other forms being Τυφαείς and Τυφαῖν) is the Greek name for a furious monster, who (Aesch. P. V. 351 foll.), having challenged the gods to battle, was blasted by the lightning of Zeus, and buried under the ponderous mass of Aetna, where he still shows the remnant of his power in causing storm and earthquake.
NOTES. LIVES 488–525.

As applied here to the turbulent Cleon we may render ‘tornado,’ or ‘typhoon,’ remembering that the latter word, properly ῥει-σύν = ‘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.’ άιτείν χορόν means to request the Archon to name a choragus who would provide a Chorus and undertake the expense of mounting the play. If the Archon consented, he was said διδόναι χορόν, and the poet to receive it (λαμβάνειν). Aristophanes tells us (Nub. 529 foll., Vesp. 1018 foll.) how at first he was unwilling to publish his productions in his own name, παρθένος γάρ ἐτ’ ἦν, κούκ ἑξῆν πά μοι τεκεῖν.

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

1. 518. ἐπετείους, ‘fickle;’ properly ‘lasting only for a year.’ Theophrastus speaks of ‘annuals’ in gardens in similar language (Plant. 4. 6. 4), λέγεται δὲ ἐπετειον εἰναι καὶ φύεσθαι μὲν τοῦ ἱρος λήγοντος. άκμαζειν δὲ τοῦ βέρους, τοῦ μετοπώρου δὲ φθείειν, κατὰ δὲ τῶν χειμῶνα ἀπόλλυσθαι.

1. 520. τούτο μὲν, answered by εἶτα inf. 526. ταῖς πολιαῖς, sc. θρησ.

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’ ύμιν, ‘and though he uttered every sort of sound to tickle your ears, playing his harp and slapping his wings, and exhibiting his Lydian dancers and his gall-flies, and dyeing himself in frog-green, he could not keep it up.’ The participles allude to the titles of several of Magnes’ plays, as Βαρβιτισταί (ψάλλων) with a chorus of harp-players; Ὄρυνθες (πτερυγίζον) with a chorus of birds; Βατραχοί, with a chorus of frogs. His play of Λυδοί 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. ἐπὶ γῆροις. So Ach. 211 ἐπ’ ἐμῆς γε νεότητος.

1. 525. ἐξεβλήθη, ‘was hissed off.’ So Demosth. (19. 337) of Aeschines ἐξεβάλλετε αὐτῶν καὶ ἐσωρίττετε σὲ τῶν θέατρων.

tοῦ σκύπτειν ἀπελείφθη, ‘he fell off from his fun,’ so ἀπολεί-
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πεσθαί ἡβας Enn. H. F. 440. The words would imply that his popularity consisted in his extravagant jests and broad farce.

1. 526. Κρατίνου μεμνημένος. Cratinus, born 519, died 422 B.C., son of Callimedes of the φιλή Οἰνής, was the true founder of the Old Comedy, as a political and moral power. He is said to have united the bold inventiveness of Aeschylus with the vigour of Archilochus. Aristophanes speaks of him always as a worthy rival, though he twits him freely for his fondness for wine, as in sup. 400; Pax 700 foll. He is said not to have turned his attention to Comedy till late in life, probably in his 66th year, B.C. 454. The story runs that he met the allusion to his dotage in the present passage by bringing out his Flagon (Πυτίνη) in his 96th year and winning the first prize over the Connus of Ameipsias and the Clouds of Aristophanes. His Χειμαζόμενοι won the second prize when Aristophanes took the first with his Acharnians; and his Σάτυροι the second prize when the Knights gained the first.

ῥεύσας. This is described as being a false form, as the aor. ἐρρεύσα is not used in Attic; but cp. ῥεύσειν Enn. Dan. Frag. 5. 32. The future in use is ῥεῦσομαι. Various conjectures, such as ῥέψας 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 ἐπών τῶν βρευμάτων.

1. 527. ἄφελῶν. If this word be right, the meaning must be ‘smooth,’ ‘unencumbered’ plains, over which the river could flow freely.

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

1. 529. ἄσαι δ’ οὐκ ἤν. Nothing was heard in those days at banquets except the popular songs from the Εὐνείδαι of Cratinus, ‘My Lady Bribery of the fig-sandal’ (a parody on the Ἡρη χρυσοπεδέιλε of Homer, with a pun on σικύ-φαυτέων), and ‘Fashioners of deftly-wrought hymns.’ Δωροῖ, voc. of Δωρό.

1. 532. τῶν ἦλεκτρων. 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 (κόλλασες) for tightening the strings, τῶν ἂν being the clear sound that comes from a tense cord or wire.

1. 533. ἄρμονιῶν, ‘joints,’ as in Od. 5. 248, of the boat of Odysseus, γόμφοισιν δ’ ἄρα τὴν γέ καὶ ἄρμονισιν ἄρασον. 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. Κοννάς. This word seems to be a diminutive or familiar form of Κόννος, as, perhaps, φαγάς, a glutton, for φαγός. Connus was a famous musician, who had won many crowns of victory for his harp-playing; but in his old age he fell into abject poverty, and passed into a proverb to illus-
trate 'praise without pudding.' Cp. Juv. 8. 81 'Gloria quantalibet quid erit si gloria tantum est?' Cratinus, parodying a verse of Hesiod (Opp. et Di. 299), had tauntingly spoken of him as Κοννασ πολυστέφανος, and Aristophanes here retorts the joke upon its inventor. There is also an allusion to another current proverb, Δελφός άνήρ στέφανον μεν' ἐχει ἐξει δ' ἀπόλαλεν. Cp. Horace, Ep. i. 1. 19. i 'Prisco si eredis 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 ὃν χρην the thought passes again to Cratinus, who with 21 (? 24) plays had won 9 victories. With ληπεῖν we have to supply χρην again: 'he ought not to be obliged to play the fool.'

1. 536. θεάσθαι λιπαρόν, 'to sit as a smart spectator.' τῷ Διονύσω. The common reading is Διονύσῳ, for which Kock and Velsen following Elmsley on Ach. 1087 read παρὰ τῷ Διονύσου (sc. ιερεῖ), '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 ιερεύ, διαφύλαξεν μ', ἵνα δ' σου ἐμπύτης. 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. ἀριστίζων, 'only giving you a snack;' properly 'giving you breakfast' instead of a bellyful, as a dinner would be. ἀπέτεμπεν, 'dismissed you' from the theatre, when the short and meagre play was at an end.

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

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

1. 541. διέτριβεν, 'hung back,' 'dallied.' Aristophanes, warned by the fate of his predecessors and contemporaries, was slow in coming before the public; saying that a man ought to serve his apprenticeship at the oar before he put his hand to the rudder.
1. 543. kai' enteudven, 'and next after that,' (i.e. after learning to row) 'he ought to serve as look-out-man and keep an eye on the winds, and afterwards act as pilot on his own responsibility.' Though the sentence is not very clearly expressed, it is evident that he speaks of three grades of proficiency: (1) as oarsman; (2) as look-out-man; (3) as helmsman.

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

1. 546. αἰρεθ' αὐτῷ, 'raise aloud for him the surging roar.' ῥόθων, properly the roaring surf, is applied here to the thunders of applause. παραπέμψατ' ἐφ' ἑνδεκα κώπαις θόρυβον. These words are very obscure; and the mixed metaphors, explained above, in ῥόθων 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' ἑνδεκα κώπαις may mean 'with full complement of fingers and one over;' an expression analogous in form to ῥ. ῥον τε καὶ πεινών ἄει | πλεῖν ἡ τριάκονθ' ἡμέρας | τοῦ μηνὸς ἐκάστου (Ach. 857), i.e. 'every day of the month and a bit over.' Translate, 'speed along with every finger you possess a genial applause at the Lenaean feast.' Cp. παραπέμπειν στόνον Soph. Phil. 1459. Otto Schneider proposes to read ἐφ' ἑν δέκα κώπαις, as a κέλευσμα ναυτικῶν—'all together with 10 oars.'


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

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

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

1. 566. ἄξιοι τοῦ πείπλου, 'worthy to carry the robe.' At the festival
of the Panathenaea, a solemn procession made its way to the temple of Athene Polias in the Acropolis, bearing the costly sacred robe or peplos to drape the ancient image of the goddess. This robe was splendidly embroidered by the hands of ladies of Attica with scenes from the Wars of the Giants (Eur. Hee. 466). Such a procession, in which the Knights in full panoply took a distinguished part, was represented by Pheidias on the frieze of the Parthenon. The common interpretation of ἀξίων 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. ναυφράκτω σπρατός, lit. ‘ship-fenced host,’ i.e. a ‘fleet.’ So Aesch. Pers. 930 Ἡδώνον ναυφράκτων Ἀρης. In Ach. 95 we have the phrase ναυφράκτων 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 Ἀμυνίας, as we might use Victorinus, or Vincentius.

1. 572. ἀπεψησαντ’ ἀν’ (φώω), ‘they would ever wipe the dust off.’ ἀν with aorist of indefinite frequency, as πρώτιστα μὲν γὰρ ἐνα τίν’ ἄν καθίσεν ἐγκαλύφας Ran. 911, εἰ τινὲς ἕδοιὲν πὴ τοὺς σφετέρους ἐπικρατεῖσαν ἀνεθάρσθησεν ἄν Plat. Apol. 22 B. It is difficult to give a meaning to τοῦτ’. Most MSS. read ταῦτ. Bentley κάρτ’. Kock quotes from Müller-Stübting to the effect that there is here a probable allusion to l’hormio 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 Κλέαίνετον, ‘consulting Cleaenetus about it;’ as one might ask an oracle. So Lysist. 64 Θουκάτειον (τὸ Ἐκάτειον) ἱερεῖον. The generals of olden times never thought of such rewards for their services as the privilege of meals in the Prytaneum: nowadays that is everyone’s desire; and to enlist the influence of Cleon the needy generals pay court to his father Cleaenetus. Join εἰς τῶν πρὸ τοῦ, ‘one of the men of former times.’

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

1. 580. κομφοῦ, ‘comam alentibus.’ So of Pheidippides, ὁ δὲ κόμπῳ ἑχὼν . . . ἰππάζεται Nub. 14. ἀπεστλεγγυμίνοις, ‘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 foppery, nor our frequent use of the bath a mark of effeminacy.

1. 582. ἀπασῶν (sc. χωρῶν) ὑπερφερούσης, so Soph. O. R. τέχνη τέχνης ὑπερφέρουσα.
1. 589. Νίκη was the regular attendant of the war-goddess Athena. The huge Pheidias statue of Athena held a Νίκη in her right hand; and Νίκη was even used as a title of Athena herself; as Νίκη τ' Ἀθάνα Ἑλλησὶ ἡ σῳζε μ' ἀεὶ Soph. Phil. 134.

