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THE KNIGHTS OF ARISTOPHANES,
WITH NOTES CRITICAL AND EXPLANATORY,
ADAPTED TO THE USE OF SCHOOLS AND UNIVERSITIES,
BY
T. MITCHELL, A.M.
LATE FELLOW OF SYDNEY-SUSSEX COLLEGE, CAMBRIDGE.

καὶ πολλὰ μὲν γέλου ὑπεὶ-
πεῖν, πολλὰ δὲ σπουδαία. Ran. 389.

JOHN MURRAY, ALBEMARLE STREET,
LONDON.
MDCCCXXXVI.
INTRODUCTION.

Of two former plays of Aristophanes, which have been submitted to the reader by his present editor, the one gave us an opportunity of looking into the legislative assemblies of ancient Athens, the other of tracing the workings of her dicasteria, or courts of law. The present play, besides enabling us to cast a retrospective view upon some of the outward forms connected with both these subjects, affords means of satisfying ourselves on questions still more important; viz. what effects such a system of government had upon the state of Athenian manners at home, what course of conduct it obliged her to pursue in her relations abroad, and in what results the whole system finally concluded. For the form into which the editor's observations on these important topics have been thrown, occasionally in the notes, and still more in the introductory matter, he feels that not only some preliminary remarks, but even some apology is necessary.

In a country where there were neither fine gentlemen, nor female society, (for if the stern jealousy of husbands and fathers forbade the one, the daily occupations of the ecclesia and the dicasterium, to say nothing of warfare by sea or land, left fortunately no time for the growth of the other,) literature was necessarily of a masculine and energetic character; somewhat limited it may be in its range, and, generally speaking, correct even to severity in its taste. Any continued attempt, therefore, to introduce into classical literature those feelings and associations of ideas, which give to what is called Romantic Literature its greatest charm, must not only be hazardous in itself, but considering the purposes to which the former is now almost exclusively confined, viz. as an engine of education at that period of life when it is of far more importance to form the understanding than to foster the imagination, such an attempt, even if successful, might justly be considered as much misplaced. And if the general writer on classical subjects is thus necessarily limited in his proceedings, the scholar seems
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justly bound by rules of annotation still more severe. Whether Grecian literature, with all its excellencies, could have main-
tained its ground as it has done in the world, amid such a
total change of social life, and among such formidable com-
petitors as the modern press is continually raising up against
it, we are not called upon to discuss: it is enough to say that
the abandonment of that literature would now involve us in
something like national guilt as well as national folly, found
as it is side by side with an ally, to whom it is indebted for
far more importance than to itself, though it is only to a sub-
ordinate consequence of that alliance that our attention is here
called. Of that Book, which alone solves the enigma of the
otherwise incomprehensible world in which we live—of that
Book, by which we are all bound to live, and by which, whe-
ther we live by it or not, we shall all finally be judged,—from
the king upon his throne to the beggar upon his dunghill,—
from the scholar who revels in all the luxuries of intellect and
thought, to the simple peasant whose knowledge comes but by
the hearing of the ear;—of that Book it has pleased the Dis-
poser of all things, that the most important portion should be
written in original Greek, and that all the rest of it should be
found among us in translated Greek. As it is obviously of
the first importance, not only that a sense as accurate as the
human understanding can possibly supply, should be given to
every word and sentence contained in that Volume itself, but
that means equally valid should exist for detecting every train
of thought or expression, which though primarily derived from
the sacred writings, has been made, from whatever causes, to
appear the growth of other soils; so it is also clear, not only
that every available means for attaining that power should be
industriously sought and diligently retained, but that that
mode of dealing with it should be most entitled to the world’s
confidence and respect, which seems best calculated to lead to
certainty in that species of knowledge, where certainty is of
such incalculable consequence.

a "The great legacy and inheritance of all the knowledge and ideas of the
ancient world is, with justice, considered as a common good of mankind, which
is committed to all ages and nations in their turn, which ought to be sacred in
their eyes, and for the preservation of which posterity is entitled to call them to
an account." A. Schlegel.
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That the most rash and presumptuous criticism ought to stand awed and abashed in the presence of a work emanating from the Deity himself, there can be no doubt; nor should there be a doubt, that something like a similar reverence is not unwisely applied to works of infinitely less moment in themselves than the sacred Volume, but still collaterally connected with it: and hence apparently in great measure that style of criticism, which scholarship has more particularly adopted as her own—a cautious and almost timid adherence to received texts—a jealousy of any style of annotation addressing itself more to the imagination than the judgment—a minuteness of observation which would elsewhere be intolerable, and an acknowledgment of obligation to predecessors for such (at first aspect) small aids, as in any other branch of literature would almost be ridiculous.

Though the present writer does not feel himself obnoxious to all the charges implied in a departure from rules thus judiciously laid down,—and in the works of many living scholars so admirably followed,—yet still he cannot but feel that he has sufficiently deviated from them to require some justification for so doing; and that justification he must endeavour to find, first in the general, and secondly in the personal nature of his task.

Supposing it desirable that works of wit and humour should occasionally be put into the hands of young scholars, (and is the student's life the only one so free from cares and anxieties, that a few flowers are not to be thrown upon his path?) it needs but little reflexion to see, that to make such works accessible, a different course must be taken from that pursued with labours addressing themselves to the understanding or the deeper passions. Mortifying as the assertion may prove to the great masters of wit and humour, still the fact is evident, that these mental gifts, rare and precious as they seem, are, like spring-flowers, mere passing presents to cheer us onward in the path of life, not the fruits from which its real

b The biographer of two of the most distinguished men of the present day has certainly given us no reason to believe that such is the case. The transition from youth to manhood seems, both with Sheridan and Lord Byron, to have been a period of unusual thoughtfulness and gloom. Is it nothing to supply, through the medium of their youthful studies, a moment's relief to minds destined at an after period to have so marked an influence on their respective ages?
support and maintenance are to be derived. Hence, while 
Nature has made the groundwork of the great and serious 
passions essentially the same in all ages and countries, and 
therefore easily transplanted from one soil to another, she has 
checked the transfusion of the lighter feelings of wit and hu-
mour, by making them in general dependent on mere local 
habits and peculiarities, the growth of such associations of 
ideas, as few countries have in common with each other. Of 
all intellectual tasks few are in consequence more difficult than 
that of rendering a great comic writer of one country familiar 
to the readers of another. But Nature, though a stubborn 
antagonist to deal with, is not altogether invincible, and the 
wildest of her comic sons may be made our own, if we combat 
vigorously for him. But it must be no idle or defective work: 
we must make ourselves masters of all the armouries in which 
his quivers are lodged; we must possess ourselves fully of all 
those habits of society and principles of government, at which 
his keenest shafts were aimed; we must thrust ourselves boldly 
into the haunts from which his sketches were derived; and 
those sketches we must endeavour to animate and fill up, till 
they become not mere outlines and shadows, but creatures of 
flesh and blood, plain, corporeal, tangible. And if this mode 
of dealing should occasionally lead into a style of remark not 
always consistent with the gravity and dignity of scholastic 
illustration, there is at all events small fear that such an exan-
ple should have many followers: there is no second author in 
an ancient literature to whom such a style of criticism can be 
applied: such as Aristophanes is, he stands alone in the world; 
nature made him, and broke the mould in which he was cast. 

But this general difficulty is not the only one which meets 
us in the present instance; and in the nature of that difficulty 
must be found some excuse for that dramatic form which the 
editor's observations so frequently assume. There are few 
feelings more agreeable and none more honourable to our na-
ture, than those which lead us to consider the men of by-gone 
ages, as beings wiser and better than ourselves; and towards 
ancient Greece more particularly, so far has this prejudice been 
carried (and an enviable prejudice it is, after all), that many 
persons appear to consider her soil, as one that threw up men
of virtue, patriots, sages, and philosophers, with much the same prolific power as more degenerate places throw up funguses and mushrooms. An editor of Aristophanes cannot but feel that in dealing with these illusions as truth and justice to his author oblige him, he performs a task ungrateful to others, and consequently not provocative of very favourable feelings toward himself. How was this course to be softened, if it could not be avoided? There seemed to be no other than that which has been so frequently adopted in these pages; that of making the ancients speak as much as possible for themselves, and thus drawing from their own lips acknowledgments and admissions of error, which would have proceeded with less grace from his. With these general remarks, which are not so much intended to deprecate any just severity of criticism for a failure in the plan adopted, as to evince that that plan has not been taken up lightly and without consideration, the editor proceeds upon his path as if no such remarks had been previously thought necessary.

Whoever has been in the habit of walking the streets of Westminster towards the setting of a spring or winter's sun, soon learns to distinguish the different classes of men, whose feet are tending towards the most important spot in that quarter of the town; the busy aspirant for office, impatient for the first committee, which is to develope his yet latent powers; the younger brother, full of the newly-published pamphlet, which is to remedy all inequalities of birth, and put him on a level with the head of his house; the crest-fallen orator, who has just been taught to know the wide difference between provincial fame and metropolitan celebrity; the quiet, collected man of real business and practical intelligence, with here and there (rarus inter nantes) one of those extraordinary men, on whom such extraordinary demands are now made, and yet found forthcoming—the eloquence which can satisfy England's mighty intellect at home, and the state-paper, which can justify her proud preeminence abroad.

It was a different hour which brought together the legislators of ancient Athens, and, generally speaking, a far different class of men, to whom her legislative labours were com-
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mitted. The bright sun of Greece has barely risen, but enough of his golden rays are abroad to conduct us to a spot, which will ever hold a foremost place in the local reminiscences of mankind. That spot, not half a mile distant from the central part of Athens, is an open, sloping space, forming part of a low, rocky hill, and capable of holding on its surface many thousands of human beings. A few stone benches, and a pulpit formed from the rock itself, comprise its sole attractions for the eye; but on the former sat, alike for evil and for good, one of the most extraordinary people that time has yet made known to us, while from the latter issued those sounds, which could at one time drive the thousands there assembled to extremest madness, and at another hold them full of 'the hidden God that breathes about the heart,' and hushed as infant on the mother's breast. To which class belong the small group, whom our mind's eye now sees collected round it? Some matter of deep moment must be the subject of that conversation, which brings their heads almost into contact with each other, and hardly allows their voices to rise above their breath. Their forms are lofty and imposing, and imagination, investing them with the characters of public functionaries and statesmen, imparts to their countenances something of that noble bearing, which ambition often wears, even when its sources are not of the purest order. It might be so with the rest, but it certainly is not the case with the individual whom a gentle twitch of the elbow (by whom given we shall presently see) suddenly causes to turn his face towards us. The features, though not unhandsome, are yet coarse and vulgar; while the flush thrown over them evinces that the fiercest wines of Greece have been habitually added as stimulants to a disposition naturally brutal and ferocious. His fingers are studded with rings, and his dress has more than usual richness about it; but there is a want of adjustment in the parts, and a degree of ostentation in the whole display, which designates opulence suddenly acquired rather than the well-regulated splendour of a man to whom wealth is habitual. A general casiness of carriage marks an habitual confidence in his powers of persuasion, while a restless fierceness about the eyes evinces a readiness to put in motion the most
cruel passions of a populace, over whom his ready eloquence has given him a fatal sway.

But whatever the appearance of the statesman himself, it is strongly contrasted with the subdued and crafty air of the political agent, whose gentle twitch has brought him before us, and between his chief and whom something like the following conversation passes, in a tone hardly rising above a whisper:—

‘And is the train properly laid?’ ‘I have the satisfaction to inform my noble employer that nothing can be more prosperous: an intelligent informer (μηνυτής) is forthcoming, the proofs are made to tally to a nicety, and of the witnesses—all new men—only one is doubtful, and he—’ ‘Talks of conscience, no doubt. Hark ye: double the knave’s price, and whenever the word drops from him again, throw in an extra drachm: our common run of testimony is so blown upon, that respectable perjury must rise in price, as well as other articles. But observe, a body of voices must be secured within the assembly: art provided on that head?’ ‘I can muster my shouters by scores.’ ‘Fellows with good lungs?’ ‘A thunder-clap shall fall when they are in full cry, and not a soul inquire, what noise was that?’ ‘Good: see that they are properly arranged, and let them utter their voices discreetly: the tongue that is at fault shall learn future wisdom by an empty stomach. How stands the confiscation-list (δημοπρατα)?’ ‘I have the honour to hand in the list: the notices ought to have been posted yesterday in the proper quarters, but the account was so little satisfactory, that we ventured to run the risk of a little delay: considering the disappointment felt in the last assembly, it might be desirable—but it is not for the humblest of your slaves to tender his advice.’ (gives the list.) ‘By the gods, a beggarly account indeed! but let us run through the items. (Reads.) ΕΡΓΩΛΕΣ. Oh, I remember me! the fellow that took to his heels, and never found a tolerable portion of the public money in his pocket in any way incumber his flight. (Reads.) Property left. A house in the Pireus, and a co-partnership in a small merchantman. A pretty equivalent, truly, for thirty talents due to the public accounts! But this comes of cheap government! (Reads.) ΕΥΒΟΛΥΧ. The same, if I mistake not, that helped himself out of the sacred treasury. (Reads.) A small farm at Parnes, valued at seventy mine. Humph! more effects of cheap government: but the bawling fools are rightly

c Schömann, p. 219 to 221. Wachsmuth, iii. 296. Andocides de Myster. passim.

4 For note infra p. 101.
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served! embezzlement and peculation are the legitimate offspring of a parsimonious economy. (Reads.) What! and the little demarch of Acharnæ, too! well, well; if he's gone off with nothing more than the poor-rates of his burgh, none will be much injured by him! But what compensation do we get here? (Reads.) Ten spoons for broth! Item, as many flesh-forks. Item, a decade of vessels for boiling water. Would the little wretch had been immersed in one himself! Item, copper plates, chains, gridirons, dishes, drinking-cups, strainers. A pretty meal, truly, for our hungry Demus to sleep upon! Hark ye; let it be understood that there is to be a distribution of corn before the next assembly; with a few extra & feasts to the gods, and an allotment of conquered land (κηρωνωμα): and circulate the news quickly, or we shall have a stormier debate than will be convenient. And who in heaven's name has a benefit from this precious trumpery, before it reaches the public chest?" 'As the chairman (πρόεδρος) of the next assembly is to do us a job which may amerce him in a fine of forty drachms, the whole lot has been knocked down a dead bargain to him.' 'Good; and if a hole is left in his purse or his reputation, let him solder it up with a portion of the skin-money (δέρματικών). Has Macartatus come to a proper way of thinking?' 'Alas! there is no making him understand reason.' 'Did you hint at an impeachment (εἰσαγγελία) before the assembly?' 'I did: and as he is already amerced in a fine (τίμημα), and I knew his weak side, I further hinted at the law, which entails upon a son the public debt of an insolvent father.' 'And he still continues firm?' 'As a rock. 'The resolute blockhead! But no matter; let there be a corollary got up to our present conspiracy, before the moon is a week older, and let a dose of hemlock be his reward for the trouble of hatching it. I need say nothing of these documents.' (giving them into his hands.) 'Nothing: this decree (ψήφωμα) must be read

e "If among the Greeks a single talent only be entrusted to those who have the management of any of the public money, though they give ten written sureties, with as many seals, and twice as many witnesses, they are unable to discharge the trust reposed in them with integrity." Polybius, (Hampton's Transl. II. 405.)

f For a similar inventory of confiscated property, see Boeckh (Germ. edit.) II. 260. On distributions of corn and other διασώζον and διασώσεις, as they were termed, see I. 279 to 302. Engl. edit.

g A feast to the gods, as has been observed in a former play, was synonymous with a feast to the people, who always came in for the largest share of the offering. On how large a scale these sacrifices must have been conducted, appears from the fact that the mere skins of the animals thus slain formed a considerable item in the public revenue, called δέρματικών, or skin-money. See Boeckh. (Germ. edit.) I. 227. II. 248.

h Boeckh, II. 126.
by mistake in place of another; that law (νόμος) must not commence with the commencement—' And if the public scribe (γραμματέως) read this preliminary act (προβούλευμα) an inch above his breath, let the rascal know that his fingers may itch for some more of our drachmas, without a chance of having their passion gratified. Enough: draw your band closely about you, and, as you value your future fortunes, see that no one gets possession of the pulpit before myself.'—And he again proceeded to join his companions in consultation, muttering as he went, 'If the rascals prove too much for us in the courts of law, we'll let the gaping fools know who are their masters in the Pnyx: as for their actions of illegality, (παρανόμων γραφαί)—I have laughed at seventy such fleabites already, and a brace or two more will only disqualify me from counting them so easily by decades.'

While the real masters of the state were thus arranging the business of the day within, the nominal sovereign was unbending the cares of royalty in the agora, which lay just below the Pnyx, in all that spirit of light-hearted mirth, which characterised the Greek, when his fiercer passions were not called into play by some ruffian demagogue or faction of the day, to effect their own base purposes. And a meeting like the present was not scanty of opportunities for a ready display of their lively talents. On more urgent occasions,—and many such must have occurred in the terrible Peloponnesian war,—it was usual to summon by special messengers the inhabitants of the rural as well as civic burghs to take part in the proceedings of the assembly, which in that case was called κατακλησία: and a party of town-wits are already exercising their waggery on a branch of these rustic Solons, who are advancing, as was their custom, in a body, regulating their movements by a flute, and chaunting some snatches of old songs as they proceed:

'And mark the sheep-skin coat,' said one; 'and the dog-skin cap,' said another; 'and that apology for an Alcibiades boot,' exclaimed a third; 'body o' me, but such impotent attempts at fashion ought to disqualify a fellow from a vote in the assembly, as much as public debt, murder, cowardice, or any other cause of

1 See note to v. 734; and to the examples there given add Dem. 268, 5. 303, 6. Ἀσχ. 58, 37. 64, 14. 67, 41. 71, 22.
2 Schüm. 169. Ἀσχίνες, 81, 39.
3 Schüm. 28. 60. Wachsmuth, L. 258.
"And foot it neater to the tune," cried a fourth, 'or old Phrynius may chance rise from his grave, and make your head pay for the error of your heels.' 'And shut your mouth, bumpkin,' added a fifth, 'or your dame's parting injunctions may slip out of it. And who knows not what these were? (Mimics.) "And tuck thy cloak tightly about thee, man," quoth she, "for the morning air bites shrewdly; and pad not the earth so stoutly with thy hoof, for it is apt to wear out the shoon; and let not the town-orators bamboozle thee, for thy wits are none of the sharpest; and have nothing to do with naughty light-o'-loves—the goddesses be gracious; for they are said to flock to that wicked town like water-fowl to the nake."' 'But you forget the secret whisper,' interrupted a sixth, 'which closed the whole, and seemed jealous of Echo coming in for the least share of it.' 'Not I, by Apollo: for went it not thus? 'And hark ye, Strepsiades, my distaff needs a little supply of wool; and my saffron-coloured robe is a little the worse for wear; and a new girdle against the approaching feast of Venus would not be amiss: and if a few olives were added—but, my own Strepsiades, be sure and not forget a bit of salt-fish: a prudent man may do wonders with a three-obol piece.'"

The leader of the band, at whom this mirth was directed, waited patiently till the whole volley was exhausted, though a secret smile about his lips, and an arch expression of countenance, seemed to imply that he considered himself as not unprovided with an answer. No sooner therefore was all quiet, than he applied his hands to his sides, and, with a prodigious force of lungs, heaved up the single and expressive word pGaper; and guessing from the shouts of laughter which followed its utterance, and the action with which the retort was accompanied, (for the countryman clapped his arms as if they had been wings, and crowed like a triumphant cock,) it seemed to be considered, that if not in quantity, our rustic legislator had at least the advantage in weight of metal.

m For the various causes which disqualified a man from voting in the assembly, and which all came under the common name of atimy (ἀτυμία), see Schöm. 74-5.
Wachsmuth, III. 243.

n As the state of female society in Greece may perhaps form a portion of our future labours, we shall say nothing further on this subject at present.

o The gratuity allowed to the common Athenians for their attendance on the assembly.

p For the origin of this sobriquet for the citizens of Athens, see infr. 734-1082. 1226. but more particularly the latter note.
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But the growing mirth dropt suddenly, like the babble of slaves, when a secret instinct tells them that their task-master is at hand. A dry skin, a restless eye, and a bilious cheek, betokened the appearance of one of those searching and inquisitive minds, at the very sight of whom the heedless and gay collect their scattered thoughts, much in the same way that a prudent general does his out-posts, when sensible that his utmost concentration of force will but suffice to bear the shock of an encounter. Some scape-grace is generally the first on such occasions to commence the attack, instead of awaiting it; and accordingly, a ‘saucy sun-shiny’ looking fellow led off the campaign on the present occasion in the manner following:—

‘How now, Demophon! what news in your last Spartan letters concerning your sooty-headed friends on this side the Euphrates?’ A stern look chastised the shallow intruder. ‘If you mean that wonderful people, compared with whom we are but as children of yesterday—but I have no wish,’ said the speaker suddenly, his eyes glancing rapidly round, and his look of reverence changing into one of suspicion, ‘to fall a second time into the hands of our religious authorities.’ ‘And proper hands, too, for a fellow to fall into, who is ever vapouring about a people that are said to look like horses, and whose whole stock of divinities is cribbed into a single temple, and that without either statue or painting in it. But enough of such an obscure out-o’-the-way race: what business have we before the assembly to-day? for I have read nothing of the programme, but to learn the day of meeting.’ ‘Business!’ cried the other, in a dry sarcastic tone: ‘the usual business, I presume: business which fills fools’ heads with wind, and wise men’s hearts with sorrow or contempt: a prayer—a curse—illustration by a porker—a few good speeches, and a half-dozen of indifferent bon-mots—much

9 For proofs of an early intercourse between the Spartans and the Jews (which however has been here somewhat anticipated), see Josephus’ Antiquities, i. XII. c. 4. with the notes in Havercamp and Whiston.

r That the Athenians were not quite that tolerant people in religious matters, which some have supposed them to be, will be shewn in a future play.

s Cherilus, a very ancient poet of Athens, and a contemporary of the events which he describes, gives the following account of some Jews, who appear to have formed part of the army, which Xerxes had prepared for the invasion of Greece: “At the last there passed over a people, wonderful to be beheld: they spake the Phenician tongue; they dwelt in the Solymean mountains, near a broad lake; their heads were sooty, having round rassures on them; their heads and faces were like nasty horse heads also, that had been hardened in the smoke.” Whiston’s Josephus, vol. IV. p. 299.

t Schöm. 59.
noise and tumult, and 5five thousand pair of hands held up in the air, which had far better been employed in honest labour at home; such, I believe, is the usual business of an Athenian assembly.'  
'Will it be peace or war?' 'Peace, indeed! and with so many hungry diviners yet to be fed, and so many needy demagogues yet to be made rich? No, no: war, war to the hiltis, cries every drachma in the treasury, till Athens or Sparta be no more.' 'Will the ambassadors give in their accounts? and what do they bring?' 'Bring? for their hearers, soft speeches: for themselves, new roofs to their houses, fat sheep for their pastures, and hands close enveloped in rich mantles at home, which abroad were held wide enough out, I warrant me.' 'Has the foreign tribute come in? and what does it amount to?' 'The clerk of the revenue (ἀντιγραφεύς) will soon let us into that secret; and if it fail, what then? the old devices are yet left us—lead, to be bought up by the state, and resold at triple its price;—a tax upon projections in buildings, or even upon our very doors, and an issue of copper money, with a law to make it pass current as silver; and if these should not suffice, some financier may no doubt be found to clap a war-tax of 5forty per cent. on our incomes.' 'But harkye, Demophon, when is the new order of things to commence, which is to convert us all into a nation of gentlemen? I've a longing desire to know what it is to feast on hare's flesh, and to have my rooms hung with Persian tapestry, and to exchange my old sun-burnt Thratta for one of those delicate pieces of white and red, which I am told are to be found at the tables of our statesmen, public orators, and dramatists.' 'Then put your appetites to a better schooling! Hare's flesh, indeed! No, no: leave such dainties for your betters, and learn what befits such persons as yourself from the talk with which they

u The average number of an Athenian assembly. Boeckh, II. 412. (Germ. edit.)

x Nor must this appetite for war be charged exclusively to the demagogues or the diviners. A popular government, as may be learned from Montesquieu, has ever too much action or too little. "Sometimes with a hundred thousand arms it over-turns every thing; sometimes with a hundred thousand feet it goes at no quicker pace than an insect." L. II. c. 2.

y See the opening scene of the Acharnenses.

z Dem. 425, 27. ἐπέδρα ἐς διαρροϊκῶν ἡρακρίτω τινος ... Λασθώνιτις μὲν ἤρεσε τὴν οἰκίαν τοῖς ἐς Μακεδονιας δοθέντις ξύλοις, Ἐὐθυκράτης δὲ βοῶς ἔτρεψε πολλὰς τιμὴν οὐδενί δούσ, ἔτερος δὲς τις ἤκεν ἐχων πρόβατα κ. τ. λ.

a Schöttm. 287.

b lb. 289.

c Eccles. Arist. v. 825.

d For some projects of this nature, which about this time were set on foot, see the treatise 'de Vectigalibus' by Xenophon, and 'the Wasps' of Aristophanes.
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wash down their savoury morsels. (Mimics.) "A notable project, truly, this! Twenty citizens to be billeted on each of our subject-states, and furnished at their expense with all the luxuries of life! (No contemptible soup this, but a discreet hand would have proportioned the spice somewhat better.) And what on earth do the knaves want? Do not the law-courts and the assemblies furnish them their three obols a-day, and what does nature require more? Let us see; a chœnix of corn at barley price, half an obol; a bit of salt-fish, ditto: wine—shoes—clothing,—by the gods their whole wants supplied, and half a dozen chalcuses left to buy the rascals garlic to poison us in the public meetings! Pah! a cup there of Chian, and let a rose-bud float on the top, to drive the fumes from my brain's remembrance." And this, forsooth, is the language held within by those who make such a parade without of their love for the sovereign people!—"the arbiters of life and death—who make law and unmake it—who decree peace and war—who ratify treaties and annul them—who smile, and kings are elevated—who frown, and a state disappears from the map of existence." O! we shall be a rare paradox to posterity,' continued the satirist, pausing over the picture which he had drawn, 'and of all the problems (προβολαὶ) proposed to us in the assembly, none will prove harder of solution than our own anomalous self, at once sovereign and dependent, tyrant and slave, impostor and gull!'—and a temporary silence seemed to imply that the thoughts of his audience were not much at variance with those of the excited speaker. 'Take physic, Demophon,' at last cried one of the crowd, 'and you will see these things in a better light.' 'And who shall administer it?' replied the man of grievances, tartly; 'the physician, who, paid by the public assembly to attend indifferently to all, confines himself to the pulses of the rich, while a scrub of a slave is dispatched to do the work of death among the poor? Physic, forsooth! I'll none of it.' 'Then die of the black bile,' said Sunshiny-face, 'and, in burial, let your gall-bladder part company from the rest of your members, that the passer-by may know how you came by your end.'

