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ARISTOPHANES

EDITED BY

W. C. GREEN, M.A.
LATE FELLOW OF KING'S COLLEGE, CAMBRIDGE
CLASSICAL LECTURER AT QUEENS' COLLEGE

THE WASPS

RIVINGTONS
London, Oxford, and Cambridge
1868
Cambridge:
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.
INTRODUCTION TO THE WASPS.

The play of *The Wasps* was exhibited in the spring of B.C. 422, in the archonship of Aminias, probably at the Lenaean festival. It gained the second prize, a play called Προάγων being first, and one of Leucon called Προσβεσ third.

According to the Greek "Didascalies" it was exhibited in the name of Philonides; and these, as Ranke thinks, are upon the whole the safest guides. He therefore infers that Aristophanes on account of his failure with the *Clouds* returned to his old plan of sheltering himself behind another name, and that the *Proagon*, as well as the *Wasps*, was a play of Aristophanes. On the other hand Richter (who has investigated and edited this play with great care) considers the Didascalies untrustworthy, especially this one; and assigns the *Wasps* to the Great Dionysia, the *Proagon* to the Lenaea. Philonides, he thinks, was merely the principal actor. But this is a matter of no great moment as far as the *Wasps* is concerned; since, whether Philonides were nominal author or actor, Aristophanes was doubtless known to be the real author as well as he is now.

In the *Proagon* Euripides was ridiculed: in the *Wasps* the Athenian litigiousness is the object of satire. According to Ranke, with the *Clouds* ends the first period of Aristophanes' dramatic poetry. And this is a convenient division, borne out in a great measure by a change in the poet's style. For though he is still tolerably consistent, attacking Cleon and the
litigious spirit which he had before ridiculed (e.g. *Nub. 208*), yet his style seems less strict and severe: there is more of the ludicrous, more broad fun. And therefore naturally there is less completeness and connexion of parts in this play. It is not so political as the *Knights*, not so personal as the *Clouds*. The *Wasps*, in fact, consists of two distinct parts: the first, which contains the madness of the old dicast and the ridiculous means used to cure him, ending with the parabasis; the second, in which he is converted to fashionable life, being as it were an afterpiece, and deemed by some critics unnecessary. Thus Schlegel calls the *Wasps* Aristophanes’ feeblest play; and few critics rank it very high. But it may be said in defence of our poet, that the last scenes form a very striking contrast to the early part, and so enhance its effect. They are perhaps drawn out to a somewhat tedious length, but possibly some certain time had to be filled up. And Aristophanes, after exposing the absurdities of a life devoted to the law-courts, may well have meant to shew the evil of the other extreme—probably too common among the young fashionables at Athens—in the tipsy frolics of the old ex-juryman. Weak in connexion and plot the play may be, but it is brilliant and amusing in particular scenes.

The *Wasps* gave to Racine the idea of *Les Plaideurs*, and several whole scenes may be compared with advantage. On the details of Athenian law, with which the play abounds, Schoemann, Richter in his long and elaborate Prolegomena, and the Dictionary of Antiquities, furnish ample information.
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**Dindorf.**

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247 λαβὼν τις
251 μαθὼν
259 βόρβορος
274 ἀπολάλεκεν
282 καὶ λέγων
283 ὦς
302 σὺ δὲ
311 ὅποθεν γε
312 'ὑ...'παρέχεις
317 ὑπάκουον
318 ἀλλὰ οὖ γὰρ οὖς τ᾽ ἐτ
323 μέγα βροτήθησαι
334 ὁ ταῦτα σῦ
335 τὸς θύρας
339 τίνα
343 λέγεις τι
350 διορύξαει
378 τῶν θεῶν
383 ἄκαντες καλέσαντες
384 τὰ τοιαῦτα
396 διαδύτεαι αὐτῷ
397 μισάται τοῖς
407 ἐντετάρτῃ δεῖ
414 ὦς χρῆ
415 κεκράγετε
416 ὦς τῶν ἐκκαλέσαντες
418 θεοσεβεία
419 ἡμῶν
422 αὐθὲς
432 ἀλλ᾽ ἄπασι
433 θύλακας
438 κόκλων
450 σὺ τοῦτο
457 Σ. ὡς
458 Ξ. καὶ εὖ
460 ἄρ᾽ ἐμ.
463 αὐτὰ δῆλα
465 ἔρχομαι ὑπεύθυνον ὑπεύθυνον μὲ
472 ἔλθομεν
473 σοι
480 οὐδὲ μέν ὑπεύθυνον "ν
483 ταύτα ταύτα
485 μοι
486 οὐδέκτερο γ᾽
487 ἐξέστάλησις
493 θῆλη
504 νῦν
522 καὶ ἕφεσιν

**Meineke.**

234 'νταῦτα Χαῖμης θ᾽
244 ἡδίκησεν
247 λίθος τις
251 ταῦτα
259 μάρμαρος
274 ἀπολάλεκεν
282 λέγων ὦς
283 καὶ
302 ὥς σὺ δὲ· ὅποθεν δὴ
312 ἔκκαλεσθαι τὸν
318 ἀλλὰ γὰρ οὖς οὖς τ᾽ ἐτ
323 μεγαβρότατα
334 οὐσταθὰ σῦ
335 τῇ θήρᾳ
339 ἢ τίνα
343 λέγεις σὺ τι
350 διαλέξαι
tῶν θεῶν
383 ἄκαντες καλέσαντες
384 τὰ τοιαῦτα
396 διαδύτεαι αὐτῷ
tῆς θάνατος
397 μισάται τοῖς
407 ἐντετάρτῃ δεῦτε
tοῦτονεθεύτε δεῦτε
om.
414 κεκράγετε
416 ὥς τῶν ἐκκαλέσαντες
418 θεοσεβεία
419 ἡμῶν
422 αὐτοῖς
432 ἀλλὰ ἂπασι
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438 δήλα θ', εἰ καὶ
450 ἄφες
457 σύ τοῦτο
458 οὐχὶ
459 Ξ. καὶ εὖ
460 Ξ. ἄρ᾽ ἐμ.
463 αὐτὰ δῆλα
465 λάθρα μι' ἐλάμβαν' ὑπεύθυνον μὲ
472 ἐλθομεν
473 σοι
480 οὐδὲ μέν γ᾽ οὖν ἐν
483 ταύτα ταύτα
tιναμομένην
485 μοι
486 οὐδέκτερο γ'
487 ἐξέσταλησις
493 θῆλη
504 νῦν γ᾽
522 καὶ ἕφεσιν
READEGS OF DINDORF AND MEINEKE.

Dindorf. | Meineke.
---|---
534 | εἰς εἰ μοι
535 | ἄκρατον
536 | νῦν δέ
537 | λέγειν τι δεῖ
538 | ΦΙ. ἀτὰρ
539 | λέγειν
540 | δ’ ἐν ταῖς δῶσις
541 | καλομεθ᾽
542 | ἀτόφειξιν
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544 | συγκύπτοντως ἄμ βλ.
545 | καὶ...ἀρχεῖν
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551 | χαύνεσταν
552 | 'πελελήσμην
553 | εἰσήκουσθ' åμα
554 | φιλήηγν
555 | τακτάζουσα
556 | καὶ μὴ
557 | ἠλλ’ ἧν
558 | ταξε...κατέταρπαν
559 | καὶ τῆς τοῦ
560 | μ᾽
561 | οὐκ, ἄλλ᾽
562 | ὅσ’ ἐπὶ πάντ᾽ ἐλήλυθεν
563 | κοῦδον παρῆλθεν
564 | ὅσο
565 | ἀτόφειξιν
566 | τοῦτον
567 | μᾶ Δι᾽ οὐ μέντοι καὶ
568 | ΦΙ. ἐς τοῦτον κ.τ.λ.
569 | ΒΔ. ἐς γὰρ
570 | δύσετε
571 | λαγαριζόμενον
572 | πρίονθ
573 | κολακρήτην
574 | καὶ τοῖς ἀπασιν
575 | ἀκαφῆ
576 | ἠτιςίζη
te-os-ou
577 | τῶν ἀπερ πάρηξη μου διὰ
to-μον-μον
578 | μυθόμενον
579 | μὴ νῦν
580 | ἔνθεδε
581 | τοῖς
582 | γε
583 | Ειλη
toos-ou
584 | καθήμενος,
6 READINGS OF DINDORF AND MEINEKE.

Dindorf. 

καθέψεις 
λέγων 
ἐτι 
καὶ γὰρ...Λήψομαι 
ἐνα γ’ 
εἰ πτος ἐκκομάς 
οἴστων κ.τ.λ. 
εἰσαγάγω 
ἐτι τι 
ἐνθοδεν τι ποτε τὸ χρῆμα’; 
ἀρτάδας 
διατρίβεις 
ἰδὲ τὸ ἔστω; ὀδχ’ 
ἐνέβέθη 
ἐνδήμενα 
ΒΔ. εὐφήμια κ.τ.λ. 
προσδοκου προσδιαθ 
σοι * * καπδόμοιν 
ἡθόμενα 
τῶν μ. ν. 
τὶς...ἀλώσεται 
τις...Δάβης 
ζ. ἀκοδέ’...σόκινος 
ποιο δ’ ὁ διώκων 
ΒΔ. πάρεστιν...Δάβης 
Σ. οἶγα 
ἐν 
ΦΙ. οδήγε μ.; Ζ. οδ. τ.κ.τ. 
ἀφήτε γ’ αὐτῶν 
θυεῖαν 
κεκλάγχω 
ὁ θεομοθέτης. ποι’ σθ’ οὗτος; 
προσεκακαμένα 
ὅτι σοῦ 
ἐνέγραψ’ 
ἐλεί 
τραχῆλι’ 
ολκουρὸς 
ΒΙ. αἰβοι...μαλάττωμαι 
Περιμένει 
αιτείτε 
ἐξητάτηκεν 
ἀπεδάκτυσα 
ἡμεθεί 
ΒΔ. φερ’...ἡγωνίσημεθα; 
ἀπέφυγεν 
νῦν μὴν τὰ 
πρῶτον γ’ 
ἀνθρώπων 
ἐπιχειρεῖν 
mερ’ αὐτοῦ 
ἀνθρωπότατον 
κύκνον τ’ ἐτι 

Meineke. 

καταπτέψεις 
γελῶν 
ἀρδ 
post v. 797 locat 
ὡ’ ἄρ 
οἶστω’ ἐκκομάς 
ΒΔ. οἴστω κ.τ.λ. 
eἰσαγά 
τι τι 
ἐνθοδεν δ’ τι ποτε χρῆμ 
ὑφαρτάδας 
dιατρίβεις 
δη’ τις ἐστιν ὀδχ’ 
ἐνεβήθην 
εὐφήμια κ.τ.λ. 
προσδοκου πάροσ αἱλάς 
tαυτα σοι καπδόμοιν 
ἡθόμενα 
tῶν γ. ν. ἰσιε παϊν 
tις...ΒΔ. οὗτος. ΦΙ. δοσον ἀλώσεται 
ΒΔ. ἀκοδε’...σόκινος 
pοιο τοῦ δ’ ὁ διώκων 
ΒΔ. πάρεστιν οὗτος. ΦΙ. ἐ. ᾧ 
Δάβης 
σίγα 
ἐ 
ΦΙ. οδήγε μ...ἐμολ. 
ἀφήτ’ ἐτ’ αὐτῶν 
θυεῖαν 
κεκλάγχω 
ὁ θεομοθέτης. ποι’ σθ’ οὗτος; 
προσεκακαμένα 
ὅτι σοῦ 
ἐγραφὲν 
ἐλεί 
τραχῆλι’ 
ολκουρὸς 
ΒΙ. αἰβοι. ΒΔ. τι τὸ κακὸν; ΦΙ. 
ἐσθ’ δ. μ. 
Περιμένει 
αιτείτε 
ἐξητάτηκεν 
ἀπεδάκτυσα 
ἡμεθεί 
ΒΔ. φερ’...ἡγωνίσημεθα; 
ἀπέφυγεν 
νῦν τά 
πρῶτον’ 
ἀνθρωπό 
ἐπιχειρεῖ 
mερ’ αὐτοῦ 
ἀνθρωπότατο 
κύκνον τε
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1110 τυχῶν
1114 ἐγκαθήκειν
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1133 καὶ τρέφειν
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1142 δουκίναι
1157 άποδοῦν
1158 ὑπόδουλο
1159 ὑπόδουλαθαι
1161 ποδό
1167 γῆρα
1168 ὑποθυσάμενον
1169 διασαλακώνοιον
1172 δοθῆναι
1190 ἐμάχετο γ' αὐτικά
1193 λαγωνίας τε
1195 πότ' δ' ἄν
1208 προμάθαινε
1219 ἀλητράς
1222 σκόλιον όταν δεξί εις καλὸς
1223 διηθέτει, ὡς οὔδεις
1225 δέξει
1226 ἔγενεν 'Αθηναῖος
1227 κλέπτης
1228 τοῦτο σὺ δράσεις; π.
1231 έτέρων άσωσι
tούτῳ...έγω.
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1244 βίαν
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1252 μεθυσθοῦμεν
1262 μηδαμός
1268 ἢοῖς
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1303 ὅρμιστοτάτος
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1310 ὅτι ὁ ᾧ καὶ
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1339 * * ποῦ 'στιν
1340 αὐτόν
1350 μὲν
1356 καῦτος εἴς
1360 νομίζεις
1380

Meineke.
om.
ἔσωδρασθα
πρὸς ἑσπέραν
inverso ordine legit.
pάντας έμὲ
Ποικίλος
οἱ καθήκοιν
om.
πῶνον
κάλπερερεῖν
θυμοτίθα
προσεκυνᾶ
ὑποθυσάμενον
τοῦ
γῆρων
ὑποθυσάμενον
diασαλακώνοιον
Δοθῆναι
ἀπ' ἐμάχετ' αὐτικά
καὶ λαγώνα
πῶς ἄν
προμάθαινε
ἀλητράς
σκόλια πῶς δέξει; Φ. καλὸς
ΒΔ. ἄλθετε; Φ. ὡς οὔδ' εἰ
dέξαι
'Αθηναῖος γε
ὡς σὺ κλέπτης.
tοῦτ' εἰ σὺ δράσεις, π.
ἐτέρω αντίσομαι
om.
κατήσεται
βίον
νὴ Δή' ἐκδήμασας
méθοδομεν
μηδαμῶς
ἄπολεσθαι
βίος
ὅρμιστοτάτος
inverso ordine legit
ἄχυρῳν
ὅτι δὲ καῦτος
οὐκέτ' ἄνεχομαι
αἴβοι
τοῦ στῶν άμι
ταῦτ' ἄν
νῦνιν
καῦτος εἴς
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<td>μετέβαλλοντο</td>
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<td>1473</td>
<td>κατακυσμάθαι</td>
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<td>οὐδὲν γ'</td>
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<td>1510</td>
<td>πωνοτήρης</td>
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<td>1514</td>
<td>φυλάρ</td>
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ΤΙΠΟΘΕΣΙΣ.

I.

Φιλοκλέων Ἀθηναίος φιλόδικος ὑπὸ τὴν φόβου ἐφοτά τε καὶ τὰ δικαστήρια συνεχώς. Βθελόλεων δὲ τοῦτο πάντα ἀνυθήμενος ταῦτα τῇ νόσῳ καὶ πειράματος τὸν πατέρα παθεῖν, ἐγκαθαίρεσα τοῖς οἷοις καὶ δικτυὰ περιβάλλων ἐφόβλυτα νύκτωρ καὶ μεθ’ ἡμέραν. ὃ δὲ ξέδουσι αὐτῷ μὴ προκειμένης ἔκραξεν, οὐ δὲ συνικασάμαν αὐτοῦ σφήξει εὐαυτοῦ ἀμοφώσαστες παρεγόνοστε, βουλήσαμεν διὰ ταῦτα τῆς τέχνης ὑποκλείσεως τὸν δικαστήριον· ἐξ ὧν καὶ ὁ χορὸς συνέστηκε καὶ τὸ δράμα ἐπιγέρασται. ἄλλας οὖν ὄνων οὐδὲ οὕτω. πέρας δὲ τοῦ πειραματικοῦ ψαμμάτου τοῦ πάντως ἐκεῖα τὸ παίρῃ οὕτως ἡττηται τὸ πράγματος, ἐφ’ ὃ προσβούσα εἶναι τὸ πράγμα τοῦτο σπουδαῖον καὶ οὐκ εἴρη ἀρχήν τὸ δικαίωμα. δὲ πάϊς ἐπεφάρτα τὸ ὑποκλίσια εἴραιν τὸ πράγματος, νουθετῶν τὸν γέροντα. δὲ πρεσβύτης μηδαμῶς νουθετούμενος οὐ μεθεὶ τοῦ πάντου· ἄλλ’ ἀναγκάζεται ο νέος εὐπρέπεις φιλόδικος, καὶ ἐπὶ τῆς οἰκίας τούτοι ποιεῖ, καὶ τοῖς κατ’ τὴν οἰκίαν διδάξει, καὶ δό κόρες εὐσεβῶς πολιτικάς παρὰ αὐτῷ κρυμμένους καὶ κατὰ τοῦ φεγγοῦστος ἐκέφεραν συνεχώς τὴν ψυφήν μελλόνων ἀπατηθειν ψευδῶν τὴν ἀποκλιόμουσι φέρεις ψυφῆν. περιέχει δὲ καὶ δικαιολογίας των τοῦ χρόνου ἐκ τοῦ ποιητοῦ προσώπων, ὡς σφήξει εἴραιν εἰς αὐτῷ τοῦ χοροῦ, εἶ δὲ καὶ τὸ δράμα. οὐ δὲ μέν ἦσαν νόι, πικρῶς τοῖς δίκαιοις ἐφθάνοντες, ἐπεὶ δὲ γεροντες γεγοναί, κεντοῖς τοῖς κέντροις, ἕτελε τῇ δὲ τοῦ δραμάτου δὲ γέρων ἔτει δεῖτον καλείται, καὶ ἐπὶ ἐμὲν τρέπεται, καὶ κρίκη καὶ αὐτὸν ἐμὲνας ἀρτύκωλας· ὃ δὲ γέρων πρὸς αὐλὰν καὶ ἄρχηνες τρέπεται, καὶ γελοστοιχεῖς τὸ δράμα.

Τούτῳ τὸ δράμα πεποίηται αὐτῷ οὐκ ἐξ ὑποκειμένης ὑποθέσεως, ἄλλ’ ὡσανε "γεγονέναι τε ἐπιλαστῇ γὰρ τὸ διόνομα." διαβάλλει δὲ γράμματα Ἀθηναίους ὑπὸ φιλοδικοῦντας, καὶ συνορθοῖ τῶν ἱδρῶν ἀποτίθα ρωσίδων καὶ διὰ τούτῳ καὶ τῶν δικαστάς σφῆξεις απεκάθαρτα κέντρα ἔχουσι καὶ πλήθοσιν. πεποίηται δ’ αὐτῷ χαριῶν. εἰς ἐπιστήμην ἐπὶ ἄρχοντας "Ἀμνεσίαν διὰ Φιλωνίδου [ἐν τῇ τοῦ ὀλυμπιακῆ]. β’ ὦν, ἐλαὶ Δήμαρα. καὶ ἐνικὰ πρώτοις Φιλωνίδης Προαγὼν, Δεύκων Πρέβεσει τρίτος.

II.

ΑΡΙΣΤΟΦΑΝΟΤΩΣ ΓΡΑΜΜΑΤΙΚΟΤ.

Philobates didaskelion patéra patēs eîrēsias phōn autōs t’ eîphlattan eîdhon oikeitō 3’, dīpote mh lasebhsan mh’ ēdī dī tī nōsom. ὃ δ’ antimachetai patēi trōphik kai mhkhρh. eî 3’ ois suvbēs kai gērnostes, legomhein sφiknes, paragignontai bōthōuntes sφbhra eπ’ tī dhunaste kētrōn eniēnai tis φorounthes ikanv. ὃ δ’ gērōn tihroomenos suvbēn eîdhon didaskelion kai bioih, eπei tī didaskelion kēkrīkei ēk patēs trōsth.
ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΙΑ

ΣΩΣΙΑΣ
ΣΑΝΘΙΑΣ
ΒΔΑΔΙΚΛΕΩΝ.
ΦΙΛΟΚΛΕΩΝ.
ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ ΣΦΗΚΩΝ.
ΠΑΙΔΕΣ.
ΚΤΩΝ.
ΔΡΟΤΟΠΩΛΙΣ.
ΧΑΙΡΕΦΩΝ, καφέν πρόσωπων.
ΚΑΤΗΓΟΡΟΣ.
ΣΦΗΚΕΣ.

ΣΩΣΙΑΣ
ΟΤΤΟΣ, τί πάσχεις, ὃν κακόδαιμον Ξανθία;
ΖΑΝΘΙΑΣ
φυλακὴν καταλύεις νυκτερινὴν διδάσκομαι.
ΣΩΣΙΑΣ
κακὸν ἄρα ταῖς πλευραῖς τι πρόφειλες μέγα.
ἀρ’ οἰσθά γ’ οἴον κνῶδαλον φυλάττομεν;
ΖΑΝΘΙΑΣ
οἶδ’ ἀλλ’ ἐπιθυμῶ σμικρὸν ἀπομερμηρίσαι.

1—53. Xanthias and Sosias, who are set to watch Philocleon, tell each other their troubles and their dreams.

2 φυλακὴν καταλύεις.] Cf. Arist. Politi. v. 8, ἵνα φυλάττωσι καὶ μὴ καταλύσωσι, ὥσπερ νυκτερινὴν φυλακὴν, τὴν τὴς πόλεως τήρησον. As this verb is used in many phrases, with βιον, πόλεον, εὕρησιν, βουλήν, and other nouns, it may probably have been with φυλακὴν the common word for coming off guard when relieved. Hence Xanthias in his sleepiness says, 'Oh! I am just taking a lesson at coming off guard.'

3 The watchman in Aesch. Agam. 12—17, is described as suffering from his long watch, and having a hard task to keep off sleep.

4 πρόφειλες.] 'You had then an old score to pay off on your sides (when you allowed yourself to become sleepy, for it is they that will suffer if you sleep).'] The imperfect is far preferable to the present tense here. The MSS. have πρόφειλες, and the scholiast says, ἔχρεωτεις τι κακὸν ταῖς πλευραῖς σου καὶ ἀποδοθώς θέλεις.

5 κνῶδαλον.] Cf. Lysistr. 476, τὸτε χυμηθέν τοῦτο ταῖς κνώδαλοις; said of women. There seems to be hardly an animal to which κνῶδαλον cannot be applied; and no one English equivalent for it as a term of abuse; for we should vary the species of animal to suit the circumstances. Thus, here we might render it 'serpent,' with reference to the dicast's wiliness, and power of wriggling away; in the Lysistrata (looking to the context), 'these very hornets.'
6 ού δ᾿ οὖν, κ.τ.λ.] Sosias tells Xanthias to chance it, for that he can sympathize with him, being also sleepy. This wakes up Xanthias to see the madness of going to sleep, and he in turn rouses his comrade.

8 κορυβαντίας.] For the Corybantic rites the curious may consult Lucret. ii. 610, &c.

In Timaeus' Lexicon to Plato, παρακαθισθῆται καὶ ἐνθυσαστικὸς κυνευτᾶς is the explanation. Ruhnken shews that the word is used 'of those who are afflicted with sleeplessness and hear a sound of flutes in their ears,' from Plato, Legg. 790, and elsewhere. Hence the answer of Sosias: 'No, it is no sleepless frenzy, no frenzy like that of the Corybantes, who cannot get rid of the din of the flutes, &c. of their orgies, but rather a sleep that takes me.'

9 Σαβαζίου.] A Thracian name of Dionysus, whose priests were called in Thrace Σαβαζι. Schol. Sosias goes abroad for his god of sleep, since Xanthias had spoken of a foreign or Phrygian frenzy in κορυβαντίας.

10 βουκολεῖς.] Sc. τρέφεις: not an uncommon use. It is very doubtful whether (as L. and S. suggest) there is any allusion to the god's tauriform worship. τομαλήν ἔρωτα (Theocr.) is an analogous phrase. The notion of 'feeding, keeping, tending,' seems to pass into that of 'gently managing,' even with some deceit implied, as in Eccl. 81, βουκολεῖ τὸ δῆμον, and (probably) in Pac. 153.


12 Μῆδοι] Median, i.e. barbarian and foreign, because the other had talked of Sabazius, a foreign god. But an 'invasion by Medes' would be a natural phrase for a Greek.

νυστακτικός.] Probably the pair nod, and act sleepiness. Whether they get their dreams in the intervals of this their dialogue, or had them before the play began, is uncertain.


22] ΣΦΗΚΕΣ.

άταρ συ λέξον πρότερος.

ΣΑΝΘΙΑΣ

έδοκον άετόν

καταπτάμενον ἐσ τὴν ἁγορὰν μέγαν πάνυ ἀναρπάσαντα τοὺς δυνάξι ἀστιδὰ φέρειν ἐπὶχαλκον ἁυκάς ἐσ τὸν οὐρανὸν, κάπετα ταύτην ἀπόβαλεν Κλεόνυμον.

ΣΩΣΙΑΣ

οὐδὲν ἄρα γρήγορον διαφέρει Κλεόνυμος.

ΣΑΝΘΙΑΣ

πῶς δή;

ΣΩΣΙΑΣ

προσερεῖ τις τοὐσι συμπότας λέγον, ὅτι ταύτον ἐν γῇ τ᾿ ἀπέβαλεν καὶ οὐρανὸ

16 καταπτάμενον.] Brunck, Meineke, and Hirschig adopt the form καταπτάμενον as stricter Attic. Yet in Ἀχ. 865 Meineke retains προσ- ἐπιτάμηθ όι ὁ, κ. ἀ., saying, ‘consulto servavi h. l. formam poetica.’ But why there, and not here? especially since (as Richter says) the slave is telling his dream in rather epic or high-flown style. Cobet says, ‘In comœdia ἐπιβάλεται locum habet; ἐπιβάλεται ubi supra soccam oratio adseritur.’

18 ἐπιχαλκον.] This is added (as the scholiast says) to make it clear that it is a shield, not a serpent, that is meant; which last would be the more natural sense to take ἄστις in, for eagles carry off snakes rather than shields. And the scholiast adds his opinion that the word for shield was derived from the word for snake, because snakes when asleep coil themselves round in many circles, and the ancient shields were circular. But, as far as we can see from the Greek authors that we have, ἄστις, ‘shield,’ seems older than the other ἄστις.

19 κάπετα ταύτην ἀποβαλεν Κ.] ‘And then threw this same shield down—becoming Cleonymus.’ The dream might have ended at ἀποβά- λεν, but Cleonymus, for the sake of a hit at his cowardice, is suddenly put in the eagle’s place.

20 γρήγορον.] παροιμίαν ἕρηματος, Schol. ‘Cleonymus then turns out for all the world like a riddle.’

21 πῶς δή.] Bentley’s arrangement of the speakers here is rightly accepted by most editors.

προσερεῖ.] The vulg. προσερεῖ can hardly stand with the dative. Cobet’s προσερεῖ would do. προβαλεῖ is rather suggested by the scholiast’s τὰ ἐν τοῖς συμπόσιοις προβαλλόμενα αἰενυματώδη σημάτως. Cf. Νυμ. 757, ἄλλο ἐπειρόν αὐτοὶ προβαλόν τι δεξιόν. προφέρει, as closer to MSS. προφε- ρεῖ, might be read.

22 δῆ.] This need not be ousted in favour of τῆ. Riddles were put forward in a positive form. See Samson’s riddle in Judges xiv. 14, ‘Out of the eater came forth meat, and out of the strong came forth sweetness.’ In the same way is the riddle of the Sphinx propounded: ἐστι δύνατον ἐπι γῆς καὶ τέρατον, κ.τ.λ. So here one guest propounds (προφέρει) to his fellows, ‘that there is one and the same beast which threw away the shield (or snake) in heaven, earth, and ocean.’ The alteration to τῆ is grounded on
14 ἈΡΙΣΤΟΦΑΝΟΣ
καὶ τῇ θαλάττῃ θηρίων τὴν ἄσπιδα;

ΣΩΣΙΑΣ
οἷμοι, τὰ δὴ ταῦτα μοι κακὸν γενήσεται ἵδιντι τοιοῦτον ἐνύπνιον;

ΣΩΣΙΑΣ
μὴ φροντίσῃς.

οὐδὲν γὰρ ἐσταί δεινόν, οὐ μᾶ τοὺς θεοὺς.

ΣΩΣΙΑΣ
δεινὸν γὰρ τούτων ἀνθρώπως ἀποβαλὼν ὡπλα.

ΣΩΣΙΑΣ
ἀταρ σὺ τὸ σὸν αὐ λέξον.

ΣΩΣΙΑΣ
ἀλλὰ ἐστὶν μέγα.

περὶ τῆς πόλεως γὰρ ἐστὶ τοῦ σκάφους ὄλου.

ΣΩΣΙΑΣ
λέγε νῦν ἀνύσας τι τὴν τρόπων τοῦ πράγματος.

ΣΩΣΙΑΣ
ἐδοξέ μοι περὶ πρῶτον ὑπνοῦ ἐν τῇ πυκνῇ ἐκκλησιάζειν πρόβατα συγκαθήμενα,

βακτηρίας ἠχοῦτα καὶ τριβόνια,

καὶ πειτα τοῦτος τοῖς προβάτοις μοῦ ὑδόκει

dημηγορεῖν φάλαινα πανδοκεύτρια.

33 βακτηρίας κ. τριβ.] Apparen
tly the usual equipment of the older men. Cf. vv. 117, 1131, and

Ach. 184, 343; also Nub. 541.

34—36. The Athenians listen like

silly sheep to a devouring monster.

35 πανδοκεύτρια.] τῶν δεχο-

μένη, Schol. Cf. Ἐγ. 238, φόραγγα
cal χάριβδων ἀρταγίς. The word

the supposition that the riddle ought
to begin in the orthodox English
fashion, with a Why or a What.
aspis would sound ambiguous in
the riddle till the answer was seen.

25 τοιοῦτον.] With τοιοῦτω ἐν
the ο in τοιοῦτω would have to be
scanned long; which is not so well;
for the u in ἐνύπνιον should certainly
be short. Cf. Ἐγ. 940, and the note
there on ἐκατοστηγεῖς.

27 δεινὸν γ.] Xanthias takes up
the word deinō more in its sense of
"monstrous, strange," than 'to be
feared,' as Sosias had meant it. But
"terrible" will tolerably do duty for
both senses.

29 σκάφοσ.] Cf. Aesch. S. C.
Theb. 2, δοτίς φυλάσσει πράγος ἐν

τρόμη τόλμως ὀλακα νομίζων: and

Soph. Ant. 190, τοῦτο ἐπὶ πλέον-
tes ὁπλίτας καὶ φλοιος τοὺς παλαιοὺς.

Xanthias, to keep up the metaphor,
asks for the 'keel' of the matter.

ὡσαεὶ λέγε τὴν βίαν, Schol., be-
cause the keel was laid first. If
there is allusion to τρόπων (as Berg-
ler thinks), the equivoque might be
kept by 'let us get at once to the
bottom of the matter.'
ΣΦΗΚΕΣ.

έχουσα φωνήν ἐμπεπηρημένης ύσ.

ΣΑΝΘΙΑΣ

αἴβοι.

ΖΩΣΙΑΣ

τί ἔστι;

ΖΑΝΘΙΑΣ

παῦε παῦε, μὴ λέγει

ὁξι κάκιστον τούτων ἔστιν βύρως σαπρᾶς.

ΣΩΣΙΑΣ

εἴθ' ἢ μαρὰ φάλαι ἔχουσα τρυπάνην

ἴσω ἄριστου δημού.

ΖΑΝΘΙΑΣ

οἴμοι δείλαιοι.

tὸν δῆμον ἡμᾶν βουλεῖται διώστάναι.

ΣΩΣΙΑΣ

ἐδόκει δὲ μοι Θέωρος αὐτὴς πλησιον

χαμάɪ καθῆσθαι, τὴν κεφαλὴν κόρακος ἔχον.

eἰτ' Ἀλκιβιάδης ἐπε πρὸς με τραυλίσασαι.

usually means 'hostess' (as in Ran. 114); here it is 'receiver general of all bribes,' perhaps 'one who never shuts the door' against those who come and pay their score.'

36 ἐμπεπηρημένης.] ἐμπεπηρημένης καὶ παχειάς, Schol., 'of a fat, bloated sow.' But MSS. R, V, have ἐμπεπηρημένης, ἐμπεπηρημένης. Whether 'inflamed voice' or 'inflated' be better, is doubtful. Either is curious. Richter renders the common text, 'the voice of a singed sow.' But the time after the singeing is an odd one to choose for describing the animal's voice. Cleon's voice Aristophanes elsewhere calls κυκλοβόρου φωνῆς, and φωνῆς χαράδρας διέθροι τετοκυῖας (Eq. 137, Ver. 1034).

38 βύρως.] With reference to Cleon's trade, see The Knights, passim.

40—41 δημοῦ...δῆμον.] A similar play on the word is in Eq. 954, where Demus' seal is δῆμοι βοείου ἀργυρίου εὐφυτηρίσκου. Whether βοείου here implies ἀνθέλθησον, as a scholiast says, is very doubtful. I know of no such use of βοείος. Some pun on 'fat of bull's flesh,' and 'John Bull' might be suggested as a modern equivalent.

41 διώσταναι.] There is no need to fix on any particular disturbance for this 'setting the people by the ears.' The pun on ἱστάναι, 'to weigh,' and διώσταναι is the chief thing aimed at.

44 τραυλίσασ.] Alcibiades' lisp is mentioned by Plutarch. οὐ δὲ τραυλοὶ τῷ ἀντὶ τοῦ π λέγων. Schol. It was perhaps affectation. 'Labdacismum, quem scriptores notant in Alcibiade, deliciis, non naturae tribuendum arbitror.' Erasmus,
Colloq. de Rhet. Pron. Similar affection in the way of drawls and lazy slurring of the liquids is not unknown among the Alcibiadeses of our own time.

45 Θεόλος. As if from Θεός and ὄλυμπον: cf. v. 418, Θεόφιλος θεωσέχθρα.

46 ὀρθὸς γε. Alcibiades' lisp led him to Theorus' right name, κόλας. An epigram is quoted from the Anthology: Ἡδὶ καὶ λάμβδα μόνον κόρακς κόλακας διερίζεται· λαμβάνετε τοι! τοις κόρακες βωμολόχος τε κόλαξ· τοις κόρακες μοι, βέλτιστε, τόδε ζώων περίπλασα, ελδίως καὶ διατρών τοὺς κόλακας κόρακας: which might be freely imitated: 'Twixt fowls and fools in northern tongue small difference is heard: There's chattering fowls, and prating fools; the man's much like the bird. And those who of this feather be, 'twere best, my friend, to shun. Sure that for any useful end such fowls and fools are one.'

51 ἐσκόρακας. To the point perhaps is Diogenes' apophthegm: κρείττων ζωτω ἐσκόρακας ἀπελθειν ἢ ἐσκόλακας. 'Better join the fowls than the fools.' Here 'it is plain that we shall lose him, and the fowls (pronounced 'fules') will get him.'

53 οὕτω σοῦ ὑπηρέτουσα. This (for vulg. οὕτως) commends itself. It is due to Geel and Bergk, and adopted by Richter.


54—135. Xanthias lays the mat-
ter before the audience, praying them not to expect too much, but promising something new. He and his fellow-slave have (he says) to guard for their young master his old father, who is sick of a law fever, is always getting up early, going off to the courts; who dreams of nothing but law-suits, and has a mania for condemning every one. They have tried mild remedies in vain, and now have to shut him up and guard strictly every hole by which he might slip out.

In the opening scene of Racine's Les Plaidieurs (which indeed is founded on The Wasps), Petit Jean's description of his master's doings presents several points of similarity to that of Xanthias.

54 κατέλει... τ. θ.] So in Eq. 36 the matter is put before the audience.

55 ἐπικράτειν.] Used nearly as in Dem. c. Arist. 637, καὶ γεγραμεν, οὐδὲν ἐπικράτειν διὸς ἄ ν τις ἀποκτείνη

56 Σενωλας: where οὐδὲν οὐτ. means 'with no reservation.' Here 'with this short preface or saving clause.' οὐτ. expresses the quiet insertion of the clause, which is to save them from any after charge of having promised more than they performed.

57 Μεγαρόθεον.] οἱ τοιητῶν δι- των τυπῶν απὸ Μεγαρίδος ἀμόθων καὶ ἀφωοὶς σκωπτῶν. Schol. who quotes also from Eupolis τό σκοίμι ἀσκελύς καὶ Μεγαρίκων σφάδα. Aristotle (Poet. c. 3) says that the Megarians claimed the invention of comedy. In the Acharnians the Megarian calls the dressing up of his daughters Μεγαρίκων μηχανῶν.

48 καρύ ιν ϕορμίδος.] Such scatterings for a scramble among the audience seem to have been common. Cf. Plut. 797, οὐ γαρ προσώποις οὐδὲ τῷ διδασκάλῳ ἴσχαδικα καὶ προφάλλει ταῖς θεωμέναις προβαλλείν ἐπὶ τούτων ἐπικαραγὸν γελάν. Cf. also Pac. 962, where Trygaeus does something of the sort, perhaps in parody of other comic writers. In Nub. 540—552, Aristophanes disclaims such tricks and repetitions, much as he does here.

60 'Ηρακλῆς.] In the Alcestis of Euripides Hercules' unseemly eagerness for his meal is described (v. 753—760, 772—802): and Aristophanes afterwards represents him as greedy when in Hades: cf. Ran. 549, &c. Hence 'Ηρακλῆς ἐπισήμαται had passed into a proverb of any one impatient. But there is probably a reference here to some particular exhibition of Hercules missing his meal, either by another comedian, or (as Richter thinks) by our poet himself in a former play.

61 αἰθίοι... Εὐρυτέθης.] As in the Acharnians (v. 400—478) and, acc. to the Scholiast, in the Proagon. Of course the Themophoriazusae is out of the question, as it was exhibited at a later date than this play.

ἐνασκελυνόμενος.] υβρίζομενος. Schol. L. and S. also take it as passive here; but refer to Diodorus Siculus as using it active. It may just as well here mean δειλὼς πράπτων, 'acting outrageously.' ἐν means 'in the play.' Aristophanes would hardly call his own chastisement of Euripides ἀσκελύς.
οὐδ' εἰ Κλέων ὡς ἐλαμψε τῆς τόξης χάριν, αὐθίς τὸν αὐτὸν ἄνδρα μυττωτεύσομεν.  
ἀλλ' ἔστιν ἡμῖν λογίδων γνώμην ἔχων, ὅμων μὲν αὐτῶν οὐχὶ δεξιώτερον, κωμικάς δὲ φορτικῆς σοφότερον. ἦστιν γὰρ ἡμῖν δεσπότης ἔκεισαλ ἀνω καθεύδων, ὁ μέγας, οὔτε τοῦ τέγους. οὕτως φιλάττεων τὸν πατέρ' ἐπέταξε νῦν, ἔνδον καθείρξας, ἵνα θύραξε μὴ ἔχη.  
νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ, ἢν οὔδ' ἂν εἰς γνώσιν ποτ' οὔδ' ἂν ἐμπιθάλοι, εἰ μὴ πθούσθ' ἡμῶν' ἐπεὶ τοπάζετε. Ἐμυνόμεν μὲν ὁ Προνάπους φήσ' οὔτοι εἶναι φιλόκυβον αὐτῶν.
οὐκ, ἄλλα φίλο μὲν ἔστιν ἄρχη τοῦ κακοῦ. ὁδὲ δὲ φησὶ Σωσίας πρὸς Δερκύλου εἶναι φιλοκτήτην αὐτῶν.

οὐδαμῶς γ’, ἐπεῖ αὕτη γε χρηστῶν ἔστιν ἄνδρῶν ἡ νόσος

Νικόστρατος δ’ αὖ φησὶν ὁ Σκαμβανίδης εἶναι φιλοκτήτην αὐτῶν ἢ φιλόξενον.

μὰ τὸν κύν’, ὁ Νικόστρατ’, οὗ φιλόξενος, ἐπεὶ καταπτύγων ἔστιν ὃ γε Φιλόξενος.

ἀλλος φλωρεῖτ’ οὐ γὰρ ἐξευρήσετε.

εἰ δὴ ’πιθυμεῖ’ εἰδέναι, συγάτε νῦν.

φράσω γὰρ ἢδη τὴν νόσον τοῦ δεσπότου.

φιλοκτῆτις ἔστιν ὡς ὁδεῖς ἀνήρ,

ε ἔρα τοῦτον, τοῦ δικάζειν, καὶ στένει ἡμὶ ’πὶ τοῦ πρῶτον καθίζηται ξύλου.

υπνοῦ δ’ ὅρα τῆς νυκτὸς οὔδε πασπάλην.

78 Σωσίας.] Some spectator is meant: Sosias was a common name. But our Sosias thinks with Demo- sthenes (cf. Eg. 85, &c.) that tipping is an honest man’s failing; and perhaps means to defend himself as well as his namesake; as if of himself it were also implied that ἀφ’ αὐτὸν τὴν ν. τ. Dercylus is another of the same habits.

82 φιλοκτήτην.] This probably means ‘superstitious,’ too much given to sacrifices, omens, and the like. It recalls Nicias’ character. φιλόξενος is meant by Nicostanus as praise, and might follow rather naturally on φιλοκτήτην, sacrifices entailing feasts. But Sosias takes it of Philoxenus an effeminate rascal.

83 κύν’.] One of Socrates’ oaths; and his favourite of the three (κύνα, χήμα, πλάτανος); but perhaps there is not much reference to him here.

88 φιλοκτήτης.] He coins a word beginning, as he said at v. 77, with φιλ. The Helias was Philip- cleon’s favourite court. Cf. below, v. 772, and for details about the court see Dict. Ant.

90 τοῦ πρῶτου ξύλου.] Cf. Ach. 25, ὡστοιοῦνται...περὶ τοῦ πρῶτου ξύλου. Schömann hence infers that there were wooden seats in the Pnyx, perhaps in the middle of it, though most were of stone. And that there would be benches for the Heliasts seems tolerably certain.

91 πασπάλην.] Analogous is
the use of δεξην. κέγχρας δελευρον Schol. and on δεξην the Scholiast refers to Hom. II. e. 499, ὅς δ’ ἄνεμος δέξης φορεῖ λεπάς καὶ ἀλώσι.

δεξην has other significations, but the idea of something fine and light is in all.

93 ὁ νοὸς κ.τ.λ.] So in Nub. 27, Philippides dreams of horses.

95 τοῦτος ἑτερα.] i.e. the thumb, forefinger, and middle-finger. Schol.


98 τὸν Πυριλάμπου.] Demus son of Pyrilampes was a beautiful youth. Cf. Plat. Corg. 482, λέγω δὲ ἐννοούσαι δι’ ἐγώ τε καὶ ὅν τυχόντων ταύτων τί πετυχότες, ἐρῶτε δύο δυνὲς δύναις ἐκάπετος ἐγώ μὲν Ἀλκιβιάδα τοῦ τόδε Κλέον καὶ φιλοσοφίας, σο δὲ δύον, τοῦτο τέλην σοῦ καὶ τοῦ Πυριλάμπου.

In Aesch. 142, this lovers’ habit of writing up the name of a favourite is mentioned: καὶ δὴ ἐκ λαμπροτίμην ἰδίᾳ ἑπεμβάλω, ὑμῖν τ’ ἑρασίας ἐς ἀληθείας, ὥστε καὶ ἐν τούτῳ τολμήσῃ ἐγγραφ’ Ἀθηναίου καλόν.

99 κηφᾶς.] The point is in the rhyme. For the word cf. Eq. 1150.

100 ἀλεκτρούνα κ.τ.λ.] Racine in Les Plaideurs has ‘Il fit couper la tête à son coq, de colère, pour l’avoir éveillé plus tard qu’à l’ordinaire; Il disoit qu’un plaideur, dont l’affaire alloit mal, Avoir graissé la patte à ce pauvre animal.’ And Plautus has something similar, Aul. 3. 4. 10, ‘Obtrunco gallum furem manifestarium, Credo ego edepol illi mercedem gallo pollicitos coquos, Si id palam fecisset.’

δεξην ἐπιτιθέν.] So MS. Rav. acc. to Cobet, and it seems preferable to ἐφ’ ἔστ’ ἀπ’ ἔστ.’ from evening’= ‘after evening, towards night-fall,’ is a common phrase. This cock-crowing, though much earlier than the usual time, did not content the old man. ἐν ὑπερβολῇ τοῦτο Σαλο. The time of cock-crowing (ἀλεκτροφωνία) is sometimes put with tolerable definiteness for three o’clock in the morning: as in ὅψε, ἡ μεσονυκτίῳ, ἡ ἀλεκτροφωνίας, ἡ πρωί. St Mark xiii. 35. Here ἐστ’ ἐπιτιθέν might perhaps mean about 9 p.m., which seemed late to Philocele who was ready to start directly after his supper (v. 103). The Latin ‘de’ seems to answer to ὅσῳ in this use. Cf. Juv. xiv. 190, Media de nocte supinum clamosus juvenem pater excitat.

103 δορπηστοῦ.] So δορπηστοῦ from δεξην Hom. Odyssey p. 120.
A pillar at the entrance of the court probably, but no other mention of it is noticed. The comparison of a limpet sticking to a rock is found also in Plut. 106, ὁσπερ λεπάς τῷ μειράκῳ προσέχεται.

A long line drawn on the tablet (πυάκιον, cf. v. 167) meant condemnation: a short line acquittal. Schol. 107—108. By his constant habit of drawing the long line he has got his nails permanently stuffed with wax.

This last, being better on critical grounds, is certainly not to be objected to on grounds of sense, the reference being to a past intention, though ἐφεξῆς is pres. tense. And indeed δείασ and μὴ δεσθεὶν make the opt. ἔχει quite natural. ‘And, as he feared he might be short of voting-pebbles some day, that he might have where-with to give his vote as dicast, he keeps a whole beach of shingle in-doors.’

But he would none of this; supply ἀπελεύθη, or ἐκαθάρισε. The imperfect of the active expresses here ‘he was for doing the washing or cleansing,’ the imperf. pass. with οὗ ‘he was not for having it done.’

A course of Corybantic orgies and phrenzy might drive away his judicial madness.

The Scholiast names four courts, Παράβυστον, Καυνόν, Τρήγωνον, Μέσον. Pausanias mentions Παράβυστον and Τρήγωνον: the first as being in an obscure part of the town—perhaps it was a court-house built on to the side of some building or temple—the second as named from its shape. Καυνόν and Μέσον, the ‘New Court’ and ‘Central Court,’ are intelligible enough: but of their exact site we know nothing.
ΑΡΙΣΤΟΦΑΝΟΣ

ὅτε δὴ ταῦτα ταῖς τελεταῖς οὐκ ἀφέλει, διέπλευσε ἐκεῖ Ἀδήμων εἰς Ἐυλάβων ὁπίσω κατέλαβεν αὐτῶν εἰς Ἀστυκητοῦ
οὗ δ' ἀνεφαρή κρεφαῖος ἐπὶ τὴν ἄγιλιν. ἔπευθεν οὐκέτι αὐτῶν ἐξεφρώμεν.
οὗ δ' ἐξεδίδρασε διὰ τὲ τῶν ὕδρορροῶν καλ τῶν ὁπῶν ἡμεῖς δ' ὅστις ἡν τετρημένα ἐξεβίασαμεν ῥακίωσι κατακτάσαμεν
ὁ δ' ὡστερεῖ κολοῖς αὐτῶν παταλῶσιν ἐνέκρουν εἰς τῶν τοῦχον, εἰτ' ἐξῆλετο. ἡμεῖς δὲ τὴν αὐλὴν ἁπασῶν διεστίους
κατακτάσαμεν εἰς κύκλος φυλάττομεν. ἔστιν δ' ὡσμα τῷ μὲν γῆροντι Φιλοκλέων, ναὶ μᾶ Θᾶ, τῷ δ' νιεὶ γε τρώει Βδελυκέλεων,

123 Ἀστυκητοῦ.] Cf. Plut. 411, κατακλίσεων αὐτῶν εἰς Ἀστυκητοῦ κρατιστῶν ἐστι. Similar attempts at a
cure are made in the Plutus (v. 655, &c.).

124 κρεφαίος.] Cf. Ran. 1330, ὅπως κρεφαίοι εἰς ἁγορᾶς φέρουσαι ἀποδομαὶ. The darkness of early morning
is meant in both places.

In Les Plaideurs (Aët. II. Sc. 1) L’Intimé
tells Léandre that his disguise will
not be penetrated for that ‘He!
lorsqu’a votre père ils vont faire
leur cour, A peine seulement savez-
vous s’il est jour.’

125 ἐξεφρώμεν.] Cf. v. 156, 892. A
third compound from the same
verb is διαφρέω, used in Av. 193, and
(acc. to some texts) in Thuc. vii. 32.

126 ἐξεδίδρασεν...ἐξῆλετο.] Im-
perf. of attempts.

ὑδρορροῶν.] κολοῖ τότε, δ' ὅπω
χωρεῖ τὸ ὕδωρ τὸ ἔξ ὕδωρ. Schol.
and on Ach. 922, ὕδρορροα καλεῖται τὸ μέρος τῆς στέφανος δ' εὖ τὸ ἄνω τοῦ ὕμβου ὕδωρ συναγομένων κατέρ-
χεται. Hence it is plain that they
were waterpipes forming a regular
part of the internal arrangement of
the house. Of course it does not
follow that they were really large
enough to admit of a man's passage
through them; for there is an
intended absurdity and exaggeration
here. In Ἀκ. 923 they may be the
same as here (not 'canals' as L. and
S. say), and the communication may
be by them through the roofs of the
ship-sheds (ῥεύοντα). But this will
depend on the view taken of τῆν
there. In Ἀκ. 1186 an open chan-
nel seems meant, but that passage
abounds in absurdities, and is by
some editors rejected.

128 κατακτάσαμεν.] Cf. Soph.
 Ajax. 579, καὶ δῶμα πάκτων. It is of
making all fast by closing doors and
the like; whereas ἐμβεβαιάς is to ‘stuff
up,’ of such holes and ends of pipes,
channels, &c. as would usually be
open, but now needed stoppers, to
keep in the indefatigable dicast.

129 δ' ὡσπ. κολοῦσα κ.τ.λ.]
‘And he, jackdaw-like, was always
knocking him pegs into the wall,
and so trying to hop out.’ Tame
jackdaws used (says the Scholiast)
to have perches put to hop on to.
Of course they did not make their
own perches, though Philocean did.

133 Φιλοκλέως.....Βδελυκέλεων.] Cleon appears as the κηδέμων
of the dicasts in v. 242, cf. v. 596, ἂντοι δ' Ἐκλέως κ.τ.λ.
ΣΦΗΚΕΣ.

ἐχων τρόπους φραγμοσεμάνκους τινάς.

ΒΔΕΑΤΚΛΕΩΝ

ὁ Ἑανθία καὶ Σωσία, καθεύδετε;

ΖΑΝΘΙΑΣ

οίμω.

ΣΧΩΙΑΣ

tί ἐστι;

ΖΑΝΘΙΑΣ

Βδελυκλέων ἁνίσταται.

ΒΔΕΑΤΚΛΕΩΝ

οὐ περιδραμεῖται σφῶν ταχέως δεύρ' ἄτερος;

ὁ γὰρ πατὴρ ἐς τὸν ὑπνὸν εἰσελήλυθεν

καὶ μυστολεῖ τι καταδεδυκώς. ἀλλ' ἄθρει,

κατὰ τῆς πυέλου τὸ τρήμ' ὅπως μὴ 'κδύσεται:

οὐ δὲ τῇ θύρᾳ πρόσκεισο.

ΣΧΩΙΑΣ.

ταῦτ', ὃ δέσποτα.

135 φραγμοσεμάνκουσ.] Rendered by Florens Christianus ‘cape-oro-fronti-pervicos.’ It is compounded of φράγμα and σεμός. But φραγμοσεμακουστίνος is one reading; and the Scholiast seems to think ὑφος part of the compound, which would require ὑφον, but what the precise elements would then be, is not plain. Meineke (following Hamaker) puts this line after v. 110, 

140 ἄγην τρεῖτε. Τhis avoids the awkward construction of the nom. ἐχων after νεί; and it is not plain how Bdelycleon’s manners were ‘haughty and pretentious,’ which appears about the meaning of the word. If φραγμοσεμακουστίνος be put of Philocleon as v. 111, the end of the word might come from ἅκονεω and the meaning be ‘having the temper of a proud stern listener,’ who was sure to condemn the accused.

136—229. Philocleon makes several attempts to escape: through the outlet of the water from the bath; through the chimney; by holding on under the donkey; by the roof. At last he is quiet; and the two slaves prepare to receive with stones his peppery fellow-dicasts, whom they expect to come and look for their leader.

137 Βδελυκλέων ἁνίσταται.] Racine borrows a little of what follows for Sc. 2 and 3 of the first Act in Les Plaideurs: but with scarcely any of the fun or liveliness of his original.

139 ἄνθων.] ἂν της κυρίως ἡ κάμως, νῦν δὲ τὸ μαγειρεύον φην. Schol. And in v. 837 it seems certainly ‘the kitchen.’ Here L. and S. take it for the stove by which the bath was heated; and it may well be so, for v. 141 seems to require something of the sort.

140 µυστολέω.] If (as L. and S. say) there be reference to µυστικόλεον, we should render ‘is at his mouse-tricks’ for ‘mysteries.’

141 τῆς πυέλου τὸ τρήμ.] A hole for letting out the hot water. Schol.
ΑΡΙΣΤΟΦΑΝΟΤΣ

ΒΑΒΕΛΚΛΕΩΝ
αναξ Πόσειδου, τι ποτ’ ἄρ’ ἡ κάπνη ψοφεῖ; οὔτος, τίς εἶ σὺ;

ΦΙΛΟΚΛΕΩΝ
καπνὸς ἐγώ’ ἔξερχομαι.

ΒΑΒΕΛΚΛΕΩΝ
καπνὸς; φέρ’ ἵδω ἔξιλου τίνος σὺ.

ΦΙΛΟΚΛΕΩΝ
συκίνου.

ΒΑΒΕΛΚΛΕΩΝ
νὴ τὸν Δι’ ὀσπερ ἡ’ ἐστὶ δριμύτατος καπνῶν.
ἀτάρ, οὐ γὰρ ἔρρισεις γε, ποῦ ’σθ’ ἡ τῆλα;
δῦν πάλιν φέρ’ ἐπαναθῶ σοι καὶ ἔξιλον.
ἐνταῦθα νῦν ξίτει τιν’ ἄλλην μηχανήν.
ἀτάρ ἄθλος ἡ’ εἰμ’ ὦς ἐπερός ἡ’ οὔθες ἀνήρ,
ὅστις πατρὸς νῦν Καπνίου κεκλήσομαι.

ΣΟΣΙΑΣ.

* * τὴν θύραν ὁθεὶ πιέζε νῦν σφόδρα,
εὖ κάνδρικῶς’ καγὸ γὰρ ἐνταῦθ’ ἔρχομαι.

145 συκίνου.] With reference to συκοφάντης; but also καπνικοῦ τὸ σύκων ξύλων. Schol.