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

1. 590. στασιάζει, ‘resists,’ ‘sides against.’ So Hdt. 4. 160 ὥς βασιλεύς πρῶτα τοῖς ἐκυθοῦν ἀδελφοῖς ἑστασίαε. 1. 592. τοῖς ἀνδράσι τοῖσδε, i.e. us, the Knights.

1. 593. πᾶσῃ τέχνη, ‘by all manner of means.’ So Nub. 1323 ἀμωβαθέτε μοι τυπτομείνος πᾶσῃ τέχνη, Thesm. 65 Ἀγάθωνα μοι δεύρι εἰκάλεσον πᾶσῃ 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 οὓτοι γε ἄμα ἡμῶν αἱ καθίμενοι προθύμωσαν συνδιήνεγκαν τὸν πόλεμον.

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

1. 600. κώδωνας. The κώδων was a Lacedaemonian drinking-cup with a broad base, made of iron. See Crit. ap. Athen. 11. 483 β κώδων Λακωνικός ἕκτομα ἐπιτηδειώτατον εἰς στρατεύαν καὶ εὐφορώτατον ἐν γυλίῳ (knapsack).


1. 602. ἐμβαλόντες . . . ἐμβαλεῖ. The full phrase would probably be ἐμβάλλεως xεῖρας κώτη, like Latt. incumbere remis. So Od. 10. 129 ἐμβαλεέων κώτησι. See Ran. 206. The cry of ordinary rowers ‘give way all!’ ῥωππαπαί (Ran. 1073) appears in this Houyhnhnm language as ῥωππαπαί. ‘Gee-ho’ for ‘heave-ho.’

1. 603. ληπτέον μᾶλλον, ‘you must take a firmer grip (λαβή).’

οὐκ ἐλᾶσ; (ἐλᾶσεις, ἐλᾶνω), ‘won’t you pull, my gallant steed?’

The words are used in a different connection in Nub. 1298. Σαμφόρας is the name for a horse branded with the S (Σαῦ or Σαμπί), as the κοππαίας (Nub. 24) bore the mark of the Κ’.πα.

1. 605. μετῆσαν, ‘went after,’ ‘went to fetch.’ The common form is μετῆσαν, but Cobet, V. L. 32 foll. shows that -ῆμεν, -ῆσαν are regular
forms of the old Attic. στρώματα are the blankets carried by the soldiers as part of their kit; cp. Ach. 1136 τὰ στρώματ’, ὥ παϊ, δήσον ἐκ τῆς ἀσπίδος.


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

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

I. 609. μηδ’ ἐν βυθῷ, ‘not even in the depths,’ referring back to I. 607. Μήδ’ is thus not parallel with μῆτε ... μῆτε, 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, ὥφελεν σ’, ὥ τυφλέ Πλοῦτε, μῆτε γῆ μῆτ’ ἐν θαλάσσῃ, μῆτ’ ἐν ῥημίῳ φανῇ, parodied also in Acharn. 533.

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

Νικόβουλος, as Ἀμνίας in sup. 579, is used as a proper name; but with a special emphasis laid on its etymological meaning. So Pax 991 λύον δὲ μάχας ἐνα Δασμάχην σε καλώμεν, Thesm. 808 ἄλλ’ Ἐοβοῦλης τῶν πέρυσι τίς βουλευτὴς ἐστίν ἀμέινα, | παραδοὺς ἐτέρῳ τὴν βουλείαν;


I. 621. μακράν ὅδον. This is a proverbial saying, ‘to go many a long mile.’ So Theognis (I. 73’), who counsels Cyrus to spare no trouble in his search for a worthy man καὶ μακρὴν ποσοῖν Κῦρν’ ὅδον ἐκτελέσας.

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


I. 627. τερατευκεῖνος, ‘with solemn humbug.’ Τερατεία, Nub. 318, is used of the affected solemnity of a soothsayer announcing portents: cp. Ran. 834 ἀποσεμισεῖται πρώτον ἀπερ ἔκαστοτ | ἐν ταῖς τραγῳδίαισιν ἐτερατεύετο.
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ήρειδε, ‘was hard upon,’ as in Nub. 558 ἄλλοι τ’ ἢδη πάντες ἐρείδουσιν εἰς Ὀτέρβολον.

1. 628. κρημνοὺς ἐρείπων (vulg. ἐρείδων) seems to be borrowed from the Homeric picture, II. 15. 355 Ἀπόλλων | ήτι ὡνθα κατέτοιο βαθέιης ποσιν ἐρείπων | ἐς μέσον κατέβαλλε. Transl. ‘toppling down precipices;’ the incongruity between this and the following words is of course intentional.

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

1. 631. ἔβλεψι νάπν. Besides the ‘mustard-glance,’ we have βλέπειν κάρδαμα (Vesp. 455); ὄργανον (Ran. 603); ὄπων (Pax 1184); θυμβρο-φάγον (Ach. 254). With μέτωπ’ ἀνέσπασεν, of an angry or troubled look, cp. Ach. 1069 ὅδε τὰς ὀφρὸς ἀνεσπακῶς | ὡσπέρ τι δεινὸν ἄγγελῶν ἐπειγέται.

1. 634. Σκίταλοι. As Demosthenes opens his speech on The Crown with an invocation to ‘all gods and goddesses,’ so Agoracritus summons to his aid such powers as will best serve his purpose; ‘Lechers and cheats and nincompoops, elves of mischief and goblins and sprite of impudence.’ The sing. Μόδων breaks the list of plurals awkwardly. Several MSS. give, at the expense of the metre, Μόδωνε, which suggests Fritzschke’s conjecture κοβαλομοδάνος. The phrase ἡν δ’ ἐγὼ = διίκτε ἐγὼ (from defective ἡμι), is common in Plato.

1. 639. ἐπέσπαρο (MSS. ἐπέσπαρε). Agoracritus parodies here two signs of happy omen—thunder on the right (ὄστρακτων ἐπιδέξαι II. 2. 353); and the lucky sound of a sneeze, νῦδ’ ἐπέσπαρε πάσιν ἐπεσοι.

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 δρύμακτοι, ‘wooden fence,’ inf. 675. Cp. Demosth. 25. 23 τὸ τὴν βουλὴν τοὺς πεντακόσιαν ἀπὸ τῆς ἀσθενοῦς ταυτης κυκλίδος τῶν ἀπορρήτων κυρίων εἴναι καὶ μὴ τοὺς ἰδιώτας εἰσιτέναι.

1. 643. πρωτός, better than vulg. πρῶτον. Agoracritus, keeping up the style of a messenger (see sup. 624), wishes for all the favour that is granted to one who is the first to come with good news; so Soph. Trach. 190 ἀπὸς ὄψι τοῦ πρῶτος ἄγγελας τάδε | πρὸς σοῦ τι κερ-δάναιμι.

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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. οἱ δ', sc. βουλευταί, 'smoothed their brows,' like the Virgilian spat fronte serenat.

1. 647. ἐστεφάνους μ' εὐαγγέλια, 'were ready to crown me for my good news;' εὐαγγέλια, lit. 'rewards for good news,' is used adverbially with ἐστεφάνους, which is thus followed by the personal accus., cp. Plut. 764 ἀναδήσας βουλομαι | εὐαγγέλια σε κριβανωτῶν ὀρμαθω.

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

1. 657. ἐπένευσεν εἰς ἐκεῖνον 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 ἤττασθαι τινος.

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

1. 660. τῇ Ἀγροτίρᾳ, 'The Huntress;' a title of Artemis, cp. Lysist. 1262 Ἀγρότερ' Ἀρτεμι σφρακτών (σφρακτῶν). 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 ὑμνύαι, εὐχεσθαι, κατά τινος, spoken of oath taken or vow made over the offerings on the altar.

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

1. 664. ἐφληνάφα, 'began to talk at random.' So Nub. 1475. Cleon
loses his head at seeing the success of Agorascritus, and begins to utter unintelligible nonsense; so the Presidents order him to be removed, and the police (τοξόται) act upon their orders.

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

1. 667. ἴντεβόλει (so Cobet for ἴντεβόλει) 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 ἴντεβόλει, 'saying "for he has come to treat of truces."' The regular phrase was ἀφείσθαι or ἴσειν περὶ διαλαγῶν Αv. 1532, Lysist. 954; περὶ εἰρήνης Pax 216, and not περὶ διαλαγῶν or περὶ εἰρήνης λέγειν. Porson would read πάλιν.

1. 671. ἐπειδὴ 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 ἄξιας.

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

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

1. 675. δρυφάκτως. See on sup. 641.

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

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

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

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

1. 685. κεκασμένον. The language here is borrowed from Homer; cp. Il. 4. 339 καὶ σὺ κακοίς δόλοις κεκασμένει κερδαλεόφρον, Od. i. 56 αἰεὶ δὲ μαλακοίς καὶ αμφιλοίς λόγοις θέλει.

1. 692. ὥθων κολόκυμα, 'driving on a heavy swell.' Cp. Od. 3. 295 ἐνδὰ Νότος μέγα κύμα ποτὲ σκαλών μὸν ὤθη.

1. 693. μορμῷ, lit. 'bogey.' The Μορμῶ, like the Λαμία and Εμπουσα, was a hobgoblin, used by nurses to frighten unmanageable children. Then the name was used as an interjection expressive of real or feigned
8.  666-7
8
15.

8.  666-7

NOTES.  LINES 666-717.

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

l. 694. ἀπολέσαμι ... ἐνει, assimilated to the optat. διαπέσομι in
the main clause, as Vesp. 1431 ἐρδοι τις ἴν ἐκαστος ἐδειν τέχνην, Ach.
476 κάκιστ' ἀπολούμην εἰ τι σ' αἰτήσαμι ἐτί.  By τῶν αὐτῶν he means
his 'original,' 'habitual' lies.

l. 696. ᾧσθην, 'I'm amused at.' Aor. like the frequent use of
ἐπίνεσα, etc.  So ᾧσθην γαλεώτη καταχέως Σωκράτους Νυβ. 174.
Ψολοκομπίας, with an allusion to ψολόεις κεραυνός (Od. 23. 320),
'vapoury bombast.'

l. 697. μόθωνα.  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 πυθαρίζειν is a form of
πυθαρίζειν with the Aeolic u for o.  κοκκύ is used both for the cry of the
cuckoo and the crow of the cock.

l. 701. κατ' ἐκροφήσας, 'and having bolted you, then burst myself.'

l. 702. προεδρίαν.  He swears by 'the right to a front seat due to
the victory at Pylos;' see sup. 536 and inf. 1405.

l. 703. οἶον (as sup. 367, Αν. 224 οἶον κατεμελείτωσε τὴν λύχμην),
'how gaily I shall witness you sitting in the theatre; at the very far end
after your fine front seat.'

l. 705. ξύλω, sup. 367.

l. 707. ἐπὶ τῷ φάγοις ἥδιστ ἄν.  This, the reading of the MSS.,
gives the true sense: for ἐπὶ τῷ (τῦν) means 'with what sauce,' or
'relish?'  So Arist. Frag. 528 Dind. ἐπὶ τῷ ταρίξει τῶν γέλωτα κατε-
δομαί, Ach. 835 παίειν ἐφ' ἄλλα μᾶδδαν.  Transl. 'with what sauce would
you enjoy your food best?'  Agoracritus here holds up a purse,
suggesting that money was the most dainty relish that Cleon could
have.  All such conjectures as ἐπὶ τῷ φαρέών ἤδοι' ἄν are needless.  They
only depend on the mistaken idea that ἐπὶ τῷ φαγεῖν must be taken here
'in defiance of idiom' to mean 'feed upon something.'