This new view of the law of suicide, which in Athens obliged the selfmurderer's hand to be buried apart from the rest of

e Ach. 164.

f Æsch. 72, 24. εἰς παραδόξολογιαν τοὺς ἐσομένους μεθ' ἡμᾶς ἐφυμεν. For the word προβολαὶ, see Index Æschines in v. Wachsmuth, III. 298.

g Plato de Legibus, lib. IV. 720, b. c.; and compare Crabbe's well-known description of the country apothecary.

h Wachsmuth, III. 264.
his body, created a laugh, and the idlers sought a change of amusement. A mock-auction at no great distance (for a species of humour, which began with the \*wits of antiquity, will in a place like this be perhaps tolerated once more) was calculated to afford it.

‘Who buys, who buys? This is the cap of Hades, and confers on its wearer the gift of invisibility. This is the cap in which the noble Perseus slew the sea-monster, that was to devour the fair Andromeda. If there be one in this honourable assembly, who fancies his time might be put to better account than earning a dirty three obols by attendance in the Ecclesia—but I see I am understood: sixty minae did you say? the prize is your own. Mercury defend me! why the sound of a stolen purse is already chinking in my ears.—Who buys, who buys? A wonderful tree, gentlemen, and such as natural history never yet put upon record. It is, as you see, of ample dimensions; but what you do not see, and what none but an honest man like myself would disclose to you, it is wholly rotten at the core. But what then? winter and spring alike bear witness to its marvellous qualities: for in the former, instead of leaves it drops shields; and in the latter, in place of figs, it puts forth a full crop of—actions at law. Who offers me a bidding?’ ‘Not I, for one,’ cried a by-stander; ‘for who would purchase a property which 'Cleonymus may at any time claim as his own, and which, if it carry its owner well through the courts of law, is sure to bring him into trouble in the \*assembly?’ ‘Two memories, the one leaky, the other retentive, are offered to your notice: excellent articles, my worthy masters, now that war-taxes are heavy, and extraordinary imposts are said to be also in agitation.’ ‘I buy them both,’ said a laughing fellow; ‘the one will do me service when I reckon up my neighbour's property, and the other when it is inconvenient to have too accurate a knowledge of my own; and I'll make the first trial of their merits, when the list of inheritances is recorded in the assembly of to-day.’ ‘Going, a-going, going—a front of brass, a liver that's white, and feet that tend mechanically to the agora. Is this honourable assembly shy of a bidding, as if they were going to purchase what is already their own? Then I throw in this staff (βαρηπτα) by way of make-weight,'
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and ask but an obol for the whole lot. Breath o' my body! why
the mere handling of this stick, if done like a man of the nAcademy,
would serve to make its owner a leading man in the assembly.
' 'Then I bid for them all,' cried one in a tattered dress. 'Egad!
et the have-somethings (ol ἔχοντες) look to it: if I do not presently
put this wardrobe into better case, even call me, if you please,
ninny and molly-coddle (βλασφημός). 'But, miserable prate-pace
that I am, with so many gallant sons of ocean around me, and yet
nothing offered to their noble profession! That grey head shews
an acquaintance with by-gone days, and the north-westers of Arte-
misium exhibit themselves still in those lively eyes. What shall I
offer to their excellent owner? ' E'en what you will, master
Drances; only delay your tongue, and set about it.' 'Then here
is the identical helm, on which the hand of Themistocles lay, when
the good ship Athenæ was in his trust and keeping. And where
did eye then see a statelier vessel! Her masts beautifully in line,
er sails of the fairest fit, and her sides as gracefully drawn in as
a maiden's waist, when laced to its finest point! As she went before
the wind, the breezes seemed to linger fondly in her swelling sails,
and when she tacked, the blue waters threw up their best spray
to her puffed cheeks, as if it had been wine cast from a goblet
and drunk to better acquaintance:—while now? Her masts all
sprung—her timbers worm-eaten—her bowsprit without proper
stay or gammoning to secure it—and yet every stitch of canvass
on her, e'en to the lofty sky-sails that seem to brave the very
heavens, a mere landsman's wit can tell—' that the first squall must
make a wreck of such a vessel, and the second send her to the
bottom; but whether with stem or stern foremost, is beyond my
nautical skill to determine!' ' And curses light on those who have
brought the once noble vessel to such a pass! O for some particular
head, on which all the maledictions with which this heart is choking
might launch them like a thunderbolt!' 'Then as far as my humble
ability goes, that particular head, or at least a very essential portion
of it, shall presently make its appearance.' And the speaker paused
a while, as if seeking for something in the meal-bag (θόλακος) which
lay at his feet. ' Now bleed yourselves well in the purse-vein, my
noble masters, for the prime of my assortment is before you'; and,
amid explosions of laughter, the speaker produced a huge semblance
of a human tongue. ' It goes, as you see, upon springs; and for its

n Athenæus, XII. 509, d.
dimensions, why, house and barn, corn-land and grass-land, olive and fig, pomegranate and grape, are to be found upon it. Who owns this, to-day is nothing, and to-morrow is head of his burgh, and master of the public treasury. The river Pactolus flows along its surface, and its root runs into a richer vein of metal than our mines at Laurium ever afforded. • Who gives me a bidding? A chorus of voices rose instant at the question—‘I,’ ‘and I,’ ‘and I,’ ‘and I,’ said a voice out-toppling the rest, like some mighty bell, when it flings its strength abroad, and drowns all other noises in one broad, overwhelming volume of sound. The auctioneer knew his man, and turned his eye accordingly. ‘And what dost proffer, my son of thunder?’ ‘All my certainties of success here, and all that may happen in Hades hereafter.’ ‘Tis nobly said; but let us not be hasty. Speak. When an injured man confronts thee, what is thy front and bearing?’ ‘I look him boldly in the face, and take the gods to witness that I never set eyes on him before.’ ‘And when your whole life’s misdeeds are ript up before you?’ ‘I tune my voice to its lowest pitch, and, turning to the bystanders, ask with a complacent air, What might the gentleman be pleas’d to observe?’ ‘Canst thrust thy hand into the public purse?’ ‘Aye, truly can I, though a temple be the place of deposit, and Jove and Minerva stand double guard over it. I am one of those who study a little piquancy in my amusements.’ ‘Spoke like a true man of Athens. But one question more: was thy birth gentle or simple?’ ‘Gentle, quotha! a blackguard was my father; and my mother’—‘Wonderful man! and where have these talents been so long concealed? But no matter; let your lips and your feet change o’place; do homage to Impudence, and with this best gift of the gods, which I now put into your hands, or rather into your mouth, look upon yourself as at the head of public affairs in Athens!’ And the idlers again sought a change of amusement.

That a body of Athenians should ever have met together, without some discussion on their drama, was unlikely at any time: as legislators and critics the concerns of the theatre fell alike under their p\textsuperscript{o} cognizance, and consequently the sub-

\textsuperscript{o} See note, 154.

\textsuperscript{p} Among other matters connected with the theatre, to which the Assembly gave attention, may be reckoned the following:—what part of the expenses in the exhibition of a new drama should be borne by the state, and what by the furnisher of the chorus: as to the chorus itself, whether its numbers should be left indeterminate, or fifteen remain the legal provision for Tragedy, and twenty-four for Comedy—
ject could never be long absent from their minds—but still less likely was it at a period, when party-feeling ran high on the matter; the adherents to the old school of tragic poetry, and the favourers of modern innovation for ever battling together: but however tempting the theme, our notice of their present colloquies must be very brief.

"I'll hear no more, young man, of such idle stuff: it can come to no good, these short syllables and nerveless metres, in which he indulges. Give me the old docthmiae of AEschylus: I never hear them, but it is as if a trumpet went through my ears, and my hands feel as if they were grasping a lance with a Persian head at the end of it; but as for these namby-pamby numbers, and lovesick strains in which his younger rival is ever indulging—and then the women, neighbour Blepyrus, the women—" —" Aye, aye, son of Damon, let a piece of mischief be once set a going, and they ever take ten steps in advance of us who were born to be their leaders. It was but the other day that on returning from the assembly, I found my own dame trying her hand at one of these soft ditties. The sounds ceased at my approach; and ' what, asked she, was before the assembly to-day? will it be peace or war?' ' Peace,' replied I sternly, ' if the household gods hear their proper music; but war to the staff,' said I, flourishing a stout one over her head,

what improvements could be made in the solid or liquid food, which previous votes of the legislature had declared to be most conducive to the production of good voices and a clear enunciation—whether it was for the interest of the public to let out the theatre in fee-farm, or merely for a term of years—what portion of the entrance-money should be assigned to the lessee of the theatre, and what to the master of the works (ἀρχετέκτων), who in return was bound to keep the theatre in repair, and furnish the machinery—what penalty should be laid on the chorus-master, who had allowed a foreigner to be found among his troop of dancers—what amercement should be imposed on the theatrical judges (σηραλ), who should appear in their decisions to have been guided rather by prejudice or partiality, than the actual merits of the piece submitted to their decision; and finally, the weight of damages which should be laid on the actor, who having received a temporary permission to exercise his profession in foreign states, had neglected to return before the spring-festivals, when all the scenic pomp of Athens was to be displayed before the eyes of admiring strangers.

q The rougher sons of ancient Democracy appear to have been in the habit of doing something more than merely flourish their staves over their females, though the fact is not made to appear in the text, or in the following passage of the Lyrisistrata, from which the text is imitated.

Lys. In the late war—
Whatever your resolves—(can you deny it?)
Still to our husbands' pleasure we submitted:
"For sufferance is the badge of all our tribe."
Our tongues indeed were lock'd; 'twas made a felony
Almost to breathe;—ill suited this a sex,
Who every action scann'd with nice observance;

b 2
if the distaff rocks to another such strain as that." "Psha, psha," said a bull-neck'd fellow, with two left hands, and a pair of whis-
kers that might have served a man of small possessions to put his
property into a ring-fence, "leave these trifles to those whom
they concern. If they are not properly shewn up at the next
spring meeting, there was an expression in our new comic writer's
eye, and I watched him closely at the last tragedy, which lies
beyond my interpretation. But, my masters, is it here the shoe
pinches? Have you observed nothing since the late invitation
to the court of Macedon; the praises of monarchy—the gibes
on public assemblies—the sneers on public orators? Under cor-
rection (and he spoke in a tone which shewed it must be a stout
man who offered to administer it), I look upon this cabbage-
woman's son as little better than a traitor to our weal, and if
he gets any vote from me in assembly or Council-house, it shall
be the vote of the * shell." "It is the vote which merit has
long been accustomed to in this town of ours," said a pale, hatchet-
faced youth, with whose body consumption seemed to be doing as
much havoc, as the new opinions had apparently been doing with
his mind;—and the delight of all hearts of sensibility must not
expect to go without his taste of it. But if the divine Euripides be a traitor to the weal, is Æschylus a friend to it? Lookye,
sirs: I flatter myself I can dive into hidden meanings as well as
another; and if that far-famed play of his, the Eumenides, be not
a covert satire on our courts of law—the subject however is new;"

Well—ever and anon we heard it rumour'd
That matter of high import was before you,
And still 'twas added, that ill counsel won
The prize from purposes of better moment.
Though sick at heart to hear it—we put smiles
Into the face, and frequent questioned you—
"Th' Assembly met to-day, if I mistake not:
How went the votes?—shall we have peace? "Bah! Silence!"
Was the rough answer—"peace or war, what matters it
To you?" Silence was bid, and I kept quietness.

Female Ch. So had not I, though I had chock'd for it.

Mag. And chock thou hast'd, hast'd thou exchang'd one syllable.

Lys. Well, sir, I kept my house, and kept—my tongue.
Worse counsels follow'd these, and worse, and rumour
Still bore them to my ears; then I: "What humour
Pricks you, my gentle husband, to this fashion,
That all your actions bear the stamp of folly?"
He, with his eyes askew, made answer thus:
"Look to your distaff, dame! or worse will follow—
Leave war and its concerns to men!"

Lysist. 507—520.

*'Αμφαριστέρων Ἀριστοφάνης ἔγγρα τοὺς Ἁθηναίους Ἀθρατουδέν ἄρι-
στερον. Galen. Dryden's Mac Flecknoe, "with two left legs," &c. must be fami-
liar to the English reader.

I. e. the ostracism. See infr. v. 834.
continued the speaker, seeing a look of surprise in his hearers, "and I have therefore thrown my poor thoughts into a paper, of which, with permission, I will read a portion to the company. It is entitled," added he, drawing a scroll of large dimension from his bosom, "Thoughts on the Essential Differences between"—but the speaker looked up, and found himself without an audience. The younger part instinctively fled from a scroll, which promised to be so long in unrolling, and graver heads had been caught by the sounds of an adjoining colloquy, in which the words "receipt"—"expenditure"—"taxation"—were busily bandied about; magic words, which never fail to command attention! for let men's ears be where they will during one portion of the day, the inevitable laws of society compel them to descend for another portion of it into their pockets and their purses.

_Lam._ "Nothing more true than what you just advanced, most excellent Thrasymachus, and indeed for sound political wisdom and discretion, I ever looked upon you as about the foremost man in Athens. (Aside) An insolent and over-bearing fellow! but his influence in the ecclesia is all-powerful; and in a court of law none so leads the dicasts as this same Thrasymachus; and an aspirant for office like myself must fashion his speech accordingly (aloud). In spite therefore of the lofty language to which our orators accustom us, I have ever considered the sovereign people—of whom, notwithstanding this handsome cloak upon my back, I ever consider myself a component and a humble part—

_Thr. (aside)._ Yes, yes, humble enough, till my favour is won, and that rich cloak has a richer trimming to it, and then—adieu to all humility; but I know him, and—twist him round my fingers: would I could say as much for that dark-eyed Critander, who stands beside him! (aloud) You have our ear, most worshipful Lamachus.

_Lam._ I say, I consider the sovereign multitude of Athens—but I address myself to him who hears me not.

_Thr._ Anon, anon, most noble Lamachus. (to himself). If this bold eye could quail before any one of woman born, 'tis that mysterious man. A lineal descendant of Musæus, he is not only said to be in possession of many original writings of that first and earliest of our

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*t* The name has been taken from a dramatic character in the _Daæataleis_, the earliest play of Aristophanes, in which the poet appears to have embodied all the traits descriptive of the transition of the old Athenian character into the new.
seers, but himself to partake largely of the prophetic art. Yet instead of putting his treasures to that account, which others would do among us, he gives himself up almost entirely to solitude and seclusion, poring over the contents of his oracular collections, or the tomes of our departed sages. Occasionally he is seen in the ecclesia, but takes no part in the proceedings—visits the law-courts more frequently, listens attentively to the speeches delivered there, looks at the dicasts when about to deliver their votes, heaves a sigh, and departs. His dark eye is this moment upon me, and, despite myself, there is that in it— (aloud) My ears, I repeat, are yours, most worthy Lamachus.

_Lam._ To be neither more nor less—but still he wanders.

_Thr._ (aside.) Again that eye upon me, and more in pity, it should seem, than scorn. Pity! The gods require his insolence! Pity indeed! As for his oracles—tush! I trust to honest _u_ Bacis and the nymphs, and while I can stick comfortably to their skirts, I scatter to the winds all other interpretations, come they from what quarter they may. Pity forsooth!

_Lam._ I consider, I say, the sovereign people of Athens, to be neither more nor less—

_Thr._ Than one mighty stomach, to feed and foster which is the sole end and aim of all political economy. It is an eternal and immutable truth, but, honestly speaking, it was not till after the days of Marathon and Platea, that I became thoroughly impregnated with that, and a few other essential state maxims.

_Lam._ Glorious and immortal days! our noble ancestors—

_Thr._ Ha! ha! ha! but peace, young orator, we are not yet in the Pnyx, and that clap-trap will in the mean time keep warm. And yet he lies in his throat, who denies them to be among the most glorious dates in human annals: and long I acted as if I thought the same myself: the love of my country was a term ever in my mouth; I swore by no other names than those of Harmodius and Aristogeiton, and I absolutely kissed the sacred soil, which my spear and shield had won from the insulting Mede; but the fervour gradually went off, and left me—

_Lam._ With what?

_Thr._ Ill as it may sound—first, with a most prodigious appetite—secondly, with certain sensations about the eyes and ears, which I had never felt before; and thirdly, with the consciousness of

_u_ See Appendix A. B.
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possessing a pair of hands, which properly layed about would in
time gain me whatever palate, eye, or ear might happen to think
necessary for them.

Lam. These wants and feelings ascertained, how next might
you proceed?

Thr. The first, and, to say truth, the most difficult step was to
come to an understanding with my ancient sire; for there is
something in a father's face, which—and then, it must be owned,
that the old man had borne him nobly in the events to which I just
alluded, and in fact had mainly helped to bring them to so glorious
a conclusion. My offers to him, however, I think you will admit,
were liberal to the last degree.

Lam. No doubt they were.

Thr. Unlimited sway was proffered him over our annals, man-
ners, and formulæ of government, from the battle of Marathon
up to that autochthony of which he is so fond of talking—Theseus,
the old nobility, and Areopagus inclusive;—while I reserved no-
thing to myself but the benefit of such changes as had fallen out
since the combats in which we had been jointly engaged.

Lam. He could not possibly resist an offer so inviting!

Thr. But indeed he did, and with no small show of shame and
indignation. He talked of filial duty and avenging heaven, rea-
soned of temperance, moderated passions, and the golden age; but
I threw into his teeth the words u Saturn and grasshoppers, talked
of the march of intellect, and finding even this not quite effectual,
I hinted at such things as strangulation and a x halter.

Clit. (to himself'). All-righteous Jove, and yet thy thunders
sleep!

Thr. This brought matters to a close, for let me tell you, that the
bold youth who can assume courage to throw aside parent and pre-
ceptor, soon finds little else left to cross his way. The old people
indeed turned up the whites of their eyes, much as this Clitander
does now (and the fellow has more white in them than I gave him
credit for), but I carried out my principles,—the phrase apparently
mispleases you,—I carried out my principles, I say, and presently
proved, that before mere physical strength—

Lam. All else in nature must give way. 'Tis an indisputable
truth!

u Nub. 398. 3 μάρα σοι καὶ Κρονίων δίων καὶ βεκκεσέληνε. Ibid. 984. ἀρχαία
γε καὶ Διπολίωδη καὶ τεττίγων ἀνάμεστα.

x The allusion has been explained in a former play, the Wasps; and will
come under consideration again in "the Clouds."
Clit. (half aloud). Thou traitor to Intelligence and Virtue, and even to thy own rank! Physical strength! let but the latter look it boldly in the face, and its utmost violence is soon hushed into an infant’s stillness! And shall the attributes, which bring man nearest to the gods, be found of agency less potent? Physical strength! the very creature, to whom the impious doctrine is advanced, feels that at times within, which bids him fling it from him with abhorrence; for the gods made not credence in themselves a want more natural to the human heart, than the payment of a decent homage to purer morals and superior intellect among their fellow-men!

Thr. (to Lam.) Ἄνδες ἔφη. Himself hath said it!

Lam. (contemptuously). Or the ancestral parchments for him! (aside) Would bushels of their dust were in his throat, to choke the insolent!

Thr. But to proceed. My prudent sire taking the hint, retired to muse on former days, while I (drawing himself up)—I—became Young Athens—You sicken, Lamachus—

Lam. A little indiscretion of the morning meal—but—’tis past! (aside) Young Athens! I could spit my entrails in the fellow’s face!

Thr. Aye, and what’s more, Sovereign Athens to boot. Good: that doff’d cap suffices for our present situation; but in the actual presence, it will be as well to add the hinged knee.

Lam. (aside) And if the crooked back be further asked, till I can mount upon your own, e’en be it so: if I repay me not some day for the shame of so ascending, the gods take pity on my folly.

Thr. The maxims which I then laid down for my future guidance, must, I think, be pretty well familiar to you: as my orators and parasites assured me that I had now become a sort of portion of divinity, my first care of course was for my brethren of the skies. Sacrificial rites therefore I ordered without stint;—

Lam. (aside). These being, in fact, a banquet for himself!

Thr. And whether they come in the shape of kids, pigs, sheep, and poultry, or in whole hecatombs of slaughtered oxen, I find the rite equally acceptable to my piety and palate. In honest truth, of all my minor regulations in the Assembly, I contemplate none with greater satisfaction than that which places the mere purchasers of these oxen on a level with the highest officers of the state. My next step was to order my ‘feast of tribes.’

γ The official term for these functionaries was βοῶαν. Boeckh. I. 289.
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Lam. Right: how else ascertain the richest purse within them, or how so well let a man's neighbours know what sort of furniture is in him, as by ordering them all a feast at his sole expense?

Thr. As for an occasional dole of corn, the donative of some generous citizen, I found the thing absolutely necessary, not merely to lighten my annual bread-bill, but also to help to solve the problem, how a man like Metichus contrives not only to look after our wheaten and barley-meal markets, but to discharge a dozen other official situations into the bargain.

Lam. Admirable Thrasymachus! did all other men's wits jump as nimbly to conclusions—but I interrupt.

Thr. Then for the eye and ear, I think it must be allowed that I managed matters indifferently well. This noble agora, in which we are now conversing—

Lam. That magnificent council-house, which stands adjoining—

Thr. My splendid aqueducts, and baths, and fountains—

Lam. Your gigantic fortifications, and princely wrestling-schools—

Thr. My innumerable temples filled with all the choicest works of art:—that Pnyx, indeed, in which I hold my legislative meetings, is a roughish kind of place; but then strong contrasts please me; and when from its heights I look upon my beauteous town below, standing forth in its morning splendour—

Lam. Like some fair virgin, hymning her first orisons to the sun's golden beams—

Thr. These hands feel as if they'd strangle the orator, who beyond a cushion or so, should dare to recommend any improvement in the old-fashioned place.

Lam. The orators know their duty (aside), (and those hands' propensities) (aloud) too well, to think of such a thing! (aside) How his eye lightens at the bare thought of interference with his fancies!

Thr. Then for the ear—

Lam. It is sufficient to run over the list of tragic and of comic bards, who wait upon your pleasure—

* Μητίχος μὲν γὰρ στρατηγεῖ, Μητίχος δὲ τὰς ὀδοὺς,
  Μητίχος δ' ἠρτοὺς ἑσπέρει, Μητίχος δὲ τέλεφτα.
  Μητίχῳ δὲ πάντα κῦκα, Μητίχος δ' οἰμάχεται.


For further accounts of this multifarious person, who appears to have been a creature of Pericles, see Ed. Rev. No. XXXVII.
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Thr. Mad wags some of these latter, noble Lamachus; but they know my humour, and conform to it. Apropos of this new poet, who has lately burst upon us in so extraordinary a manner. He is, I think, of your father's order.

Lam. We reckon him certainly among the proudest ornaments of the Knighthood.

Thr. And his productions are of a very unusual character.

Lam. The vehement applause which you have hitherto bestowed upon them would certainly indicate as much.

Thr. Then give him a hint from me, that if he wishes that applause to be continued, he must conform to things as he finds them. I am told that he not only objects to some of the present practices of my comic theatre, but has expressed an intention of introducing much change in the system. Now assure him from me, that I'll have no innovations but of my own making, and that I am determined to be as absolute master in my theatre, as in the assembly and the courts of law. If he presume upon his rank or talent to think otherwise—but enough of this—return we to more important matter. For days of court and ceremony then, I think upon the whole that I have managed matters not amiss: and yet, good Lamachus, so imperfect is human wisdom, that even this scheme of government, splendid as it seems, has one radical defect in it.