146 δριμύτατος.] This fact is (says the Scholastici) attested by Aristotle. But Philocean is δριμὺς much as Demus was to be in Ἐν. 808, έθ’ ἥξει σοι δριμὺς ἄφροικος κατὰ σοῦ τὴν ψήφων ξυνείων.

147 οὐ γὰρ ἔρρισεις.] So Dindorf (in his notes), Hermann, and Meineke. Vulg. ἔστησεις. MS. Rav. οὐκ ἔστησεις. Elmsl. οὐκέτ’ ἔστησεις. The έστι does not seem the preposition wanted, but rather έὲ. Dindorf compares Aesch. 487, άτάρ, φίλοι γὰρ οἱ παρόντες, τι ταῦτα τοὺς Δάκωνας αἰτώμεθα;

τῆλα.] This seems a general word for any board. σωπὶς βαθεῖα ἐν θ ἐξίφτα ἐπικρατέον. Schol.

Though used to stop the chimney it may be ‘flour-tray, flour-board’ here, rather than ‘chimney-board:’ the flour-board being taken as the nearest thing at hand to clap upon the top of the chimney. Then a log was to be put on this to weigh it down and make matters more safe.

151 Καπνίου.] καπνίας was a kind of wine, but the reference to this (if there be any) has not much point. Nor is it plain what pre-eminent wretchedness there was in being the son of a ‘smoky’ father.

152 τὴν θ. ὅθει.] Vulg. ταῖ, τὴν. MSS. R, V, have nothing before τὴν θ. Meineke reads ὅθε τὴν θ. ὅθε. Hirschig gives this line and what follows to Sosias: so does Richter, with οὐ δὲ to fill the gap.
καὶ τὴς κατακλείδος ἐπιμελεῖν καὶ τοῦ μοχλοῦ φυλαττεῖ θ' ὅπως μὴ τὴν βάλανον ἑκτρωξεῖται.

ΦΙΛΟΚΛΕΩΝ
τί δράσετ; οὐκ ἐκφρῆσετ', ὥς μιαρωτατοί, δικάσοντά μ', ἀλλ' ἐκφεύξεται Δρακοντίδης;

ΒΑΕΛΤΚΛΕΩΝ
σὺ δὲ τούτο βαρέως ἀν φέροις;

ΦΙΛΟΚΛΕΩΝ
ὁ γὰρ θεὸς
μαντευμένῳ μοὐχρησεν ἐν Δελφοῖς ποτὲ, ὅταν τις ἐκφύγῃ μ', ἀποσκληῖναι τὸτε.

ΒΑΕΛΤΚΛΕΩΝ
Ἄπολλον ἀποτρόπαιον, τοῦ μαντεύματος.

ΦΙΛΟΚΛΕΩΝ
θ', ἀντιβολῶ σ', ἐκφρεῖς με, μὴ διαρραγῶ.

ΒΑΕΛΤΚΛΕΩΝ
μὰ τὸν Ποσειδῶ, Φιλοκλέων, οὐδέποτὲ γε.

ΦΙΛΟΚΛΕΩΝ
διατρώξομαι τοίνυν ὀδὰξ τὸ δίκτυον.

ΒΑΕΛΤΚΛΕΩΝ
ἀλλ' οὐκ ἔχεις ὀδόντας.

154 κατακλείδος.] The exact nature of this part of the fastening does not appear. The μοχλὸς and βάλανος we often meet with, e.g. in Thuc. II. 4, a passage which well illustrates the construction and fastening of doors in ancient time. Richter interprets κατακλείδος to mean the whole apparatus of fastening: but it looks more like a part; perhaps it is the hole into which the βάλανος went.

155 φυλαττεῖ θ' ὅπως.] Nothing seems gained by the change φυλαττῆθ' ὅπως, which, as Dindorf has it, wants a conjunction. Meineke punctuates μοχλῷ φυλαττῆθ' ὅπως κ.τ.λ.: but, though the βάλανον certainly did go through the μοχλός into its socket, there seems no need to change the common text, by which, as Richter notes, the brief and hurried orders of the slave seem better given.

160 ἀποσκλήναι.] The ἀν which Meineke adds seems unnecessary. The infinitive follows χρησαί in such sentences as ἐχρησά τείχων (Aesch. Eum. 203); and, though this may be rather a telling of ‘what shall be’ than an ordaining of a thing ‘to be,’ an oracle is always a sort of decree or command.

161 "Ἄπολλον κ.τ.λ.] Cf. Αἰν. 61, "Δελφοῖς ἀποτρόπαυον, τοῦ καπρομάτος. 164 τὸ δίκτυον.] Cf. v. 132.
ἈΡΙΣΤΟΦΑΝΟΣ
ΠΙΛΟΚΑΛΕΩΝ
οἷμοι δείλαιοι·
pῶς ἂν σ’ ἀποκτείναμι; πῶς; δότε μοι ξίφος
ὅπως τάχιστ’ ἢ πυρὰκον τιμητικῶν.
ΒΔΕΑΤΚΑΛΕΩΝ
ἀνθρωπος οὗτος μέγα τι δρασεῖς κακὸν.
ΠΙΛΟΚΑΛΕΩΝ
μὰ τὸν Δί’ οὖ δῆτ’, ἀλλ’ ἀποδόσθαι βούλομαι
tὸν ὄνον ἄγων αὐτοῦς τοῖς κανθηλίοις·
nομήνη μα γὰρ ἔστων.
ΒΔΕΑΤΚΑΛΕΩΝ
οὐκοῦν κἀν ἔγω
αὐτὸν ἀποδοίμην δὴν ἂν;
ΠΙΛΟΚΑΛΕΩΝ
οὐκ ὦστερ γ’ ἔγω.
ΒΔΕΑΤΚΑΛΕΩΝ
μὰ Δλ’, ἀλλ’ ἄμεινον. ἀλλὰ τὸν ὄνον ἔξαγε.
ΞΑΝΘΙΑΣ
οἴναν πρόφασιν καθῆκεν, ὡς εἰρωνικῶς,
ἵν’ αὐτὸν ἐκπέμψειας.

167 πυκνών τιμητικῶν.] On which to draw the long line: cf. v. 106. It occurs to the old dicast as his own peculiur and most deadly weapon.
170 αὐτοῦς τοῖς κανθηλίοις.] Of such phrases Elmsley has collected instances in his note on Eur. Med. 160. The preposition ἄν is rarely added. The explanation of the phrase seems to be this: ἔνας ὑπάρχῃ αὐτοῖς ἄνθρωπος, ‘the ship was lost with the men themselves, with the very men, with even the men,’ and, as they would be the last things to be lost if any escape were possible, everything else belonging to the ship was necessarily lost. Hence αὐτοῖς ἄνθρωπος = ‘men and all.’
171 νομήνη μα.] On which day there would be a fair. Demus bought the Paphlagonian slave on this day (Eq. 43). Dr Primrose (in The Vicar of Wakefield) sent his son Moses to sell the horse at a neighbouring fair: and Philocleon pretends in v. 172 to distrust his son’s powers at a bargain, fearing a result like that in Goldsmith’s story. καὶ...δὲν.] Cf. note on Nub. 783 for the repetition of ἄν.
174 καθῆκεν.] This word suggests Bdelycleon’s answer, for καθῆκαι ἄγκιστρον is an angling term: cf. Theocr. Id. xxi. 42, ἐδοκεῖν ἔχθασιν ἐκ καλάμων δὲ πλάνων κατέσεος ἐδώδαν. Similar is the use καθήκατο κάλλως, κατιεμένη κατατε- ρητήρητος of a sounding line. Herod. ii. 28.
ΣΦΗΚΕΣ.

ΒΔΕΛΤΚΛΕΟΝ

ἄλλ' οὐκ ἔσπασεν
taῦτη γ', ἐγὼ γὰρ ἡσθήμην τεχνομένου.
ἀλλ' εἰσίων μοι τὸν ὅνον ἔξογεν δόκω,
ὅπως ἄν ὁ γέρων μηδὲ παρακύψῃ πάλιν.

> κάνθων, τι κλάεις; ὅτι πεπράσει τῆμερον;
βάδιζε θάττων. τι στένεις, εἶ μὴ φέρεις
'Οδυσσέα τιν';

ΣΑΝΘΙΑΣ

ἀλλα ναὶ μὰ Δία φέρει
cάτω γε τουτοῦ τιν' ὑποδεδυκότα.

ΒΔΕΛΤΚΛΕΟΝ

ποιον; φέρ' ὴωμαι.

ΣΑΝΘΙΑΣ

toutowi.

175—6 οὐκ ἔσπασεν ταῦτη γ'.] 'He caught nothing with this line. Cf. Thesm. 928, αὐτὴ μὲν ἡ μῆρωθεν οὐδὲν ἔσπασεν. In Euripides (Elec. 582) ἦν δ’ ἐκοινώματι γ’ δὴ μετέχομαι βὸλον is of net-fishing. Such metaphors are frequent in Greek. There is no sufficient reason for changing ταῦτη to αὐτῇ. Aristophanes was not bound to quote the proverb with exactly the same words.

177 ἔξαγεν δοκῶ.] Elmsley would read ἔβλεψεν; Meineke adopts from Cobet, ἔγαγ' ἐνδοθεν. No change is needed. Cf. Aesch. Agam. 16, ἔτεν δ’ ἐδεῖδεν ἤ μυρόσθεν δοκῶ; also Plat. Prot. 340, δοκῶ παρακάλειν; in illustration of which Wayte has quoted several other passages for δοκῶ, 'I am minded,' followed by infinitive of present and aorist.

178 παρακύψῃ.] Cf. Pac. 982, Thesm. 797, Ach. 16. To these Aristophanic passages may be added from the Septuagint, Prov. vii. 6, ἢν γὰρ θυρίδος ἐκ τοῦ οἴκου αὐτῆς εἴς τὰς πλατέας παρακύπτουσα, κ.τ.λ. Cant. ii. 9, παρακύπτων διὰ τῶν θυρίδων. Not very different is 2 Kings ix. 30, ἰζάβελ ἐστίμασα τοὺς ὀψαλμῶς αὐτῆς, καὶ ἤγαγε τὴν κεφαλὴν αὐτῆς, καὶ διέκυψε διὰ τῆς θυρίδος. In this passage Bdelycleon says that the old man will have no excuse (when the ass is brought out) for peeping out again. He had evidently been peeping out of a window through the netting (v. 164). It is probable that in Ach. 16 παράκυψεν is of the sly peeping of Chaeris before entrance; not of any stooping posture afterwards, as the Scholiast takes it.

179 κάνθων; τι κλάεις.] So Polyphemus asks his ram, why, contrary to his wont, he is so slow? This whole scene is a comic parody on Ulysses' escape beneath the ram's belly, and his assumption of the name Οὖνις (Odyss. ix. 425, &c.).

183 ὴωμαι.] Hirschig, to avoid the use of the middle ὴωμαι in iambic dialogue, reads ὴω ζ. ναὶ τουτώ. But ναὶ seems weak. Richter has ὴωμαι with τουτώ, given to
ἈΡΙΣΤΟΦΑΝΟΣ

ΒΑΣΙΛΙΚΟΝ

τούτῳ τί ἦν;
τίς εἰ ποτ', ὄνθρωπ', ἔτεκὼ;

ΦΙΑΟΚΑΛΩΝ

Οὕτως νῦ Ἑλα.

ΒΑΣΙΛΙΚΟΝ

Oὕτως σὺ; ποδαπός;

ΦΙΑΟΚΑΛΩΝ

'Ἰθακός 'Ἀποδρασιπίδου.

ΒΑΣΙΛΙΚΟΝ

Oὕτως μὰ τῶν Δι' οὐ τὶ χαίρήσων γε σὺ.
ὑφελκε θάττων αὐτῶν. ὁ μαρώτατος,
ὡν ὑποδέκεν. ὥστε ἔμοι γ' ἐπετρέποντο
ὅμοιότατος κλητήρος εἶναι πωλήρ.

ΦΙΑΟΚΑΛΩΝ

ei μὴ μ' ἐάσεθ' ἥσυχον, μαχούμεθα.

Xanthias. Meineke follows Hirshchig, but gives the whole line to Bdelycleon.

185 'Ἰθακός 'Ἀποδρασιπίδου.] Of Ithaca, because Ulysses was so; but perhaps there may be some idea of a derivation from ὥτα 'Ἄπωρ a name coined from ἄπωράν; cf. διάδρασις ὁλίγας, Καν. 1014. Imitating Bunyan's coinage of names we might represent these significant Greek titles by 'Mr Nobody, from the land of Go, son of Mr Ready-to-run.'

186 Οὕτως...οὐ τί.] He plays on the words; cf. Hom. Οδυσ. i. 408, ὥ φίλοι ὦτίς με κτετεί δόλῳ, to which his comrades answer, εἰ μὲν δὴ μῆτις σε βιάζεται...οὖν γ' οὕτως ἔστι Διὸς μεγάλου ἀλέασθαι.

188 τὸν ὑποδέκεαν.] Πα is best taken not as an exclamation, but rather in close connexion with μαρώτατος, 'abominable wretch, in having crept under there!' This use of relatives and relative particles is common in Greek. Cf. Νυ. v. 1157, 8, οὐδεὶς ἐργάσασθ'...οἷον ἐμοὶ τρέφεται υἱὸς, and 1306—8, μάκαρ...ἀυτὸς ἔφοβ ὡς σωφρόν χολον τῶν ὑδών τρέψεται. But though, in strictness of construction, οἷον, ὡς, &c. are relative, we turn them by a separate definite clause in English; e.g. Plat. Theadei. 161, τὸ δὲ δὴ ἐμοὶ τε καὶ τὴν ἔμης τέχνης στιγμὸν γιλατα ἀδισκόμενοι, 'but of myself and my art I say nothing, such utter ridicule do we incur.' Cf. note on Νυ. 394.

189 κλητήρος πωλήρ.] His position suggests that he is a 'sucking foal:' his litigious tastes that he is the foal of a κλητήρ. But κλητήρος comes in oddly. Is it a comic substitution for κάθωρος? It answers to it in quantity and in the initial consonant, and that appears to be about what Aristophanes requires when putting one word παρὰ προσβο-κλαυ for another.
ΣΦΗΚΕΣ.

ΒΔΕΑΤΚΛΕΩΝ

περὶ τοῦ μαχεῖ νῦν δήτα;

ΦΙΔΟΚΛΕΩΝ

περὶ ὄνου σκιᾶς.

ΒΔΕΑΤΚΛΕΩΝ

πονηρὸς εἰ πόρρω τέχνης καὶ παράβολος.

ΦΙΔΟΚΛΕΩΝ

ἐγὼ πονηρὸς; σὺ μᾶ Δῖ, ἀλλ’ ὦκ ὀλσθα σὺ

νῦν μ’ ὄντ’ ἄριστον ἀλλ’ ἱσως, ὅταν φάγης

ὑπογάστριον γέροντος ἡλιαστικόν.

ΒΔΕΑΤΚΛΕΩΝ

οὕτε τὸν ὄνων καὶ σαυτὸν ἐς τὴν οἰκίαν.

ΦΙΔΟΚΛΕΩΝ

ὁ ἑυνικασταλ καὶ Κλέων, ἀμῖνατε.

ΒΔΕΑΤΚΛΕΩΝ

ἐνδον κέκραχθι τῆς θύρας κεκλεισμένης.

οὕτε σὺ πολλοῦς τῶν λίθων πρὸς τὴν θύραν,

καὶ τὴν βάλανον ἐμβαλλε πάλιν ἐς τὸν μοχλόν,

191 περὶ ὄνου σκιᾶς.] Of this
proverb for ‘a mere nothing,’ the
Scholiast gives as origin a tale of
a man who, having hired an ass to
carry his goods, was for shading
himself behind the animal at noon-
day. To this the owner of the ass
objected, saying that he had let
out the ass, but not its shadow. The
cause was brought into court. And,
in after times, Demothenes is said
to have used the story to shame his
audience into attention.

192 πόρρω τέχνης.] ‘Far ad-
vanced in craftiness,’ very sly. This
suits far better with Bdeycleon’s
tricks and attempts to escape, than
‘without art,’ as some unaccount-
ably render it.

193—5. Philocleon replies that
he is not πονηρός, but ἄριστος to the
taste; and that, when they come to
taste and know him, they will find


197 ὁ ἑυνικασταλ, κ.τ.λ.] So
Cleon calls the heliasts to his aid in
Ep. 255.

198 κέκραχθι.] Cf. Ach. 335, ὡς
ἀποκτενων κέκραχθι.

199. Here he turns to the
servant with orders to make all
fast.

200 βάλανον...ἐς τὸν μοχλὸν.]
καὶ τῇ δοκῇ προσθεῖς τὸν ὀλμοῦ τὸν μέγαν ἀνύσας τι προσκύλλει γ'.

ΣΟΣΙΑΣ
οἶμοι δείλαιος· πόθεν ποτ' ἐμπέπτωτε μοι τὸ βάλιον;

ΣΑΝΘΙΑΣ
ίσως ἀνώθεν μὺς ἐνέβαλε σοί ποθεν.

ΣΟΣΙΑΣ
μὺς; οὐ μὰ Δ' ἄλλ' ὑπονύμενος τις οὕτως ἐπὶ τῶν κεραμίδων ἡλιαστὴς ὀρφιάς.

ΣΑΝΘΙΑΣ
οἶμοι κακοδαίμων, στροβὸς ἀνὴρ γίγνεται· ἐκπτήσεται, ποῦ ποῦ 'στι μοι τὸ δίκτυν; σοῦ σοῦ, πάλιν σοῦ.

ΒΔΕΛΤΚΛΕΩΝ

η Δ' ἡ μοι κρεύττον ἤν τηρεῖν Σκιώνην ἀντὶ τοῦτο τοῦ πατρός.

ΣΟΣΙΑΣ
ἀγε νων, ἐπειδὴ τούτον σεσοβήκαμεν, κούκ ἐσθ' ὡς διαδίκτυς ἄν ἡμᾶς ἐτι λάθοι, τι σοῦ ἀπεκομιμῆθης ὅσον ὅσον στίλην;

Cf. v. 154. The βάλαιος went through the μοχλός, and into a socket behind it; and this verse partly justifies, and certainly explains, Meineke's punctuation at v. 154.

201 δεκά.] This beam was plainly distinct from the μοχλός, or ordinary bar. It was probably a large wooden beam put across the whole door, only perhaps to be used when the house was to be permanently shut up, or barricaded, as here.

202—210. This dialogue Meineke makes between Xanthias and Bdelycleon to v. 206, giving 207—210 to Bdelycleon.

206 ὀρφιάς.] λέγοντα μὺς ὀρφιάς καὶ δέως οἷς περὶ τὰς ὀρφιάς διάγωντες καὶ ταῦτα λεγομένους. A mouse is rather thought of here than a snake; cf. v. 140: but in India and hot climates a snake dropping from the roof would be natural enough.

209 σοῦ σοῦ.] From the Scholiast's ἀποσεβάζοι τὸν γέροντα ὃς στροβὸν we may conclude that this word σοῦ was in use merely as an exclamation to scare away birds.

210 Σκιώνην.] Cf. Thuc. iv. 120. Scione had revolted to Brasidas in the year before this play was exhibited.

213 ἀπεκομιμήθης.] 'Why don't we at once sleep!' Cf. Plat. Prot. 310, τί οὖν οὐ διηγήσω ἡμῖν τὴν
ΣΦΗΚΕΣ.

ΒΑΔΕΤΚΛΕΩΝ

άλλ', ὃ πονήρ', ἤξουσιν ὁλόγον ὄστερον
οἱ ξυνδικασταὶ παρακαλοῦντες τούτον
τὸν πατέρα.

ΣΩΣΙΑΣ

τί λέγεις; ἀλλὰ νῦν ὅρθρος βαθύς.

ΒΑΔΕΤΚΛΕΩΝ

νὴ τὸν Δί', ὃς τὸ ἃποτε ἀναστήκασι νῦν.
ὡς ἄπο μέσων νυκτῶν ὑπὲρ παρακάλουσ' ἄει,
λύχνους ἔχοντες καὶ μυριλίζοντες μέλη
ἀρχαιομελήσιδωνοφυνιχρίσατα, 215
οἷς ἐκκαλοῦνται τούτον.

ΣΩΣΙΑΣ

οὐκοῦν, ἣν δὲν,

ἤδη ποὺ αὐτοῦσ τοῖς λίθοις βαλλόσομεν.

ΒΑΔΕΤΚΛΕΩΝ

ἀλλ', ὃ πονηρε, τὸ γένος ἢ τοῖς ὄργεσι
tὸ τῶν γερώνων, ἡθοὶ ὄμοιον σφηκιᾶ.
ἔχουσι γὰρ καὶ κέντρον ἐκ τῆς ὄψυχος
ὀξυτατον, φέρ κεντοὺς, καὶ κεκραγοῦτες
πηδῶσι καὶ βάλλουσιν ὃσπερ φέσαλοι.

Ἑποουσαν; and Soph. Oed. Theg. 1002, τὶ δὴ ἐγὼν τὸ τοῦ ὀδός τοῦ
φόβου σ', ἀναχείκερ εὔοισσον ἡλῶν,
ἐξελυπάμεν.] To these instances
Wayte, in his note on the passage
first quoted, adds several.

δευον δευον.] Cf. Nub. 1288, πλέον
πλέον.

217 τὰρ' ἀναστήκασι νῦν.] The
MSS. have γαρ...νῦν: Porson ᾧ ἀρ
...νῦν: Meineke νῦν...γαρ, which
gives a late position to γαρ. The
meaning is that ὅρθρος βαθύς is not
too early for them, nay, that they
are rather late this time; since
generally they come soon after mid-
night, in the small hours.

220 ἀρχαιομελήσι.] Whether μέ-
λος or μέλη be the second element in
this compound is rather doubtful.

If μέλη, as the Scholiast and Ari-
starchus say, then Meineke's ἀρχαιο-
μελήσι is to be preferred. But
Dindorf quotes from Av. 750, ἔθεν,
ὡσπερεὶ μέλετα, Φρύνχος ἀμβροσίων
μελέων ἀπεβόσκητο καρπόν ἀει
φέρων γλυκέιων φύδαν. Phrynichus wrote
a play named the Phoenissae, in
which Sidonians were frequently
mentioned. Songs from this play
are meant here.

225 κέντρου.] Bergler quotes from
Phrynichus, the comic poet, ὅτιν ἀ
ἀπὸ τὸ φυλάττεσθαι τῶν νῦν χαλε-
pótatos ἐρων ἔχουσι γὰρ τὶ κέντρον
ἐν τοῖς δακτύλοις.

227 φέσαλοι.] So the chorus of
old Acharnians (Ach. 666) invoke
their muse to come fiery and spark-
ling like φέσαλοι.
μὴ φροντίσῃς· ἐὰν ἐγὼ λύθως ἔχω, πολλῶν δικαστῶν σφηκάδων διασκεδά.  

ΧΩΡΟΣ  
χώρει, πρόβατι' ἐρρωμένως. ὁ Κωμία, βραδύνεις; 230 μὰ τὸν Δι', οὐ μέντοι πρὸ τοῦ γ', ἀλλ' ἥσσ' ἴμας κύνειος·  

μυνὶ δὲ κρείττων ἐστὶ σοι Χαρινάδης βαδίζειν.  

ὁ Στρυμόδωρε Κονθυλεῖ, βέλτιστε συνδικαστῶν,  

Εὐργίδης ἀρ' ἐστὶ που 'νταθ', ἡ Χάβης ὁ Φλυσάς;  

πάρεσθ', ὃ δὴ λυτόν γ' ἐτ' ἑστὶν, ἀππαπαὶ παπαδέξ. 235 ἰθεῖς ἐκείνης, ἰμεί' ἐν Βυζαντίῳ ξυνήμευν  

φρουροῦντ' ἐγώ τε καὶ σὺ· κάτα περιπατήσει νόκτωρ  

τῆς ἀρτοπόλεως λαθόντ' ἐκλέψαμεν τὸν ὅλμον,  

καθ' ἤγιομεν τοῦ κορκόρου, κατασχίσαντες αὐτὸν.  

238 ἔνα ἔγω.] Dindorf has plainly shewn, in a note on this line, that the second syllable of ἔνα is long, and that the insertion of γε has been owing to copyists' ignorance of this. Cf. v. 1231 of this play for one of the many examples.  

230—315. The Chorus now enter: they are old men, attired in some way to resemble wasps, perhaps in the colour of their dress, but certainly in their stings. They stir each other up, recount their youthful exploits, and look forward to condemning any who are brought before them. Some boys bearing torches attend them, and they carefully pick their way to Strepsiades' house. Surprised at his non-appearance, they halt, and try to rouse him with their song; imagining possible causes for his delay, reminding him of his severity, and calling him to share in the spoil of a rich man who is to be condemned. A short dispute follows between the old men and their young link-bearers, who threaten to strike work if they do not get figs, but soon find that they may be thankful if they get even their breakfast.  

231 ἴμας κύνειος.] Whether this be 'a thong of dogskin,' or (as Dindorf and Schneider prefer) 'a thong with which dogs are fastened,' or 'a dog whip,' as some think, it is any way meant as a proverb for toughness. Cf. ἴμανας ἐκ δεπρῶν (Ach. 724).  

232 Χαρινάδης.] One of the name is mentioned in Pac. 1155; but hardly one of the same character, as he is there a rather jovial countryman invited to feast and make merry.  

233 Στρυμόδωρε.] Cf. Ach. 272, Ly. 259. Conthyla was an Attic deme.  

235—9. As in Ach. 210, &c. the old men recall the deeds of their youth.  

236 ἐν Βυζαντίῳ.] Forty-seven years before: cf. Thuc. i. 94.  

239 κορκόρου.] Genitive of part: 'some of the pimpernel.' But it is the ordinary case to use of eatables and drinkables. So the French almost always use 'du, de la' in like phrases.  

ἀντέν.] Sc. τῶν ὄλμων. They were short of wood; so stole and broke up a wooden mortar. Others, not


σφικέων, δ mines, ὁταὶ ἄνθρωποι καὶ ἁμαρτάνεται. οὐκ ἔχειν ἄνθρωποι αὐτῶν. χθεὶς οὖν Κλέος ὁ κηδεμόν ἡμῶν ἐφείτ' ἐν ἀρχῇ ἡμείς ἔξονται ἡμέρων ὥραν τριῶν ποιημάτων ἐπ' αὐτῶν, ὡς κολομένως δὲν ἡδίκησεν ἀλλὰ σπείδομεν, ὄντες ἡλικίας, πρὶν ἡμέραν γενέσθαι. χωρῶμεν, ἀμα τῇ ἡλικίᾳ πάντη διασκοπᾶς, μή που λίθος τις ἐμποδίων ἡμᾶς καθὼς τί δράση. 

παῖς
tὸν πηλῶν, ὁ πάτερ πατέρ, τούτους φύλαξαι.

χορός
cάρφος χαμάθειν νῦν λαβῶν τὸν λύχνον προβόσκην. 

παῖς
οὖς, ἀλλὰ τρώδι μοι δοκῶ τὸν λύχνον προβοσκῶν. 

χορὸς
tί δὴ μαθῶν τῷ δακτύλῳ τὴν θρυλλικὴν ὁδόν, καὶ οὕτα τούλαυντος σπανίζουτος, ὄνοχτε;

so well, take αὐτῶν to be of the κάρφορος. But αὐτῶν would not have been expressed at all if that had been the meaning; ἡμέρας τοῦ κ. κατασκίσαστε, 'we split up and boiled the pimpernel,' would have been sufficient.

240 ἵδη καὶ τιμωρίας τῷ σχολ. 

241 σμιθλὸν.] Cf. the use of βλάστημα in Des. 794. Laches had stored up his plunderings like a bee. His peculations in Sicily are further alluded to in v. 895, &c., where the dog Labes is tried.

243 ἡμῶν. A military provision was σιτὶ ἡμερῶν τριῶν. Cf. Paus. 312, p. 1079. In Racine's play (Act 1, Sc. 4) Dandin, when going out, says, 'Je ne veux de trois mois rentrer dans la maison. De sacs et de procès j'ai fait provision.'

244 κολομένων.] Cf. Des. 456, χαῦσας κολά τὸν ἀνάσα. The middle form of the future is the true Attic form.

247 λίθος.] Better than vulg. λάθος: they are looking well to their footsteps, and avoiding mud and stones, in the dark morning. And λίθος is in MS. V. 

248. The boys are beside the regular chorus. Dindorf thinks there were perhaps six. They are sent to bear a message to Cleon at v. 408.

248—272. Of these lines the copyists ingeniously made tetrameter iambics, by insertions here and there of σδ, γε, νῦν, τι, του, δή, δή, ἐκ. The lines are called, 'versus asynarthetí: each is composed of a diameter iambic and a diameter trochaic catalectic.

251 μαθῶν.] 'Ut mit pruritus emendandi, et nescio quo modo alim hic legere τὶ δῇ παθῶν, non μαθῶν.' Florens Chr. The same complaint takes Meinecke, wherever the phrase τὶ μαθῶν occurs.
ΑΡΙΣΤΟΦΑΝΟΣ

οὐ γὰρ δάκνει σ’, ὅταν δὲν τίμιον πρίασθαι.

ΠΑΙΣ

εἷ νῦν Δί’, αὕτης κονδύλους νουθετήσει ἡμᾶς,
ἀποσβέσαντες τοὺς λύχνους ἀπίμης οἴκαις αὐτοῖς. 255
κάπητ’ ἵνας ἐν τῷ οἰκίῳ τούτῳ στερηθεῖς
tὸν πτελῶν ὡσπερ ἀτταγάς τυρβάσεις βαδίζων.

ΧΟΡΟΣ

ἡ μην ἐγὼ σοι χατέρους μελζόνας κολάξο.
ἀλλ’ οὔτοι μοι βόρβορος φανεται πατοῦντι
κοῦκ ἐθ’ ἵππως οὔχ ἡμερῶν τεττάρων τὸ πλείστων 260
ὕδωρ ἀναγκαῖος ἔχει τὸν θεόν ποιῆσαι.
ἐπειδ’ ἡοῦ κοῦκ ποῦν νύχιος οὔτοι μύκητες
φιλεὶ δ’, ὅταν τοῦτ Ἰ’, ποιεῖν ὑετὸν μάλιστα.
δεῖται δὲ καὶ τῶν καρπίμων ἀττα μὴ ὅστι πρὸς
ὕδωρ γενέσθαι καταπνέεσθαι βόρειοι αὐτοῖς.

τὸ χρῆμ’ ἄρ’ οὐκ τῆς οἰκίας τῆςδε συνδικασθῆς

253 δάκνει σ’.[ For σ’ elided, even when emphatic, cf. Nub. 916, and the note there. And Soph. Oed. The. 329, ἐγὼ δ’ οὐ μὴ ποτὲ τέμι
ὡς ἐν εἰσόν µη τὰ σ’ ἐκφηνω κακὰ is an analogous elision, for the posses-
sive σα must there have some stress laid on it, as opposed to τέμι. There is a similar complaint of wasteful-
ness in oil in Nub. 56—9, where the old men enforce their reproo
with blows.

254 κονδύλους ἡμοτότων. 257. When the light is g
the old men will flounder about in the
the mud like sand-pipers. For ἀτ-
tagάς cf. note on Aesch. 875.

259 βόρβορος. Meineke takes μᾶρμαρος from Hermann. MS. Ven. has βάρβαρος. Hermann argues that "as the old man says there
must be rain within four days at
most, it is hard and dry ground that
he ought to be complaining of."
But then what force have τηλος and
ἀτταγάς above? And μάρμαρος is
an uncommon word to admit on
conjecture for 'stony ground, &c.'
It seems better to take vv. 261, 262 of past rain, and then τὸ πλεῖων must be taken with ὕδωρ. The
prophecy of rain 'within four days
at most' from the signs of the lamp-
wicks would be curious. The old
men's talk will run about thus:
'You talk of mud: why here is mud
beneath my feet—enough to shew
that heaven has been raining its
hardest for four days—and then look
too at the lamp-wicks: they have
fungi on them: that shews rain is
about; and we shall have some
more.' Their first inferring from
the mud how much rain there has
been, and then passing on to the
consideration of rain to come, may
be a little rambling, but is not out
of character with old men.

262 μύκητες.] Cf. Virg. Georg. I. 391, testa cum ardente videntem
Scintillare oleum et putres concrescere fungos.

264 δεῖται δὲ, κ.τ.λ.] And this
rain (they go on to say) is wanted
for the later fruits.
σφικέσι.

πέπονθεν, ὡς ὦ φαίνεται δεύρο πρὸς τὸ πλῆθος; οὗ μὴν πρὸ τοῦ γ' ἑφολίκας ἢν, ἀλλὰ πρῶτος ἥμων ἥγειτ' ἄν ἄδων Φρυνίζου καὶ γὰρ ἐστιν ἀνὴρ φιλόφοδος. ἀλλὰ μοι δοκεῖ στάντας ἐνθάδ', ὄνδρε, ἄδοντας αὐτὸν ἐκκαλεῖν, 270 ἢν τί πως ἀκούσας τοῦμοι μέλους ὑφ' Ἧδονης ἐρπύτη τῷ βαφή. τί ποτ' οὗ πρὸ θυρῶν φαίνετ' ἄρ' ἥμιν ὦ γέρων οὖδ' ὑπα-κούεις;

μῶν ἀπολαλέκεν τάς ἐμβάδας, ἢ προσέκοψ' ἐν τῷ σκότῳ τὸν δάκτυλον που, ἅμιμήδ' ἤτεε ἔφλεγμην αὐτοῦ τὸ σφυρὸν γέρωντος ὄντος; καὶ τάχ' ἄν θουσανίη. ἤ μὴν πολὺ δρομύτατος γ' ἢν τῶν παρ' ἥμιν, καὶ μόνον οὐκ ἄν ἐπείθετ' ἀλλ' ὑπότ' ἀντιβολῆν τις, κἀτω κύπτον ἄν οὕτω, λίθον ἔρειει, ἔσεγεν. 275

τάχα δ' ἄν διὰ τῶν χθιδικον ἀνθραπτόν, ὃς ἥμιν διεύθη ἐξαπατάς, λέγων ὡς καὶ φιλαδήναιος ἤν καὶ

268 ἑφολίκας.] Cf. Aesch. Supp. 209, καὶ μὴ πρόλεχος μοῦ ἑφολίκας ἐν λόγῳ γένη. The Scholiast says ἑφολίκα is the boat towed astern of a ship. This adjective we more often find active; e.g. in Thuc. iv. 108, τοῦ Βρασίδου ἑφολίκα καὶ οὐ τά δινὰ λέγοντος.

269 Φρυνίζου.] Cf. above, v. 220. 270 ἀλλὰ μοι δοκεῖ στάντας.] Cf. Er. 1311, καθισθὰί μοι δοκεῖ ἐς τὸ θετέων πλεούσας. The Chorus having picked their way to Philoo- cleon's house halt there, and chant their summoms.

274 ἀπολαλέκεν τάς.] Hermann corrected to ἀπολαλέκεν τάς to agree with λέγων ὡς as he has it in v. 283. Richter's ἐξαπατῶν τε λέγων οὐ in v. 283 seems as good, retaining here

the vulg. ἀπολαλέκεν.

276 δάκτυλον.] Sc. τῶν.

278 δρομύτατος γ'.] Cf. note on Er. 808, εἴθε ἢξεί σοι δρομὸς ἀγροκός, κ.τ.λ.

279 κἀτω κύπτων.] To show inattention, or to avoid being moved by the defendant's piteous appearance.

280 λίθον ἔρειει.] The Scholiast gives similar proverbs: πλῖνθον πλέ

reiv, χύτραν ποτάλεως, εἰς ὧδορ γράφον, Διόσκου λευκάων, κατὰ θαλάττης σκέλεων.

281. Perhaps grief at the escape of a defendant has made him ill.

282 φιλαδήναιος.] To be pronounced with the diphthong short, for the line answers to ἐμβάδας ἢ προσέκοψ' ἐν.
ἈΡΙΣΤΟΦΑΝΟΣ

τὰν Ἀμφὶ πρῶτος κατείποι,
διὰ τούτῳ δόνυθες
εἰς ἱσως κεῖται πυρέττων.
ἐστὶ γὰρ τοιοῦτος ἄνήρ.
ἀλλ᾿, ἄγαθον ἄνιστασο μηδ’ οὕτως σεαυτόν ἐσθιε, μηδ’ ἄγανάκτει.
καὶ γὰρ ἄνήρ παχὺς ἦκε
τῶν προδότων τὰπὶ Θράκης.
δὲν ὡσας ἐγχυρεῖς.
ὑπαγʹ, ὡ παῖ, ὑπαγε.

ΠΑΙΣ

ἐθελῆσεις τι μοι οὖν, ὡ πάτερ, ἥν σου τι δειθῶ;

283 τὰν Σάμῳ.] The accused man claimed to have done the state service by early information which enabled them to get a footing in Samos. The Athenians helped Miletus against Samos under Pericles, about twenty years before this play was exhibited. They reduced the island in nine months. Thuc. I. 115—117.

287 ἐσθιε.] Cf. Hom. Π. v. 302, ἔν τυμῷ κατέδω. It is a favourite metaphor. Bergler quotes from Alcaeus ἔδω ἐμαύτων ὡς πολύτων.

288 παχὺς.] So Ραξ. 639, τῶν δὲ συμμάχων Βασιλία τοῦ παχείς και πλουσίους, ἀλλὰ ἄν προστίθεντες ὡς φρονεῖ τὰ Βρασίδου. To be a traitor in the matter of the Thrace-ward parts, and to favour Brasidas, amount to about the same, since Brasidas took a leading part in the campaigns there. For the operations cf. Thuc. IV. 102.

289 ἐγχυρεῖς.] ‘Put in the pot,’ add ‘him to the ‘stock’ for soup. One of our poet’s frequent metaphors from cookery. Cf. Εγ. 745, ἔφωτος ἔρευν τῷ χύτρα ὑφελλόμην, where χύτρα is plainly the ‘stock-pot’ boiling on the fire with the meat in it: and Εγ. 1136—40, τοῦτο εἰνήθης...τρέφεις, καθ’ ὅταν μὴ σοι τόχῳ δόθω ὡς, τοῦτω δὲ δὲν

285

290 ὑπαγʹ, ὡ παῖ, ὑπαγε.

290 ὑπαγʹ, ὡ παῖ.] Hermann supplies this line to the end of the strophe (after v. 280, λ. ε. ἔλεγεν) for the sake of symmetry. There seems no strong reason to give why the chorus should not say it only once, after the completion of both parts of their song. Why may not the chorus have halted, and deferred their ‘lead on’ to the end? Cf. above, v. 270, στάντας εὐθάδ᾽ ἐκκαλεῖν.

291—302. These lines metrically are answered by 303—315. The metre in the first five lines is ‘Ionicum a minore,’ | | | | . Instances of this metre are Aesch. Pers. 65—112, and in Latin, Hor. Od. III. 13, Miserum est neque amori dare ludum, &c.
ΧΟΡΟΣ
πάντ' γ', ὁ παιδίων. ἀλλ' εἰπή τί βούλει με πρόσθαι
καλὸν; οἶμαι δὲ σ' ἑρεῖν ἀστραγάλοις δῆποιθεν, ὃ παῖ. 295

ΠΑΙΣ
μὰ Δἰ', ἀλλ' ἵσχάδας, ὃ παππίας ἰδίον γάρ.
ΧΟΡΟΣ
οὐκ ἂν
μὰ Δἰ', εἰ κρέμασθέ γ' ὑμεῖς.

ΠΑΙΣ
μὰ Δἰ' οὖ τάρα προπέμψω σε τὸ λοιπὸν
ΧΟΡΟΣ
ἀπὸ γὰρ τοῦδε με τοῦ μισθαρίου
τρίτον αὐτὸν ἔχειν ἀλφιτα δεὶ καὶ ξύλα καὶ ήρον
σὺ δὲ σικά μ' αἰτεῖς.

ΠΑΙΣ
ἀγε νῦν, ὃ πάτερ, ἵνα μὴ τὸ δικαστήριον ἁρχῶν
καβίσῃ νῦν, πόθεν ὁμησόμεθ' ἀριστον; ἔχεις ἐλ-
πίδα χρηστήν τινα νῦν ἢ πόρον ὁ Ἑλλᾶς ἰρὸν εἰπεῖν;
ΧΟΡΟΣ
ἀπαπάλ, φεῦ, ἀπαπαλ, φεῦ, μὰ Δἰ' οὐκ ἔγωγε νῦν οἶδ' 309
ὃπόθεν γε δεῖπνον ἐσται.

308 ἰδίον γάρ.] The i is scanned short, the answering line being μὰ
Δἰ' οὐκ ἔγωγε νῦν οἶδ'.
300 μισθαρίου.] The τριγόνον, which had to find three (husband
wife and child) in the necessaries of
life. The diminutive μισθάριον ex-
presses the paltriness of the pay.
302. Hermann adds δεῖ here to
balance v. 315. But it might be
extra metrum' there. Cf. note at
v. 290.
303-308. Seeing that figs are
quite out of the question, the boy,
begins to be anxious about his
breakfast, if the court should not sit.

305 καβίσῃ.] Cf. v. 1441, ἔως ἃν
τῆν δικήν ἁρχῶν καβί.
It appears
that the archon had the power of
determining whether the court
should sit, and that it was not sure
to sit every day. Cf. Therm. 78,
ἔχειν νῦν γ' οὗτο στὰ δικαστήρια μὴλει
δικάζειν ὃποτε βουλῆσθ ἐσθ' ἐδρα.
308 πόρον Ἑλλᾶς ἰρὸν.] From
Pindar, acc. to Scholiast. Having
used πόρον, 'way,' i.e. means of get-
ning money, he adds ridiculously
enough the other words which he
remembers come with πόρον in Pin-
dar. The sacred πόρος Ἑλλὰς is
there the Hellespont.
ΠΑΙΣ
τι με δή, ο μελέα μήτερ, ετικτές,
ΧΟΡΟΣ
ἐν ἐμοὶ πρᾶγματα βόσκειν παρέχεις;
ΠΑΙΣ
ἀνόνητον ἄρ’ ὁ θυλάκιον σ’ εἶχον ἄγαλμα.
ἐ ἐν
πάρα νῦν στενάζειν.

ΦΙΛΟΚΛΕΩΝ

φίλοι, τῆκομαι μὲν
πάλαι διὰ τῆς ὁπής
ὑμῶν ὑπακούσων.
ἀλλ’ οὐ γὰρ οἷς τ’ ἔτ’ εἰμ’ ἁδεν. τί ποιήσω;
τηροῦμαι δ’ ὑπὸ τῶν’, ἐπεὶ
βούλομαι γε πάλαι μεθ’ ὑ-
μῶν ἔλθων ἐπὶ τοὺς καδί-

312 τι με, κτ.λ.] From the Theseus of Euripides. The Scholiast gives both lines to the boy, and says that in the play they were spoken by those destined to be eaten by the Minotaur. I do not see what good sense can be made of v. 313 thus given to the boy. It seems better to follow Meineke and Cobet, who give v. 313 to the chorus. ‘Why,’ laments the boy, ‘didst thou bear me?’ ‘To be a plague to me to keep, of course,’ replies the old man. However, v. 313 may in some way resemble the line in Euripides that follows τι με κτ.λ.

314 ἀνόνητον, κτ.λ.] Hippolytus says (in the Theseus), ἀνόνητον ἄγαλμα, πάτερ, οἰκους τεκὼν. The wallet here was to put the meal in, which the dicasts would buy if they got their pay. Cf. Ech. 316. Β. τὸ τριώβολον δὴ ἢ ἔλαβες; Χ. εἰ γὰρ ὅφελον. ἀλλ’ ὡσποδ’ ἔλαβον ἢ Δ’ ὦστ’ ἄλοχόν μοι μὰ Δ’ οὐδὲν ἄλλο
μᾶλλον ἢ τὸν θυλακὸν. The boy is here carrying the father’s wallet.

315 πάρα νῦν κτ.] ‘We may both make our moan.’ Perhaps, as Richter thinks, both young and old unite to say this. It is no doubt another Euripidean scrap.

316–319. Philocleon hears the chorus, and tells them his hard case. They are indignant. After some talk about ways of escape, the old man hits on the plan of gnawing through the net, and letting himself down by a cord.

318 ὑπακούσων.] Meineke’s ἐπα-
κούων is in no respect better than this. Cf. Ἀν. 263. Of Philocleon listening at the window he seems correctly said, as it is so frequently used of a door-keeper listening to and answering a knock at the door.

321 καδίσκους.] He would fain be off to his dear balloting-urns, and be doing some mischief. Cf. v. 314, οὐκ ἐμε...δραν οὐδὴν κακὸν.
σκους κακὸν τι ποιῆσαι.

ἀλλ’, ὃ Ζεὺς Ζεῦ, μέγα βροντήσας

η με ποίησον κατνῦν ἐξαίφνης,

ἡ Προξενίδη, ἢ τὸν Σέλλον
tοῦτον τὸν ψευδαμάμαξιν.

τολμησον, ἄναξ, χαρίσασθαι μοι,

πάθος ὀικτελασ’

ἡ με κεραυνῷ διατινθάλεσ

σπέδιον ταχέως:

κατειτ’ ἀνελῶν μ’ ἀποφυγήσας
eis ὄξαλμην ἐμβαλε θερμήν

ἡ δὴτα λίθον με ποίησον ἐφ’ οὐ
tὸς χορίνας ἀριθμοῦσων.

323 ἀλλ’ ὃ Ζεῦ, κ.τ.λ.] These

wishes are in a sort of half-tragic

style. Cf Aesch. Prom. Vincit. 1043—1053: which passage Aristophanes possibly had in his mind here. The metre (anapaestic) is the same.

μέγα βροντήσας.] Vulg. μέγα

βροντα, which Meineke reads as one

word, Hirschig as imperative, fol-

lowing it by κάμε π. It seems well
to commence the anapaestic system

with ἀλλ’ ὃ Ζεῦ, and therefore Dindorff’s text is preferable, for the pa-

roemic verse should not be at the

beginning.

325 Προξενίδην.] Having spo-

ken of smoke, he adds these as be-

ggarly braggarts (πτωχαλαξώσας),

326 ψευδαμάμαξιν. ] The ἀμα-

αξ is a kind of vine, whose wood

crackles loud in the fire. Hence

the whole word means that Aeschi-

nes is false and noisy. Schol. ψεὐ-

δαρφαίνου in Eqs. 630 is a similar

compound, used also metaphorically.

327 τολμησον χαρίσασθαι.]

‘Bring thy heart to grant me the
 boon.’ ‘Id est χαρίσα,’ Brunck,

from which note not much is gained.

More to the point is Bergler’s quo-

tation from Soph. Trach. 1070, 8ο’

ὁ τέκνον, τολμησον, εἰκτερον τε με.

tούλμα, τίλησαι, τίλησων express ‘en-

durance of various kinds, from bold-

ness and hardihood’ to ‘patience

and misery.’

328 κεραυνῷ.] Cf. Soph. Trach.

1087, ἕκασιν, ὄναξ, ἐγκατάσκηψον

βέλος, πάτερ, κεραυνοῦ.

329 διατινθάλεσ.] διατινθάл Hesych.

Suidas quotes τυβαλέοι: κατιμή-

νωτο λετροῖς. And τοῦ τυβαλέω


Hence it seems used of hot liquid:

and the thunderbolt may be con-

ceived of as liquid fire.

330 ἀποφυγήσας.] Men blow

off the ashes of fish baked on the

coals. Schol. The word σπίθαμον

suggests this culinary metaphor,

which is rather a coming down after

the tragic style of the preceding

lines.

332 λίθον, κ.τ.λ.] ‘Or turn me
to stone—so it be that whereon they
count the voting-shells.’ For χορίνα

cf. Eq. 1332. The prayer that he
might be turned to stone suggests

Niobe: and it is possible that this

may have reference to some play of

that name. We know that there

was a Niobe of Aeschylus, and also

one of Sophocles. Cf. v. 580.
ΧΟΡΟΣ

τίς γάρ ἐσθ' ὁ ταῦτα σ' ἔφεσιν
cαποκλείων τὰς θύρας; λέ-
ξον πρὸς εὖνους γὰρ φράσεις.

ΦΙΑΟΚΛΕΩΝ

οὐμὸς νῖός. ἀλλὰ μὴ βοήτε καὶ γὰρ πυγάνει
οἵτοι πρὸσθεν καθεύδων. ἀλλ' ὑφεσθε τοῦ ὕνου.

ΧΟΡΟΣ

τοῦ δ' ἐφεσίν, ὁ μάταμε, ταῦτα δρᾶν σε βούλεται;
ἡ τίνα πρόφασιν ἔχων;

ΦΙΑΟΚΛΕΩΝ

οὐκ εἲ μ', ὄνδρες, δικάζειν οὐδὲ δρᾶν οὔδὲν κακόν,
ἀλλὰ μ' εὐοχεῖν ἐτοµῶς ἐστ'. ἐγώ δ' οὐ βούλομαι.

ΧΟΡΟΣ

τοῦτ', ἡτόλμησ' ὁ μαρίς κα-
νεῖν ὁ Δημολογοκλέων ἣδ',


337 τόνον.] Met. from ships, says the Scholiast: i.e. from their ropes. It might be from stringed instruments: 'loosen the tension,' and so 'lower the tone.' There is the same doubt as to the metaphor in Eq. 532. Herodotus uses the word of the tension of the ropes in the bridge across the Hellespont, vii. 36.

338 ἐφεσίως.] For the accusative see note on Eq. 783. For the sense, τίνος ἐαρκεῖν (Schol. R.) is the best Greek comment. ἐφεσίως should be taken in the sense of 'aim, intent,' from ἐφέσιον, in such uses as ἐφέσιον τὸ βάρος, ἐφέσιον τὸ νόσον. 'With what aim, aiming at what, does he wish, &c.' It is generally interpreted as πρόφασις = ἐπισχησίη (Hom. Odys. φ. 74), 'grounds,' 'something to rest upon.' The gloss of Hesychius χάρον, ἔσκα, ἐπιχείρ., πρόφασις, is not decisive against the sense of 'final aim,' and we get thus some distinction between ἐφεσίως and πρό-
φασις in our text. 'What is his aim in this? What fair grounds has he to go upon?'

339 ἣ τίνα τ. ἄ.] This line some would eject. But vv. 334—345 = vv. 365—378, and ἣ—ἐχοῖν answers toler-
ably to ἀλλ...γράθων, if we take Meineke's ἥ τίνα for τίνα.

342 Δημολογοκλέων.] 'Quasi sui oblitus hoc dicit chorus.' Bergl. Dindorf calls this 'inepta interpretatio.' But it seems about right. The chorus probably, in their anger, are meant to use a word that shall end like Bdeycleon, the man's true name, without looking to the force of that termination. They mean δημολόγος in a bad sense, not re-
flecting that it will apply to their friends more than to their foes. δημολογοκλέων or δημογελοκλέων, conj. Reisk. The Scholiast explains by τίνας καὶ ἀρχοντῶν.
ὅτι λέγεις τι περὶ τῶν νε-

ον ἀληθῆς. οὐ γὰρ ἂν ποθ' ὦτος ἀνύρ τοῦτ' ἐτὸλμη-

σεν λέγειν, εἰ ἡ̣ γεννομότης τις ἦν.

ἐκ τούτων ἀρα τινά σοι ζητεῖν καὶνή ἐπίνοιαν, ἣ 

τις σε λάθρα τὰνδρός τοῦδε καταβήναι δεύρο ποιῆσει.

ΦΙΔΟΚΛΕΩΝ

τὶς ἂν ὅντι εἶη; ζητεῖν δ' ὡµεῖν, ὡς πάν ἂν ἔγνωγε ποιοῖν' 

οὗτοι κυττῷ διὰ τῶν σανίδων μετὰ χοιρίνης περιελθεῖν.

ΧΟΡΟΣ

ἐστὶν ὅτι δὴ δὴ δὴ ἄν ἐνδοθεν οἶς τ' εἶης διορύξαι, 350 

εἰτ' ἐκδύναι ράκεσων κρυφθεῖς, ὁπερ πολύμην Ὀδυσσεύς;

ΦΙΔΟΚΛΕΩΝ

πάντα πέφρακται κοῦκ ἐστὶν ὅτις οὐδ' εἰ σέρφω διαδύναι.

ἀλλ' ἄλλο τι δεί ζητεῖν ὑμᾶς; ὅπλαν δ' οὐκ ἐστὶ γενέσθαι.

ΧΟΡΟΣ

μέμησαι δή, ὅτ' ἐπὶ στρατιάς κλέψας ποτὲ τοὺς ὀβε-

λίσκους.

345 [ευνομότης.] Cleon is always charging 'conspiracy' on his en-

emies. Cf. Eq. 236, 257; and below 

vv. 483, 488, 495, 507. 

349 σανίδων.] τῶν περιεχομένων 

τὰ δοματά τῶν εὐανθρομένων εἰς 

τὸ δικαστήριον. Schol. He wants to 

go the round of these notices, that 

he may know what suits are coming 

on, and so may come into court 

prepared for the business he has to 

do. Some however (with another 

explanation of the Scholiast) take 

σανίδων here = δρυμάκων, the rails 

or barriers. But cf. below, 848, 

where the σανίδες and γραφαί 

are brought out together: which makes 

for the first interpretation.

350 διορύξαι.] Meineke's διαλέξαι is from Hesychius; who however 

when he explains διαλέξαι by διορύξαι 

may only have been referring to 

Lysistr. 720, διαλέγοντας τὴν ὅτιν', 

'widening the hole,' and may not 

have meant to imply that the exact 

infinitive διαλέξαι was in Aristoph.


Od. 8. 245, στείρα καλ' ἄμφ' ἁμοι 

βαλῶν, οἰκὴ λουκόν, ἀνθρῶν δυσμενών 

κατέδω πῶλον εὐρωάνυσιν, and Eur.

Hes. 239, οἰκόν ἤρισ' ἠλθε' Ἰλίου 

κατάσκοπος, δυσχαλώσα τ' ἀμορφος, 

δομάτων τ' ἄπο φόνου σταλαγμό 

σὴν κατέσταξα γένω. And his later 

appearance in the beggar charac-

ter in the Odyssey may also be meant.

353 ὅπλαν.] There is a pun on 

the double derivation from ὅπλος or 

ὅτη; and possibly (as Florens thinks) 

an allusion to the sourness of the 

dicast in ὅπλας from ὅπλος. He can-

not get out through the hole; and 

he cannot be as sharp and sour as he 

would fain be with those brought 

before him.
ΑΡΙΣΤΟΦΑΝΟΣ

355

ιεσ σαυτόν κατὰ τοῦ τείχους ταχέως, ὅτε Νάξος ἐάλω; 355

ΦΙΛΟΚΛΕΩΝ

οἶδ᾽ ἀλλὰ τῷ τοῦτ᾽; οὐδὲν γὰρ τοῦτ᾽ ἐστὶν ἐκεῖνο πρὸσ-

ὅμοιον.

ἡβων γὰρ κάδυνάμην κλέπτειν, ἵσχυον τῷ αὐτός ἐμαυτοῦ,

καὶ δεῖς μ᾽ ἐφύλαττ᾽, ἀλλ᾽ ἐξῆν μοι

φεύγειν ἁδέσι. νῦν δὲ ἔξω ὅπλοις

ἀνδρῶν ὁπλίται διατάχεσθενκατὰ τὰς διόδους σκοποιοροῦνται,

τὸ δὲ δῦν αὐτῶν ἐπὶ ταῦτα θύραις

ὡστε μὲ γαλῆν κρέα κλέψαν τηρῶσιν ἔχοντ᾽ ὀβελίσκουσιν.