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

l. 712. πείθεται σοι, sc. ὁ Δήμος.

l. 714. σεαυτοῦ νενόμικας, 'regard as your very own.'

l. 715. ἐπίσταμαι, 'for I know all about him, the sops with which
he is fed.'  Ψωμίζω is a regular word for the feeding of children.  Notice
αὐτόν drawn into the case of the object of ἐπίσταμαι instead of being
left as subject to ψωμίζεται.  Cp. αὐτός τ' ἐμαυτόν ... ἀπαθον ἐπίσταμαι
Ach. 378.

l. 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 ὡς ἣν κακοῖς ποὺ περιπέσῃ καὶ πλησίων παραστῇ, | πέπτωκεν ἐξ τῶν κακῶν. For this use of κατασπαν cp. Ran. 575 ἕγω δὲ τῶν λάρυγγ' ἀν ἐκτέμοιμί σου, | δρέπανον λαβοῦσ' φ' τὰς χόλικας κατέσπασας.

1. 722. οὖκ . . . δόξείς, ‘you shan’t be thought to have flouted me.’
1. 725. ἐξελθε. Demos is standing at the door, where his harvest-wreath ἑλεσσώνη is hanging. This was a garland made of twigs of olive wound round with wool interwoven with fruits and berries. Such wreaths were carried in procession at the festivals of Pyanepsia and Thargelia, and finally hung on the house-door.


1. 731. νεανίσκων, ‘these young blades;’ sc. the Knights.
1. 733. σὺ δ' εἰ τίς ἐτέον; addressed to Agoracritus, ‘and who may you be, pray?’
1. 735. ἄλλοι τε πολλοί, sc. feel the same as I do.
1. 739. νευρορράφως, a ‘catgut-stitcher’ may be one who sews sandals or shield-plates, or anything where sinews were used for thread.

1. 741. εὖ γὰρ ποιῶ τὸν δῆμον. Cleon accepts the position, classes himself with these traders, and justifies the choice of Demos.
1. 742. ὑποτρεμῶντων. The common reading ὑποδραμῶν 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 ἐξοντος ἑτέρου. Then πλεῦσας ἐκείσε will correspond to περιπατῶν γ’, and ἐκ Πύλου ἡγαγον ἕπ' ἑργαστήσιον ὑφειλόμην.

‘While the generals had a touch of panic, I set sail there and brought away the Lacedaemonians from Pylos;’ which work Agoracitus caps thus—‘ and I, as I went prowling about, filched away from the workshop the pot, as some one else was boiling it.’ Cleon has given his own account of his success at 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 ὑποδραμῶντων will not be historically true. Cp. Thuc. 4. 27 καὶ ἐς Νικήαν στρατηγην ὅντα ἀπεσήμανε, μάδιον εἶναι παρασκευή, ἐν ἄνδρες ἐεν ὁ στρατηγοί, πλεῦσαντας λαβείν τοῖς ἐν τῇ νῆσῳ, καὶ αὐτὸς γ’ ἄν, εἰ ἡρχε, ποίησαι τοῦτο.

1. 749. πυκνέ (πῦξ), see on sup. 40.
1. 751. ὡς τὸ πρόσθε. Most MSS. give ὡς 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 προϊέναι εἰς τὸ πρόσθεν Xen.
NOTES. LINES 718–768.

Venat. S. 4, ἐποκενεῖν 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 (παρείν') for παρεῖναι on the analogy of παρελθεῖν εἰς τὴν ἐκκλησίαν. Bergk, Velsen, and others seem right in preferring ὡς τὸ πρόσθε, comparing Thuc. 8. 97 ἐκκλησίαν ἐννέλεγον εἰς τὴν Πύκνα καλουμένην οὖπερ καὶ ἄλλοτε εἰσόθησαν.

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 ἵσχάδας. Hesych. quotes the view that this refers to some childish game (εἶδος παιδίας). 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. ἐξίναι πάντα κάλον, 'let out every inch of rope;' so as to spread the whole sail to the wind. A proverbial expression. So Εὐρ. Med. 278 ἔχροι γὰρ ἐξίσοι πάντα δὴ κάλον.

1. 759. κακ τῶν ἀμηχάνων. Modelled on Aesch. P. V. 59 δεινος γὰρ ἐφεῖν καὶ ἀμηχάνων πῶροιν.

1. 760. ἔξει. See on ἔξειμι sup. 430; and cp. Dem. 25. 57 πολὺς παρ᾽ ἥμιν ἐπεις καὶ λαμπρὸς. The reading ἐπὶ τὸν ἄνδρα is due to Cobet; the MSS. give εἰς.

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 alongside.' The δελφίνες (Thuc. 7. 41) were masses of lead hung from the yard-arm, which were brought over the enemy's ship and suddenly let down, crushing her timbers and sinking her. Apparently ἀκατον 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 δίμον. So inf. 831, 873.

1. 765. μετὰ Λυσικλέα. For Lysicles see sup. 132. Κύννα Vesp. 1032, Pax 755 and Salabaccho (Thesm. 805) were notorious Athenian courtiers. The form of verse prepares us for the name of some great patriots: cf. Od. 11. 460, etc. Λάντιτι εἰς ἀριστος ἐν εἰδος τε δέμας τε τῶν ἀλλών Δαναών μετ' ἄμφοιν Πηλεώνα, so that these names come in with intentional bathos.

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

1. 767. μόνος ἀντιβεβηκώς, 'standing all alone to face thy foes.' Πατ. 6. 73 οἱ Αἰγυπται οὐκ ἔνικαιεν ἔτι ἀντιβαίνειν.

1. 768. λέπαδα. 'To be cut into straps' is an appropriate phrase
in the mouth of the ῥυσοδέψις. Cp. Ach. 300 Κλέωνα... κατατεμω τοῖσιν ἵππεύσι καττύματα.
1. 770. πέπουσας, 'art convinced.'
1. 771. ταυτησί, sc. τραπεζής, 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 ἐχομεν οὔτε ἐτοίμασ ἐκ τῶν ἰδίων φέρομεν.
1. 777. σεμνόν, 'startling.'
1. 780. ἄλλα ἤ, 'except.' Here it is proper to accent ἄλλα', as Ran. 1130 ἄλλα' οὐδὲ πάντα ταυτὰ γ' ἔστ' ἄλλα' ἤ τρία. But sometimes ἄλλα' for ἄλλο seems more correct, as in Ran. 227 οὐδὲν γάρ ἔστ' ἄλλα' ἤ κώας, Plat. Rep. 330 οὐδὲν ἐθέλοντες ποιεῖν ἄλλα' ἤ τῶν πλοῦτων, Lyist. 427 οὐδὲν ποιών ἄλλα' ἤ καπηλεῖον σκοποῦν. The use of ἄλλα' ἤ has arisen from a confusion of two phrases, (a) οὐδὲν ἄλλο... ἄλλα and (b) οὐδὲν ἄλλο... ἤ.

ἀνθρακαῖς ἀπολαύει, 'enjoys the warmth of your fire;' i.e. keeps himself snug at your expense.
1. 782. ἡμῖν... παρέδωκας, 'didst grant us a theme for the lavish coinage of the tongue;' alluding to the high-flown boasts that Athenians loved to make over the battles of Marathon, etc.
1. 783. πέτραις, 'the stone seats' of the Pnyx. as sup. 42, 754. Note that σε is repeated again, though given in sup. 781. There is no need to supply δρῶν with Brunck; for although φροντίζειν is commonly used with gen. of person or thing, it is easily regarded as a simple transitive verb = 'he neglects you.' Similarly Hippol. 1339 τοὺς γὰρ εὐσεβεῖς θεοὶ θυσίατοι οὐ χαίρονσι.
1. 784. οὐχ ὠσπερ, '[neglects you, I say] not like me quilting this cushion and bringing it you!' Cp. Plat. Gorg. 522 Λ ἀπορεῖν ποιεῖ ύμᾶς, πικρῶτατα πόματα διδοῦς, οὐχ ὠσπερ ἐγὼ πολλὰ καὶ ἡδέα εὐώχουν ὕμᾶς.
1. 785. τὴν ἐν Σαλαμίνι (sc. πορηγή), 'the part that did so well at Salamis.' The rowers were protected from being rubbed raw on the hard benches by a thin cushion (ὑπηρέσιον 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. ἐκχώνος, '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 Αρμοδίων τοῖς ἐκχώνοις (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 'Αρμοδίων.

1. 791. περὶ τῆς κεφαλῆς περιδόρθαι, 'I am willing to wager my head if any man ever,' etc. Cp. for the idiom Ach. 772 περίδου μοί περὶ θυμιτίδαν ἀλῶν, ΙI. 23. 485 τρίποδος περιδώμεθον.

1. 792. ἐν ταῖς πιθανάκαις. 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 πῦργοις τῶν τεῖχῶν, and ib. 52 ἐπιέεσε δ' αὐτοῦς ... ἡ ἐγκομίδη ἐκ τῶν ἀγρῶν ἦν τὸ ἀστυ ... οἰκίῶν γὰρ οὐχ ὑπορχοῦσών, ἀλλ' ἐν καλύβαις πυνηγραῖς ὄρα ἐτοὺς διαιτωμένων ὁ φθόρος ἐγήγετο οὐδὲν κόσμῳ. To make ἔτος ὑγιὸν 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 ἐλθοῦσά φθονιν' αὐτομάτη μετὰ τῶν Πύλων | σπονδῶν φέρωσα τῇ πόλει κύστην πλέαν | ἀποχειροτονθῇρα τριά ἐν τῆς κληρονομίᾳ.

1. 796. προκαλοῦνται. The same construction in Thuc. 5. 37 καὶ οὗ πολλῷ ὑστερον πρέσβεις παρῆσαν τὰ εἰρημένα προκαλούμενοι = proffering.

1. 797. ἀρξη, sc. ὁ Δήμος.

1. 798. πεντωβόλου, gen. of price, a correction generally accepted for MSS. πεντάβολου. '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 καὶ, a combination of the true Dogberry type, 'right well and blackguardly.'