Lam. And with submission, what may that be?

Thr. Between ourselves, and this is not the first time, I think, that I have said it, the privy-purse is not so well supplied as it should be; for a bare three obols a day is but a slender provision for the amusements of Sovereignty, and how I have hitherto contrived to beguile the cares of state upon it, is almost past my comprehension.

Lam. (aside) The self-complacent, self-conceited, prating booby! but I have him on the hooks at last, and, by the gods, I'll hold him there a while. (aloud) And yet small as this gratuity is, there are those to whom it forms no small subject of remark and malicious observation.

Thr. Indeed! and what may these objectors say?

Lam. They set out with the opinion, that a democracy thus paid for conducting its own government is an absolute anomaly in political reasoning; they maintain—

z See note in p. 55.

* That the poet did presume to think and act otherwise, we shall see in his next play, "the Clouds."
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Thr. One moment's pause, most worthy Lamachus. (Aside). They set out with an opinion—they maintain—and are we upon that tack? The third plural person instead of the first singular? Then I know instinctively what follows. Now will this fellow put together all that his small malice can collect, and pour a speech longer than the Iliad into my ears; but I've bethought me how to hear him out, and yet not lose my patience altogether. Most noble Lamachus, as I foresee a colloquy of no small length before us, and certain feelings tell me that I've not yet had my hot morning drink, I've e'en been thinking to make arrangements for drinking it here, instead of taking it at your tavern, as is my usual wont. Step you, lad, yonder for the necessary materials—honest Pandocus knows my liquor, and the usual measure of my appetite; but as I've some dry work before me, e'en let him add an extra pint or two. Meantime I borrow from these temporary booths a stake or two, and lay them for my burning pile: good: a little brushwood in between: so: (the lad returns) why, boy, thou'st brought an ocean with thee! but no matter: my nose tells me 'tis of honest vintage, and I can reach the bottom of it:—now a few rays caught into my glass from this bright morning sun, and—bravo! the flame might gladden a diviner's eyes: and now then for the feast of reason, while I take measures for the flow of soul. These objectors, as you say, good Lamachus, maintain—

Lam. That while it is essential to a democratic form of government that all its concerns should be managed by the whole body of the people in the assembly (the business for consideration having been previously prepared by a more select body, call it the Council, the Five Hundred, or what you will); yet that unless you wish the supreme power to fall into the hands of a mere mob, and that to serve every purpose the wildest and most capricious, it is equally essential that no payment should be allowed the populace for such share in the direction of their affairs;—and for this simple reason,—that the expense of such payments being incompatible with any system of revenue raised on just and equitable principles, especially in a country naturally somewhat sterile like this, some stringent, and even arbitrary measures must necessarily be resorted to, in order that the revenue and expenditure may properly tally: and hence their inference, that no portion of the ruling power, however

b On the ἑρμῶν, or hot beverage used by the Greeks instead of the modern tea, see Boeckh, I. 140.

c See Dem. 284, 24. and Reiske's note.
small, should be borne by any person whose income is not sufficient
for his own maintenance.

Thr. Excuse me, most worshipful, but for an opening sentence,
this is somewhat of the longest, and to my mind not altogether of
the clearest: you know how particular I am on these points, and
such a sentence heard in the Pnyx might have stopped your ad-
vancement for some years to come. Let us break this sentence a
little more into parts to begin with, and that done, you know my
taste for the rest;—premises clearly and explicitly laid down—
inferences fairly and correctly deduced from those premises, and a
clear moral drawn from the whole. If the conclusion come to coin-
cides with my own way of thinking, well and good; if not, my
ears have been tickled with a well-arranged discourse, and, judging
from my own case, I consider that as the principal reason why
Sovereignty is provided with such a pair of appendages. Now
then let's begin again. Your reasoners, if I understand them
right, object first to the pay granted for attendance in the ecclesia
and the courts of law; and not least, on account of the numbers to
whom that payment must be made.

Lam. They do: look how the agora is at this moment filling
by tens, by hundreds, I might even say by thousands, and ask if
the objection is unreasonable. But the mere question of finance,
though a serious, is not, as they affirm, the worst among the
evils of this measure.

Thr. As why!

Lam. They maintain, that while the poor, the idle, and the
vicious pour in by crowds for a gratuity thus easily obtained, those
of better circumstances either withdraw from the assembly alto-
gether, or if they take part in its deliberations, form so inconsi-
derable a minority, that all measures are carried by mere numbers,
without any reference to intelligence or property; hence they say,
that those best qualified for the management of public affairs, find-
ing that they can neither initiate what their own wisdom would
suggest, nor pursue what the prudence of others would recommend,
retire in disgust, leaving the conduct of public affairs to men the
least competent to direct them.

Thr. Any thing more?

Lam. Were the demands upon the public purse, continue these
objectors, bounded by the ecclesiastic and judicial fee, impolitic
and unwise as such expense might be, still, say they, it might be
borne; but is it possible, they ask, that such a class of men, with
such power in their hands, should limit their demands to such a trifle? It is not in the nature of things: and hence they continue, our sumptuous feastings, splendid processions, and ever recurring solemnities; hence the donations and distributions of the public money: hence the gratuitous admission to musical and theatrical exhibitions, and all the other gratifications provided for a people who must at once be fed and amused.

Thr. Unsatisfied with these payments in themselves, their next attention is no doubt directed to the funds from which these payments must be supplied.

Lam. Of course it is: and first they point, as a necessary consequence of a government thus framed and managed, to those liturgies, or state-services, by which our wealthier citizens are compelled, sometimes to the utter exhaustion of their means, to bear the burden of these expensive gratifications: and of which the consequence, say they, is, what? that instead of a society whose classes blend gradually and harmoniously into one another, we have a community divided into two extremes of rich and poor, both hating and fearing each other; the first trying as much as possible to conceal their wealth, the second to bring that wealth into broad daylight; the middle rank between the two being a set of sycophants or informers, a pack of blood-hounds, as it were, kept to scent out and hunt up the wealthy for the amusement and maintenance of the poor.

Thr. They stop not here in their remarks!

Lam. In still severer terms they refer to the oppressive measures by which such a policy obliges us to grind our allies and subject-states: to the heavy sums exacted in the shape of direct tribute, and to the indirect profit derived by obliging them to plead their suits in our own courts of law, not, as these objectors maintain, for any substantial purposes of justice, but with a view of making our custom-duties more productive, our judicial fees more numerous, and of enabling our citizens to gain a better livelihood by increasing the rent of houses and the hire of slaves.

Thr. Agreeable gossips! And what future evils do they affect to see in all this, either at home or abroad, that I, the Sovereign People, am to forego its present advantages and conveniences?

Lam. As regards our external relations, they declare that a greater reliance is thus gradually and necessarily placed on foreign than on native exertions, and that it only waits for some reverse of fortune to bring upon us all the evils inherent in such an artificial
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state of things: at home, in the minor ills of run-away slaves, declining trade, falling house-rents, and broken fortunes: abroad, in the still worse shape of indignant and revolting dependencies, of war by sea and land, with a revenue crippled abroad, and no resources husbanded for extraordinary demands at home: accustomed as we are, say they, to live, as the vulgar term it, from hand to mouth, or as they who affect a poetical turn express it, to become like the vessels of the Danaides, into which whatever is poured immediately flows out again.

Thr. Exquisite reasoners, and—monstrous liars to boot!

Lam. As regards our internal regulations, whether they look to the rulers or the ruled, still they see nothing but subjects of painful reflexion; in the rulers, embezzlement at home, and peculation abroad; embezzlement, because robbed of their property by the state-liturgies, they feel entitled to make themselves amends from the public purse: peculation abroad—and that to an extent which no language of metaphor can fully reach—because our statesmen find such resources absolutely necessary to meet the demands which rise upon them as in the spirit of an auction at home.

Thr. And myself? for some pitiful logicians, it seems, consider me the ruled rather than the ruler—

Lam. Alas! how shall I proceed? Instead of the plain, solid, manly virtues, which once belonged to the Greek character, the only qualities which make a nation happy at home and respectable abroad, we see nothing, say they, but a merry, thoughtless race, ever affecting wit and banter, qualities of no great value under any circumstances, but too often characterising the most heartless and selfish of mankind—

Thr. Pleasant observers! why this talk might force a laugh e'en into yon dreamer's face (pointing to Clitander), but that his eyes, fixed on the earth, seem waiting for ancestral leave, to squeeze one into them!

Lam. And here belonging to a mere boon companion, for ever sipping, feasting, gaping, nodding—

Thr. (locking his fingers, twirling his thumbs, and half-speaking to himself) In the comic theatre my infinite good-nature admits such trash; but out of it—the shell!


© Cf. infr. 1074-1113, and see Wieland's note on that chorus.
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Lam. Passing a life without plan or object, without activity or real enjoyment, yet in a perpetual struggle after both; while our statute-book is in consequence little more than a disguised body of poor-laws, of which those whom the accidents of war or the reverses of fortune have thrown upon the compassion of the state, are left to get what share they can—

Thr. (as before) Confiscation!

Lam. While its golden tide is showered upon those who ought to task their own exertions for a maintenance, and not live upon the forced bounty or plundered property of others.

Thr. (as before) Exile!

Lam. Affecting above all things the deep politician, this would-be sage, continue they, is found the dupe of every knave and scoundrel who deems it worth his while to make him such, and it needs but the arts of one of these to work upon his feelings, and the late loiterer and idler, the boon-companion and merry creature becomes the emblem of a demon, letting loose a troop of passions that lash him into madness; and for which the soberest statesman knows no resource but that of plunging him into perpetual wars, that so he may spend upon foreign states that fury, which is ever on the point of bringing his own to ruin.

Thr. (aside) I have an earthquake in me, yet to give it vent at this particular moment, would be to confirm all that this scoundrel has advanced! (with affected calmness). Of course they are not sparing of reproaches upon the original contrivers of such a system?

Lam. Unquestionably not: beginning with Solon—but you seem distressed—

Thr. A cold sweat indeed came over me; for who knows, thought I, but this profound reasoner (aside) (and plentiful prater) —(aloud) may carry me back e’en to the time of Theseus?

Lam. To shorten matters then: concerning themselves little with that Callistratus, or whoever it was that first introduced the legislative fee (μυσθὸς ἐκκλησιαστικὸς) among us, they make up for the deficiency by pouring a torrent of abuse on that accomplished statesman, who either increased the payments already established, or introduced them originally into so many departments of the state. Undazzled by the lustre of his civil and military talents, unseduced by his splendid oratory and extraordinary force of character, they scruple not to fix on Pericles and his insidious policy the first corruption and gradual ruin of his country.
Thr. Pray continue.

Lam. Tracing his proceedings, as they affirm, to their proper source, they maintain that this illustrious statesman, whom poets, orators, and historians have alike combined to eulogize and flatter, finding his private fortunes insufficient to vie in largesses to the people with his more wealthy predecessors, was induced to court their good-will and maintain his own power, by bribing them with their own money, or with that infamous and unpardonably subtracted from the stores of others. Hence, say they, the artificial splendour thrown around our city: hence the fees and salaries introduced into every department of the state, and hence at last a moral pestilence, compared with which, they affirm, the physical plague, which his other measures occasioned, was comparatively harmless and innocuous; and for which the creation of a body of works of art, unrivalled in their kind, and the birth of a literature, as glorious in its nature as it must be imperishable in its duration, will afford an insufficient compensation in the eyes of an intelligent and impartial posterity.

Thr. You have not done?

Lam. Εᾶνα. I have spoken—(aside) and to guess from my hearer's looks, somewhat more freely than a prudent man, in my situation, should have done.

Thr. And a pretty long yarn of it you have spun: what I have to reply will lie in shorter compass; but what it wants in quantity, it may perhaps make up in efficiency. Listen then: while these two hands, coarse as they may appear to one with so many rings upon his own, (nay, no bowings and scrapings, most worshipful Lamachus,) while these two hands, I say, have in them a conscious feeling, that to them belongs the rule of this little earth and all the seas about it, I leave the empire of the air to those whose stomachs can diet on its windy food: while this twaddle, therefore, which you have so complacently detailed, is confined to the whispers of the conversation-rooms (λέγοντα), it moves nothing but my contempt. But—let it once assume a more substantial shape, and its utterers may have to learn, that besides the slow operations of the tribunals, and the lingering punishments of fine, banishment, and confiscation, there is such a thing as death (draws closer and closer to Lamachus

f See generally the oath of Democracy, recorded in Andocides de Myst. 13, 9–20. Practical proofs must be familiar to the classical reader, more particularly in
as he speaks), without any previous operation of the law at all. Ἐκφάντωσα and I too have spoken. (A long pause.) You, noble Lamachus, I presume, are not of this way of thinking?

Lam. I hold such heterodox opinions! the gods in their mercy forefend: heaven knows it was but to hold them up to your utmost scorn and contempt, that I found strength to go through the odious details. No, no, most excellent Thrasy-machus: were it my lot to share in the direction of public affairs—an onerous yet not unpleasing task—

Thr. Well, well, some future day of that: but these pestilent opinions—they come, I guess—

Lam. From beardless boys, who haunt about the philosophy-schools, and infamous demagogues, who, raised to greatness by your hand, kick at the ladder which first lifted them to eminence.

Thr. With the young fry I meddle not at present; a few years back I shut up those nurseries of treason and sedition, and how I came to open them again is past my comprehension: honest Pandocus must sure have drugged my morning-draught, or made it ampler than e'en this caldron holds:—but for the older breed—

Lam. Gratitude!

Thr. Hang dogs!

Lam. Thieves, and sons of thieves!

Thr. Scums of the earth in this world, and fuel for Hades in the next! O that the whole crew of them were at this foot's point, that I might pitch them to the place which Destiny intends them for! (kicks, and nearly upsets the chytra.) By the gods, but one inch further, and my hot drink—that is to be, for it makes no great progress yet—had been a funeral libation for their carcasses.

Lam. Think no more of them, most excellent Thrasy-machus. Wretches! While their fortunes are yet to make, none so observant of your eye as they: if you utter a word, they blow it to the skies, and if in the Assembly a breath of garlic come between their noses and the wind, they suck it in, and swear it sweeter than the violet's odours!

Thr. Ha! ha! ha!

Lam. Are you offended? their scabbards seem to upbraid their lazy blades, so long in drawing for your defence! King, Caesar, Emperor; nay, the very gods give up their appellations, and all heaven seems concentrated in your presence!

the writings of the democratic orator Lysias, who appears indeed to have had a taste for death without trial. 178, 26.
Thr. Ha! ha! ha! once more, good Lamachus! (to Clit.) And yet you laugh not!

Lam. But their purpose once attained, there is no contumely—

Thr. I know it, but speak not of it, I pray you.

Lam. Stuffed almost to a plethora from your own exchequer, these cormorants contrive to fill what crevice still remains with gifts from foreign lands: a cheese from this dependent state, a cask of wine from that; a carpet here, a cushion there; a silver talent from this quarter, a golden one from that—

(jogging Thrasyrn.)

"But whence once the sponge is full,
Thr. To myself the knave I pull,
Lam. And—squeeze him."

Thr. By the powers above but that single quotation, Lamachus, shall make a man of thee! I have said it; δέδοκται; our royal seal is on it. "But when once the sponge is full" Ha! ha! ha! (To Clit.) And still so grave? Tickle yourself under the fifth rib, man, and hazard a lusty laugh for once.

Clit. And are a nation's guilt and errors then fit subjects for rude mirth?

Thr. Anan! why what now?

Clit. To toil incessant for a nation's weal—to battle bravely with her foes abroad, or pour the moral thunders on worse foes at home, heedless of all the deed may bring,—the lie, the obloquy, the ungenerous taunt;—to wrest the suicidal dagger from her hand, and wait the time when her own lips shall bless the deed—to task the manhood's utmost strength in deeds like these, and e'er that strength is spent, to train a future band for the same holy purposes—these are all great and god-like works:—but to gaze rudely on her weaknesses, and make her shame a theme for mirth and laughter—

Thr. Why, Lamachus, what sermonizer have we unkennelled here? Not laugh? and are such scenes to pass before my eyes, and I to sit as 'twere with the essence of mustard in my face? Not laugh? (aside) But I forget me: I speak to one of your philosophers, who smile by rule, and ask a cause for all they do; fellows that squeeze into their prim cheeks the fourth part of the fraction

§ Cf. infr. v. 1111. The imagery at v. 1093, derived from a bird, which takes its prey high up into the air, and then dashing it down sucks out the brain, is still more expressive of the sudden elevations and depressions, to which favourites in despotic governments of any kind are subjected.
of a faint smile, and then ask the bystanders, "am not I sooth a merry fellow?" the gods confound such merriment!—but I'll try him on his own ground. (aloud) Not laugh! why what on earth has not a dimple on its cheeks? Peasants laugh.

Clit. Why should they not? their thoughts are simple and innocent, their sleep sound, and they live beneath the canopy of heaven, which laughs as gaily as themselves.

Thr. Wits laugh.

Clit. How can they help themselves? When things go fair, their brains teem with a thousand gay and lively images; and when things go wrong, they redouble their mirth; for what other refuge have they against sadness and despair?

Thr. Revolutionists and state mischief-makers laugh.

Clit. Not when their work is doing, for then they are the gravest of the grave; their heart iron, their liver gall, and their veins vitriol.

Thr. But their work done, they too have their hour of merriment.

Clit. How in truth can it be otherwise, when they hear the language of their dupes around them? "Who could have thought it," says one, "and he so fair of speech, so smooth of tongue!" "I cancelled his debts," says another; "but I was to have mountains of gold in return: and this is my reward!"

Thr. "He toaded my wife," observes a third; "and could I refuse him my suffrage?" "He's an infernal villain," exclaims a fourth; "and it's some consolation to say it, though they are the last words which I shall—" utter he would have said, but the nimble hemlock's speed outstript his tongue! Ha! ha! ha! (pauses and looks at Clitander: then aside.) I've thrown him out a signal, yet he follows not. By all that's gracious, not a muscle moved! But I'll not spend my breath and wit for nothing. (aloud.) Laugh, Lamachus! (a laugh from Lamachus.)

Thr. Once more, right worshipful.

(Lamachus again laughs.)

Thr. I speak to thee once, and I speak to thee twice,

But the spell and the spirit are in the word hthrice.

(Lamachus laughs more vehemently than before.)

Clit. Cover me, earth, nor let the eyes of one who boasts himself a countryman of Aristides, behold again a sight so abject! (to

h Ran. 369. ἄδω καθείς ἄπανθο καθείς το τρίτον μᾶλ' ἄπανθο.
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Lam.) Thou stain of knighthood, and mere thing of baseness! and is there aught in Power so sweet, that whole centuries of its possession can pay a moment's shame like that? But oh! what means can work that nation's safety, where he that should obey issues imperious mandates, and he that should command is foremost in submission; while Independence, that best gift of Heaven, belongs to neither! Jove's will has ruled, that Freedom, Virtue, and a nation's happiness should still go hand in hand together, while here—

Thr. (sneeringly) Thrasymachus is powerful, and Lamachus is prudent; that's all. Not laugh indeed? and why should I forbear me? my pulse is high, my heart is strong, prosperity sets in upon me with her golden tide, and, by the gods, I'll follow, until I reach its topmost flood! Not laugh? why not? my direst foe lies conquered in Sphacteria; the Corinth crab has found the backward movement wisest, and let the coming spring once more set open the wide seas, and my good sword be buckled to my side, and I'll—nay look not tragedies at me, old dotard—I heed them not!

Clit. Then I will speak as well as look them! there is a folly mounts to heaven, and 'pulls th' unwilling thunders down!' list, madman, and perpend (كفأكص)!

Thr. And does the oracle break tongue at last? Nay, then, let's have it all in form: these triple stakes shall form a tripod, and for the other appendages—the shriek, the sob, the throe—

Clit. Insensate trifler! but I charge thee, hear. The spring thy wishes called for, is come and gone; and—

Thr. The summer months, I may presume, have followed.

Clit. They too are come, but 'tis not a mere summer's sun that has unpeopled Athens! look to the gathering crowds—old men and young, slave and free, the denizen and foreigner, are pressing down to the Ægean. A thousand sails are swelling in the breeze, and the blue waves are hid beneath the crowded hulls. Horseman and foot, light-armed and heavy are at last on board: the libation has

1 This word, as much unknown to the Greek language, as its spirit was to Greek minds, could only be put with propriety into the mouth of a character, dramatically conceived like that of the person in the text. It is only from the subject of a mixed government like our own, that such noble expressions as the following could flow:

Thy spirit, Independence, let me share,
Lord of the lion-heart and eagle-eye;
Thee will I follow with my bosom bare, &c.
Smollett's Ode to Independence.

k On this term in oracular phraseology, see infr. 978.
1 Thucyd. VI. 30.
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been made, the paean sung, and those gallant barks, say whither they are bound?

Thr. There needs no seer to tell us that; for Sicily's the word.

Clit. For that fair isle indeed they steer—

Thr. But not to rest them there. My trusty blade has done its usual work, and my next stage is Afric's golden shores: for what purpose, let plundered castle, fort, and town explain.

Clit. Where thy steps?

Thr. Let East and West look to it; for the pillars of Hercules stop me not on the one side, and the plain of Babylon is but my resting-place on the other.

Clit. Hear him, insulted fates; and dash the cup of madness from his lips! The isle of Sicily is reached, and hark! the battle-cry is up, and—

Thr. Shouts of "victory" are in the air.

Clit. The battle-cry has sunk, and list: a wailing voice is heard, "all, all is m lost."

Thr. What all, all?

Clit. Who goes there—seaman or soldier—horseman or foot—goes there to find a grave. Whom the earth spares, the wave shall swallow: and he that escapes the quick disease, sinks under the quarry's slow-consuming death. And oh the intervening horrors! what pen but one shall dare to tell them n all?

Thr. And tell the tale what pen or penman choose; both lie to their utmost, if they dare affirm that the destinies of Athens sunk even under a blow like that! She at all events is not entombed in the same grave with her distant sons, and a government at home—wise, vigorous, prudent—

Clit. Hear him again, ye laughing fates! wisdom and prudence! and from thy lips, thou that hast made state-policy a laughing-stock for boys! Prudence should take a nation's rulers from the wise and virtuous—from men noble in blood, or in fortune independent—and even their responsibilities need the good man's prayer, that the mysterious decrees of Heaven turn not their measures to their own and country's ruin. Whilst thou! the very dregs of society have been hunted up to form thy statesmen, and

m ἢν τε ἐν τῷ αὐτῷ στρατεύματι τῶν 'Αθηναίων, ἔως ἀγχόμαλα ἐναμάχουν, πάντα ὤμοι ἄκοισαν, ὀλοφυρμῆς, βοᾷ, "μικρῶτες," "κρατοῦμενοι," ἄλλα δὲ τὰ ἐν μεγάλῳ κυνόνιν μέγα στρατόπεδον πολυειδή ἀναγκάζετι φθέγγεσθαι. Thucyd. VII. 71.

n See the unrivalled descriptions in Thucydides VII. 71–87.
all that a healthy community throws out indignant from its bosom —the ruffian and the desperado—the brotheller, the goal-bird, and the dicer—the bankrupt in character as well as purse—these are by choice among thy honourable men. And shall the gods not visit for this? Look to it; one tyrant rules thee now, anon thou shalt have thirty.

Thr. And the more the merrier: if one Cleon finds us so much mirth, what may not three decades bring us?

Clit. Then let the reign of merriment begin: for see! the tables are set, the urns are placed, the stern arbiters of life and death preside, the votes are taken, and the soil of Athens is wet with the blood of 1500 of her * citizens!

Thr. What all at one fell swoop, or even under one fell sway! Dreamer, thy quick chronology has skipt a page or two; for butchery is not thus practised in the gross, till smaller details have made a nation familiar with the trade.

Clit. Turn back the page then, and what meets us there? a double Athens and a divided populace: this holding the old ancestral seat, that transferred to an isle far distant in the Ægean main; this crouching for Persian gold to effect its purposes, that trusting to the secret club and midnight oath: each cursing the wave that rolls between, and prevents him grappling at the other's throat!

Thr. He raves, he maddens! (to Lam.) And yet his imagery is not amiss, and I like method even in madness. (To Clit.) And which division, dotard, numbers me among its members?

Clit. Art for the many or the few?

Thr. (passionately) Death to the oligarchs, wherever they be found!

Clit. Then look to thy own life narrowly: for the dagger is walking its secret rounds, and the lips which call loudest for Democracy are the first to close beneath its * blow!

Thr. Well, well; when the lips close, the eyes close with them; and the sleep which has no waking dreams to tell of, may chance not prove the worst!

Clit. That, as the gods may please: yet not unhappy they whose eyes sleep any way, for a night is coming when none in

\[ \text{v} \] The party under Peisander, Antiphon, and others. Thucyd. VIII. 49. 53, &c.
\[ \text{q} \] The party at Samos under Thrasyllus and Thrasybulus. Id. VIII. 73, 75, &c.
\[ \text{r} \] Thucyd. VIII. 66.
Athens shall do the same, and when a day more fearful than the night shall open on them:—and yet—music is in the air, and the sound of flutes should be the sound of gladness!