ΧΟΡΟΣ

ἀλλὰ καὶ νῦν ἐκπορίζε

μηχανήν ὅτως τάχισθ᾽ ἐρ

ὡς γὰρ, ὡ μελίττιον.

ΦΙΛΟΚΛΕΩΝ

διαπράγεσιν τούν τοῦτον κράτιστον ἐστί μοι τὸ δίκτυον.

ἡ δὲ μοι Δίκτυννα συγγυνώμην ἔχον τοῦ δίκτυον.

ΧΟΡΟΣ

ταῦτα μὲν πρὸς ἀνδρὸς ἐστ᾽ ἀνοικτος ἐς σωτηρίαν.

355 Νάξος ἐάλω.] By Cimon (cf. Thuc. 1. 98), about fifty years before this play. Cf. v. 283. From such references we may infer the chorus to be old men of about seventy years.

357 ἵσχυον τῷ αὐτὸς ἐμαυτοῦ.] Either 'I had my own proper strength,' was not the weakling I now am; or 'was lord of my own limbs and body.' Mitchell. In this latter case ἵσχυει would govern a genitive after the analogy of ἄρχειον, κρατεῖον, and such verbs. That ἵ-

σχυον = ἵσχυρότερος ἂν (as L. and S. say) is unlikely. Besides, would not ἵσχυρότερος ἂν αὐτὸς ἐμαυτοῦ mean naturally, 'I was stronger than my former self, than I was before that
time,' not 'than my present self, than I am now?'

363 γαλῆν.] Cf. Pae. 1151, where the wife is bidden to bring out the meat, ἐν τῷ μη ἐχεγεῖεν αὐτῶν ἡ γαλῆ

τῆς ἐσκέρας. For the arrangement ὡστε μὲ γαλῆν cf. Nud. 257, ὡστε μὲ τὸν 'Αδάμαντον ὅτως μῆθ᾽ ὑπερετε.

364 τηρῶσιν ἔχοντ᾽.] For dual with plural cf. Nud. 1506, παθώσμεν... ὑπερετε.

368 Δίκτυννα, κ.τ.λ.] May the patroness of nets excuse me for tearing this net.

369 ἀνοικτος.] Cf. Aesch. Fr. 145, ὀβ᾽ ἀν τῷ δῶνον ὀβ᾽ ἐπιστόμηδον ἄνοιος; and Eur. Andr. 1132, ἀλλ᾽ 

οὐδὲν ἦνε.
ἀλλ’ ἔπαγε τὴν γυνάθον.

ΣΦΗΚΕΣ. 43

agnostai toú t' y'. ἀλλὰ μὴ βοάτε μηδαμῶς,
ἀλλὰ τηρομέσθ' ὅπως μὴ Βδελυκλέων αἰσθήσεται.

ΧΟΡΟΣ

μηδὲν, ὃ ταῦ, δεδίθι, μηδὲν ὁς ἐγὼ τούτων γ', ἐὰν γρῦ-
ξη τ', ποιήσω δακεῖν τὴν καρδίαν καὶ τὸν περὶ ψυ-
χῆς δρόμον δραμεῖν, ἵνα εἴδή μὴ πατεῖν τὰ
tῶν θεῶν ψηφίσματα.

ἀλλ’ ἔξαψας διὰ τῆς θυρίδος τὸ καλώδιον εἶτα καθίμα
dήσας σαυτὸν καὶ τὴν ψυχήν ἐμπλησάμενος Διοσπέθους. 380

ΦΙΛΟΚΛΕΩΝ

ἄγε νυν, ἥν αἰσθομένω τούτω ζητήτων μ’ ἐσκαλαμὰθαί
cάνασπαστὸν ποιεῖν εἰσώ, τί ποιήσετε; φράξετε νυν.

ΧΟΡΟΣ

ἀμυνοῦμεν σοι τὸν πρωῒδὴ θυμὸν ἀπαντες καλέσαντες,
ἀστ’ οὕ δυνατὸν ὑ’ εἰργεῖν ἐσται: τοιαῦτα ποιήσομεν ἡμεῖς.

378 τῶν θεῶν.] Vulg. ταῦ θεῶν; which would mean Ceres and Pro-
serpine. ψηφίσμαta seems by way of surprise for μυστήρια. The Scholi-
ast has the dual. Meineke, Cobet, and some others τῶν θεῶν. Probably
whether dual or plural be in the text, Ceres and Proserpine are spe-
cially meant. Schömann (De Com. Ath. p. 249) says, ‘τὰ τῶν θεῶν
ψηφίσματα dicit facete pro tōs τ. θ. νόμων, de pietate erga parentes,
quae ideo earum dearum Ceresis atque Proserpinae, lex dic poterat,
quoniam omnem in vita et moribus iiis acceptam referebat, mysteriaque
iiis etiam in hujus rei memoriam celebrabant.’

380 Διοσπέθους.] The Scholiast

on Av. 989, ὃ μέγας Διοσπέθης, quotes from Phrynichus ἄνηρ χορεύει,
καὶ τὰ τοῦ θεοῦ καλά. βούλει Διο-
σπέθη μεταβάς καὶ τύπισαν; and
from Amipsias Διοσπέθη τῷ παρα-
μανόμενῳ. Hence it is plain that
ψυχήν ἐμελ. Δ means ‘having filled
your soul with raging fury.’ Cf. Ach. 484, καταψιων Βορυχίδην. The Scholi-
ast further says that Diopithes was
an orator; and in the Knights (v.
1085) he, or a namesake, is spoken of
as maimed (κυλλός), or as bribed.

381 ἐσκαλαμάθαι.] Below, at
v. 609, ἐκκαλαμάθαι is used, but not
so literally. ‘arundo’ in Latin
bears the same sense as κάλαμος in
this use.

383 πρωῒδῃ.] Cf. Ach. 180,
στιστοὶ γέροντες, πρῶνοι, ἀτεράμο-
νες.
ΦΙΛΟΚΛΕΩΝ

δράσω τοίνυν ύμιν πίσωνοι· καὶ μανθάνετ· ἂν τι πάθω·

γω, ανελώτες καὶ κατακλαύσαντες θεῖαί μι' ὑπὸ τοὺς δρυ-

φάκτους.

ΧΟΡΟΣ

οὐδὲν πείσει· μηδὲν δείσης· ἀλλ', ὃ βέλτιστε, καθεὶς

σαντὸν θαρρῶν κατεπυκάμενος τοῖς πατρόφοις θεοῖσιν.

ΦΙΛΟΚΛΕΩΝ

ὁ Λύκες δέσποτα, γελητων ἐρως· σὺ γὰρ σῖστερ, ἔγω κε-

χάρησαι,

τοῖς δακρύσουσι τῶν φευγόντων ἀεὶ καὶ τοῖς διοφυμοῖς· 390

φεσάς γοῦν ἐπέτηδες ἰῶν ἐνταῦθ', ἵνα ταύτ' ἀκροῖο,

κάθουληθά τοὺς ἱρῶν παρὰ τὸν κλάοντα καθήσαι.

ἐλέσον καὶ σῶσον νυν τὸν σαντὸν πλησιόχωρον

[κοῦ μῆ ποτὲ σου παρὰ τὰς κάννας οὐρῆσῳ μηδ' ἀποπάρῳ].

ΒΔΕΛΤΚΛΕΩΝ

οὔτος, ἐγείρων.

ΣΟΣΙΑΣ

τι τὸ πρᾶγμ' ;

386 δρυφάκτους.] Even in death he would be in the court. Cf. Eq. 675 for δρυφάκτων.

387 οὐδὲν πείσει.] 'You'll come to no harm = you'll not die:' ἂν τι πάθω· γω above is the common euphemism, 'If anything should happen to me' = 'If I should die.'

389 Δύκη.] The hero Lycus, son of Pandion, had a statue close to the court, and appears to have been a, patron of the courts generally. Cf. below, v. 819. Also Pollux names a special court as τὸ ἐκ Δύκῃ δικασθήριον.

390 τοῖς δακρύσουσιν, κ.τ.λ.] Generally tears and wailings were thought out of place and displeas-

ing at shrines and temples: but Lycus, he argues, must delight in such, as he has settled himself there.

394 κάννας.] 'reed-mats,' ψά-

θουσ. Schol. Others think it simply means 'a wattled fence.' And a protecting enclosure round the statue of Lycus, whether of mats hung up, or of lattice work, seems to suit the passage.

395—470. Bdeleycleon discovers his father escaping, raises the alarm, and they keep him back. The Chorus come to his rescue; Bdeley-

cleon summons more slaves; and, after a scuffle, the Chorus are beaten back, exclaiming loudly at the con-

spiracy and tyranny.
405] ΣΦΗΚΕΣ.

ΒΔΕΛΤΚΛΕΩΝ
δ' ωσπερ φωνή μέ τις ἐγκεκυκλωται. 395
ΣΟΣΙΑΣ
μῶν δὲ γέρων τη διαδύνει αὖ;

ΒΔΕΛΤΚΛΕΩΝ
μᾶ Δί' ὦ δήτ', ἀλλὰ καθιμᾶ
αὐτῶν δήσας.

ΣΟΣΙΑΣ
ὦ μιαρώτατε, τί ποιεῖς; ὦ μή καταβήσει,

ΒΔΕΛΤΚΛΕΩΝ
ἀνάβαιν ἄνυσας κατὰ τὴν ἑτέραν καὶ ταῖς φυλλάσι παῖε,
ἡν πως πρύμνην ἀνακρούσεις πληγεῖς ταῖς εἰρετικών.

ΦΙΛΟΚΙΔΕΩΝ
οὐ φυλλήφθεσθ' ὑπόσουσι δίκαι τῆς μέλλουσιν ἔσεσθαι, 400
ὦ Σμικρυδίων καὶ Τισίλάδη καὶ Χρήμων καὶ Φερέδειπνε;
πότε δ', εἰ μη νῦν, ἐπαρήξετε μοι, πρὶν μ' εἴσω μᾶλλον
ἀγεσθαί;

ΧΟΡΟΣ
εἰπέ μοι, τί μέλλομεν κινεῖν ἔκεινη τὴν χολήν,
ἡμπερ, ἢν' ἂν τις ἡμῶν ὄργια τὴν σφηκιάν;
νῦν ἔκεινο νῦν ἔκεινο

395 ἐγκεκυκλωται.] Rather a curious use of this verb. Euripides uses it of the ether, τοῦ χῶν' ἐγκυκλωμένον αὖθισ. Bacch. 392. Perhaps Aristophanes took it from some poet, Euripides or another, who had spoken of 'a circum-ambient voice.'

396 διαδύνεις οὖ.] Dindorf adds the ーズ for the metre. Brunck added οὖ before μᾶ Δί'. Porson reads διάδυν ἐλαθεν for διαδύνειυ: this last Meineke and Hirschig admit.

397 μιαρώτατε, τί ποιεῖς;] μᾶρ' ἀνδρῶν, Porson, to avoid the sequence of anaapaest after dactyl. It is a nice point to settle whether such a sequence was so utterly in-admissible to an Athenian that we are justified in leaving MSS. in order to avoid it. Cf. notes on Νυμ. 663 and 1407.

398 ἑτέραν.} Sc. θυρίδα. Philocleon was getting down from a window.

399 εἰρετικών.] For these cf. Scholiast on Εγκ. 729.

400—403.} He calls on several of his fellow dicasts by name. The names Τισίλας, from πισαρθαί, and Φερέδειπνος (v. 311, διοθεὶν τὸ δεῖπνον ἐσται) are significant.

403, 4 τί μέλλομεν.] 'Why do we delay to rouse, &c.' After ἡμερ supply κινοῦμεν.

405—414.} These lines probably
τοῦξύθυμων, οὗ κολαζο-
μεσθα, κέντρον ἐντέτατ' ὡς.
αλλὰ θαυμάτια βαλόντες ὡς τάχιστα, παιδία,
θείτε καὶ βοᾶτε, καὶ Κλέωνι ταῦτ' ὄγγέλλετε,
καὶ κελεύητ' αὐτὸν ἥκειν
ὡς ἐπ' ἄνδρα μυστόπων
ὀντα κατολομουμένοι, ὅτι
tόνδε λόγον ἐσφέρει,
[ὡς χρή] μὴ δικάζεων δίκας.

ΒΔΕΛΤΚΔΕΩΝ
ὁγαθοὶ, τὸ πράγμ' ἀκοῦσατ', ἀλλὰ μὴ κεκράγετε.

ΧΟΡΟΣ

νή Δί' ἐς τὸν ὑπαρτὸν γ'· ὡς τοῦθ' ἐγώ οὗ μεθήσομαι.

ought to correspond metrically to
vv. 463—470: but they do not do so exactly, and it is hardly safe to alter the text to produce a strict agreement.

406 κολαζόμεσθα.] Cf. Plat. Prot. 324 c, τιμωροῦται καὶ κολα-
ζονται. A rare use of the middle form in the present, though in the future tense the middle is the proper Attic form. Cf. above, v. 244.

407 ἐντέτατ' ὡς.] This does not content Dindorf, but as the anti-
strophic verse is also uncertain, he offers no correction. Hermann reads ἐντέταται ὡς. Meineke makes this agree with v. 465, by ἐντετα-
μεθ' ὡς here and ἐλάμβαν' ὑπούσα there.

414 ὡς χρή.] Most editors throw these words out; and so the verse would answer to ἀπὸ τοῦ ἄρχων μᾶς.

415 ὁγαθοὶ, κ.τ.λ.] This scene between Bdelycleon and the enraged Chorus is rather like that between Dicaeopolis and the Acharnian col-
lliers, Ach. 284. &c.

416 ὡς τοῦθ' ἐγώ οὗ μεθήσομαι.] Whether this be given to Bdely-
cleon, or to the Chorus (and it will make tolerable sense either way, though perhaps the actual holder is more correctly said 'to loose his hold of,' than is he who will not give up his attempt to seize a per-
son), it seems certain that τοῦθε for τόθε is a proper correction. Dawes pointed out that μεθεύω, 'to set loose, send from you,' governed the accusative—μεθέλεσθαι, 'to loose one-
self from, let go one's hold of,' a genitive. The passages which some have brought to support the accus.
after μεθέλεσθαι are: Soph. El. 1271, μὴ μ' ἀποςυρήσῃ τῶν σῶν προσώ-
πων ἡδων μεθέλησαι. Eur. Med. 736, τοῦτοι...ἀγοναί οὗ μεθεύ' ἢ ἐκ γαλας ἐμέ. In neither of these passages is the accusative governed by the verb in question (see Elmsley and Porson on the Medea, and Jebb on the Electra). Brunck also brings Eur. Iph. in Aul. 309, ἀφος δὲ τῆ' ἐμοί. ΜΕ. οίκ το ἐν μεθέλην; which proves nothing; and Eur. Phoem. 519, where no doubt ἐκείνου should be read for ἐκείνων. The principle of Dawes' rule is so plain, that a few copyists' errors need not weigh against it.

ἐγώ οὗ.] Cf. Nub. 901, ἐγὼ αὐτά: which Dindorf there writes in one word, as by crisis. Editors have not been thoroughly consistent in
ταύτα δήτ' οὐ δεινὰ καὶ τυραννίς ἐστὶν ἐμφανῆς; 
ὁ πόλις καὶ Θεόφρον θεοσεξήβρια, 
κεῖ τις ἁλλὸς προεστηκεν ύμῶν κόλαξ.

ΣΑΝΘΙΑΣ

Ἡράκλεις, καὶ κέντρ' ἐχουσιν. οὐχ ὄρας, ὦ δέσποτα; 420
ΒΔΕΛΚΛΕΩΝ

οἱ γ' ἀπώλεσαν Φιλίππου ἐν δίκῃ τὸν Γοργίον.

ΧΟΡΟΣ

καὶ σὲ γ' αὐθις ἐξολούμεν· ἀλλ' ἄπας ἐπίστρεφε 
δεῦρο καζεῖρα τὸ κέντρον εἰτ'. ἐπ' αὐτῶν ἱεσο, 
ξυσταλείς, εὐτακτος, ὄρηγη καὶ μένους ἐμπλήμενος, 
ὡς ἀν εὖ εἰδή τὸ λοιπὸν σμῆνος οἶον ὀργισεν. 425

ΣΑΝΘΙΑΣ

τούτο μέντοι δεινὸν ἤδη νὰ Δι', εἰ μαχούμεθα' 
ὡς ἐγὼν' αὐτῶν ὀρῶν δέδοικα τὰς ἐγκεντρίδας.

ΧΟΡΟΣ

ἀλλ' ἄφει τὸν ἀνδρ'. εἰ δὲ μη, φήμ' ἐγὼ

their manner of writing such combinations of vowel sounds: and possibly the original writers were no more so; a rigid uniformity in orthography being a modern refinement.

418 θεοσεξῆβρια.] The reproachful expression, θεός ἐχῆρας, had almost come to be considered one adjective; and from it was formed a noun in -ia. Other readings are θεοσεξῆβρια, θεοσεξῆβρια, but they do not seem so good; nor do they appear to suit the metre. The lines are composed of four cretics.

421 ἐν δίκῃ.] ἀντι τοῦ διδασκόντες. Schol. The prevailing sense of ἐν δική in Aristophanes (as elsewhere) is 'justly.' Cf. Eq. 257, ἐν δικῇ γ', ἐτέλ τὰ κοινὰ πρὸν λαχεῶν κατειθύνει. And it is not quite certain that here, if the Philippus mentioned was, as the Scholast says, a traitor and barbarian, Bdelycleon may not mean to hint that his judicial punishment served him right. When this man was condemned does not appear. A passage in The Birds (v. 1700), βδέλθραν δ' εἶδον γένος, Γοργία τε καὶ Φιλίππου, apparently refers to the same person.

422 αὖθι.] 'In another trial, as a second instance.' Holden reads αὐτοῦ, which Meineke adopts.

423 ἐν δίκῃ.] Cf. Eccl. 93, ξυστυλαχει θαλαμία, and 486, πρὸς ταύτα συστῆλη σεαυτήν. Not very unlike this use, though more specially nautical, is Eq. 432, ἐγὼ δὲ συστῆλαι γε τὸς ἀλλάτιος εἰτ' ἀφίησαι κατὰ κίμ' ἐμαυτὸν ὀβριον κλάειν σε μακρὰ κελεύσας.

424 ἐμπλήμενοι.] For the form cf. Eccl. 51, τρικάδων ἐμπλήμενοι.

428. The metre is the same as that of 418, 419, each line being composed of four cretics. In v. 429 μακρα- is an equivalent for a
τὰς χελώναις μακαριεῖν σε τοῦ δέρματος.

ΦΙΛΟΚΛΕΩΝ

εἶ ἄ νυν, ὦ ξυνικασταὶ, σφῆκες ὄξυκάρδιοι,
οἱ μὲν ἐσ τῶν πρωτῶν αὐτῶν ἐσπέτεεοθ ὁργισμένοι,
οἱ δὲ τῶφθαλμῶν 'ν κύκλῳ κεντείτε καὶ τοὺς δακτύλους.

ΒΔΕΛΤΚΛΕΩΝ

ὁ Μίδα καὶ Φρύξ βοήθει δεύρο καὶ Μασνυτία,
καὶ λάβησθε τούτου καὶ μὴ μεθήσεθε μηδενί:
εἰ δὲ μὴ, 'ν πέδαις παχείαις οὐδὲν ἀριστήσετε.

ὁς ἐγὼ πολλῶν ἀκοίσας οἴδα θρόνω τῶν ψόφων.

ΧΟΡΟΣ

εἰ δὲ μὴ τούτον μεθήσεις, ἐν τί σοι παγήσεται.

ΦΙΛΟΚΛΕΩΝ

ὁ Κέκροψ ἕρως ἄναξ, τὰ πρὸς ποδῶν Δρακοντίδη,

cretic in time, two short syllables being in place of one long.

429 χελώνας, κ.τ.λ.] This prophecy is fulfilled later on in the play,
when Xanthias comes in (at v. 1292) exclaiming, ὥ χελώναι μακάραι τοῦ
dέρματος, after being beaten by his master.

432 τῶφθαλμῶν ὑν.] Cf. Nub. 943,
τῶφθαλμῶν κεντούμενοι ὄσσερ ὑπὸ ἀνθρωπῶν...ἀπολείται.
Elmsley's τοῦ κύκλῳ for κύκλῳ seems worthy of
acceptation, because MS. Rav. has τῶφθαλμῶν: otherwise the simple
dative κύκλῳ might be confirmed by
many examples, and would be satisfactory.

433 Μίδα.] Midas, Phryx, and
Masyntias are names of slaves.

435 εἰ δὲ μὴ.] 'Else,' if you do not
(observe me and not let him go).
Instances like this are frequent,
where, a prohibition having gone
before, we cannot render εἰ δὲ μὴ
literally without some ambiguity,
because of the preceding negative.

οὐκὲν δριστήσετε.] Breakfast
seems to have been the meal on
the absence of which the Greeks
most comment as a hardship. Cf.
Theocr. Idyll. i. 51, πρὶν ἡ θράσσων
ἐπὶ ἑρωίνοι καθῆναι, where some read
'θάρσον (ἀνθρώπων), 'breakfast-
less,' and the sense comes out much
the same with either reading. Cf.
also Aesch. Ag. 351, τὸν ρητὸς
πρὸς ἀριστοῦν ὃν ἔχει πόλις τάσσει.

436 θρόλων.] There was a proverb,
pολλῶν ἐγὼ θρόλων ψόφους ἄχεον.
Fig-leaves crackle loudly when
burnt: hence the proverb, of empty
and noisy threats. Schol.

437 τούτον μεθήσεται.] See above,
at v. 416, for μεθείναι and μεθόσειν.

ἐν τί σοι.] For the termis cf.
Nub. 792, ἀπὸ γὰρ δλούμαι. Aesch.
295, κατὰ σε χώσομεν.

438 Δρακοντίδη.] The fable of
Cecrops' serpent shape below is
found in OV. Met. 255, and else-
where. But Richter explains ἄραxef
differently: 'the poet compares the
oft invoked god to the oft accused
Dracontides,' for whom cf. v. 157.
But the older explanation seems
the better; and the reference to
Dracontides very doubtful.
439 βαρβάρων.] He calls to the national hero to aid him against the foreign slaves, Mida, Phryx, and the rest.

440 κλάειν τέτταρ’ ἐς τὴν χοινίκα.] 'To weep four times to the choenix,’ that is, while kneading four loaves to the choenix of flour, which the Scholiast says was the regular proportion. The slave worked at kneading four loaves to the choenix, bemoaning his hard labour while with a gush of tears for each loaf. But χοινίκα also means a kind of stocks, cf. Plut. 276, τὰς χοϊνίκας καὶ τὰς πέδας ποθοῦσαι. A pun on the two senses may possibly be intended; but the exact meaning of 'weeping four times (when put) into the stocks' is not clear. With κλάειν, τέτταρα, Aesch. 2, ἣσθην τέτταρα, may be compared.

442 δηλαδή.] Cobet's δῆλα δ', ei kal vín ge (accepted by Meineke), if not necessary, is very neat.

443 οὔτεν κ.τ.λ.] The Chorus upbraid the slaves with want of gratitude for clothes given to them. Their master afterwards reckons even the beatings that they got as grounds for gratitude.

444 κάζωμιδων.] ἴμαι δουλικα καὶ ἐτερομαχα. Schol.

445 πόδας αἴφλει.] Cf. Eq. 874, εὐνοοῦσαν τῇ τῇ πόλει καὶ τοῖς διακτύλουσι, of the sausage-seller, after his gift to Demus of a pair of shoes.

450 προσαγαγών κ.τ.λ.] The culprit was tied up to an olive-tree, and received such a thrashing as any one might envy. εὗ κανδρικός occurs in the same collocation in Eq. 379.

451 ἀχάριστος ἢσθ' ἁρά.] 'You after all were thankless!' I was not earning the gratitude I had a right to expect, and thought at the time I should get.
ΑΡΙΣΤΟΦΑΝΟΣ
δεῖπνων καὶ δικαλών καὶ βλεπόντων κάρδαμα.

ΒΑΒΛΑΤΚΛΕΩΝ
παῖε παῖ', ὦ Ξανθία, τοὺς σφήκας ἀπὸ τῆς οἰκίας.

ΖΑΝΘΙΑΣ
agnosti dòx'toù' allá kai σὺ τύφε πολλῷ τῷ καπνῷ.

ΣΩΣΙΑΣ
οὐχὶ σοῦσθ'; οὐκ ἐσ κόρακας; οὐκ ἀπίτε; παῖε τῷ ξύλῳ.

ΖΑΝΘΙΑΣ
καὶ σὺ προσθεῖς Ἀλοχήνην ἐντυφε τοῦ Σελλαρτίου.
ἀρ' ἐμέλλομεν ποθ' ὑμᾶς ἀποσβήσειν τῷ χρῶψ.

ΒΑΒΛΑΤΚΛΕΩΝ
allá μα Δί' οὐ ῥαδίως ὦτως ἀν αὐτοὺς διέφυγες,
εἰτὲρ ἐνυχον τῶν μελῶν τῶν Φιλοκλέους βεβρωκότες.

ΧΟΡΟΣ
ἄρα δὴτ' οὐκ αὐτὰ δῆλα
tois πένησιν, ἡ τυραννίς
ός λάθρα μ' ἐλάμβαν' ὑποινύς;

455 [βλεπόντων κάρδαμα.] So

456. Bdelycleon has been away for a short time, and now comes out again, encouraging the slaves to drive away the assailants.

457 ἀλλὰ καὶ σδ.] To Sosias.

458 οὐσθ'.] Nearly as σοῦ σοῦ above at v. 209. But Aeschylus and Sophocles both use this word of 'haste,' without any notion of driving away: e.g. Aesch. S. c. Thes. 31, σοῦσθε σὺν παντευχία: and Soph. Aj. 1414, σοῦσθο, βάτω.

459 Aλοχήνην.] The same as the son of Sellus mentioned above at v. 325. He was κατωδης διὰ τὴν ἁλαφωλαν. Also the Scholiast finds a reference to σῆλας, 'blaze,' in the altered name of the man's father (which he spells Σελάρτιος): ο γὰρ καπνὸς τοῦ σῆλας γέννημα, 'smoke is born of blazing fire;' and therefore the smoky Aeschines is fitly 'son of Blazius.'


462 Φιλοκλέους.] ὁς Φιλοκλέους ἀγριὸν ὄσως ἐν τῇ μελοτηλῃ, εἰτὲρ τὴν πυριλαν αὐτοῦ ἐλχον, οὐκ ἐν ῥαδίῳ αὐτοῦς διέφυγες. Schol. The phrase κατακιών Εὐριπίδην, Ath. 484, expresses the same idea of imbibing a poet's spirit. Cf. also above, v. 380. And Homer's δράκων βεβρωκὼς κακά φάρμακα (II. x. 94) may be added in illustration: as the serpent 'got venom from his food, and bitter fury within him,' so were this company to be bitter and keen on Philoclean diet. For Philocles cf. Them. 168, ταύτ' ἀρ' ὁ Φιλοκλέης ἀλοχρός ἄν ἁλαρχεῖς τοις.

465 οὐ λάθρα μ' ἐλαμβαν' ὑπο-ινύσα.] This line has to agree with v. 407 in metre. MSS. and editors
σφίκες.

εἰ σὺ γ', ὃ πόνῳ πονηρῇ καὶ κομηταμνία,
τῶν νόμων ἡμᾶς ἀπελργεῖς ὡν ἔδηκεν ἡ πόλις,
οὔτε τῶν ἔχων πρόφασιν
οὔτε λόγον εὐτραπέλου,
αὐτὸς ἄρχων μόνος.

βαδηκλεόν

ἐσθ' ὅπως ἁνευ μάχης καὶ τῆς κατοχείας βοής
ἐσ λόγους ἐλθομεν ἀλλήλουι καὶ διαλλαγάς;

χορος

σοῦς λόγους, ὃ μισόθημε καὶ μοναρχίας ἐρῶν,
καὶ ξυνὸν Βρασίδα, καὶ φορῶν κράσπεδα
στεμμάτων, τὴν θ' ὑπήνυν ἄκουσον τρέφων;

βαδηκλεόν

νὴ Δί ἡ μοι κρείττον ἐκστήναι τὸ παράπαν τοῦ πατρὸς
μᾶλλον ἡ κακοῖς τοσούτοις ναυμαχεῖν ὀσμέραι.

vary in the details: the above is Meineke's. ἄδρα γ' ἐλάνθανε, the
common reading, seems tautological.

466 πόνῳ πονηρῇ.] Cf. Ῥυς. 350,
ἄνδρες τῶν πονηρῶν. Such allitera-
tions pleased the Greek ear. Cf.
note on Ἕλπ. 6.

κομηταμνία.] κομᾶω = μέγα φρο-
νέων: of Amynias we shall have more
at v. 1967.

469 εὐτραπέλου.] 'Ready, in-
genious,' and so 'plausible.' Possibly
the chorus of dicasts would have
borne resolutely being tyrann-
ized over, had their enemy defeated
them by some dexterous plea, such
as they were wont to admire in
court. But εὐτραπέλος is not always
used in a bad sense; cf. Thuc. ii.
41, where it is Pericles' boast that
to the Athenian beyond all the
world it belongs ἐνι πλέοντα εἰς
μάλας εὐτραπέλος τὸ σῶμα αὐτάρκες
παρέχεσθαι.

470—547. Bdelycleon proposes
a conference, to settle matters ami-
cably. At first the chorus will have
no compromise with conspirators;
but after some talk it is agreed that
Philocleon shall advocate the cause
of the dicasts, and shew that their
life is the most desirable. The
chorus encourage him to do his best
in their defence.

473 ἐρῶν.] With the vulg. ἐρα-
στᾶ this line did not correspond to
the trochaic v. 417. Yet, for the
sense, ἐραστᾶ comes better after μι-
σόθημε, and the correction in these
cases to perfect the metrical cor-
respondence is often a doubtful mat-
ter.

475 ξυνὸν Βρασίδα.] Cf. Ραχ.
640, φρονοὶ τὰ Βρασίδου. Hems or
edgings of wool were worn, says the
Scholiast, by the Laconians. The
beard and moustache they also
allowed to grow in some manner
peculiar to themselves. Hence all
these particulars denote τὸ λακωνι-
ζέων.

479 κακοῖς τ. ναυμαχεῖν.] 'Face
such a broadside of troubles' we
might say. Naval metaphors are of
course rife at Athens.
ΧΟΡΟΣ
οὐδὲ μὲν γ’ οὖδ’ ἐν σελίνῳ σοῦστιν οὖδ’ ἐν πηγάνῳ. 480
τότο γὰρ παρεμβαλοῦμεν τῶν τριγυνίκων ἔποιον.
ἀλλὰ νῦν μὲν οὔδεν ἄλγεις, ἀλλ’ ὅταν εὐνῦγορος
ταύτα ταύτα σου καταντῆξαι καὶ ξυνωμότας καλῆ.

ΒΔΕΛΤΚΛΕΩΝ
ἀρ’ ἄν, ὦ πρὸς τῶν θεῶν, ὑμεῖς ἀπαλλαχθεῖτε μου;
ἡ δέδοκαί σου δέρεσθαι καὶ δέρεων δὲ ἥμερας. 485

ΧΟΡΟΣ
οὐδέποτε γ’, οὖχ, ἐως ἂν τι μοῦ λοιπὸν γ’,
ὅστις ἡμῶν ἐπὶ τυραννίδ’ ἀδ’ ἐστάλης.

480 σελίνῳ.] Parsley and rue were planted as a border to gardens; those who had not advanced beyond them were only at the entrance or threshold: hence ‘you are only at the parsley,’ or ‘not yet at the parsley,’ is a proverb meaning ‘you have only just begun,’ or ‘you have not yet begun.’

481 τότο γὰρ ... τριγυνίκων ἔποιον.] ‘For this three-quarter phrase will we throw in,’ i.e. the phrase οὐδὲ μὲν γ’...πηγάνῳ. Cf. Ρακ. 521, ῥήμα μωριάμφορον. The expressions in the former verse may have been taken from some bad poet. Archippus the Scholiast thinks is here attacked. τριγυνίκως evidently means ‘capacious, big,’ and the chorus are probably led to use their fine phrase by Bdelycleon’s expressions before, ναυμαχεῖν σοιμέραι, and (perhaps) ἐκσώμαι τοῦ παρόν. Richter thinks all these may have been phrases used by Archippus. This poet wrote a play called δοῦν σκέα, which some think is referred to above at v. 191.

483 δὲν μεν.] ‘But (you will feel it) when.’

483 καταντῆξαι.] Cf. Plat. Rep. 344 A. ταύτα εἰσὶν ὁ Θρασύμαχος ἐν νῦν εἰσχεν ἄπεινα, δόσει βαλανείς
ἡμῶν καταντῆξαι κατὰ τῶν ὀτρων ἄθροιν καὶ πολὺν τῶν λόγων.

483 ξυνωμότας.] So MS. V; MS. Rav. has an abbreviation which might equally stand for plural or singular. But, on the score of sense, the plural seems better. The orator would use the word in the plural, ξυνωμότας, associating Bdelycleon with accomplices; cf. v. 488, ξυνωμότας, and δικ. 628, ξυνωμότας λέγων πιθανοτάδ’, in a very similar case.

484 ἀπαλλαχθεῖτε μου.] ‘Will you or won’t you keep clear of me?’ The leading idea of course is that he is to be rid of them rather than they rid of him, though the Greek at first sight looks as if the reverse were the case.

485 σοι.] Thus Bergk reads for vulg. μοι. The Chorus are addressed in the singular in the person of their leader. δ. μοι means ‘is it decreed for me?’ A curious use of the dative after such a verb.

485 δέρεσθαι καὶ δέρεων.] Bergler compares Ρακ. 861, δάκνεων, δα-
κεσθαι.

487 δδ’ ἐστάλης.] The deficient syllable in MSS. before ἐστάλης is supplied in various ways. ἐπὶ τυρα-
νιδὶ διεστάλης Bentl. δδ’ is due to Hermann. Either this or Meineke’s ἐξεστάλης makes the line agree with
v. 429.
Sanders 499

ΣΦΗΚΕΣ.

ΒΔΕΛΤΚΛΕΩΝ

ός ἀπανθ' ὑμῖν τυράννις ἔστι καὶ ξυνωμότα, ἢν τε μειξον ἢν τ' ἐλαττον πρώγμα τις κατηγορή, ἢς ἐγώ οὐκ ἦκουσα τούνομ' οὐδὲ πεντήκοντ' ἐτῶν

νῦν δὲ πολλῷ τοῦ ταρίχους ἔστιν ἄξιωτέρα: ὡστε καὶ δὴ τούνομ' αὐτής ἐν ἀγορᾷ κυλύνεται. ἡν μὲν ὑπῆται τις ὄρφως, μεμβράδας δὲ μὴ θέλῃ, εἰθέως εἰρήχ' ὁ πωλῶν πλησίον ταῖς μεμβράδας: οὕτος ὁπωνεὶν ἐοὶχ' ἀνθρωπος ἐπὶ τυραννίδι. 490

ἡν δὲ γῆτευν προσαιτή ταῖς ἄφυαις ἡδύσματα, ἡ λαχανόπωλους παραβλέψασά φησ αθάρρο: εἰπέ μοι, γητεον αἰτεῖς πότερον ἐπὶ τυραννίδι; ἡ νομίζεις ταῖς Ἀθήναις σοι φέρειν ἡδύσματα;

488 τυράννις.] The Athenians, remembering the Pisistratids, were ever on their guard against ‘tyranny.’ The mutilation of the Hermæ in Alcibiades’ time was thought ἐπὶ ἐξωμοσθα νεώτερων πραγμάτων καὶ δήμου καταλύεσσης γεγένθαι. Thuc. vi. 27. And Demosthenes (de Syntacti, p. 170) rebukes this suspiciousness, giving instances which, though of course not so absurd as those of Aristophanes, are absurd enough.

490 πεντῆκοντ' ἐτῶν.] Fifty years is put as a round number for a long time. The expulsion of the Pisistratids would be considerably more than fifty years before this play; later disturbances and anti-democratical movements would be less than fifty years ago.

491 ἄξιωτέρα.] Cf. Eg. 645, 672, for this market sense of ἄξιος.

493—5. If any purchaser prefer one kind of anchovy to another, an absurd political charge is made out of it. The ὄρφως was the more delicate kind.

496 ταῖς ἄφυαις ἡδύσματα.] Various are the readings adopted here: ταῖς ἄφ. ἡδύςμα τι, ταῖς ἄφ. ἡδύνυμα τι, ταῖς ἄφ. ἡδύςματα, τις ἄφ. ἡδύ-

497 θατέρων.] τῷ ἐτέρῳ ὀφθαλμῷ χαλεπῶς ὑποβλέψαμεν, ὡς οὐκ ἀξιον ἤγουσθη τοῦ τυχόντα φαγεῖν γητεον. Schol. Leeks were, the herb-seller meant, a dish for a king; it was not for the like of him to be wanting them, or to expect Athens to supply him therewith. Perhaps in the next line φέρειν contains a notion of paying as tribute (φόρον), and the line might be paraphrased, ‘are you a king, and is Athens bound to pay you tribute of leeks to relish your anchovies?’
Aristophanes does not fall into the mistake about Hippias, which Thucydides remarks on (1. 20). He mentions Hippias as the tyrant in Eq. 447—9, Α. των πάσων ενώη ψημά σου τών δροφοφόρων. Κ. τολών; φράσων. Α. των Βορσίνη τῆς Ἰππίου.

His life was wretched and toilsome (ταλαιπωρομένος), with early rising and rudging to the courts (δροφοφοφία), and with petitfogging and suits (συνοφρονία, δικαίων. Mitchell calls him ‘a home-forsaker, morning-trudger, a suit and cause-distracted man.’ The ταλαιπωρία of his present life is contrasted with the joviality of that proposed.

Of course it is only in irony that Morychus’s life is termed γεωνάοις. For this luxurious gourmet cf. Ach. 887, Pac. 1008, and below, v. 1142. Bdelecleon had promised εὔωγλα to his father, cf. above, v. 341.

A proverb for the utmost luxury. It is promised as such in Av. 733, by the

chorus of birds (who ought to know all about it), and again at v. 1673.

The operation of πνίζεις is best described by Herodotus, II. 92, when he is telling how the Egyptians prepare the edible byblus: οὐ δὲ ἂν καὶ κάρπα βούλονται χρηστῷ τῇ βύθῳ χράσθαι, ἐν κληθέν διαφανείς πυζεῖτε οὕτω τρώγοντες. It is plain that the operation was performed without water, in a close-covered vessel, of earthenware probably, and was nearly what cooks now call ‘braising,’ and was not ‘stewing’ or ‘seething.’ There is also a further metaphorical sense in πεπνύμενον, because, as Bergler says, ‘in judicis innocentes saepe misere vexarentur et paene enecarentur.’ The λαός is the dish in which the meat is served after the cooking; but has not apparently any judicial meaning.
μὴ Δὲ εἰδίσθης γὰρ ἥδεσθαι τουσώς πράγμασιν ἀλλ᾽ εὰν συγγον ἀνάσχη καὶ μάθης ἄγω λέγω, ἀναδιδάξειν οἴομαι σ᾽ ὡς πάντα ταῦθ' ἀμαρτάνεις. 515

ΦΙΛΟΚΛΕΩΝ
εξαμαρτάνω δικάζων;

ΦΙΛΟΚΛΕΩΝ
καταγελώμενος μεν οὖν οὐκ ἐπαθέσι υπ' ἀνδρῶν, οὐς σὺ μόνον οὐ προσκυνεῖς. ἀλλὰ δουλείας λέλθησας.

ΦΙΛΟΚΛΕΩΝ
παῦε δουλείαν λέγων, ὡς τις ἄρχω τῶν ἀπάντων.

ΦΙΛΟΚΛΕΩΝ
οὐ σὺ γ', ἀλλ' ὑπηρετεῖς οἰόμενος ἄρχεων ἐπελ διδαξον ἡμᾶς, ὦ πάτερ, ἢ τι μὴ στίς σοι καρπουμένῳ τὴν Ἑλλάδα. 520

ΦΙΛΟΚΛΕΩΝ
πάνυ γε καὶ τοῦτοι γ' ἐπιτρέψαι θέλω.

ΦΙΛΟΚΛΕΩΝ
καὶ μὴν ἐγὼ.

ἀφετε νῦν ἀπαντὴς αὐτὸν.

512. It is all habit, says the son; I can easily shew you that you are quite wrong, and are making yourself a miserable slave.

516 καταγ. μὲν οὖν.] Nay, to say you are wrong is not enough; you are, though you don't see it, a laughing-stock to the demagogues and orators.

518 ἄρχω.] See the passage in The Knights (1111—1150), where the Chorus chide Demus for being duped by the orators and demagogues, and he strives to shew that he is not such a fool as he looks. They allow, however, at the outset ὁ Δῆμος καλὴν γ' ἔχεις ἀρχήν, ὅτι πάντες ἄνδρων δεδίδης σ᾽ ὄστερ ἄνδρα τύπαρνον.

520 καρπουμένῳ.] What good do you, as a dicast, get (asks the son) from the revenues coming in from Greece? you only have your paltry three-obel piece: the demagogues take the lion's share.

521 πάνυ γε.] An assent to δίδαξον: 'with all my heart (I will inform you).'

522 ἀφετε.] Spoken to the slaves, who were still guarding him.
καὶ ξίφος γέ μοι δότε
ἡν γὰρ ἦττηθα λέγων σου, περιπεσούμαι τῷ ξίφει.

ΒΔΕΛΤΚΛΕΟΝ
εἰπὲ μοι, τῇ δ’ ἢν τὸ δείνα τῇ διαίτῃ μὴ μιμένης;

ΦΙΛΟΚΛΕΟΝ
μηδέποτε πίοιμι ἀκρατῶν μυσθῶν ἀγαθοῦ δαίμονος.

ΧΟΡΟΣ

νῦν δὴ τῶν ἐκ θημετέρου
γυμνασίου δεῖ τί λέγειν
καὶνὸν, ἵπτως φαινήσει

καὶ ξίφος γε.] This line is wrongly given to Bdelycleon in some editions. Bergler corrected the arrangement of speakers. Cf. v. 714, where Philocleon has the sword now asked for. And the καὶ ξίφος γέ μοι δότη, "Ay, and give me a sword," plainly shews that it is the beginning of another person's speech. Philocleon will, in tragic fashion, like Ajax, fall on his sword, if defeated.

524 τὸ δείνα.] Cf. LS. 921, καλῶς τὸ δείνα πλαθός ἐστ’ ἐξουσία, 926, καλῶς τὸ δείνα προσκεφαλίζων ὅλης ἐχεις. Also Piac. 268, τὸ δείνα γὰρ ἀπόλου Ἀθηναίων ἀληθιβάνοι. From all these passages it is plain that τὸ δείνα is used when a speaker, suddenly recollecting something that hinders or affects the matter in hand, cannot at once in his hurry find words for it, but explains his meaning in the following clause. Thus in the Lystrata we might render it: And yet there's what's-its-name still wanted—a mat, I mean, must be brought; and so too in the other passage. In the Peace it is: 'You don't bring the pestle? No, for what's-its-name prevented—I mean, the Athenians' pestle is dead.' And so here, 'And what if what's-its-name were to happen—

if, I mean, you were not to abide by the arbitration.' This explanation appears better than that of L. and S., who take τὸ δείνα to be a vocative of address to the person; an explanation which seems not applicable satisfactorily to any of the Aristophanic passages, and impossible in some. Ly. 1168 may be added, and will be found to be like those above quoted.

525 ἀκρατῶν μυσθῶν.] Cf. Eq. 85, ἀκρατῶν οίνων ἀγαθοῦ δαίμονος. The dicast's mind thinks of 'wage' rather than 'wine.' I have not hesitated with Meineke to accept ἀκρατῶν for ἀκράτου, due to Richter. The confusion of v and ν is frequent in MSS. The converse change from πεντάβολον to πενταβδολον is to be accepted in Eq. 798. Cf. also Piac. 254.

526 νῦν ὅδι, κ.τ.λ.] To vv. 526—545 correspond metrically vv. 631—647; but some words have been lost near the end of the antistrophe.

528 φαινήσει.] This is to be taken with μὴ κατὰ τ. ν. τ. λέγειν. Bdelycleon interrupts to ask for his desk (μισθών), that he may take notes: he then says to the chorus, with reference apparently to their words 'that you may appear,' 'But what sort of a man will you appear, if
ΣΦΗΚΕΣ.

ΒΔΕΛΤΚΛΕΩΝ

ένεγκάτω μοι δεύρο τὴν κίστην τις ὁς τάχιστα.

μὴ κατὰ τὸν νεανίαν
tόνδε λέγειν. ὃρας γὰρ ὁς σοι μέγας ἐστὶν ὁγὼν
και περὶ τῶν ἀπάντων, εἴπερ, ὃ μὴ γένοιθ', οὖν-
tόσ πο' ἐθέλει κρατήσατι.

ΧΟΡΟΣ

καὶ μὴν δο', ἀν λέξῃ γ' ἀπλῶς μνημόσυνα γράψομαι γω.

ΦΙΛΟΚΛΕΩΝ

t' ἀγρ' φαθ’ ὑμεῖς, ἢν δὲ με τῷ λόγῳ κρατῆσθ; 540

ΧΟΡΟΣ

οὐκέτι πρεσβυτῶν ὁχλος
χρήσιμας ἐστὶν οὔτ' ἀκαρη
σκοπτόμενοι δ' ἀν παισάν ἐν
τασών ὀδοῖς ὑπάσας

you urge him on in this way: meaning probably that the chorus, as well as their champion, will cut a very different figure after the contest from what they expect. Then the chorus, ignoring his interruption, go on with their directions to Philocteus.

532 λέγει.] Meineke adopts Hirschig’s λέγων. ὅτες παντοῦς κεῖ-

533 λέγαν.] That you may appear speaking, be proved to speak, is perhaps a little better than φ. λέγειν, ‘you may appear to speak; but the construction with infinitive seems admissible, and has all the MS. authority.

533, 4 ἀναφ...περὶ τῶν ἀπάντων.] A kind of phrase frequent in exhortations, e.g. Thuc. vii. 61, ὅ μὲν ἀγὼ δὲ μέλλων θαται περὶ τε σωτη-

ρίας καὶ πατρίδος ἐκάστος.

535 ὃ μὴ γένοιθ’.] This refers only to κρατήσατι, not to the whole phrase, ἐθέλει κρατήσατι.

537 δο', ἀν λέξῃ γ' ἀπλῶς.] ‘Of every word he says.’

541 ἀκαρη.] Cf. Av. 1649, τὸν γὰρ πατρίδον οὐδ' ἀκαρη μέτεστι σοι. The word is used of time in Nub. 496. The singular is found in Plut. 244, εἰν ἀκαρεί χρόνῳ (or χρόνου). And below, at v. 701, ἀκαρέ is read by many editors, as countenanced by Suidas.

542—5. The very gamins in the street will mock at us. Street boys seem to have been an institution in all lands. Cf. Horace’s ‘vellunt tibi barbarum lascivi puere.’ Meineke’s text has been adopted: for Dindorff’s is as far from the MSS. by omission as is Meineke’s by the conjectural insertion of παισάν.
544 θαλλοφόροι καλαίμεθ, ἀν-
τωμοσιών κελύφη.

545 ἀλλ' ὁ περὶ τῆς πάσης μέλλων βασιλείας ἀντιλογήσεως
tῆς ἡμετέρας, νυν βαρρῶν πᾶσαν γῆλτταν βασάνιζε.

ΦΙΛΟΚΛΕΩΝ

καὶ μὴν εὐθὺς ἥ ἀπὸ βαλβίδων περὶ τῆς ἀρχῆς ἀποδειξῶ
tῆς ἡμετέρας ὡς οὐδεμιᾶς ἡπτῶν ἐστίν βασιλείας.
tὶ γὰρ εὐδαιμον καὶ μακαριστῶν μᾶλλον νῦν ἐστὶ δικα-
στού,

ἡ τρυφερότερον, ἡ δεινότερον ξίδον, καὶ ταύτα γέροντος;
ἄν πρῶτα μὲν ἔρποντ' ἐξ εὐθὺς τηροῦσ' ἑστὶ τοῖς δρυφάκτοις
ἀνδρεῖς μεγάλοι καὶ τετραπήχειες· κάπετὲ εὐθὺς προσιόντι
ἐμβάλλει μοι τὴν χεῖρ' ἀπαλῆν, τῶν δημοσίων κεκλοφυίαν

544 θαλλοφόροι.] Old men were employed to carry branches of olive at the Panathenaic procession, as being useless for any other service. Schol.


547 βασάνιζε.] 'Test your full powers of tongue;' i.e. do all you know in the way of speech.

548—649. Philocleon describes how he is courted and flattered by the powerful, that they may ensure acquittal when brought before him as a dicast: how he receives all kinds of presents and indulgences; how he and his fellows do what they will, and give account to none: how he is quite worshipped and petted at his own home, and is a very Zeus to the multitude. When he has ended this speech, during which Bdelycleon takes a few notes, and throws in a few remarks, the Chorus, and Philocleon himself, think that the day is won.

548 βαλβίδων.] A favourite metaphor. Cf. Eq. 1159, ὅπερ ἄπο βαλβίδων ἐμὲ τε καὶ τουτοι: also Lys. 1000, ἀπὸ μᾶς ὑπελαγίδος.

551 τρυφερότερον.] 'Better found in all luxuries, means of gratifying appetite, &c.' The Scholiast's τρυ-
φῆς δεήσεων is a curious mistake. The word is illustrated in detail in vv. 607—619.

549—640. The more frequent sense perhaps of δεύως in Attic Greek, when used of persons, is 'clever, cunning;' but the context is decisive for the other meaning here. δεύως is first 'fearful,' then by easy transition 'wonderful;' then, of persons, such fear or wonder at them is grounded on their possession of great powers, especially knowledge or cunning.

κ. τ. γέροντος.] 'Even though he be old,' and the old (as the Scholiast notes) are generally incapable of pleasure, and weak.

553 τετραπήχειες.] Used by way of praise in Ran. 1014, γενναίους καὶ τετραπήχειες: here rather of great hulking fellows, who have to crane to the (probably) insignificant-looking little judge. In Theocr. Id. xv. 17, ἄνδρα τρακαδέχασθην πεται contemptuous. Persius 'Fulfinnium ingens' (Sat. v. 190) is of this six-

554 τὴν χεῖρ' ἀπαλῆν.] Meineke
ικετεύουσιν θ’ ὑποκύπτοντες, τὴν φωνὴν οἰκτροχοῦντες. 555 οὐκετείρον μ’, ὁ πάτερ, αἰτοῦμαι σ’, εἰ καύτος πῶτοθ’ ὑψεῖλου ἀρχὴν ἄρξας ἡ πτιστίας τοῖς ξυστοῖς ἁγοράζων· ὅσ’ ἔμ’ οὖν ἀν’ ζων’ ἴδειν, εἰ μὴ διὰ τὴν προτέραν ἁπόφυξεν.

ΒΔΔΛΤΚΔΛΩΝ
touti perì tov παναυσιμολούντων ἐστω τὸ μυθομοσύνων μοι.

ΦΙΔΩΚΛΔΛΩΝ
ei’ εἰςελθὼν ἀντιβολῆς καὶ τὴν ὀργὴν ἄπωμορπχής, 560 ἐνδον τούτων ὅπως ἐν χαύσι πάντων οὐδὲν πεποίηκα, ἀλλ’ ἄκρωμαι πᾶσας φωνας ἱέντων εἰς ἁπόμυκην. 

φέρ’ ἵδω, τι ηῇ σὺκ ἐστιν ἁκόοσαι θόπευμ’ ἐνταύθα δι-καστῇ; 

οἱ μὲν γ’ ἀποκλάονται πενιάν αὐτῶν καὶ προστιθέον 
kakà proò tois oûsin, eòs anwòn aìnòs eìn isòsòg toisw èmòsòwv

Nub. 380, ἑλληθρ. 560 elèsthov k.τ.λ. Α’ Then, having gone into court and taken my seat as diast, after these entreaties, &c.” The ἀπωμορπχής came before the going into court. For elèsthov compare elèsthos in the passage of Xenophon quoted above. 

ἄπωμορπχής. Α’ No other metaphorical use of this word is given. ἄπωμορπχήν Schol. But it seems to mean ‘having had my anger smoothed away,’ having been stroked, patted, &c. into lenity.

562. The defendants will say anything and everything to gain acquittal.

565 ὡς ἀνών. Dindorf supplies ἀνών from MS. Ἰ, in which the syllable ὡ is written. But the ı is long in ἀνών in Ἐν. 349, which makes for Meineke’s view, who (with Hermann) writes ἀνών: ‘still, ascending in the scale of miseries, (= making his woes ever greater and greater) he makes his equal to mine.” In illustration of this, in connection with προστιθέον in v. 564, may be quoted from Thuc. iii. 45, ἐτελείαλθοσί γε διὰ πασῶν τῶν ἤμων οἱ ἀνδρῶν προστιθέντες,

doubtingly proposes τις for τὴν. But surely ἀπωκλῆς is an indirect predicate: ‘he puts his hand in mine (so as to be) soft,’ or ‘he puts his hand in mine softly.’ For the sense, it is much the same as if the adverb had been used. The transition from plural to singular need cause no difficulty: cf. vv. 564, 565, and Pae. 639, ἔσειον...τούς παρεκεῖ, αὐτίς δὲ προστιθέντες ὡς φρονοῦ τὰ Βραδίδῳν. To illustrate the general sense of this passage, Bergler quotes from Xen. de Rep. Ath. 1. 18, νῦν δ’ ἡμάρκασται τῶν δήμων κολακεύων τῶν Ἀθηναίων εἰς ἱκανός τῶν συμμάχων...καὶ ἀντιβολῆσαι ἀναγκάζεται ἐν τοῖς δικαστηρίοις καὶ ἠσύντοσ τοῦ ἐπιλαμβάνειν τῆς χειρὸς. διὰ τοῦτο οὖν οἱ συμμαχοὶ δούλοι τοῦ δήμου τῶν Ἀθηναίων καθεστάται μᾶλλον. 557 στρατιῶν. For thefts on service cf. above, v. 354: also vv. 236—8. But here is rather meant a fraudulent embezzlement of money entrusted to the soldier to purchase provisions for the mess; as οὐφεῖλον and ἁγοράζων prove: the ὡδε denoting a quietness and secrecy in the transaction.
οι δε λέγουσιν μύθους ἡμῖν, οἱ δ' Ἀισώπου τι γέλοιον· 566
οι δ' σκώπτουσιν· ιν' ἐγὼ γελάσω καὶ τὸν θυμὸν κατά-
θωμαι.
καὶ μὴ τοῦτοι ἀνατεθεὶμεθα, τὰ παιδάρι' εὖθις ἀνέλκει,
τὰς θηλείας καὶ τοὺς νείς, τῆς χειρὸς, ἐγὼ δ' ἀκροῶμαι
τὰ δὲ συγκύψανθ' ἄμ βληχάται κατειθ' ο πατὴρ ύπ' ἐρ
αὐτῶν
ωσπερ θεῶν ἀντιβολεὶ με τρέμων τῆς εὐθύνης ἀπολύσαι;
εἰ μὲν χαίρεις ἄρονες φωνῆ, παιδὸς φωνῆ ἐλεήσαις
εἰ δ' αὐτὸς χορδίδως χαίρω, θυγατρὸς φωνῇ με πιῆσαι.
χήμεις αὐτῷ τότε τῆς ὁργῆς ὁλγον τῶν κόλλων ἀνείμεν.
ἀρ' οὐ μεγάλῃ τοῦτ' ἐστ' ἀρχή καὶ τοῦ πλούτου καταχήνη;

570 ἄμ βληχάται.] Dindorf says: 'formam monosyllabam restitui, annotatam ab Hesychio,' συγκύ-
πτοτα βληχάται Porson. Richter reads συγκύψανθ' from MSS. R
and V: and the aorist participle is quite as good as the present, if not
better: Cf. Herod. III. 42, συγκύψαν-
tes τοιεσ.
καταθ' ο πατὴρ κ.τ.λ.] Cf. Demosth. ε. Mid. 574, where Midias
is said to intend thus to excite com-
miseration.
574 κόλλων' ἄνειμεν.] Cf. v.
337, ὑφεσθε τοῦ τύνου. The κόλλο-
νες are the small pegs of the lyre to
which the strings are fastened, and
by turning which they can be tight-
ened. Schol. This passage rather
supports the interpretation of v. 337
as a metaphor from a stringed in-
strument.
575 πλούτου καταχήνη.] Cf.
Eccl. 631, καταχήνη τῶν σεμιστέων
ἐσται πολλὴ. It seems to strike
Bdelycleon as a curious phrase, for
he at once jots it down. ἐγχαξειν
is a common word for 'to mock at,
have the laugh against,' but the
noun καταχήνη, as thus used, hardly
finds a literal English equivalent.
'Am I not herein a mighty king,
and cannot I snap my fingers at your
wealthy men?' is the sense.
579 Ολαγρος.] A tragic actor; whether of Aeschylus or Sophocles is doubtful, and matters little. Aeschylus and Sophocles wrote each a play called Νιοβη: that of Aeschylus is mentioned in Ran. 912.