1. 803. μὴ καθορᾷ σου. If σου, the reading of the MSS., be right, it must be dependent upon ἣ πανουργεῖς, equivalent to τὰ πανουργήματά σου. Not unlike is Lysist. 507 ἰνεχύμεσθα ... τῶν ἄνδρῶν ἄτρ' ἐποιεῖτε. Perhaps we might read καθοράται with Suidas on the strength of ἐτὶ ὅρρικών καθορώμενοι αἰῶν ΙΙ. 13. 4. For the sentiment cp. Plutarch, Nic. § 9 Κλέαων μάλιστα ἐναντιοῦτο τῇ εἰρήνῃ ... γενομένης ἡσυχίας καταφανέστερος νομίζων ἂν εἶναι κακούργῳ.

1. 804. μισθοῦ, here the 'pay' in time of war. Cobet would read τοῦ instead of καὶ μισθοῦ.
KNIGHTS.

1. 805. ei...διατρίψῃ, the reading of all MSS. Many modern editors prefer (needlessly) to read ἣν 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 τοῖς ἄγροικοις γὰρ ἦσθα χίδρα καὶ σωτηρία.

1. εἰς λόγον ἔλθειν, 'to have an interview with oil-cake.' This is a grotesque phrase for sitting down to it and eating it: it is used of conferences held with philosophers, Nub. 470; for meeting and reconciliation, Vesp. 472. Similarly the hungry Dicaeopolis wishes the servants 'to have a word with the Copaic eel,' προσείπατ' αὐτήν Ach. 891.

1. 807. παρεκόπτων, 'didst cheat;' as inf. 859. The metaphor in παρακύπτεσθαι seems to be from counterfeit coin, as seen in παρακεκομένα Ach. 517.

1. 808. ἦξει σοι, 'he will come down upon you [in the character of] a rough countryman, hunting out the vote that will work your ruin.' This translates ἄγροικος (ἄγροικος) as Casaub. 'denuo factus rusticus finito bello:' others take δριμύς, ἄγροικος, as two epithets, 'all fierceness and rudeness.'

1. 809. ὀνειροπολεῖς περὶ σαυτοῦ, i.e. 'quote fanciful oracles about yourself.'

1. 810. ξείλεν...ἐμε, 'to say of me;' as Ach. 558 ταυτί σὺ τολμᾶς πτωχός ἢν ἡμᾶς λέγειν;

1. 811. πεποιηκότα χρήστα περὶ τὴν πόλιν. Cp. ἀνδρ' ἀγαθόν ὄντα Μαραθῶνε 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. ὁ πόλις Ἀργοὺς, quoted from the Telephus of Euripides, a play which Aristophanes was never tired of quoting and parodying, ἀντιφηρήσεως is a word of Epic poetry, as Il. 21. 357 Ἡραῖστ' σὺ τὸ σοὶ γε θεῖων δύνατ' ἀντιφηρήσεως.

1. 814. ἐπιχειλῇ (ἐπὶ...χειλὸς), 'full to the brim:' the next stage would be ὑπέρχειλῆς as in Athen. 13 D, which is what is meant by μεστὴν here. So 'my cup runneth over,' Psalm 23. 5. Agoracitus 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. προσέμαζεν, 'stuck the Peiraecus close to her as she sat at breakfast.' So of the cupping-glass clinging fast to the bruise, σικώντι τύψει προσμάττειν, or the poisoned robe of Nessus sticking to the flesh of Heracles, πλευραῖς προσμαχθέν Soph. Trach. 1053. But there is a

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NOTES. LINES 805–830.

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 oîða gâp éh'pov òti tá neôria tâuta kai tâ teîxh tîn 'Athetaînai kai ë tîn li'mêôn kata-skêvê ëk tîs Òemostoklêous sumbôukês gégonen.

1. 818. ðiasteîxîzôw. What 'cross-wall' Cleon built, or proposed to build, in Athens is not known. But a contrast seems to be intended between the µakra teîxh which increased the length of the city and some cross-wall which appeared to shorten it. See Thuc. 3. 34.

1. 819. ðeûyêi. The 'exile' and death of Themistocles (sup. 83) was always quoted as a sad instance of fallen greatness. 'Açîllêiæi kêbâi was the name given to a particularly fine kind of barley. Cakes made therefrom were called 'Açîllêiæi màizai. The accent on 'Açîllêiæw points to a nom. in -ov, not in -a. 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 âporanêv anyâi sup. 4.14. The dative would be more natural here; but, as Kock says, âporamâttw may be a surprise for âpoloavês, which the gen. would suggest by anticipation.


1. 822. polloû, 'very,' as in Nub. 915 ñpraûs el polloû, Ran. 1046 pollh polloû 'pimàhto. Apparently it is a gen. of price. In ëgrkrû-
phiázov, 'playing the sneak about me,' there is supposed to be a pun on ëgrkrûfísas, 'a cake baked brown in the ashes.' Perhaps the modern colloquialism 'doing me brown' might illustrate it.

1. 823. Ïmavakîzîn comes through a form ëmûzê, with which Fritzschke compares véaz, plôutaç, etc. as forms coined by the comic poets.

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

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

1. 829. aîrîsôw se, 'I will convict you.' treis ìmûrîdâs, sc. òrakîwv. Perhaps Velsen is right in removing the stop and putting a dash — after ìmûrîdâs, considering that Cleon's words are interrupted by Agoracritus.

1. 830. ðalãttôkopesîz, 'why all this splash and dash?' the metaphor
being taken from unskilful rowers who waste their power in throwing up froth and spray.

1. 834. Μυτιλήνης. This can hardly refer to any offer of money made to Cleon to induce him to rescind or modify the terrible decree against the revolted Mytileneans; Thuc. 3. 36, 49 foll. Büdinger (Sitzber. k. Akad. Wiss. Wien. 1880) connects the story with Thuc. 4. 52. 2.

1. 836. ὀφέλημα. So Aesch. P. V. 613 ὁ κοινὸν ὀφέλημα θυτοῖσιν φαίεις | τάδημον Προμηθέω.

1. 837. ἐποίει (so Kock for MSS. ἐποίείς), ‘you shall attack him.’ For this use of the middle voice cp. οἱ τριάκοσιοι αὐτοῖς ἐπέφεροντο Thuc. 3. 23. If the reading ἐποίεις be retained, it should probably be taken as an idiom for ἐποίεις αἰτίαν (as Hdt. 1. 68), ‘to charge him.’

1. 840. σείων, although parallel with ταράττων in the sense of ‘disturbing and confounding,’ contains an allusion to the ‘brandishing’ of the trident, or to the earthquakes supposed to be caused by the sea-god.

1. 841. λαβήν δέδωκεν, ansam praebuit, ‘has given you a handle’ (inf. 843), ‘let you get a grip of him.’ So Nub. 551 ὡς ἀπαξ παρέδωκεν λαβήν Ἰπέρβολος.

1. 845. ἐπιστομίζειν, ‘to gag.’

1. 846. ἀσπίδων. The Spartan shields taken from Pylos were hung up as trophies in the Στοά ποικίλη, and were preserved with great care, ἐπαληθημέναι πίσογι μή σφάς ὁ τε χρόνος λυμαλήται καὶ ὁ ἱός (Pausan.). Such consecrated shields appear to have had their handles (πόρπακες) removed before they were hung up, which points the pun in λαβήν ἐνδέδωκας.

1. 849. αὐτοίσι τοῖς πόρπαξί, ‘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 ἐκείνοσθι would be parallel to the commoner ἐκεῖναι, ἐκεῖτιν.

1. 854. συγκεκυφός, ‘poking their heads down together;’ a graphic word to describe conspirators ‘confabulating.’ Cp. Hdt. 3. 82 οἱ κακούντες τὰ κοινὰ συγκυβέρνετε ποιεῖσθαι.

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;’ δραπετίνδα, ‘blind-man’s buff;’ σχυμο-φιλίνδα, ‘hunt the slipper;’ ἱφετίνδα, ‘catch-ball;’ διελκυστινδά, ‘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 εἶνειστράκων περιστροφῆ ἄλλα ψυχῆς περιαγωγῆ.

1. 857. τὸς εἰσβολαὶ 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. ὁ ἵθες, ‘the fish-market,’ Ran. 1068: ἐν ταῖς μυρίναις Θεσμοφ. 448, ἐν ταῖσι χύτραις καὶ τοῖς λαχάνοις Lysist. 557, οὐκ τῶν ὄρνεϊ Ἀν. 13.

1. 859. κρουσίδημων, ‘giving the people a sly knock;’ a word formed on κρουσιμέτρεῖν, a method of cheating in the selling of corn, by knocking some of the grains off the measure. Cp. Nub. 640 ὅπ' ἀλφιταμοίβῳ παρεκόπην διχοικὼ.

1. 860. μὴ τοῦ λέγοντος ἑσθι, ‘don’t be [the slave] of the last speaker.’ So Soph. O. R. 917 ἀλλ' ἐστὶ τοῦ λέγοντος.


1. 865. καταστή, ‘is calm;’ cp. cum placidum ventis staret mare. Perhaps in λίμνη there is a special allusion to the famous Lake Copais, which produced the most delicious eels.

1. 866. βόρβορον. Cp. the epithet βορβοροτάραξι sup. 306.


1. 872. ἥγυγος, ‘a pair.’


1. 877. ἐπαυσα. Cleon boasts that among his public good services, he has put down ‘the profligates.’ ‘There is no doubt you did it,’ retorts Agoracritus, ‘out of spite, for fear they might become public speakers;’ a profession for which their impudence would peculiarly fit them.

1. 881. τονδί, sc. τῶν Δῆμον. τηλικόουτον, ‘so old,’ and therefore needing warm clothing. The χιτῶν ἀμφιμάσχαλος covered the whole of the back and both shoulders and had two armholes; the commoner χιτῶν, such as slaves wore, had only a left armhole, and exposed the whole of the right shoulder.

1. 883. τοπονί, sc. τῶν χιτῶν ἀμφιμάσχαλον. The Lenaea, at which the play of the Knights was brought out, fell in the month of February.

1. 885. ὁ Πειραεύς, ‘the harbour of Peiracus;’ gen. -ίως, dat. -ε, acc. -ᾶ. This alludes to the fortifying of the harbour by Themistocles.
1. 886. τοῦ χιτώνος, gen. after μεῖζον.
1. 887. περιελαύνεις, so περιελῶ sup. 290.
1. 888. οὐκ, ἀλλ', 'not so, but my case is that of a man at his wine.' When the guests sat at the banquet, the slippers (βλαύτια) 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. προσαμφιώ = superinduam, 'will throw over him besides.' Ἀμφιέω, contr. ἀμφιῶ, from pres. ἀμφιέννυμι.
1. 892. οὐκ ἐστὶ κόρακας ἀποθήρει; So in Nub. 789, 'go with a curse on you to perdition.' οξεῖ, 'it stinks,' sc. the cloak. So Velsen; MSS. ἐξαίου.
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 synonymn for wealth, τὸν πλοῦτον αὐτῶν καὶ τὸ Βάττου σιλφίου. The juice was called ὀπός (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 (ἐξίων) we do not know. Agoracritus pretends that it was a plot to annoy the Heliasts.
1. 905. μηδὲν δρῶντι. Demus is to have his πεινώβολον, sup. 798, and to do nothing for it. With τρύβλιον cp. ἑώθεν εἰρήνης βοήσει 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 ἑκκλησία, as Ach. 24 ἀστιοῦνται πῶς δοκεῖς ἐθώντες ἀλλήλοις περὶ πρῶτον ἔξιον.
1. 908. σοῦκλέγων, i. e. σοῦ ἐκλέγων.
1. 909. κέρκου λαγὼ, '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. ἀποψώ (i. e. ἀπο-ψάω, -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. τρηπαρχεῖν. It was the duty of the generals (στρατηγοὶ) 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 σαυτῶ, 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. ἐπισχέσ, as sup. 847.