Thr. To such glad sounds, at least so bards affirm, the walls of Thebes arose!

Clit. And to such sounds the walls of Athens—t fall. Hark! heard ye not yon distant crash? 'Tis the last work of demolition done; and from Piræus to the city's gate a foeman's foot finds unencumbered space.

Thr. What! our long walls to come down, and to the sound of music too! Nay, let's have dance as well as song; and foot it wide, ye spinning maids, for this dreamer leaves you space and verge enough! But a mere snatch of flutes! Be not so chary of your harmony, but burst upon us with a louder strain. So great a deed, and but a pair or two of paltry flutes to herald it!

Clit. Nay, then, let louder music greet thy ear—the music of ten thousand, thousand human voices, loading the breeze as they throw from them their insulting chains, and hymning the gods in glad acclaim: “our bonds are broken, our children are free: the foot which trampled upon us is itself beneath the Spartan's heel; the plunderer is plundered, and the spoiler stript”!

Thr. Insolent declaimer! but I'll hear this fustian rant no longer! I have my oracles as well as thou, and, thanks to honest Bacis and the Nymphs, they tell me not of mocking flutes, and walls destroyed, of mutineers, and insolent dependents—whose rebel necks I'll stamp into the earth—but how an eagle in the air—but the dreamer hears me not—his eye fixed upon vacancy, seems to be holding converse with far distant events, and—

Clit. Ha! ha! ha!

Thr. By my soul, but that was a fearful laugh, and one of less nerve—Another! by the gods, let a third come, and the eagle's wings, or any other bird's, shall bear me to a more convenient distance. But no: the laugh is hushed—an awful silence has suc-
ceed—-and oh the passions which hurry in quick succession across that speaking face!—grief, pity, indignation, anger, shame; but as I live, not a tip of the eagle’s wings among them all.

Clit. And do proud thoughts still dwell with the fallen? An eagle in the air! Alas! earth, and the manacle that binds him to it, are now the only portion left thee, thou Roman’s bondman, and the Crescent’s slave! An eagle in the air! Idiot and madman! centuries of insult and oppression must still roll over thee, sinking thy country’s name from depth to depth in misery and shame—-till she, that might have held the world in fee, is found, hear it, ye warriors of the immortal days! a speculation for London scrip-holders and Parisian jobbers, a feeble experiment whether English gold and a boy-king can help her to a humble place among the third-rate of European powers! So wills almighty Jove, when sending his own progeny among mankind, Law, Justice, Freedom, and Fair Order, he finds them sent only to be slighted, and man in his folly and madness dares to confer on mere numbers those privileges and that predominance, which His will has assigned to Birth and Property, Intelligence and a Virtue!

u Strong as the words are, here put into the mouth of Clitander, they seem justified by experience and the common analogies of our nature. If individual tendencies are, what most of us experience them to be, a reluctant slowness to that which is good, and a willing quickness to that which is bad, an aggregate unity must necessarily partake of the same tendencies; and hence the depravity and corruption so generally and speedily visible in the practice of a form of government, which in theory the most virtuous of mankind have been often the foremost to advocate and recommend. And upon some such feeling and conviction seem to be formed the leading principles of our own Constitution. By a fiction, the boldness and grandeur of which can never be sufficiently admired, that Constitution places at its head a being (legally and physically speaking) impeccable and immortal, thus restoring man, as it were, to the state in which he was originally created. Between this being of imaginary perfection (and it is only fools, or something worse, that would restrict the terms king, parent, woman, and a few others to their mere physical import), between this imaginary excellence and us the commonalty, it still further interposes a body of men, neither holding power from the people, nor directly responsible to the people for their application of it, but yet making their way from the people into that selector body by the possession of one or more of those four qualifications, which the wisest men of all ages have considered as the best requisites for political power. That this system of government—the most perfect in theory, and the most beneficial in practice, that human wisdom has ever devised—should ever be allowed to pass into a form of government merely popular, must be the result of extreme national folly, if not of extreme national guilt. But while an editor of Aristophanes may fairly be excused for subjecting such a substitute to the test of ridicule, it is in any thing rather than a spirit of ridicule that those to whom his labours are directed must approach a subject so momentous. Their choice lies pretty plainly before them. They must prepare to take their stand either with those gallant spirits, who ride the storm, if storm must come, or with those still more glorious spirits, who by a commanding display of moral and intellectual excellence, shall enable themselves to avert the worst of human calamities, and turn elements so generally fraught with mischief and dismay, into better and more wholesome channels than have yet
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Thr. (coldly) What London scrip-holders may be, the gods best know: that they are some outlandish barbarians, the awkward consonants in their name sufficiently indicate;—but what new sight is this? the clouds disappear, the dark eye brightens, a smile plays round the lips—by the gods, we shall have the eagle after all—beak and claws as well as wings!

Clit. Thou fallen, and for ever!

Thr. 'Es κόρακας.

Clit. Thou drunk with liberty as if with wine!

Thr. 'Es μακαπίαν.

Clit. Thy diadem is reft, thy sceptre broken; and yet the homage which Freedom and Virtue alike disdain to pay to thee, Genius shall claim, and Gratitude delight to pay to those born of thee,—thy matchless sages, orators, and bards! Glorious and immortal spirits!” continued the speaker, his eye beaming with an almost celestial smile, “eternal models of all that is simple, beautiful, and great! some short draughts of pure delight these lips have drawn from your sacred sources, will the parting hour assign some quiet star, where they may slake at will the parching thirst which still consumes them? But I pause not long for a reply: the silver cord is loosened—the golden bowl is breaking—the barrier which separates Time and Eternity is reached—souls of the departed great, I come, I come!” A pause, a reel, a heavy fall—and the speaker, late so animated, lay a senseless corpse at their feet! A slight shock (for loss of funeral rites more touched the Greek mind than mere loss of life) went through the circle of by-standers, and even this slight feeling the powerful voice of Thrasymachus was presently to break.

“Now by the gods, but I call this the most impertinent thing in nature! Here was I, ready to answer all the trash which this booby has been uttering for the last half-hour, and more particularly that part which was unintelligible, and not only does been found for them. Literature can only add her fervent aspirations, that such men, the best benefactors of their species, may yet be found: and who that knows the mighty depths which lie in English hearts will ever venture to despair? I may be allowed to add, that the nation of modern times, to which the sole appeal is so frequently made on this all-absorbing question, is the one which ought to enter but partially into it. As a means of tracing the immediate workings of Democracy, America certainly furnishes an intense study; but she can be no fair test of the rapidity or nature of the means, by which such a form of government involves in itself the germ of its own destruction. With millions upon millions of unbroken acres yet before her, and every means of throwing off a superabundant population, ages must yet elapse before the democratic principle can be fully developed in America.
he slip my fingers, as if he thought my arguments not worth hearing, but in his haste to be gone, absolutely upsets all those arrangements for a morning-meal, on which I have been cherishing myself for the last half-hour. Well, well! people may talk as they will of the impertinent way in which some men live, but who has properly observed on the impertinent manner in which so many die? To say nothing of this fellow, who has just taken himself off in so unceremonious a fashion, how was I dealt with not two moons since by a relation near and dear, as the saying is? You all knew honest Thrasyllus, not the most brilliant of men certainly, but as accommodating a creature as ever trod shoe-leather, made by our present prime-minister, or his father; but that is neither here nor there. Well: two short moons since, I was summoned to his last moments, as they are named; and there sat I for more than half a day, performing all the decencies of grief, till certain signals began to give me hopes of a release. 'Excellent Thrasyllus,' thought I to myself, 'he was always the most considerate of men; he knows how punctual I am to the evening-meal, and those sounds speak as distinctly as a throat-rattle can, "now is my cousin's appetite at the sharpest, and as far as a dying man can effect it, it shall not be balked." And did he keep his word? Not a bit of it: in spite of these signals, thrown out, as it were, for instant departure, there lay he puffing and blowing, as if it were expedient for a man to be marvellously effective in death, who had been so uniformly quiet in life, leaving me at last to perform at a hungry moment those acts of sorrow, which to be done gracefully, and as a gentleman should, ought ever, I maintain, to be performed on a full stomach. But I have been betrayed into a long story. Push that carcass aside, and pursue your discourse as if nothing had occurred. One of your effeminate monarchy-men would doubtless feel the mother come into his eye at seeing meat turn thus suddenly cold; but we liberty-boys have firmer nerves. Thrust him aside, I say, and follow out your colloquy like men, while I step aside, and repair at yon tavern the mischief which this mar-all has done me!' And away the brute went, with a step as light and a head as erect, as if no proof of the frail tenure by which human life is held had just occurred, or as if no language had fallen from himself, calculated to fill a right mind with feelings of the utmost horror and * disgust. But Democracy—

* Then why, it may be asked, subject a reader to such feelings? It is answered, because dramatic propriety required that some compensation should be given for
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The body was thrust aside, and those who had hitherto stood aloof from the conversation took the hint, and fell to work on the points left for their discussion, with a nimbleness of speech which shewed how impatient their tongues were to make amends for the long restraint which had been imposed upon them. They talked of flute players, and the prices which a good artist received for excellence on this instrument. They examined the tragic chorus, the comic chorus, the satiric; discriminating nicely between the difference of expense which each required, and discussing as nicely the character for parsimony or liberality of those on whom the decrees of the assembly had imposed the duty of supplying them. The cyclic chorus, the chorus of beardless Pyrrhichists, the chorus of men and that of boys, followed in quick succession, a word or two escaping on the severity of that law, which, sooner than the finest voices should be lost to the public, allowed children to be torn from their parents without any legal redress for such an act of violence.

"A hard case, son of Chremes, and one which nature kicks at! but what is to be done? The sovereign people must have their amusements; and if the morals of the rising generation suffer occasionally in their schooling, still it must be admitted that their voices become wonderfully improved in strength and sweetness by the diet to which we subject them, and the care we take of their food and drink."

The subject of choruses naturally led to a review of the whole stage, and to an infinitude of reasoning upon all those branches of the theatrical department, which fell more immediately under the cognizance and direction of the assembly; and a conclusion was finally come to—as is generally the case when a public matter is under discussion—that on none of these points was due justice done to the public; that neither were the days of theatrical exhibitions sufficient in number, nor

the omissions made in the ensuing play, which, had the original been faithfully followed, would have sent the reader away with feelings of a more painful character than it is now calculated to do.

\[1\] Boeckh, I. 161. II. 211.
\[2\] Boeckh, II. 209. Besides this species of impression, we find in Thucydides (VI. 22.) mention made of a compulsory levy of bakers, a proportional number being taken from each mill.

\[3\] Id. II. 210.
the exhibitions themselves conducted with becoming splen-
dour.

"But we shall have short memories, master Nicias, if we forget all this, when the furnisher of the chorus comes before us in the assembly to ask a crown for his services." "And still shorter wits, son of Damon, if they do not remind us that the cure for all this lies in our own hands; and that it is only for the people to will it, and theatres must spring up among us as numerous as temples, and choru-
s-masters, poets, and musicians, become as plentiful as the stones beneath our feet."

The mode of accomplishing all this engendered a revision of
the whole system of taxation, a subject b intricate and compli-
cated, and of which a slight analysis will be sufficient for our present purpose. They divided their monied men into classes, one, two, three, four. They estimated (and with surprising exactness) the amount of real property (óσία) which each indi-
vidual in those classes possessed, the taxable capital (τίμημα) implied in that property, and the contribution (eίσφορά) which
would ensue from the taxable property, whether imposed at a fortieth, a thirtieth, or a twentieth part; and—considerable as
was the income derived from this system—various schemes were devised for making it still more available, and all for the purpose of adding to those gratifications of stomach, eye, and ear, for which the Athenian democracy so diligently provided.

"And why," said one, "should the estates of orphans be exempt
from the property-tax, even if a mistaken compassion allows them
immunity from the ordinary state-services?" "Mere humbug and
cant," replied another. "And in regard to the state-services them-
selves, if the performance of one gives so much pleasure to our monied men, that they generally exceed in outlay what the law requires of them, the accession of a second must needs confer a double gratifi-
cation." "True enough, neighbour; and to make that gratification
complete, even let the law be forthwith repealed, which enacts that
no one shall be compelled to perform these same state-services for

b On the whole of this subject, the reader is referred to the very learned author
of the 'Staatshaushaltung der Athener.' Without vouching for the truth of all the
statements, it may be observed of them, as of other departments of this invaluable
contribution to ancient literature:—"C'est ainsi qu'il faut prendre l'érudition
pour guide à travers l'antiquité; les vestiges qu'on aperçoit sont interrompus,
effacés, difficiles à saisir; mais en s'aidant à la fois de l'imagination et de l'étude,
on recompose le temps, et l'on refait la vie."—De l'Allemagne, i. 244.
two successive years." "As to an exemption from them altogether (ἀνέλεω), whether conceded to the farmers of the public * mines, or to those who have signalized themselves by extraordinary public services"—"Out upon it," cried a multitude of voices at once, in which that of a young man named Leptines d was particularly prominent, "it is not to be thought of. Let the present assembly be the last to pass without having these questions properly mooted; and if more legitmate means be not found for setting them right, a few well organized clubs (ε συνωμοσίαι) will soon put matters on a proper footing. "Psha! psha!" suddenly exclaimed the voice of Thrasy machus, mingling once more with the throng, and in a tone of energy which shewed of what potent material his hot drink had been composed, "what shadows and straws are these we are fighting for! The property-tax, forsooth! for an occasional squeeze I allow its merits; nor would I even speak slightly of the property-tax in advance (προεμφορία); but in the name of all the gods, have our rich men so multiplied, that we can reckon exclusively upon their pockets, or has an earthquake swallowed up our subject-states on the mainland, and sent our island-dependencies to the bottom of the ocean?

C On the whole of this subject, the reader is referred to Boeckh's Dissertation on the silver mines of Laurium.

D See the speech of Demosthenes contra Leptinem.

E On the Synomories or Greek clubs, see infr. 234. 459. For the practical consequences of these associations, the sure indication of a Government, which either from want of energy or wisdom, is incompetent to execute its proper functions, the reader is referred to Thucydidcs, lib. VIII. and to Müller's Dorians, I. c. 9. § 13. 14. Their moral effects form a prominent feature in that frightful picture, which the great contemporary historian has drawn of the general corruption of manners which took place in Greece soon after the commencement of the Peloponnesian war. "And now it was that the received value of names imposed for signification of things was changed into such terms as men thought proper; for inconsiderate boldness was accounted a manly courage, devoted to the interests of its club or association: provident deliberation passed for a plausible timidity; modesty was considered a cloak for cowardice; and to be wise in every thing, (i.e. to be no zealot or violent partizan,) was termed, to be an idler in every thing. He that laid a snare, if it took, was a wise man; but he that was aware of a snare already laid, passed for a cleverer man still; while he whose forecast and forethought had been such, as to lay him under no necessity for doing either the one or the other, was considered a mean-spirited fellow, who stood in awe of his adversaries, and would bring his club to a dissolution. In brief, if any man could enlist into his party, and fully inoculate with its unscrupulous spirit, any one who before had abstained from joining it, and had no thought of entering into its violence, this was the person, above all, on whom praises and commendations were bestowed. The ties of a club, in fact, were held to be stronger than the ties of blood and consanguinity; because a member of the same association was far readier than a relation to dare any thing in your cause without scruple; for such associations have nothing to do with any legal and allowed benefit, but are formed in violation of the laws, in a spirit of ambition and rapacity. And as for mutual trust among the members of these clubs, it was confirmed, not so much by the obligation of an oath, as by the participation of common guilt." Thucyd. III. 82.
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The property-tax, indeed! No, no, my friends; if the sovereign multitude is to have a real and efficient privy purse for its pleasures and amusements, that purse, to be well replenished, must be filled out of the pockets of our dependent states. A thousand such dependencies already help to swell its contents; but if oracles and holy seers have told me right, the time is not far distant, when twice ten thousand shall hardly reckon up their number: then indeed shall the true reign of gold begin, and the Attic Demus be seen in his full might of attitude and dimension, resting one foot on the East as his Heliaea, or high court of judicature, while he presses the West with his other, as his Ecclesia, or high court of parliament; turning to the one, he cries, "Whose pleasure is it to address the & assembly?" and gazing on the other, he exclaims, "A suit! a suit! O for a suit, ye gods!" Have I spoken, my masters, or shall I call up that fellow (points to the body of Clitander)—once dead, and thrice damned—to fright you again with his idle dreams and wretched flim-flams?"

It was the genius of the Greek language to ask questions, says a living scholar, into whose cradle the old grammarians and philologists must have looked with feelings of no small delight; and if the preceding sketch be at all correct, it must have been the genius of the Greek people to answer as well as ask them; but question and answer alike ceased after this magniloquent burst; each man retired into his own delighted thoughts; and from the erect attitudes which their figures severally assumed, it would appear that each seemed to feel himself already a component part of that colossal statue which had been thus suddenly brought before their eyes.

'And now,

As with new wine intoxicated all,
They swim in mirth, and fancy that they feel
Divinity within them, breeding wings
Wherewith to scorn the earth.'

But of that earth they were still destined to find themselves denizens, and—from that mixture of the sublime and the ridiculous, which belongs to democracy generally, and to none

f Vesp. 707.
g The well-known formula with which the debates of an Athenian assembly were opened.
more than Athenian democracy—denizens of not the most xalted order.

A cry of "the rope!" "the rope!" at this moment burst orth, and presently all the multiplied knots, groups, and sections of talkers in the agora were dispersed, and their respective members seen tossed about, like the billows of a troubled ocean. The cause of this has been seen in a former play. The various discussions and conversations which we have endeavoured to collect in the preceding pages, were occupations so much more o the taste of the ancient legislators of Athens, than the graver business which properly brought them together, that a body of whippers-in was literally necessary to bring them up to the discharge of their legislative duties. It was the business of these officers, six in a number, to furnish their servants with a rope, coloured with red ochre, and send them in among the knots of idlers, such as bore the marks of their scourge being subjected o a fine, (not improbably the loss of the legislative gratuity ;) and we may easily guess at the laughter and exclamations, with which this exercise of office was attended.

"Hug the wall closer, Euelpides, if you would not have the rope and your back better acquainted! Neatly step aside, my nimble son of Chabrias;—well, well, the proverb still holds good; a hind's feet and a dog's front were never yet at a loss in this precious town of ours. What caught, my gallant little Philonides? Then I know whose foot must go without a new sandal; and pity, too, that so neat an anne should not be set off to the best advantage. What! and honest Strepsiades too! Nay, never be down-hearted, man. Hast not warm friends to find thee thy cup of Chian, and the tale of 'the cat and weasel to make good the damage?' And truly now, if our worthy friend would but leave out one half of his story, and put a little more spice into the other half, and be more choice in his oaths, and not laugh till the cream of the jest was come, I know not a cannier hand at a tale, than that same Strepsiades. Now the gods confound thee for a misbegotten knave, and a misjudging dealer of ruddle! twenty honest men's backs has that scourge of thine marked, and the greatest rogue in the crowd has escaped scot-free! O if Jove's thunders lighted on perjury, as they do upon holm-oaks, a charred coal would that back have been years ago; yet there he

h Schömann de Comitiis Athen. p. 62.  
1 Aristoph. Vesp. 1182.
stands safe and unhurt, and the oath, as it were, in his eye, of which his tongue is impatient to be delivered in the assembly. But the signal-flag (σημείων) gives token, that the business of the day is about to begin, and if accounts be correct, business of no ordinary kind may be expected. Some talk of a rival to be set up against our present mighty demagogue, and a rich scene as likely to ensue in consequence. Others affirm in secret whispers, that a new plot against the state has been detected, and that the first heads in Athens are hardly safe upon their shoulders. Be which it will, the tide I see is setting strong for the Assembly; and heel and elbow must be well plied to gain a place upon the foremost benches: by the gods, if a sturdy application of both can yet find a place among them, neither shall fail of being plied, as far as mine are concerned.

The speaker was as good as his word, and was presently therefore seen amidst that sea of human heads, which were now rolling to and fro in the Pnyx, a medley of sounds of every kind and description proceeding from them, all presently to be stilled and hushed, as soon as the favourite demagogue or orator, who for the time held the reins of that tumultuous assemblage, should put the curb of his eloquence upon the wild animals before him. Having now brought our ancient legislators to their favourite place of congregation, we must leave it to a mightier hand than our own to supply the scenes which took place within it; if in describing those scenes, the dramatist speaks of that as the old age of Athens, which in the foregoing pages has been represented as its youth, it will only serve to remind a thoughtful reader of the fearful rate at which democratic governments usually proceed in their course. Alas! in that of Athens, old age was soon to be succeeded by absolute decrepitude, and instead of the sensual gratifications to which chiefly her state-policy had been made subservient, she was to be left, if such a figure of speech may be allowed us,

Sans eye, sans ear, sans taste, sans every thing!

k See Schäffman's chapter (2.), De actione legum male latarum.
1 Schäffmann, p. 153.

m This dread of secret plots and conspiracies (sometimes the mere coining of contending factions) forms so conspicuous a feature in the Aristophanic Demus, that a lengthened detail of one of the most remarkable of them (and which occurred soon after the exhibition of "the Knights") had been prepared for the Editor's Appendix, but the space occupied by annotations more immediately necessary has prevented the insertion of this and one or two other extended notes.

n See infr. 1072.
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In addressing a former play of Aristophanes to the public, the present editor found himself obliged to differ widely with the most accomplished critic which Germany has ever produced, and in preparing the present for the same purpose, he regrets to find himself not altogether in accordance with one not the least distinguished among her scholars. The learned Ranke, to whose opinions much reference will be found in the following notes, considers "the Knights" as beyond all comparison the masterpiece of the Aristophanic writings. With all its extraordinary value, I must confess that with myself it is subordinate in estimation to his "Clouds" and "Frogs." It wants the playfulness and good humour—the greatest charm of the Aristophanic writings—which so richly characterise the one; and though its local and moral value must be admitted to be of the highest kind, it is necessarily without that general moral excellence, which belongs to, and is inherent in the subject of the other. The best definition, perhaps, of the "Knights" is that which styled it "a dramatic Philippic:" and the best justification of the expression will be found in the palæstric terms, so profusely scattered through the play. Throughout the whole drama, in fact, the poet and his powerful foe are seen, as it were, foot to foot—chest to chest—chin to chin. It is a struggle for life and death; each of the combatants being fully aware, that if he could not crush his opponent, that opponent would infallibly crush him. And knowing as we do with whom the power of life and death lay in Athens—viz. with smiths, carpenters, braziers, bee-masters, corn-chandlers, and above all the nautic multitude—we shall not be surprised to find these artisans and others so frequently introduced into the present drama, or so much addressed to the natural tastes of those on whose favour so much depended. The "Knights" is indeed throughout a drama of the people, and to the people; and if some of its scenes strongly remind us of a pungent remark made by a late noble poet, that a democracy is nothing more than an aristocracy of blackguards, we must also admit that the democracy for which were provided the comedies of Aristophanes, the tragedies of Sophocles, the orations of Demosthenes—and the oratory of Demosthenes, legal and political, is perhaps a more striking phenomenon, and forms
a greater compliment to Athens, than even her drama, comic or serious—had a cleverness as well as blackguardism about it, of which the world has hitherto presented but one example, and of which it will most assuredly never present a second. The frequent use of the *diastole* in the following pages (and it might have been used still more frequently), renders one more remark absolutely necessary. In no play of Aristophanes do words παρὰ προσδοκίαν, as they are termed, occur more frequently than in his "Knights, or Demagogues:" and the reason is obvious. It was by their ears chiefly that Cleon had made himself master of the Attic mob, and it was by the same organ that the Attic mind was to be released from its thralldom. Very early therefore in his career, we find the poet laying his little word-traps, and playing off those paranomiasae, which though not much to modern taste, were to his country-men almost in place of plot, incident, and character; and long before his composition had reached its middle point, the ears of his audience must have been in a state of absolute excitation and expectancy; on the look-out, if such a term may be allowed, for the actor's sudden pause, arch look, and nice inflexion of voice, which—slowly or rapidly—in a whisper or in thunder—brought out, as best suited the occasion, some word newly coined or newly compounded—some quotation appositely applied, or as appositely altered—all evincing a consummate mastery over that language in which his audience took so much pride and delight, and convulsing them with laughter by the sly points and arch allusions contained in them. What might have been made of such a play in better hands, the present editor has some conception; what has become of it in his own, he is well aware.

Ed ebbi voglia anch' io d' esser gigante;
Poi mi pentì', quando a mezzo fu' giunto:
Vedi che sette braccia sono appunto. *Pulci.*

I too had wish to be of giant height:
But qualms came over me with time and leisure,
And eighteen spans is now the most I measure.
ἸΠΠΗΣ.
ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΜΟΣΘΕΝΗΣ.

ΝΙΚΙΑΣ.

ΑΛΛΑΝΤΟΠΟΛΗΣ ου δυνα ΑΓΟΡΑΚΡΙΤΟΣ.

ΚΛΕΩΝ.

ΧΟΡΟΣ ΙΠΠΕΩΝ.

ΔΗΜΟΣ.
ΔΗ. Ἰατταταιάξ τῶν κακῶν, ἰατταταί.