580 βῆσων.] Cf. Νυμ. 1371, Εὐριπίδου βῆσον τιν'. The dicasts get something out of both actor and flutist, before giving them a verdict.

582 φορβεία.] The object of the mouth-piece was, according to the Scholiast, διός ου σύμμετρον το πνεύμα περιβέμενον ήθελα την φωνήν του αὐλτστο τούθης, to make the stream of breath through the instrument regular and even, and so sweeten the tone. φορβείας δὲ τερ came to be a proverb for 'without regulation or control.' Hence Cicero to Atticus (Επιστ. II. 16) says of Pompey, 'Cnaeus quidem noster jam plane quid cogitaret nescio; φωνάς γὰρ οὐ συμμετρῆ εὐλασκος ἔτι, ἄλλ' ἄγεταις φύσαις φορβείας δὲ τερ.' quoting what we know to be a fragment of Sophocles. A crow is ridiculously introduced in The Birds (v. 861) with such a mouthpiece on.

584 κλάειν...την κεφαλήν.] The construction is curious. In Πουτ. 612, οἷά δ' εΑλ κλάειν μακρὰ τὴν κεφαλήν, the second accusative την κεφαλήν appears to be in apposition to οἷά: 'and to let you—your head (=your person, yourself) go weep.' Here the construction probably is 'having told the will that its head (=itself)
καὶ τῇ κόγχῃ τῇ πάνυ σεμνῶς τοῖς σημεῖοισιν ἐπούσῃ, 585 ἐδομεν ταῦτῃ ὅστις ἄν ἡμᾶς ἀντιβολῆς ἀνατείσῃ. καὶ ταῦτ᾽ ἀνυπεύθυνοι δράμεν· τῶν δ᾽ ἄλλων οὐδεμί᾽ ἄρχη.

ΒΔΕΑΣΚΑΛΕΩΝ

τοῦτο γάρ τοι σε μόνον τούτων ὃν εἴρηκας μακαρίζω· τῆς δ᾽ ἐπικλήρου τὴν διαθήκην ἀδικεῖς ἀνακογχυλιάζων. 589

ΦΙΛΟΚΛΕΩΝ

ἐτὶ δ᾽ η βουλὴ καὶ δῆμος ὅταν κρίναι μεγά πράγμα ἀπορήσῃ, ἐψήφισται τοὺς ἀδικοῦντας τοὺς δικασταῖς παραδοῦναι· εἰτ᾽. Εὐαθλος καὶ μέγας οὗτος κολακώνυμος ἀσπιδαποθῆς οὐχὶ προδώσει ἡμᾶς φασίν, περὶ τοῦ πλῆθους δὲ μαχεῖται. καὶ τῷ δήμῳ γνώμην οὐδεὶς πῶποτ᾽ ἐνίκησεν, ἕως μὴ εἰπῇ τὰ δικαστήρι᾽ ἀφεῖναι πρῶτοτα μίαν δικάσαντας· 595 αὐτὸς δ᾽ ὁ Κλέων ὁ κεκραζίδαμας μόνον ἡμᾶς οὐ περιτρώγει, may go weep; but there may be (as Florens supposes) another meaning implied in κεφαλή, ‘the head or beginning of the will,’ prima cera et caput testamenti. The passages quoted by Bergler with κλάως μακρᾶ do not help us in explaining the construction of κεφαλή either in the Plutus or here. The explanation of one Scholiast on the Plutus, that τῶν τοσιν is understood, is not satisfactory.

585 καὶ τῇ κόγχῃ.] Supply ektores klaw. They used to put shells over the seals for greater security. Schol.

τῶν σεμνῶς.] ‘Most pretentiously,’ with a great fuss, and show of care.

587 καὶ ταῦτ᾽...ἀρχῇ.] And we do all this with no account to render afterwards: which is more than any other magistrate can do, since he has to submit to the εὐθὺς on going out of office.

588 σε μόνον.] Reiske, Porson, Dindorf, Meineke, read it thus. σεμνῶν vulg., σεμνῶν MS. Rav. σεμνῶν might do, ‘Why on this point of your grand privileges I do con-

590. Philocleon goes on with his tale, regardless of his son’s remark; shewing how the most important public matters are referred to the dicasts, and how the demagogues all court them.


κολακώνυμος.] For Cleonymus cf. Nub. 353, and above, vv. 20—23. His name is slightly changed so as to include the word (κόλαξ) that best describes his nature.


596 κεκραζίδαμας.] Cf. Eog. 1337, κεκράσκειν. His voice is often remarked on as loud: cf. above, v. 36. Α. φωνῇ μακρᾷ (Eog. 218) was one of the requisites for a demagogue.
607] ΣΦΗΚΕΣ.

αλλά φυλάττει διὰ χειρὸς ἔχων καὶ τὰς μνίας ἀπαμόνει.
σὺ δὲ τῶν πατέρ’ οὐδ’ ὀτιόν τοιτῶν τὸν σαυτοῦ πάπτοτ’ ἐξασας.

αλλὰ Θέωρος, κατοῦστιν ἀνήρ Εὐφημίου οἶδέν ἐλάττων,
τὸν σπόγγον ἔχων ἐκ τῆς λεκάνης ταμβαδί ἦμων περικρώει.
σκέψαι δ’ ἀπὶ τῶν ἀγαθῶν οὐν ἀποκλείεις καὶ κατερκείς,
ἡμ δουλείαν οὕσαν ἔφασκες χύτηρεσαι ἀποδείξειν.

ΒΔΕΑΙΚΛΕΩΝ

ἐμπλησο λέγων πάντως γάρ τοι παύσει ποτὲ κάναφανὴσει
πρωκτὸς λουτροῦ περιγυμνόμενος τῆς ἀρχῆς τῆς περισέμου.

ΦΙΛΟΚΑΛΕΩΝ

δ’ δὲ γ’ ἡδιστῶν τούτων ἐστὶν πάντων, οὐ γ’ ἡπειλη-
σμην,

597 τὰς μνίας ἀπαμόνει.] As is
said in Εγ. 59, δεικτοῦτος ἐστώς
ἀποσαβεῖ τοῦν ἁχτορᾶς. Homer (II.
§ 130) has a curious simile about
Athena keeping off the arrow from
Menelaus: ἐν δὲ τόσον μὲν ἐργεῖν ἀπὸ
χρόνον ὥσ τὸ μήτηρ παιδὸς ἐργεῖ
μνάν, τὸν ἄδει λεῖται  ὑπ’ ὑπ’.

599 Εὐφημίου.] Euphemiou and
Theorus were evidently of the same
stamp. Of the former we know
nothing; the latter is frequently
ridiculed.

600 περικονεῖ.] κυρίως τὸ πυσσώ-
σαι τὴν κεράμα. Schol.

602 χύτηρεσαι.] καὶ ἐπιθεσαν
MS. Rav., which Bentley and Mei-
neke also read. Dindorf rather ap-
proves it, but notes that the Ravenna
MS. has καὶ οὐδὲν for κούδεν in ν.
741, and other similar readings,
‘crasi non raro negleot.’ It is
difficult to lay down any invariable
rule how such sequences or blend-
ings of vowel-sounds were written.
Possibly the Greeks themselves had
no fixed rule. They were pro-
nounced so as to satisfy the require-
ments of metre, &c., and the audience
would be in no doubt about them,
while the language was living and
in its prime: the method of writing
them was for later grammarians to
settle and reduce to uniformity.

603, 4. Edelycleon thinks that
his father will turn out but a sorry
figure, for all his grand ‘empire,’ as
he calls it: a sow will return to her
wallowing in the mire.

606 δὲν οἶκας’ ἦν.] All the
conjunctions depend on δὲν: so
either the sentence is not strictly re-
regular, having no apodosis to δ δὲ γ’
ἡδιστῶν ἐστών; or the apodosis must
be at once supplied before ὅδε γ’
’πηλῆσμην: ‘what is most sweet
(is that) which I had well-nigh
forgotten; viz. when I go home, &c.’ But
there is most probably an anaclu-
thon: the sentence was first meant
to run thus: δ’ δὲ γ’ ἡδιστῶν ἐστών,
δὲν οἶκας’ ἦν, πάντες ἀσάφωται:
then the verbs were put in the sub-
ordinate clause introduced by δὲν,
and, owing to the length of this
clause, the regular apodosis required
by strictness of grammar was for-
gotten.
ΑΡΙΣΤΟΦΑΝΟΣ

ἀπονίζει καὶ τὸ πόδ᾿ ἀλείφθη καὶ προσκύψασα φιλήσῃ,
καὶ παππίζουσο τἀμα τὴ γυλίτη τὸ τριφθολον ἐκαλαμάται,
καὶ τὸ γυναιὸν μ᾿ ὑποθωπεύσαν φυστὴν μᾶζαν προσε-
νέγειν,
κάπετα καθεξομένη παρ᾿ ἐμοὶ προσαναγκάζῃ, φάγετε τούτο,
ἐντραγε τούτῳ τούτους ἐγὼ γάνυμα, κοῦ μή με δεσθῃ
es σὲ βλέψαμι καὶ τὸν ταμίαν, ὅποτ᾿ ἄριστον παραβίσει
cataρασάμενος καὶ τοῦθορίσας. ἀλλ᾿ ἂν μή μοι ταχὺ μάζη...
τάδε κέκτημαι πρόβλημα κακῶν, σκευὴν βελέων ἀλεωρὴν
καὶ οἰνὸν μοι μή ἂγχος σὺ πνεῦ, τὸν οἴνον τόν ἐσκεκό-
μοσμαί
οἴνου μεστὸν, κατ᾿ ἐγχέομαι κλῖνας οὕτος δὲ κεκρήνος
[βρωμησάμενος τοῦ σοῦ δῖνον μέγα καὶ στράτιων κατέπαρθεν.
ἀρ διό μεγάλην ἀρχῆν ἄρχω
καὶ τῆς τοῦ Δίὸς οὐδὲν ἐλάντω,
ὅστις ἄκοισα ταῦθ᾿ ἄτερ ὁ Ζεὺς;
ἡ γοῦν ἡμεῖς θορυβήσωμεν

609 ἐκαλαμάται.] Cf. v. 381.
610 φυστήν.] ἐς ἀλφίτων καὶ ὠνον. Schol.
612—14. He does not depend for his supplies on his son or the steward who will grumble all the while.
612 κοῦ μή.] Vulg. καὶ μή; which is hardly defensible, 'and let me not need to look, &c.' Elmsley proposed κελ μή με δεσθεί. The correction κοῦ is Hermann's, approved by Meineke and Richter.
614 ἄλλ᾿ ἂν μή μοι.] This is Meineke's reading, adopted by Holden. It is best understood as an aposiopesis, 'and if he do not—woe be to him.' Or, as Hirschig punctuates, we may make τάδε κέκτημαι, κτ.κ.λ. the apodosis to ἂν μή. Meineke rejects the four lines 615—618. The vulg. ὄλων μή, 'lest he may soon have to knead me another,' is not satisfactory.
615 πρόβλημα...ἀλεωρήν.] Homeric: cf. Hom. II. μ. 57, δῆλων ἀνθρώπων ἀλεωρήν.
616 ὠνον.] There is probably a play on the similarity of sound in ὠνος and ὄνος; and on the double sense of ὄνος. The vessel may have been so named from having two long ears; being a sort of 'diota.'
617 κεκρήνως.] 'Wide-mouthed,' applicable both to the wine-vessel, and to the animal, when braying out his contempt.
618 βρωμησάμενος.] Of the vessel this might refer to the noise of the wine as it was poured in; as Bergler suggests. The general sense of the passage is that Philocleon gets his wine-vessel, fills it for himself, and with his ὄνος laughs to scorn his son's δῖνος.

στράτιων.] τὸ εἰς πολλὸς δήνων. Schol. πολεμικὸν ἡ φοβερὸν. Hesych. The shout of Ares in Homer (II. ε. 539), ὁ δ᾿ ἐθραχὲς χαλκεός ἄρμα δέσον τ᾿ ἐνεκάχιλοι ἐπίλαχον ὡς δεκά-
χιλοι ἀνέρες εἰς πολέμοι, was decided-
ly στράτιων.

620—25. A dicast is as sovereign as Zeus: the thunders of the court are spoken of, and feared.
ἐφικές.

πῶς τίς φησιν τῶν παριόντων,
οἷον βροντὰ τὸ δικαστήριον,
ἀς Ζεῦ βασιλεῦ.

κἂν ἀστράψω, ποππύζουσιν,
κύκκεχάσισυ μ᾽ οἱ πλουτοῦντες
καὶ πάννυ σεμνοι.
καὶ σὺ δέδοικας με μάλιστ᾽ αὐτὸς
νῇ τὴν Δήμητρα, δέδοικας. ἔγω δ᾽
ἀπολοίμην, εἰ σὲ δέδοικα.

ΧΟΡΟΣ

οὐπότοποθ ὦτω καθαρός
οὐδενὸς ἱκούσαμεν οὐ-
δὲ ξυνετῶς λέγοντος.

ΦΙΛΟΚΛΕΩΝ

οὐκ, ἀλλ᾽ ἐρήμας θεῦ ὦτος βαδίως τρυγήσειν
καλῶς γὰρ ἤδειν ὡς ἔγω ταύτῃ κράτιστος εἰμι.

ΧΟΡΟΣ

ὡς δ᾽ ἐπὶ πάντ᾽ ἔπηλθε κού-
δεν τι παρῆλθεν, ὡστ᾽ ἔγωγ' ἑξανόμην ἀκόνων,

626 ποππύζουσιν.] This sound
is here meant by way of charm
xxviii. 5, fulgetras poppsmate ador-
rare consensus gentium est. There
are various other uses of the word,
which is evidently onomatopoetic.
629 νὴ τ. Δ.] The old man
probably repeats his assertion thus
strongly, not only to impress it on
his son (who perhaps makes some
gesture of dissent), but to convince
and assure himself.
631 καθαρός. | ‘Clearly,’
the adverb is to be taken with λέγοντος.
634 οὐκ, ἀλλ᾽.] The proverbial
phrase ἐρήμας (ἐμπόθως) τρυγήσειν
is again used in Eccl. 885. It is
from those who guard vines care-
lessly, according to the Scholiast:
and a somewhat similar proverb
seems γινεῖι ὑπώρα φύλακος ἐκλε-

λωπτός. For the watching of vines,
see a pleasing picture in Theocritus
(Id. I. 45—51) of a boy set to
watch the ripe grapes, from whom
a fox successfully manages τρυγάν
ἐρήμας. But to the diacrit ἐρήμον
would also suggest δίκη, ‘a case un-
defended’; where judgment goes by
default. The whole sense of the
speech is ‘No (you never did hear
any speak better), yet this man
thought to win an easy victory,
(absurd!) for he knew forensic argu-
ment to be my strong point.’ Or the
ellipse before γὰρ may be rendered
by ‘why, he knew, &c.’

636—641. In these lines Meineke's
readings square better with the cor-
responding verses 531—536 and are
about as near to MSS.
638 ἑξανομῆν.] ‘Felt myself
bigger.’ Cf. Plat. Menex. 235, ὡστ'
ΑΡΙΣΤΟΦΑΝΟΣ

καὶ μακάρων διεξαγεῖν
αὐτὸς ἔδοξα νῆσος,
ἡδόμενος λέγωντι.

ΦΙΛΟΚΛΕΩΝ

ἀς οὕτως ἡδη σκορδινᾶται κάστων οὖς ἐν αὐτῶν,
ἡ μὴν ἐγὼ σε τήμερον σκύτη βλέπειν ποῦνοι.

ΧΟΡΟΣ

dei dé se παντολασ πλέκειν
eis ἀπόφυξιν παλάμας.

τὴν γαρ ἐμὴν ὄργην πεπά-
ναι χαλεπών

μὴ πρὸς ἐμὸν λέγοντι.

πρὸς ταῦτα μύλην ἀγαθὴν ὧρα ξητεῖν σοι καὶ νεόκοπτον,
ἡ μὴ τε λέγης, ἢτις δυνατὴ τῶν ἐμῶν θυμῶν κατερεῖξαι.

ΒΔΕΛΤΚΛΕΩΝ

χαλεπῶν μὲν καὶ δεινῆς ῥοώμης καὶ μείζων ἡ πτε τρυ-

γοδοῖς,


λάσασθαι νόσου ἄρχαιαν ἐν τῇ πόλει ἐντετοιχίαν.

ἀτάρ, ὦ πάτερ ἡμέτερον Κρονίδη

ἐγγυς γενναίος διατίθεμαι... ἡγοῦμε-
νοι ἐν τῷ παραχρῆμα μείζων καὶ καλ-
λιών γεγονόντα,... τέως δὲ οἱ μῶνοι
οὐ σι μακάρων νῆσοι σκοτῶν.

639 δικα[ε]ν. They cannot imagine, even in the isles of the
blessed, life without lawsuits.

643 σκορδινᾶται. Yawning or
gaping is a token of weariness in
Ach. 39. Here the dicaet takes it
to mean confusion and loss of pre-
sence of mind. The Scholiast ex-
plains it as δε σοι ὡς εἰ ὀνομάζων ἀν-
στάμενοι καὶ μετὰ χάσμης τὰ μέλη
ἐκείνους.

643 σκύτη βλέπουν. A proverb,
used also in Eupolis, according
to the Scholiast: εὐφράτει δὲ ἐπὶ τῶν
ὑποτασσόμενοι διακιμένων πρὸς τὰ
μέλικτα κακα. If so, it is not quite
analogous to βλέπειν πᾶν and the
like; for it then ought to mean ‘to
look as if going to whip,’ rather than
‘to be whipt.’

647 χαλεπών. Some syllables
have been lost here: the amount
will differ, as we take Dindorf’s text
or Meineke’s.

649 κατερεῖξαι. Cf. Ran. 505,
κατερεῖξαι χύτρας ἐντευ βοῦ ἢ τρεῖς.

650—714. Bdelycleon in reply
gives some account of the state re-
venues; shews how large a part of
these is absorbed by self-interested
demagogues, while the people get
but little, and follow blindly and
slavishly these leaders.

651 ἐντετοιχίαν. ἐγεννηθέσας.
Schol.

45, ὁ πάτερ ἡμέτερον Κρονίδη, ἔτορε
κρεῖσσων. Philocleon was led to
use the phrase by his father’s boast
that he and his fellow dicaets had
ΦΙΛΟΚΛΕΩΝ

παύσαι καὶ μὴ πατέριζε,
εἰ μὴ γὰρ ὅπως δουλεύω γὰρ, τούτα ταχέως με διδάξεις,
οὐκ ἔστω ὅπως οὖχι τεθνήξεις, κἂν χρῆ σπλάγχνων μὴ ἀπέχεσθαι.

ΒΑΕΑΤΚΛΕΩΝ

ἀκρόασαι νῦν, ὁ παππίδιον, χαλάσας ὅλον τὸ μέτωπον
καὶ πρῶτον μὲν λόγισαι φαίλως, μὴ ψῆφοις, ἀλλ’ ἀπὸ
χειρὸς,

656

τὸν φόρον ἥμιν ἀπὸ τῶν πόλεων συνλήβδην τὸν προσώπον·
κάξω τούτου τὸ τέλη χωρίς καὶ τὰς πολλὰς ἐκατοστάς,
πρωτανεία, μετάλλ’, ἀγοράς, λυμένας, μισθοὺς καὶ δημοσ-
πρατα.

656 τῶν πλήρωμα τάλαντ’ ἐγγὺς δισχλία γήγεται ἥμιν. 660
ἀπὸ τούτων νῦν κατάθες μισθον τοῖς δικασταῖς ἐναντίον,
ἐξ χιλιάδις, κοῦπο πλεῖους ἐν τῇ χώρᾳ κατένασθεν,
γήγεται ἥμιν ἐκατὸν δίπτου καὶ πεντηκοντά τάλαντα.

the titles of Zeus: vv. 620—25. The father stops him with ‘don’t be
fathering me,’ and brings him to the
point.

654 σπλάγχνων μα ἀπέκοψαμι.] Cf. Εγ. 410, ἥ μετον ἀγοράς τῶν σπλάγχνων παραγονίμην. He
would be excluded from the sacrifi-
cences, if stained with the crime of
homicide.

656 λόγισαι φαίλως.] ‘Do an
easy sum:’ one that needs no peb-
bles or counters, but can be done
on the fingers, off-hand. This is of
course the sense of φαίλως, as in-
deed the Scholiast and Suidas ex-
plain it. Florens not so well explains
it ‘do the sum badly,’ inexact, ‘quia cer-
tior computatio per calculos quam
digitos.’ But the sum is
done exactly enough in what fol-

658 τὸ τέλη, κ.τ.λ.] Schömann
de Com. Athen. p. 286 explains
these items. τέλη are taxes paid by
aliens and freedmen, by particular
trades, &c.: ἐκατοστάλ, harbour dues
in the Piraeus: ἀγοράς, λυμένας rep-
resent duties paid on exports, im-
ports, and wares sold: μισθό prob-
ably are rents from public lands
or houses let out to private individ-
uals: πρωτανεία, court-fees, equi-
valent nearly to the Roman ‘sa-
cramenta:’ δημοσπρατα, confiscated
goods, or the money produced by
their sale.

660—663. These make up in all
2000 talents. But each dicast is to
have 3 obols a day, or half a
drachma: therefore 15 drachmæ in
a month of 30 days, 150 drachmæ
in a year of ten months. Then
6000 × 150 dr. = 150 × 60 × 100 dr.
= 150 talents. As the Scholiast re-
marks, the judicial year had but
10 months, 2 months being spent in
holiday.
ΑΡΙΣΤΟΦΑΝΟΣ

ΦΙΛΟΚΛΕΩΝ
οὐδὲ ἡ δεκάτη τῶν προσώπων ἦμιν ἀρετῆς ἐγγυνεθ' ὁ μισθός.

ΒΔΕΑΤΚΛΕΩΝ

μὰ Δὲ οὐ μέντοι.

ΦΙΛΟΚΛΕΩΝ
καὶ ποι τρέπεται δὴ πείται τὰ χρήματα τάλλα; 665

ΒΔΕΑΤΚΛΕΩΝ

ἐς τούτους τοὺς, οἷς προδώσω τὸν Ἀθηναίων κολοσσυτῶν,
ἀλλὰ μαχαῖμαι περὶ τοῦ πλῆθους αἰτ. σὺ γάρ, ὁ πάτερ,
αὐτοῦς
ἀρχεῖν αἵρεσαντοι, τούτους τοὺς ἰματίους περιπεφθεῖσι.
κάθ', οὕτως μὲν διαρκοκούσών κατὰ πεντήκοντα τάλαντα
ἀπὸ τῶν πόλεων, ἔπαρελοῦσε τοιαύτῃ καναφβοῦσας, 670
δώσετε τὸν φόρον, ἡ βροιτήσας τὴν πόλιν ὡμῶν ἀνατρέψω.
σὺ δὲ τῆς ἀρχῆς ἀγαπᾷς τῆς σῆς τοὺς ἀργελόφους περι-
τρέγων.
οἱ δὲ εὐμμαχοὶ οὗτοι ἠποθηται τῶν μὲν σύρφακα τῶν ἀλλων

664 δεκατη.] Being but 150 out of 2000.
665 καὶ ποτ.] Meineke’s and Bothe’s arrangement of the speakers seems preferable. Philocean says, ‘Then after all we don’t get a tenth of the whole. Bd. No, that you don’t. Phi. What then becomes of the rest? Bd. Oh! it goes to those braggart demagogues, who cajole you with such fine promises.’ The phrase τοῦ δὲ ὁχί πρ. κ. τ. λ. is much better as said in scorn by Bdelycleon, than as a serious confession on Philocean’s part.
666 κολοσσυτῶν.] Of the lowest rabble: cf. Plut. 536. It is a word rather supplied by Bdelycleon to express what the stump-orators virtually meant, than the real word that they would have used, when thus making their showy professions of republicanism.
668 περιπεφθεῖσ.] A peculiar use. In Plut. 159, ἄφιεμεν περιπεφθεῖσι tῆς μοχθηρᾶς, as also in Plat. Legg. 886 οἱ λόγοι ἐν ὁποῖο ἔστω ὁ πόλεος περιπεφθεῖσα. The word is of conduct or theories made plausible and smooth to outward view by specious words; but of its application to a person deceived by such means, this seems to be the only instance. But there is something rather analogous in Eg. 215, τῶν δέμον προστατοῦ ὑπογυλικαλὺν ἰματίας μακερικῶς: for there the ‘sugaring’ or ‘sweetening’ would, strictly, be applied to the viands, but the participle governs the person won over by such skill in cookery.
672 ἀργελόφους.] τὰ περιττᾶ καὶ ἄρχητα, ἀργελόφοι γὰρ τῆς μηλωτῆς οἱ πόδες. Schol. ‘refuse, leavings.’
673—77. These rascals get the best of everything: and the allies soon find that out, and court them, but scorn you.
673 σύρφακα.] Bergler quotes from Euphron, ὃν μὲν ἔβης ἐκ τοιούτων συμφέρον, Δρόμων καὶ Κέρ-δωνα καὶ Σωτηρίδης. It is much the same as κολοσσύτης, v. 666.

674 ἐκ κηπαρίου.] πλῆγμα ὑτὶ καπακώδες ἐπιτίθεμον τῇ ἐκπρο-τριᾶ τῶν ψῆφων. Schol. It was also called κήθιον; and the κηθίς seems to have been a similar vessel. The word here stands for law-business generally.

λαγαριζέμονον.] The explanation of this word, from λαγαρός, seems certainly preferable to that of the Scholiast, τὰ λάγαρα ἐσβιοντα, δ ἐστιν ἐθρυσσον καὶ ἐτελεῖ ὑπότα. The general sense then will be: 'when the allies see that you, as a result of your lawsuits, become thin and starved.'

675 Κόννου ψῆφον.] That this means 'a mere cipher,' is tolerably certain; but the origin of the phrase is doubtful. A Connas is mentioned in Εχ. 534, a worn out musician probably. The Connas, or Connas, of this passage may be the same, or he may be some other man of no account. The Scholiast tells us that Κόννου θρίων was the proverb; where θρίων is by Florens taken to mean 'inanis sonus,' cf. v. 436, πολλὰν... οἶδα θριῶν τὸν ψῆ-

681 αὐτὴν τ. 8.] ‘You do not exactly make out the slavery (that you spoke of).’ Cf. v. 518.
ΑΡΙΣΤΟΦΑΝΟΣ

ΒΑΚΑΤΙΚΑΙΩΝ

ού γάρ μεγάλη δουλεία στην τούτον μὲν ἀπαντας ἐν ἀρχικὴς
αὐτὸς τ' εἶναι καὶ τοὺς κόλακας τοὺς τούτων μοθοφο-
ροῦνται;

καὶ πεξομαχῶν καὶ πολιορκῶν ἐκτήσω, πολλὰ πονῆσας. 685
καὶ πρὸς τούτοις ἑπταττόμενοι φοιτῶ, ὁ μάλιστα μ' ἀ-
τάγχει,

ὅταν εἰσελθὼν μειράκιον σοι καταπύγον, Χαιρέου νῦν,
όλο διαβᾶς, διακινθεῖσ' τὸ σώματι καὶ τρυφερανθεῖ,
ἡκεῖν εἰπῇ πρὸ καὶ ὧρα δικάσουσθ', ὡς ὅσιος ἄν ὄμοι
ὕστερος ἔλθῃ τοῦ σημεῖον τὸ τρωβολοῦν οὐ κομιεῖται: 690

αὐτὸς δὲ φέρει τὸ συνηγορικὸν, δραχμήν, καὶ ὕστερος ἔλθῃ
cαι κοινωνῶν τῶν ἀρχόντων ἐτέρῳ τινὶ τῶν μὲθ' ἑαυτοῦ,

ἐν τῇ διδῷ τῶν φευγόντων, ἐνθάνετε τὸ πρῶμα δι' ὄντε
ἐσπουδάκατον, καθ', ὡς πρίων', ὃ μὲν ἐλκεῖ, ὃ δ' ἀντενέδωκε;

(De Com. Ath. pp. 149—153), that
the 'signal' was something plainly
visible, of the nature of a standard,
set up to denote when it was time to
meet, and taken down when all
were assembled, or when enough
were assembled; and that after it
was taken down no late comers
were admitted. It is of the σημεῖον
for the βουλή that Andocides is
speaking, but the signals whether
for council or law-courts were proba-
ably of the same nature.

691 συνηγορικόν.] 'Counsel's
fee: double of the three-obol piece;
but not so very large. However,
his gains do not end here, for he
and some other make more by a
bribe from the defendant.

694 ἐσπουδάκατον.] 'Make a
job of it,' have settled it all between
them κατὰ στουδῆν. Cf. Eq. 1370,
κατὰ στουδᾶς; and note on Eq. 926,
where this use of στουδῆ is illus-
trated from Demosthenes.

πρίων'.] i.e. πρίων, 'a pair of
sawyers.' There is a sort of muck
σὺ δὲ χασκάζεις τὸν κωλαγρέτην· τὸ δὲ πραττόμενον σε λέλθειν.

695

ΦΙΑΟΚΛΕΩΝ

tαυτὶ με ποιοῦ; οὐμοι, τὶ λέγεις; ὡς μου τὸν θίνα ταράττεις,
καὶ τὸν νοῦν μου προσάγεις μᾶλλον, κοῦκ οἴδ᾿ ὃ τι χρήμα με ποιεῖς.

ΒΔΕΑΤΚΛΕΩΝ

σκέψαι τολμῶν ὡς, ἔξων σοι πλουτεῖν καὶ τοιοῦδ’ ἀπασίων,
ὑπὸ τῶν ἀεὶ δημιουργῶν οὐκ οἴδ᾿ ὡς ἕγκεκύκλησαί
ὅστις πόλεως ἄρχων πλείστων, ἀπὸ τοῦ Πόντου μέχρι Σάρδα
δοὺς,

700

οὐκ ἀπολαύεις πλῆν τοῦδ’ ὁ φέρεις, ἀκαρῆ. καὶ τοὐτ’ ἐρίφ σοι

contest between the opposite parties, but they are really in collusion,
and agree like a pair of sawyers, one yielding as the other pulls,
προσθ᾽ Hirschig and Mein. προσθ., προστ., προσται, προσαι, MSS. Dindorf in-
fers the declension προστ., -ων from Photius, who remarks that Cratinus
uses the plural προσται διὰ τοῦ ὁ, as if that were not the usual form.

695 κωλαγρέτην.] This officer was,
among other things, paymaster
to the dracasts. The derivation given
by the Scholiast seems probable;
though quite unconnected with the
duty of the office which is here treat-
ed of: ὁ ταμίας τοῦ δικαστικοῦ μισθοῦ
cαὶ τῶν ἔλευθερῶν ἀνδρῶν. νόμος
δὲ ἔν τὰ ὑπολείπομενα τοῦ λαθεα
λαμβάνειν & εἶναι ὁνὸν δήματα καὶ
κολαί.

696 θίνα ταράττεις.] ‘You stir
my very depths.’ Here θίς is of the
sand at the bottom, compare Virgil’s
‘nigrasque alte subjeciat arenas.’

698 καὶ τοιοῦτοι.] Meineke first
proposed κατοίκως, ‘when you and
all the citizens might be wealthy;’
but afterwards acquiesced in Herm-
mann’s καὶ τοιοῦτοι. Bentley pro-
posed ἀγαθοῖς; Reiske ἐνα τοῖσιν
ἀπαισίων, ‘because the childless are
courted by legacy-hunters.’

699 δημιουργῶν.] This word is
referred to by Ruhnken on δημιο-
ωνθά, in ‘Timeaus’ Platonic Lexicon.
The two words may have been of
much the same force; but in the
passages we have for δημιοωνθά and
dημομα (Plat. Theat. 161, and Ari-
ostoph. Pac. 796) scarcely any notion
of δήμο survives.

έγκεκύκλησα.] ‘A re venatoria
ducta videtur metaphor.’ Conz.
And this seems right: ‘you are en-
circled, hemmed in, confined, brought
to bay.’ The Latin version in Bek-
ker’s edition gives ‘involutus sis
nescio quibus angustiis.’ Mitchell
translates, ‘Into corners you’re
driving (= driven, metri gratia),
by the men who are thriving on the
love, &c.’

701 ἐρίφ, κ.τ.λ.] What they do
give is dealt out drop by drop, like
oil through wool into a man’s ear.
Bergler compares Dem. Olynth. III.
p. 37, οὐσι ἀν ὄσι, ὁ ἀνδρὶ Ἀθη-
ναιῶν, τελεῖν τι καὶ μέγα κτήσασθαι
ἀγαθόν, καὶ τῶν τοιοῦτων λημμάτων
ἀπαλλαγείν, ἀ τοῖς ἀθεόντοι παρὰ
τῶν λατρῶν αὐτοῖς διδόμενοι εὐκες,
καὶ γὰρ οὕτω λαξὺν ἐκεῖνα ἐντύσων,
οὕτ’ ἀποθνῄσκειν εὖ, καὶ ταῦτα ἀ
thousand of our citizens would be now living in clover;" and this plan our statesmen might now adopt. The imperfect προσέτατον were each city ordered, &c. makes the passage rather neater; but it is intelligible and correct as it stands.

709 μοριάδες δὲν.] Dobree's correction for μυριάδες. The particle δὲν can hardly be dispensed with. Richter's passages to countenance such omission are not satisfactory. Thuc. III. 74, ἡ πόλις ἐκείνους διαφαρμάζει, εἶ δὲν οἰκεῖον, is plainly not analogous. It means 'the city was in danger of being destroyed (a), and had been destroyed) if a wind had arisen.' Nor could δὲν have been used with εἰκονίουσα without a plain absurdity: the risk was actual and real. Nearly the same may be said of Eur. Hec. I. 111, εἶ δὲ μὴ Φρουρὸς τίργους πεισόμετε γὰρ Ἑλλήνων δορ, φόβον πάρεσθεν οὐ μέσω δὲν κτύπη. The noise actually did cause some alarm, we may suppose. If any correction be needed there, the imperfect παρείχων, of the incipient fear so soon to be checked, seems to me better than παρείχων δὲν, διὰ δὲν, the corrections of Porson and Elmsley. And it will be found that, in all such cases where the past indic. without δὲν is put, either part of the action had taken place (or was taking place), while the condition applies to the completion and effect of the whole; or, by a rhetorical emphasis of expression, what might have occurred is represented as if it had already

708 προσέτατεν.] Dawes' alteration προσέτατον is not necessary. With the common text the general sense is: 'If the statesmen chose to feed the people, it would be easy. For if each one of our thousand cities had been (some time ago) ordered to feed twenty men, twenty
καὶ στεφάνωσιν παντοδαποίας καὶ πυρὰ καὶ πυριάτη, 710 ἄξια τῆς γῆς ἀπολαύσοντες καὶ τοῦ Μαραθῶν τροπαίων.
γὰρ δ᾿ ὦσπερ ἐλαχίστοιν χωρεῖθ᾿ ἄμα τῷ τοῦ μισθοῦ ἔχοντι.

ΦΙΛΟΚΛΕΩΝ
οἱμοι, τί ποθ᾿ ὀσπερ νάρκη μου κατὰ τῆς χειρός καταχείται,
καὶ τὸ ἔγνοσ οὐ δύναμαι κατέγειν, ἀλλὰ ἣδη μαλακός εἰμι;

ΒΔΕΛΤΚΛΕΩΝ
ἀλλ’ ὑπόταν μὲν δείσωρ᾿ αὐτῷ, τὴν Εὐσβοιαν δίδασκιν 715 ὕμιν καὶ σίτου ὕφιστανται κατὰ πεντῆκοντα μεδιμνοὺν
ποριεῖν ἐδοσαν δ᾿ ὄπωτοτέ σοι, πλὴν πρὸν πέντε με-
διμνοὺς,

occurred. The same condensed and
graphic construction is common in
Latin; e.g. Pons sublicius iter paene
hostibus dedit ni unus vir fusset,
Liv. ii. 10; Si per Metellum lici-
tum esset, matres...veniebant, Cic.
Verr. v. 49, Prope in proelium ex-
arsere, ni Valens imperii admonuis-
set, Tac. Hist. l. 64. See Madvig,
Lat. Gr. § 348. But no such expla-
nation suits this passage, which is
entirely a supposed case. The other
correction by Dawes, ἥνων ἐν is un-
satisfactory, because ἐν is wanted to
make the phrase ἐν τ. λ. a proper
parody on ἐν πᾶνας ἄγαδοις.
709 ἐν πᾶσιν λαγώνου.] ἐν πᾶσιν
ἄγαδοις, ἐν τρυφή. Schol. A more
comical parody is the ἐν τοῖς βολ-
toις of Aich. 1026.
710 πυρ.] For this cf. Pae. 1150,
ἡν δὲ καὶ πῦὸς τίς εἶναι καὶ λαγώνα
τέταρα.

πυριά] A pudding made from
the πῦὸς, they say: and the other
name for it, πυρεθὸν, as well as the
appearance of this word, suggests
that it was made by scalding. ‘Co-
lostra’ is the Latin term, Mart. xiii.
38, 2.
711 τοῦ Ἔμ. τρ.] Cf. Eq. 1334.
Isocrates in his Panegyric oration is
frequent on the Athenians’ Marathonian
glories.
712 ἔλαχίς.] These, as the
Scholiast tells us, got small pay: and
apparently kept close to the master
who was to pay them to see that that
same was forthcoming. The dicasts
are similarly bound to their pay-
master, the κωλαγρήτης mentioned
above.
713 τί ποθ’ ὀσπερ.] The altera-
tions adopted by many critics in
this line are to suit Suidas, who on
νάσον has τί πέπωδαν ὀσπερ νάρκη.
715. They make fine promises,
which they never perform. For Eu-
was chiefly dependent upon foreign
countries for her corn. Hence (as
Mitchell remarks) we find her courted
by presents of it. And there
were rigorous laws to ensure an ade-
quately supply of it, as may be seen
from Demosthenes’ speeches against
Leptines, Phormio, Lacritus, Dionys-
sodorus.
717 ἔδοσαν.] The aorist expresses
the completed action, the pres. δι-
δάσασθαι only the beginning of it, ‘they
offer.’

τρῆμα.] This refers to some more
recent largess of corn than that sent
from Egypt by Psammetichus, twen-
ty-three years before this play. On
that occasion some four thousand
aliens were found among the fifteen
thousand citizens. A strict enquiry
into the genuineness of the claim-
καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ χοὶνικά, κριθῶν.

ὁμοιονείς ἐνῷ στειλαὶ ἔτες τῷ ἀπέκλειον ἄν
βόσκει τέθελω καὶ μὴ τούτος ἔγχαισκεῖν σοι στομφάζωντας.

καὶ νῦν ἀτεχνᾶς ἐθέλω παρέχειν

τὸ βοῦλει σοι,
πλὴν κωλαγρήτου γάλα πίνειν.

ΧΟΡΟΣ

ἡ ποι ἀτις ἔφασκεν, πρὶν ἄν ἀμφῶν μῦθον ἀ-
κόσιν,

οὐκ ἄν δικάσαις. σὺ γὰρ οὐν νῦν μοι νικάν πολλῷ δεδο-
κησαῖ

ὡςτε ἦδη τὴν ὀργήν χαλάσας τοὺς σκίττωνας καταβάλλω.
ἀλλὰ ὁ τῆς ἡλίκιας ἡμῖν τῆς αὐτῆς συνθασώτα,
πιθυὸ πιθυὸ λόγοισι, μηδὲ ἀφρον γένη,

μηδὲ ἀτενὴς ἀγαν ἀτεράμων τ' ἀνήρ.

εἴδε ἀφελέν μοι κηδεμὼν ἡ ἕνεγενής

ἐνεία τοῖς ὅστις τοιαῦτ' ἐνουθέτει,

σολ δὲ νῦν τις θεῶν

ants’ citizenship was held, in cases of such distribution. Hence ἄποτις ἐφασκεν, in the next line. Bdelycleon got his corn, but not without some trouble in establishing his true Athenian birth.


722 ὀτεχνῶ.] Cf. note on Ach. 37.

724 κωλαγρήτου γάλα.] His pay, the three obol piece, is meant: but there is also allusion to ὄρλιθων γάλα, cf. v. 508.

725—-759. The Chorus join their persuasion to Bdelycleon’s, but the old man cannot bring himself to do without law.

725 ἃ τοῦ σοφῶς.] Cf. Aesch. Prom. Vincit. 886, ἃ σοφὸς, ἃ σοφὸς, ἃ πρῶτος ἐν γνώμα τῶν ἐδασται v. τ.λ. The maxim that follows was from Phocylides: μηδὲ δίκηρ δικάς

πρὶν ἄν ἀμφῶν μῦθον ἀκοῦσῃ. Euri-

pides in Herac. 180, Androm. 957 adopts it. It was in the oath of the dicasts, as Bergler shews from Dem. c. Timoc. 746, and is urged on our dicast below at v. 919. The Chorus are now converted to Bdelycleon’s (and the poet’s) view. In the Clouds the chorus veer round in a somewhat similar way, and taking the honest side turn against Strepsiades.

729—-30. To this correspond vv. 743—-49.

730. ἀτεράμων.] ἀτεράμων is the commoner form, e.g. Theocr. ἔφ. x. 7, πέτρας ἀπόκομμα ἀτεράμων, of an untiring mower.

731—-36. The Chorus wish they had had the advantage of such advice, and counsel Philocleon to take it, as there is evidently some divine inspiration in Bdelycleon’s words.

733 σολ. ] To Bdeleycone.
καὶ μὴν θρέψω ᾗ αὐτὸν παρέχων
dιὰ προσβύτη ξύμφορα, χόνδρον
λείχεν, χλαῖναν μαλακῆν, στυφραν,
πόρυνην, ἦτο τὸ πέος τρύγει
καὶ τὴν ὀσφύν.

ἀλλ’ ὅτι συγκα κοῦδεν γρύζει,
tοῦτ’ οὐ δύναται μὲ προσέσθαι.

ΧΟΡΟΣ.

νενοβήτηκεν αὐτὸν ἐστὶ πράγμα, οἷς
τὸ τ᾽ ἐπεμαίνετ᾽ ἐγνωκε γὰρ ἀρτίως,
λογίζεται τ᾽ ἐκεῖνα πάνθ᾽ ἀμαρτίας
ἀ σῶ τε κελεύοντος οὐκ ἐπείθετο.

τῶν δ᾽ ἵσως τοῖς σοῖς
λόγοις πείθεται,
καὶ σωφρονεῖ μέντοι μεθε-
στάς ἐστὶ τὸ λοιπὸν τῶν τρόπων
πειθόμενος τέ σει.
ιό μοι μοι.

ούτος, τί μοι βοᾷς;

μη μοι τούτων μηδέν ύπωχνοι.
κείνων ἔραμαι, κείθι γενοίμαν,
ὡς ὁ κήρυξ φησὶ, τίς ἀψιφυ-
στος; ἀνιστάσθω.

κατισταῖν ἐπὶ τοὺς κημοῖς
ψηφιζομένων ὁ τελευταῖος.

σπεῦδ, ὁ ψυχή, τοῦ μοι ψυχή;

πάρει, ὁ σκιερά. μᾶ τὸν Ἡρακλέα,

μη νῦν ἐγὼ ἐγὼ νῦν τοῖς δικαιοῖς
κλέπτοντα Κλέωνα λάβοιμι.

ιθ' ὁ πάτερ, πρὸς τῶν θεῶν, ἐμοὶ πιθοῦ.

τί σοι πίθωμαι; λέγ' ὃ τί βοίλει, πλὴν ἐνός.

πολοῦ; φέρ' ἵδω.

750—59. The old man is in des-
pair, and will have none of his son's
gruel, &c., but in tragic pathos sighs
for the law-courts.

751 κείνων ἔραμαι.] Cf. Eur. Al-
cest. 866, κείνων ἔραμαι, κείν' ἐπίθυμω
δώματα παλεῖν.

755 τελευταῖος.] Some would
find a pleasure in keeping back their
votes to the last. Schol.

757 πάρει, ὁ σκιερά.] Again from
Euripides, parodied from the Bel-
terphon; of which the Scholiast gives
us the following: πάρει, ὁ σκιερά
φυλλᾶς, ὑπερβῶ | κρηναία νάτῃ τῶν
ὑπὲρ κεφαλῆς | αἰθέρ' ἱδέσθαι σπεῦδω,
τι' ἔχει | στᾶσιν Βιοδία. What
Philocleon addresses by σκιερά is
not very definite, nor meant to be
so.

759 Κλέων.] The dicastic cha-
racter is attacked as harsh and
faithless, since Philocleon keeps no
faith even with Cleon, from whom
his name is formed. Schol. It may
however be added that now Cleon
and his tribe have been exposed by
Bdelycleon; whose words have had
their weight (cf. v. 713), though the
old dicast is not quite convinced.

760—834. As the old man can-
not entirely give up law, Bdelycleon
proposes that he shall hold a court
at home, and points out the advan-
tages of this plan. Philocleon con-
sents: due preparations are made;
and he takes his seat.

761 πίθωμαι.] Conjunctive of de-
liberation: cf. Nub. 87, τί δὲ πίθωμαι
δήρα σω.
763 "Αιώνας διακρίνει] ‘Death will part us sooner than I will comply in this.’ It seems a mixed construction of, (1) Death only shall part us (myself and the law-courts), and (2) Death shall take me (=I will die) ere I give in to this.’ The Scholiast says there is reference to a passage in the Cressae of Euripides, where κροτεί τάφα is used. Aristophanes is indeed perpetually taking fragments from Euripides, but there is perhaps nothing in this phrase to necessitate its being a quotation.

764 κακόηρηκας.] His only joy and pleasure had come to be in courts. In Les Plaideurs the same plan is adopted: Act II. Sc. 13. ‘Hé doucement! Mon père, il faut trouver quelque accommodement. Si vous sans juger la vie est un supplice, Si vous êtes pressé de rendre la justice, Il ne faut pas sortir pour cela de chez vous; Exercez le talent et jugez parmi nous.’

767 ταύθ’ ἀπέρ.] i.e. τάφα δικαίε ἀπερ ε. τ. Meineke reads πραγμ’ ἀπερ, perhaps because ταύθ’ ἀπερ does not fit in so well with Philocleon’s interruption, περί τοῦ; τι ληρεῖς; But the change is needless. Nor is it important whether ταύθ’ or ταύθ’ is read. In Eq. 213, ταύθ’ ἀπερ ποιει πολει is a similar phrase, where the sausage-seller is told that the new trade of politics is but a continuation of his old trade of mincing up sausage-meat. Racine continues in imitation of this part. ‘Dandin. Ne raillons point ici de la Magistrature, Vois-tu je ne veux point être juge en peinture. Léandre. Vous serez, au contraire un juge sans appel, Et juge du Civil comme du Criminel. Vous pourrez tous les jours tenir deux audiences: Tout vous sera chez vous matière de sentences. Un valet manque-t-il à rendre un verre net; Condamnez-le à l’amende; et s’il le casse, au fouet. Dandin. C’est quelque chose; encor passe quand on raisonne. Et mes vacations, qui les payera? personne? Léandre. Leurs gages vous tiendront lieu de nantissement. - Dandin. Il parle, ce me semble, assez pertinemment.’

769 μιαν.] Sc. δραχμή: that being the unit of Attic money.

770 πάντως γε, κ.τ.λ.] And the
καὶ ταῦτα μὲν νυν εἰλόγος, ἥν ἔξεχα ἐλη καὶ ὀδρον, ἡλιασεὶ πρὸς ἦλιον
ἐὰν δὲ νύμφη, πρὸς τὸ πῦρ καθήμενον
ἔνωτος, ἔσει κἂν ἔχρη μεσημβρίως,
οὐδὲις σ′ ἀποκλείει θεσμοθέτης τῇ κυκλίδι.

ΦΙΛΟΚΛΕΩΝ

τοῦτι μ′ ἀρέσκει.

ΒΔΕΛΤΚΛΕΩΝ

πρὸς δὲ τούτων γ', ἢν δίκην
λέγη μακράν τις, οὐχὶ πεινῶν ἀναμένεις,
δάκνων σεαυτὸν καὶ τὸν ἀπολογούμενον.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν διαγγυνῶσκειν καλὸς δυνησομαι
ὡσπερ πρότερον τὰ πράγματ' ἐτι μασώμενος;

causes you dealt with there (says his son) were not much better. This is in contempt: but the old man would probably see nothing in it but a promise that he should have what he had before.

771—74 καὶ ταῦτα...έλεει.] 'And these cases you will (as reason is) judge out in the sun, if the morning is fine; by the fire, if it snows; you will go indoors, if it rains.' Such appears the best way of punctuating the present text. The common punctuation gives 'if it snows, sitting by the fire, while it rains, you will take cognizance of the case,' if we take ἐλεει from ἐλομαι, as the Scholiast does, who explains it by γνωρίζῃ τὴν δίκην. This is hardly sense. But it is, with the punctuation adopted above, rather a curious order of weather; sunshine—snow—rain: and a conjunction is wanted with ὥσπερ. Meineke says that in the reading of MS. V. οὐντας 'latet aliquid quid quam οὔοντος:' but what it could have been, it seems vain to conjecture: nor indeed is there enough ground for rejecting our text as corrupt.

772 φιλ. πρὸς ἦλιον.] The derivation for ἦλιαλα suggested here is countenanced by Scholiasts, though ἀλέγοςα is doubtless the correct origin of the word.
775 οὐδὲις σ′ ἐπ.] You may be as late as you like. Cf. above, v. 600.
776 τοῦτι μ′ ἀρέσκει.] This accusative, in place of the usual dative, with such verbs, is called by grammarians an Attic construction. It seems worth while to compare as analogous the use in English of the directly objective case in many phrases, e.g. 'Shoot me that bird,' 'Give him the book,' and the like. And in French, 'Donnez-moi,' but 'Il m'a donné,' il me donne,' when the case precedes the verb.
778 δάκνων, κ.τ.λ.] For self-biting cf. v. 374. Snappiness towards the defendant often resulted (says the Scholiast) with a hungry juror.
780—83 μασώμενος...ἀναμασώ-

μενοῖ.] We may infer that ἀναμα-
ΣΦΗΚΕΣ.

ΒΑΕΛΤΚΛΕΩΝ

πολλῶν γὰρ ἁμαρτον καὶ λέγεται γὰρ τουτοῦ ὅσις οἱ δικασταὶ ψευδομένων τῶν μαρτυρῶν μόλις τὸ πράγμα ἐγνωσαν ἀναμασώμενοι.

ΦΙΛΟΚΛΕΩΝ

ἀνά τοι με πείδευς. ἄλλ᾽ ἐκεῖν οὔτω λέγεις, τὸν μεθοῦν ὅποθεν λῆψμαί.

ΒΑΕΛΤΚΛΕΩΝ

παρ᾽ ἐμοῦ.

ΦΙΛΟΚΛΕΩΝ

καλῶς,

οτὶ κατ᾽ ἐμαυτὸν κοὐ μεθ᾽ ἐτέρου λῆψμαί.

αἰσχυντα γὰρ τοῖς μὲ εἰργάσατο Λυσίστρατος ὁ σκαπτόλης. δραχμῆν μετ᾽ ἐμοὶ πρῶην λαβῶν, ἐλθὼν διεκριματίζετ ἐν τοῖς ἵθουσιν, καπετὶ ἐπέθηκε τρεῖς λοπίδας μοι κεστρέων κἀγὼ ὅκαθε. ὁδολοὺς γὰρ φόμην λαβεῖν κάτα βδελυχθεὶς ὁσφρόμενος ἐξέπτυσα. καθε ἐλκὼν αὐτὸν.

σῴθαι had an analogous use to the Lat. ‘ruminare,' and to our own ‘to chew the cud,’ though this last would hardly be used of judicial reflexion. ἐκ μεταφοράς τῶν ἀνα-περαταζόντων τὴν τροφὴν ἤσω, καὶ αἰθεῖ ἀναμασώμενον. Schol.

784 ἀνά τοι με πείδευς.] Cf. Nud. 792, ἀπὸ γὰρ ὅποιῳ.

787 Λυσίστρατος.] Cf. Aes. 854, οὔθ᾽ αἰθεῖ αἰθεῖ σε σκωφεῖται Παῦλος ὁ παμπάνης, Λυσίστρατος τ᾽ ἐν τῷ γορφ. Also in Esg. 1265 he is mentioned. He seems to have been a poor hungry parasite, who probably earned his dinner by his jokes. He is one of Philocleon’s companions at the banquet (below, v. 1302, 1308), and we have a specimen there of his style of wit and buffoonery.


790 τρεῖς λοπίδας.] The three mullet scales would look like small coins at first sight.

791 καθε ὅκαθε.] To put coins in the mouth appears to have been a common practice. Alexis (in Athenaeus) has this very word, ἐς τῇ ἐγκάψας τὸ κέραμ᾽ εἰς τὴν γράθον. And in Esg. 818, μεσθὴν ἀκτήρα τὴν γράθον καλλω ἐκχω, is said by one who has just been marketing.

793 ἐλκὼν.] ‘I was dragging him off (into court).’
800

ἈΠΙΣΤΟΦΑΝΟΤΣ

ΒΑΣΕΤΚΛΕΩΝ

δι δε τι προς ταυτ' ειφ'

ΦΙΟΔΚΛΕΩΝ

τι;

ἀλεκτυνόνος μ' ἐφασκε κολλιαν ἔχειν

ταχυ γοιν καθέψει τάργηρον, ἦ δὲ ὅσ λέγων.