1. 920. ὑφέλακτον, 'we must pull away some of the faggots, and skim off his threats with this [ladle]' which Agoranctites carries with him as an instrument of his profession. With ταυτῇ we may supply ἄνεφρος, as in Ach. 245.

1. 924. καλὴν 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 ἵππομένως cp. Aesch. P. V. 365, where Typho is described as ἵππομένως βλέπαιν Αἰτναῖος ύπο.

1. 925. ἐγὼ γὰρ, 'for I will make good haste to have you enrolled among the rich.' They were taxed on the highest scale, and their condition at Athens was very unenviable. For the construction οπεύω σῷ ὑποθὺς ἐν ἐγγραφῆς, where the pronoun is drawn into the objectival construction with the principal verb, cp. Nub. 493 δέδουκα σῷ ὁ πρεσβύτα μὴ πληγῶν ἔρθη.

1. 929. τάγηνον 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. ἐλθῶν. This reading seems right rather than the vulg. ἐλθεῖν, as the regular Attic construction after φθάνω is the participle and not the infinitive, as Eccl. 596 ἔφθης μ’ ὑποκρούσας, Plut. 685 μὴ ἐφάσει μὲ ἐπὶ τὴν χύτραν ἐλθὼν.

1. 937. μεθήκω, from μεθήκω. The usual word for 'coming in quest of any one' is μεταλείπείν.

1. 940. ἐσθίων ἃμ', 'inter edendum,' as Eccl. 85 τί γὰρ ἀν χεῖρον ἄκρωφιμν ἀμα ξαίνουσα; The MSS. give ἀποκοινεῖς without ἃμ', which does not suit the metre. Elmsley suggested ἐπακοινεῖς.

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. τοῖς πολλοῖς τούβολοι. This is usually taken to mean 'to those who go cheap, many of them to the obol:' alluding to the com-
monest and most worthless classes in Athens. It is by no means satisfactory. One MS. reads for πολλοῖς, πολῖταις. It is possible that πολῖται τούβολου might be a cant phrase for the ordinary Athenian, like φράτερες τριμβόλου sup. 255. Walsh renders 'the ten-a-penny vulgar.'

1. 947. δακτύλιον. It was usual not only to lock but to place a seal upon the doors of chambers wherein valuables were kept, ταίς γυναικονυτίσι προμήχυσεν | σφραγίδας ἐπιβάλλουσιν ἡμήν καὶ μοχλόν Thesm. 414, so the steward (ταμιάς) would be obliged to have the master's ring δακτύλιον, as well as the key. This practice in households is here transferred by analogy to Cleon as minister of finance.

1. 952. στημεῖον, 'the device.'
1. 953. ἀλλ' ἢ οὔ καθορᾷ, 'unless it is I can't see.' ἢ οὔ in Synizesis. See sup. 780.

1. 954. βρίς, 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 δημοῦ βοεῖον there is the time-honoured pun between δημοῦ, 'the people' and δημὸς, 'fat;' βοεῖος in the one case meaning 'beefy,' 'lubberly;' in the other merely the epithet to δημὸς—fat of oxen. Perhaps in Oxford language we might contrast 'a commons of beef fat,' with 'fat and beefy commons.'

1. 956. λάρος, properly one of the gull-tribe, is better rendered 'cormorant' to bring out the idea of ravenous gluttony. πέτρας, the common perch of cormorants, is here, as sup., the βημα in the Pnyx, where Cleon takes his position on the look out for booty.

1. 958. τὸν Κλεωνύμου, sc. δακτύλιον. Cleonymus appears in the plays of Aristophanes as the typical coward (Nub. 353; inf. 1372), and bloated glutton and parasite. He is the prototype of the Shakespearean Falstaff.

1. 959. τουτονί, i.e. a different ring.
1. 963. κατάπαστον, 'bespangled;' prob. with gold.
1. 969. διώξει. After the mention of the triumphal procession and the chariot, the first sense suggested by διώξει is 'thou shalt drive before thee.' But the end of the line forces upon διώξει its technical sense of 'prosecute;' 'bring to trial.' The word 'pursue,' as used in Scotch law, will give the double entendre. The objects of his attack are to be a certain Smicrythos, to whom, for his effeminacies, is assigned a feminine termination, as Κλεωνύμη Nub. 680, and Horace's Pediatia. This idea is further carried out by the addition of κύριον, the regular term for 'husband' or 'legal representative;' always added in proceedings against a feme coverta, who was not supposed to be able to answer at law except through her husband. Reiske and Dind. believe that some proper name is hidden in καὶ κύριον such as καὶ Πυρίαν, or
NOTES. LINES 947-1013.

καγύρροι o, i.e. 'and Agyrrhius.' διάζει fut. med. seems to be more correct than διάζεις, as sup. 368.

1. 970. σύτοσί, sc. διήμος.

1. 978. ὁιον ἄργαλεωτάτων, the unattracted phrase would be τοῖοι ὁιον ἄργαλεωτατοί εἰσι. So Plat. Symp. 220 B and poto ὄντος τοῦ πάγου ὁιον δεινοτάτου, Od. 10. 113 τὴν δὲ γυναῖκα | εὗρον ὄσην τ᾽ ὀρεσ κορυφήν.

1. 979. ἐν τῷ δείγματι τῶν δικαίων. The δείγμα was properly a part of the Peiraeus where samples (δείγματα) of the goods offered wholesale were exposed to view: we may render it 'Bazaar.' The 'sample-place of suits' seems to be nothing more than a comic name for the law-courts; but some consider that the market-place is meant, because notices of on-coming suits were exhibited there.

1. 984. δοῦνας σοῦ 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) κύκηρθον καὶ τάρακτρον, and (ib. 268) ἀπόλωλ': 'Ἀθηναίοις ἄλετρίβανος ἀ δια τον Ἀθηναίοις ἄλετρίβανος, ὄς ἔσση τὴν Ἑλλάδα. Similarly Brasidas was ἄλετρίβανος to the Lacedaemonians, 282.

1. 988. οἱ ξυνεφοίτων, 'who were his schoolfellows.' For this use of φοιτᾶν, 'to go to school,' cp. Nub. 916 διὰ σὲ δὲ φοιτᾶν | σοῦ φόιτη ἐθέλει τῶν μειρακίων.

1. 989. τὴν Δωριστή, sc. ἀρμονία. 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 (ἀπάγειν), 'for,' said he, 'the lad can't learn any other mode except the Briberian.'

The pun between Δωριστή and Δωροδοκιστή reminds us of the Δώρω 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. ἀπαντάς, sc. τὸν χρησμοῦ, the oracles which he had in store.

1. 998. χεσεῖς, 'I must go aside;' the effect of the strain of too heavy a burden; as in Ran. 8 foll.

1. 1001. ἴσυνοικία, 'lodging-houses.'

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

1. 1013. ἀετός. This famous oracle of Bacis is preserved by the Schol. εὐδαίμον πτωλιθρον 'Ἀθηναίας ἄγελης | πολλὰ ἰδὼν καὶ πολλὰ παθὼν καὶ πολλὰ μογήσαν, | αἰετὸς ἐν νεφέεσσι γενήσεαι ἡματα πίντα.
l. 1015. Ἐρεχθείδη, 'child of Erechtheus,' a mythical king of Attica.

l. 1016. ἱαχευ, 'made to peal forth.' So ὀὐδὲν ἱαχθῆσαιεν Ran. 213. The divine voice seems to pass down the rows of votive tripods planted in Apollo’s shrine. Others take the reference to be ‘through the mouth of the priestess seated on the glorious tripod.’ So Eur. Ion 91 θάσσει δὲ γυνὴ τρίποδα ζάθεων | Δελφὸς ἀείδουσι” θελησε βοᾶς | ὃς ἐν ἀπόλλων κελαδήσῃ.

l. 1018. λάσκων, used of the baying of the watch-dogs in Hom. Hymn 2. 145 οὔδε κύνες λελάκωντο.

l. 1019. κἀν μὴ δρᾶσ, ‘and if thou fail to do so (i.e. to protect him), he will perish: for out of hatred many jackdaws will croak him down.’ With the dat. μίσει cp. Hdt. 3. 30 τὸν ἀπέπεμπε ἐς Πέρας φθόνῳ ἐξ Ἀλ-γύπτου. Most modern edd. read δρᾶσ, the MSS. give δρᾶ.

l. 1021. ἐγὼ οὖκ. Two syllables per synizesim.

l. 1022. τί γὰρ ἔστι Ἐρεχθεῖ; ‘for what has Erechthens to do with jackdaws and a hound?’ So Demosth. §55. ὃ ἄστε τί τῷ νόμῳ καὶ τῇ βασιᾶ; 

l. 1023. ἀποῦ. The vowel is long in Eurip., as τί ποτ’ ἄπυσθ; and short in Aesch., as P. V. 613 πῶθεν ἐμοῦ σὺ πατρὸς ὅνομ’ ἄπυες; Trans., ‘I give tongue on your behalf.’

l. 1025. ὥσπερ θύρας, ‘quemadmodum canes ad fores vinci solent arrodere postes, sic iste oracula de te arrodit (paresibi) neque integra tibi proposuit,’ Casaub. For θύρας Hermann conjectured ἄβαρης, ‘porridge,’ Plut. 673, which Meineke and others adopt. For the gen. cp. Ran. 988 τῆς τῆς ἐλάας παρέτραγεν;

l. 1027. ὑπῶς, sc. λεγόμενον or χρησθέν, or some such word.

l. 1029. ὁ χρησμός … σάκη. 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 be thrown in the pocket.

l. 1030. Κέρβερον. The same picture is given of Cleon in Pax 313 εὐλαβεῖσθε νῦν ἐκείνων τῶν κάτωθεν Κέρβερον, | μὴ παθλάξων καὶ κεκραγώς, ὥσπερ ἡνίκ’ ἐνθαδ’ ἤν, | ἐμποδών ἥμων γένηται τὴν θεὸν μη’ ἐξελκόσαι. He is called ‘kidnapper,’ probably, from his brutalities to the allies. The crime was punishable with death, Xen. Mem. Socr. 1. 2 ἐὰν τίς φανερὸς γένηται … ἀνθρωποδίομενος … θάνατος ἐστὶν ἡ ζημία.

l. 1033. ἔξεδεται (ἴσθιο), ‘will eat up.’ ἀλλοστ χάσκης, ‘turn gaping in another direction,’ i.e. ‘when you look away from the table in a lazy moment.’

l. 1034. τὰς νήσους. In a kitchen (ὄπτανον) the dishes (ἀνάφαλεῖε) are in their natural place: but νῆσους is added as a surprise for some such word as χύτρας (as in Vesp. 961 διαλείχεν τὰς χύτρας), ‘urbiis reditus diripiens et insulanos Atheniensibus subjectos exeuntis,’ Casaub.
NOTES.  LINES 1015–1056.