1. Wieland observes, that the scene of this drama lies before the house of Demus, the representative of the sovereign multitude of Athens. True: but was this all the notice that might have been expected from the author of Oberon, and the learned and acute editor of the Attic Museum? The private houses of the Athenians were as mean as their public edifices were magnificent. Is this representative of Attic sovereignty to be lodged according to his public or his private capacity? Again, what is the meaning of that prodigious garland affixed to the gates of the house of Demus, and which the commentators and translators have hitherto overlooked? Why this appendage? The notes appended to vv. 708. 1099. will, I trust, not only account for this latter phenomenon, but also serve as an additional proof of the dramatic propriety, so closely observed in the writings of Aristophanes, and which consequently make them the first of all studies for gaining a correct knowledge of antiquity. In regard to the habitation of Demus, the following remarks, if they do not remove all the difficulties connected with this part of the subject, will at least, I hope, afford the means of lightening them. The dème, and consequently the part of Athens, in which the house of Demus is to be looked for, is fixed by the word πυκνότερον (v. 41.) To represent the Pnyx, therefore, I imagine a number of large stones, real or pictorial, to have been placed in front of the stage, with a large block of stone in the centre, on which Demus takes his seat, when he typifies the Ecclesia, or Legislative As-

* Hope on Architecture, I. p. 48. Having had the honour of accompanying the author of this elaborate work in part of the travels made for the purpose of collecting its materials, I may perhaps be permitted to add my testimony, such as it is, to the extreme ease as well as accuracy, with which long practice had enabled Mr. Hope to supply the delineations which accompany it. This is not the place to speak of the literary merits of the author of Anastasius; but the industry which no labour could subdue—the diligence which left no source of immediate pursuit unexplored, and that general nobleness of mind, which with every earthly luxury at command, could ever find its best gratification in encountering danger, fatigue, and privation, for the purpose of adding to the stock of human knowledge;—these are excellencies, which may well be proposed as objects of imitation to the young, and excuse the editor for wandering a little out of his course to record them.
kakós Παφλαγόνα τὸν νεώνητον κακὸν

sembly. (Cf. infr. 728—734. 762.) In the back part of the stage, with a court before it, (to the gates of which is affixed the garland, just spoken of,) stands the house of Demus, and to make the war-party and their policy as odious as possible, the house should bear every appearance of inconvenience and discomfort, the centre being fashioned like a cask, or tub, and the wings run up with odd grotesque turrets. (Cf. infr. 771—2). One more question remains to be asked: Are the propylæa (v. 1277.) to be considered as the fore-court of an ordinary house, or as the magnificent entrance to the Acropolis? The reader must decide for himself: but I venture to suggest that strong contrasts formed a distinguishing feature in the Old Comedy, and that in a drama, where the whole sovereignty of Athens, as well as its prime-minister, were to be the joint subjects of ridicule, it was essential to the poet, that the eyes of the spectators should be captured in the first instance, and that the imagination should be continually asking itself, "In what is all this seeming incongruity to end?"

Ib. Having considered the habitation of the author’s Demus, it will now be necessary to bestow a short attention on its inmates, or rather out-mates. Of these two are before us; the one fixed in an attitude of profound grief, the other pacing the space before the house with a hurried step. The dress of both is that of slaves, but a certain military air and bearing shews that such has not always been the latter’s garb. The mask on the face forbids us to trace all the passions by which that face is agitated, but the maledictory hand, and occasional stamp of the foot, evince the ignintious nature of some of them. This soldier-slave, or slave-soldier, is Demosthenes, robbed of his military laurels by Cleon, and chasting at the blows which his fortune and his fame have in consequence suffered, and the various indignities put upon him by his insolent and brutal despoiler. (The substitutes given in the following drama all partake of that homely humour, in which the members of popular governments, pleased to see their most distinguished personages brought down to a temporary level with themselves, so much delight, and which was particularly necessary in a drama, where popular feeling was so much to be consulted; its eventual object being to aim a deadly blow at the person, to whom the people’s favour had for the time committed the entire destinies of Athens.)

Ib. Ιατταταυίς (ἐνεκα) τῶν κακῶν, Ιατταταῖ, Woe is me! or in tragic diction, Woe! Woe! intolerable Woe! (Cf. Ran. 57. 649. Nub. 707.)


Ib. τοῦ νεώνητον (νέος, ὄνεομαι), the newly-born. (Timocrates ap. Athen. 9. 407, e. ὁ Ἀχαρνικός Τηλέμαχος ἐτὶ ὀημηγορεῖ: | οὕτως δ’ ήκοι
In this drama Athens being represented as a house, of which Demus is the lord, the slaves of the household necessarily represent the principal magistrates of the republic; their purchase in the slave-market being metaphorically applied to the time of their investiture in office. Cf. infr. 43–4.

Ib. Παφλαγόνων. The slaves of Demus necessarily bear no name but that of the country from which they come. Why is Paphlagonia selected as the father-land of Cleon? The word is of too much importance in the piece not to render it necessary to affix some precise meaning to it, that we may know what tone the actor gave to the word when pronouncing it. I have endeavoured to do both at v. 43.


4. εἰσέρρεεν. Thes. 1075. ἄχληρα γ' εἰσορρήκας. 5. προστριβέσθαι, affricare. Dem. 617, 4. πλουτοῦν τῶν δέξασ προστριβάτο τοῖς κεκτημένοις. 786, 6. σκοτσὼν ὅτῳ συμφοράν . . προστριβάμενος. Antiph. 127, 2. ἵμαν καὶ σὺ τούτῳ τὸ μήμα τῶν ἀληθρίων προστριψάμεναι. Ib. πληγάς, bodily blows, as concerns the scenic Demosthenes; blows at character and fortune, as regards the real Demosthenes. (The speaker here throws himself into an attitude of deep despondency.)

6. The slave, who now speaks, and whose meeker tone and subdued demeanour contrast strongly with those of his predecessor, is
4 ΑΡΙΣΤΟΦΑΝΟΥΣ

αὐτὰς διαβολαίς. ΔΗ. ὁ κακόδαιμον, πὼς ἔχεις; ΝΙ. κακῶς καθάπερ σὺ. ΔΗ. δεῦρό νυν πρόσελθ', ἵνα ἐγναύλιαν κλαύσωμεν Οὔλύμπον νόμον.

the well-known Nicias. The deep and sterling qualities which belonged to this amiable but unfortunate man, had not yet been developed by the stern hand of adversity: but the errors which lay upon the surface of his character (and which are touched in the ensuing drama with a forbearing hand) had become sufficiently manifest: a distrust of his own powers, and a willingness to be led by others—a profound deference for the people assembled in their deliberate assemblies, and a consequent inability to cope with the bold and daring spirits, who ruled those wild and turbulent meetings at their will. To these defects—alike dangerous and disgraceful, in a man of Nicias' station in society—must be added a species of religious despondency, and superstitious doting; the effect of misfortunes, which appear to have commenced in early life with Nicias, and to have pursued him with almost unmitigated severity to its close.

Ib. πρῶτος Παφλαγώνων, the prince of Paphlagonians. With some emphasis, but at the same time an observant look cast over the shoulder, to see that the coast is clear. Eurip. Androm. 1237. Ἀχιλλέα πρῶτον Ἐλλάδος. Diphilus ap. Athen. 292, d. πρῶτος μαγειρ. Acta Apost. 16. 12. ἦτοι ἐστι πρώτη τῇς μερίδος τῆς Μακεδονίας πόλις, κολωνία. ('Which is the chief of its district, a city of Macedonía, a colony.' Middleton.)

7. αὐτὰς διαβολαίς. A second look over the shoulder; and then throws himself into a corresponding attitude of deep affliction with his brother-slave. Brief as the colloquy on the stage has yet been, it pretty nearly develops the means by which Cleon had brought the two heads of the aristocratical party in Athens into subjection; organized and deliberate schemes (βουλαί), where such were feasible; lies and calumnies (διαβολαί), when these were not. These, with agitation and haranguing, made Cleon what he once was, and Athens what she still is. A long pause here takes place.

Ib. πὼς ἔχεις; how fares it with you? ΝΙ. κακῶς καθάπερ σὺ. Here another pause and resumption of the former attitude. Let us borrow this pause of grief to illustrate the author's phraseology.


πολὺ μείζον ἔστι τοῦ κακῶς ἔχειν κακόν, τὸ καθ' ἐνα πάσι τοῖς ἐπισκοπουμένοις δειν τὸν κακῶς ἔχοντα, πὼς ἔχει, λέγειν.


9. I shall first give what appears to me the sense of this diffi-
cult verse, and then discuss its component parts. "Draw near, that we may to an accompaniment of flutes Ingsbruously chant a measure of Olympus." Ran. 212. ἐξυαυλιάν ὑμνον βοῶν | φθεγξώμεθ'.

There can be little doubt that this verse, as affected in phrase, as harsh in construction, was borrowed from some contemporary author, some poetaster, or fustian writer of tragedy b.


Ib. Οὐλύμπου. This man, whether we look to the first or second of the name (Creuzer, III. 154.), was one of the wonders of the old musical world, and now he is—Olympus. Athenian maids and Phrygian dames hung enamoured on his strains, and now—he is the property of critics and grammarians, who care nothing for him or his strains, but are only solicitous to know whether his name is to be written in Attic or Ionic c dialect. Olympus! will the names of Handel, Haydn, and Mozart, some day sound as empty, and as vacant, as that of which we now take leave, for want of something more to say about him?

10. μυμῦ. Wieland translates Μῠ μῤ, Μῤ μ΅, Μῤ μῪ, Μῤ μῦ, Μῤ μῤ! but he forgets to add that the translation is to be effected by the nose, not by the tongue. Μῤ is properly that sound made by passing the breath quickly through the nose d, when the mouth is shut. (Cf. Thes. 231. Μν. μμῦ. Εὐριπ. τί μῇ εἰ;:) The weeping concert in the text must consequently be on a small, tiny scale e, as concerns the mourners themselves, the effect being aided

b The editor has since found this to be the opinion also of Dindorf: ‘Ex alio poetâ hac sive integra sive nonnullâ immutata petitisse videtur Aristophanes.'


d In the Plitus of our author, another verse (895.) is thus achieved by the nose: ὑ ὑ ὑ ὑ ὑ ὑ ὑ ὑ. (For metrical and other remarks on the verse by the learned Dr. Parr, see Malby’s Morell’s Thesaur.)

e On a very different scale, but in the same spirit, I imagine, is to be taken a passage in the Frogs of Aristophanes. In one of the laughable scenes of that Wittiest of comedies, in which that Eschylus and Euripides contend for supremacy, the word τοφλαττόθρατ is fabricated to express the military diction
ΑΡΙΣΤΟΦΑΝΟΣ

ΔΗ. τί κινύρομεθ’ ἄλλως; οὐκ ἐξρην χτεῖν τινα σωτηρίαν νόμον, ἄλλα μὴ κλάειν ἐτι;

ΝΙ. τὸς οὖν γένοιτ’ ἄν; λέγε σὺ. ΔΗ. σὺ μὲν οὖν μοι λέγε, ίνα μὴ μάχωμαι. ΝΙ. μᾶ τὸν Ἀπόλλων γὰρ μὲν οὖν ἄλλ’ εἴπε θαρρῶν, εἶτα κἀγὼ σοι φράσοι.

ΔΗ. “πῶς ἄν σὺ μοι λέξεις ἀμε χρη-λέγειν;”

ΝΙ. ἄλλ’ οὐκ ἔνι μοι τὸ—θρέττε. πῶς ἄν οὖν ποτέ

and heightened by the responsive flutes, which echo the sounds made by the two slaves.

11. κινύρεσθαι, to weep, to moan. See a learned note in Blom-field’s Sept. c. Theb. p. 117. Ib. ἄλλως, i.e. μαραίως, to no pur-

pose.

14. ίνα μὴ μάχωμαι. Throngs himself into a boring attitude as he speaks. The apparent allusion is to the something like force which was necessary to draw from the cautious and diffident Nicias any exposition of his sentiments on public matters.

16. Quoted from the beautiful scene between Phaedra and her confidante in the Hippolytus of Euripides. The commentators generally render πῶς ἄν by O that, (Cf. Arist. Thes. 22. Soph. Aj. 388. Phil. 794. Ed. Tyr. 765. Eurip. Suppl. 806. Hippol. 208. 344. Anthol. I. 13.) Wieland, on the contrary, considers that this explanation of the passage would be to make Phaedra betray herself too clearly; that the verse neither has, nor was meant to have any distinct sense in it, (hence the reply of the confidante, οὐ μᾶν οἱ τὰ ὁ μνὴ γνῶναι σαφῶς,) and that it is this studied obscurity, and over-
delicaq in Phaedra which Aristophanes here ridicules.

17. θρέττε (courage) = τὸ θαρραλεῖν, θραυστ’ ἄνετεῖον. Schol. The origin of the word is obscure, but most probably of foreign growth.

in which the good Αeschylus was accustomed to exhibit somewhat less of sense than sound. Our own language has scarcely any equivalent for this term; but the learned Thiersch finds one for German students in the following extract from Luther’s sermon on “The last Trumpets”: “Das war Gottes Posanne und Dromel, da ging; Pummerle Pump, Plitz, Plaz, Schmi, Schmir . . . Das wird seyn das Feldgeschrey und die Taratantula Gottes, dass der ganze Himmel und alle Luft wird gehen: Kir, Kir, Pummerle pump.” Taking this word for our text, we should say that the malicious Euripides proceeds to act upon it as fol-

lows. He first coins a verse in imitation of his rival’s inflated diction, and then throws ridicule upon it by adding, “Pummerle Pump, Pummerle pump:” (to which the music replies, Pummerle pump, Pummerle pump.) Another verse fol-

lows, and responsive music as before. A third verse, and a third Pummerle Pump, each rising in sound, till between voice and instrument, and at last the consentient tongues of the audience, a Pummerle Pump is generated, which might have made the great Reformer, if present, think that the last day, with all its accompaniments of drum and trumpet, was actually at hand.
Брунк считает это эквивалентом слова *hardi*, по которому французские мурзилки, рабочие, и т. д. стимулировали их скот.

Ib. π. a. σ. π. Брунк переводит: "Quo tandem modo dicam hoc seite, et Euripideo more?" и так же вслед за Госс. Но что это за слово агротомолев, которое было уже в Нигиас' манин, хотя его губы не смогли бы упрекнуть, даже в такую серию как тут соло-коры, говорит, что I, I could I but utter it in the fine, circuitous, sophistic manner of Euripides! Из искреннего и патриотичного солдата делает дескант противоречий, используя любой из этих изощренных и противоречий драматурга или его матери; но мы должны последовательно найти его застрявшим в этом неприятном.

Ib. πόσ ан овн, and πόσ овн ан. The collocation of these particles Stalbaum illustrates by the following references: Plat. Phædon. 64, a. Phileb. 53, a. Sophist. 233, a. 238, b.

19. μή μοι, μή—δίσκονδικίσις. (σκινίνι, scandix. Linn. shepherd's needle, wild curcul, stork's bill). From the terms of the preceding verse, μή είπης κομψερπικός, or μή εύρησις, was expected. The substitution enables the poet to aim a blow at the tragedian's mother as well as himself. Sense: Do not pass off mere sophisms and word-deceptions upon me, as his mother does herbs of the field, instead of legitimate herbs of the garden, upon her customers. The following extracts will serve to illustrate the principal word in the verse, and also its general construction. (Cf. Νυμ. 84. 433. Lucian, 9. 244. For the force of the preposition in the verb δισκονδικίσια, see Reisig's Conject. p. 54.)

ἐγγεγένοσθαι διὰ χρόνου μ' ἑπιτάρει δρυπετόντος μάζαν καὶ δισκονδικόσαν.

Telecleides ap. Athen. 2, 56, d.

(Coqmis loquitur)

A. ὀπτάνου ἔστιν; B. ἔστι. A. καὶ κάτην ἔχει; B. δὴλον ὅτι. A. μη μοι δῆλον. B. ἀλλ' ἔχει κάτῃν.

Athen. 9. 386, b.

And a chimney? = To be sure. = Don't be sure! Cf. Dobree in Adver. 2. 323.

20. εὐρῆ τιν ἀπόκομων. This combination of syllables belongs to some metrical opinions of Elmslie, which deserve attention, (as what does not, proceeding from so eminent a scholar?) but our present object being to make as solid a meal as we can out of the Comic Muse, we must reserve sweetmeats and dainties for the second
NI. λέγε δὴ "μόλωμεν" ἐνυχὲσε ὁδὶ ἡγολαβῶν.
ΔΗ. καὶ δὴ λέγω. "μόλωμεν." NI. εἰσόπισε τοῦ "αὐτο" φάθι τοῦ μόλωμεν. ΔΗ. "αὐτό." NI. πάνυ καλῶς.

* * * νῦν ἀτρέμα πρῶτον λέγε τὸ "μόλωμεν," εἴτα δ' "αὐτό," κατεπάγων πυκνῶν. 25 ΔΗ. "μόλωμεν" "αὐτὸ" "μόλωμεν" αὐτομολῶμεν.
NI. ἤν, οὐχ ἶδυ; ΔΗ. νὴ Δία πλὴν γε περὶ τῷ δέρματι δέδοικα τουτού τὸν οἶωνόν.


21. The timid lips of Nicias cannot at once open upon such a word as αὐτομολὲων, to desert, to run away. He therefore prepares those of his brother-slave to come upon it by stealth. λέγε ἐνυχὲσε, i.e. συνεχῶς, say forthwith—οὗτι, in the same way that I do—μόλωμεν, let us go—ἐφολᾶβῶν (i.e. ἐφαλῆβὸν) pronouncing the word successively and quickly.

22. The pupil having repeated the word μόλωμεν a sufficient number of times, the tutor proceeds with his lesson: εἰσόπισε τοῦ μόλωμεν, after the word μόλωμεν—αὐτὸ φάθι, repeat the word αὐτό. The obedient pupil does as he is directed, and the bold soldier at last finds himself surprised into a word, the most abhorrent to a soldier’s ears. Well might he express apprehensions for his skin, if such a step were taken.

25. κατεπάγων (ἐπάγω), to lay on. Plutarch. VIII. p. 179. πᾶσι τῆς ἁμορίας κατεπάγων. 26. ἤν, i.e. ἰδοῦ. Schol. Sometimes the two are coupled: Ran. 1390. Pac. 327. ἤν ἰδοῦ.

27. οὐχ ἶδυ;

εὐ ἐστὶν ἢ γένοιτ' ἢν ἰδιών τέχνη
ἡ πρόσοδος ἀλλη τοῦ κολακεύειν εἰφύσω
ὅ ζωγράφος ποιεὶ τι καὶ πεκραίνεται
ὁ γεωργὸς ἐν δοσις ἐστὶ κυνῆγος παλῶν
πρόσετι πᾶσιν ἐνμίλεια καὶ τῶν
ἡμίν δὲ μετὰ γελῶσας ὁ βίος καὶ τρυφής,
οὐ γὰρ τὸ μέγιστον ἔργον ἐστὶ παιδία,
ἀδρόν γελάσατε, σκῶψαι τν', ἐκποιεῖν πολύν,
οὐχ ἶδυ; ἔμοι μὲν μετά τὸ πλουτεῖν δεύτερον.

Antiph. in Athen. VI. 258, c.

29. kratiota—vov. Bergler compares Aesch. Prom. 224. krateota de mou ton parostoton tote | efaiter einaiv. Translate: the best thing for us under present circumstances, is—

30. bretas, a wooden image of the gods. Lysist. 262. kata mven agion ekhein bretase. The word is chiefly used by the tragedians. Aesch. Eum. 242. Among other proofs of the superstitious disposition of Nicias, see Plutarch in Vit. 10. 23. Thucyd. VII. 50.

31. This verse has been given, as amended by Reisig, and approved by Hermann. Dindorf and the Oxford editor, perhaps with better judgment, leave the verse incomplete. Porson’s emendation has been justly objected to, as prefixing an article to poiou, though used in an accent of mockery or indignation.


33. “The good man struggling with the storms of fate,” must have been a frequent subject of sore perplexity to the serious thinkers of antiquity, and of taunt and scorn to its scoffers. The language of the latter, who could not reconcile the hard fate which pursued Nicias, with the virtues which adorned him, is evidently here put into the mouth of Demosthenes. The time had not yet come when the piety of Nicias was to manifest itself in such an exhibition of moral courage and exalted patriotism, as the page of history has never surpassed. (Thucyd. VII. 77.)

34. eiv = polov, strongly, stoutly. Herodot. V. 50. diaxallov ekewv.

Ib. prosbubasia and prosbubasi (prds, bia), to bring a person to some thought or conclusion by means of words. Av. 425. prosbubasia legon. Aesch. 67, 2. to legon prosbubasazon ymos. Xen. Mem. 1, 2, 17.

Ib. etera se. oph. nepi. poi Br. The two slaves here throw themselves into a state of profound cogitation.
ΔΗ. βουλεί το πράγμα τοίς θεαταῖοιν φράσω;  

ΝΙ. οὐ χείρων ἐν δ' αὐτούς παρατησόμεθα, ἐπιδηλού ἡμῖν τοῖς προσώποισι ποιεῖν, ἣν τοῖς ἐπεσε χαίρωσι καὶ τοῖς πράγμασι. 

ΔΗ."-λέγομι ἣν ὡδή. νῦν γὰρ ἐστὶ δεσπότης ἀγροικὸς ὀργην, κυαμοτρίξ, ἀκράχολος,


38. ἔσεσί καὶ πράγμασι, sayings and doings. A loud clapping of hands encourages Demosthenes to commence his narration.

39. The task of delivering the following ῥήσις, on the success or failure of which so much depended for the poet, is with great judgment assigned to Demosthenes. Even before the success at Pylos, his brilliant achievements in the west of Greece, had made him so great a favourite with the people, that we find an extra-official authority conferred on him by their will, (Thucyd. IV. 2.) extraordinary in its nature, and as far as military discipline and responsibility were concerned, forming a very dangerous precedent. Out of this commission grew in fact the whole affair at Pylos; and if any private intimation had been previously given, as seems not unlikely, (Thucyd. IV. 3.) that in this business his commission was to terminate, it must be owned, that the secret was exceedingly well kept. It was indeed of the first importance, that so serious a blow should be struck, before the Spartans were in any way prepared to provide against it.

40. ἀγρόκος, a rustic; ἀγροκος, boorish in manners. Tim. Lex. σκληρὸς καὶ ἀπαίδευτος, ἦ δὲ ἐν ἀγρῷ κατακότων: (where see numerous examples by Ruhnken from the writings of Plato.)

Ib. ὀργήν, disposition, temperament. Thucyd. I. 130. δυσπρόσωπον τε ἰστόν παρείχε, καὶ τῇ ὀργῇ οὗτο χαλεπῆ ἐχρήτο ἐσ πάνας ὁμοίως, ὡστε μηδένα δύνασθαι προσελθείν. L'Esch. 52, 17. ἀνδρῷφι καὶ γυναικεῖι ἀνθρώπῳ τήν ὀργήν. For other examples, see Wasps v. 1032.

Ib. κυαμοτρίξ (τράγω), bean-eater. The direct allusion is to the
votes given by beans, more particularly those given in the dica-steria or courts of justice: the indirect allusion is to the subsist-ence thus gained by the lower classes of the Athenians. Few things, after all his researches, seem to have more puzzled Ari-stotle, than the quantum of payment which should be allowed for attendance in the courts of justice, so that while the poor should be induced to give their attendance, the rich should not be overpowered by an immense majority, in other words should not be excluded from them. (See among other passages, Polit. IV. 6. 13. VI. 2.) That his own countrymen had not hit upon the happy medium, the following passage will sufficiently shew. Polit. VI. 5. OI δε νον δημαγωγοι, χαριζομενοι τοις δημοις, πολλα δημευσαν δια των δικαιτηριων. Διω δει τηνα αντιπαττεν των κριθηκεμεν της πολιτειας, νομοθε-τουντας μηθεν ειναι δημοσιον των καταδικαζομενων και φεροντων προ το κοινων, αλλα ἵερον. Οι μεν γαρ αδικουντες, ουδεν ηττων ευλαβεις έσονται· ζημιωσονται γαιρ ωμαιος. 'Ο δε χλος τηνα καταγχημεει των κριμασεων, ληψεθαι μηθεθα μελλων . . . 'Επει δε αι τελευται δημοκρατια πολυν-θροπω τε εισι, κα καιλεσι φηκελισαεις αμισαθαι, τοτε δ' όπων προσδοκοι μη τυχχανουντι ουσα, πολεμουν τοις γνωριμοις' απο τη γαρ εισφορας και δημευσεως αναγκαιω γινεθαι και δικαιτηριων φαιλων' α πολλας ζηθη δη-μοκρατιαν ανετρεψεν κ. τ. λ. That this was not the most mischiev-ous effect which ensued from accustoming the great body of the people to have their passions heated, and their intellects and taste sharpened in the courts of law, without any previous course of education, or solid religious instruction to ballast them, after they left those schools of sophistry and eloquence, the state of morals developed through the whole of the Aristophanic writings too plainly evinces. That the courts themselves would never be empty under such circumstances, followed as a matter of course. Hence the continued complaints of graver writers. Andoc. 32, 3. τογαρ-των των νεων αι διατριβαι ουκ εν τοις γυμνασιοις αλλα εν τοις δικαιτηριοις εισι, και στρατευονται μεν οι προσβετεροι, δημογυροι δε οι νεωτεροι. See also Isocrates 185, c. 317, c. 318, a.