ΒΑΣΕΤΚΛΕΩΝ

ὅρος ὅσον καὶ τούτο δὴτα κερδανεῖς;

ΦΙΟΔΚΛΕΩΝ

οὐ πάνυ τι μικρόν. ἀλλ' ὅπερ μέλλεις πολεί.

ΒΑΣΕΤΚΛΕΩΝ

ἀνάμενε νυν' ἐγώ δὲ ταῦθ' ἥξω φέρων.

ΦΙΟΔΚΛΕΩΝ

ὅρα τὸ χρήμα: τὰ λόγια' ὡς περαιεῖται.

ἡκτικὴ γὰρ ὡς 'Ἀθηναίοι ποτε

794 ἀλεκτυνόνος.] ἐπεὶ πάτα πετουσόν οἱ ἀλεκτυνόνες, θερματάτην κολλιάν ἐχοντες. An ostrich is our proverbial bird for tough digestion: hence Mitchell renders it 'Health to your ostrich-coats quoth he! Hard cash, I see, disturbs not your digestion.'

795 ταχυ γοιν καθέψεις.] Hirschig reads καταπέψεις. But how the future tense is to be explained here, is not clear. With the usual text it is 'At all events you make short work of digesting money.' Lysistratus ignores the fact that he had given him fish-scales, and that he had got rid of the contents of his mouth 'exspuendo' not 'digerendo.'

797 οὐ πάνυ τι μικρόν.] 'It is not so very small a gain.' For a thorough discussion of οὐ πάνυ see an appendix upon this phrase at the end of Cope's Gorgias. The irony of the speaker, the tone of the voice &c., often make οὐ πάνυ, which strictly is 'not altogether, not quite,' a polite equivalent for 'not at all:', but there seems to me no strong reason for the rule laid down by some, that οὐ πάνυ means 'altogether not,' οὐ παντάσαι 'not altogether;' the former a negation of the whole in all its parts, the latter a negation of some one or more parts in the whole. Some passages in Plato and Aristotle are (it appears) decisive against this rule, and there are none which cannot be well explained with οὐ πάνυ = 'not quite,' which seems its natural meaning.

798 Bdelycleon goes in to fetch all that is needed to constitute a court.

799 λόγια.] Frequent recourse is had to oracles, cf. Eq. 109 sqq., 195–201, 1030–4. Philocleon speaks these lines to himself: the slaves probably having left the stage with Bdelycleon.
δικάσοιεν ἐπὶ ταῖς οἰκίαις τὰς δίκας,
kαν τοῖς προθύροις ἐνοικοδομήσων πᾶς ἄνὴρ
αὐτῷ δικαστηρίδιον μικρὸν πάνυ,
ὡσπέρ Ἑκάτευον, πανταχοῦ πρὸ τῶν θυρῶν.

ΒΔΕΛΚΛΕΩΝ

ἰδον, τὶ ἔτε ἑρεῖς; ὡς ἀπαντό ἔγω φέρω
ὀσαπέρ γ' ἐφασκὸν, κατὶ πολλῷ πλείονα.
ἀμῖς μὲν, ἢν οὐρητιάσης, αὐτῇ
παρὰ σοι κρεμήσετ' ἐγγὺς ἐπὶ τοῦ παττάλου.

ΦΙΛΟΚΛΕΟΝ

σοφόν γε τοῦτι καὶ γέροντι πρόσφορον
ἐξεύρεις ἀπεχνῶσ φάρμακον στραγγουρίας.

ΒΔΕΛΚΛΕΩΝ

καὶ πῦρ γε τοῦτι, καὶ προσέστηκεν φακῇ,
ῥοφεῖν ἕαν δὲρ τι.

ΦΙΛΟΚΛΕΟΝ

toût' αὐ̂ δεξίων'
kαν γὰρ πυρέττω, τὲν γε μισθὸν λήψομαι.
αὐτοῦ μένων γὰρ τὴν φακὴν ῥοφησομαι.

814] ΣΦΗΚΕΣ. 81

dikásoine epí taís oikíasí tás díkas,
kán tois prothýrois enoikodósmísoi pás ánér
autò diakástiroyi môn mikróv pánv,
ṓsper Ἐκάteuon, pántachóu pró tów thýrón.

ΒΔΕΛΚΛΕΩΝ

iðoú, tì èt eída; ós àpantì égô fêro
òsapér y' éfaskon, káti polloí plieíona.
ámís mén, ën oureíásis, autì
pará sói kremíset' éngûs epí toú paitalóu.

ΦΙΛΟΚΛΕΟΝ

sofón ge touti kal ýéronti prósforon
exeúres atexños fármacon straghettiás.

ΒΔΕΛΚΛΕΩΝ

kai pûr ge touti, kal prosesthekev fakê,
rôfein èan dér ti.

ΦΙΛΟΚΛΕΟΝ

tout' au déxiôn'
kán vàr puréttw, tên ge misóthn lýpsomai.
autoú menón vàr tê fakên rofísomai.

801 épl taís oikíasí.] 'At their
several homes.'
804 'Ekáteuon.] There were
numerous chapels of Hecate about
Athens: ós toûn 'Athenaíon pantaçou
idrómevoi autì, ós êfrofor pánta non
kal kourotrofón. Schol. And probably
they were near the entrances of
the houses.
805 Bdelycleon comes out with
his judicial apparatus.
808 ðpl.] The German editors
change this to èk or àtô. Though
these prepositions are more natural
with krêm., yet the vessel might
surely be said to rest on its peg.
811 fakê.] Íôsrê tò swók àtô
swêda perapokós, kal tò ámugbálh
àtô ámugbalhê, Íôsrê kal fakê àtô
tòu fakêa. Schol. The plant itself
is fakêa.
813 kâv vàr puréttw.] Even
though he might be ill and sick of a
fever, he might get his pay while
sitting comfortably at home by the
fire and swallowing his gruel. For
ôl nòsoûtes xulôv pútòsóns rofoûsai.
Schoûl. And in a fragment of Aristo-
phanes found in Athenaeus (Fr. 201)
we have pútòsóns bêdâskeis autôn
ëfwei ë fakêh. This explanation
seems so satisfactory that I cannot
understand Hermann's transposition
of the line to follow v. 797.
815 A cock is brought out, to
wake up the dicast, should he go to
sleep; a result not improbable. In
Les Plaidieurs L'Intime, in proof of
his qualifications for an advocate,
says 'J'endormirai, Monsieur, tout
aussi bien qu'un autre.' And Dandin
accordingly does go to sleep under
the effect of the advocate's plead-
ings.

6
82. ΑΡΙΣΤΟΦΑΝΟΣ

ἀτὰρ τι τὸν ὤρνιν ὡς ἐμ' ἐξηνέγκατε;

ΒΔΕΑΤΚΛΕΩΝ

ἐν' ἄν, ἦν καθεύδης ὀπολογουμένου τινός, ἡδων ἀνωθεν ἐξεγείρῃ σ' οὔτοσιν.

ΦΙΑΟΚΛΕΩΝ

ἐν ἕτε ποθῷ, τὰ δ' ἄλλα ἀρέσκει μοι.

ΒΔΕΑΤΚΛΕΩΝ

τὸ τί;

ΦΙΑΟΚΛΕΩΝ

θῆρφον εἰ πως ἐκκομίσαις τὸ τοῦ Δύκου.

ΒΔΕΑΤΚΛΕΩΝ

πάρεστι τοιτ', καῦτος ἀναξ οὔτοσιν.

ΦΙΑΟΚΛΕΩΝ

ὁ δέσποθ' ἤρως, ὡς χαλεπός ἀρ' ἡσθ' ἴδειν.

ΒΔΕΑΤΚΛΕΩΝ

οἶλοσπερ ἣμιν φαινεται Κλεώνιμος.

ΦΙΑΟΚΛΕΩΝ

οὐκουν ἔχει γ' οὐδ' αὐτοῦ ἤρως ὡν ὁπλα.

ΒΔΕΑΤΚΛΕΩΝ

εἰ θάττον ἐκαθίζου συ, θάττον ἄν δίκην ἐκάλουν.

ἐξηνέγκατε.] Plural, because one of the slaves helped to bring out the things.

817 ἀνωθὲν.] The cock was placed on a perch above Philocleon's head. Below at v. 932 he appeals to the bird to confirm his judgment.

819 εἰ πως.] This, the common text, is in every way as good as Meineke's alteration. 'If you would manage to bring out Lycus' statue' is a natural way of asking for it.

Δύκου.] Cf. above, v. 389.

820 πάρεστι τοιτ'.] He brings a picture of Lycus, Schol. And apparently it was a stern countenance (χαλεπός), and (the Scholiast says) ill-looking (δυσμορφός). This leads to a comparison with Cleonymus; upon which it is remarked that he is like Cleonymus in not having defensive armour, with allusion to Cleonymus casting away his shield. A hero was commonly represented in full panoply.

823 οὐκουν κ.τ.λ.] Sosias is unnecessary here; to whom the line is commonly given. Bergk and Meineke corrected the arrangement. The dialogue runs thus, Bd. 'Here is Lycus'. PH. 'What an ugly stern fellow he is,' BD. 'He's something like Cleonymus, methinks.' PH. 'Ay, and that's why, hero though he is, he has no shield.'

825 ἐκάλουν.] This verb is used of the presiding judge, cf. below v.
ΣΦΗΚΕΣ. 83
ΦΙΛΟΚΛΕΩΝ
καλεί νυν, ὡς κάθημαι ἵων πάλαι. 825
ΒΑΔΕΤΚΛΕΩΝ
φέρε νυν, τίνι αὐτῷ πρῶτον εἰσαγάγω δίκην;
τί τίς κακὸν δέδρακε τῶν ἐν τῷ καί;
ἡ Ὑπάττα προσκαύσασα πρῶθην τὴν χύτραν—
ΦΙΛΟΚΛΕΩΝ
ἐπίσχες οὗτος ὡς ὀλύγου μ' ἀπώλεσας.
ἀνευ δρυφάκτου τὴν δίκην μέλλεις καλεῖν,
ὁ πρῶτον ἥμιν τῶν ἱερῶν ἐφαινετο;
ΒΑΔΕΤΚΛΕΩΝ
μὰ τὸν Δ'I' οὐ πάρεστιν.
ΦΙΛΟΚΛΕΩΝ
ἀλλ' ἐγὼ δραμὼν
αὐτὸς κομμοῦμαι τὸ γε παρατικ' ἐνδοθεν.
ΒΑΔΕΤΚΛΕΩΝ
τί ποτε τὸ χρημ' ; ὡς δεινὸν ἡ φιλοχωρία.

1441. ἦση δὲ τὴν δικὴν ἄρχων καλῆ. Similar is the use of εἰσάγεω in the next line.
837 τί τις.] The double interrogative is quite after Greek use, and better than the common text τί τις, though 'Who has done what?' is in English very colloquial.
838 προσκαύσασα.] 'Burning the pot' must here mean 'burning or singeing the contents of it;' for the pot would be on the fire in the regular way of business, and would (with the other cooking vessels) become προσκεκαμένα, cf. below ν. 939.
839 ὀλύγον.] Cf. Ἱησ. 722, ὄλ
γον φρούδος γεγένηται.
830 δρυφάκτου.] The only instance of the singular of this word.
831 ἱερόν.] Cf. Θευτ. 629, σὺ δ' ἐστέ μοι, δ' τι πρῶτον ἥμιν τῶν ἱερῶν ἐδιέκυνε. To the old dicast all appertaining to the law-courts is sacred.
832 ἀλλ' ἐγὼ κ.τ.λ.] Philocheon posts off to fetch something for δρϕ-
φακτο; his son exclaims in surprise at the old man's quickness τί ποτε κ.τ.λ. Then Xanthias runs in, with the tale of the dog's theft: this is at once seized on as the first case for the decision of this home circuit: then, as the old man re-enters, his son exclaims τουτ' τί ἐστι; The arrangement of the speakers in Dindorf's Poetae Scenicci is absurd. The text above follows the arrangement of Richter and Meineke. The adoption of δ τί ποτὲ χρημ' from Hermann, to end Philocheon's speech in ν. 834, seems unnecessary. The meaning of that would be 'I will run in and get whatever we want' or 'whatever article I can lay my hands on.' The common reading τί ποτε τὸ χρημ' is 'Why, what ever ails the man? (he runs off so fast). A wonderful thing is the love of place!'
834 φιλοχωρία.] Philocheon has a cat-like attachment to the law-courts.
835—890. The first criminal to be tried is found in a dog who has stolen and eaten a cheese. His fellow dog is to prosecute. After due sacrifices and prayers from Bdeleycleon and the chorus that their artifice may succeed, the trial begins.

835 βάλλεις καρκάς. toinoutoî tréfein kúna. Bdeleycleon

tî ò èstw èteîn;

8393 Σάνθιαις

οὐ γὰρ ὁ Δάβης ἄρτης

ὁ κόνων παράξας ἐς τὸν ἱππόν ἀναπάσας
trofalidia turopô Sikeleikòn kateðúokev;

Bdeleycleon

tôut' àra prōtôn tâdikēma tî patri
eisakteôn mou' ou dé katagyreî patriôon.

840 èswaktèîon. The technical

Aexone being given to the dog (Laches’ real deme, cf. Plat. Lach. 197), and of the theft being a Sicilian cheese, leave no doubt that Laches is here alluded to. 837 Ípînô.] ‘The kitchen’ for the limited sense of ‘oven’ will not suit. Cf. v. 130.

838 τροφαλίδα.] ‘fresh curd-cheese,’ from tréfein. Cf. Theocr. Id. xxv. 106, ἄλλος ἄμφλιγιων εἰς’, ἄλλος τρέφε πίωνα τυρών. One Scholiast appears to interpret it ‘a round cheese;’ and that the cheese was round is likely: but the explanation perhaps arises from some confusion between tréfein and tréfein. The dairy sense of tréfein is quite established enough to make the meaning of trofalídes certain.

Sikeleikòn.] poleúthromôôn ðê Ἡ Σικèlì, dio tîrôn pòlôn kal kallístôn èxê. Schol.

839 tôut' àra, k.t.l.] Racine has a dog-trial in imitation of this. But there is not very much similarity between Aristophanes and the French dramatist here. The latter makes the tediousness and bombast of the advocates the chief feature in the trial, which ends in the judge being sent to sleep, and, on being awakened, hastily condemning the accused to the galleys.

840 èswaktèîon.] The technical
ΞΑΝΘΙΑΣ
μὰ Δὲ οὐκ ἔγωγ' ἀλλ' ἀτέρος φησὶν κὺν κατηγορήσεις, ἢν τις εἰσάγῃ γραφήν.

ΒΑΕΛΤΚΛΕΩΝ

θά νυν, ἄγ' αὐτῷ δεύορ.

ΞΑΝΘΙΑΣ
ταῦτα χρῆ ποιεῖν.

ΦΙΑΟΚΛΕΩΝ

τοιτὶ τὶ ἐστὶ;

ΒΑΕΛΤΚΛΕΩΝ

χοιροκομεῖον Ἑστίας.

ΦΙΑΟΚΛΕΩΝ

eἰδ' ἱεροσυλήσας φέρεις;

ΒΑΕΛΤΚΛΕΩΝ

οὐκ, ἀλλ' ἓνα
ἀφ' Ἑστίας ἄρχόμενος ἐπιτρίψοι τινά.

ΦΙΑΟΚΛΕΩΝ

ἀλλ' εἰσαγ' ἀνύσας ός ἐγώ τιμᾶν βλέπω.

ΒΑΕΛΤΚΛΕΩΝ

φέρε νυν, ἐνέγκω τὰς σανίδας καὶ τὰς γραφὰς.

word of the judge: cf. note on v. 875.

844 τοιτ[.] Philocteon returns, with a pig-stye fence, ἄγγελῳ τὶ καν-

νωτὸν, to serve for ὁρφακτῷ. It is
called 'of Hestia,' because (says
the Scholiast) they kept pigs close to
their homes (if that be the meaning
of ἐπὶ τῆς Ἑστίας τρέφουσι χοῦρον),
the pig-stye adjoining the house
probably. In an Irish cabin indeed
the pig is more literally ἐπὶ τῆς
Ἑστίας. Also, at libations, they
began with the goddess Hestia; hence
Philocteon, when charged with tem-
ple-robbing, replies, 'No, it's all in
the regular course; I begin with
Hestia, as our wont is, and go on
to despatch my victim.' Cf. Plat.
Euthyphr. 3, ἀφ' Ἑστίας ἀρχεῖαν
κακουργεῖν τὴν τὸλυ. The phrase
passed into a proverb for beginning
at the very beginning.

845 τιμᾶν βλέπω.] Cf. Ach. 375,
οἴδεν βλέποσιν ἀλλ' ἐλπὶ πλὴν ψήφω
δακεῖν. The infinitive takes
the place of the noun: hence such
phrases as βλέπειν νὰν may be com-
pared with this.

848 σανίδας.] These are certainly
here what they most probably are
at v. 349, tablets with notices of the
suits upon them; containing in fact
a programme of the dicastic business
οἶμοι, διατρίβεις κατολεῖς τριψημερῶν ὡς ἔγω ὑ’ ἄλοκίζειν ἐδεόμην τὸ χωρίον.

ΦΙΛΟΚΛΕΩΝ

ιδοὺ.

κάλει γνών.

ΒΑΕΛΤΚΛΕΩΝ
tαῦτα δὴ.

ΦΙΛΟΚΛΕΩΝ
tὶς οὕτως

ὁ πρῶτος ἐστὶν;

ΒΑΕΛΤΚΛΕΩΝ

ἐσ κόρακας, ὡς ἀχθομαί, ὅτι "πελάθομην τοὺς καθίσκους ἐκφέρειν.

ΦΙΛΟΚΛΕΩΝ

οὕτος σὺ ποῖ θεῖς;

ΒΑΕΛΤΚΛΕΩΝ
eπὶ καθίσκους.

to be done. There was no strong necessity for them perhaps, when only one suit, and that a known one, was coming on; but Philocleon will insist in having all the minutest particulars of law-court furniture.

850 ἔγω δ’...τὸ χωρίον.] Meineke thinks this line corrupt. It is commonly interpreted, ‘And I wanted to furrow up the ground,’ i.e. to trace the line on the πινάκιοι τιμητικοί. He was in a hurry to be at his work, and to condemn his man. And Thesm. 777—786 is brought to support such a metaphor; where Mnesilochus, meaning to write, says, ἀγε δὴ πινάκων ἔστων δέλτοι, δέξασθαι συμφήνης ὅλκοι, κήρυκας ἐμῶν μόχθων οἵμοι τούτι τὸ ρώ μοχθηρῶν χώρει, χώρει. ποιαν αὐθάκα; βάσκερ᾽ ἐπελγετε πάσας καθ’ ὀδοὺς κείνα ταῦτα.

ταχέως χρῆ. But is it not possible that Philocleon, who, though a dicas, is in some respects a rough old-fashioned fellow, has a farm? and that he counted on getting away to it, after despatching his law business, and doing a little farmer's work. ‘You will keep me here all day,’ he says, ‘and I wanted to do a bit of ploughing on my farm.’ χωρίον is frequently used in this sense: cf. Ach. 226, Pas. 1146, 1148. The delay of these preparations wearies him, though he is anxious to have everything correct: hence at v. 855 he will not have καθίσκοι fetched, but at once produces something to serve for them. Of course there is a little inconsistency in his wanting thus to get it over, but that is not unnatural in an old man of his sort.
ΣΦΗΚΕΣ.

ΦΙΑΟΚΛΕΩΝ

μηδαμῶς.

ἐγὼ γὰρ εἶχον τούσδε τούς ἀρνητίχους.

855

ΒΑΕΦΤΚΛΕΩΝ

κάλλιστα τούνυν πάντα γὰρ πάρεστι νῦν ὁσων δεόμεθα, πλὴν γε δὴ τῆς κλεψύδρας.

ΦΙΑΟΚΛΕΩΝ

ηδί δὲ δὴ τὶς ἔστιν; οὐχὶ κλεψύδρα;

ΒΑΕΦΤΚΛΕΩΝ

εὐ γ᾽ ἐκπορίζεις αὐτὰ κατεχορίως.

ἀλλ᾽ ὃς τάχιστα πῦρ τις ἔζευγκάτω καὶ μυρρίνας καὶ τὸν λιβανωτὸν ἐνδοθεν, ὃπως ἀν εὐξόμεσθα πρῶτα τοῖς θεοῖς.

ΧΟΡΟΣ

καὶ μὴν ἡμεῖς ἐπὶ ταῖς σπονδαῖς καὶ ταῖς εὐχαῖς

φήμην ἀγαθὴν λέξομεν ὑμῖν,

ὅτι γενναῖος ἐστὶν τοῦ πολέμου καὶ τοῦ νείκους ἐυνεβήτην.

ΒΑΕΦΤΚΛΕΩΝ

εὐφημία μὲν πρῶτα νῦν ὑπαρχέτω.

855 ἀρνητίχους.] ἀγγείων ὃ ἐστιν ἀρθησαθαι, κατὸλη ἢ κύθαι. Schoi.

859—62. Myrtle boughs and frankincense are brought out. On μυρρίνας the scholiast says μυρρίνας γὰρ ἐστεφανώτεροι οἱ ἄρχοντες: and at most festivals these boughs appear to have been used. Cf. the well-known song on Harmodius and Aristogiton, ἐν μύρτων κλαδὶ τὸ ἐξήφος φορῆς. And at the merry-making in The Peace (v. 1154) myrtle-boughs are sent for. Cf. also Καπ. 871 for fire and frankincense thus called for: τῇ νῦν λιβανωτῶν δεύρῳ τίς καὶ πῦρ δότω, διὸς ἄν εὐξόμει πρὸ τῶν σοφισμάτων.

863—67. This is a system of anapaests. A strophe follows, vv. 868—873, εὐφημία...πλάνων, to which correspond vv. 885—890, ἐξευγκάτων...νεκτέρων.

868 εὐφημία.] Constantly called for on similar occasions; cf. Ἔρ. 1316, "Νυμ. 263, Θερ. 295. This line is given by Meineke to the chorus. Richter gives the following line to Bdeleycleon, making the chorus resume with τὸ πράγμα ὑπὸ κ.τ.λ.

869—74. The Chorus pray that
ΑΡΙΣΤΟΦΑΝΟΣ

ΧΟΡΟΣ

ο δ Φοίβος Απόλλων Πόθει, ἐπ’ ἀγαθὴ τύχη
τὸ πρᾶγμα ὁ μηχανάται
ἐμπρόσθεν αὐτὸς τῶν θυρῶν,
ἀπασιν ἡμῖν ἀρμόσαι
παυσαμένοις πλάνων,
"Ημεῖς Παιάν.

ΒΔΕΛΥΚΛΕΩΝ

ο δέσποτ’ ἀναξ, γείτον ἀγιεύ τούμοι προθύρου προπύλαις,
δέξαι τελετὴν καυὴν, ἀναξ, ἢν τῷ πατρὶ καυνοτομοῦμεν
παύσιν τ’ αὐτῶ τούτῳ τὸ λάει στρυφνόν καὶ πρίνων ἡδος,
ἀντὶ σφαιριὸ μέλιτος μικρὸν τῷ θυμιδίῳ παραμίξας
ἡδη δ’ εἶναι τοῖς ἀνήρωποις
ἡπιόν αὐτῶν,
τοὺς φεύγοντας τ’ ἔλεείν μᾶλλον
τῶν γραψαμένων,
κατιδακρύνειν ἀντιβολοῦντων,
καὶ παυσάμενον τῆς δυσκολίας
ἀπὸ τῆς ὀργῆς
τὴν ἀκαλλήφην ἀφελέσθαι.

Bdelycleon's device may turn out well, and suit them all, giving them rest from their wanderings and errors in legal matters.

872 ἀρμόσαι.] Infinitive, as frequently in prayers, dependent on δε, or some word of the kind.

875—885. Bdelycleon puts up his special prayer that his father may be turned to a milder mood.

875 προθύρου προπύλαις.] Readings vary here. The MSS. are corrupt: MS. R. has προθύρου πρόθετον πύλας: MS. V. προπύλου προπυλας: the rest προθύρου πρὸς πύλας.
The correction in the text is Bentley's; Bergk reads προθεθεν προπυλαιον: Meineke προπύλου πάροις αὐθάν. The sense does not vary much, whichever correction we take as most probable. Meineke thinks his nearest to the Ven. MS., and that the expression is probably a fragment from Euripides.

876 καυνοτομοῦμεν.] Cf. Eccl. 58.4, εἰ καυνοτομεῖν ἐθελήσωμεν, καὶ μὴ τοῖς ἡθᾶς λαν τοῖς τ’ ἀρχαλοῖς ἐνδιατρήβειν.

877 στρυφνόν.] From στύφεων, 'astringere,' κείλεα στυφθέλη, Anth. The next word πρίνων is applied to old men in Ach. 179, coupled with στυφτόλ.

878 σφαιραυ.] τὸ ἠχημένον γλευκὸς, βραχὺ δ’ ἔχων παράτικρον διὰν καθεψηθῇ. Schol. Instead of bitter a little sweet is to be put into the old man's composition.

880 φεύγοντας τ’ ἄλ.] He had been always ready to condemn, and inexorable to piteous appeals. Cf. above, 560—70.

884 ἀκαλληφη.] 'The nettle, the sting.' Crates in the Phoenissae used the word in the same way. Schol.
894] ΣΦΗΚΕΣ.

ΧΟΡΟΣ

ξυνευχόμεσθα σου * κατάδομεν
νέασιν ἄρχαις, ἐνεκα τῶν προλεγομένων.
εἰνοὶ γάρ ἐσμεν ἐξ οὗ
tῶν δήμων ᾧς ἡμεῖς σαυριά
tοι φιλοῦντος ὡς οὖδες ἀνήρ
tῶν γε νεωτέρων.

ΒΔΕΛΚΛΕΩΝ

eῖ τις θύρασιν ἡλιαστής, εἰσίτω
ὡς ἤρικ' ἀν λέγοσιν, οὐκ ἐσφρήσομεν.

ΦΙΛΟΚΛΕΩΝ

tίς ἄρ' ὁ φεύγων οὕτος; ἔσον ἀλώσεται.

ΞΑΝΘΙΑΣ

ἀκονετ' ἥδη τῆς γραφῆς. ἐγράψατο

885 [ξυνευχόμεσθα σου] ταῦτά or ταῦτα before σου is generally accepted to fill the gap.

888 ᾧς θάμοσθα.] Corrected from ᾧς θάμοσθα of MSS. In what way ᾧς θάμοσθα, the reading of Cobet and Meineke, is better, it is hard to say.

890 τῶν γε νεωτέρων.] τῶν γεωργομένων. R. V. And the Scholiast recognizes both readings. But the common text suits the metre, corresponding with v. 873, ταυσαφείνης πλάνων; and is better for the sense.

“You love the people as no man does of the nobler sort,’ is a sentiment hardly intelligible. But, ‘as no man does, at least of the younger men, of men now-a-days,’ fits well with the character of the chorus who are approvers of an older generation. After this line Meineke adds ἤξε ταῦτα, to balance the same in v. 874; unnecessarily perhaps; cf. above, v. 281.

891—904. The trial begins. There is a dog plaintiff, and a dog defendant. The charge is set forth; the damages laid. Philocleon is eager to condone, before he has heard half the case. Xanthias is spokes-

man for the prosecuting dog; shows how the accused stole the cheese and gave him no share. The old dicast will hardly hear any defence, but Bdelycleon makes him do so, and sets forth piteously the case of the accused, brings witnesses to shew that the accuser is just as bad; produces the children of the accused as a last resource to move pity. Philocleon is a little melted, but yet means to condemn. Bdelycleon, however, deceives him, and makes him put his vote into the wrong urn, and Labes is acquitted.

891 εῖ τις θύρασιν.] Bdelycleon acts as thesmothetes: cf. above, v. 775, ὅθεν δ' ἀποκλήσει θεσμοβεβολή
tης τῆς κηρύκλης. The signal for the gathering we may suppose now to be taken down: cf. note on σημείον at v. 690.

893 τίς ἄρ' ὁ φ.] Philocleon is eager for his work; predetermined that the defendant shall be well trounced.

60ν.] Exclamatory, ‘how finely, how thoroughly!’

894—97. Bdelycleon introduces the suit, ἄκονετ' ἥδη, ‘Oyes, Oyes,’
κυῶν Κυδαθναιεύς Δάβρης Ἀλέξανδρα
τὸν τυρών ἀδικεῖν ὅτι μόνος κατήγνη
tὸν Σικελικόν. τιμήμα κλάδος σύκανος.

ΦΙΛΟΚΛΕΩΝ
θάνατος μὲν οὐν κύνειος, ἤν ἀπαξ ἄλφ.

ΒΔΕΑΤΚΛΕΩΝ
καὶ μὴν ὁ φεύγων οὐτοσὶ Δάβρης πάρα.

ΦΙΛΟΚΛΕΩΝ
ὁ μιαρὸς οἴτος ὅς δὲ καὶ κλέπτον βλέπει,
οἶν σεσπρός ἐξαπατήσεις μ᾽ ὀλετάι.
ποῦ δ᾽ ἔσθ᾽ ὁ διώκων, ὁ Κυδαθναιεύς κύων;

Mitch. Cf. the usual ἄκουτε λέγω, Ach. 1000.

895 Κυδαθναιεύς.] The deme of the parties concerned is mentioned in all such formulae. Here, the deme of Cydathenus is given to the dog, because that was (it is said) the deme of Cleon. Cleon compares himself to a dog in Ep. 1023, and is compared to one by his adversaries.

Δάβρης Ἀλέξανδρα.] Labes is (as we have seen at v. 836) to represent Laches. This deme of Aexone was noted for the scurrilous language to which its inhabitants were addicted, says Stephanus; and Plato (Laches, 197) seems to confirm this, where Laches says, 'I will say nothing in reply, though I have plenty to say, lest you should assert that I am Aexonian not only in name but in nature.'

897 Σικελικόν.] Bergler quotes from Antiphanes in Athenaeus, τυρῶς Σικελίδης, μῦρον εἰς Ἀθηνᾶν, ἐγχέλεις Βοώσα. For Laches' peculations in Sicily cf. note on v. 836.

τιμήμα.] The damages were first laid by the plaintiff, who was said τύμβαζαν. Against this the opponents might ἀντιτυμβάζαν. The judge finally decided the amount (ἔτιμα).

κλάδος.] περιγραφέλεις δεσμός.

Schol. It is of fig-wood with allusion probably to συκοφασία: of which Aristophanes never tires.

898 θάνατος μὲν οὖν.] The mild penalty does not content Philocleon. All his interpolations in the trial scene are severe, and against the defendant.

900 κλέπτον βλέπει.] 'He carries thief in his face.'

901 σεσπρός.] The 'grin,' expressed by this word, is generally in mockery or malice, but not always so, as Theocr. Id. vii. 19, ἐὰν σεσπρός διματρει μεδίωμετι, proves. Hence Richter's alteration σεσπρος (a form perhaps not elsewhere found) is needless. The Scholiast's explanation, κεχφραστέ, διποιγμένον ἐχὼν τὸ στῆμα, further confirms the text. And the broad grin would be more immediately striking as the dog came in, than would the wagging of his tail. Richter quotes, Ep. 1029, δι κέρκω σαλὼν ὅταν διενήχει, ἐπιτρών ἔξεδεται σου τοῦ φοίνος διὰ τοῦ οὐκοτε χαξακις.

902 ποῦ δ᾽ ἔσθ᾽ ὁ διώκων.] Dindorf in the old Poetae Scenici had ποῦ δ᾽ ὅ δ᾽, which manifestly was wrong. In his larger edition he approves ποῦ μοι διώκων, i.e. ποῦ μοι ὁ διώκων, which is a curious crisis. ποῦ ποῦ δ᾽ ὅ ὅ. Mein., ποῦ δ᾽ οὖν ὅ δ᾽.
ΣΦΗΚΕΣ.
ΚΤΟΝ
αδι αδ.

ΒΔΕΛΤΚΛΕΩΝ
πάρεστιν.

ΦΙΑΟΚΛΕΩΝ
ἐτερος ότος αδι Λάβης.

ΒΔΕΛΤΚΛΕΩΝ
ἀγαθός ἢ ἀλκτεῖν καὶ διαλείξειν τὰς χύτρας.
σύγα, καθις; σῦ δ’ ἀναβάς κατηγόρει.

ΦΙΑΟΚΛΕΩΝ
φέρε νυν, ἀμα τήν ἐγχεάμενος καγώ ροφώ.

ΖΑΝΘΙΑΣ
τῆς μὲν γραφῆς ἑκούσαθ ἢν ἐγραφάμην,
ἀνδρες δικασταί, τούτων. δεινότατα γὰρ
ἐργών δέδρακε κάμε καὶ τὸ ρυππαταί.
ἀποδρᾶς γὰρ ἐς τὴν γονίαν τυρὸν πολὺν

905

910

Hotib. The reading of the text is in Hirschig and Richter.
903 αδι αδ.] μεῖται τὴν φωνὴν.
Schol. This line is variously divided.
To give πάρεστιν to Bdeleycleon, ἐτερος—χύτρας to Philocleon, as
Dobree does, seems best. On the
dicast asking for the prosecutor, he
is brought forward, and barks, and
Bdeleycleon says, 'He is here.' The
dicast remarks that he looks like a
second Labes. The son rejoins that
he is good at barking, &c.; and
then bids his father listen in silence,
while Xanthias gets up and speaks
for the prosecutor.
904 διαλείξειν.] The prosecuting
dog is about as bad as the other.
In Eq. 1030—34 Cleon is described
as a dog Cerberus, of whom Demus
is to beware, and who will escape
text  κυριῶν νῦκτωρ τὰς λυπάδας
καὶ τὰς νῆσους διαλείξων. The χύτρας
here mean subject states or islands,
as there νῆσους is by way of surprise
for χύτρας.
906 τῆν.] Sc. φακὴν. Cf. above,
v. 811.
907 ἡν.] It is a question whether
we ought against nearly all MSS.
to change this to ἤ, though this
latter is certainly the more Attic
construction. Richter and Meineke
do, following Brunk.
909 ρυππαταί.] 'The seamen,'
because ρυππαταί was the seaman's
cry; for which cf. Ran. 1073; also
Eq. 602, for a rhyming imitation,
ἵππαταί. The scholiast adds that
the sailors were aggrieved by this
cheese theft, ως τῶν ἐρετῶν καὶ ναυ-
τῶν περὶ πλείστον ποιομένων τῶν
τυρόν. However this may be, the
sailors are mentioned naturally
enough, since Laches was in com-
mand of a fleet in Sicily.
910 γονίαν.] This and ἐν τῇ
σκότῳ the Scholiast explains ἐπειδὴ
ἐν μέρες τῆς δύσεως ἡ Σικελία.
Sicily (as regards Greece) was out of the
way and in a corner westward.
Perhaps this is striving too much
for a double meaning in all the de-
tails of the dog's theft.
κατεσκέλεξε κάνετλητ’ ἐν τῷ σκότῳ,
νῆ τὸν Δί’, ἀλλὰ δήλος ἐστ’ ἐμούγε τοι
tυροῦ κάκιστον ἀρτίως ἐνήργουεν
ὁ βδελύρδος οὕτως.

ΧΑΝΘΙΑΣ
κοὐ μετέδωκ’ αἰτοῦντι μοι.
καίτοι τίς ὑμᾶς εὖ ποιεῖν δυνήσεται,
ἡ μὴ τί καμοὶ τις προβάλλῃ τῷ κυνί;

ΦΙΑΟΚΛΕΩΝ
οὐδὲν μετέδωκεν;

[ΧΑΝΘΙΑΣ]
οὐδὲ τῷ κοινῷ γ’ ἐμοί.

ΒΔΕΛΤΕΛΕΩΝ
θερμὸς γὰρ ἀνήρ οὐδὲν ἤττον τῆς
tρόσ τῶν θεών, μὴ προκαταγίγνωσκ’ ὡ πάτερ,
πρὶν ἄν γ’ ἀκούοις ἀμφοτέρων.

ΦΙΑΟΚΛΕΩΝ
ἀλλ’, ὅγαθε, τὸ πράγμα φανερὸν ἐστιν ἀυτοῖ γὰρ βοᾶ.

911 κατεσκέλεξε. ‘He si-sliced away.’
914 κοὐ μετέδωκ’]. That he gave no share to the other dog (Cleon’s representative) is the chief crime. Xanthias’ complaint, as the aggrieved dog, has an ironical meaning.
915 καίτοι κ.τ.λ. ] Who can benefit you, without a previous sop to your Cerberus? It must be, ‘love me, love my dog.’ Cf. the note above at v. 904, and Ep. 1030—34.
916 οὐδὲν κ.τ.λ. ] Meineke with Bergk gives this and the following line to Philocleon. Neither thus, nor with Dindorf’s arrangement, is the connexion of θερμὸς γὰρ ἀνήρ with the preceding plain. Florens says, that Philocleon, while speaking, tries whether his lentil porridge is ready; and, finding it hot, says that the accused is ‘as hot (meaning ‘as bold’) as the lentil porridge.’ But the direct mention of him as ἀνήρ, ‘the man’ (instead of ‘the dog’) is curious. Nor is θερμὸς a natural reason for withholding a share of anything. ἀνήρ may indeed be compared with ἀνῆρα in v. 923; but the sense of the line as applied to Labes or Laches is not satisfactory. The line is better given to Bdelycleon, with reference to some gesture of anger and eagerness to condemn shewn by Philocleon. Thus Bdelycleon would say, seeing his father’s hot haste, ‘Why, the man’s as hot as his lentil porridge! Pray, father, in heaven’s name don’t condemn too soon.’
920 ἀμφοτέρων. ] Cf. note at 725.
ΣΦΗΚΕΣ.

ΖΑΝΘΙΑΣ
μη νυν αφητε γ' αυτον, ως ευτ' αυ τωλι
κυνων απαντων ανδρα μονοφαγιστατων,
ιστις περιπλευσας την θυελαν εν κυκλω
εκ των πολεων το σκιρον εξεδιδοκεν.

ΦΙΛΟΚΛΕΩΝ
εμοι δε γ' ουκ οστ' ουδε την υδριαν πλασαι.

ΖΑΝΘΙΑΣ
προς ταυτα τουτων κολασατ' ου γαρ αν ποτε
τρεψειν δυνατ' αν μια λοχμη κλεπτα δυο.
ινα μη κεκλαγγων δια κενης άλλως εγω
εαν δε μη, το λοιπων ου κεκλαγξομαι.

ΦΙΛΟΚΛΕΩΝ

ιου ιου.

οσας κατηγόρησε τως πανουργίας.
κλεπτων το χρημα τανδρος ου και σολ δοκει,

923 ανδρα μονοφαγιστατων.] 'Beyond all dogs a man of selfish greed.' The inconsistency of κυνων ανδρα is intentionally ridiculous. The superlative in -istantos from μονοφαγος is analogous to λαλιστατος from λαλος, Eur. Cyc!. 315; cf. Ar. Kan. 91.

924 θυελα. ] The mortar means Sicily or the Sicilian sea, as the Scholastic says. A mortar was round (στρογγυλη): cf. Pac. 128.

925 σκιρον.] Eupolis, in his Golden Age, has the phrase τροφαλης βαδίζει σκιρων ημφιεσμην. There is a play on the double meaning. Of the cheese, it is the hard under crust; of the cities, the gypsum or stucco of their buildings. And in the next line Philocleon takes it as equivalent to γη σκιροδα, with which they used to mend broken pitchers.

928 μια λοχμη.] There was a proverb μια λοχμη δυο έρωτακων οδ τρεφει, 'one bush does not support two redstarts'. Here Xanthias means 'one house can't keep two thieves': he himself (as the dog or Cleon) being of course one.

929 κεκλαγγω.] Some read κε- κλαγγω: but the better editors and MS. R are for κεκλαγγω.

δια κενης.] This phrase is used adverbially by Thuc. iv. 126, η δια κενης ετανασεις των διπων. And the Greeks often put together adverbs of nearly the same meaning. Another instance of δια κενης άλλως is quoted from Plato the comic writer: and Bergler quotes άλλως ματην as combined. To which might be added αθις αθ παλιν, and similar phrases. It would be easy here to suggest a noun feminine as understood; but probably the speaker had no such definite noun in his mind, and was hardly conscious of any ellipse.


ου και σοι.] The dicast turns round to the cock perched up above him.
934 ἑπιμύθα.] ‘He winks assent’: and a wink from a cock is as good as a nod.

937—9 The dish, cheese-scaper, &c., are called to witness in Labes’ favour. The ἐσχάρα was a portable brazier; cf. Ἀθ. 887, διόμει ἐξενεγκατε τὴν ἐσχάραν μοι δεῦρο καὶ τὴν ἁρίδα. All the kitchen vessels might have seen the theft, and seen also what the thief did with the cheese; whether he gave any to others. The ἐσχάρα was perhaps used for the toasted cheese.

939 προσκεκαυμένα.] ‘burnt at the fire’ as such utensils would be: cf. above v. 828. Dobree and Hermann read προσκεκλημένα ‘subpoenaed as witnesses’; an ingenious change: but hardly needed.

942 οὐκ ἂν σὺ κ.τ.λ.] This is addressed to the old man. Bdelecleon had before asked him not to be too hasty in condemning (v. 819); he now asks it again, οὐκ ἂν σὺ ‘will you not, I again ask, cease &c.’ Florens takes it as addressed to the prosecutor; but there is not much sense in rebuking him for severity; severity would be reasonable in him.

943 καὶ ταύτα τοῖς φεύγουσιν.] ‘And that too against the poor defendants.’ Bdelecleon wants him to have some wrath for the prosecutors. Cf. above v. 880, τοῦ φεύγωσά τ’ ἔλεειν μᾶλλον τῶν γραφανέμων, κ.τ.λ.

944 ἀνάβαιν, ἀπολογοῦ. τι σεσωπηκας; λέγε. ‘But do you hold on to them with gripping teeth?’ One of the expected advantages in this law-court at home was, that the dicast being not starved, but having his porridge, would cease δικαίων τῶν ἀπολογούμενον (v. 778). The αὐτοδάξ τρόπος was a characteristic of the Athenians, cf. Ρακ. 607. The Scholiast strangely mistakes the meaning of this passage; and those who propose ἔχει for ἔχει propose no improvement. The sense of the middle voice suits quite well: you hold fast to, cling to; it appears just the word for a bulldog tenacity.
ΦΙΛΟΚΛΕΩΝ

όλοι οὐκ ἔχειν ὁτός γ' ὕσικεν ὃ τε λέγη.

ΒΑΣΙΛΙΚΛΕΩΝ

οὐκ, ἀλλ' ἐκείνῳ μοι δοκεῖ πεπονθέναι, ὀπερ ποτὲ φεύγων ἔπαθε καὶ Θουκυδίδης· ἀπόπληκτος ἐξαιρήθη ἐγένετο τὰς γνώσεις, πάρεξ', ἐκτόσων. ἐγὼ γὰρ ἀπολογησόμαι. χαλεπῶν μὲν, ὄνδρες, ἐστὶ διαβεβλημένον ὑπερανοράσεσθαι κυνὸς· λέξω δ' ἕμως. ἀγαθὸς γὰρ ἐστι καὶ διώκει τοὺς λύκους,

ΦΙΛΟΚΛΕΩΝ

κλέπτης μὲν οὖν οὗτός γε καὶ ξυνωμότης.

ΒΑΣΙΛΙΚΛΕΩΝ

μὰ Δι', ἀλλ' ἀριστός ἐστι τῶν μυή κυνῶν, οἶος τε πολλοί προβατίσωσ ἐφεστάναι.

ΦΙΛΟΚΛΕΩΝ

τὶ οὖν ὄφελος, τῶν τυρῶν εἰ κατεσθεῖε;

ΒΑΣΙΛΙΚΛΕΩΝ

ὅτι σοῦ προμάχεται καὶ φυλάττει τὴν θυραν

945 ἀλλ’ οὐκ.] Philocleon maintains his conclusion against the defendant: thinking that he has not a word to say. His son says that it is not conscious guilt, but a sudden paralysis of the tongue.

947 Θουκυδίδης.] Son of Melesias, opponent of Pericles, accused of some misdoings in Thrace, and ostracised, B.C. 444, cf. Ach. 703, 708, where Aristophanes appears to pity him, as hardly dealt with. The policy of Pericles our poet does not approve of: cf. Ach. 530 sqq., and therefore naturally sympathizes with his rival.

949 πάρεξ’, ἐκτόσων.] Reiske seems to be right in thus punctuating. For πάρεξα can hardly mean ‘take yourself off’, or, with ἐκτόσων, be equivalent to ὃι ἐκπ., ἀπαγε ἐκπ., as L. and S. say. πάρεξε is rather ‘allow me, give place, let me come’, and ἐκτόσων ‘out of the way with you!’ The Scholiast confirms this by his note λακτίσας τὸν κόνα φησὶν ἄναχωρεῖ. Bdelycleon pushes aside the dog and takes the place of defendant.

953 λύκους.] τοῦ πυκνοφάντα. Schol. It seems rather meant that Laches was an active soldier against his country’s enemies.


955 προβατίσω.] Cf. v. 32, προβατα συγκαθάμενα. No doubt here too there is an idea of the Athenians being silly sheep.

957 ὅτι σοῦ.] ‘The good of him is that he fights for you &c.’
Philocleon had asked 'What is the good of him?' and the answer is natural enough. Dobree reads it δὲ τι; σοῦ 'you ask what good? Why he fights &c.' Either of these seems far preferable to Meineke's conjectural change in his notes, οὐ σοῦ κ.τ.λ. 'Does he not &c.'

959 κιθαρίζειν κ.τ.λ.] A curious excuse for non-appreciation of the difference between 'meum' and 'tuum'. But ignorance of the elements of music implies utter illiterateness; therefore it is as if Bdelycleon had said 'poor fellow! he's had no schooling—knows nothing—what is he to turn his hand to but thieving?' And below at v. 989, Philocleon retorts that he knows no trade but judging and condemning. In Αυ. 1432, τι γὰρ πάθω; σκέπτει γὰρ οὐκ ἐπισταμαι, is a similar excuse, given by the informer who knows no trade but his own. The scholiast quotes a proverb, to which there may be allusion, πένθε βαδίζω, νεὶν γὰρ οὐκ ἐπισταμαι, 'I trudge afoot because I cannot swim.' In the Knights (v. 188) the sausage-seller objects οὐδε μωσικὴν ἐπισταμαι πλὴν γραμμάτων: but he is told that is rather odds in his favour for being a statesman now-a-days; and therefore for being a thief perhaps, in Aristophanes' view of his country's statesmen at that time.

960 γραμμάτα.] Cf. γραμμάτων in Εκ. 180, quoted above. After ἐβουλόμην ἂν understand ἐπιστατεσαί αὐτῶν.

961 [να μὲν...ἐνεργάφ.] A thorough discussion of this construction is to be found in Hermann's notes on Viger, de Idiotsimis. ινα, δὲνσω, ος, with past indicative, express a con-

sequence now impossible: 'adhibentur quum indicatur consilium, quod quis habuit, nec tamen effecitum reddidit.' 'Cum indicativo praeretorum temporum junguntur, quum significatur aliquid, quod futurum fuissest, si quid alium actum esset, sed nunc non factum est.' Herm. They indicate something which would have been sure to follow, had something else been done, but which, as it is, has not followed, since that antecedent 'something else' was not done. Examples are, Aristoph. Πα. 135, Ευρ. Ηιππ. 645, Σοφ. Οἰδ. Τυρ. 1389—93. This last passage gives a double illustration, one for the imperfect, one for the aorist tense. οὐκ ἐν ἑαυτῷ τὸ μή 'ποκλεῖσαι τοιού ἄθλων δέμας, ιν' ἢ τυφλότε καὶ κλωκν μηδέν...τι μ' οὐ λαβών ἔκτεναι εὐθὸς, ὡς εὐθία μῆποτε ἐμαυτὸν ἀνθρώποιν ἐνθὲν ἢν γεγὼς; This past tense of the indicative may be aorist or imperfect: aorist, if a result is expressed not as lasting, but done once for all; imperfect, if lasting. Thus, ιν' ἢ τυφλός κ.τ.λ., 'that so I might be not only blind but deaf,' the blindness and deafness being results lasting up to the time of speaking; but ὡς εὐθία μῆποτε 'that so I might never have shewn,' the shewing being but once for all, and now over and done. 'That so' seems the closest English reading. Monk (on the Ηιππολυτις) suggested 'in which case.' But this rather loses the notion of intent, purpose, &c. in ινα, δὲνσω, ος. True it is that ινα sometimes = 'where,' with a simple relative force; but then it should be followed by οὐ (with ἄν) not by μη. The English 'that' keeps the notion of purpose, &c., while the 'so' = 'in that (now impossible) case,' and
thus gives the right shade of meaning. Hermann observes that the Latins have no exactly equivalent construction, but that the Germans have; e.g. in Sophocles he well translates, 'damit ich blind und taub wäre,' and 'damit ich nie gezeigt hätte wer ich bin.' At the same time I would urge, in favour of Monk and his followers, that such conjunctions as *να ὃς δρως partake of the character of relatives, and indeed were possibly relatives originally: compare the Latin 'quo,' which comes to be = 'that.' And the more common English way of putting such a sentence is, 'why didst thou not receive me? (or, 'would thou hadst &c.' or, 'thou shouldest have &c. ') so had I never shewn.' Cf. note on *Nub.* 1158, 669 for this difference of Greek and English idiom. Shakspeare's, 'I would I were a glove upon that hand, That I might touch that cheek,' is a case for this construction, and is so rendered in a Porson exercise.

964. ταμεύων.*] As a political term this would be a dispenser of moneys, provisions, &c. 'treasurer,' Mitch. In a house it would be 'housekeeper, steward,' or perhaps here 'panlier, buttery-man.'

967. Ελευ.] This must be a disyllable in pronuciation, unless, as Dindorf in his notes proposes, we throw out τοὺς. In one edition Dindorf writes ἔλευ, 'recte, ut videatur,' says Meineke. And ελευδοσ for ἔλευδωσ rests on good authority. But possibly some of these combinations were monosyllabically pronounced, and yet not monosyllabically written. Cf. *νεαυτη* in v. 1067, and (if the vulg. be retained) ἀπενωδέσθα, in v. 1085.

968—72. Labes can eat odds and ends and fish bones, and is here, there, and everywhere: the other stops at home, and wants to be well fed. The activity of Laches and the lazy greediness of Cleon are contrasted.

970. οἰκουρδ.] Κλέωνα φησιν ἐνδομιχοῦσα τὰ τῆς πόλεως κατεσθίειν. Schol. Brunck, followed by Hirschig and Meineke, reads οἰκουρδέων; which seems better, but the MS. reading is not indefensible: 'is a sort of stay-at-home-merely.'
ΦΙΑΟΚΛΕΩΝ

αἰβὸς, τι κακὸν ποτ’ ἔσθ’ ὅτῳ μαλάττωμαι; κακὸν τι περιβαίνει με, κἀναπείθομαι.

ΒΔΕΑΤΚΛΕΩΝ.

Ἡ, ἀντιβολῶ σ’, οἰκτείρατ’ αὐτῶν, ὦ πάτερ, καὶ μὴ διαφθείρῃτε. ποῦ τὰ παιδία; ἀναβαίνετ’, ὦ πονηρὰ, καὶ κνυζούμενα αἰτεῖτε καντιβολεῖτε καὶ δακρύστε.

ΦΙΑΟΚΛΕΩΝ.

κατάβα κατάβα κατάβα κατάβα.

ΒΔΕΑΤΚΛΕΩΝ.

καταβήσομαι.

καίτοι το κατάβα τούτο πολλοὶ δὴ πάνυ ἐξηπάτηκεν. ἀτὰρ ομοῖς καταβήσομαι.

ΦΙΑΟΚΛΕΩΝ.

ἐς κόρακας. ὡς οὐκ ἀγαθὸν ἔστι τὸ ῥοφεῖν. ἐγὼ γὰρ ἀπεδάκρυσα νῦν γνώμην ἐμὴν οὐδὲν ποτ’ ἀλλ’ ἢ τῆς φακῆς ἐμπλήμενος.

973 αἰβότ.] Philocleon is disgusted to find that he is softening. Ædelycleon takes advantage of this, and produces the little ones of the accused, to whine and excite commiseration. It was a common custom both with Greeks and Romans to bring the family into court, that their tears might move the judges. Cf. Dem. c. Mid. 574. Racine takes this idea, ‘Venez, famille désolée, Venez, pauvres enfants, qu’on veut rendre orphelins, Venez, faire parler vos esprits enfantins. Oui, Monseur, vous voyez ici notre misère. Nous sommes orphelins, rendez-nous notre père, &c.’

975 οἰκτείρατ’.] Plural, because Philocleon was but one of many dicasts.

979 κατάβα.] The customary word for the dicasts to say, when they had heard enough to convince them, and bade the pleader come down from his place and say no more. But they sometimes deceived the hope of acquittal thus raised.

980 εἰς κόρακας.] A curse on either the defendant or the porridge; perhaps on both, as Mitchell takes it, ‘Curse on yourself and curse upon this pottage!’

983, 4 ἐγὼ γὰρ...ἐμπλήμενος.] ‘For I wept freely but now, as I think, for no earthly reason but because I was full of the lentil porridge; the heat of which brought tears to his eyes. For γνώμην ἐμὴν cf. Pae. 232, καὶ γὰρ ἔξεινα γνώμην ἐμὴν μέλλει. The old interpretation, ‘I wept away my judgment, lost my cool judgment in my tears,’ is certainly wrong. Meineke’s ἀπεδάκρυσα is confirmed by the Scholiast’s ἀπεδάκρυσα τοῦ τῶν παλῶν ὄνομα, but is against all MSS.'
ΦΗΚΕΣ.

ΒΑΕΛΤΚΛΕΩΝ.

οὐκοῦν ἀποφεύγει δῆτα;

ΦΙΑΟΚΛΕΩΝ.

χαλεπῶν εἰδέναι.

ΒΑΕΛΤΚΛΕΩΝ.

ἠ', ὁ πατρίδιον, ἐπὶ τὰ βελτίω τρέπουν.

τηθὶ λαβῆν τὴν ψῆφον ἐπὶ τὸν ὑστερον

μῦςας παράξεων κατόλυσον, ὡς πάτερ.

ΦΙΑΟΚΛΕΩΝ.

οὐ δῆτα: κιθαρίζειν γὰρ οὐκ ἐπίσταμαι.

ΒΑΕΛΤΚΛΕΩΝ.

φέρε νῦν σε τηθὶ τὴν ταχίστην περιάγω.

ΦΙΑΟΚΛΕΩΝ.

δὖ ἐσθ' ὦ πρῶτος;

987 τηθὶ.] He gives him a pebble to vote with, a pebble 'condemnatory,' καταδικάζουσαν. This he wishes him to put into the urn called ἄκυρος and also ὑστερος. The consequence would be the acquittal of the prisoner. Philocleon refuses to do that, but is so led round that he in the end mistakes the urn into which he puts his condemnatory vote, and unintentionally acquits.