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 ρήτορες. Here περὶ has the force of ὑπέρ, as μαχησάμενος περὶ πάτρης II. 12. 243.

1. 1039. περὶ σκύμανοις βεβηκώς. Similarly II. 17. 4 ἀμφὶ δ’ ἀρ’ αὐτῷ βαιν’ ὡς τις περὶ πόρτας μῆτηρ | πρωτοτόκος, κυνηρῆ.

φυλάξαι. Infin. for imperat., as Nub. 850 ἄλλα τήνδε μὲν καλεῖν ἀλεκτρίων. This seems the preferable voice and mood to adopt; partly because the suitable sense is, 'take care of him,' not 'be aware of him;' and partly because several MSS. give φύλασσε, which probably arose from a gloss. The common reading is φυλάξαι, aor. imperat. mid. Perhaps the ambiguity is intentional. Evidently Cleon himself interprets it by σώζειν inf. 1042.

There is an allusion to two famous oracles here; first to the one which predicted the birth of Cypselus (Hdt. 5. 92) αἰεῖς ἐν πέτραι κύει, τέξει δὴ λεώντα, etc.; and to the oracle about the 'wooden walls' given to the Athenians after the descent of Xerxes upon Greece—Τεῖχος Τριτογενεῖ ξύλων διδοὶ εὐρύσπα Ζεὺς, etc. (Hdt. 7. 141).

1. 1044. Ἀντιλέων. The wretched and senseless pun that Demos makes on ἄντι λέοντος reminds us of the stupidities of Dionysus in the Frogs; cp. Kan. 1149, 1280, etc. Whether Ἀντιλέων was a real person or not we do not know. Walsh boldly renders, 'I never knew you lived in Lycurg's Place,' which is not more silly than the original.

1. 1045. ἐκὼν, 'wilfully.' Cleon, says Agoras, 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. κορώναι. The κορώνη seems to be the 'hooded crow;' or, according to Linneaus, the 'carrion crow.' The 'young ravens' are the Lacedaemonian prisoners brought from Sphaeteria. Κορακίνος is also a kind of fish, which would perhaps suit the idea of the capture better.

1. 1056. καὶ κε γυνή. The quotation comes from the Σμικρᾶ Πιλᾶs 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,
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if a man should lift it up for her.’ Cobet suggests the subjunctive ἀναθῆγ.


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 hemistich, ‘Yea, and there is another Pylos besides’ (Πύλος γε μὲν ἔστι καὶ ἄλλη): alluding to the Eleian, Triphylan, 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 κατάκλυσε καὶ θέρμαιν’ ύδωρ. Agoracritus pretends that Cleon’s intention is to secure all the tubs for himself.

1. 1062. ἀφήρρισεν. The allusion is unknown. Velsen adopts Bothe’s conjecture ψφραπάσει.

1. 1065. ἀποδοθήσεται, ‘paid up;’ ἀποδοῦνα is regularly used of the payment of what is due.

1. 1066. φράσσαι, ‘beware of.’ The ‘fox-dog’ (κυναλώπης) is one of the mongrels, called by Xenophon (De Venat.) ἀλωπεκίδες, αἱ ἐκ κυνῶν τε καὶ ἀλατέκων 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 κών λαίθαργος εἴ. In κερδῶ we have a sort of title for the fox, like ‘Slyboots’ or ‘Reynard.’ In Lysist. 957 the title κυναλώπης is given to Philostratus, as the keeper of a house of ill-fame.

1. 1070. φησιν, sc. ὅ χρησμὸς. The ἀργυρολόγοι νήσε were sent round to the islanders and other tributaries of Athens to collect the dues. Cp. Thuc. 3. 19 ἐξέπεμψαν καὶ ἐπὶ τοὺς συμμάχους ἀργυρολόγους ναῦς δάδεκα. So ibid. 4. 59, 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 ρόθεν; ‘whence can it be got?’

καὶ τούτων. It seems necessary to place a comma before these words: for we cannot join πορίῳ καὶ τούτων, 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. 60
NOTES. LINES 1057–1108.

4. 55 ευνεστάτες ναυτικὸς ἀγῶν, καὶ τούτῳ πρὸς Ἀθηναίους, Plutus 546 πθαίκης πλευράν ἐρωτώμεν καὶ ταύτην.

1. 1080. χρησμὸν. The order of the words is confused. The natural sequence is ἀλλ' ἐτι τόνδ' ἐπάκουσον χρησμὸν ὃν εἰπέ σοι Δητοῖς, ἐξαλείσθαι Κυλλήνην. For a similar hyperbaton cf. Nub. 1148 καὶ μοι τὸν νῦν εἰ μεμάθης τὸν λόγον | ἵκεινον εἰπ' ὃν ἀρπίων εἰσήγαγες, where ὃν is the antecedent to ὃν. There seems to be no meaning in 'avoiding Cyllene,' a sea-port in Elis, except to introduce a pun about the 'crooked hand;' i.e. 'hollowed to receive a bribe,' as in Thesm. 936 πρὸς τῆς δεξιᾶς ἤπερ φιλείς | κοίλην πρωτείνειν ἄργυρον ἢν τις διδό. We may render Κυλλήνην by 'Crookhaven.'

1. 1084. ἤνιξατο, 'for Phoebus made Cyllene mysteriously to refer to the [crooked] hand of Diopeithes.' Here κυλλός is taken in its commoner sense of 'crooked' by deformity. Diopeithes, about whose deformity we know no more, is spoken of as a friend of Nicias and a sort of religious maniac, who prosecuted Anaxagoras for his philosophical views.

1. 1088. καὶ γὰρ ἐμοὶ. Likely enough 'for I have just such an one.' [that says you will be king over] 'both the land and the Red Sea.' By ἐρυθραὶ θάλαττα is meant the Mare Erythraeum or Indian Ocean.

1. 1089. 'Εκβατάνως. Ecbatana, the capital of Media, stands with Aristophanes as the type of an Eldorado (Ach. 64. 81; Vesp. 1143). For ἐπιπαστὰ see on sup. 103.

1. 1090. μοδόκει, i.e. μοι ἐδόκει, others write μοι ἓδοκει. 1. 1091. ἀρυταίνη. After the warm bath it was usual to have cold water poured over the body from a 'dipper' or 'bucket.' Here, for the douche of cold water is substituted 'wealth and health.'

1. 1093. πόλεως, 'the acropolis,' as sup. 267.

1. 1095. ἀρυβάλλω seems to be a sort of 'ewer.'

1. 1098. τούτοι with ἐμαυτόν, 'myself here.' ὁτος is not commonly referred to the first person. See Vesp. 256 τοῦτοι στερηθεῖς = ἐμοῦ.

1. 1099. γερονταγογείν, 'for you to lead my aged steps and begin my teaching over again.' The words are borrowed from Soph. Fragm. 434 Πηλέα τὸν Αἴακειον οἰκουρὸς μόνη | γερονταγωγῶ κάταπαιδεύω πάλιν.

1. 1103. Θουφάνους. We know nothing more of Thuphanes (Theophanes) than what the Schol. gives: viz. that he was an impostor and a creature of Cleon, and an 'under clerk' (ὑπογραμματεύς); perhaps an official of the board of πορισταὶ who would be appointed to arrange the details of the financial operation.

1. 1107. μηδὲν ἀλλ' εἰ μὴ ὅσιε, 'do nothing else except eat.' See on sup. 615.

1. 1108. νῦν ποιῇ. The MSS. give ὁπότερος ἄν ... ἄν ποιῇ. But this double ἄν is not found in a relativial clause with the subjunctive.
We may adopt with Kock and Velsen the reading in the text, or μᾶλλον εὖ με νῦν πού.

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

1. 1117. ἐξαπατῶμενος. Cp. for a similar statement of the characteristics of the Athenian people Thuc. 3. 38 καὶ μετὰ καινότητος μὲν λόγον ἀπατᾶσθαι ἄρατοι, μετὰ δεδοκιμασμένον δὲ μὴ ἐξενέπεσαι ἑθέλειν δοῦλοι ὄντες τῶν ἄεὶ ἀτόπων, ὑπερτόπαι δὲ τῶν εἰωθότων.

1. 1120. ο νοῦς δὲ σοῦ, 'and your sense though there is all abroad.' So in Ach. 396 ἑνδον ἔστι Εὐριπίδης; | οὐκ ἑνδον ἑνδον ἔστιν, εἰ γνώμην ἔχεις. It is possible that there is an intentional ring between Δήμος and ἀπο-δημεῖ.

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, οὐχ αἱ τρίχες ποιόσιν 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’ ὡμέραν, 'daily.' So with the article Eur. Ion 123 λατρεύων τὸ καθ’ ἄμαρ, Elect. 181 διακρόνω δὲ μοι μέλει δειλαῖα τὸ καθ’ ἄμαρ. The verb βρύλλω seems to be a derivative from βρῦν (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 ὥρω γὰρ αὐτὴν (τὴν πύλην) προστάτασια χρωμένην | αἰελ πονηροῖς, Thuc. 8. 89 ἡγανίζετο οὖν εἰς ἐκαστὸς αὐτὸς πρῶτος προστάτης τοῦ δήμου γενέσαι. 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 (αἰρώ), 'swinging up aloft.' So Ach. 565 αὐτὸς ἀφθῆσαι τάχα. The aor. ἐπάταξα is used of frequent occurrences as ἔνεκολῆβασας sup. 263.

1. 1132. πυκνότης . . . πάνυ πολλῆ, 'shrewdness in full measure in this halit 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. 475 εἰ τὰρα νη τὴν Ἀρτεμίν τὴν χείρα μοι | ἄκραν προσοίσει, δημοσίους ὄν κλάνεσται.

1. 1139. παχύς, with the double sense of fat and rich. So Pax 639 τῶς παχείσι καὶ πλούσιοι.

1. 1142. περιέρχομαι. Exactly like our use of the Lat. derivative 'circum-vent.' οὐδὲ δοκῶν ἔραν, i.e. 'pretending not to see.' Pax 1051 μὴ νυν.
NOTES. LINES 1109-1163.