41. Δήμου, (δέμος, to settle, to establish oneself in a place.) Plut. Thes. 25. δε δε πρωτος (Theseus sc.) απεκλειε προς των οχλων, ος 'Αριστοτελης ηθει, και αθηνε το μοναρχειν, έσει μαρτυρειν και 'Ομηρος εν νεων καταλογου, μουνος 'Αθηναίους ΔΗΜΟΝ προσαγορευται. So much for the word. But the turn of the humour, and the course of ideas throughout this above all other plays of Aristophanes, re-quire us to have a distinct conception who are more particularly meant by Demus. Xen. Mem. IV. 2. 37. Σωκ. δουει ουν σοι δυνα-των ειναι.Δημοκρατιαν ειδεναι, μη ειδοτα δημον; Ευθ. Μαι Δαι, ουκ έμουση. Σωκ. και τι νομίζεις δημον ειναι; Ευθ. τους πένητας των πολιτων έγωγε.
ὑπόκωφον. οὗτος τῇ προτέρα νομηνία

And this in fact constitutes the great value and charm of the Aristophanic writings. Polished society, formed upon conventional rules, is much the same every where: it is only in the class from which Aristophanes drew his portraits, that the great workings and varieties of nature herself are to be distinctly traced.

Ib. τυκτη, Att. for τυκτης, of the deme Ρυγα, i. e. assembling in the Ρυγα. As the diet of Demus in the foregoing verse fixed his judicial character, so the epithet in the present verse decides his legislative character: and in this union of judicial and legislative functions consisted the distinguishing feature of the ancient democracies. Hence when Aristotle, after stating generally what constituted a citizen in other states (Polit. III. 1.), comes to define more strictly the citizen in democratic states, he limits his definition to this joint power of deciding as a dicast or jurymen in the courts of law, and voting as a member of the ecclesia or deliberative assembly. Πολίτης δ’ ἀπλῶς οὐδέν τῶν ἄλλων ὁρίζεται μᾶλλον ἡ τῇ μετέχειν κρίσεως καὶ ἀρχῆς. Τῶν δ’ ἀρχῶν αἱ μὲν εἰσὶ διηρημέναι κατὰ χρόνου, ὁστ’ ἐνίας μὲν ἄλος διὰ τῶν αὐτῶν οὐκ ἔξεστιν ἄρχειν, ἡ διὰ τῶν ὑφαμένων χρόνων’ ὁ δ’ ἀόριστος, οἰον ὁ δικαίωτις καὶ ἐκληροχιστής . . . Τίθεμεν δὴ πολίται τούς οὕτω μετέχουσας. See also Polit. III. 7. IV. 4. Hence to him, who studies the dramas of Aristophanes with that attention which they so richly merit, the propriety of reading his Acharnenses and Wasps, in which these two fundamental principles of the Athenian constitution are more or less developed, before he comes to a perusal of ‘The Knights,’ which may be considered as a picture (painful and revolting enough it must be admitted) of the results in which such a form of government was sure to end. In what manner the study may be completed, it will be time to shew, when the author’s noblest drama, viz. The Clowns, comes before us for examination, and when the chronological order, in which it is so desirable that a great writer’s works should be perused, will be restored in this series.

42. ὑπόκωφον (κάπτω), somewhat deaf, i. e. to good counsel and prudent advice. From the foregoing description of Demus, the great painter Parrhasius is said to have been led to the singular attempt recorded by Pliny. “Pinxit et demon Atheniensem argomento quoque ingenioso. Volebat namque variant, iraeundum, injustum, inconstantem; et tum vero exorabilem, clementem, misericordem, excelsum, gloriosum, humilen, feroce, fugacemque, et omnia pariter ostendere.” Nat. Hist 35, 10. Cf. Xen. Mem. 3. 10. 5.

42–3. τῇ προτέρα νομηνία ἓ. 8. We must distinguish here between fact and pleasantry, between truth and metaphor. That purchases, and those of the slave-market among the rest, were made at Athens on the new moon, is a well-known fact; and that the office of commander-in-chief was transferred from Nicias to Cleon, in order that the latter might make good his boast respecting the capture of the Spartans, on a new moon, seems to be fact
éπριατό δούλου, βυροσδέψην Παφλαγόνα,
also. ( Cf. Thucyd. IV. 28, and Nub. 581-7.) But the word προ-
τίρα must not be taken literally. The appointment of Cleon to
the command at Pylos (in metaphorical language his purchase as a
slave by Demus) took place in the month ἉΒεδρομίον, (Sept.
43. βυροσδέψην, (βύρα, hide, δέψα, to tan, Herodot. IV. 64.)
At this word, and all words of the same kind, which occur in
the course of this play, (and they are many,) the two slaves in the
ture Oriental feeling apply their fingers to the nose in token of
vehement distaste. So hateful and contemptible was the trade
of a tanner throughout the east, that commentators on the sacred
writings have not hesitated to ascribe it to a proof of Christian
humility that St. Peter is mentioned as having taken up his abode
with a person of that occupation. (Schoetgen, vol. I. p. 447.)
Whether Judas Iscariot, or 'Judas with the apron,' as one of the
meanings of the word imports, is to be reckoned among the mem-
bers of the profession, the readers of the learned Lightfoot (XI.
172.) will determine for themselves. On the Greek contempt for
tanners, see Plato's Theaetetus, §. 93. Charmides, §. 23: also Xen.
Soc. Apol. 29, 30.
Ib. Παφλαγόνα. If the sense of the former word was fixed by
the nose of the actor, his cheeks, mouth, and voice were called in
give effect to the latter. In this word there appears little or
no allusion to the people of Paphlagonia, but a very pointed
one to the Greek verb παφλάζειν. What is the earliest idea which
we find attached to this word in the Greek language? The great
father of poetry uses it, when he has put the ocean into a violent
movement, the waves frothing and foaming, with every accompani-
ment of noise and clamour. (Π. Χ. ΧΙΙΙ. 798, κύματα παφλάζοντα πό-
λυφλαίσθρου νηλάσεμ.) And what could more forcibly express the
qualities which Cleon brought with him to office? Great ι impe-

h Mitford places the return of Cleon from Pylos towards the end of August;
but the learned historian is surely somewhat in error. The expedition out
of which the occupation of Pylos by Demosthenes incidentally arose, took place
according to Thucydidès (IV. 2.) before the corn was at its full growth. Dr.
Sibthorp's Journals speak of corn being still green at Phocis at the beginning of
July (Walpole's Turkey, p. 68). We have then to account for the time occupied
in sailing to Pylos—for a little previous inaction—for six days spent in preparing
the fort—for the assembling of the Lacedaemonian forces, and for seventy-two
days after the Spartans, (finally killed or captured,) had been passed over to the
island of Sphaeteria. Deducting twenty days for time spent by Cleon in going
to and returning from Pylos, we cannot, I think, place that event earlier than in
the fore part of October. Supposing The Knights to have been brought out in
the February following (infra 858), this will allow about four months for the
concoction and teaching of the piece, the latter a work necessarily of time and
labour. That the drama came hot from the anvil, every line evinces.

i Hence the Homeric term αθώον, which Hermippos uses to express the fervid
manner in which he attacked Pericles when in office:
κάγχερενον δ' ἀκόνασκηνα
παραθηγόμενον βράχεσ κοτίδος
δικηθεύει αθώοι Κλέωνι. Plut. Peric. c. 33. See also c. 35.
tuosity of character—oratory of a high order, but disfigured by a loud bullying tone, and a violence of action, absolutely new to the times, while a frothy vanity and insolence, always too conspicuous in the upstart demagogue, but since the affair at Pylos, full even to overflowing, made this the most picturesque of terms for characterising him. Hence it is the one with which the poet pursues him after death even into the lower regions.

εὐλαβεῖσθε νῦν ἐκεῖνον τὸν κάτωθιν Κέρβερον,
μὴ παφλάζων καὶ κεκραγῶς, ὅσπερ ἤνικ' ἐνθάδ', ἢν,
ἐμποδῶν ἡμῖν γενεῖται τὴν θεόν μὴ ἕξελύσας. 

Pac. 313–15.

44. διαβολότατον. The best comment on this word is a passage in the speech of Diodotus, in Thucydides (III. 42.), where Cleon is left to take his choice between want of knowledge, or a disposition to serve his own private interest by gross calumny: τοὺς τε λόγους ὅστις διαμήχαται μὴ διδασκάλους τῶν πραγμάτων γίγνεσθαι, ὡς ἀξιόντως ἐστιν ἢ ἴδια τι αὐτῷ διαφέρει (has some privale concern), ἀξίόντως μὲν, εἰ ἄλλῳ τινι ἡγεῖται περὶ τοῦ μελλόντος ὑμνῆτον εἰναι καὶ μὴ ἐμφανὸς φράσαι, διαφέρει δ' αὐτῷ, εἰ βουλόμενος τι αὐτοχρόνι πείσεται εὔ μὲν εἰσίν ὁυκ ἄν ἡγεῖται περὶ τοῦ μὴ καλοῦ δύνασθαι, εὖ δὲ διαβαλών ἐκπλήξει ἄν τοὺς τε ἀντερέντας καὶ τοὺς ἀκουσμένους.

Ib. t.iu, as it were. On this ironical limitation of τις when joined with adjectives, see Passow in voc.

45. καταγωγός, (animadveriens, cognoscens, Dind.) τοῦ γέροντος τοὺς τρόπους. These words deserve a deep attention. If an anecdote recorded by Plutarch be correct, Cleon did not enter into public life without some knowledge of the principles by which the conduct of men in high official situations ought to be guided:

k Cicero, who must have judged from the speeches preserved in Thucydides, describes him as 'grandis verbis, creber sententias, compressione rerum brevis, et ob eam causam subobscurus!' His violence of action in the bema is thus recorded and stigmatized by Plutarch: καὶ πρῶτος ἐν τῷ δημοσγείῳ ἀνακραγὼν, καὶ περισσάς τοῦ ἱμάτιον, καὶ τὸν μηρον πατάζω, καὶ θρόμοι μετά τοῦ λέγεω ἄμα χρησιμεικ, τὴν ἀλλόν ὄστρεν αὐτανα τά πράγματα συνεχίσας εὐχερέως καὶ θλιγωρία τοῦ πρόκοπτος ἐνεποιής τοῖς πολιτευμένοις. In Nic. c. 8.

1 Of this an amusing trait has been preserved in Lucian's disquisition on the words χαλέω, εὖ πράττειν, καὶ γυαλαέων. Speaking of the first of these three formulae, he observes, Πρῶτος δ' αὐτῷ Φιλιππίδες ὁ ἡμεταφορής λέγεται ἀπὸ Μαραθώνος ἀγγέλλων τὴν νίκην, εἰςεῖν πρὸς τοὺς ἄρχοντας καθεμένους καὶ περιφορτικός ὑπὲρ τοῦ τέλους τῆς μάχης, "χαλέτε, νικᾶτε," καὶ τοῦτο εἰκόνι συναπαθεῖν τῇ ἀγγέλλῃ, καὶ τῷ χαλέων συνεκπενδεύεται. εἰ ἐνώτατος δὲ ἀρχῇ, Κλέων ὁ Ἀθηναίων συμμαχοῦς, ἀπὸ Σφακτηρίας πρῶτον χαλέων προθηκῆς, εὐγεγελειώμενος τὴν νίκην τὴν ἐκείνην, καὶ τὴν τῶν Ἑπαρπασίων ἄλοισιν. Τ. III. 289. Marathon and Pylos! Militades and Cleon!

m ο μὲν γὰρ Κλέων ὅτε πρῶτον ἐγὼ τῆς πολιτείας ἀπέστη, τοὺς φίλους συμαγαγῶν εἰς ταῦτα διελκόσατο τὴν φίλιαν πρὸς αὐτός, ὡς πολλὰ τῆς ὀρθῆς καὶ δικαίας προαιρέσεως μαλακοσύναι ἐν τῇ πολιτείᾳ, καὶ παράγομαι. On which proceeding the author adds the following just reflections: ἐμεῖνον δ' ἀν ἐπιθετης, τὴν
but an attentive study of the spirit of democracy soon taught him, that the maintenance of such principles was inconsistent with the maintenance of power, and he shaped his course accordingly. By flattery, by douceurs, by playing on the religious or political fears of his master at one time, and by administering to his appetites at another, he gradually contrived to fix his creatures and dependents as well as himself in power; and the once humblest of slaves then became the creature which we find him so vividly painted in the following drama: loud, insolent, and overbearing—turbulent, inquisitorial, and rapacious—the dismay of the wealthy, the scorn and detestation of the good, and the absolute terrorist of that very rabble to whom he had formerly paid the most crouching submission. And cause and effect do not more necessarily follow in all other cases, than in this interchange between the demagogue and his patron in democratical states. But the moral fortunately is yet to come. If in such governments the leading maxim with men of talent but no principle, is, “Nothing to-day, and every thing to-morrow;” the converse of the proposition for demagogues is also equally correct, “Every thing to-day, and nothing to-morrow.” By what union of talent and public spirit that striking reverse was effected in the case of Cleon, the present drama will ever remain a memorable instance.

46. ἵππῳπίτευ, properly said of a combatant who gives in, but frequently applied to the humble deference, by which a flatterer creeps into the good graces of a patron. With a dative case. Dem. 1120, 21. ἵσα βαῖνων ὑμῖν, ὑποπεπτωκὸς ἐκεῖνος, ἐβάδιζεν. 1121, 9. ἵππῳπίτει δὲ τοῖς τουτούς ἐδελευτηρίς. 1359, 18. ἤπεισε Καλλισταράφ. Αἰσχ. 70, 1. οἱ Ἀμφισσεῖοι ὑποπεπτωκότες τότε καὶ δεινῶς θεραπεύοντες τούς Θεβαίους.

47. ἱκαλ. Three sorts of adulation are here ascribed to Cleon: that which dogs practise to men by wagging their tails (ἀκάλλεων see Schn. and Pass. Lennep gives a different origin of the word); that by which men in return coax and encourage dogs (θοπευέων); and that flattery which looks to the pleasures of the table for its reward; (κολακεύων, κόλαξ, κόλον, food, eatables.).

Ib. θοπευέων (θῶψ, θάραι, θαμάζω, θωμάζω). Xenophon (de Venat. VI. 21.) uses it as a word of the chase, when dogs are coaxed and encouraged: ὅπου δʼ ἐν ᾧ ταῖς κυσί ἁμαρτόν τὸ ἵχνος (if the scent is quite lost), σημείον βέσθαι ὁ στροῖχον ἐαυτῷ (the huntsman...
should draw the dogs along by the nets), καὶ ἀπὸ τοῦτον σωφρόν, μέχρις ἂν σαφῶς γυρίσωσιν (till they hit it off again), ἐγκελέυοντα καὶ ὀπιτεύοντα.

Ib. The verb κολακεύειν does not occur again in the writings of Aristophanes: but one or two specimens of the κολάξ, a standing dish among the comic writers of Athens, may not be unacceptable to the reader.

'Αλλὰ διαταν, ἢν ἔχουσιν οἱ κολάκες, πρὸς υμᾶς λέγουσιν: ἄλλ' ἀκούσατ' ὧς ἠγέν ἀπαντά κομψοὶ ἄνδρες. ὦ τοιοῦτοι πρῶτα μὲν πάντες ἀκολουθότες ἐστίν ἄλλοτριος τὰ πολλά, μικρὸν δὲ τὸ κάμμων αὐτοῦ. ἔματι δὲ μοι δὲν ξένων χαίρεται τούτω, οἷς μεταλαμβάνων δὲν βάτερον ἐγκελαύνω ἐἰς ἄγοράν. ἐκεὶ δὲ, ἐπειδὰν κατίδω τῶν ἄνδρα ἡλίθιον, πλούτοντά τι, εὐθὺς περὶ τοῦτον εἰμὶ. κάν τι τυχὶ λέγων οἱ πλοῦτος, πάνω τουτ' ἐπανώ, καὶ καταπλήθτωμαι, δοκῶν τοῦτο λόγοις χαίρειν. εἰτ' ἐπὶ δείπνον ἐρχόμεσθ' ἄλλῳς ἄλλος ἡμῶν μᾶζαν ἐπὶ ἄλλοφωλον' οὗ δεὶ χαίρειν τολλὰ τὸν κολάξ εὐθέως λέγειν, ἢ φέρεται βίραξ.

Eupolis ap. Athen. o VI. 236. e.

Every patron of course looked for some returns from his parasitical guest; what Cleon could promise his, may be collected from the declarations of another of the trade.

tοῖς φίλοις
τοιοῦτος εἰμι δὴ τις. τύππεσθαι, μῦδρος·
tύππειν, κέρανυς· κτυφλοῦν τιν' ἀστραπῆ.
φέρειν τιν' ἀραντ', ἀνεμος· ἀποπνέει, βρόχος·
βύρας μυχεύειν, σεισμός· εἰσπνέει, ἀκρίς·
ἄγειν, φωνεύειν, μαρτυρεῖν· δο' ἂν μόνον
τυχὶ τις εἰπὼν, ταύτ' ἀπροσκέπτων ποιεῖν
ἀπαντα. καὶ καλούσι μ' οἱ νεῶτεροι
dιὰ ταύτα πάντα, σκηττόν.

Antiphanes ap. Athen. VI. 238, e.

48. κοσκυλμάτων (σκῦλλο, to play, to draw off the skin), leathery-parings, said of the gifts by which as well as words Cleon steals into his master's favour. These leather-parings are small of themselves, and yet only the tips (şıkra) are given to Demus. With all demagogues, charity begins at home.

49. ἐκδικάσας μιᾶς sc. δικην. ἐκδικάζειν, to bring a suit to a conclu-

- Though Schweighaeuser is the general reference given for the numerous fragments quoted in this edition, the Adversaria of Porson and Dobree have always been consulted for the emendations made by those admirable scholars. On the metre of the above fragment, see Gaisford's Hephaest. p. 296.
1. ένθον, ρόφησον, ἐντραγ', ἔχε τριώβολον.

βουλεὶ παραθῶ σοι δόρπον;” εἶτ' ἀναρπάσας

sion, to decide. Eccl. 984. ὅσ έντος εἰκοσιν γὰρ ἐκδικάζομεν. Lysias 148, 36. νῦν δὲ λαχύνοις εν τῷ Γαμηλιώι μην οἱ ναυτικοί οὐκ ἐξε-

δίκασαν. Plat. 12 Legg. 943, b. εἰκδικασθείσων τῶν τῆς ὀστρατείας
dikών. Ib. λουσαι, indulge yourself with a bath.

50. ἐνθον, absol. imper. aor. 2. mid. of ἐντίθημε, put into your

mouth.

Ib. The verbs ῥοφεῖν and ἐντράγειν have been explained in two

former plays. To the examples of the latter, add,

ἐὰν λούσῃσθε νῦν,

ῥάφανόν τε πολλὴν ἐντράγητε, παύσετε

tὸ βάρος, διασκέδαιτε τὸ προσών νῦν νέφος

ἐπὶ τὸ προσώπου. Anaxandrides ap. Athen. I. 34, d.

A. φέρε δὴ κατακλίνω· σὺ δὲ τράπεζαν ἐσφερε, καὶ κύλικα, κάντραγεῖν, ἵν' ἠδον πίω.

B. ἵδιν, κύλιξ σοι, καὶ τράπεζα, καὶ φακοὶ.

A. μὴ μοι φακοὺς, μᾶ τῶν Δί'· οὐ γὰρ ἠδομαί, ἢ γὰρ τράγη τε, τοῦ στόματος ὄζει κακῶν.

Pherocrates ap. Athen. IV. 159, e.

Ib. τριώβολον, the payment which the body of the people re-

ceived for attendance in the ecclesia and the dicasteria.

51. παράθεα, a term of the table. Inv. 56. 795. 1168. Vesp.


Some observations made infr. v. 77. will, it is hoped, furnish an

excuse for illustrating this word by something more than mere

references. As in literature, so in cookery, the material is often

nothing, the disposition and arrangement every thing. The ac-

complished artisles of antiquity were well aware of this. A cook

replies to his employer, who had just been telling him the names

of his expected guests, &c.

Ἡ Σφάδρα μοι κεχάρισα, Σιμμία, νὴ τοῦς θεόν,

ταχί προείπας· τὸν μάγειρον εἴδεναι

πολὺ δεῖ γὰρ ἄει πρότερον οἰς μέλλει ποιεῖν

τὸ δείπνον, [ἐῖτα δ' εἴδοτ'] ἐγχειρεῖν ποιεῖν.

ἀν μὲν γὰρ ἐν τις τούτ' ἐπιβλέψῃ μόνον,

τοῦφον ποιῆσαι κατὰ τρόπον πῶς δεῖ, τίνα

τρόπον παραθέειν δ', ἢ πῶς, ἢ πῶς σκευάσαι,

μῆτε προϊδήται τούτα, μὴτε φραντίσῃ,

οὐκ ἔστιν μάγειρος, ὑψοσιοῦς δ' ἐστίν.

Dionysius ap. Athen. IX. 404, e.

A table so arranged, that the articles upon it bear the resemblance

For the intellectual cookery displayed in the rectification of this fragment,

the reader will consult those Adversaria to which reference has been already

made.
of a finely executed painting, all of us may have occasionally seen; but who in the nicest arrangement ever dreamt of the viands having been previously prepared upon the most exact musical proportions? If the Amphytrions of antiquity, however, were not cajoled by their cooks, such was not unfrequently the case.

A. ἔτι οὖθεν εἰκῇ παραπάθημι (μαθάνεις);
βρώμε, ἀλλὰ μίζας πάντα κατὰ συμφωνίαν,
B. πῶς; A. θέστιν αὐτοῖς ἀ διὰ τεττάρων ἔχει κοινονίαν, διὰ πέντε, διὰ πασών πάλιν
tαῦτα προσάγω πρὸς αὐτὰ τὰ διαστήματα, καὶ ταῖς ἐπιφοραῖς εὐθὺς οἰκεῖος πλέκω·
ἐνίοτε δ' ἀφεστῶς παρακελεύομαι· "πόθεν ἄπτε; τί τούτῳ μεγάλεις μέλλεις; ὃρα'
dιάφωνον ἔλκεις."

Dämoxenus ap. Athen. III. 103, a.

I close with a dish too well known to us intellectual caterers for the public, a dish large in outward promise, small in real contents.

παρεθηκε πίνακα γὰρ μέγαν
ἔχοντα μικρῶς πέντε πινακίσκους ἐν ὕ.
tουτῶν ὁ μὲν ἔχει σκόρπον, ὁ δ' ἔχινους δύο.
ὁ δ' ἐπιματίδα γυλείαν, ὁ δ' κόγχας δέκα,
ὁ δ' ἤ αἰτακαίον μικρόν. ἐν ὅσῳ δ' ἐσθίω,
ἐτερος ἐκείνω· ἐν ὅσῳ δ' ἐκεῖνος, τούτ' ἐγώ
τ' ἤφαίνασα. βούλομαι δ' ἐγώ, βελτιστε, συγκαμείν
καὶ τούτῳ γε. ἀλλ' ἄδυναν βούλομαι.

οὕτε στόματα γάρ, οὕτε χείλη πέντε ἔχω.
ἂν μὲν οὖν ἔχει τα τοιαύτα πασίκλην,
ἀλλ' οὖθεν ἑστι τούτῳ πρὸς τὴν γαστέρα.
kατέληγα γὰρ τὸ χέιλος, οὐκ ἐνέπληγα δέ.
τι οὖν ἐς οἴστρεα πολλ' πίνακα μοι
tουτῶν παραβῆς, αὐτὸν ἐφ' ἑαυτοῦ, μέγαν.
ἐχεῖς ἔχινους, B. ἐτερος ἐσται σοι πίναξ·
αὐτὸς γὰρ αὐτὸν ἐπράμυν ὄκτῳ βολῶν.

A. ὕφαίρων αὐτὸ τοῦτο παραβῆς μόνον,
ινα ταῦτα πάντες, μὴ τὸ μὲν ἐγώ, τὸ δ' ἐτερος.

Lyceus in Centauro ap. Athen. IV. 132, a.

On προπαραγιθήμενα, or whets to the appetite, the reader, if yet unsatisfied, will consult Athen. III. 120, c.

Ib. δέβρον (δρέτω). "Supper-time," says Schutz, "had not yet come, but Cleon makes the inquiry to give himself the semblance of being more diligent than the other slaves." Is not this remark more ingenious than correct? "The intelligent reader of Homer has long ago reduced the three names ἀριστον, δείπνον, δέβρον, you must know that some (ἐστὶν ὅ) have this proportion to each other, and some that proportion: well, I join them, &c. Dobrey.

d A sort of cake.


f This faulty verse, as well as the succeeding one, has escaped the eyes both of Porson and Dobrey. The whole fragment in fact needs correction.
δόρπον, to two meals: for ἀριστον is always the early meal or breakfast, but the two other names are used of both meals." In the long space which intervened between the morning and evening meal, a person might take something, and this is the luncheon alluded to in Od. XVII. 599, and in the fragment by Callimachus quoted by Eustathius. (Od. στ' ἐρχεστώ δειελήσας. Callim. δειελήσας αἰτώνων.) See Buttmann's Lexil. p. 229.