There were, it appears, two urns, the one called κύρος, of brass, the other ἄκυρος, of wood. There were also two kinds of voting pebble, one bored through with a hole, the other entire and solid (τερπυμένη, πληρή), or sometimes one black, the other white. The perforated or black were for condemnation, the solid or white for acquittal. That a vote might be used effectually it had to be dropped into the 'valid' urn (κύρος): the other vote was then put into the 'invalid' urn, and had no effect. The votes found in the 'valid' urn were counted, and the result was according to the excess or defect of one or the other. The urns were from their position called πρῶτος and ὑστερος: but what this position was exactly, is uncertain. Richter thinks the πρῶτος was close to the tribunal, the ὑστερος further off, beyond where the advocate, witnesses, &c., stood, so that the dicasts put their useless vote into this just before leaving the court.

988 μῦςας κ.τ.λ.] 'Shut your eyes and pass on hastily to the further urn and acquit him.' This Philocleon refuses to do, retorting on his son his own words at v. 959, 'that he is no scholar,' and knows but one trade, viz. that of condemning.

990 φέρε νῦν σε.] Bdelycleon pretends to be resigned, and offers to conduct him to the πρῶτος κάδισκα; but in some way so misleads him that he finds the ὑστερος where the πρῶτος should, according to his idea, be, and into it he drops his condemning vote. This amounts to an acquittal; for the other vote, that of acquittal, of course goes into the 'valid' urn.
ἈΡΙΣΤΟΦΑΝΟΣ

ΒΑΣΙΛΙΚΛΕΟΝ

οὖτος.

ΦΙΛΟΚΛΕΟΝ

ἄτη ὑπαύθ ἐν.

ΒΑΣΙΛΙΚΛΕΟΝ

ἐξηπάτηται, κἀπολέλυκεν οὐχ ἐκόνω.

ΦΙΛΟΚΛΕΟΝ

φέρε ἐξεράσω.

ΒΑΣΙΛΙΚΛΕΟΝ

πῶς ἃρ ἥγοναμεθα; οὐκ

ΦΙΛΟΚΛΕΟΝ

dεῖξεν οὖκεν.

ΒΑΣΙΛΙΚΛΕΟΝ

ἐκπέφυγας, ὃς Δάβης.

πάτερ πάτερ, τί πέπονθας;

ΦΙΛΟΚΛΕΟΝ

οἴμοι, ποῦ ἑσόμερος;

995

ΒΑΣΙΛΙΚΛΕΟΝ

ἐπαύρε σαυτὸν.

ΦΙΛΟΚΛΕΟΝ

eἰπὲ νῦν ἐκεῖνο μοι,

ὅτως ἀπέφυγεν;

993 ἐξεράσω." Cf. Aesch. Eum. 742, Δ. ἀφεὐδεῖθ' ὡς τάχαιτα τευ-

χέων πάλους, δασον δικαστῶν τοῦτοτ' ἐπε-

στάται τέλος. Ὁ. ὃς Φοῖβος "Ἀπολ-

λον, πῶς ἄγων κρίθησέται; This

makes for Dindorf's text against

Meineke's; for the dicast Philocleon

should empty out and count the

votes. But πῶς ἃρ ἥγοναμεθα; does

look rather as if it were an impatient

question thrown in during the count-

ing; and in the passage of Aeschylus

Orestes, the defendant, puts the

question. Hence I have slightly

altered the arrangement of the dia-

logue, which now runs thus: Ἐρ. 775,

Come, let me turn out the votes. 776,

How have we sped in the trial?

Phil. 'Twill soon be shewn. Bd.
Labes, you are acquitted!’ Bdely-

cleon, interested for the accused,

asks, 'how have we sped?' and then

sees at once the result and tells it to

the defendant before the old dicast,

in his astonishment and disgust, can

got a word.

994 δεῖξεν οὖκε. Sc. τοβργον.

Cf. Lys. 375, τοβργον τάχιστον διέ-

995 ποῦ ἑσόμερος.} The old man

is fainting: cf. R. 481, ἄλλ' ὑφα-

κινήσεται ἀλλ' οἷος πρὸς τὴν ταχεῖαν μον

στογγυλάς.


Androm. 1076, ὃ σα, τί δράσεις, ὃ

γεραις; μη πέσῃ ἐπαύρε σαυτὸν.

Π. οὐδέν εἴμι· ἀπωλέσαμεν.
ΣΦΗΚΕΣ.

ΒΔΕΑΤΚΛΕΩΝ

υ' Δι'.

ΦΙΛΟΚΛΕΩΝ

οδέεν εἰμ' ἄρα.

ΒΔΕΑΤΚΛΕΩΝ

μὴ φροντίσῃς, ὦ δαμόνι, ἄλλ' ἀνίστασο.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν ἐμαυτῷ τοῦτ' ἔγω ἐξελέσομαι,

φεύγοντ' ἀπολύσας ἄνδρα; τί ποτε πείσομαι;

ιὸν, ὦ πολυτίμου τεοί, ἡγοματέ μοι:

ἀκών γὰρ αὐτ' ἐδρασα κού τοῦμο τρόπου.

ΒΔΕΑΤΚΛΕΩΝ

καὶ μηδὲν ἀγανάκτει γ', ἐγὼ γὰρ σ', ὦ πάτερ,

θρέψιον καλώς, ἄγων μετ' ἐμαυτῷ πανταχοί,

ἐπὶ δείπνου, ἐς ξυμπόσιον, ἐπὶ θεωρίαν,

ἀσθ' ἥδεος διάγειν σε τὸν λατούν χρόνον'

κούν ἐγχανεῖται σ' ἑξαπατών Τπέρβολος.

999 ἐξελέσομαι.] 'How shall I be conscious of this deed with myself,' i.e. 'how can I yet live and know that I have done this deed,' which almost = 'how can I pardon myself for this?' To share in the knowledge of a deed (if criminal), and to make no effort to expose it, is in effect to consent to it, or to pardon it; hence the common meaning of συγγιγνώσκων. The Latins took a different compound to express the same thing, 'ignoscere' 'to (apparently) not know, to refuse to know, ignore, wink at,' and so 'to pardon.' The one language expresses pardon by inward acquiescence in the knowledge of a crime; the other by outward denial of such knowledge.

1002 κού τοῦμο τρόποι.] 'And not (as a deed) fitting my character, not after my wont.' The genitive is the same as that in the common phrases ἀγαθόν ἄστιν ἀγαθὰ πράττειν and the like. It was not δικαιοσύνης τρόπων to acquit. 'Not such my wont, as those who know me know' (Tennyson) Philocleon might have said.

1003 καὶ μηδὲν ἀγανάκτει γ'] "Yes, yes, and don't be so overmuch grieved." The γε gives assent to Philocleon's excuse.

1005 θεωρίαν.] Philocleon is to give up law and do nothing but enjoy himself at feasts and theatres. The same kind of retirement is proposed for Cratinus in Eq. 536. The 'reformed' life which the old man is to lead is not of the highest order, and is no doubt a satire on the follies and excesses in that direction which were prevalent at Athens in our poet's age.

'ΑΡΙΣΤΟΦΑΝΟΣ

ἀλλ' εἴσελθον.

ΦΙΛΟΚΑΘΩΝ

tαῦτά νῦν, εἶπερ δοκεῖ.

ΧΟΡΟΣ

ἀλλ' Ἰτε χαίροντες ὑπὸ βούλεσθ'.

ὑμεῖς δὲ τέως, ὦ μυριάδες ἀναρίθμητοι,

νῦν μὲν τὰ μέλλοντ' ὡς λέγεσθαι μὴ πέσῃ φαίνως χαμάς εὐλαβείσθε.

tοῦτο γὰρ σκαῦων θεατῶν ἐστὶ πάσχειν, κοι πρὸς ύμῶν.

νῦν αὖτε λεὶ πρόσφεχε τῶν νοῦν, εἶπερ καθαρόν τι φιλεῖτε.

1008 Philocleon resigns himself to the change, and they go in to prepare for it, leaving the stage clear for the parabasis.

1009. The parts of this parabasis are: κομάδιον, 1009—1014, parabasis proper (or anapaests) 1015—1050, μακρὸν, 1051—1059, στροφή, 1060—1070, ἐπίρρημα, 1071—1090, ἀντιστροφή, 1091—1100, ἀντιπροσ-θεμα, 1101—1111.


1010 μυριάδες.] To be taken rather vaguely of multitudes. Strictly speaking the 'myriads' of the audience would not be many, as Richter reminds us; but each myriad of itself may be ἀναρίθμητος. Plato uses μυριάδες ἀναρίθμητος, of the numerous generations of forefathers that have preceded us, Theaet. 175, A.

1012 πένη.] As did the Clouds, to the first exhibition of which he refers here and further on in this parabasis.

1013 σκαῦων.] The exact opposite is δεξιός, a favourite word of compliment to the Athenians. Cf. Νυμ. 534—27, ἀνεχώρου ὑπ' ἀνδρῶν φορτικῶν...ταῦτ' οὖν ὑμῖν μέρεφοις τοῖς σοφοῖς...ἀλλ' οὐθ' ὅτι ὑμῶν...προ-δώσω τοὺς δεξιούς: cf. also Νυμ. 521, θεατὰς δέξατος. Euripides opposes σκαῦως and σοφὸς: Med. 190, σκαῦως ὃς ἡγίστην τι σοφοῦς τοὺς πρόσ-θε βροσύνοι ὑπ' ἀνδρῶν.

1015—1050. The poet complains of unjust treatment. He has done the Athenian public good service: first in the name of other poets, then in his own. He has not debased his Muse to gratify others, nor has he attacked the small; but has boldly withstood the great and powerful, Cleon especially. Also he has exposed other plagues and corruptors of public morals. But the Athenians, though they honoured him at first, gave him up last year, and rejected the best play he had ever given them: entirely through their want of understanding, and through no fault of the poet.

1015 πρόσφεχε.] Cf. Νυμ. 575, Eq. 504.

καθαρόν.] Cf. above v. 631, κα-θαρῶς λέγοντος. The word means here 'genuine, pure,' the real thing, as opposed to what is specious but of no real worth.
μένυσαθαί γὰρ τοὺς θεατάς ὁ πουήτης νῦν ἐπιθυμεῖ. 1016 ἀδικεῖσθαι γὰρ φιλιν πρῶτος τόλλ᾽ αὐτῶν εὐ πεποιήκεις, τὰ μὲν οὐ φανερῶς, ἀλλ᾽ ἐπικουρῶν κρύβθην ἐτέροισι πουή-
ταίς, μυησάμενος τὴν Ἑυρυκλέους μαντελαν καὶ διάνοιαν,
eἰς ἀλλοτρίας γαστέρας ἐνδὺς κωμῳδικὰ πολλὰ χέασθαι ἐ
μετὰ τοῦτο δὲ καὶ φανερῶς ἦδη κινδυνεύων καθ᾽ ἑαυτὸν, 1021
οὐκ ἀλλοτρίων, ἀλλ᾽ ὀικεῖων Μουσῶν στόμαθ᾽ ἡμοιοῖσας.
ἀρθεὶς δὲ μέγας καὶ τιμήθεις ὡς οὐδεὶς πώποτ᾽ ἐν ὑμῖν,
οὐκ ἐκτέλεσαί φησιν ἐπαρθεὶς οὐδ᾽ ὕποκωσαί τὸ φρόνημα,

1017 ἀδικεῖσθαί .... πρῶτος.] 'That he is the first to suffer wrong.' not only having done the public no wrong himself, but having done it much good.
1018 ἐπικουρῶν κ.τ.λ.] Philo-
nides and Callistratus were the poets under whose names Aristophe-
nes' earliest plays came out: viz. the Babylonians, Banqueters, A-
charmians. For another mention of this, cf. Nub. 530, sqq.
1019 Ἑυρυκλέους.] A ventril-
quist and diviner at Athens, from whom others of the same trade were
afterwards called Euryclidae. Schol.
1020 εἰς ἀλλοτρίας.] As Eury-
cles throws his voice into others, so did I with my plays. Others seemed
the utterers; I was the real source of the words which flowed out.
χέασθαι.] Infin. dependent on
μυησάμενος. ἐνδὺς χέασθαι = ἐνδύ
ναι καὶ χέασθαι: so that the syn-
tax will be μυησάμενος Ἑυρυκλέα (ὡτε) ἐνδύναι εἰς ἅλλ. γ. καὶ χέα-
σθαι.
1021 καθ᾽ ἑαυτῶν.] The Knights
was Aristophanes' first play exhibi-
ted in his own name. And the Scholast remarks that none would run the risk of acting Cleon's part, hence Aristophanes had to act it himself. This would give peculiar force to κυνικουρίων καθ᾽ ἑαυτῶν; but it is not necessary here to understand anything more than
the risk of failure before the audi-
ence. And καθ᾽ ἑαυτῶν, 'by him-
self,' in his own name, is merely opposed to the ἐπικουρῶν ἑτέροις.
Cf. Eq. 513, ὡς οὐχι πέλας χρόνο
ἀλοίπη καθ᾽ ἑαυτῶν.
1022 ἡμοιοῖσας.] 'Having ta-
ken on him to rein the mouths of
his own and no others' muses.' The
poet, when he had entered as it were into others who were to utter his thoughts, might be termed the charioteer or controller of their
mouths, or of the strains to issue from them. For a bold metaphor-
ical use of ἡμοιοῖς, cf. Nub. 602,
ἀλῳδὸς ἡμοιοῖς.
1023 ἀφεῖς δὲ μέγας.] Cf. Dem.
Olymph. II. 20, ὅσπερ οὖν διὰ τοῦτων
ἡρή μέγας, οὐσις ὁφεῖλε διὰ τῶν
αὐτῶν τούτων καὶ καθαρθῆναι ταῖς.
1024 οὐκ ἐκτέλεσαι κ.τ.λ.] There is a difficulty here, which
Reiske saw, and thought ἐκτέλεσαι
corrupt; but the other commentators seem to pass it over. οὐκ ἐκτ.
φ. ἐπ., must mean 'he does not—
elated by his honours—say he has
attained perfection, done everything
that there is to do.' And so the
Scholiast says: οὐκ ἐκτέλεσαι ἐδοξεῖν
αὐτῷ ἐδεῖν οὐσὶ τῆς τοιχείας οὕσε
τῶν ἑμαῖν. For that ἐκτέλεσαι ἐπαρθεὶς = ἐτέρως ἐπαρθήσας, 'to be
completely elated,' as Florens says,
following the earlier (and not very
intelligible) part of the Scholium,
is hardly possible. But οὐδ᾽ ὕποκω-
οὐδὲ παλαιστράς περικυμάζειν πειρών. οὐδεὶς εἶ τις ἐραστής
καμφρεῖσθαι παραλία ἐκαυτοῦ μισῶν ἔσπευδε πρὸς αὐτὸν. 1026
οὐδεὶς πάπποτε φησὶ πιθέσθαι, γνώριμον τινὰ ἔχων ἑπεικήν,
ἰσα τὰς Μούσας αἰτεῖν χρῆται μὴ προαγωγός ἀποφήμη.
οὐδὲ ἄντων γὰρ ἤρξε διδάσκειν, ἀνθρώπους φῆς ἐπιθέσθαι,
αὖ Ἡρακλέους ὄργην τινὸς ἑκούσας μεγάλους ἑπιχείρειν,

... σαι τ. φ., does not follow with any
good sense the clause οὐκ ἐκτ. φ.
ἐκ τῆς ἀδερνής ἢπεὶ δὲ ἄρκεσθαι to have
done everything, nor to be puffed
up.' What is wanted is, 'He de-
nies that he...or was puffed up.'
And the phrase ἐπιτελέσαι ἐπιβεβαίζει
cannot be reasonably explained of
anything that the poet would deny.
If there is corruption in the text
and a change needed (as it seems
to me there is), I would propose
ἄγγισταις καὶ περικυκλάζει. 'He does
not—elated or puffed up in thought
—proffes to have done everything,
nor does he go round &c.' Or we
might read ἄγκοται, 'He does not
profess perfection, nor is he puffed
up, nor does he &c.' For ἄγκο-
τοι, cf. Ῥακ. 703, ἄγκωσμεθα κα-
ποτεμηθοῦμεθα.
1025 παλαιστράς περικυκλάζαν
πειρών.] Cf. Ῥακ. 702, καὶ γὰρ πρὸ-
τερον πάρας κατὰ τοὺς οὐχὶ παλαι-
στρας περιστῶν πάσας ἐπελών.
Brunk's correction of the MSS.
περιῶν οἳ περιῶν to πειρῶν here
seems certain. There is a hit at
Εὔπολις, the Scholiast tells us, who
περιήξε τὰς παλαιστράς σεμυσθεὶσας
καὶ τοῖς παινοῦ ἐαυτῶ τις ἐξ ἐλεφοντ.
τῆς μήκος ἔνεκα.
1025—28. Nor would he hold
his tongue to screen any, and so
connine at their wickedness.
1029. πρώτων γ.] As it was
now certainly known that the earlier
plays, exhibited under the names of
others, were written by Aristophanes,
this probably refers to those
earlier plays. Some have explained
ἡξει διδάσκειν to refer to the Κιβρίτοι,
because αἱ διδασκάλαι φέροντι τοὺς

... 'Mere men' as op-
pposed to τοῖς μεγίστοις (θηρίοις,
κρονιδίοις) 'mighty monsters'.
The changes proposed ἄνθρωποικός (from
Ῥακ. 751), ἀνθρώποι εὐθ. seem
hardly needed. Hercules' labours
and contests were generally with
such as were more than man. And
the Scholiast evidently comments on
ἄνθρωποι, saying: ἄλλα τέρατα καὶ
βαλάμων. 'When first the scenic
trade of instruction he essay'd,
monsters not men were his game,
sirs; Strange Leviathans that ask'd
strength and mettle, and had task'd
Alcides their fury to tame, sirs.'
Mitchell.
1030. ἐπιχείρην.] Meineke reads
ἐπιχείρει on no MS. authority: to
avoid (I suppose) the infinitive pre-
sent following upon the infinitive
aorist. But as in direct graphic
narrative the present indicative is
used of past events, so the infinitive
of the present may be put in oblique
narration, Cf. Ῥακ. 514, φησὶ γὰρ
ἀνήρ οὐχ ὧν ἄνοιας...διεισαγεῖν,
where the delay meant is a delay in
past time, though expressed by
the present infinitive; and further on
Ῥακ. 541, ταῦτ' ὄρρωθιν διεισαγεῖν
does plainly that it is so. We
might translate here 'he set not (he
says) on mere men, but with noble
Herculean wrath he goes at mighty
monsters'.


1031. καρχαρόδωντι.] Cf. Ep. 1017, σώζεσθαι σ’ ἐκλείπσιν λερόν κόνα καρχαρόδωντα, in the oracle quoted by Cleon about himself. In Piac. 752—758, this passage is repeated. The word καρχαρόδων is applied by Homer to dogs (Il. κ. 350), by Theocritus to a wolf, (Id. xxiv. 86). Aristotle distinguishes it especially from χαλλόδων, and explains it thus τά μέν χαλλόδωνας ἔχει, ὅτε τά δ’ ἰδεῖς καὶ ἐκάλλασσοντας, δένεν καρχαρόδωνα καλεῖται, ἐπεὶ γὰρ ἐν τοῖς ὀδόους ἥν ἱσχύει αὐτῶν, οἱ χορήσμοι πρὸς τὴν ἀλήθη ἐναλλάξ ἐμπύτουν δένεν μὴ ἀμβλύωνται τριβόμενοι πρὸς ἄλλους.

1032. Κῦνης.] In Ep. 765, Cleon professes himself to be the best ‘after Lysicles, Cynna and Sallabaccho.’ These two last were courtezans. There is reference to κῦνος in Κῦνης. Bergler compares Homer’s κῦνος δύμαν’ ἔχων (Il. a. 225) : to which add the use of κῦνος and κῦνης, and κυνοφάρις (Theocr. Id. xiv. 53).

1033 ἔκατον δὲ κύκλωρ κ. κ.] Note the intentional alliteration; which would be impaired, were we to accept Bentley’s conjecture γλώτται, as Meineke is inclined to do. Surely in a description of this kind κεφαλὰς ἐξηχοῦν is not too bold a phrase. Cleon is now a hundred-headed hydra: each head is a flattener’s head, and his own, the archflatterer’s, in the middle. Or indeed he may still be in his old character of Cerberus (Ep. 1030), the number of whose heads is variously told, cf. Hor. Od. i. 16, Cessit immanis tibi blandienti Janitor aulae Cerberus, quamvis furiale centum Muniant angues caput ejus, atque Spiritus teter saniesque manet Ore trilingui.

1034 φωνη...χαράδρας.] Cf. Ep. 137, κυκλοβόρον φωνῆ ἔχων. A loud voice was a great advantage before the Athenian multitude. In Ep. 218, φωνῆ μαραδ is specified as a qualification for a demagogue. Demosthenes more than once charges Aeschines with possessing a loud and coarse voice, as if it were a fault; being himself, as is known, at a disadvantage in this physical quality, cf. Dem. F. L. p. 415, μιδοςται τοιν τους, μεγαλόφωνοι καὶ ἀναιδεῖς ὑπερ.

1035 φάκης.] Cf. Hom. Od. 8, 405, φώκαι...πυρὸς ἀντοινίους ἀλος πολυβειθός ὀδημη, 441, τερε γάρ ἀνίοντο φωκάς ἀλιστρεπέων ἐκο- ὕτιος ὀδημη. Cleon’s unsavoury trade is frequently attacked in the Knights.

1036 καταδαριδοκητα.] Not, as Bergler says, ‘to give bribes;’ but, as elsewhere, ‘to take bribes.’ The poet is not frightened into taking a bribe and holding his tongue, but boldly assails Cleon.

Δαμιας.] Lamia was a sort of female hob-goblin wherewith they terrified children.
1037 μετ’ αὐτῷ.] ‘With him;’
_i.e. not only Cleon did he assail,
but other plagues as well. μετ’
 αὐτῷ ‘after him’ Bentley. And the
change is very slight, the confusion
between ν and υ being frequent.
Cf. above ν. 416, and Εγ. 798.
This would give more precisely the
order of the two attacks; that on
Cleon in the _Knights_, that on the
‘agones &c.’ in the _Clouds._
1038 ἤπιαλος.] Explained in
the Scholastia by ῥεγοφέρον, and τὸ
πρὸ τοῦ πυρετοῦ κρός. Didymus
rather identifies the word with ἤπιαλις
and ἐφυλή ‘the nightmare;’
whereas Ruhnken (on _Timeaeus’_
Lexicon) quotes from Phrynichus
this distinction: ἤπιαλις ὁ ἐπικυ-πτων καὶ ἐφέρων τοῖς κοιμωμένοις
βαίνων’ τὸ δὲ ἤπιαλος διὰ τοῦ ὁ
μικρὸν ἔτερον τι σημαίνει, τὸ καλο-μένου ῥεγοφέρον. But whether
 добро- λος mean here ‘shivering fits,
agones,’ or ‘night-mares,’ matters
little. Either might be precursors
of fever, and be naturally joined
with πυρετοῖς. What is more im-
portant is the general bearing of
the passage. And there can be no
doubt that it refers to the _Clouds_,
and that the ἤπιαλος mean the sophists. Yet
whether all the details can be ex-
plained from the _Clouds_, as we have
the play, is doubtful. The Scholastia
says ἤπιαλος αὐτοῦ διὸ ῥεγοφέρων ὡς
ὁχρώτης περισκόπων, but he also
notes that Aristophanes in the
_Clouds_ uses the phrase ἄμα δ’ ἤπια-λος πυρετοῦ πρόδρομος. Now this
phrase is not found in our edition of
the _Clouds_, but it may have been in
the first edition; and there may
have been other passages and scenes
also which would explain more satis-
factorily the allusions in the four
following lines, which do not ap-
pear to me to be explicable from the
_Clouds_ as it has come down to us.
Fritzsche thinks the first _Clouds_ was
very different from our play, relying
much on this passage; and without
determining how far it differed, I
should agree that the expressions
here are too definite to refer only to
the scenes which Aristophanes’ text
now gives.
1039 οτὸς πατέρας κ. τ. λ.]
‘Throttling fathers by night,’ and
‘chooking grandfathers,’ finds no
sufficient explanation in Phidippides’
beating of his father. The ‘agones
and fevers’ (sophists) might be said
indeed to commit these enormities,
if they persuaded men so to do, but
a more definite reference is wanted.
1040 κατακλύζομαι κ. τ. λ.]
This, again, finds no warrant in our
_Clouds_. The devices of Socrates,
or his disciples, or of Strepsiades,
when made to wrap himself up and
think, do not suit with this passage.
Shifts to evade payment of debt are
mentioned, but not legal traps for
the simple and unwhy. Richter
renders κατακλύζω. ‘incubantes tam-
quam incubi in cubilibus.’ But
‘night-mares framing legal subtle-
ties’ is an odd idea. Perhaps it is
rather that the sophists were repre-
sented as lying on their beds and
devising such things.
1041 ἄντωμοις, κ. τ. λ.] ‘Affi-
σφηκές.

δωτ' ἀναπηδάν δειμαίοντας πολλοὺς ὡς τὸν πολέμαρχον.
τούνδε εὑρόντας ἀλεξικακοῦ, τῆς χώρας τῆς δε καθαρήν,
πέρυσιν καταπρύδατε καινοτάτας ὑπέραντ' αὐτῶν διανοιῶν,
ἄς ὑπὸ τοῦ μὴ γυνώνα καθαρῶς ἴμεις ἐπούσησαν ἀνδρείας·
καλτοὶ σπένδων πόλλ' ἐπὶ πολλοῖς δρμοῖς τὸν Διόνυσον
μὴ πάποτ' ἀμείων ἐπὶ τούτων κομφρικὰ μηδέν' ἀκούσα
τοῦτο μὲν οὖν ἐσθ' ὕμων αἰσχρῶν τοῖς μὴ γυνώσαν παραχρῆμα,
ὁ δὲ ποιητῆς οὐδὲν χείρων πορὰ τοῖς σοφοῖς νενόμηται,
εἰ παρελαίων τοὺς ἀντιπάλους τὴν ἐπίνοιαν ξινέτρυψεν.

ἀλλὰ τὸ λοιπὸν τῶν ποιητῶν,

δαβίδων, σαμαρνά, δεσποτικῶν; legal terms explained in Did. Antiq.,
p. 335, 336, under Δικ.
1043 ἀναπηδάν.] 'So that they jumped up,' as if suddenly startled
from sleep: the word rather suits
the 'nightmare' explanation of ἡπίος.

πολέμαρχον.] The polemarch was
the protector of strangers and resident
aliens. Such would be these ἀλεξικακοῦ: see the passage from the
Knights, referred to on v. 1040.
1043 ἀλεξικακοῦ.] Applied to
Hermes in Pac. 422; but often as
an epithet of Hercules; and Aristophanes above, at v. 1030, is
compared to him. Hercules was a
'purger of the earth' from all mon-
sters &c.; so was the poet to Attica.
1044 πάρουσι.] When the Clouds
was exhibited, and gained no prize.

καινοτάτας.] Cf. Nub. 546, οὐδὲ
ὁμᾶς ἐστὶν ἐκτάνου δια καὶ τρίς ταῖθε
ἐλεύθων, ἀλλ' ἔνας ἐκατον ἑτερών
σοφίας, οὐδὲν ἀλλήλων ὁμοίως καὶ
τάσας δεξιὰς.

στελέαντες.] The metaphor is con-
tinued in ἀναδείκνυται. He had sowed
good seed, but not reaped a good
harvest. Boeot prefers to read δια-
νοεῖας; which is simpler; Meineke
mentions with approval a conjecture
of Hecke, ἀυρία, 'having sown it,'
i.e. the land. But it seems as well
for this accusative to be understood,
and to keep ἀυρία, 'you sacrificed
him when he sowed (the field) with
most novel ideas.'
1045 τοῦ μὴ γυνώσαν.] He up-
braids them with want of judgment
in not appreciating his best play.
The same complaints are made in
the parabasis of the Clouds, which
is not in the second edition of that play.
1046 στελέαντες πόλλ' ἐπί πολ-
λῷ.] Sc. βάμους or λεπα. With
many a libation, and many a vow,
he will swear that never was a better
play. Cf. Nub. 518, κατερωπαύω τοῖς
ἡμῖν ἐλευθέρως τάλαθος ἐπὶ τὸν Διόνυ-
σον τῶν ἑκτέρων μὲν, οὔτω ψυχή-
σαιμί τ' ἐγώ καὶ νομίζομι σοφός, ὡς
...ἐγὼνομοί...τάσθην σοφότατ' ἐχεῖν
τῶν ἐμῶν κομφροῦντος τοῦτο ἡξίος ἀναγεννήθημα.

1048 τοῦτο μὲν οὖν κ.κ.λ.] It is
a discredit to some of you now not to
have appreciated me; but no dis-
credit whatever to me in the eyes of
the wise. So in Nub. 527 he appeals
to the déikos.
1050 εἰ παρελαίων.] The meta-
phor is from a chariot race. If the
poet's chariot has failed to win, and
has been broken in the race, it was
while nobly striving to beat his
rivals. τὰ ἐπιτόμα, 'the thoughts,
devices, wit, &c. of the play,' τὰ
ἐπιτόμασα τῶν δραμάτων. Schol.
1051—59. Therefore for the fu-
ture you must take better care of
your good poets and their happy
thoughts, if you want to be thought
clever fellows.
Those who seek out something new to say. The construction seems rather ἀλλάσσαι τι (ἀστεί) λέγων than ἄρ. λέγων τι. A parallel from Λευ. 165 is quoted by Bergler; λέγων ἄρ. τρίταλα μέγα καὶ λαρύδω έτος τι.

1053 τὰ νομίμα σώζειν.] Do not let them fail, as our poet’s ἐπίτυχα did (v. 1050); cf. above, 1012, μη πέσῃ φαύλως χαμάς εὐλαβείσθε.

1057 μετά τῶν μῆλων.] elābasi γάρ εἰς τὰ κίβωτα μῆλα βάλλειν δι’ εὐσφυλίαν. Schol. By ‘putting them into their clothes’ chests, that their garments might smell of cleverness,’ it is meant that they should lay them well to heart and so store them up, which would give them a savour of cleverness all the year through. Mitchell quotes from Chaucer a compliment to breath as sweet as ‘hord of apples laid in hay or heth.’

1059 τῶν ὑμ. διήνεβα δεξιότητος.] Cf. Pat. 529, τοῦ μὲν γάρ δει κρομ- μονευρυμίας, ταύτης δ’ ἐπώρας, and Aesch. 852, δεῖν τῶν μασχαλῶν πατρὸς τραγασίαν.

1060—1130. In the strophe the Chorus lament that their youth is gone, but think that they are still better than the foppish striplings of the modern days. They then (in the epirrhema) explain their wasp-like garb, describing their deeds in battle against the barbarian, which gained for them the appellation of wasps. Again (in the antistrope) they recall their youthful deeds; how they won what the younger men now steal: and (in the antepirrhema) shew that there is a waspish element in their behaviour at home; that they freely use their stings; but that there are idle drones among them, and that this rule ought to be enforced: ‘no work, no pay.’

1060 διά θάλα.] With allusion to the proverb quoted in Plut. 1002, πάλαι ποτ’ ἄνας ἄλκιμοι Μιλήσων, of which the Scholiast on that place gives the reported origin. It was at any rate a proverb of those who had formerly flourished but now did no longer.

1062 καὶ κατ’ αὐτῶ κ.τ.λ.] This line is corrupt in MSS., ending with ἄνδρες μαχιμάτατοι ἀλκιμάτατοι αὐτὸ ἀνδρικότατοι, Bentley. ἀλκιμάτατοι, Porson; and the repetition of the same adjective seems better, and is rather nearer in termination to the MS. μαχιμάτατοι.

τοῦτο.] In fighting and dancing, as opposed to law-suits, which are now their only strong point. Seager thinks τοῦτο is said δεκτικῶς, pointing to their κέπτρον. But this sting is the weapon that they have taken to in their old age.
πρὶν ποτ’ ἦν, πρὶν ταῦτα· νῦν δ’
oίχεται κύκνου π’ ἐτι πολυμέτοραί δὴ
αἰς ἐπανθοῦσιν τρίχες.

ἀλλὰ κάκι τῶν λευψάνων δεὶ τῶν ῥόμην
νεανίκην χεῖν· ὥσ ἐγὼ τούμον νομίζω
γῆρας εἶναι κρεέττον ἢ πολ-
κάτω κικίννους νεανίων καὶ
σχῆμα κεννηπροκτάλλων.

εἴ τις ὑμῶν, ὁ θεατά, τήν ἐμὴν ἱδὼν φύσιν
eίτα θαυμάξει μ’ ὥραν μέσον διεσφηκωμένον,
ἡ τῆς ἠμῶν ἐστὼ ἢ ’πνοια τῆς ἐγκεντρίδος,
ραδίως ἐγώ διδάξω, κἂν ἄμους ἢ τὸ πρὶν.
ἐάμεν ἤμεις, οἷς πρόσεστι τοῦτο τὸυρποτύγχων,

Ἀττικόλ μόνοι δικαιός ἐγγενεῖς αὐτόχθονες,

Didymus says this is parodied from Timo-
creon of Rhodes. It is a common-
place for all poets: cf. Catullus in
the dedication of the barque ‘Sed
haec prius fuerit’; Virgil’s ‘Fuit
Ilium’, &c.

Cf. Ov. Tr. 4. 8. 1, Jam mea cygneas
imitatur tempora plumas. The
chorus in Aesch. Agam. 72—82,
lament their age in a similar way.

The most must be made of what remains, though it
be but an λογῦν λόσπας, an ἄναρ
ἡμερόφαντος, as Aeschylus terms it.

Cineonnos.”
The long and carefully dressed hair
of the Athenian youth is continually
the mark for Aristophanes’ ridicule.
He had not much to boast of in that
way himself.

dress,” cf. Eup. 1331, ἀρχαῖοι σχῆματα λαμπρός, and
below, v. 1170. But it almost in-
cludes affectation in gait; indeed it
might be here ‘the mien, postures,
attitudinizing.’

‘Wasp-
wasted.’ Probably the chorus were
 tightly girded round the waist, so
as to give them a waspish contour,
cf. Plut. 561, ἱνον καὶ σφηκώδεις,
opposed to fat aldermanic well-to-
do fellows.

But ‘if any won-
ders at our waspish waists, what-
ever is the meaning of our sting’
would identify the waist with the
sting, whereas it should rather be,
‘If any wonders at our waists, or
(wonders) what means our sting.’
An ‘or’ and ‘and’ seems wanted.
Richter reads χήθις. Unless indeed
ἐγκεντρίδος were taken to mean that
in which the κέντρον was fastened,
and so were to include the girdle
which compressed the waist.

ἐστὶν. junk, some ἤμων, some ἤστον, some τῇδε.

Eur.

Sthenedorea (Fr. 664), μουσικὴν δ’
ἅρα ἔρως διδασκεῖ κἂν ἄμους ἢ τὸ
πρὶν.

Meineke
omits this line with a ‘delevit Ha-
makerus’ in his note. He omits v.
1115, ὅσε ἐχωντες...φόρου in the
antepirrhema.

So MSS. R, V. and
it is rather preferable to ἐγγενεῖς.
The exaggerated self-praise in ἤμεις
ἀνδρικάτατον γένος καὶ πλείστα τήδει τήν πόλιν ὁφελήσαν ἐν μάχαις, ἡνίκ' ἦλθ' ὁ βάρβαρος, τῷ καπνῷ τύφων ἀπασάν τήν πόλιν καὶ πυρπολῶν, ἐξελείν ἡμῶν μενοιν πρὸς βιαν ταύτημα, 1080 εὐθέως γὰρ ἐκδραμόντες σὺν δόρει σὺν ἀσπίδε ἐμαχόμεθαι αὐτόσαι, θυμὸν δὲνην πεποικότες, στὰς ἀνὴρ παρ' ἀνδρ', ὑπ' ὀργῆς τήν χελίνυν ἐσθίων' ὑπὸ δὲ τῶν τοξευμάτων οὐκ ἦν ᾨδείν τῶν οὐρανῶν.

αὐτ' ὠμοῖς ἀπεσώμεθαι ξύν θεοῖς πρὸς ἔσπερα. 1085 γλαύξ γὰρ ἡμῶν πρὶν μάχεσθαι τῶν στρατῶν διέπτατο.

σὺμεν μένων Ἁ. need not be urged as an objection to the line: for praise of themselves and of their poet is with the Aristophanic chorus quite the rule. The epirrhema in the Knights is in a similar spirit.

[1078 ἡνικ' ἦλθ' ὁ βάρβαρος.] Iosocrates describes at some length the services of Athens against the barbarian, Paneg. p. 58—90.

1079 πυρπολῶν.] Cf. Herod. viii. 50, ταῦτα τῶν ἀρχι Πελοποννή- σου στρατηγῶν ἔπισθεν ἔμπλησα· ἀνήρ Ἀθηναίοις ἄγγελλοις ἄκειν τῶν βαρβαρῶν ἐς τὴν Ἀττικὴν καὶ τάσαιν αὐτὴν πυρπολεῖσθαι. This is of what took place after the abandonment of Athens, before the battle of Salamis. But here τύφων and πυρπολῶν may be merely of the attempt and wish to burn, for what follows refers to Marathon, which was fought ten years earlier than Salamis.

1080 ταύτημα.] τὰ τῶν σφή- κών κηρία, ἀνθρήνας δὲ οἱ μὲν τὰς μελιττας, οἱ δὲ ἔτεροι ὠλὸν κυριοτέρων παρακλησιόν φήτοι. Schol. Cf. Νικ. 947. The words ἐξελεῖν, τύφων, are specially applicable to taking wasps’ or bees’ nests. Cf. above ν. 457, where the wasp chorus are smoked out.

1082 δείχνων.] Cf. Εὐ. ν. 1304, δείχνων τῷ ἔφεσιλλον. Florens finds a reference to θύμων ‘thyme,’ a favourite food of bees, in θυμόν. Bergler thinks it may be so, but that it is a comic deviation from θυμῶν δείχνων, a common phrase.

πεποικότης.] ‘Having drunk’ and so imbibed the spirit of. Cf. above ν. 462, βεβρωκότης, and the note there.

1083 χελίνυν ἐσθίων.] Bergler illustrates from Τύρταες, ἀλλὰ τις ἔθε 
διαβάσα μενετῶν τῶν ἀμφοτέρων 
στηργίδες ἐκ γῆς χέλων ὰδεοῖ 
δακρῶν, Ἑμ. Od. a. 381, ὢδα ἐν 
χέλων φίότες.

1084 οὐκ ἦν ἠδος.] It was before Thermopylæae, according to Herodotus (viii. 226), that ‘Dieneces a Spartan, hearing from a Trachinian that, when the barbarians discharge their shafts, they hide the sun by reason of the multitude of their arrows, so numerous are they, replied undismayed—making of no account the numbers of the Medes—that the Trachinian stranger’s tidings were entirely in their favour, since, should the Medes hide the sun, then would the Greeks fight in the shade.’ The saying is given by others to Leonidas.

1085 ἀπεσώμεθα.] ἐσωμέθα, V. ἐπανόιμεθα, R: the latter can hardly stand: the former is taken by Meineke. ἐσωμέθα Bergk. ἀπωσόμεθα. Dind.

1086 γλαύξ.] The bird of Athenæ, and of Athens. Cf. Εὐ. 1092, μοῦ 
δόξει ηθεοί αὐτῇ ἐπὶ πόλεως ἐλθεῖν, καὶ γλαύξ αὐτῇ κυκάθησαν. The Scholiast says that the owl bore the news of victory to the Athenians.
Tacitus (Ann. ii. 17) mentions a similar omen before an engagement with some German tribes, "Interea pulcherrimum augurium osto aquilae petere silvas et intrare visae imperatorem advertere. exclamation, irent, sequerent Romanas aves, propria legionum numina."

1087 έτα δ' ειπόμεσθα.] Cf. Herod. vii. 112, φείδουσι δὲ τῶν Ἱεροσαίοις κόσμοις.

1087 θυνάξοντες.] καλτοῦσεις ὅς τοῦ σύκου τῶν ἀρματων. Schol. Eels are now thready in a similar way, and whales harpooned. There is an evident remembrance of Aesch. Pers. 424, τοι δ' ὡστε θυνάων, ἢ τῶν ἱνθών βόλων, ἀγαλίων κατών ἄρροις ἐπανω ἐπικέχθαι. 1089 ἢστε κτ.λ.] And thus we proved ourselves very wasps in the way in which we worried them, and have quite justified ourselves in assuming for our old age this waspish attire.

1091 πάντα μ' ἀν.] The vulg. πάντα μη is hardly defensible, for πάντα μη δ. must = μηδέν (or μηδέν) δεδοκέναι. But πάντας ἐμὲ, Hirsch's correction, is not quite satis-
τοὺς τρόπους καὶ τὴν διάιταν σφήξιν ἐμφερεστάτους.
πρῶτα μὲν γὰρ οἱ δέν ήμῶν ζῷον ἡρεθομένων
μᾶλλον ἐξεδυσμὸν ἐστὶν οὐδὲ δυσκολοτέρον
εἶτα τὰλλ᾽ ὄμοια πάντα σφῆξὶ μηχανόμεθα.
ἐνιαεγέντες γὰρ καθ᾽ ἐσμοὺς, ἀσπερεῖ τάνθρωπα,
οἱ μὲν ἡμῶν οὐτέρ ἄρχον, οἱ δὲ παρὰ τοὺς ἐνδεκα,
οἱ δὲ ἐν οὐδείῳ δικάζοντο, οἱ δὲ πρὸς τοῖς τεχνίαις.

ζυμβεβουσμένοι, πυκνοὶ νεόντες ἐς τὴν γῆν, μόλυν
ἁπτέρ οἱ σκώληκες ἐν τοῖς κυττάροις κυνούμενοι.
ἐς τὴν ἀλλην διάιταν ἑσμὲν εὐπρόστατοι.
πάντα γὰρ κεντύουμεν ἄνδρα καρπορίζομεν βίον.
ἀλλὰ γὰρ κηφῆνες ἡμῶν εἰσὶν ἐγκαθήμενοι,
οὐκ ἐχοντες κέντρον οἱ μένοντες ἡμῶν τοῦ φέρουν.

stances,' lit. 'in many places.' Their likeness to wasps on the battle-field
has been shewn: it has now to be
shewn at home.

ἐσμοὶ γυναῖκῶν οὐτοὶ.

We swarm like wasps
to our several courts. For the
respective jurisdiction of the archon,
the eleven, &c. see Dict. Antiq.,
but where each court was held cannot
now be fully determined.

ἀπέλευ.] In this building,
which was properly intended for
the reciting of poems, the Scholast
doubts whether courts were actually
held; but it seems likely enough
that the place was sometimes used
for this purpose.

πρὸς τοῖς τεχνίαις. It is doubt-
ful whether this refers to any de-
finite place, or (as Richter thinks)
mernly means that wherever there
is anything like a wall or enclosure,
dicasts are ready to sit and con-
stitute a court, els πάντα τῶν εὑρη-
σει τις δικαστὰς ἐν 'Αττικῇ. Schol.
Cf. Nub. 198, οὐ πειθόμεν, ἐνεὶ δι-
καστάς οὐκ ὃς καθημένους. Holden,
followed by Meineke, changes τυκνος
in the next line to τυκνος, an inge-
nious alteration, thus getting a de-
finite place of meeting. The Phyx
(cf. Dict. Ant. p. 362) had 'a boun-
dary wall, part rock, part masonry,'
which would be here meant.

ζυμβεβουσμένοι. 'Crammed
—tgether' so that they could
hardly move. Cf. the description
of the crowds in Nub. 1203, ἀμφορῆς
νεφελαίοις.

σκώληκες ἐν τοῖς κυττά-
ρωσι.] 'Like wasp-grubs in their
cells,' κύτταροι δὲ αἰ τῶν κηροῦν
κυλῖττες. Schol. Several other
kinds of holes are given to which
the word may be applied: a curious
use is in Pæs. 199, ἐν' αὐτῶν ἀντε-
χομαίου οἴρου τῶν κύτταρον, explained
by τὸ κυλίστατον καὶ μυχαῖματον.

κηφῆνες.] The orators who
stop at home and do only the talk-
ing are the drones. The Scholast
quotes from Hesiod (Od. 302) κηφή-
νεισι κυδούροις ἰκελοὶ ὀρεὶς με-
λισσών κάματον τρύχοντας ἄργῳ
ἐφθοντες.

οὐκ ἐχοντες κ.τ.λ.] Meineke
omitting this line takes τόνων
for γόνων in the next. Twenty lines
(the number as it now stands) is a
number for the epirrhema, supported
by the Clouds and Frogs: but
there is enough variety in the num-
ber in different plays to prevent any
strong argument either way on the
score of the probable number of
lines in an epirrhema.
τὸν γόνον κατεσθλοῦσιν, οὐ ταλαιπωροῦμενοι.  
τοῦτο δ’ ἐστ’ ἀλγιστὸν ἡμῖν, ἤν τις ἀστράτευτος ἄν ἐκροφῇ τὸν μισθὸν ἡμῶν, τῆς δὲ τῆς χώρας ὑπερμήτερα κόμην μήτε λόγχην μήτε φλικταίαν λαβὼν.  
ἀλλ’ ἐμοὶ δοκεῖ τὸ λοιπὸν τῶν πολλῶν ἐμβραχῦ ὡστὶς ἀν μὴ ἵππο τὸ κέντρον, μὴ φέρειν τριώμολον.

ΦΙΛΟΚΛΕΩΝ

οὗ τοι ποτὲ ξῶν τούτων ἀποδυθήσομαι,  
ἐπεὶ μόνον μ’ ἐσώσε παρατεταγμένον,  
δὴ ο βορεάς ὁ μέγας ἐπεστρατεύσατο.

1117 ἀστράτευτος.] Cf. Nub. 692, ὡς οὗ στρατεύεται οἱ Ἀμυνιασιοὶ: ἀλλὰ ὡς ἐπαρατείνεται στρατεύεται, Διον. 443, where the sausage-seller threatens Cleon with twenty indictments for ἀστράτευσιν.  
1120 ἐμβραχῦ.] καθάπαξ ἄ παρα-

τάσει. Schol. Equivalent, the Schol.

iast says, to ἐμβραχῦ, the preposition having no force; but that it has none, as he says, in the verb. ἐκδύσεσθαι in Eur. Phoen. 727 will not easily be granted.

1121 μὴ ὥστε τὸ κέντρον.] Whoever is an idle drone, sting-less, and does no work.

Mitchell notes that ‘this comedy ought to have ended immediately with these addresses of the chorus or even before them. The action was complete; and whatever else is added must be a mere superfluation.’ And he treats the rest as a separate piece, giving to it a separate name, ‘the Dicast turned gentleman.’ There is certainly a strongly marked difference between the two parts. But undoubtedly they were one play: nor would the latter half have had much force except in contrast to the former. And the representation of the Dicast converted is analogous to that of Demus restored to youth in the Knights. He has passed, it is true, from one extreme to another, giving Aristophanes occasion for satire upon the follies of luxury and profligacy. Phidippides’ conversion from one bad course to another is a parallel.

1122—1173 Father and son return: a discussion ensues about a change in the old man’s dress; he is with difficulty persuaded to discard his old doublet for a mantle of newer fashion. Then there is a similar dispute about shoes; which ends in his complying, and strutting about with the gait of the wealthy men of the time.

1123 παρατεταγμένον] properly of the man ‘next in line.’ His cloak proved his best and trustiest comrade in the field, when the north wind swept down upon them.

1124 Ἀπολλός.] The Scholiast understands this of the north wind that caused loss to the Persian fleet at Artemium. Probably it is rather the whole Persian invasion that is called ‘Boreas’ as coming down from the north, while at the same time any stormy weather that happened then would be a reason for Philocleon’s gratitude to his trusty cloak. Conzius thinks that βασιλέως, the great king, is especially meant by Ἀπολλός, and quotes in illustration of ἐπεστρατεύσατο, ‘Di-
ἈΓΑΘΟΝ ΕΩΚΑΣ ΟΥΔΕΝ ΕΠΙΘΥΜΕΙΝ ΠΑΘΕΙΝ.

ΦΙΛΟΚΛΕΟΝ
μα τον Δ' ευ γαρ ουδαμος μοι εξυμφορον.
και γαρ προτερον ἐπανθρακίδων ἐμπλήμενος ἀπέδωκ' ὀφείλων τῷ κναφεῖ τριοβολων.

ΒΑΕΑΤΚΛΕΟΝ
ἀλλ' οὖν πεπειράσθω γ', ἐπειδήπερ γ' ἀπαξ ἐμοι σεαντῶν παραδέδωκας εὐ ποιεῖν.

ΦΙΛΟΚΛΕΟΝ
ti οὖν κελεύεις δρᾶν με;

ΒΑΕΑΤΚΛΕΟΝ
tὸν τρίβων' ἄφες.
τηνὶ δὲ χλαῖναν ἀναβαλοῦ τριβωνικῶς.

ΦΙΛΟΚΛΕΟΝ
ἔπειτα παῖδας χρη' φυτεύειν καὶ τρέφειν,
ὁδ' οὔτοσί με νῦν ἀποπνύξαι βούλεται;

ΒΑΕΑΤΚΛΕΟΝ
ἐξ', ἀναβαλοῦ τηνὶ λαβὼν, καὶ μὴ λάλει.

The τρίβων however we find constantly worn by the older men.

1133 ξενά. ‘After this,’ marking astonishment and indignation: cf. Ach. 126, κάτετ. ἕως ὅτι ἐνθαδὶ στραγγεύομαι. It is not altogether unlike πρὸς τάφρα in the tragedians, e.g. in Aesch. Prom. Vinct. 992, πρὸς τάφρα μετεσθαμεῖν αἵθαλουσα φλόξ. The Latins use ‘nunc’ with the same ironical force; ‘I nunc et versus tecum meditare canoros’ says Horace, after describing the din of the Roman streets.

1134 ἀποπνύξαι. The χλαῖνα was evidently soft, woolly, and warm, whereas the old man’s τρίβων, however good a defence against Boreas in days past, was probably, the worse for wear.
ΦΙΛΟΚΛΕΩΝ
touti td kakev ti esti prois panton theon;

ΒΑΣΙΛΙΣΚΕΩΝ
oiv men kaloudai Persid', oiv de kannaiph.

ΦΙΛΟΚΛΕΩΝ
eiv de siosvran fomiv Thymaitida.

ΒΑΣΙΛΙΣΚΕΩΝ
cou thaima y' eis Sardeis gar ouk eliludhas.
egnws gar an' vun de ouchi gynaskes.

ΦΙΛΟΚΛΕΩΝ

μα των Δλ' ou toinu atar dokiei yge moi

εουκέναι μάλιστα Μορύχου σάγματι.

ΒΑΣΙΛΙΣΚΕΩΝ
ouk, alle' ev 'Ekbataanoiou tau' ufalletai.

ΦΙΛΟΚΛΕΩΝ

ev 'Ekbataanoiou gynetai krokes xolies;

1137 Persid'...kannaipn.] xlaiva Persiay aleis, Schol. That kannaip has anything to do with kaima is not very likely. Conzius gives a Persian word for a silken texture, which he thinks may be cognate. But this garment appears to have been of wool, or at all events woolly on one side, eixon ek tou etepro meprous mallois. Philo- cleon takes it for a rough sheep-skin blanket or wrapper, called siospra or baityi.

1138 Thymaitida.] From a deme of the tribe of Hippothoon, where such baityi were made. Schol.

1139 eis Sardeis.] Where such Persian apparel is for sale. Cf. Ach. 112, baima Sarbianov.

1142 eoukena.] Meineke reads proseukvna (a form found in Eccl. 1161) in deference to a rule of Cobet's, that the old Attic writers always said eixao (Nub. 341, 343, An. 96, 383) elkenai (Nub. 185) elkai. There are not enough instances to ground a rule upon; convenience for the metre may have determined the form: and there is no strong reason against eoukenai from eouka (cf. below 1171), when all MSS. give it.

Μορύχου.] For whom cf. Ach. 887, Pac. 1008, and above v. 506. It is in keeping with his character that he should muffle himself up. mallois sagn epo khrato, ws truperis pleioi balpei xwropenos. Schol.

1144 krokes xolies.] 'A tripe of the wool or thread,' i.e. a trípe-like texture: a curious comparison. 'Laneos floccos in panno extantenses comparat bovis intestino, quod crispum est, et velutpellitum.' Fl. Chr. The same commentator suggests that the texture must have been 'friza, frieze'.

8—2
πόθεν, ὁγάθʹ; ἀλλὰ τούτο τούτι βαρβάρους
υφαντεῖαι πολλαῖς δαπάναις. αὐτὴ γέ τοι
ἐρίων τάλαντον καταπέτασκε ῥαδίως. ὅπως

ἀπιστὸν ἐρίωλην δήτ' ἐχρήν αὐτὴν καλεῖν
dικαιότερον ἢ καννάκην;

καὶ στηθῇ ἡ ἀμπισχόμενος.

οὐκ θερμῶν ἢ μιαρὰ τί μου κατήρυγεν.

οὐκ ἀναβάλει;

μὰ Δι' οὐκ ἔγωγ'. ἀλλ', ὁγαθε',
eιπερ ἡ ἀνάγκη, κρίθανόν μ' ἀμπίσχετε.

φέρ', ἀλλ' ἐγώ σε περιβαλώ· σὺ δ' οὖν ἰδι.

παράθου γε μέντοι καὶ κρεάγραν.

1145 πόθεν.  'how so?' or 'non-
sense!' He does not see, or pre-
tends not to see, what his father
means by the comparison, or what
there is amiss with the mantle.
1148 ἐφιάλην.] Properly a vio-
lent wind; cf. Εγ. 511, where Cleon
is compared to it. Here he puns,
and derives it from ἐφιών and ὀλ-
λώναι. A pronunciation of 'wool-
wind' to resemble 'whirl-wind'
might be a fair equivalent.
1149 ἐχ' ὁγαθε', κ.τ.λ.] 'Steady,
my good sir! and stand still while I
put it on you.' He puts the cloak
round his father, but the old man
will make no effort to throw it
gracefully over his shoulder (ἀναβάλ-
λεσθαί), but rather throws it off; so
the putting on has to be done en-
tirely by the son.
1155—6. Well if I am to be
baked or roasted (says Philocleon),
let there be a flesh-hook ready to
pull me out before I am done all to
pieces.
ΣΦΗΚΕΣ.

ΒΑΣΕΛΤΚΛΕΩΝ

τις τι δή;

ΦΙΑΛΟΚΛΕΩΝ

ιν' ἐξέλης με πρὶν διερρηκέναι.

ΒΑΣΕΛΤΚΛΕΩΝ

ἀγε νυν, ἀποδοῦν τᾶς καταράτους ἐμβάδας, 

τασδὲ δ' ἀνύσας ὑπόδυθι τὰς Λακωνικὰς.

ΦΙΑΛΟΚΛΕΩΝ

ἐγὼ γὰρ ἀν τλαῖν ὑπόδυσασθαί ποτε 

ἐχθρών παρ' ἀνδρῶν δυσμενῆ καττύματα;

ΒΑΣΕΛΤΚΛΕΩΝ

ἐνθες ποτ', ὃ τᾶν, κατόβαιν ἐρρωμένως 

ἐς τὴν Λακωνικὴν ἀνύσας.

ΦΙΑΛΟΚΛΕΩΝ

άδικεσ γέ με 

ἐς τὴν πολεμίαν ἀποβιβάζων τὸν πόδα.