1. 1150. κημὸν καταμηλῶν, ‘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 πτίλῳ μέλλεις ἐμεῖν; cp. Frag. 515 τὴν φάρυγα μηλῶν δῶν δραχμᾶς ἔξει μόνας.

1. 1151. ἀπαγ’ ἐς μακαρίαν, a euphemism for βάλλ’ ἐς κόρακας, or ἐς φθοράν. Μακαρία is specially the blessedness after death; cp. the use of μακαρίτης.

1. 1153. τρίπαλαι, like τριγέρων, a strengthened form of πάλαι. We may render ‘for three ages,’ and πρόπαλαι πάλαι πάλαι, ‘ages and ages and ages.’

1. 1158. οἰσθ’ οὖν ὁ δράσον; An illogical but lively substitute for the phrase οἰσθ’ οὖν ὁ δράσεις; ‘dost thou know what thou must do?’ Eur. Cycl. 133. Instead of δράσεις in the relativa construction, the impatience of the speaker forces him into a direct imperative. Cp. οἰσθά νυν ἃ μοι γενεῖσθω; . . . δεσμὰ τοῖς ξένοις πρόσθες Eur. I. T. 1203. The phrase occurs again in Pax 1061; Av. 54, 80.

1. 1159. βαλβίδων. The βαλβίς is properly a cord stretched between two posts at the starting-place to keep the runners in level line.

1. 1161. ἀπιτων. It is not easy to understand the arrangements for this race. During the conversation between Demos and the Chorus, Cleon and Agoraclitus 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 Agoraclitus 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 ἀπιτων, Cleon is off at once, crying ἰδοῦ =‘all right.’ Perhaps he makes a false start, as the milder imperative θέοι ‘ἐν implies that there is some delay. Says Agoraclitus, ‘I shan’t let you run cunning’ [as you did when you supplant the generals at Pylos].

1. 1163. ἦ 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 Meinecke read (unnecessarily) ἦ πρόηψομαι. The slight alteration εἰ μὴ θρύψομαι would give an easier sense.
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1. 1164. ἐκφέρω, see above. He brings the chair forth from the pile of goods he has stacked around him.

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

1. 1168. μυστίλας. See on sup. 827.

1. 1169. τῆς επιστήμης. 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. Cp. Πυλω-γενής, Hom.

1. 1174. ύπερέχει. To 'hold the hands over,' anyone is to assume the attitude of protection, as Il. 9. 419 μάλα γάρ έθεν εὐρύστα Ζεύς χείρα ἐν ύπέρεσχε, similarly Od. 14. 484.

The whole passage is a parody on some verses of Solon: τοῖς γάρ μεγάθυμοι ἐπισκόπος ὑβρισμόπατρη | Παλλᾶσ Ἀθηναίη χείρα ύπερθεν ἔχει. Instead of χείρα we have χύτραν, as a surprise.

1. 1178. Ὠβρίμωπάτρα, 'daughter of an Awful Sire,' as in Il. 5. 747. ἐβδόμο κρέας is the 'bouillon' out of the broth.

1. 1180. μεμνήμενη, 'in grateful remembrance of the Votive Kobe.' See on sup. 566. For καλῶς ἐποίησε as a formula of recognition for any benefit done see Ach. 1049 ΠΑΡ. ἐπεμψέ τίς σοι νύμφως ταυτί κρέα | ἐκ τῶν γάμων. ΔΙΚ. καλῶς γε ποιῶν, ὡστε η̣ν = 'much obliged to him, I'm sure.'

1. 1181. γοργολόφα, 'Lady of the terrible crest,' from γοργῶς not Γοργῶ, as the Gorgon's head was not on Athene's helmet, but on her shield or breastplate.

1. 1182. ἐλατηρός. We may render 'pulled-bread' to give the pun in ἐλαύνωμεν = 'pull along.' Similarly ἐντέροις, 'pigs' bellies,' and ἐντέρονεαν, 'belly-timber.' The puns grow worse and worse: so Agoracritus says, 'The offspring of Triton did try to make the proportion.' Wine, which was rarely drunk neat by the Greeks (ἀκρατον), was mixed with water in varying proportions, as half and half, ἵσον ἵσω (Ach. § 5.4), or ἐνα καλ τέταρπας = one of wine and four of water. Here the allusion is to the common proportion of three of water to two of wine (ἐνε-τριτ-νυσέν): 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. λαγφος, sc. κρέατα. Here was reckoned as a great dainty at Athenian tables. So in Vesp. 709 those who έξων ἐν πάσι λαγφοῖς are
NOTES. LINES 1164–1235.

described in the same sentence as ἀξια τής γῆς ἀπολαύντες καὶ τοῦ Μαραθώνι προσαίον. 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’ ἐκδύνευσ’ inf. 1204.

1. 1198. τί δὲ σοι τούτ’, ‘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’ ἐκδύνευσ’. See on sup. 1193. It seems better to give the whole of this verse to Cleon, instead of assigning the first half to Agoracitus: 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 οὗ γὰρ ἄλλ’ ἐχώ κακώς.


1. 1211. κίστην. Agoracitus 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 σιωπη, as if suggesting that Demos should steal quietly up to the box like a detective.

1. 1213. κάμελεί (καὶ κάμελει), ‘and without more ado.’

1. 1216. τὰ τοῦ δῆμου φρονεῖ, ‘is on the people’s side.’ So Pax 640 αἰτίας προστεθείντες ὃς φρονοί τά Βρασίδου.

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

1. 1220. τυννουτοῦ, ‘only as big as this,’ making a gesture.

1. 1222. προσεδίδου, ‘gave a share:’ as οὖδεὶς προσδώσει μου τῶν σπλάγχνων; Pax 1111.

1. 1225. ἐστεφάνια, Doric for ἐστεφάνια, as τοῦ for σε. The Schol. says μιμεῖται δὲ τοὺς εἰλικτας ὅταν στεφανώσει τὸν Ποσειδᾶνα. 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. τοῦ στέφανον, the garland of office. Cleon (sup. 947) as ταμίας τῶν κοινῶν προσόδων, ορ τῆς κοινῆς διοικήσεως would be considered as public officer (ἐστεφανωμένος). We find in Lysias | Evandr. c. 8 στέφανων = magistratum facere; and ορισταίος τοῦ στέφανον = magis-

1. 1233. ἐνυοίσεις, ‘wilt agree.’ As in Soph. Aj. 431 τὶς ἂν τοῖς ὑπὲρ ἐπάνυνυν | τοῦμ ἐνυοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;

1. 1235. εὔστρα is a pit in which hogs were singed, after being killed, to detach the bristles. ἔρμοστόμην, ‘I was drilled.’

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1. 1237. \( \text{μοῦ = μοι ὤ.} \)
1. 1239. \( \text{βλέπειν ἐναντίον, 'to look them full in the face,' in spite of my having committed the theft before their very eyes. So Eur. Hec. 984 αἰσχύνομαι σε προσβλέπειν ἐναντίον.} \)
1. 1240. \( \text{ὡ Φοίβ. According to the Schol. a quotation from the Telephus of Euripides.} \)
1. 1244. \( \text{ἐφ' ἦσ ὀχύμεθα, 'on which we yet float.' The metaphor is rather from floating on a slightly built raft, than from riding at frail moorings, which is ἐπ' ἄγνυρας ὄρμεσ, not ὀχεῖσθαι. Cf. Plat. Phaed. 85 δ ἐπὶ τούτων τοῦ λόγου ὥσπερ ἐπὶ σχεδίαν ὀχεῖσθαι.} \)
1. 1247. \( \text{ἐπὶ ταῖς πύλαισιν. He has no fixed stall in the market, but is only an itinerant hawker.} \)
1. 1249. \( \text{κυλίνδετ' εἴσω. Quoted from the Bellerophon of Euripides. κυλίνδετ' refers to the 'wheeling in' by reversing the action of the ἐκκύκλημα, as in Thesm. 265 εἰσώ τίς μ' εἰσκυκλησάτω. We need not suppose there was any actual machinery employed here: Clean merely parodies the language of the hero, who said not κυλίνδετε but κομφετε.'} \)
1. 1251. \( \text{σὲ δ' ἄλλος. Parodied from Eur. Alcest. 179, the lament of Alcestis over her bridal bed, σὲ δ' ἄλη τίς γυνὴ κεκτήσεται, σάμφραν μὲν οὐκ ἄν μᾶλλον εὔτυχας δ' ἵσως. The clause with ἂν may thus be filled up, ὅσ κλέπτης μὲν οὐκ ἄν γένοιτο μᾶλλον. So Eur. Med. 1229 εὐτυχεστέρος | ἄλλον γένοιτ' ἂν ἄλλος, εἰδαίμον δ' ἂν οὐ.} \)
1. 1253. \( \text{'Ελλάνε Ζεῦ. This title of Zeus (πατὴρ 'Ελλάνιος Pind. Nem. 5. 10) was first brought by the Myrmidones to Aegina, where a statue in his honour stood on the summit of a commanding hill. His aid was specially invoked in those cases where the interests of the whole of Hellas were concerned (see Hdt. 9. 7), such as (in the view of the Chorus) the downfall of Clean. The retention of the Doric a suggests that the line is partly a quotation.} \)
1. 1255. \( \text{ὄπως ἐσομαὶ σοι Φανός. The leader of the Chorus (for to the Chorus and not to Demosth, who is not on the stage at all, the three lines are rightly assigned) wishes to be on good terms with the recent victor; and, not to be behindhand in place-hunting, requests that he may be, as Phanos was [to Clean], your under-secretary for transcribing suits.' Phanos in Vesp. 1220 is represented as a creature of Clean.} \)
1. 1257. \( \text{κρινόμενος, 'litigating.' So ἐκρινόμεθα, we wrangled,' Nub. 60.} \)
1. 1263. \( \text{Κεχηναῦν, 'Gapenians,' 'Gobe-mouches;,' a surprise for 'Αθηναῖον, who are thus represented as idly gaping, on the look out for some new excitement.} \)
1. 1264. \( \text{τὸ κάλλιον. This second Parabasis begins in the usual way with a lyric or dithyrambic opening; but it is incomplete as a whole, having no κομμάτιον, nor παράβασις properly so called, and also wanting} \)
the μακρόν or πυγός. The first words are an adaptation from an ode of Pindar, which the Schol. quotes thus, τι κάλλιον ἀρχομένους ἢ καταπαυομένους ἢ βαθὺζων τε Λατὼ καὶ θοῶν ὑπὸν ἔλατεραν ἄείσαι; In order to introduce a eulogy on the Knights, Aristophanes substitutes ἢ θοῶν ὑπὸν ἔλατερας. 'What is nobler for us, as we begin and as we end our play, than to sing of the drivers of swift steeds? but not to sing one word against Lysistratus, nor with full purpose of heart to vex Thumantis the homeless.' The meaning is that such men are really too worthless to expend breath and mockery upon. With μηδὲν ἐς Λυσίστρατον (sc. ἀείδειν) comp. ὑβρίζειν εἰς ἑμεῖς Plut. 889, στομυλλάμεθ' εἰς ἀλλήλους l'ax 995; but the reading is awkward and the construction would be much simplified by writing μηδ' ἐκι, or μηδὲ τῶν. 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;' βοίδα Λευτρωφίδου λειτύτερα καὶ θυμάντιδος.