54. μάζαν μεμαχότος, having kneaded or prepared a barley-cake. Humiliating words for a great captain's lips to pronounce, which would rather have said μάζην μεμαχότος, but excellently adapted, as we shall presently see, to the double character which Demosthenes here bears, that of soldier and slave.

Ib. μάζα, barley-bread, as opposed to wheaten bread (ἀρτοκ). For various kinds of it, see infr. 793. 1129. Our present text requires us to attend to two only of those kinds: the hard and thick-kneaded (μεμαχομένη) and the light and moist-kneaded (φυστή). Both these cakes were familiar to Grecian camps and quarter-decks; and hence the propriety of the expression on the present occasion. Arist. Ran. 1072. Ἀσχ. καίτοι τότε γ', ἥμικ honoured 'ζων, | οὐκ ἥπιοταν' ἄλλ' ἦ μάζαν καλέσαι καὶ ρυππαται εἰπεῖν. Hence also the following lively scene. Xen. Hell. VII. 2. 22. κατελάβασαν δὲ τοὺς ἐν τῷ τείχει πολεμίους, τοὺς μὲν λαυρομένους, τους δ' ὁφασσομένους, τοὺς δὲ ἰφύροντας, τοὺς δὲ στιβάδας ποιομένους. For further references to the μάζα in Athenians, see I. II. 60, b. IV. 136, d. 157, e. 161, b. 270, e. .

Ib. μεμαχότος. μάζαν Att. μάτων. fut. μάζω. pf. μεμάχα. pf. pass. μέμαγμαι. (Derivations μάγειρος, the cook's oldest office being that of kneading the bread, μάγμα, μαγεύειν, μάζα, μάκτιρα, μακτιρ. ) Athen. XIV. 663, b. καταρχάς μὲν οὖν τὴν δημοτικὴν καὶ κοινὴν ταύτην τροφὴν τὴν ἐκ τῶν ἀλφίτων (barley-meal) ΜΑΖΑΝ ὁφασσομένων' καὶ ΜΑΤΤΕΙΝ, τὸ παρασκευαζέαν αὐτήν. Herodot. I. 200. Εἰσαὶ οὖ δι' αὐτῶν (Babyloniorum sc.) πατρία τρεῖς, αἰ οὖδέν ἄλλο στεάτων εἰ μη ἑχοὺς μάζων ὑγίεις τοὺς ἐπει τε ἀν δηνεύσαντες αὐχρώσαν πρὸς Ἴλιον, ποιεῦοι τάξις, εὐβαλλοῦσας ἐς διλήμμα, καὶ λεγόμενες ὑπέροις σῶσι δια συνδύνως καὶ δι' μὲν ἀν βούλησθαι αὐτῶν, ἀτε μάζαν μαζέμενοι ἐξεῖν ὑ δὲ, ἀρτοπ τρόπον ὀπτίσας.

Ib. ἐν Πύλῳ. Though Pylus is here spoken of, as if it were part of Laconia, it properly belonged to the Messenians, whom the Spartans had dispossessed of it. Pylus formed the northern, as

+t Sc. μάζαν. The same ellipse takes place after the verb μάσσειν.
Coryphasium did the southern horn of that promontory and spacious port, so well known in present times by the name of Navarino. A perfect acquaintance with the historical circumstances here alluded to, forms so necessary an ingredient for a thorough understanding of the drama before us, that the student cannot make himself too well acquainted with those sections of Thucydides, in which the narrative is contained. The sections themselves (IV. 2–40.) are in the writer’s entire history, what some interesting episode is in a great epic poem. The singular and even romantic circumstances, under which the fort at Pylus was built—the original solitude of the situation, and the sudden accumulation upon it of land and sea forces, with all the life and bustle incident to such a change—the numerous contests which take place, equally striking from their variety and the picturesqueness of many of the situations—the twofold interest which presently grows up, (and it is difficult to say whether that attached to the fort itself, or that belonging to the few but noble Spartans cooped up in the adjoining island, Sphacteria, is the strongest)—all conspire to give this portion of Thucydides an indescribable charm. And then again the change before the final catastrophe: all is in a moment hushed: embassies are sent—speeches heard—prospects of truce and peace are before the eyes: but the pause is momentary: hostilities are again renewed, and as if something ridiculous were ever to be mixed up with the loftier proceedings of democratic states, a transaction, which should have belonged exclusively to the dignified page of history, becomes suddenly the property of comedy and farce.

55. περιδραμών υφαρπάσας. These words are not ill adapted to express the quick and adroit movement (a sort of travestied veni, vidi, vici), by which the credit of a laborious and skilfully conducted enterprise, passed suddenly, and from an extraordinary train of circumstances, into the hands of a mere blockhead and poltroon.

56. ὑπ’ ἐμοῦ. Nothing was more true than this in point of fact, and the reminiscences of Demosthenes might well be excused for dwelling upon it. A fortress thus gained upon the Spartan coast—the party gaining it in full possession of the sea, and thus consequently able to pour in supplies, while a proper fortification could secure it from any attack by land—the fortress itself garrisoned by Messenians, men connected by blood with the enemy’s slaves or Helots, who thus in their desertsions had a sure place of refuge, while the garrison themselves had the most urgent of feelings to induce them to retaliate upon the hateful possessors of their native land—all this combination of circumstances evinces a degree of military foresight and skill, which may well excuse the reference to “self,” which occurs twice in the space of three or four lines.
Ib. μεμαγμένην. The ears of Cleon had no doubt been regaled over his cups by this very word, but from a different source:

'Εν δορὶ μὲν μοι μάζα μεμαγμένη, ἐν δορὶ δ’ οἶνος

'Ἰσμαρίκους πίνω δ’ ἐν δορὶ κεκλιμένος. Archil. Fr. 45.

My cake and my barley, my wine and good cheer,
All come from one source, and that source is my spear.

58. —βυρσίνην, a leathern fly-flap: play of words for μυρσίνην, a branch of myrtle, the usual fly-flap among the Greeks.


Ib. —τοὺς ῥητόρας. The word expected was ἄλλα; but the poet substitutes some bloodsuckers of a different description (cf. infr. v. 349.), whom it was not for Cleon’s interest to have about his master.

60. ἄδει. It is observable that the Hebrew word signifying an oracle, signifies also a song, and that the radical, from which it is derived, implies both to put forth, to pronounce, and to lift, to take up a song. See Gesenius in vv. נָעָן, נָע. A low chanting sound seems ever to have been the reverential mode, in which it has

u Among the several wonders which the Jews record as continually acted at the Temple, one was that no flies infested that place, though there was so much slaughtering of beasts there. That they abounded in their private houses, seems evident from the metaphorical language of their learned men. What, for instance, says rabbi Meir? "As men have their pleasures concerning their meat and their drink, so also concerning their wives. This man takes out a fly found in his cup, and yet will not drink: after such a manner did Papus Ben Judah carry himself: who, as often as he went forth, bolted the doors, and shut in his wife. Another takes out a fly found in his cup, and drinks up his cup: that he doth, who sees his wife talking freely with her neighbours and kinsfolks, and yet allows of it. And there is another, who, if he find a fly in his basket, eats it; and this is the part of an evil man, who sees his wife going out, without a veil upon her head, and with a bare neck, and sees her washing in the baths, where men are wont to wash, and yet cares not for it; whereas by the law he is bound to put her away."
been thought proper to impart the communications of a higher race of beings to man.

Ib. χρησμός (χράω), answer given by an oracle to a question put. The word first occurs in Solon, Fr. 28. 9. τοῦ δ' ἀναγκαῖος ὦτο | χρησμόν λέγοντας. Pind. Pyth. IV. 105. σὲ δ' ἐν τούτῳ λόγῳ | χρη- σμὸς ἄφρων μελίσσα | Δελφίδος αὐτομάτῳ κελάδῳ. Frequent in He- rodotus. Pass. The oracle most dinned into the ears of Demus by such a man as Cleon, would naturally be that which at the beginning of the Peloponnesian war extended its duration to thrice nine years. (Thucyd. V. 26.) The strong present addiction of Demus to oracles must be looked for in the hopes and fears, which a war of such magnitude and importance as that now raging through Greece, was calculated to excite. The following extract from one of the greatest masters of plain and vigorous writing, will shew the same spirit working upon our own Demus, when passing events were calculated to call it up in him as well as the Demus of anti- quity. “The apprehensions of the people were likewise strangely increased by the error of the times; in which I think the people, from what principle I cannot imagine, were more addicted to pro- phecies, and astrological conjurations, dreams and old wives’ tales, than ever they were before or since: whether this unhappy temper was originally raised by the follies of some people who got money by it, that is to say, by printing predictions and prognostications, I know not; but certain it is, books frightened them terribly; such as Lilly’s Almanack, Gadbury’s Astrological Predictions, Poor Robin’s Almanack, and the like.” De Foe’s History of the Plague.

Ib. σύββλαίνω, to have a longing for Sibyline oracles, to take a pleasure therein. Suidas: σύββλαίνω, αὐτὶ τοῦ χρησμοῦ ἑρὰ καὶ ἐπιθυ- μεῖ. The Appendix (A.), besides furnishing some little account of the prophetic females, from whom the word is derived, will enable us to see a little more of the χρησμοφοδοὶ and χρησμολόγοι of antiquity as they appear in the Aristophanic writings. The student’s attention is here restricted to the etymology of the word in the text. Σύββλαίνω, Δίως βουλὴ Dor. Σίως βόλα. 61. μακκοῦν (μῆ, κοάω, κοέω, Ion. for νοεώ), to be simple, silly, stu- pid. Infr. 380. καὶ τὸ τοῦ ἁμου πρὸσωπον μακκοῖ καθήμενον. (Where see fragment from Epicharmus.)

62. τέχνην πεποίηται, arte, calliditate utitur, fraudes comminisci- tur. Dind. The sense seems rather to require, pursues his usual occupation. But I am not prepared with any illustration.

Ib. ἀντικρύς, forthwith, directly. Axioch. III. 8.
ai'tei, tara'ttei, dwro'dokei, le'gon tade':

"o'rate ton "Ylan di' eme ma'st'giou'menov ;
e'i m' m' anapete'ste, apotba'nei'sthe t'meron."

"h'imeis de' didome'n e'i de' m'h, pato'umo'nov
upo' tou' xerou'tos—

non ou'n anw'sante fro'nti'some'n, o'gath'e,

poi'an o'dou'n wou'n trepp'te'ou kai' pro's ti'n.

NI. krap'ti'st eke'i'nh tih "mu'lo'me'n," o'gath'e.

Di'H. all' oux oi'ou t'ou Pa'flay'ou ou'de'n lath'ei'n

epo'ra gar au'to's p'ant'. e'he'i gar to' skel'os

t'o me'n en' Pi'lar, t'o' de' ep'te'ou en' t'kklh'sia.

tai'soi de' au'to'v b'hi'ma dia'be'psi'ko'tos

65. dwro'dokei (dor'ou, de'xoma'i). Herodot. VI. 72. edwro'dokhe'se
agyr'mon poul'.

66. "Ylan. Gt. Vict. ano'ma oik'tou pe'plaken'. Voss supposes this
imaginary fellow-slave of Cleon to have typified some inferior com-
mander at Pylos, whom he had brought into trouble.

68. e'i de' m'h sc. didome'n, or, as Xenophon (Hell. VII. 1. 36.) fills
up the ellipse, e'i de' taut'a m'h pe'idou'to.

69. Pauses, and fills up the verse by imitating the unseemly
condition of a low person, brought into extreme terror. (Cf. scene
in Ran. 485. where the heart of Bacchus slips down e'i's t'h
kata' koi'lian.)

70. anw'sante fro'nti'some'n, let us consider deeply, and that without
delay. (The word fro'nti'ze'in, and other words connected with it,
will come more properly under consideration in the author's drama,
'The Clouds'.)

71-2. Bergler compares Eurip. in Medea 376. po'llas de' ekhou'sa
thano'simo'n au'toi's o'dou'n, | o'k o'd' o'pou' pro'tou' e'xheir'o, fi'la ... then
384. Krati'sta t'ih eub'hie'n, y' pe'vukame'n | svofai m'alista, fa'rmakoi au-
toi's ale'iv. The slaves here throw themselves into an attitude of
deep reflection.

72. After a long pause. "The best way for us to take, is that
which is implied in the word ' mu'lo'me'n,' ' off and begone.'"

73. So Cleon of himself. (841.) kai' m' ou' la'ne'nh o'de'n | en t'h
palei xe'nista'menov. For a further collection of passages bearing on
the fervid character and vigilance of Cleon, the reader will consult
Ranke's Life of Aristophanes, pp. 390. 394.

76. b'hi'ma dia'be'shikto's. For the illustration of this formula, we
must wait a more convenient opportunity.
77. τὸ χείρ (ei's) ἐν Αἴτωλοῖς. The allusion is to the verb αἰτεῖν.
Ib. ἐν (δήμῳ) Κλωπίδων, for ἐν Κραπιδῶν. By this change in the
name of his burgh or deme, the thievish propensities of Cleon are
denoted;

Born first at Niglington,
Bred up at Filchington, &c. Ben Jonson.

Ib. The more important topics for consideration in this instruc-
tive as well as amusing ὧραι, have been pointed out as they occur;
the editor refers to it once more for the sake of explaining why
one particular course of illustration has been so largely pursued
throughout the present drama. The two most important features
of Demus developed in The Knights, are certainly his superstition
and his gourmandise: nose-led by oracle-mongers, sooth-
sayers, vision-seers, and dream-interpreters on the one hand, and
more than nose-led by cooks and a kitchen apparatus on the other.
For illustrating the former feature in the sovereign people of
Athens, the means are not so well at hand; for developing the
latter, they abound even to overflowing: and in an age when
cookery (heaven save the while!) ranks almost as a science, and
more copies of Mrs. Rundell are perhaps sold than copies of Lord
Byron, no apology might seem necessary for going largely into so
attractive a subject. But in fact the editor had no choice. A com-
mentator on The Knights must ex officio sit with the Greek ora-
tors on one side of him, and the Greek Deipnosophists on the
other; drawing a state-maxim from Demosthenes at one moment,
and a kitchen-receipt from Archestratus or Matronus at another.
Nor let it be supposed that the value or dignity of his office is
compromised by such an interchange. In the old comedy, the
kitchen was literally an appendage of the state; and the student,
while apparently performing a mere act of gastronomy, will in fact
be found digesting a lesson of political economy. If I add, that
the more agreeable odours drawn from Greek viands will serve to
abate somewhat of that leather-stench which pursues us so inces-
santly throughout this play, the reader will see another reason for
not objecting too strongly to the numerous quotations which have
been heaped upon him.

79. ὡς, in what manner. Sed vide, quonam modo mori possimus
quam maxime viriliter. Brunck. Nub. 759. ὡς ᾧν αὐτὴν ἀφανί-
σεις εἰτε μοι. 776. ὡς ἀποστρέφεις ἀν ἀντιδίκων ὀίκηρ. Blomfield
in Theb. v. 585. refers to Eurip. Iph. Taur. 321. Πυλάδη, θανοῦ-

x See infr. 961—1062. y Infr. 1114—1186.
ΔΗ. πῶς δήτα πῶς γένοιτ' ἄν ἀνυδρικώτατα;

ΝΙ. βέλτιστοι γι' ἡμᾶι αἱμα ταύρειον πιεῖν.

ὁ Θεμιστοκλέως γὰρ θάνατος αἱρετώτερος.

ΔΗ. μὰ Δι' ἄλλ' ἀκρατόν οἴνῳ ἀγαθοῦ δαίμονος.

ἴσως γὰρ ἂν χρηστόν τι βουλευσάμεθα.

μεθ' ἀλλ' ὡς θανοῦμεθα | κάλλιοθ', ἐποῦ μοι, φάσγανον σπάσας χερί.

Cycl. 200. ἀλ', εἰ θανεῖν δεῖ, κατ' ἄλλον μεθ' εἰκλέως.

81. That bullock's blood was considered a poison, see Nicander Alexiph. 312 sqq. Herodotus, speaking of the death of Psam- menitus, (III. 15.) observes, ἐπεὶ τε δὲ ἐπάίστος ἐγένετο, ὅπο Καμβύ- σιον αἵμα ταύρου πίων, ἀπέθανε παραχρήμα.

82. Aristophanes of course speaks as a dramatist, following a popular belief. Thucydides, (I. 138.) in recording the death of Themistocles, asserts that he died of disease, but admits the report that he had procured his own death by poison. Plutarch (Vit. Them. 31.) quotes the more common opinion as in favour of the bull's blood. Cicero adopts sometimes the one, sometimes the other opinion. (In Bruto c. 11. Epist. ad Atticum, l. 9, 10.) The following extract comes from an authority, which will probably set this question at rest. "As to the report of his (Hannibal's) being poisoned by drinking bullock's blood, mentioned by Plutarch, it must be a fable, as was that also of the death of Themistocles by drinking a similar draught, for the blood of that animal is not poisonous. An accomplished nobleman told me that he was present at one of the bull-fights at Madrid, when a person rushed from the crowd, and having made his way to the bull which the Matador had just stricken, caught the blood as it flowed from the wound, in a goblet, and drank it off before the assembly. On inquiring into the object which the poor Spaniard had in view, it appeared that the blood of a bull just slain was a popular remedy for consumptive symptoms." Sir H. Halford's Essays, p. 157.

That the fate of the illustrious Themistocles should have been frequently before the eyes of Athenian statesmen, is very natural; and hence a very adroit allusion to the subject in the Letters of the Pseudo-Aeschines, 666.

83. ἀκρατόν. Bergler quotes Theopompus ap. Athen. 485, f. ἐκπιοῦ' ἀκρατον ἀγαθοῦ δαίμονος. One consequence of potations of unmixed wine is humorously described in a fragment of Me- nander.

πάντας μεθύσους τοὺς ἐμπόρους

ποίει τὸ Βυζάντιον ὑλὴν ἐπίνομεν

τῇν νυκτὶ διὰ τὴς, καὶ σφόδρα ἀκρατόν μοι δοκῶ;

ἀνίσταμαι γονὺν τέσσαρας κεφαλὰς ἔχων.

Emend. in Men. p. 12.
85. περί ποτοῦ γοῦν (πράγμα sc. Herodot.—) ἐστὶ σοι; Is this a matter of drinking? Wieland. Are all your thoughts upon drinking? Have you nothing to do but with liquor?


87. κρονοχυτρολήραιος (Ὑκρονός, a spring, or flood; χύτρα, a pitcher; λήρος, truffling). A senseless chatterer, who sputters forth a stream of empty words; and by implication a taunt at Nicias, as a mere water-drinker, incapable of the fire and animation which wine be- stows. Wasserkrugsanzer. Voss.


γ Ran. 1005. κοσμήσας τραγικόν λήρον, θαρρῶν τῷ κρονών ἀφελεῖ.

2 May not the translation of a passage in St. Mark (xiii. 9), which has given some trouble to scholars, be corrected by this sense of the preposition εἰς? The original is παραδιδοῦνοι γὰρ ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς διῆρησον; and the authorized translation, for they shall deliver you up to councils; and in the synagogues ye shall be beaten. Professor Scholefield, considering it unlikely that εἰς συνέδρια and εἰς συναγώγας should be thus connected together by juxta-position and the use of the same preposition, only to be disjoined and brought into different forms of expression in a translation, proposes to render, “for they shall deliver you up to councils and to synagogues; and ye shall be beaten.” The object of the declaration is, I imagine, to prepare the first propagators of Christianity for the various trials which awaited them: for the severer punishments
which the higher councils might probably inflict, and the lighter ones which the inferior judicatures would certainly impose. A little further examination will at once shew the peculiar propriety of the expression in the first clause of the sentence, and perhaps pave the way for a better translation of the whole. Without encumbering the question by details about the inferior sanhedrim, or councils of the Jews—those in the respective cities, that of twenty-three members in the gate of the mountain of the House, and that of the same number in the gate of Nicanor—we may confine ourselves to the great sanhedrim, which with its nasi, or president, consisted of seventy-one members, and to whom were committed the four kinds of capital punishments known among the Jews—stoning, burning, killing with the sword, strangling. About the time of our Saviour, or in Talmudic phrase, about forty years before the burning of the temple, this power of inflicting capital punishments by the sanhedrim had fallen into such desuetude—not from any interposition of the Romans, as Lightfoot learnedly and satisfactorily contends (XI. 309. XII. 406.), but from their own supineness, oscitancy, and guilty leniency,—that crimes and criminals had so multiplied, that they actually dared not put their legal powers in execution. The criminal jurisprudence of the country having thus fallen into disuse, the text speaks of "delivering to the higher councils" without specifying any results, (the prophetic mind of the speaker well foreseeing, however, that the powers which slept for others, would awake for his disciples, as they did in the cases of St. Stephen and St. Paul,) while the punishments which awaited them in the synagogues are spoken of as a matter of certainty; the bench of three magistrates, which in these assemblies had the power of scourging to the amount of forty stripes save one, still retaining its pristine authority. (Lightfoot, III. 242. XI. 179.). The literal version of the passage, therefore, seems to be this: for they shall deliver you up in respect to councils, and in respect to synagogues ye shall be beaten. It is only necessary to refer to the stoning of St. Stephen, to the five scourgings of St. Paul, and to the earnestness with which the latter appealed from the jurisdiction of the sanhedrim to that of Cæsar, to assure us how fully the prophecy was completed in the persons of many others among the early preachers or converts to Christianity.
tical and elliptic sense of the word should be allowed, its primary and complete form may be traced in the Ionic dialect of Homer. Od. II. 213. οί κε μοι ἐνθα καὶ ἐνθα διαπρήσωσι κελευθόν. Π. II. 785. μάλα δ' ἄκα διέσπυσον πεθία. Π. XIV. 282. ρίμιφα πρήσσουσι κελευθόν. Od. XV. 219. τί πρήσσωμεν ὅδοιο. But whatever difficulty there may be in explaining the grammatical construction, there is none in illustrating the fact insinuated.

κατὰ πάλλ' ἐπαυινό μᾶλλον ἤμων τὸν βίον, τὸν τῶν ϕιλοποτῶν, ἦπερ ὕμων, τῶν μόνων ἐν τῷ μετώπῳ νοῦν ἔχειν εἰδωθών. ἦ μὲν γὰρ ἐπὶ τοῦ συντετάχθαι διὰ τέλους φρόνησις οὖσα, διὰ τὸ λεπτός καὶ πυκνῶς πάντ' ἐξετάζειν, δεδεικνυτ' ἐπὶ τὰ πράγματα ὀρμᾶν προχειρῶς. ἦ δὲ διὰ τὸ μὴ σαφῶς τὶ ποτ' ἄφθ' ἐκάστου πράγματος συμβῆσεται διαλεξαγωγῆς, δρά τι καὶ νεανίκον καὶ θερμόν. Amphis ap. Athen. X. 448, a.

Ib. νυκτίσιν δίκασ. Nub. 1211. δὴ νῦν νικάς λέγων τὰς δίκασ. 432. νικάν γνώμας. Ἀσχ. 62, 33, 63, 22. νικάν ἐρήμωσις. 92. εὐθαμονοῦσιν. This has ever been the language of the poetical distributors of happiness in all ages, whom it certainly costs little to throw a couleur de rose over the whole world.

"Ω πάσι τοῖς φρονούσι προσφυλάστατε, Διώνυσε, καὶ σοφότατ', ὅσ ἴδος τίς εἰ; ὅς τὸν ταπεινὸν μέγα φρονεῖν ποιεῖς μόνος, τὸν τὰς ὀφρύς ἀφορνα συμπείδεις γελᾶν, τὸν τ' ἀσθενὴ τολμάν τι, τὸν δειλὸν βρασεῖν. Diph. ap. Athen. II. 35, d.

The author of the French Seasons had perhaps never heard of Diphilus or Aristophanes, but his song also is to the same tune;

La Gaule à ton nectar dut sa gaité brillante,
La charme des festins, et le sel des bons mots,
L'art d'écarter les soins, et d'oublier les maux.

Les Saisons.