1155 τις τὶ δή.] Cf. Nub. 755, 

Thesm. 84.

1156 διερρηκέναι.] πρὶν συμπε- 

σεῖν ἀπὸ τῆς ὁπτήσεως τὰ κρέα μου. 

Schol.

1157 ἀποδοῦν.] Hirschig pro-

poses ὑπολοῦ. As MSS. R, V, have 

ὑποδοῦ, this reading is not without 

some warrant; but we must then 

take in νν. 1158, 59, 68 ὑποδοῦ, 

ὑπόδησασθαί, ὑπόδησαμενοι; the two 

last Scaliger’s readings. However, 

the present text may stand. The 

Greeks were not bound to use, of 

tying on and loosing off shoes, no 

words save the ordinary ὑποδέθαι 

and ὑπολύσσαι. Richter even goes 

so far as to say that ἐμβάδας and 

Δακωνικαῖ were of the kind of foot 

covering called κόλα ὑπόδηματα, not 

so much sandals as low shoes or 

slippers, and that ἄποδεθαι, ὑπο-

δύσσαι, suit them better than the 

common words. ἄποδεθαι 'to put 

off,' ὑπόδυσσαι 'to get into, slip the 

feet into.'

1158 ὑπόδυθι τὰς.] ὑποδοῦ λα-

βῶν Hirschig; ὑποδοῦ τι τὰς Me-

neke. In this last the τι is awk-

ward; in the former λαβῶν a violent 

change. ὑποδοῦ σὺ τὰς would be as 

likely, if it were necessary to change 

at all.

Δακωνικάς.] ἀστειάτεραι γὰρ 

αὔτα. Schol. They were men’s 

shoes, as is plain from Thesm. 142, 

where they are mentioned along 

with χαλίνα as a distinctive mark of 

a man.


Herac. 1006, ἐχθρῶν λέοντι δυσμενῆ 

βλαστήματα.

1161 ἐνθες ποτ'.] ἐνθες πόδ' is 

Brunck’s reading. ‘Do pray at last 

put (your foot) in’ is satisfactory, 

the ellipse being easy.

1161, 62 κατόβαιν...ἐς τὴν Δα-

κωνικῆν.] ‘Step out (of your own 

shoe) into the Laconian (shoe),’ says 

the son: but the father understands 

χώραν Δ. and replies accordingly.

1163 πολεμίαν.] The ellipse of
Φέρε καὶ τὸν ἑτέρον.

μηδαμῶς τοιῶν γ', ἐπεὶ
πάνυ μισολάκων αὐτοῦ ἐστιν εἰς τῶν δακτύλων.

οὐκ ἔστι παρὰ ταῦτ' ἄλλα.

κακοδαίμων ἐγὼ,
ἰστε ἐπὶ γῆρα χιμελὼν οὖ δὲν λήψομαι.

ἀνυσόν ποθ' ὑποδυσόμενος' ἐστι πλουσίως
ὡς προβάς τρυφέρων τι διασαλακώνου.

ἴδον' θεῷ τὸ σχήμα, καὶ σκέψαι μ' ὅτι
μάλιστ' ἔοικα τὴν βάδισιν τῶν πλουσίων.

ἐτῷ; δοθεὶν σκόροδον ἡμφυεσμένον.

γῆ or χώρα with the adjective is very common.

1164. Philocleon puts one foot in, probably the right (says Florens), according to the Pythagorean precept, 'dextrum pedem in calceum praemittere, laevum in podánum.'

1166 οὖκ ἢ τι [Τ.Α.] Repeated from Νυμ. 698.

1167 χιμελὼν. 'A chilblain;' it is put (says the Scholiast) by way of surprise for ἄγαθον οὖ δὲν λήψομαι. τὰ τῶν γερόντων οὐ λήψομαι, 'I shall not enjoy the privileges of old men,' chilblains being among them. It may mean, 'I shall have no chilblains, since these more luxurious shoes will defend my feet,' as Richter says; or, 'I am not to have any chilblains, and so be allowed the privilege of an old man, shabby slippers, but more comfortable than these smart ones.' Philocleon's assertion above, that he had one toe on his left foot a decided Laconian-hater, rather suggests a chilblain already present on that toe, which he is not to indulge.

1169 διασαλακώνου.] From a certain Saco. Schol. There is also reference to λακωνίσεως. A reading διαλυκώσων is mentioned by the Scholiast, and derived from Lycon. These derivations seem but guesses. Dindorf from Hesychius and Pho- tius discovers a word, διασαλακώσων, which Meineke adopts here. The meaning is the same.

1170 σχήμα.] Appears to include posture, bearing, gait, &c., as well as dress. Cf. above, v. 1070.

1172 δοθεὶν κ.τ.λ.] An absurd comparison, which it seems vain to analyze. If δοθεὶν be read, and if
ΣΦΗΚΕΣ.

ΦΙΟΛΟΚΛΕΩΝ
καὶ μὴν προθυμοῦμαι γε σαυλοπρωκτιὰν.

ΒΑΕΔΑΤΚΛΕΩΝ
ἀγε νυν, ἐπιστῆσθε λόγους σεμνοὺς λέγειν ἀνδρῶν παρόντων πολυμαθῶν καὶ δεξιῶν;

ΦΙΟΛΟΚΛΕΩΝ
ἐγωγε.

ΒΑΕΔΑΤΚΛΕΩΝ
τῶν δὲ ἂν λέγοις;

ΦΙΟΛΟΚΛΕΩΝ
πολλοὺς πάνυ.

πρῶτον μὲν ὡς ἢ Λάμιν ἄλοφον ἐπέρθετο, ἐπειτα δ' ὡς ὦ Καρδοπίων τὴν μυτέρα.

ΒΑΕΔΑΤΚΛΕΩΝ
μὴ μοι ὑπὸ μίθους, ἀλλὰ τῶν ἀνθρωπίνων οίους λέγομεν μάλιστα τοὺς κατ' οἰκίαν.

ΦΙΟΛΟΚΛΕΩΝ
ἔγιδα τοίνυν τῶν γε πάνυ κατ' οἰκίαν ἐκεῖνον, ὡς οὕτω ποτ' ἦν μῦς καὶ γαλή.

ΒΑΕΔΑΤΚΛΕΩΝ
ὁ σκαλὸν καταδεντε, Θεογένης ἔφη

he were a person of known gait, it would only remain to find why the mantle was likened to garlic.

1174—1264. Being now dressed properly, Philocleon is further instructed in the art of fashionable talk, of deportment at a banquet. A feast is imagined: the song is to pass round: he shews how he would bear his part, and succeeds tolerably well. Both father and son then go off to a supper at Philoctemon's house.

1176 τίνα.] From the preceding λόγοις, and the following πολλοὶς, this seems almost necessary. But most editors retain τίνα of MSS. R, V.

1178 μυτέρα.] λεύχει ἔτυφος. Schol.

1179, 80. No long-winded tales or fables, but common 'household' stories are to be the rule. Richter gives 'Kinder- und Hausmärchen' in illustration. Philocleon at once starts off with the most familiar and household word he knows.

1181 οὕτω.] Cf. Plat. Phaedr. 237, ἦν οὕτω ἔδε παῖς. And the Scholiast gives ἦν οὕτω γέρων καὶ γραῦς, as another fable beginning in this way. Germ. 'Es war also einmal.'

1183—85. Apparently Theogenes (for whom cf. Puc. 928, Av. 822,
ἈΡΙΣΤΟΦΑΝΟΤΣ

τῷ κοπρόλογῳ, καὶ ταύτα λοιδορόμενος,
μῶς καὶ γαλῶς μέλλεις λέγειν ἐν ἀνδράσιν;

ΦΙΛΟΚΑΘΩΝ

πολὺς τινὰς δὲ χρῆ λέγειν;

ΒΔΕΑΤΚΛΕΩΝ

μεγαλοπρεπεῖς,
ός εὐνεθεώρεις Ἀνδρόκλει καὶ Κλεισθένει.

ΦΙΛΟΚΑΘΩΝ

ἐγὼ δὲ τεθεώρηκα πώποτ᾽ οὐδαμοὶ
πλὴν ὡς Πάρων, καὶ ταύτα δὺ ὃβολω φέρων.

ΒΔΕΑΤΚΛΕΩΝ

ἀλλ᾽ οὖν λέγειν χρῆ σ᾽ χως ἐμάχετο γ᾽ αὐτίκα
Ἔφουνδαν παγκράτιον Ἀσκόνδα καλῶς,
ἡδη γέρων ὁν καὶ πολύς, ἔχων δὲ τοι

1127, 1295), though of swinish
habits, used fine words. Hence they
quote his rebuke of the scavenger
(perhaps for bringing something ‘be-
tween the wind and his nobility’) as
suitable to Philocleon for ventur-
ing on such an unsavoury subject
as mice and weasels in polite soci-
ety. ὁ σκαὸς καταθέντευε is of
course a tragic style to begin a rebuke
of a κοπρολόγος.

1184 καὶ ταύτα λ.]. ‘And that
too when abusing him,’ and when
accordingly you would expect coarser
words from such a man, especially
as the Greek language is not poor
in such expressions.

1185 ἐν ἀνδράσιν.] Such being
‘old wives’ fables.’ Cf. Horace’s
‘garrit aniles ex re fabellas’ of just
this style of fable.

1187 εὐνεθεώρεις.] Sacred embas-
sies, which should be given to the
honourable and noble, are mentioned
in connexion with these worthless
men, to reprove the Athenians for
placing such rascals in high office.

Androcles appears to have been at-
tacked as a beggar and profligate by
other comic writers; Cleisthenes is
often assailed by Aristophanes.

1189 ἐς Πάρων.] What expedi-
tion to Paros is meant, is uncertain.
It was not, at any rate, a θεωρία;
but he went merely as a μεθωτὸς
στρατιωτής, as the Scholiast says.
Richter interprets τεθεώρηκα ἐς IL
‘stipendium merui ad Parum otiose
spectando, non fortiter pugnando.’

1191 Ἔφουνδαν...Ἀσκόνδα.] It
is not necessary that these should be
real persons: but it is more likely
that they were real pancratists, or
fictitious names for such, than that
they were effeminate persons thus
ridiculed, as Richter thinks. What
Aristophanes’ satire is pointed at is
the trifling nature of the conversa-
tion, when they could find nothing
better to talk of than the details of
such athletic contests. Horace gives
‘Hora quota est? Thrax est Gallina
Syro par?’ as an instance of small
talk.
ΦΙΛΟΚΛΕΩΝ
παίδε παίδ', οὐδὲν λέγεις.
πῶς δ' ἀν μαχέσατο παγκράτιον θώρακ' ἔχων;
ΒΑΒΑΤΚΛΕΩΝ
οὕτως διηγεῖσθαι νομίζοντο οἱ σοφοὶ.
ἅλλ' ἔτερον εἰτέ μοι: παρ' ἀνδράσι εἴνοις
πίνων, σεαυτόν ποιῶν ἅν λέξαι δοκεῖς
ἐπὶ νεότητος ἔργον ἀνδρικώτατον;
ΦΙΛΟΚΛΕΩΝ
ἐκεῖν' ἐκεῖν' ἀνδρεύσατον γε τῶν ἐμῶν,
ὅτ' Ἐργασίων τὸς χάρακας ὑφειλόμην.
ΒΑΒΑΤΚΛΕΩΝ
ἀπολείποις μὲ τοια χάρακας; ἅλλ' ὡς ἡ κάρυν
ἐδιώκαθες ποτ', ἡ λαγών, ἡ λαμπάδα
ἐδραμες, ἀνευρὼν ὁ τι νεανικώτατον.
ΦΙΛΟΚΛΕΩΝ
ἐγόθα τοῖνυ τὸ γε νεανικώτατον

1194 θώρακ'.] 'The chest,' a signification of the word which is found in later Greek, but, we may infer, was fashionable in a certain class at this earlier time. Philocleon does not understand it, and takes θώρακα to mean 'breastplate.' The pancration only included wrestling and boxing, for neither of which would a breastplate be needed or allowed.

1196 οὕτως.] Such was the style of narrative among the clever young fellows of the time. Bdelycleon then goes on to instruct him that he must be prepared with some boastful story about himself.

1197 εἴνοις.] ἢθος γὰρ ἐπὶ τοῖς εἴνοις καυσάθαι. Schol.

1201 Ἐργασίων.] Some countryman. Deeds of thieving are not unfrequently boasted of: cf, above, v. 236.

1203 λαμπάδαι.] They used to run bearing torches in the Cereanicus. Schol. Cf. Ran. 19—133. The torch-race is frequently mentioned by Attic writers, and gives rise to some striking metaphorical expressions: e.g. Plato's καθάπερ λαμπάδα τῶν βίων παραδίδοτες ἄλλος ἐξ ἄλλων; whence Lucretius, 'quasi cursores vital lampada tradunt.' But the precise rules of the race are difficult to ascertain.

1204 νεανικώτατον.] The word from the sense of 'youthful, vigorous, mettlesome,' comes to mean 'violent, overbearing;' as below at v. 1307. νεανιεύσονται has similar meanings.

1205—7 ἐγόθα.] If races and chases are to be the order of the
ΑΡΙΣΤΟΦΑΝΟΣ

ὅτε τὸν δρομέα Φάυλλον, ὅν βούτας ἐπὶ,
εἶλον διῶκων λοίδορίας ψήφου δυόν.

ΒΔΕΑΤΚΛΕΩΝ

παῦ-. ἀλὰ δευρὶ κατακλυέσει προσμάθηνεν
ξυμποτικός εἶναι καὶ ξυνοουσιαστικός.

ΦΙΟΟΚΛΕΩΝ

πῶς οὖν κατακλων; φράζε ἀνύσας.

ΒΔΕΑΤΚΛΕΩΝ

eὐσχημόνως.

ΦΙΟΟΚΛΕΩΝ

ὁδεῖ κελεύεις κατακλωνῆναι;

ΒΔΕΑΤΚΛΕΩΝ

μηδαμίως.

ΦΙΟΟΚΛΕΩΝ

πῶς δαί;

ΒΔΕΑΤΚΛΕΩΝ

tὰ γόνατ’ ἐκτείνει, καὶ γυμναστικῶς
ύγρὸν χύτλασον σεαυτὸν ἐν τοῖς στρόμασιν.
ἐπειτ’ ἐπαίνεσον τι τῶν χαλκομάτων,
ὁροφὴν θέασαι, κρεκαίδ’ αὐλῆς θαύμασον

day, then, thinks the old dica. my
prosecuting Phyllus is the right sort
of exploit. He puns on the double
meaning of διώκειν, as in Ach. 700,
Eg. 969, διώκει Σμυκόθην καὶ κριον.
Phyllus is mentioned as a great
runner in Ach. 215, οὐκ ἂν ἐκ ἐμῆς
γα νεότητος δε’ ἐγὼ φέρων ἀνθράκων
φόρτων ἡκολούθων Φαυλλῳ τρέχων.
See note and Scholastic there. And
even if this be another Phyllus (for
the Scholastic on the Acharnians says
there were three, and the third a
Ἀριστοτέλης), yet there is plainly some
reference to the Olympic name-
sake, when it is said of him that
‘for all he ran so fast, he was
(pur)sued and caught at last.’

1210 κατακλων.] Aor. 2. conj.
of the passive voice: cf. κατακλων ἐς
above.

εὐσχημόνως.] Bergler quotes from
Euripides Silenus’ directions to the
Cyclops (Cycl. 563), θεί δ’ τὸν ἄγκων’
eὐρόθμιασ, κἀτ’ ἐκείνε ὀψαρ’ μ’ ὀρθὴ
πινοῦσα.

1213 υγρὸν χύτλασον.] ‘Throw
yourself in loose easy posture.’ L.
and S. refer to Hippocrates for
ὑγρὸς κείσθαι. Cf. Pindar’s υγρὸν
νυτὸν ἀλωρεί of the eagle (Pyth. I.
17). About χύτλασον the Scholast
appears to be wrong, taking it of
anointing. The context here shews
that it must be a description of a
certain way of lying.

1214 ταῖσθεν.] Compliment-
ary remarks on the plate, tapestry,
&c. would be usual. But the para-
site in Diphilus (quoted by Ἀθη-
ναeus) holds a rather different view:
ὅταν μὲ καλέσῃ πλοῦσιος δειπνον

122
ΦΗΚΕΣ.

ुद० कατα χειρος τας τραπεζας εσφερεν δεπνούμεν απονενίμμεθη ήδη σπένδομεν.

ΠΙΟΚΛΕΩΝ

πρὸς τῶν θεών, εύνυμνον ἐστιν χειριζεσθαι;

ΒΑΕΛΤΚΛΕΩΝ

αὐλητής ένεφυσεν. οὶ δὲ συμπόται εἰςήν Θέωρος, Αἰσχύνης, Φανὸς, Κλέων,

ζένος τις ἔτερος πρὸς κεφαλῆς 'Ακέστορος. τούτως ξυνών τὰ σκόλια πῶς δέξει;

ΠΙΟΚΛΕΩΝ

καλῶς.

1216. ὄφορ κατὰ χειρός.] Cf. β. Aν. 463, καταχαύθεθι κατὰ χειρός ὄφος μετά τας θερευτῶν τις. Ε. δεικνύσων μέλαιον; ἢ τι;

1217. απονενίμμεθ.] μετὰ τὸ δεικνύθαι θεῶς λέγεσθαι απονίψασθαι ὅς, ὡς τα. Schol.

1219. αὐλητής.] Music and dancing were usual after a banquet. Cf. Homer's μωλῇ τ' ὀρχηστοῦ τας γὰρ τ' ἀκαθήματα δαίνο. (Od. a. 152). In Aελ. 1090—93 many details of a banquet are enumerated, dancing girls among them.

1220. Θέωρος κ.τ.λ.] Phanus, a dependant of Cleon's, is mentioned in Eq. 1256. Cf. note there. For Theorus and Aeschines cf. vV. 42, 325.

1221. ζένος τις... 'Ακέστορος.] Another foreigner living above Acestor. Acestor appears from the Scholiast here and on Aν. 431 to have been of Thracian extraction, and called Ἁκᾶς the Scabin. In Aν. 31, νῦν νοσοῶμεν τὴν ἐναντίαν ταῦτα ναὶ μὲν γὰρ οὐκ ὃς ἀκοῦ οὐδὲ βλέψαται κοιμεῖς δὲ...ἀνεκτόμεθ' εκ τῆς πατρίδος.

1222—3. There are different ways of arranging the dialogue. The text is Richter's; Dindorf's (in the Poetis Scenici) hardly makes sense, καλῶς is better given to Philocleon, and άδησθε, to Bdelecleon. Meineke further puts οὖθ' εἶ Δ. for οὔθεις Δ., meaning Diacron to be a proper name, I suppose, and his reading would mean 'I shall take up the song well, so that not even if Diacron were to take it could he take it better.'

1222. σκόλια.] It was the old custom at a banquet for the guests to follow whoever led off first with the song, continuing the song where he left it. For the leader held a bunch of bay or myrtle and sang a song of Simonides or Stesichorus, as far as he pleased, and then passed it on to whom he would, in no particular order; and he who received it from the first continued the song and then again passed it on. Schol. Various explanations are given of the word σκόλιον: that the songs were so called from the irregular nature of the metre and music; from the zig-zag manner in which the song might pass this way and that way about the table; from the irregular arrangement of the couches. The fact that the song passed according to no rule seems to show that it is lost labour in this passage to attempt to arrange the guests, to
ἈΡΙΣΤΟΦΑΝΟΣ

ΒΑΔΕΤΚΛΕΩΝ

άληθες;

ΦΙΑΟΚΛΕΩΝ

ως ὀυδές Διακρίνω δέξεται.

ΒΑΔΕΤΚΛΕΩΝ

ἐγὼ εἰσομαι· καλ δὴ γὰρ εἰμί ἐγὼ Κλέων,

οὐδὲς πῶποι· ἀνὴρ ἐγένετ' Ἀθηναῖος

οὐχ οὖτω γε πανούργος κλέπτης

ΒΑΔΕΤΚΛΕΩΝ

τοῦτo σὺ δράσεις; παραπολεὶ βοῶμενος.

φίσει γὰρ ἐξολεῖ σε καὶ διαφθερεῖν

καὶ τίςδε τῆς γῆς ἔξελαν.

ΦΙΑΟΚΛΕΩΝ

ἐγὼ δὲ γε,

account for some not singing, to

suppose (as one commentator does)

that the text is corrupt or deficient

on that account. It is plain that

Aristophanes might take just as

many singers as suited his purpose.

1223. Διακρίνω.] The old divi-

sion of the Athenians was into

Diacríanos, Díàeainos, Paralians.

Richter observes that Marathon was

in the Diacrián district, and Philo-

cleon has termed himself Μαραθωνο-

μάχας: so of the old-fashioned divi-

sions, which, as a lover of old

customs, he keeps to, he chooses that.

1224. ἐγὼ εἰσομαι.] Cf. above

v. 416, and Nüb. 901.

καὶ δή.] "For now suppose me

Cleon:' as in Eur. Μέδ. 386, καὶ δὴ

τεθνάσει. He begins with Cleon, as

the most important person at table,

and giving a ready handle for a

parody.

1225. Ἀρμοβίου] sc. μέλος. Cf.

Ἀς. 980, τὸν Ἀρμοβίου δέχεται,

whence Reiske inferred Ἀρμοβίου

should be read here. But in Λύσις.

1230. οὖν...Ἀθηναῖος.] This

line does not suit well with the ἐν

μύστοις κλαδὸς τῷ ἔφος φορήσω κ.τ.λ.

in metre. Meineke’s change im-

proves it, but is uncertain. Bergk

and Dindorf propose ἐγένετ’ Ἀθηναῖος,

which Holden adopts. In the next

line something is wanted before κλέ-

πτης. Bentley supplies ὃς σὺ, Bergk

οὐχ. This first line was apparently

to end in praise of Harmodius, but

is turned off to abuse of Cleon.

1227. κλέπτης.] By Cleon’s

own confession (Ἑγ. 1252) his suc-

cessor would be κλέπτης μὲν οὐκ ἄν

μᾶλλον εὐφυχής δ' ἱσως.

1228 τοῦτo σὺ δράσεις;] Porson

reads τοῦτ' εἰ σ. δ. παραπολεὶ βοῶ-

μενος φίσει γὰρ. Dobree takes this,

but punctuates after βοῶμενος. But

the separate short sentences of the

common text are satisfactory. βοῶ-

μενος is to be taken passively ‘bawled

down.’ Cleon’s loud voice is con-

stantly spoken of.

1228. παραπολεῖ.] ‘You will be

ruined by the way, into the bargain,’

you will get with your song more

than you ever bargained for.
ΣΦΗΚΕΣ. 125

ἐλαὶ ἀπειλή, νῇ Δλ' ἐτέρον ἄσομαι.
ἀνθρωφ', οὔτος ὁ μαίμηνος τὸ μέγα κράτος,
ἀντρέψεις ἕτι τῶν πόλειν ἀ δ' ἔχεται ῥοπᾶς.

ΒΔΕΑΤΚΛΕΩΝ

τί δ', ὅταν Θέωρος πρὸς ποδῶν κατακελμένος
ἀδὴ Κλέωνος λαβόμενος τῆς δεξιᾶς,
Ἀδμήτου λόγον, ἀταίρε, μαθὼν τοὺς ἀγαθοὺς φίλει,
τούτῳ τί λέεις σκῶλον;

ΦΙΛΟΚΛΕΩΝ

φίδικος ἐγώ,

οὐκ ἔστιν ἀλωπεκίζειν,
οὔτ' ἀμφοτέρους γήγεναι τοῖς.

ΒΔΕΑΤΚΛΕΩΝ

μετὰ τούτον Ἀλοχάμης ὁ Σέλλου δέξεται
ἀνήρ σοφὸς καὶ μουσικὸς κατ' ἀστεῖον
χρήματα καὶ βιαν

1231. ἔτερον ἄσομαι.] As the MSS. have ἔτερον ἄσομαι Dobree corrects to ἔτερον ἄνασομαι. With ἔτερον must be supplied μελος or σκῶλον.

1232. ἀνθρωπ.] From Alcaens, the Scholiast tells us. The lines as he gives them are rather different and hardly intelligible: μαίμηνος stands in place of μαίμωνος. They are meant here as a rebuke to Cleon's grasping ambition.

1235. ἔχεται ῥοπᾶς] 'is near the turning of the scale,' wants but little to decide its fall.

1236. πρὸς ποδῶν] 'at the feet of, next below.' Cf. above v. 1221.

1238. Ἀδμήτου.] The Scholiast supplies another line of this song: τῶν δειλῶν ἄτεχνον γροῦ ὅτι δειλῶν ὡλγα χάρας. But whether this praise of bravery, and caution against cowardice, is concerned with Admetus' spiritless conduct, or with his wife's bravery, and who is supposed to speak it, is uncertain. Here it gives occasion for a hit at Theorus' cowardice and flattery. The metre of this song is that of Horace's 'Tu ne quaesieris (scire nefas) quem mihi, quem tibi.'

1240. φίδικος.] Dindorf's proposed reading in his notes ἀθικὴς is apparently as good. The MSS. and old edd. have φίδικος or ἀθικὸς. Meineke (with Hamaker) ejects the line.

1240. ἀλωπεκίζειν.] The fox was the emblem of cunning and flattery, of old, as now. Cf. Pind. Pyth. ii. 141, where such persons are called ἀλωπεκίζον ἦκελοι.

1245. χρήματα κ.τ.λ.] There was a well-known song of Cítor of Thessaly: cf. Lys. 1237, Kleistarchos ἄδειον ἄδειον. She was a poetess, and a Thessalian acc. to one Scholiast, a Laconian acc. to another. But what the original bearing of the song was does not appear. The Thessalians helped the Athenians in the war against their tyrants. Βίαι is read for βίαι by some editors. As concluded by Philocleon, the song is
πολλὰ δὴ διεκόμωσας σύ κόγα.

τούτῳ μὲν ἐπιεικῶς σὺ γ’ ἐξεπετάσατεν·
ὅπως δ’ ἐπὶ δείπνου ἐσ贵 Φιλοκτήμονος ἦμεν.

παῖ παῖ, τὸ δείπνου, Χρυσῆ, συσκεύαζε νῦν,

καὶ μεθυσθόμεν διὰ χρόνον.

μηδαμῶς.

κακῶν τὸ πίνεις ἀπὸ γὰρ οἶνου γνωτεί καὶ θυροκόπησαι καὶ πατάξαι καὶ βαλεῖν,

κάπετι ἀποτίνειν ἀργύριον ἐκ κραπάλης.

οὐκ, ἢν ξυνῆς γ’ ἀνδράς καλοῖς τε κἀγαθοῖς.

ἡ γὰρ παρατήσατο τὸν πεπονθότα,

ἡ λόγον ἔλεξας αὐτὸς ἀστείον τινα,

Ἀισθανόμεν γέλοιον ἢ Συμβαριτικόν,
ΦΙΛΟΚΛΕΩΝ

μαθητέων ταῦτα ἐστὶ πολλοὶ τῶν λόγων,
εἰπέρ ἀποτίσω μηδὲν, ἢν τι δρῶ κακίν.
ἀγε νῦν ἱωμεν μηδὲν ἡμᾶς Ἰσχέωσ.

ΧΟΡΟΣ

πολλάκις δὴ ἦσε κανονὶς πεφυκέναι,
καὶ σκαλὸς οὐδεπότε δεύτερος.
ἀλλὰ Ἀμνινὰς ὁ Σέλλου μᾶλλον οὐκ τῶν Κραβῆλον,
οὕτος ἦν ἡ ἐγώ ποτ' εἶδον ἀντὶ μίλου καὶ ῥώς
dεπνύοντα μετὰ Δεσυόρου.
pενη γὰρ ἦπερ Ἀντιφών.

1260 ἐς γύλων κ.τ.λ. Σ.Ολυμπυντις ταυτων τυμμοσιω κατ' ες γύλων
tο πράγμα ἐτρεψας, ὡστ' ἀθέος σ' ἀποίκεται. 1270

1265 ἐς γύλων κ.τ.λ. Ἄμνιας δὲ ἦσε κανονὶς πεφυκέναι,
καὶ σκαλὸς οὐδεπότε δεύτερος. 1269 Δεσυόρου.
ἀλλὰ Ἀμνινὰς ὁ Σέλλου μᾶλλον οὐκ τῶν Κραβῆλον,
οὕτος ἦν ἡ ἐγώ ποτ' εἶδον ἀντὶ μίλου καὶ ῥώς
dεπνύοντα μετὰ Δεσυόρου.
pενη γὰρ ἦπερ Ἀντιφών.

1262—3. Philocleon’s spirit here is rather like Strepsiades’ in the Clouds.

1265—1291 Here follows a kind of second short parabasis, consisting of a strophe and epirrhema, and an antepirrhema: the antistroph being lost. There are second parabases in the Knights, Peace, Birds, each of four parts: in the Acharnians there is only a commation with strophe and antistroph. The Chorus here attack and ridicule certain worthless characters, and explain the poet’s conduct with respect to Cleon.

1267 Ἀμνινὰς κ.τ.λ. Ἄμνιας was the son of Pronapus really, but is called son of Sellus, that he may be made out brother to Aeschines son of Sellus, and as poor as was Aeschines. He was an effeminate coward, (Nub. 691—92), and was foppish in his way of dressing his hair (cf. v. 466, κομπαταμνιος), hence he is called οὐκ τῶν Κραβῆλον. The general sense of the passage (which is rather obscure) seems to be ‘I thought myself dexterous and clever, but that poor beggar Amynias beats me; whom I saw, instead of his frugal meal, enjoying a feast with the epicure Leogoras. But then he did go on an embassy to Thessaly, and there held conference with the Penestans, being himself a Penestan (beggar-man) equal to any.’ The ἀλλὰ γὰρ seems to be put as if to account for the sudden change in Amynias’ meals and mode of living; but, as the sentence is turned off with a pun which implies they were all poor together; we are left to conclude that his δεξίωτης was but that of a hungry parasite, and what began as praise is thus turned to satire. The Scholiast says we ought to supply σκαλὸς ἐστιν after μᾶλλον: but what then is the bearing of the whole passage? οὐκ τῶν Κραβῆλον. Ἄμνιας δὲ ἦσε κανονὶς πεφυκέναι.


1270 Ἀντιφών. An orator of
αλλὰ πρεσβεύων γὰρ ἐς Φάρσαλον ὄχετ᾽; εἰτ᾽ ἐκεῖ μόνος μόνος
tοῖς Πενεσταῖοι ξυνὴν τοῖς
Θετταλῶν, αὐτὸς πενέστης ὁ πλάττων οὐδενὸς.
ὡς μακάρι Ἀὐτόμενε, ὡς σε μακαρίζωμεν,
pαίδας ἐφύτευσας ὡσι χειροτεχνικοῦ ταύτων,
πρῶτα μὲν ἀπασὶ φίλον ἄνδρα τε σοφῶτατον,
tὸν κιβαραθόδοτατον, ὡς χάρις ἐφέσπετο
tὸν δ᾽ ὑποκρίτην ἔτερον, ἀργαλέων ὡς σοφῶν
eἰτ᾽ 'Ἀριφράδην, πολὺ τ᾽ θυμοσοφικῶτατον,
ἐνινά ποτ᾽ ὁμοσε μαθόντα παρὰ μηδενός,
ἀλλ᾽ ἀπὸ σοφῆς φύσεος αὐτόματον ἐκμαθεῖν
gλωσσοποιεῖν ἐς τὰ ποριεῖ εἰσιὸνθ᾽ ἐκάστοτε.

... eis' tines o'i μ' ἐλεγον ὡς καταθυμηλάγην,

1270 ὑποκρίτην.] The name of this actor is unknown.
ἀργαλέων ὡς σοφῶν.] Compare the phrases θαυμαστὸν διὸν, ἀμή-
χαρον διὸν.
1281 ὁμοσε.] Supply ὁ πατὴρ, says the Scholiast: but it is awk-
ward to do so. ὁμοσε Bentley. ὁ δὲ πατὴρ τοῦ ὁμοσε Bergk.
1284—91 The transactions be-
tween Cleon and Aristophanes, to
which this antepirrhema alludes, are
not known. Apparently Cleon had
attacked the poet—perhaps had
brought him into 'court—after
the exhibition of the Knights, as we
know he did on an earlier occasion
referred to in Aech. 376. The an-
tistrope is lost after v. 1283; per-
haps this might have explained
something. Bergk thinks that it
consisted of a violent attack on
Cleon, to make up for any previous
leniency, and to justify the proverb in
v. 1291. This antepirrhema is short
by one line.
1284 καταθυμηλάγην.] In the
Clouds Cleon had been spared; or
ηνίκα Κλέων μ’ ὑπετάραττεν ἐπικελέμενος
καὶ με κακίας ἢκισε· κἂδ᾽ ἐτ᾽ ἀπεδειρόμη, ἔκτος ἑγέλων μέγα κεκραγότα θεώμενον,
οὔδὲν ἄρ᾽ ἐμοῦ μέλον, δὲν δὲ μόνον εἰδέναι
σκωμμάτων ἐπίτε τῷ θεῖόμενος ἀκβαλῷ.
ταῦτα κατιδῶν ὑπὸ τι μικρὸν ἐπιθήκησα
εἶτα νῦν ἐξηπάτησεν ἡ χάραξ τὴν ἀμπελον.

ζάνθιας

ἰδὸ χελώναι μακάριαι τοῦ δέρματος,
καὶ τρισμακάριαι τοῦ πτερύγος πλευραῖς τέγους.
ὁς εὖ κατηρέψασθε καὶ νουβυστικῶς

at all events was not the principal
object of attack; for Ἰνδ. 586, 591,
are not complimentary to him.

1285 ἐκτὸς.] This seems to rest
on better MS. authority than the
common reading ὀκτῶς. Indeed
what can ὀκτῶς mean? 'Those who
were without,' i.e. those who were
out of the scrape themselves?

1287 οὔδὲν ἄρ᾽ ἐμὸν μέλον.] The
absolute use of the participle μέλον
is analogous to that of εἴων, παρὼν,
and the like.

1290—91. When Aristophanes
saw that he received no help from
those who only cared for the amuse-
ment to be got out of him, he played
the flatterer awhile, but afterwards
turned on Cleon.

1290 ἐπιθῆκησα.] The ape is
often the emblem of flattery. Cf.
Find. Ἀκτ. II. 132, καλὸς τοι πίθων
παρὰ παῖσιν ὃς ἐν Παράδομοιν...φρε-
νίδος ἔλαξε καρπὸν...οὐ διάτασι
τέρπεται.

1291 ἡ χάραξ.] This was a pro-
verb of those deceived in what they
believed to be their prop or stay.
Thus Cleon rested secure that Aris-
tophanes would not, after once
giving in, return to the attack, but
was quite deceived in this hope.
Cleon is the vine, Aristophanes the
vine-prop. To trust in a reed, which
breaks and pierces the hand of him
that leans on it, is a similar ex-
pression. Cf. 2 Kings xviii. 21.

1292—1449. Xanthias comes in
smarting from blows, and tells how
Philocleon bore him at the banquett;
how he outdid all in tipsy revelry,
and is laying about him with his
staff. Philocleon soon enters, tole-
rably drunk, and with a flute-girl.
His son follows, and tries to check
him; but to little purpose, the father
retorting on him some of his own
instructions. A baker-woman de-
mands compensation for spoilt
loaves, a man assaulted threatens
law-proceedings; but they only get
mocked at, and absurdly put off
with fables: till at last the son pre-
parles to take his father indoors out
of harm's way.

1292 χελώναι.] Cf. above, v. 429,
ἵστρακόδερμα is given by the Scho-
liast as applied to animals protected
by such shells.

1293 τέγους.] This correction
(for MS. ἱμαίς and στέγους) is due to
Bentley. The general sense of the
passage and the following κατη-
ρέψασθε κεράμῳ leave hardly any
doubt that Aristophanes wrote τέ-
γους.

1294 νουβυστικῶς.] ροῦ τεπλη-
ρωμένοι. Schol. This curious com-
pound occurs again in Eccl. 441, γυ-
ναίκα δ᾽ εἶναι πάργμ᾽ ἐφε νουβυστικῶν.
ΑΡΙΣΤΟΦΑΝΟΣ
κεράμορ τὸ νύτων ὡστε τὸς πληγῆς στέγειν.
ἔγα δ' ἄπόλελα στιξόμενος βακτρία.
ΧΟΡΟΣ
τὶ δ' ἐστιν, ὡ παῖ; παίδα γὰρ, κἂν ἢ γέρων,
καλεῖν δίκαιον ὡστὶς ἀν πληγᾶς λάβῃ.
ΞΑΝΘΙΑΣ
οὐ γὰρ ὁ γέρων ἀτηρότατον ἄρ' ἢν κακῶν
καὶ τῶν ἠυόντων πολὺ παρουσικότατος;
καίτοι παρὴν Ἰππύλλος, Ἀντίφων, Λύκων,
Λυσίστρατος, Θούφραστος, οἱ περὶ Φρύνιχον.
τούτων ἀπάντων ὡς ὑβριστότατος μακρῷ
εὐθὺς γὰρ ὡς ἐνέπλητο πολλῶν κἀγαθῶν,
ἐνήλικ', ἑσκίρτα, πεπόρδει, κατεγέλα,
ἀσπερ καχρῶν ὧνδιον εὐσχήμενον
κάττυτεν ἐμὲ νεανίκως, παῖ παῖ καλῶν.
εἰτ' αὐτόν ὡς ἐδ', ἤκασεν Λυσίστρατος'
ἐνωκας, ὥς πρεσβύτα, νεπλοῦντο τρυγῖ.
of Bdelycleon at v. 1172. The compliments exchanged between Sarm-
entus and Messius in Horace (Sat. 
I. 5. 56) are somewhat similar.
νεοπλούτω τρυχλ.] Δίδυμος φιλω 
στε διανόητα σκώπτει. Schol. And 
indeed it seems so. 'Solent recens 
ditati esse insolentes,' Bergler. Rich-
ter thinks it means 'one newly made 
rich,' but adds 'loquantur bene 
pot.'

κλητήρι [κ. τ. λ.] κλητήρι 
is put where δηω should be (cf. above, 
v. 189); for the Scholiast gives a 
proverb δοις εις αχυρον. The ass 
that had made its way to the straw-
yard would (probably) pick up a 
good feed there, and was skittish. 
And 'bailiff' is put for 'ass' with 
reference to the dicast's employ-
ment.

τα θρία τ. τ. α.] 'That 
has lost the leaves of its cloak,' i.e. 
its leaf-like covering, or its wings. 
Lysistratus (a poor man) is reproach-
ed with his threadbare cloak, and 
compared to a locust which has cast 
or lost its wings. The outer wings 
of locusts are sufficiently leaf-like to 
make δηω τ. τ. intelligible, though 
of course the smile is meant to be 
ridiculous.

Σθενέλω.] Sthenelus was 
a tragic actor, who from his poverty 
had to sell all his stage dress and 
furniture. Schol.

διεμίλλαινε.] διπερφάσω 
ta χειλη διηστρεφει ως χλευατων και 
μη νοθεις τω λελεγμένω. Schol.

δεις.] As if such rude common 
jest were beneath him.

451, ματτυλοχός, for the termi-
nation of this compound. It must 
mean 'playing the fool to amuse, 
and so earning a dinner;' 'punster 
and parasite.'

πεινυβρίζων.] L. and S. 
give only the sense 'to insult exceed-
ingly;' but both here and in Thesm. 
535, τουατρα πεινυβρίζων ημας άρδ-
σα, it perhaps means 'to insult all 
round."

οδηγει εκοσα.] Of which 
we have specimen s 1309—10.
Ἀνέχε, πάρεχε
κλαύστει τις τῶν ὑπισθεν
ἐπακολουθοῦντων ἐμοῦ.
οἶνον, εἰ μὴ ῥρήσεθ', ὑμᾶς,
ἀ πονηροὶ, ταυτή τῇ
dεδί φρυκτοῖς σκευάσω.

ΚΑΘΙΓΟΡΟΣ

ἡ μὴν σὺ δώσεις αὕριον τούτων δίκην
ἡμῶν ἀπασί, κεὶ σφόδρ' εἰ νεανίας.
ἀβρόοι γὰρ ἧξομέν σε προσκαλούμενοι.

ἐὖ ἑῳ, καλούμενοι.
ἀρχαῖα γ' υμῶν' ἀρά γ' ἵσθ' ὁς οὐδ' ἀκούων ἀνέχομαι
dικών; ιαβοὶ αἰβοὶ.
tάδε μ' ἀρέσκει βάλλε κημοίς.
οὐκ ἀπεὶ σὺ; ὅ... τοῦ στὸν

1326 ἀνέχε, πάρεχε. Ἱσ. 1720, ἀνέχε, δέχε, πάραγε, πάρεχε. In Eur. Τρ. 308, ἀνέχε, πάρεχε is said by Cassandra, and in Eur. Cycl. 202, ἀνέχε, πάρεχε by Silenus. Plainly it is an exclamation of excitement and of drunkenness; ‘stop there! make way!’ Philocleon is making tipsy demonstrations to those who are following him to get redress for insults. And for πάρεχε cf. note above on v. 949.

1339 ὁλον. Ὑπ. 367, ὁλον σὲ δῆσω 'τὸ ἔμπ.'
1331 φρυκτοῦς. ὁ φαυκτό or τὰ φρυκτά were specially small fish for frying. The Scholiast says ὡς ἱχθύδια κεφρυμένα φρυκτοῦς σκευάσω ἀκτῆσος.

1332 ἡ μὴν κ.τ.λ. These lines should be given to one of those following Philocleon, as Bergk and Lenting suggest. Bdelycleon, to whom they were given, should not come in till v. 1363: nor have they much force in the mouth of the chorus, who have been on the stage while Philocleon has been feasting.


1335—9. Philocleon scorns the idea of a summons, and cannot bear even the word.

1336 ἀρχαῖα γ' υμῶν. ’τ' is out of date—your plan.

1339 τάδε. ‘this,’ viz. the life I now lead, one of mirth and jollity.

βάλλε κημούς. βάλλε ἔτ' κορακας τὰ δικαστικὰ σκεῦσι. Schol.

1340 οὐκ ἀπεὶ σῷ. Ὑπ. 1364. Addressed to the departing κατήγοροι. Meineke in his notes proposes ἀπολογεῖ: the MSS. have ἀπεως. After ἀπεὶ σῷ something is wanted to complete the line. Meineke reads τοῦ στοῦ ἡμῶν. Dindorf in his notes τοῦ στοῦ, τοῦ στοῦ, which may be acquiesced in.
ηλιαστής; ἐκποδών.
ἀνάβαινε δεύρο χρυσομηλολόφιον,
τῇ χειρὶ τούτῳ λαβομένη τοῦ σχοινίου.
ἐχον' φυλάττον δ', ὡς σαπρῶν τὸ σχοινίον
ὁμος γε μέντοι τριβόμενον οὐκ ἄχθεται.
ὁρᾶς ἕγω σ' ὡς δεξιός ὑφελόμην
μελλονσαν ἤδη λεσβίειν τοὺς ἐμπότας.'
ὁν οὖνεκ' ἀπῶθες τῷ πέπει τρώι χάριν.
ἀλλ' οὐκ ἀποδώσεις οὐδὲ φιαλεῖς, οἴδ' ὦτι,
ἀλλ' ἐξαπατήσεις κάργαναι τούτῳ μέγας
πολλοῖς γαρ ἤδη χατέροις αὐτ' εἰργάσω.
ἐάν γένη δὲ μὴ κακὴ νυν γυνη,
ἕγω σ', ἐπειδὴ οὐμός υἱός ἀποθάνη,
λυσάμενος ἐξω παλλακῆς, ὃ χοιρίον.
νῦν δ' οὐ κρατῶ γαγὸ τῶν ἐμαυτου χρημάτων.
νέος γαρ εἰμι καὶ φυλάττομαι σφόδρα.
τὸ γαρ υἱόν τηρεὶ με, κατὶ δύσκολον
κάλλως κυμνοπριστοκαρδαμόγυλον.
ταῦτ' οὖν περὶ μοι δέδοικε μὴ διαφθαρό.
πατηρ γαρ οὐδεὶς ἐστὶν αὐτῷ πλὴν ἐμοῦ.
ὅδι δὲ καῦτος' ἐπὶ σὲ κάμ' ἐοικε θείων.

1341 ηλιαστής.] He calls the man by this name perhaps in a tipsy confusion of ideas. ‘Where’s our heliast? our man who is for the courts and for summoning.’ ‘Oh! I see now he’s taken himself off.’ Philocleon then turns to the girl.


1343 ηλιαστής.] Cf. Phle. 432 for this rare word.

1352 ἐπειδὴ κ.τ.λ.] He speaks of his son as a son might speak of his father: as expecting his death, and as under strict tutelage. But when his own master, then he will (he says) free this girl from slavery and make her his mistress.

1354 κρατῶ γα.] Elmsley proposed κρατῶ πω: ‘rightly,’ says Meineke: but it is questionable whether such change is needed. The pronoun is naturally enough expressed ‘but at present I am not master myself of my own property.’

1357 κυμνοπριστας.] Alexis in Athenaeus has κυμνοπριστις ὁ τρώτος ἑστὶ σου τάλα. Hesychius explains κυμνοπριστας· οἱ φειδωλοὶ όμοιος καὶ οἱ καρδαμογύλοι.

1358 πατηρ γαρ.] A ridiculous reversion of the usual order of things: ‘he has no son but me’ would be ordinary enough from a son to a father.

1360 οἴδι δὲ καῦτος.] This ‘and here comes his very self’ shows that Bdelycleon did not return with his father at v. 1326; therefore the lines 1332—4 cannot be rightly assigned to him.
1361—2 δεράς λαβών'. The girl is to take the torch, that the old man may make his absurd assertions, vv. 1371—7.

1363 οὖσα.] Better, as following νεανικός, than οἷς of MSS. R. V. πρὸ τῶν μ. It appears to have been the custom for those already initiated to frighten those who were preparing to be so. Schol. 'When I was simple and ignorant, my son played on my fears and made a fool of me: now that I am grown wiser, I will pay him in kind.' I was, as it were, a child and minor then: now I am come of age.

1364 τυφεδανε.] The Scholiast explains this as equivalent to τυφεδόερων, a word used twice by Ari- stophanes (Nub. 908, Lys. 335), with a possible play on the similarity in sound to τυμφισθέρων. But the Scholiast's further comment ζιός τετοφθαι is curious. The word cannot surely have anything to do with τοφθεν. Richter suggests that the Scholiast wrote ζιός τεθαφθαι: but, though that suits the context here, τυφεδανε is not connected with θάντω. Might not τυφεδανε mean 'inflamed with passion, or love, amorous'? Compare Lys. 221, διώς ἰνθη ἐπτυφθη μαλεστά μου: and Plat. Phaedr. 230 ά, θήριον Τυφώνος τολυποκυότερον καὶ μάλλον ἐπιτεθυμομένον. The opposite is denoted by ἀτυφεός, ἀτυφία, 'modest, modesty.' See Thompson's note on the passage in the Phaedrus. This sense of τυφεδανε suits the context far better than that given by L. and S., 'smoky-witted, a dullard.' And indeed τυφογερων may as well mean 'puffed up, excited, inflamed,' as 'stupefied, dull.'

1365 οἵδεως φάγοις ἄν.] By surprise for ὀφάλας κόρης: but also with the sense of 'an early bier.' Cf. Lys. 601, οὐ δὲ δὴ τι μαθὼν οὐκ ἀκοβῆκες...σορὸν ὀνήσει.

1367 ὁς ἰδεῶς φάγοις ἄν.] He tells his son that no doubt he would like to sue and punish his father, a suit would be a sweet morsel to him. Bdelycleon is now twitted as φιλόδικος, Philocleon is μοδίκος. For description of pleasures as eatables cf. above, v. 511, and Ec. 706, φέρε τί δῷ σοι καταφάγεως; ἐπὶ τῷ φάγοι ἤδει ἂν; ἐπὶ βαλλάντιοι; Also we have a fragment of the Gerylades (Fr. 92), καὶ τῶς ἐγὼ Σεβελευρ φάγοιμ' ἄν ἡμῖνα, εἰς βῆκεν ἐμπαντόμενος ἢ ἦποδος ἄλας;
ΣΦΗΚΕΣ.

ΦΙΔΟΚΛΕΩΝ
ποίαν αὐλητρίδα;
τί ταῦτα ληρεῖ, ὀσπερ ἀπὸ τύμβου πεσῶν;

ΒΔΕΑΤΚΛΕΩΝ
νὴ τῶν Δλ', αὐτὴ ποῦ ὅτι σοὶ γ' ἢ Δαρδανίς.

ΦΙΔΟΚΛΕΩΝ
οὐκ, ἀλλ' ἐν ἄγορῳ τοῖς θεοῖς δᾶς κάταται.

ΒΔΕΑΤΚΛΕΩΝ
dὰς ἢδε;

ΦΙΔΟΚΛΕΩΝ

dᾶς δήτ'. οὐχ ὀραὶ ἐστυμένη;

ΒΔΕΑΤΚΛΕΩΝ
tί δὲ τὸ μέλαιν τοῦτ' ἐστὶν αὐτῆς τούν μέσφ;

ΦΙΔΟΚΛΕΩΝ

tι πίττα δῆπον καμένης ἔξερχεται.

ΒΔΕΑΤΚΛΕΩΝ

ο δ' ὀπισθεν οὐχὶ πρωκτὸς ἐστιν ὦτοσι;

ΦΙΔΟΚΛΕΩΝ

ὅξος μὲν οὖν τῆς δακδᾶς ὦτοσ ἔξέχει.

ΒΔΕΑΤΚΛΕΩΝ

τί λέγεις σὺ; ποῖος ὅξος; οὖκ εἶ δεῦρο σὺ;

ΦΙΔΟΚΛΕΩΝ

ἀ α', τι μέλλεις ὀρᾶν;

1370 ἀπὸ τύμβου πεσῶν.] This is a variation on Νυμ. 1273, τι δήτα ληρεῖ, ὀσπερ ἀπ᾽ ὄντος καταστοῖν; where the fall ἀπὸ τύμβου is meant to suggest a fall ἀπὸ τοῦ, 'from the wits, mind, sense.' ἀπὸ τύμβου here seems put for the same. Philocleon is making out himself to be young, his son an old τυμβογέρων, everything being now reversed. But the phrase is very curious, 'fallen from a tomb.' The general meaning is 'Why have you come out of your grave (in which you ought to be) to talk such rubbish?' He ridicules the idea of its being a flute-player, and would fain persuade his son that his eyes deceive him. In the Jacobite song 'Hame came our gudeman at een' the wife says to her lord, 'Ye're an auld doited carle, and unco blind ye be,' when trying to make him believe that the horse, plume, and sword of the concealed cavalier are a milch-cow, hen, and parritch-stick.

1371 Δαρδάνες.] Phrygia was noted for its flute-players.
ἈΡΙΣΤΟΦΑΝΟΣ

ΒΑΒΕΑΤΚΛΕΩΝ.

ἀγεν ταύτην λαβὼν
ἀφελόμενος σε καὶ νομίσας εἶναι σαπρὸν
κούδεν δύνασθαι δρῶν.

ΦΙΛΟΚΛΕΩΝ

ἀκουσών νυν ἐμοῦ.

'Ολυμπίασιν ἤμιε' ἔθεσον ἐγώ,
'Εφούδων ἐμαχέσατ' Ἀσκόνδα καλῶς,
τῇ γέρῳ ὥστε εἶναι τῇ πυγμῇ θεὼν
ὁ πρεσβύτερος κατέβαλε τὸν νεότερον.

ΒΑΒΕΑΤΚΛΕΩΝ

πρὸς ταύτα τηροῦ μὴ λάβῃς υπόπτια.

νὴ τὸν Δί' ἔξεμαθὲς γε τὴν 'Ολυμπίαν.

ΑΡΤΟΠΩΛΙΣ

θι μοι παράστηθ', ἀντιβολῶ πρὸς τῶν θεῶν.

οὐ γὰρ ἁνὴρ ἐστὶν ὡς μ' ἀπώλεσεν
τῇ δαμῇ παιδίῳ, καζέβαλεν ἐνευθεὶς
ἀρτους δὲκ' ὑβολῶν κατιθήκην τέτταρας.

ΒΑΒΕΑΤΚΛΕΩΝ

ὁρᾷς ἀ δέδρακας; πράγματ' αὖ δεὶ καὶ δίκας
ἐχεῖς διὰ τὸν σοῦ oἶνον.

ΦΙΛΟΚΛΕΩΝ

οὐδαμῶς γ', ἐπεὶ

1382 'Ολυμπίασιν κ.τ.λ.] He
begins to put in practice his son's
precepts on polite conversation. Cf.
above, v. 1190.

1388—91. The baker-woman
comes in to recover compensation
for her lost loaves.

1390 ἐνευθεῖς.] Perhaps she
points to her basket.

1391 ἀρτους δὲκ' ὑβολῶν.] 'ten
loaves worth as many obols:' or
'loaves—ten obols' worth,' the num-
ber of loaves being left indefinite.
Dobree's and Cobet's terrāvōn would
make this last rendering necessary,
though indeed it may be so taken
even with the common text.

κατιθήκην τέτταρας.] 'And four
given in:' ενευθεῖς is explained as
'additamentum, superpondium.' It
seems a large proportional addition,
a liberal 'baker's ten.' But ἐπ.
τεττάρων, 'a further lot worth four,'
after δ. δ. is a clumsy way of ex-
pressing fourteen obols' worth.

1392 πράγματ' αὖς.] Again they
will have trouble, lawsuits, &c., from
which Bdelycleon hoped he had set
them both free.
σφικές.

λόγοι διαλλάξουσιν αὐτὰ δεξιοῦν ἄστιν οἷδ' ὁτιν ταύτη διαλαχθήσομαι.

αρτοπώλεις

οὐ τοι μᾶ τῷ θεῷ καταπροέξεις Μυρτίας τῆς Ἀγκυλίωνος θυγατέρος καὶ Σωστράτης, οὕτω διαφθείρας ἐμοῦ τὰ φορτία.

φιλοκλέων

ἀκουσίν, ὡ γῦναι λόγον σοι βούλομαι λέξαι χαράντα.

αρτοπώλεις

μᾶ Δία μὴ μοί γ', ὡ μέλε.

φιλοκλέων

Ἀξίωσόν αὐτὰ δείπνου βαδίζων ἐσπέρας θρασεία καὶ μεθύσῃ τις ὕλακτει κύων.
κάπετ' ἐκείνος ἐπεν, ὡ κύων κύων,
εἰ νῦ Δί' ἀντὶ τῆς κακῆς γλώττης ποθὲν πυρὸς πρίαιο, σωφρονεῖν ἂν μοι δοκοῖς.

αρτοπώλεις

καὶ καταγελάς μου; προσκαλοῦμαι σ’ ὅστις εἶ,
πρὸς τὸν ἄγορανόμους βλάβης τῶν φορτίων,
κληρήρ' ἔχουσα Χαιρεφώντα τούτων.