1. 1271. Πυθών δία, quoted from Pind. Pyth. 7. 10. As ἀπτόμενος φαρέτρας is virtually equivalent to λεισσόμενος, it is naturally followed by μη πένεσθαι, 'praying that he may not starve.'

1. 1275. ὡστις εὖ λογίζεται, 'in the judgment of' one who reasons well,' or 'in a case where one,' etc. εἰ τίς, the conjecture of Dawes, makes the construction simpler. But cp. Thuc. 6. 14 καὶ τὸ καλῶς ἀρξαί τοῦτ' εἰναι ὃς ἄν τὴν πατρίδα ὀφελήσῃ, Eur. Electr. 815 ἐκ τῶν καλῶν κομποῦσι τοίς Θεσσάλοις | εἰναι τόδ', ὡστις ταύρων ὠρταμεῖ καλῶς.

1. 1279. τὸν ὄρθιον νόμον. These words come as a surprise, the natural ending of the proverb being ἦ τὸ μέλαν. The 'stirring strain' (see Ach. 16) was an invention of Terpander, and is represented as having been sung by Arion before he mounted the dolphin's back (Hdt. 1. 24). It was a form of music so popular in Greece that it is taken as a type of 'what everybody knows.' A similar contrast between Arignotus the man of culture and genius and his dissolute brother Ariphrades is given in Vesp. 1275 foll.

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

1. 1294. φαύλως, 'recklessly.'

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

1. 1296. τῶν ἐχόντων, 'the men of means.' So Soph. Aj. 157 πρὸς γὰρ τῶν ἐχονθ' ὁ φθῖνος ἐρπεῖ. The Epic form ἀνέρων is remarkable; but the lyric opening of the scene seems to have a general effect; so we find 1299 ὧν ἄνα, 'king.'

1. 1298. τούς δ' ἀντιβολεῖν ἄν ἐμοίωας. "This seems an improvement on ἀνωμοίως 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 ἀν ἕλεινός, or ἔλεεινός, but cp. Pax 464 ὁλ' οὐχ ἔλκουσ' ἄνδρες ὀμοῖως.

1. 1299. σὺγγνωθι τῇ πραπεξη, i.e. 'don't eat victuals, table, and all.'

1. 1302. παρθένοι are the new-built triremes as distinguished from those that had seen a good deal of service, cp. inf. 1305. The names of Greek triremes are always feminine.

1. 1303. Join ἰμῶν 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 στρατηγήσαι τε ἐπιθυμῶν μαί ἐλπίζων Ζικελίαν τε δι' αὐτοῦ καὶ Καρχηδόνα λήξεσαι. Similarly in Plutarch (Pericl. c. 20) ἢν δὲ καὶ Τυρρηνία καὶ Καρχηδόνα ενίοις ὀνείροι.

Hyperbolus, called here ὃξίνης, 'tart,' or 'sour' (cp. Vesp. 1062), is a favourite butt for the wit of Aristophanes. Sometimes he appears as a pertinacious litigant (Ach. 846; Nub. 876).

1. 1307. ἀποτρόπαιε, sc. 'Apollo, averter of ill;' as in Vesp. 161, Άν. 61. ἐὰν μὲ χρῆ, 'if it must be my fate.'

1. 1309. Ναυφάντης, sc. ὀρζεῖ. 'Nay, nor shall he be master of Nauphanta Nauson's child.' This is the name of some other trireme, not the actual speaker, who is prepared to defend her friend to the utmost.

1. 1312. πλεούσας. A common idiom, where the accus. and infin. prevail over the datival construction with ἔκεῖ, as in Xen. Anab. 3. 2. 1 ἐδοξεν αὐτόσ προφυλάκας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας.

Θησείοιον. The Temple of Theseus in Athens was a famous sanctuary, especially for slaves who feared the cruelties of their masters—φίλημαν οἷς ιεῖται καὶ πᾶσι τοῖς ταπεινοτέροις καὶ δεδομοι κρείττονοι. The Temple of the Eumenides (Σεμναί) lay between the Acropolis and the Areopagus. Cp. Thuc. 1. 126.

1. 1313. For ἐγχανείται in the sense of 'laughing at' cp. Nub. 1436 σύ δ' ἐγχαναν τεθνήξις. στρατηγίων is a participle governing ἰμῶν γε = nobis utique imperans.

1. 1315. τὰς σκάφας. Hyperbolus may if he please launch his lamp-trays, but not one of the triremes shall he have.

1. 1316. εὐφημεῖν. Agoracritus' transfiguration is complete. The noisy bawling litigant is calling for solemn silence, and proclaiming a iūstitium, no witnesses are to be summoned and no courts opened.

1. 1319. ταῖς νήσοις, sc. the Athenian tributaries.

1. 1320. ὅτω. It does not seem necessary to treat this as a unique usage of ὅτω for ὅτιν. The neut. gender gives a sort of general reference to the εὐαγγέλια, as in Hom. Od. 12. 74 νεφέλη δέ μν ἡμόμητε . . .

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Notice. Lines 1299-1362.

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


1. 1323. ἵστεφάνοις. 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 Bdelylecon speaking of the space before the doors of his house as τοῦμον πρύσθεν 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)) ὡ ταί λιπαραί καὶ ἵστεφανοι καὶ ἀδίδημοι, Ἑλλάδος ἐρείσμα, κλεινοὶ Ἀθάναι.

1. 1331. τετηγγοφόρας. For the form cp. sup. 603 σαμφόρας, Ach. 567 γοργολόφος. The Cicada, supposed to be engendered from the soil, was the accepted symbol of the αὐτόκχθονες 'Αθηναίοι, ep. Thuc. 1 ad init. χρυσών τετήγαν ἐνέργου κραβύλων ἀναδούμενοι τῶν ἐν κεφαλῇ τριχῶν. The use of χορίναι for voting-pebbles (ψῆφοι) is alluded to in Vesp. 333, 349.

1. 1338. νομίζοις ἀν, i.e. 'you would indeed think so if you could only see the contrast between your condition then and now.'

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

1. 1345. ἄντι τοῦτων, i.e. 'instead of fulfilling all these fine promises.'

1. 1347. ὡσπερ σκιάδειον. 'His ears opened and shut at pleasure like a parasol.' opened to flatters and closed to disagreeable truths.

1. 1352. καταμισθοφορήσαι τοῦ, 'to lavish all this money in fees.'

1. 1353. παραδράμων, as πάρειοι sup. 330.

1. 1354. κατὰ χώραν μενεῖς, 'remain as you are, in statu quo ante; so ἐξεῖν κατὰ χώραν Καν. 793.

1. 1357. νυνί, like ταυτηνδὶ Λα. 1364, τράδει 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. καταγωμένος, ‘as soon as they come into harbour.’
1. 1368. ὑπολίσπους, ‘well-worn,’ i.e. rubbed smooth on the rowing-benches; see sup. 785.
1. 1369. ἐν καταλόγῳ. The κατάλογος was the roll or list for various state offices, and especially for military and naval service. Those citizens who were fit for service were called out in rotation as they stood on the muster roll (ἐκ διαδοχῆς Aeschin. Fals. Leg. 331). But it was possible by making interest (κατὰ σπουδᾶς) to get one’s name transferred back upon the roll among those who had just performed their share of duty, and so to escape service altogether for the time. See Pax 1175 foll.
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. Κλεισθένης. It was considered immodest for beardless youths to make themselves prominent in the Agora. Cleisthenes and Straton are coupled together again as παῖδες ἀγερείου 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. στωμύλλεται. This correction of Velsen (though at the expense of the rhythm) seems necessary for the sense. The common reading is ἀ στωμυλλέται τοιαῦτα, but no justification can be found for a future indic., and no present στωμυλάλιμαι is found.
1. 1377. σοφός γ’ ὁ Φαίαξ. Phaeax, son of Erasistratus, was an orator of some repute, though Eupolis described him as ἀλείν ἀριστος ἀδυνατάτατος λέγειν. He and Nicias were contemporaries and rivals of Alcibiades.

If the reading δεξίως τ’ οὐκ ἄπέθανε be right, we must accept more or less the interpretation of the Schol., ‘he was clever enough to escape a capital sentence,’ δεινὸς ρήτωρ ὁ Φαίαξ οὗτος ὃς καὶ ἀποφυγεῖν ἐπὶ θανάτῳ ἐπ’ αὐτοφόρῳ κρινόμενος. Others read δεξίως τε κατέλαβε, ‘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 Sophists and Politicus, is here caricatured.
1. 1378. δινερτικός. This seems the right reading, if we follow the lead of the Schol. συνείρειν τὸν λόγον, . . . δυνάμενος. We may then render ‘connective,’ or ‘copulative,’ but if we adopt δινερτικός (ἐργα), the sense will be ‘cogent.’

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The string of adjectives in -ους is severed by the introduction of σαφής. The uniformity would be kept if we might write σοφιστο-
κρονικός with Kock. Walsh neatly renders, 'For he is copulative
and perfective, | and sentimentative and clear and motive | and skil-
fully obtentive of applausives.' τὸ θορυβητικὸν seems to refer to the
noisy applause of a favouring audience; so sup. 547. Bergk suggests
καταπληκτικὸς τε = ροπολὶ rumores optime comprimens. But this is
inconsistent with Plutarch's judgment, who describes Phaeax as πίθανὸς
μᾶλλον ἦ φέρειν ἀγώνας ἐν δήμῳ δυνατός.

1. 1380. οὖκοιν καταδακτυλικός. Agoracritus wonders how Demos
can stand such affected nonsense, and asks him in the full spirit of the
parody 'now won't you be pokaive of this talkative?'

1. 1385. ὠκλαδίας. sc. δίφρος, 'a folding or portable stool.' ἐνῷρ-
χην, '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 Εἰρήνη, Ὀπώρα, and Θεωρία introduced in a similar scene.

1. 1394. ἐς τοὺς ἀγροὺς, '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
fawning friends about him.

1. 1401. τὸ λοῦτριον, 'the dirty water,' that the bathers have already
used.

1. 1403. διαικεκραγέναι, like διαιπίεων, 'to have a bawling match.'

1. 1404. ἀντὶ τούτων, 'instead thereof.'

1. 1405. φαρμακός, 'scape-goat.' See on δημοσίουs sup. 1136.

1. 1408. οἱ ἔνοι, 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 aban-
donied 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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* A Key to Sections 1-3, for Teachers only, price 2s. 6d. net.

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