1394 λόγου κ.τ.λ.] Cf. above, 1258.
1396 μᾶ τῷ Θεῷ.] An oath much used by women; and therefore of most frequent occurrence in the Lysistrata, Thesmophoriazusae, Ecclesiazusae: e.g. Lys. 51, 112, 148, Thesm. 383, 566, Eccl. 155, 156, 158.
1399. He begins upon fables: cf. above, v. 1260.
1402 ὕλακτει.] Note the ὅ long in an augmented tense: whereas at v. 904 ἄγαθος γ’ ὕλακτειν begins a verse; the ὅ is therefore short.
1405 πυρὸς.] To make bread with, and so repair the loss of her loaves. Schol. Such will be the force of πυρὸς in the intended application of the story. In the story itself it is not quite clear whether the κύων is a literal one or not. The μεθύσῃ does not suit the animal: but the tale is of course intentionally absurd.
1406 καὶ καταγελάς.] ‘Do you also (or even) laugh at me;’ do you add insult to injury? Cf. Eq. 274, καὶ κέκραγας.
1408 Χαιρεφώντα.] One of the pale scholars of Socrates in the Clouds. Cf. Nub. 103, 504, τοῦ ὅχρα-
ΦΙΛΟΚΛΕΩΝ

μᾶ Δι', ἄλλ' ἄκουσον, ἢν τί σοι δοξω λέγειν. Δᾶσος ποτ' ἀντεδίδασκε καὶ Σιμωνίδης· ἔστειθ' ὁ Δᾶσος εἶπεν, ὅλγον μοι μέλει.

ΑΡΤΟΠΟΙΑΣ

ἀληθες, οὗτος;

ΦΙΛΟΚΛΕΩΝ

καὶ σὺ δή μοι, Χαίρεφων, γνωσικλητεύειν ἑοικας θαψίη, Ἰνοὶ κρεμαμένη πρὸς ποδῶν Εὐρυπίδου,

ΒΔΕΛΤΚΛΕΩΝ

ὁδι τις ἔτερος, ὡς ἐοικεν, ἐρχεται καλούμενος σε' τόν γέ τοι κλητήρ' ἔχει.

ΚΑΤΗΓΟΡΟΣ

οἴμοι κακοδαίμων. προσκαλοῦμαι σ', Ὅ γέρον, ὑβρεως.

ἄτας...λέγεις, καὶ Σ. οἴδεν διά-

σεις Χαίρεφωτος τῆς φῶς. ΣΤ. οἴμοι κακοδαίμων, ἡμαθή γεγονομα.

1409—12. Lasus and Simonides were rivals, and had a contest. Lasus said he cared little for his opponent: nor do I care for your summons and lawsuit. This is apparently the application, if it has any. Lasus of Hermione was an early writer on music, and originator of the Dithyrambic contest. Simonides, the lyric poet of Ceos, is well known.

1411 ὅλγον μοι μέλει.] τοῦ Σι-

μωνίδου δηλόντοι. Schol.

1412 ἀληθες οὗτος.] Cf. Eq. 8. 9.

1413 κλητεύειν.] Meinekefollows Dobree in reading κλητεύων. Chae-

rephon would then be compared to a sallow woman: cf. note on v. 1408. But προσπολῶν, in the next line, does not suit so well with this as with κλητεύων.

θαψίη.] Cf. Theocr. Ι. ii.

88, καὶ μεν χρον μὲν ὄμως ἐγὼ-

ετο πολλακι θάψε. One Scholiast thinks there is an allusion to θά-

πτερου.

1414 'Ἰνοτ, κ.τ.λ.] Ino threw herself from a rock, and was (the Scholiast says) ὑχρὰ ὧν τῆς κακο-

ταδείας. How Ino in Euripides’ play was κρεμαμένη πρὸς ποδῶν is not clear: but προσπολῶν, an alteration of Hermann’s, accepted by some editors, does not make such undoubted good sense as to be unhesitatingly taken: ‘attending on the hanging Ino of Euripides.’ κρ. ἐκ ποδῶν (or κρ.) must refer apparently to Ino when about to throw herself over. Euripides (Med. 188) describes her as ἀκτης ὑπερ-

τείνασα ποτίας πόθα, and in the play of Ino there may have been some phrase justifying κρ. ἐκ ποδῶν here. That the Ino was a play full of distress, tears, &c. we may infer from Ach. 434, where Ino’s and Thyestes’ rags have between them those of Telephus.

1417 οἴμοι κακοδαίμων.] Holden gives this to Bdelycleon. But after an assault (ὑβρι) the plaintiff might well say the words. See the behaviour of the old man described at v. 1323.
ΣΦΗΚΕΣ.

ΒΑΣΙΣΤΚΛΕΩΝ

ὑβρεως; μη, μη καλέσης πρός τῶν θεῶν.
ἐγὼ γὰρ ὑπὲρ αὐτοῦ δίσην δίδωμι σοι,
ἡν ἢν σὺ τάξης, καὶ χάριν προσείσουμαι.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ μὲν οὖν αὐτῷ διαλαξαθήσομαι
ἐκών ὁμολογώ γὰρ πατάξαι καὶ βαλεῖν.
Ἄλλ' ἐλθὲ δεῦρι πρότερον, ἐπιτρέπεις ἐμοί,
ὁ τί χρή μ' ἀποτίσαντι ἀργύριον τοῦ πράγματος,
ἐναι φίλου τὸ λοιπὸν, ἢ σὺ μοι φράσεις;

ΚΑΤΗΓΟΡΟΣ

σὺ λέγε. Δικᾶς γὰρ οὐ δέομ' οὑδὲ πραγμάτων.

ΦΙΛΟΚΛΕΩΝ

άνηρ Συβαρίτης ἐξέπεσεν εξ ἀρματος,
καὶ τως κατεάγη τῆς κεφαλῆς μέγα σφόδρα
ἐπιγιγνανγκεῖ γὰρ οὐ τρίβων ὁν ἰππικῆς.
καὶ πειτ' ἐπιστάς ἐπὶ ἀνήρ αὐτῷ φίλους,
ἐρδοὶ τοις ἢν ἔκαστος εἶδεις τέχνην.
οὕτω δὲ καὶ σὺ παράπτρεχ' ἐς τὰ Πιττάλου.

ΒΑΣΙΣΤΚΛΕΩΝ

ὁμοία σου καὶ ταῦτα τοῖς ἄλλοις τρόποις.

1420 προσείσουμαι.] Better thus than separately, πρὸς ελσσούις, as Dindorf's earlier editions have it. Richter compares Soph. Oed. Tyr. 232, τὸ γὰρ κέρδος τελώ 'γῶ, χῇ χάρις προσκείται.
1421—26. Philocleon gets the man to come and listen quietly in hopes of compensation, and then puts him off with a Sybaritic fable: following in this to the letter his son's precept at v. 1260.
1423 ἐπιτρέπεις ἐμοὶ δ' τι χρή.] 'Do you leave it to me (to name) what sum I am to pay you and be friends. or will you name it?'
1430—31. He got no pity, but a proverb. 'Quam quisque norit artem, in hac se exerceat.' Cic. Tusc. I. 18.
1432 οὕτω δὲ κ.τ.λ.] And so you, as you will get no pity, had better get a plaister for your head. Meineke, following Hamaker, places this line after v. 1440.
1433 ἐς τὰ Πιττάλου.] Cf. Ach. 1222, which Elmsley would reduce to exact correspondence with this phrase; unnecessarily.
Here is a natural representation of the text:

ΑΡΙΣΤΟΦΑΝΟΣ

ΚΑΤΗΓΟΡΟΣ

ἀλλ’ οὖν σὺ μέμνησ’ αὐτὸς ἀπεκρίνατο.

ΦΙΛΟΚΛΕΩΝ

ἂκουε, μὴ φεύγε· ἐν Συβάρει γυνῇ ποτὲ κατέαξέ ἐξίνων.

ΚΑΤΗΓΟΡΟΣ

ταῦτ’ ἐγὼ μαρτύρομαι.

ΦΙΛΟΚΛΕΩΝ.

οὐχίνων οὖν ἐξιόν των ἐπεμαρτύρατο·

εἰδ’ ἡ Συβάρετίς εἶπεν, εἰ ναὶ τὰν κόραν

τὴν μαρτυρίαν ταύτην ἔσασαν ἐν τάχει

ἐπίδεσμον ἐπρίῳ, γοῦν ἀν ἐίχες πλείονα.

ΚΑΤΗΓΟΡΟΣ

ὕβρις’, ἐως ἀν τὴν δίκην ἀρχῶν καλῇ.

ΒΑΔΕΤΚΛΕΩΝ.

οὐ τοι μᾶ τὴν Δῆμητρ’ ἐτ’ ἐνταυθῆ μενεῖς,

ἀλλ’ ἀράμενος ἐγὼ σε

ΦΙΛΟΚΛΕΩΝ.

τί ποιεῖς;

ΒΑΔΕΤΚΛΕΩΝ.

ὁ τι ποιῶ;

ἐισω φέρω σ’ ἐντεῦθεν· εἰ δὲ μὴ, τάχα

κλητῆρες ἐπιλείψουσι τοὺς καλουμένους.

ΦΙΛΟΚΛΕΩΝ

Αἴσωπον οἱ Δελφοί ποι’

1434 ἀλλ’ οὖν.] Addressed to the κλητήρ.

1436 ἐξίνων.] The Scholion tells us this word meant at Athens a vessel for holding depositions of witnesses. It is not likely that here it means more than ‘a pot, pitcher,’ or the like.

1437 ἐπεμαρτύρατο.] Philocheon continues his story, but neatly adopts the other’s word.

1438 τῶν κόραν.] ἔφρασεν ἐπίτηδες. Schol. The Sybaritic woman would use some such dialect: and the oath was specially a Sicilian one.

1443 ἐγὼ σε.] ἔγραψε Brunck. ἐγὼ σε vulg. ἐγὼ σε Reisig, Richter.

1446 Αἴσωπον κ.τ.λ.] The Delphians were going to throw Aesop down from a rock for his
supposed theft, when he told them the fable of the beetle. How it saved him does not appear, nor how Philocleon meant to apply it here, for his fabling is cut short. This fable is again spoken of in Pae. 129.

1449 ἀπολεῖ σ’.] ‘He (this plaintiff) will ruin you, you and your beetles.’ The MSS. have ἀπολεῖς; whence the above text may be inferred. ‘Your tale of a beetle will not save you though it saved Aesop.’ It is perhaps more usual to omit the definite article in this use of αὐτοῦς, but cf. above, v. 170, τὸν ἄνων ἄγων αὐτοῦσι τὰς κανθάρους. The other readings of the editions ἀπόλαι, ἀπολεῖ σ’ are further from the MSS. And the son did not want to destroy, but to save, his father. Richter suggests ἀπολεῖς μ’, ‘you will ruin me.’ But this would require as a continuation ‘with your beetles,’ not ‘beetles and all.’ Meineke’s τῶι σῶι for τῶι is unnecessary, if it is to avoid the def. art. with κανθάρους: if it be thought that τῶι crept in wrongly because of αὐτοῦς preceding, then we might as well fill it up αὐτοῦσι κανθάρους ὅσε, to gain a subject to ἀπολεῖ.

1450—1473. The chorus, having now quite changed their views (compare the conduct of the chorus in the Acharnians, Clouds, and Peace), praise the old man for his altered mode of life, and his son for his cleverness in bringing about this result. The song is antistrophic: vv. 1450—1461 = 1462—1473. The metre of most of the lines is a monometer iambic followed by a choriambus; but the last lines of strophe and antistrophe have a cretic in place of a choriambus. The reading and metre of v. 1454 are uncertain.

1452 ἕρων.] The old man certainly was well moistened by liquor now.

1454 μεταπεσεῖται.] This reading is fairly satisfactory both for sense and metre. The MSS. vary much. Dobree proposed ἀντιμαθῶν ἡνὶ μεταγ. The line seems to be a sort of Anacreontic. It should correspond to v. 1466. Strophe and antistrophe seem thus to be broken up into two parts of five and seven lines.
τάχα δ' ἄν ἰσως οὐκ ἐθέλει
τὸ γάρ ἀποστήναι χαλεπῶν
φύσεως, ἢν ἔχοι τις ἂνελ.
καίτοι πολλοὶ ταῦτ' ἐπαθον
ξυνόντες γρόνωμαι ἐτέρων
μετέβαλλοντο τοὺς τρόπους.
πολλοὶ δ' ἐπαίνου παρ' ἐμοὶ
cαὶ τοῖς εὐ φρονοῦσιν
τυχῶν ἀπεισὶ διὰ τὴν
φιλοσοφίαν καὶ σοφίαν
_STARTED_RUSSIAN
ورية ὁ Φιλοκλέων.
οὔδενι γὰρ οὔτως ἀγαπῶ
ξυνειδὲνὶ, οὔδὲ τρόπος
ἐπεμάνῃ, οὔτ' ἐξεχῦθην.
τί γὰρ ἐκεῖνος ἀντιλέγω
οὐ κρεῖττον ὣν βουλόμενος
τὸν φύσαντα σεμνοτέρους
κατακομῆσαι πράγμασι;

ΣΑΝΘΙΑΣ

νῆ τὸν Διόνυσον, ἀπορά γ' ἤμιν πράγματα

1456 τάχα δ' ἄν.] Perhaps he may not complete the change: nature is difficult to overcome, 'expellas furca, tamen usque recurrret.' Hor.
1460 παρ' ὑμοί.] 'With me,' in my estimation, in my mind. Passages constantly occur where we should in English say 'from' rather than 'with;' but of course the strict meaning of παρά with dative is 'with.'
1469 ἐπεμάνῃ.] Cf. above, v. 744, πράγμαθ' οἷς τὸν ἐπεμάνετο.
ἐξεχῦθην.] No exact Greek parallel is quoted. 'Esfundi,' effuse laetari in Latin is common. Colloquially we use 'to gush, gushing.'
1473 κατακομῆσαι.] Meineke's κατακομῆσαι (to suit with μετεβάλλοντο in v. 1461, which seems right, as no reason can be given for the imperfect tense μετεβάλλοντο) is very doubtful. The word κατακομῆσαι is given by L. and S. intransitive, 'to wear long hair.' But κατακομῆσαι s. π., 'to plume himself on grander things,' is not very good: τὸν φύσαντα is more naturally the object than the subject of the verb. And κατακομῆσαι is satisfactory in sense: nor is it certain that the first part of such a line might not consist of anapaest and spondee. For the general meaning compare νεεν. 515, νεωτέροις τὴν φύσιν αὐτοῖ πράγμασι χρωτίζεται. A various reading κατακηλίσαι, 'to charm,' is proposed by one Scholiast.
1474—1537. Xanthias enters with an account of the wonderful pranks his master is now playing. He is gone mad upon dancing. Philocleon follows, and begins his wild measures, challenging all the world of tragic dancers. The challenge is
Δαίμων τις ἐσκεκύληκεν ἐς τὴν αἰώνιαν. 1475
ὁ γὰρ γέρων ὡς ἔπιε διὰ πολλοῦ χρόνου
ήκουσε τ' αἰλου, περιχαρίης τῷ πράγματι
ὀρχούμενος τῆς νυκτὸς οὖνεν παύεται
τάρχας' ἐκεῖν οὐδὲ Θέσπις ἠγωνιζότο
καὶ τοὺς πραγματοὺς φήσων ἀποδείξειν κρόνους
τοὺς νῦν, διορχησάμενος ὅλουν ὦστερον.

ΦΙΛΟΧΩΛΕΩΝ

τὸς ἐπ' αἰλεοίσι θύρας, θάσσει;

ΞΑΝΘΙΑΣ

τούτῳ καὶ δὴ χορεῖ τὸ κακὸν.

ΦΙΛΟΧΩΛΕΩΝ

κληθρὰ καλάσθων τάδε. καὶ δὴ γὰρ
σχῆματος ἀρχὴ.

taken up by three sons of Carcinus
successively, who come on and
dance, their name being made the
subject of various punning allusions.
Philocleon joins them, and the
chorus, after a brief song, depart
escorted by the dancers, and proba-
bly dancing off the stage them-
selves. This 'ballet' was quite a
novelty: introduced to make as
strong a contrast as possible be-
tween Philocleon's present habits
and his former judicial life. At
the same time a travesty of certain tragic
dancing was probably intended.

1475 ἐσκεκύληκεν.] Properly
ἐσκυλεῖν is the opposite of ἐκκυλέῖν: to bring in by means of the
machine called ἐκκύλημα. Thus in
Themist. 265 the man who had been
wheeled out says, ἕλα ρεὶς ἕς τὰχι-
στά μ' ἐσκυλησάτω. A word of
rather tragic sound is chosen, as a
fit prelude to Philocleon's heroics.

1476 διὰ πολλοῦ χρόνου.]
Wrongly translated in the Latin
version 'diu multumque,' and by
Mitchell, 'had given long time to
his cups.' It means 'after a long
time:' i.e. after long abstinence from
such drinking, for his habits had
been ἔποιε (v. 1452). Cf. Plut.
1045, διὰ πολλοῦ χρόνου ἐποικέναι,
and above at v. 1152, ἐν μεθυσθῶμεν
diα χρόνου, cf. Paus. 570, 710. Flo-
rens remarks 'videntur facilium in-
ibriani qui contra morem bibunt.'

1479 τάρχας' ἐκεῖν'.] As an
old man his dances would be old-
fashioned: those in use with Thespis.
But this does not prevent him from
charging others with being κρόνοi,
for which word cf. Nub. 398, 929.
No other Thespis than the well-
known founder of tragedy need be
supposed.

1481 διορχησάμενος.] So MSS.
R. V. vulg. διορχησάμενος. Either
may be satisfactorily rendered: the
aorist by 'he will prove them fools
by dancing a match with them,' the
future by 'he will prove them fools,
for he means to dance, &c.' For the
sense of διὰ in the compound com-
pare διατίνευ, to which there is
allusion in Ach. 751, διατίνευται.

1482. τῆς κ.τ.λ.] Tragic style:
and below κληθρὰ καλάσθω is illus-
trated from Eur. Hippi. χαλάτε κλῆ-
θρα, πρόστυλοι, πυλωμάτων, and Hel.
1196, 120. Ταυρ. 1304.
XANÒIÀΣ
μᾶλλον δὲ γ' έσως μανίας ἀρχῇ.

ΦΙΑΟΚΛΕΩΝ
πλευρὰν λυγίσαντος ὑπὸ βούμης,
οἶνον μυκτὴρ μυκῆται καὶ
σφόνυλος αχεί.

XANÒIÀΣ
πε' ἐλλέβορον.

ΦΙΑΟΚΛΕΩΝ.
πτησει Φρύνιχος ὅς τις ἀλέκτωρ,

XANÒIÀΣ
τάχα βαλλῆσεις.

ΦΙΑΟΚΛΕΩΝ
σκέλος οὕραντον γ' ἐκλακτίζον.

XANÒIÀΣ
πρωκτὸς χάσκει.

κατὰ σαυτὸν δρα.

1487 λυγίσαντος.] Cf. Theocr. Id. 1. 96, τῷ δὴ τῷ ἔρωτα κατεύχεα,
Δάφει, λυγίζει; where it is of one
wrestler bending down by force and
so throwing the other. Here the
dance is said to bend or twist the
side. ‘The twisted side the forceful
motion owns; Lowes the wide nos-
tril, and the back-bone groans.’
Mitchell.

1489 πε' ἐλλέβορον.] The
common cure for madness. Philo-
cleon continues his speech, regard-
less of Xanthias’ interruptions.

1490 πτησει Φρύνιχος.] The
old commentators seem in the wrong
to take πτησει here of fear. Whe-
ther this Phrynichus be the well-
known tragic poet, as is probable
enough (for the old man uses the
measures of Thespis (v. 1479), and
so, naturally enough, those of Phry-
nichus), or a dancer of the name, it
it is plain that there was some dance
called Phrynichean (v. 1524), in
which the leg was kicked out. This
fling the old man begins to execute,
and describes himself as ‘Phrynichus
throwing out his leg heaven-high,’
to the imminent danger of Xanthias,
who interpolates τάχα βαλλῆσεις.
This throwing out the leg is com-
pared to the stroke of a cock when
fighting. But πτησει need not be
discarded for πλησει, as Bentley
and Porson wished; πτησει means
‘crouches, gathers himself up,’ in
act to spring. Cf. Eur. Andr. 753,
for πτησεῖτες of such crouching:
δρα δὲ μὴ νῦν εἰς ἔρημαν ὁδὸν πτη-
σεῖτες οἶδε πρὸς βιαν ἀγωνί. μ. But
Dindorf’s note is ‘fingitur trepidare
Phrynichus, quippe viæus a meliore
saltatore, Philoceleone.’ Of course
there are abundant examples to
illustrate πτησει used of a bird
crouching in fear; but I do not
see that this interpretation makes
good sense in connexion with v. 1492
compared with v. 1524.

1493 κατὰ σαυτὸν δρα.] ‘Do
look where you’re going.’
ΦΙΛΟΚΛΕΩΝ

νῦν γὰρ ἐν ἄρθροις τοῖς ἡμετέροις
στρέφεται χαλαρὰ κοτυληδῶν.
οὐκ εὖ;

ΒΔΕΛΤΚΛΕΩΝ

μὰ Δί’ οὐ δὴτ’, ἄλλα μανικὰ πράγματα.

ΦΙΛΟΚΛΕΩΝ

φέρε νῦν ἀνείτω κἀνταγωνιστὸς καλῶ.
εἶ τις τραγῳδός φησίν ὀρχεῖσθαι καλῶς,
ἐμοὶ διορχῄσομενος ἐνθάδ’ εἰσίτω.
φησίν τις, ἢ οὐδεῖς;

ΒΔΕΛΤΚΛΕΩΝ

εἰς γ’ ἐκεῖνοι ἑις ὁμός.

ΦΙΛΟΚΛΕΩΝ

τίς ὁ κακοδαίμων ἔστιν;

ΒΔΕΛΤΚΛΕΩΝ

νῖος Καρκίνου

ὁ μέσατος.

ΦΙΛΟΚΛΕΩΝ

ἄλλ’ οὗτος γε καταποθῆται:
ἀπολῶ γὰρ αὐτὸν ἐμμελεία κονδύλου.

1495 κοτυληδῶν.] τὸ δὲ ἐν ὧ
στρέφεται ὑμηρός, κοτυληδῶν. Aristot.
1496 οὐκ εὖ;] This is Dobree’s
arrangement: better than the com-
mon one.
1498—9 εἶ τις κ.τ.λ.] Con-
trast with this εἰ τις θύρας ἡμιαστής,
eἰσίτω, ν. 891.
1501 Καρκίνου.] He had three
(some say four) sons: their names
are rather variously given; cf. Nub.
1263. They were dancers; but one
of them wrote tragedy. They are
ridiculed in P. 781—9, δρωγας
οἰκουγενεῖς γυμναὐχεας ὀρχηστὰς κα-
νοφνεῖς, σφυράδων ἀποκλαματα, μη-
χανοδίπας.
1502 ὁ μέσατος.] This implies
that there were but three: though
the Scholiast on this passage asserts
there were four: three dancers, one,
Xenocles, a poet. But plainly the
poet was one of the dancers, ν. 1511:
so that we may content ourselves
with three, Xenocles, Xenotimus,
and Xenarchus. The other names,
Demotimus and Xenoclitus, perhaps
are in some way mistakes for Xen-
timus and Xenocles.
1503 ἐμμελεία κονδύλου.] ἐμμε-
λεία τραγικῆ ὀρχήσις. Schol. But
destroying him in the ‘knuckle mea-
sure’ also means correcting him with
blows. Cf. Εὐγ. 1236, κονδύλοις
ἡμοττόμην.
ἈΡΙΣΤΟΦΑΝΟΣ

ἐν τῷ ῥυθμῷ γὰρ οὐδὲν ἐστὶ.

ΒΔΕΑΤΚΛΕΩΝ

ἀλλ’ θεῷνε,

ἐτερος τραφοδὸς Καρκινίτης ἔρχεται,

ἀδελφὸς αὐτῶ.

ΦΙΛΟΚΛΕΩΝ

νη Δι’ ἀνάγωνη' ἀρα.

ΒΔΕΑΤΚΛΕΩΝ

μᾶ τῶν Δι’ οὐδὲν γ’ ἄλλο πλῆν γε καρκίνους.

προσέρχεται γὰρ ἐτερος αὐ τῶν Καρκίνου.

ΦΙΛΟΚΛΕΩΝ

touti ti ἦν τὸ προσέρπον; ἰξίς, ἢ φαλαγχ;

ΒΔΕΑΤΚΛΕΩΝ

ὁ πιννοτήρης οὗτος ἐστὶ τοῦ γένους,

ὁ σμικρότατος, ὡς τὴν τραγῳδίαιν ποιεῖ.

ΦΙΛΟΚΛΕΩΝ

ὁ Καρκίν’, ὁ μακάριε τῆς εὐπαιδίας

δουν τὸ πλῆθος κατέπεφεν τῶν ὀρχίλων.

ἀτὰρ καταβατέων γ’ ἐπ’ αὑτοὺς μ’, ὡξυρε’

ἀλμην κύκα τούτοις, ἢν ἐγὼ κρατῶ.

1504 ἐν τῷ ῥυθμῷ κ. τ. λ.] 'For he is not at all in rhythm:' he does not keep time or measure in his dancing, and therefore requires a regular knuckle-rapping to keep him in order.

1505 ἔτερος.] Number two of Carcinus' sons.

1506 ἀνάγωνη' ἀρα.] 'I'm well found, methinks, in fish:' the Καρκινοι coming under the class ὅφων.

1507 μᾶ Δι’...καρκίνου.] Xanthias objects that all the ὅφων he has got is crabs, for now enters number three.

1509 ἰξίς.] Some variety of crab is thought to be meant; or a shrimp. Brunck quotes Λυ. 1203, ἰξίς δὲ σου τῇ ἑστὶ, πλαύων ἡ κυνή; as an analogous passage. It is not clear how a vinegar-cruet and a spider could be suggested by the same person. The smallest of the three Carcinites, who were perhaps in some way put on the stage so as to resemble crabs, might be something like a spider, by a stretch of imagination.

1510 πιννοτήρης.] A small kind of crab. Some write the word πιννοτήρης.


1513 ὀρχιλών.] 'Wrens' probably; cf. Λυ. 568. As being of diminutive stature these sons of Carcinus are so called: but there is reference to ὀρχηστῶν, 'dancers.'

1515 ἀλμην.] In which they are to be dressed; ἐπειδὴ ἀλμην
ΣΦΗΚΕΣ. 147

ΧΟΡΟΣ

φέρε νυν ἡμεῖς αὐτοίς ὄλγον ξυγγορήσωμεν ἀπαντες, ὡς ἐφ' ἴσταυχας ἡμῶν πρόσθεν βεμβικήζωσι ἐαυτούς. ἂγ', ὦ μεγαλώνυμα τέκνα τοῦ βαλασσίου,

πηδάτε παρὰ ψάμαθον καὶ θυί' ἄλος ἀτρυγέτων.

καριδῶν ἀδελφοί,

ταχύν πόδα κυκλοσφείτε, καὶ τὸ Φρυνίχεουν ἐκλακτισάτω τις, ὃποις ἰδόντες ἄω σκέλος ὁ-

ζωϊν οἱ θεαται.

στρόβει, παράβαινε κύκλω καὶ γάστρισον σεαυτὸν, ῥίππε σκέλος οὐράνιον βέμβικες ἐγγενέσθων. 1525

καὐτὸς γὰρ ὁ ποντομέδων ἀναξ πατήρ προσέρπει ἱσθεῖς ἐπὶ τοῖς ἐαυτοῦ παισὶ, τοῖς τριόρχοις.

παρασκευάζουσιν ἐπὶ τὸ φαγεῖν ἐχθο-

δια ἡ καρκίνους. Schol.

1516 φέρε νυν] The Chorus clear a space for this Phrynichean ballet, in which they perhaps join, but the Carcinites were the chief performers.

1517 βεμβικήζωσι.] Cf. Αv. 1465, βεμβικίαν. And these same dancers are called Καρκίνου στριβίλου Ρακ. 864. The Scholiast quotes the well-known epigram οἱ δ' ἄρ' ὑπὸ πληγγοῖς θοᾶς βέμβικες ἔχωντες ἐκτρε-

φον εὑρέθα παίδες ἐν τρίδες.

1518—23. Rather epic in style and language: hence the termination -οιον in ν. 1519.

1519 βαλασσίου.] Vulg. βαλασ-

στίου: to which many editors add θεοί, to be scanned as a monos-

yllable. But the Scholiast on Ρακ. 792 quotes from Plato Com. Ζευ-κλῆς ὁ δωδεκαμήχανος, ὁ Καρκίνου παῖς τοῦ βαλασσίου. 'Children of him of the sea' seems rather better than specifying that he was θεός. Besides the epicform is quite in place.

1521 ἀτρυγέτων.] It does not appear well to change this to ἀτρυ-

γέτων that it may correspond metrically with ν. 1526: for it seems likely that the Homeric phrase would have been taken as it was. Richter reads ὁ ὄφως at ν. 1526; where MS. Rav. has ὄφως, which Bergk approves. We cannot be quite cer-

tain that this song is antistrophic.

1524 Φρυνίχεουν.] Cf. note on ν. 1490. ὑδῶν ὑσ σημειώσεις τι ἣν τὸ Φρυνίχεουν, τὸ εἰς ψόν ἐν τῇ ὀρχήσει ἐκλακτίζων. Schol.

1530 βέμβικες ἐγγ.] 'Let there be piroquettes,' top-like spinnings round and round. The Scholiast rather implies that a certain dance was called βέμβις or βεμβικισμός.

1534 τριόρχας.] 'His dancing triad of sons.' Whether the other sense of τριόρχας (a kind of falcon, cf. Αv. 1181, 1206) is played upon, is doubtful. But as ἄρχιλος above means a bird, perhaps it is so. These dancers might be falcons in their gyrations.

10—2
The Chorus request the Carcinites, if they like dancing so much, to conduct them off the stage with a dance: an unheard of novelty, for the Chorus entered indeed with a dance, but did not make their exit so.

I can see no reason for preferring ἡμᾶς, Bentley’s alteration.

Whether ὄρχούμενον or ὄρχονμενος be taken, matters little. ὄρχομενός τις MSS. The Chorus are conducted off the stage by the dancers, but it seems probable they in some sort joined the dance themselves. The whole line is explanatory of οὐδεὶς τῶς δέδρακεν. ‘This no man ever yet did. I mean—no man has there been who took his chorus off with a dance.’ And the accusative is perhaps rather preferable. Bentley’s rendering, ‘no-one (who has escaped with impunity for such innovation) ever took off his chorus dancing,’ seems awkward.
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these too far apart, and the intercourse of the defenders with an army
of relief under the Count of Clermont at Blois was not broken off.
Early in the following year, this army hoped to raise the siege by
falling on a large body of provisions coming to the besiegers from
Paris under Sir John Fastolf. The attack was made at
Rouvray, but Fastolf had made careful preparations.
The waggons were arranged in a square, and, with the stakes of the
archers, formed a fortification on which the disorderly attack of the
French made but little impression. Broken in the assault, they fell
an easy prey to the English, as they advanced beyond their lines.
The skirmish is known by the name of the Battle of the Herrings.
This victory, which deprived the besieged of hope of external succour,
seemed to render the capture of the city certain.

Already at the French King's court at Chinon there was talk of a
hasty withdrawal to Dauphiné, Spain, or even Scotland;
when suddenly there arose one of those strange effects
of enthusiasm which sometimes set all calculation at defiance.

In Domrémi, a village belonging to the duchy of Bar, the inhabi-
tants of which, though in the midst of Lorraine, a province under
Burgundian influence, were of patriotic views, lived a village maiden
called Joan of Arc. The period was one of great mental excitement;
as in other times of wide prevailing misery, prophecies and mystical
preachings were current. Joan of Arc's mind was particularly
susceptible to such influences, and from the time she
was thirteen years old, she had fancied that she heard
voices, and had even seen forms, sometimes of the Archangel Michael,
sometimes of St. Catherine and St. Margaret, who called her to
the assistance of the Dauphin. She persuaded herself that she was des-
tined to fulfil an old prophecy which said that the kingdom, destroyed
by a woman—meaning, as she thought, Queen Isabella,—should be
saved by a maiden of Lorraine. The burning of Domrémi in the
summer of 1428 by a troop of Burgundians at length gave a practical
form to her imaginations, and early in the following year she suc-
cceeded in persuading Robert of Baudricourt to send her, armed and
accompanied by a herald, to Chinon. She there, as it is said by the
wonderful knowledge she displayed, convinced the court of the truth
of her mission. At all events, it was thought wise to take advantage
of the infectious enthusiasm she displayed, and in April she was
intrusted with an army of 6000 or 7000 men, which was to march up
the river from Blois to the relief of Orleans. When she appeared
upon the scene of war, she supplied exactly that element of success
of all of them open by two slits turned towards the centre of the flower. Their stalks have expanded and joined together, so as to form a thin sheath round the central column (fig. 12). The dust-spikes are so variable in length in this flower, that it may not be possible to see that one short one comes between two long ones, though this ought to be the case.

The seed-organ is in the form of a longish rounded pod, with a curved neck, stretching out beyond the dust-spikes. The top of it is sticky, and if you look at a bush of gorse, you will see it projecting beyond the keel in most of the fully-blown flowers, because the neck has become more curved than in fig. 12. Cut open the pod; it contains only one cavity (not, as that of the wall-flower, two separated by a thin partition), and the grains are suspended by short cords from the top (fig. 13). These grains may be plainly seen in the seed-organ of even a young flower. It is evident that they are the most important part of the plant, as upon them depends its diffusion and multiplication. We have already seen how carefully their well-being is considered in the matter of their perfection, how even insects are pressed into their service for this purpose! Now let us glance again at our flower, and see how wonderfully contrivance is heaped upon contrivance for their protection!

First (see fig. 10, p. 14), we have the outer covering, so covered with hairs, that it is as good for keeping out rain as a waterproof cloak; in the buttercup, when you pressed the bud, it separated into five leaves; here there are five leaves, just the same, but they are so tightly joined that you may press till the whole bud is bent without making them separate at all, and when the bud is older, they only separate into two, and continue to enfold the flower to a certain extent till it fades. When the flower pushes back its waterproof cloak, it has the additional shelter of the big
struction, and at last, after nearly twenty years of alternate hopes and fears, of tedious negotiations, official evasions, and sterile Parliamentary debates, it was effectually extinguished by the adverse report of a Parliamentary Committee, followed by the erection of the present Millbank Penitentiary at a vastly greater expense and on a totally different system.

Transportation.—In the meantime the common gaols were relieved in a makeshift fashion by working gangs of prisoners in hulks at the seaports; but the resource mainly relied on for getting rid of more dangerous criminals was the old one of transportation, Botany Bay having succeeded to America. As at first employed, there was no mistake as to the reality of the punishment; the misfortune was that the worst elements in the real were not so made known as to form any part of the apparent punishment. If the judge, in sentencing the convict, had thought fit to explain, for the warning of would-be offenders, exactly what was going to be done with their associate, the sentence would have been something of this sort: "You shall first be kept, for days or months as it may happen, in a common gaol, or in the hulks, in company with other criminals better or worse than yourself, with nothing to do, and every facility for mutual instruction in wickedness. You shall then be taken on board ship with similar associates of both sexes, crammed down between decks, under such circumstances that about one in ten of you will probably die in the course of the six months' voyage. If you survive the voyage you will either be employed as a slave in some public works, or let out as a slave to some of the few free settlers whom we have induced to go out there. In either case you will be under very little regular inspection, and will have every opportunity of indulging those natural
wealth into the treasury. Churches remained open day and night, and frequent addresses kept up the enthusiasm to a high pitch. It was (for the moment) a genuine "revival" or reawakening of the whole Roman world. The occasion, too, appeared favourable. Italy was quiet, and the Exarchate at peace with its neighbours. Clotaire the Frank was no enemy to Heraclius, and in common with his clergy (being orthodox and not Arian) might be expected to sympathise in so holy a cause.

Treachery of the Avars—A.D. 616.—In one quarter only was there room for fear. The Avars were on the Danube, and the turbulence of the Avars was only equalled by their perfidy. Already, in A.D. 610, they had fallen suddenly on North Italy, and pillaged and harassed those same Lombards whom they had before helped to destroy the Gepidae. Previous to an absence, therefore, of years from his capital, it was essential for the Emperor to sound their intentions, and, if possible, to secure their neutrality. His ambassadors were welcomed with apparent cordiality, and an interview was arranged between the Chagan and Heraclius. The place was to be Heraclea. At the appointed time the Emperor set out from Selymbria to meet the Khan, decked with Imperial crown and mantle to honour the occasion. The escort was a handful of soldiers; but there was an immense cortège of high officials and of the fashionable world of Constantinople, and the whole country side was there to see. Presently some terrified peasants were seen making their way hurriedly towards Heraclius. They urged him to flee for his life; for armed Avars had been seen in small bodies, and might even now be between him and the capital. Heraclius knew too much to hesitate. He threw off his robes and fled, and but just in time. The Chagan had laid a deep plot. A large mass of men had been told off in small detachments
I say the pulpit (in the sober use
Of its legitimate peculiar pow'rs)
Must stand acknowledg'd, while the world shall stand,
The most important and effectual guard,
Support and ornament of virtue's cause.
There stands the messenger of truth: there stands
The legate of the skies; his theme divine,
His office sacred, his credentials clear.
By him, the violated law speaks out
Its thunders, and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wand'rer, binds the broken heart,
And, arm'd himself in panoply complete
Of heav'nly temper, furnishes with arms
Bright as his own, and trains, by ev'ry rule
Of holy discipline, to glorious war,
The sacramental host of God's elect.
Are all such teachers? would to heav'n all were!
But hark—the Doctor's voice—fast wedged between
Two empirics he stands, and with swoln cheeks
Inspires the news, his trumpet. Keener far
Than all invective is his bold harangue,
While through that public organ of report
He hails the clergy; and, defying shame,
Announces to the world his own and theirs.
He teaches those to read, whom schools dismiss'd,
And colleges, untaught; sells accent, tone,
And emphasis in score, and gives to pray'r
Th' adagio and andante it demands.
He grinds divinity of other days
Down into modern use; transforms old print
To zigzag manuscript, and cheats the eyes
Of gall'ry critics by a thousand arts.—
Are there who purchase of the Doctor's ware?
Oh name it not in Gath!—it cannot be,
That grave and learned Clerks should need such aid.
He doubtless is in sport, and does but droll,
Assuming thus a rank unknown before,
Grand caterer and dry-nurse of the church.

I venerate the man whose heart is warm;
Whose hands are pure, whose doctrine and whose life.

[COWPER'S TASK—See Page 6.]
NOTES TO THE TIMEPIECE.

gether as with a close seal. . . . The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved."

Hobbes, in his famous book to which he gave the title Leviathan, symbolised thereby the force of civil society, which he made the foundation of all right.

315–325 Cowper's limitation of the province of satire—that it is fitted to laugh at foibles, not to subdue vices—is on the whole well-founded. But we cannot forget Juvenal's famous "facit indignatio versum," or Pope's no less famous—

"Yes, I am proud: I must be proud to see
Men not afraid of God, afraid of me:
Safe from the bar, the pulpit, and the throne,
Yet touched and shamed by ridicule alone."

326–372 The pulpit, not satire, is the proper corrector of sin. A description of the true preacher and his office, followed by one of the false preacher, "the reverend advertiser of engraved sermons."


"Life's but a walking shadow, a poor player,
That struts and frets his hour upon the stage,
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

"And what in real value's wanting,
Supply with vapouring and ranting."—Hudibras.

331 Proselyte. θησαυρότητα, a new comer, a convert to Judaism.
338 His theme divine. Nominative absolute.
343 Stablishes. Notice the complete revolution the word has made—stabilire, estable, establist, stablish; cf. state, &c.
346 Of heavenly temper. Cf. Par. Lost, i. 284, "his ponderous shield ethereal temper." See note on Winter Morning Walk, l. 664.

349 Sacramental. Used in the Latin sense. Sacramentum was the oath of allegiance of a Roman soldier. The word in its Christian sense was first applied to baptism—the vow to serve faithfully under the banner of the cross. See Browne on the Thirty-nine Articles, p. 576.

350 Would to heaven. A confusion between "would God" and "I pray to heaven."

351 A picture from the life of a certain Dr Trusler, who seems to have combined the trades of preacher, teacher of elocution, writer of sermons, and literary hack.

352 Empirics. θεραπευτής, one who trusts solely to experience or practice instead of rule, hence a quack. The accent is the same as in Milton (an exception to the rule. See note on Sofia, l. 52).
thus: if the articles had cost £1 each, the total cost would have been £2478;

\[ \text{\therefore as they cost } \frac{2}{5} \text{ of } £1 \text{ each, the cost will be } £2478 \times \frac{2}{5} = £413. \]

The process may be written thus:

\[
\begin{align*}
3s. \ 4d. \text{ is } \frac{2}{5} \text{ of } £1 & \quad \frac{2478}{5} = \text{cost of the articles at } £1 \text{ each.} \\
£413 = \text{cost} \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad \quad 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PROPOSITION XLI. THEOREM.

If a parallelogram and a triangle be upon the same base, and between the same parallels, the parallelogram is double of the triangle.

Let the □ ABCD and the △ EBC be on the same base BC and between the same ||s AE, BC.

Then must □ ABCD be double of △ EBC.

Join AC.

Then △ ABC = △ EBC, ∴ they are on the same base and between the same ||s ;

and □ ABCD is double of △ ABC, ∴ AC is a diagonal of ABCD;

∴ □ ABCD is double of △ EBC.

Q. E. D.

Ex. 1. If from a point, without a parallelogram, there be drawn two straight lines to the extremities of the two opposite sides, between which, when produced, the point does not lie, the difference of the triangles thus formed is equal to half the parallelogram.

Ex. 2. The two triangles, formed by drawing straight lines from any point within a parallelogram to the extremities of its opposite sides, are together half of the parallelogram.

[J. Hamblin Smith's Geometry—See Page 11.]
sometimes carbonic anhydride is produced in wells, and, being
so much heavier than air, it remains at the bottom. If a man
goes down into such a well, he will have no difficulty at first,
because the air is good; but when he is near the bottom, where
the gas has accumulated, he will gasp for breath and fall; and if
anyone, not understanding the cause of his trouble, goes down to
assist him, he too will fall senseless, and both will quickly die.
The way to ascertain whether carbonic anhydride has accumu-
lated at the bottom of a well is to let a light down into it. If it
goes out, or even burns very dimly, there is enough of the gas
to make the descent perilous. A man going down a well should
always take a candle with him, which he should hold a consider-
able distance below his mouth. If the light burns dimly, he
should at once stop, before his mouth gets any lower and he
takes some of the gas into his lungs.

When this gas is in a well or pit, of course it must be ex-
pelled before a man can descend. There are several expedients
for doing this. One is to let a bucket down frequently, turning
it upside down, away from the mouth of the well, every time it
is brought up, a plan which will remind you of the experiment
represented in Fig. 24.

But a better way is to let down a bundle of burning straw or shav-
ings, so as to heat the gas. Now heated bodies expand, gases very
much more than solids or liquids, and, in expanding, the weight of a
certain volume, say of a gallon, becomes lessened. So that if we can
heat the carbonic anhydride enough
to make a gallon of it weigh less than a gallon of air, it will
rise out of the well just as hydrogen gas would do. Fig. 25
shows how you may perform this experiment upon a small scale.
DISASTROUS RETREAT OF THE ENGLISH FROM CABUL.

It took two days of disorder, suffering, and death to carry the army, now an army no more, to the jaws of the fatal pass. Akbar Khan, who appeared like the Greeks’ dread marshal from the spirit-land at intervals upon the route, here demanded four fresh hostages. The demand was acquiesced in. Madly along the narrow defile crowded the undistinguishable host, whose diminished numbers were still too numerous for speed: on every side rang the war-cry of the barbarians: on every side plundered and butchered the mountaineers: on every side, pallsied with fatigue, terror, and cold, the soldiers dropped down to rise no more. The next day, in spite of all remonstrance, the general halted his army, expecting in vain provisions from Akbar Khan. That day the ladies, the children, and the married officers were given up. The march was resumed. By the following night not more than one-fourth of the original number survived. Even the haste which might once have saved now added nothing to the chances of life. In the middle of the pass a barrier was prepared. There twelve officers died sword in hand. A handful of the bravest or the strongest only reached the further side alive: as men hurry for life, they hurried on their way, but were surrounded and cut to pieces, all save a few that had yet escaped. Six officers better mounted or more fortunate than the rest, reached a spot within sixteen miles of the goal; but into the town itself rode painfully on a jaded steed, with the stump of a broken sword in his hand, but one.

Livy, xxi. c. 25, § 7-10. xxxv. c. 30. xxiii. c. 24.
Cæsar, B. G. v. c. 35-37.

DEFEAT OF CHARLES THE BOLD AND MASSACRE OF HIS TROOPS AT MORAT.

In such a predicament braver soldiers might well have ceased to struggle. The poor wretches, Italians and Savoyards, six thousand or more in number, threw away their arms and made

[Sargent and Dallin’s Materials and Models—See Page 16.]
II.

ARIADNE'S LAMENT.

Madam, 'twas Ariadne passioning
For Theseus' perjury and unjust flight.
Two Gentlemen of Verona, IV. 4, 172.

ARGUMENT:

ARIADNE tells the story of her first waking, to find herself abandoned by
Theseus and left on an unknown island, exposed to a host of
dangers.——(HEROIDES, x.)

The story is beautifully told by Catullus, in the "Epithalamium Pelei
et Thetidos;" it also forms one of the episodes in Chaucer's "Legende of
Goode Women."

I woke before it was day to find myself alone, no trace of my companions
to be seen. In vain I felt and called for Theseus; the echoes alone gave
me answer.

Quae legis, ex illo, Theseu, tibi litore mitto,
Unde tuam sine me vela tulere ratem:
In quo me somnusque meus male prodidit et tu,
Per facinus somnis insidiate meis. 107
Tempus erat, vitrea quo primum terra pruina 112
Spargitur et tectae fronde queruntur aves:
Incertum vigilans, a somno languida, movi
Thesea prensuras semisupina manus:
Nullus erat, referoque manus, iterumque retempto,
Perque torum moveo brachia: nullus erat.
Excussere metus somnum: conterrita surgo,
Membraque sunt viduo praecipitata toro. 123
Protinus adductis sonuerunt pectora palmis,
Utque erat e somno turbida, rapta coma est.
Luna fuit: specto, squid nisi litora cernam;
Quod videant, oculi nil nisi litus habent. 150
Nunc huc, nunc illuc, et utroque sine ordine curro;
Alta puellares tardat arena pedes.
Interea toto clamanti litore "Theseu!"
Reddebat nomen concava saxa tuum,
Et quoties ego te, toties locus ipse vocabat:
Ipse locus miserae ferre volebat opem. 1063

[TAYLOR'S OVID—See Page 16.]
STORIES FROM OVID.

174. **Punica poma**, pomegranates.

178. **Taenarum**, at the southern extremity of Peloponnesus, was one of the numerous descents to Tartarus. Cf. Virgil, Georg. IV. 467:

   Taenarias etiam fauces, alta ostia Ditis.

179. **Factura fuit**. This periphrasis for *fecisset* is to be noted; it is the one from which the oblique forms are all constructed, e.g., *facturam fuisse*, or *factura fuisset*.

183. **Cessatis**, one of a goodly number of intransitive verbs of the first conjugation which have a passive participle. Cf. *erratas*, above, 139, *clamatas*, 35. So Horace, regnata Phalanto rura (Odes, II. 6, 12); triumphatae gentes (Virgil).

II.—IV.

ARIADENE.

This and the two following extracts, though taken from different works, form a definite sequence. Ariadne, daughter of Minos, king of Crete, has helped Theseus to conquer the Minotaur, by giving him a clew to the maze in which the monster was hid, and, being in love with him, has fled in his company. They put in for the night to the island of Dia, and Theseus on the next morning treacherously sails away, leaving the poor girl alone. The first extract is part of an epistle which she is supposed to write on the day when she discovers his perfidy.

The name Dia, which belonged properly to a small island off the north coast of Crete, was also a poetical name for Naxos, one of the largest of the Cyclades. It may have been this fact which led to the further legend which is recounted in the next extract, how Ariadne, born of Theseus, becomes the bride of Bacchus; for Naxos was the home of the Bacchic worship. As the completion of the legend she is raised to share in Bacchus' divine honours, and as the Cretan Crown becomes one of the signs of the heavens.

II.

ARIADENE'S LAMENT.

1. *Illo, sc. Diae.*

4. _Per facinus_, criminally.

5. Describing apparently the early dawn, or the hour that precedes it, when the night is at its coldest, and the birds, half-awake, begin to stir in their nests. _Pruina_ hints that it is autumn.

7. A beautifully descriptive line—But half-awake, with all the languor of sleep still on me.

A _somno_ = after, as the _result_ of.

8. **Semispupina**, on my side, lit., half on my back, describes the motion of a person thus gropping about on waking. Cf. Chaucer:

   Ryght in the dawenynge awaketh shee,
   And gropeth in the bed, and fonde ryghte noghte.

[TAYLOR'S OVID—SEE PAGE 16.]
haec mea magna fides? at non, Euandre, pudendis
volneribus pulsum aspicies, nec sospite dirum
optabis nato funus pater. ei mihi, quantum
praesidium Ausonia, et quantum tu perdis, Iule!
Haec ubi deflevit, tolli miserabile corpus
imperat, et toto lectos ex agmine mittit
mille viros, qui supremum comitentur honorem,
intersintque patris lacrimis, solacia luctus
exigua ingentis, misero set debita patri.
haut segnes alii crates et molle feretrum
arbuteis texunt virgis et vimine querno,
extractosque toros obtentu frondis inumbrant.
hic iuvenem agresti sublimem stramine ponunt;
qualem virgineo demessum pollice florem
seu mollis violae, seu languentis hyacinthi,
cui neque fulgor adhuc, nec dum sua forma recessit;
non iam mater alit tellus, viresque ministrat,
tunc geminas vestes auroque ostroque rigentis
extulit Aeneas, quas illi laeta laborum
ipsa suis quondam manibus Sidonia Dido
fecerat, et tenui telas discreverat auro.
harum unam iuveni supremum maestus honorem
induit, arsurasque comas obnubit amictu;
multaque praeterea Laurentis praemia pugnae
aggerat, et longo praedam iubet ordine duci.
addit equos et tela, quibus spoliaverat hostem.
vixerat et post terga manus, quos mitteret umbris
inferias, caeso sparsuros sanguine flammam;
indutosque iubet trunci hostilibus armis
ipsos ferre duces, inimicaque nomina figi.

ducitur infelix aevo confectus Acoetes,
pectora nunc foedans pugnis, nunc unguibus ora;
sternitur et toto proiectus corpore terrae.

[Storr's Virgil—See Page 16.]
Comp. Geor. ii. 80, Nec longum tempus et... exiit... arvos, C. But as these are the only two instances of the construction adduced it is perhaps safer to take et = even.

51 nihil etc.] The father is making vows to heaven in his son's behalf, but the son is gone where vows are neither made nor paid.

55 haec mea magna fides] 'Is this the end of all my promises?' Magna may be taken as 'solemn,' or 'boastful.'

pudendis volneribus] All his wounds are on his breast.

56 dirum optants funus = morti devoebis. Compare the meaning of dirae, xii. 845.


59 Haec ubi deflevit] 'His moan thus made.' De in composition has two opposite meanings: (1) cessation from or removal of the fundamental ideas, as in decreto, deduce, etc.; (2) (as here) in intensifying, as debello, demiror, desaevo.

61 honorem] Honos is used by V. for (1) a sacrifice, iii. 118; (2) a hymn, Geor. ii. 393; (3) beauty, Am. x. 24; (4) the 'leafy honours' of trees, Geor. ii. 404; (5) funeral rites, vi. 333, and here. See below, l. 76.

63 solatia] In apposition to the whole sentence; whether it is nom. or acc. depends on how we resolve the principal sentence; here, though solatia applies to the whole sentence, its construction probably depends on the last clause, which we may paraphrase, ut praesentes (et periuvai) sunt solatia; therefore it is nom.

64 crates et molle feretrum] The hier of pliant osier: cf. l. 22.


obtenu frondis] 'A leafy canopy.' C. understands 'a layer of leaves.'

67 agrasti stramine] 'The rude litter.'

68] Cf. ix. 435; II. viii. 306,

\[\text{μηκων ή δε ἐτέρωσε κάρυ βάλεν, ἦτ ἐν κῆπῳ καρφὶ βρυδόμενη νοσύοι τε εἰαρνήσαι γε ἐτέρωσε ἡμοὶ κάρυ φῆλης βαρινθῖν.}\]

'Even as a flower,
Poppy or hyacinth, on its broken stem
Languidly raises its encumbered head.'—MILMAN.

69 languentis hyacinthi] The rhythm is Greek. The 'drooping hyacinth' is probably the Lilium Martagon or Turk's-cap lily, 'the sanguine flower inscribed with woe.'

70] 'That hath not yet lost its gloss nor all its native loveliness.' Recessit must apply to both clauses. 'If we suppose the two parts of the line to contain a contrast, the following line will lose much of its force,' C. Compare the well-known lines from the Gisour, 'He who hath bent him o'er the dead,' etc.

71] Contrast the force of nique adhuc, nec dum, and non iam; 'the brightness not all gone,' 'the lines where beauty lingerers,' and 'the support and nurture of mother earth cut off once and for all.'
36. ἵνα φάγῃ] In modern Greek, which properly speaking has no infinitive, the sense of the infinitive is expressed by νά (ἵνα) with subjunctive (as in this passage), e.g. ἐπιθυμῶ νά νράφῃ, 'I wish him to write;' see Corse's Modern Greek Grammar, p. 78. This extension of the force of ἵνα to oblique petition, and even to consecutive clauses, may be partly due to the influence of the Latin ut; cf. ch. xvi. 27, ἔρωτῷ οὖν, πάτερ, ἵνα πέμψῃ: see note on ch. iv. 3.

The following incident is recorded by St. Luke alone. Simon the Pharisee is not to be identified with Simon the leper, Matt. xxvi., Mark xiv. 3.

ἀνεκλίθη] The Jews had adopted the Roman, or rather Greek, fashion of reclining at meals—a sign of advancing luxury and of Hellenism, in which however even the Pharisee acquiesces.

37. γυνῆ] There is no proof that this woman was Mary Magdalene. But mediaeval art has identified the two, and great pictures have almost disarmed argument in this as in other incidents of the gospel narrative.

38. ἀλάβαστρον] The neuter sing. is Hellenistic. The classical form is ἀλάβαστρος with a heteroclitic plural ἀλάβαστρα, hence probably the late sing. ἀλάβαστρον. The grammarian stage of a language loves uniformity, Herod. iii. 20; Theocr. xv. 114:

Συρίω δὲ μόρῳ χρώσει ἀλάβαστρα.

στάσα παρὰ τοὺς πόδας αὐτοῦ] This would be possible from the arrangement of the triclinium.

39. ἐγίνωσκεν ἄν] 'Would (all the while) have been recognising.'

40. χρεωφειλέται] A late word; the form varies between χρεωφειλέται and χρεωφειλέται.

41. δηνάρια] The denarius was a silver coin originally containing ten ases (deni), afterwards, when the weight of the as was reduced, sixteen ases. Its equivalent modern value is reckoned at 7½d. But such calculations are misleading; it is more to the point to regard the denarius as an average day's pay for a labourer.

42. μὴ ἔχοντων] Because he saw that they had not.

ἔχαρισας] Cf. v. 21.

[Carr's Notes on the Greek Testament—See Page 23.]
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