94. ὅ'-ἀρδω. The actor of course pauses a while to allow a dithyrambic word to find its way into a slave's mouth, and the audience of course laugh to see a slave's wits b irrigated from such a

a A learned friend, to whom this explanation was submitted, does not object to the theoretical part, but prefers as a translation, do business.

b This system of irrigation was of course not unknown to the French imitator of Aristophanes, who from his writings might be thought to have been as familiar
with Dionysiac festivals, as his great model himself. "Then did they fall upon
the chat of the afternoon’s collation; and forthwith began flaggons to go, goblets
to fly, glasses to ring, ‘Draw, reach, fill, mix—Give it me without water—So,
my friend, so... Do you wet yourselves to dry, or do you dry to wet you? ... I
sup, I wet, I humect, I moisten my gullet. If I drink not, I am a-ground and
lost. The soul never dwells in a dry place.’" Rabelais.
κλέπτων τοῦ οἴνου. ΔΗ. εἰπέ μοι, Παφλαγών τί δρᾷ; ΝΗ. ἐπίπαστα λείγας δημοῦραβ' ὁ βάσκανος

101. ἐπίπαστα, salted cakes, cakes strewed over with salt. Like the anchovy-toasts of the present day, they were used during the progress, or towards the latter end of a feast, to provoke thirst. Cf. infr. 1052. ἐν 'Εκβατάνωι δικάσει, λείγων ἐπίπαστα. Athen. 269, c. ποσιμοί, λιπαροί ἐπιπάστοι . . . καὶ Ἀχιλλείοις μάζαις κοχυδώντες. Id. 110, f. ἄνας ἔπι τὸ τάραχος ἐπέπασ' (sic Dobre). Id. 63, c. ὑπὸ δελφάκι ἀλιπαστὰ τρία. 658, a. ἀλιπαστὰ ταῦτα παρατίθημι σοι. 1b. ὀστακον ἀλιπαστον.

Ib. ἰμιμπράτα (πιπράσκω), property confiscated and publicly sold c. Lysias 151, 11. καὶ εἰ μὲν ἑώρατο, ὥσ' ἄνδρες δικασταὶ, σωζόμενα τῇ πόλει τὰ ὑπὸ τούτων δημοῦμενα, συγγυμνῷν ἦν ἐχομεν' νῦν ὁ ἐπίπαστος ὅτι τὰ μὲν αὐτῶν ὑπὸ τούτων ἀφαιρεῖται, τὰ δὲ πολλοῦ ἄριστα ὑπὸ ὅλου πιπράσκεται. With regard to the demagogue in the text, with whom confiscated property was a sort of relish for his wine, who does not see his portrait in the following description? Dem. 106, 26. Ὑστερος μὲν γάρ, ὥσ' ἄνδρες Ἀθηναίοι, παριδῶν ὑπὸ συνοίτερά τῇ πόλει, κρίνει, δημοῦς, διδωσί, κατηγορεῖ, οὐδεμία ταῦτ' ἄνδρα ποιεῖ, ἀλλ' ἔχων ἐνέχυρον τῆς αὐτοῦ σωτηρίας τὸ πρὸς χάριν μὲν λέγειν καὶ πολιτεύεσθαι ἀσβάλως θεραύς ἐστιν. (Cf. infr. v. 179.) But in a drama of so much political importance as the present, the word deserves the most general illustration that can be found for it, rather than an individual portrait. Aristot. V. 5. Αι μὲν οὖν δημοκρατία μᾶλλον μεταβάλλουσι διὰ τῆς τῶν δημαγωγῶν ἀσβάλειας. Τὰ μὲν γάρ, ἵδια συνοίτες τοῦ τὰς οὐσίας ἔχονται, συντρέφοντον αὐτοὺς συνάγει γάρ καὶ τούς ἐξήθιστοι ὁ κοινὸς φόβος τά δὲ, κοινῆ τὸ πλῆθος ἐπάγοντες. Καὶ τούτῳ ἐπὶ πολλῶν ἄν τίς θεός γενώμενον οὐτό... V. 19. Ψηφίσματος δὲ καὶ ἡ ἐν Μεγάραις κατελθῆ δημοκρατία. Οἱ γὰρ δημαγωγοὶ, ὅταν χρήσις ἔχουσι δημοῦς, ἐξεβάλων πολλῶν τῶν γνωρίμων, ἐως πολλοὺς ἐποίησαν τῶν φέροντας· οἱ δὲ, κατηρτεῖν, ἐνίκησαν μαχόμενοι τὸν δήμον, καὶ κατέστησαν τὴν ὅληγραχίαν. Συνεβη δὲ ταῦτα καὶ συνέτητον τῇ Κύμην ἐπὶ τῆς δημοκρατίας, ἢ κατέλυε Θρασύμαχος. Σχέδον δὲ καὶ ἐπί τῶν ἄλλων ἄν τίς θεωρῶ τὰς μεταβολὰς τούτων ἐχούσας τῶν τρόπων. Ὄτε μὲν γάρ, ἵδια χαρίζονται, ἐδικιόνετε τῶν γνωρίμων συντασσίστιν, ἥ τας οὐσίας αναδάστους ποιοῦντες, ἥ τὰς προσόδους τὰς λειτουργίας· ὅτε δὲ, διαβαλλόντες, ἦ ἔχοσι δημοῦς τὰ κτήματα τῶν πλουσίων. Ἔπει δὲ τῶν ἀρχαίων, ὅτε γένοιτο ὁ αὐτός δημαγωγός καὶ στρατηγός, εἷς τυραννίδα μετέβαλλον. Σχέδον γὰρ οἱ πλείστοι τῶν ἀρχαίων τυράννων, εἰ δημαγωγῶν γεγόνασιν. See also same author, IV. 14. V. 10. Lysias 152, 43. 154, 35.

Ib. βάσκανος (βαρκαίνω), der Zauberwicht, Voss. sorcerer. The ideas of fascination and the evil eye, (by which the thriving of... c Lists of confiscated property (whether before or after the sale is uncertain) were fixed up by the poletes upon tablets of stone, some in the acropolis, some at Eleusis, and doubtless also in other places. In Boeckh's Beilagen, IX. Tafel 4. may be seen what the learned writer considers to be a fragment of a catalogue of confiscated goods.
children was more particularly prevented) are certainly connected with this word; but it seems to be here rather used in the same sense as συκοφάντης, a calumniator, a common informer. Pl. 571. ἀλλ' οὐ ψεύδει τούτων γ' οὐδὲν, καπέρ σφάδρα βάσκανος οὖσα. Dem. 307, 23. παντρημόν ὁ συκοφάντης καὶ παναχάδεν βάσκανος καὶ φιλαιτίον. Cf. 262, ult. 267, 8. 271, 10.

io2. ὑπτιος, ὁ ἐπὶ νότα κείμενος, vid. Etym. p. 784. Zonar. tom. 2. p. 1770. Dind. There is scarcely a word in these two powerful lines which does not contain a pungent satire, from the meal which the odious demagogue is described as making, down to the posture, according to Casaubon, in which he gets rid of it. "Hae voce notatur hominis immodesti situs inter dormiendum. Nam dormiendum est situ naturali paululum diductis in latus cruribus; vecordes autem extensi, quod exprimit vox ὑπτιος" Cas. From the position here ascribed to the sleeping Cleon, and a curious remark in Aristotle, it might be supposed that the demagogue's potations were less derived from the grape than from malt. πλὴν ἰδιῶν τι συμβαινεῖ-περὶ τὰς ἐκ τῶν κριθῶν, τὸ καλούμενον πίνον, ὅπω μὲν γὰρ τῶν ὕπνων τε καὶ μεθυστικῶν οἱ μεθυσθήτες ἐπὶ πάντα τὰ μέρη πίπτουσιν. καὶ γὰρ ἐπὶ τὰ ἄρισταρα, καὶ δεξιά, καὶ προσεῖς, καὶ ὑπτιοι. μόνοι δὲ οἱ τὸ πίνον μεθυσθέντες εἰς τοῦτο ἐπὶ καὶ ὑπτιοί κλίνονται. Athen. X. 447, b.

103. ἐγκανάζα (κανάζα) to pour in, with a noise, (καναχή). Alciph. III. ep. 36. τὸ δὲ ἐγκανάζας κύλικα εὑρεγέθη. Cf. Ἑρρίνην ad Eurip. Cycl. v. 152. Demosthenes here holds out a goblet, or cup. 104. σπούδην, as a libation.

Ib. σπείδου (σπούδην) ἀγαθὸν δαίμονος. Athen. XV. 675, b. καὶ διὰ τούθ' ὁ Εὐλλῆρες τὸ μὲν παρὰ δείπνων ἀκράτῳ προσδιδομένῳ τὸν Ἀγαθὸν ἐπιφωνοῦσι Δαιμόνα, τινῶν τῶν εὐφόρᾳ δαιμόνα. ἦν δ' οὖσας ὁ Δίωνυσος. τὸ δὲ μετὰ δείπνων κεκραμένῳ πρότῳ προσδιδομένῳ ποτηρίῳ Δία Σωτήρα ἐπιλέγοσι, τῆς ἐκ τοῦ μίγματος ἄλιπου κράσεως τῶν καὶ τῶν ὄμβρων ἀρχηγόν αἰτίων ύπολαβώσι. 692, f. καὶ μετὰ ταύτα πλεῖστον, τῶν μὲν Ἀγαθοῦ δαίμονος αἰτοῦντων ποτηρίων, τῶν δὲ Δίως σωτήρος, ἄλλων δὲ 'Ὑγιείας κ. τ. λ. 693, c. τῶν ἀκρατῶν ... δὲ δὴ λέγουσιν 'Αγαθὸν δαίμονος εἶναι πρόποσι κ. τ. λ.

λεπαστὴ μάλα συγχή, ἢν ἐκπιοῦν' ἀκρατὸν 'Αγαθοῦ δαίμονος, περιπτατόν βοῶσα τὴν κόμην ποιεῖ.

Athen. XI. 485, f.

ἀλλ' ἐγχέασα βαῦτον 'Αγαθοῦ δαίμονος, ἀπενεγκάτω μοι τὴν τράπεζαν ἐκ ποδῶν, ἱκανῶς κεχύρατος μιγ γάρ. 'Αγαθοῦ δαίμονος.

Athen. XV. 693, b.
105. ἔλκε (Eurip. Cycl. 416. ἐσπασέν τ’ ἀμυστῶν ἀκύσμασ.) τὴν σκ. κύλικα. A part of the pitcher of wine is poured into the cup. Ἰβ. Πραμνῖον πρὸ ἀγαθοῦ. The Pramnian wine is mentioned by Homer, II. XI. 638. Od. X. 235. Various places have been assigned as the birthplace of this wine; the hill Pramne, in the island of Icarus, and Pramilus in Asia Minor, while according to others it grew near Ephesus, or Smyrna. In later periods, the name appears to have been applied to all strong, harsh red wines, made from dry grapes. It was evidently the favourite wine of Cleon. On this wine, see Athen. I. 10, a. 28, f. and cap. 55. (Demosthenes, after a copious draught, throws himself into an attitude of deep reflection.)

106. The "good genius" of Demosthenes is the wine which he has just quaffed, and to the influence of which he ascribes the design which he leaves his brother-slave to put in execution.

107. τοὺς χρησμοὺς. A collection of oracles must have been in those days a far more engrossing object than a collection of coins or autographs, or old china, in the present day. They appear to have been formed into a book (βιβλίον), over which the possessor doted and pored, with as much pride as the owner of an old Caxton, or whatever else bibliomania make for the time their engrossing object. With a book of this kind, Nicias must be supposed to enter at v. 113., and also with a detached oracle, which Cleon had guarded with particular attention, and which is now first exposed to the broad glare of day. For a specimen of one of these oracle-collections, see Appendix (B.).

109. ἐως (while) is joined with a present or an imperfect tense. To the present example, and those given by Blomfield (Gloss. in Pers. p. 152.), add Eccl. 83. ἐως ἐτ’ ἐστὶν ἀστρα κατὰ τὸν οὐρανόν. II. XI. 411. ἐως ὁ ταῦθ’ ὄρμαι κατὰ ὀφένα. Dem. 15, 5. ἐως ἐστὶ καπ-ράς, ἀντιλαβόμεθα τῶν πραγμάτων. See further, infr. v. 132. 379.

Ἰβ. ταῦτ’ sc. ὑπάρχει. Nicias having expressed his fears that the δαιμόν which he shall meet, will differ widely from the Agathodæmon, and the Pramnian, of whom they had been speaking, (δεδοίξ’ ὅπως μὴ τεύξομαι τοῦ κακοδαιμόνος δαιμόνων,) enters the house again for the purpose of abstracting the oracles. Demosthenes in the mean time applies to his pitcher.

110. δεδοίξ’ ὅπως μὴ τεύξομαι. Soph. Οἰ. Τυγ. 1074. δεδοίξ’
ΔΗ. φέρε νυν ἐγὼ μαυτῷ προσαγάγω τὸν χόα.  
[τὸν νοῶν ἵν' ἀρδῶ καὶ λέγω τι δεξίων.]

ΝΙ. ὅς μεγάλ' ὁ Παφλαγὼν * * ῥέγκεται, ὡστ' ἔλαθον αὐτὸν τὸν ἱερὸν χρησιμὸν λαβών, ὀντπερ μᾶλιστ' ἐφύλαττεν. ΔΗ. ὃ σοφάτατε, φέρ' αὐτὸν, ἵν' ἀναγνω: σὺ δ' ἐγχευν πιεῖν

ὅπως | μὴ' κ τῆς σιωπῆς τῆς ἀναρρήξει κακά. Eurip. Hippol. 520. δέδοιχ' ὅπως μοι μὴ λίαι πανει σοφῆ. Dem. 130, 13. δέδοικα ὅπως μὴ πάνθ' ἁμα, δια οὐ βουλόμεθα, ποιεῖν ἡμῖν ἀνάγκη γενήσεται. 113. Nicias returns with a load of oracles, and more particularly with that which Cleon so carefully guarded, as pointing out his future successor in office.  

116. ἐγχευον (ἀνύσας τι, nimbly) πιεῖν. Athen. XI. 464, f. λέγει δὲ περὶ τούτων ὁ Φιλόχορος οὔτωι। "Ἀθηναίοι τοῖς Διονυσιακοῖς ἀγῶνι, τὸ μὲν πρόσων ἄρτοις καὶ πεπόκτες ἔβαλον ἐπὶ τὴν δειν, καὶ ἑστεφάνω-μένοι ἑθεώρον παρὰ δὲ τὸν ἁγώνα πάντα ὁνος αὐτοῖς φυκοείτα, καὶ τραγή-

ματα παρεφέρετο, καὶ τοῖς χοροῖς εἰσιούσιν ἐνέχεον πίνειν, καὶ διηγαγισμέ-

νοις ὀτ' ἐξεπερευκάντω ἐνέχεον κ' ἐναλιν."  

c These were fine doings unquestionably in honour of Bacchus, and his festi-

vals: but we must not look too severely on the unenlightened citizens of Athens, when we see how bearded Rabbis could teach and practice on such occasions. Rabbah saith, "A man is bound to make himself so mellow on the feast of Purim, that he shall not be able to distinguish between 'Cursed be Haman,' and 'Blessed be Mordecai'":—"Rabbah and Rabbi Zeira feasted together on the feast of Purim, and they were sweetened, or made very mellow." The gloss is, "They were got drunk." Lightfoot's Works, VIII. 376. That this mellow-making was not absolutely confined to the feast of Purim, may be inferred from the following instances. "A tradition. They drink ten cups in the house of mourning: two before meat, five while they are eating, and three after meat. ... When Rab-

ban Simeon Ben Gamaliel died, they added three more. But when the sanhedrim saw that hence they became drunk, they made a decree against this." Id. XI. 166. "Mar, the son of Rabbena, made wedding-feasts for his son, and invited the rabbins; and when he saw that their mirth exceeded its bounds, he brought forth a glass cup, worth four hundred zuzees, and brake it before them; where-

upon they became sa'si," i.e. at their merriment being stopped. Id. XI. 164. But once more: and that on eating rather than drinking. "It is forbidden to fast on the sabbath; but, on the contrary, men are bound to delight themselves with meat and drink. For we must live more delicately on the sabbath than on other days: and he is highly to be commended, who provides the most delicious junkets against that day. We must eat thrice on the sabbath, and all men are to be admonished of it. And even the poor themselves who live on alms, let them eat thrice on the sabbath: for he that feasts thrice on the sabbath, shall be deli-

vered from the calamities of the Messias, from the judgment of hell, and from the war of Gog and Magog." It is to be hoped, for the sake of our humbler brethren, that there is nothing absolutely inconsistent with genuine Christianity in this rabbinical gloss on a passage in Isaiah, (lxxviii. 13.) It is at all events no unpleas-

ing trait in the character of a class of men, who having played more tricks with the human intellect than the Greek sophists, and subjugated the human will more completely than Papacy itself, may, in their small sphere, be styled the most pestilent race, which the records of history have made known to us.
αὐτόθι. Demosthenes reads and drinks; drinks and reads.

118. δ λόγια, here are oracles indeed! A transient inspection of their contents gives rise to this expression of astonishment on the part of Demosthenes. From a passage in Thucydides (II. 8. καὶ πολλὰ μὲν λόγια ἔλεγετο, πολλὰ δὲ χρησμολόγου ἦδον κ. τ. λ.) some critics have been induced to consider the λόγια as predictions of seers, χρησμοὶ as the oracles of a god; the former being written in prose, the latter in verse. In the present, drama all the oracles and predictions brought forward are in verse, and the words λόγια and χρησμοὶ are used without the least distinction as to whether they proceed from a god or a seer. 119. ἰδοῦ, see, it is done.

121. δὸς τὸ ποτήριον (Athen. XI. §. 2.) ταχύ. These repeated demands of the Athenian general shew that he had come of as dry and thirsty a soil as the great Pantagruel himself, and justify the expression hazarded in a former note.

* So the French imitator of Aristophanes (and the close resemblance between these two great satirists, who had so much influence on their respective ages, has never yet been pointed out): "Ennius beu vant escripvoyt, escripvan beuvoit; Eschylus (si à Plutarche soy avez, in symposiacis) beuoyt comosant, beuvant comosoyt. Homere jamais n'escripyvoit à jeun." And did the facetious writer expect to be taken at his word in all this? Rabelais, the physician, would have despised the intellects, and Rabelais, the parish-priest of Meudon, (for such he was, and an excellent parish-priest too,) would have given little, I suspect, for the morals of the man who did. Then why do we laugh so heartily at the thing in theory, and condemn it as heartily in practice? I undertake not to answer: the philosophy of laughter is among the deepest mysteries of our nature. So evidently thought the greatest of philosophers; for Plato approached the subject, and—fled from it. (See his Symposium ad finem.)

† The precursors of the birth of this notable drinker were, we are told, in this wise. "Car, alors que sa mere Badebec l'ennantoyt, et que les saiges femmes attendoytoy pour le recepvoir, yssirent premier de son ventre soixante et huit tres-geniens (muleteers) chascun tirant par le licol ung mulet tout chargé de sel, après lesquelz sortirent neuf dromadaires chargez d'inguelllettees, puis vingt et cinque charrettes de pourreaulx, d'aulx, d'oignous et de cibotz; ce qu'espouvent bie lesdictes saiges femmes, mais les aulcunes d'entre elles disoytoy: voicy bonne provision, aussi bien ne beuvions nous que laschament, non en lancement. Ceci n'est que bon signe, ce sont aguillons de vin." L. II. c. 2.


126. στυππειοπώλης (στυππείων, tow, coarse flax, or hemp, Herodot. VIII. 52. πολέω). By this vender of tow is meant Eucrates, a man probably of great wealth, and who by means now unknown, appears after the death of Pericles to have possessed himself of a great share of power in the commonwealth, from which he was ousted by the talents (and oratorical talent he possessed in a high degree) of Cleon. From an attentive examination of such fragments as are left of our author's first play, the Babylonians, and from different remarks of lexicographers, Ranke ingeniously concludes (Vita Aristoph. 334 sqq.) that the satire of that play was pretty equally divided between these two aspirants for power. It is no improbable conjecture of the same learned writer, that the Diodotus, who so nobly opposed the infamous proposition of Cleon respecting the unfortunate people of Mitylene (Thucyd. III. 41. sq.), was a son of this Eucrates. See further, infr. 352.

NI. εἰς οὕτως πῶλης τί τούντεῦθεν; λέγε.

ΔΗ. μετὰ τούτων αὖθις προβατοπώλης δεύτερος.

NI. δύο τόδε πῶλα. καὶ τί τόνδε χρὴ παθεῖν;

ΔΗ. κρατεῖν ἐως ἔτερος ἀνὴρ ἀδελφότερος αὐτοῦ γένοιτο μετὰ δὲ ταύτ' ἀπόλλυται.


129. Nicias places the fore-finger of his right hand over the thumb of his left, as preparing to count the list of his country's political salesmen.

130. By the sheep-seller is meant Lysicles, most probably, like Eucrates, a person of great opulence, but of low birth and uneducated. (Plut. in Per. Αἰσχυλὸς δὲ φησι, καὶ Λυσικλέα τὸν προβατοκάτηρον εἰς ἀγγελός καὶ ταπεινοῦ τὴν φύσιν Ἀθηναίων γενέσθαι πρῶτον). Of this demagogue of a day, still less is known than of Eucrates. A marriage with Aspasia, whom the honest lexicographer Hesychius speaks of without circumlocution, was probably the origin of his ephemeral power. Hesych. προβατοπώλης. οὕτως ἐκμισθεῖτο Λυσικλῆς, γῆμας Ἀσπασίαν τὴν πόρνην.

131. The counting finger of Nicias shifts to the fore-finger of the left hand, as he tells the second of his salesmen. And what is my own reader counting in the mean time? Doubtless the years one, two, three, nay, not three, which have elapsed since the death of Pericles, and the transfer of the power which that extraordinary man had concentrated in himself, to the hands of a dealer in tow, or a dealer in sheep. This was indeed a leap from the aristocracy of talent to the aristocracy of wealth (infra. v. 719.); but what marvel? The first of all aristocracies, that of virtue, had with the court of the Areopagus been levelled with the dust, the gates of democracy had been thrown wide open, and all the rest followed of course.


132, 3. On Brunck's reading of these verses, ἐως ἐν εἴτερος ἀνὴρ —γένοτα, see Hermann de Met. p. 129. Reisig's Conject. 63. 4. 7.
ἐπιγίγνεται γὰρ βυρσοπώλης ο̣ν Παφλαγών, ἂρταξ, κεκράκτης, Κυκλοβόρου φωνήν ἔχων.

135 NI. τὸν προβατοπώλην ἦν ἄρ' ἀπολέσθαι Χρεών ὑπὸ βυρσοπώλου; ΔΗ. νη Δ' ΝΙ. σύμων δεῖλαιος. πόθεν ὁδὲν ἄν ἔτι γένοιτο πώλης εἰς μόνοις; ΔΗ. ἔτ' ἐστὶν εἰς, ὑπερφυτή τέχνην ἔχων.

134. βυρσοπώλης. If the reader wishes to extend his knowledge of Attic salesmen, he may do it from the following fragment:

μεμβρατοπώλαις, ἄκρατοπώλαις, ἰσχαδοπώλαις, διφθεροπώλαις, ἀλφιτοπώλαις, μυστριοπώλαις, βιβλιοπώλαις, κοσκινοπώλαις, ἐγκριδοπώλαις, σπερματοπώλαις. Athen. III. 126, ε.

Ib. ο̣ν Παφλαγών. A senarius is never closed by a word of three syllables, having the first two short, but when a monosyllable precedes it, as ἐς ἀγόρα Ach. 533. ο̣ν βασιλέως 1224. ο̣ν Παφλαγών Eq. 136. 1392. τὸ βύριον Thesm. 27, 28. δ' ἄβαλ' Ran. 141. τὰ τεμάχ' 517. τὸν ἔχετον 1422. τὸ παράπτων Plut. 359. τὸν ἔτερον 397. τὰ μεγάλα 845. Elmsl. in Ach. v. 830.
135. Κυκλοβόρου. To the explanations given in a former play on this subject, add Fr. Arist. ap. Dind. 539. ἀμφη δ' ἔγογε τὸν Κυκλοβόρον κατικίνα.

139. ὑπερφύτα (φύο), something out of the common course of nature, extraordinary. Nub. 76. δαμανίως ὑπερφύτα. Pac. 228. Th. 831. Herodot. in good sense, IX. 78; in a bad sense, VIII. 116.
Ib. τέχνην ἔχειν, to exercise a profession, or trade. Cf. infr. 1205. 1346. "τέχνη de artibus bonis; quare τέχνας ἔχουτε sunt poētā, pictores, statuarii, &c. Cf. Xen. Mem. III. 10, 1. Thiersch ad Ran. 809." Whether the learned editor has not expressed himself somewhat unguardedly here, we may inquire hereafter: at present let us be content to trace the word in that profession, a member of which is presently to come before us, and which certainly professed to contain within itself almost the whole circle of knowledge and the fine arts.

(Colloquy between a cook and his Amphytrion.)

A. ὑποδεικνύεις μὲν ἦδος ἄστειον πάννυ καὶ πράον διήγῃς μὲν τέποικάς τι. B. Πῶς;
A. ἐν τῇ τέχνῃ τίνες ἔσμεν, οὐκ ἐξήτακας. ἦ πρῶτον ἐπίθυμον τῶν ἀκριβῶς εἰδότων, οὕτω μὲ ἐμπθάλων με; Β. Μᾶ Δλ', ἐγὼ μὲν οὐκ ἄμην ἐγὼ ἦσας διαφέρει διάκονου μάγειρος. Α. οὐκ ὦσθ'; Β. εἴσομεν δέ γ', ἦν λέγης.

A. τὸ γὰρ, παραλαβόντ' ὄφων ἡγορασμένον πρῶτον ἀποδούναι σκευάσαται μονοσίκως, διακόνου 'στι τοῦ τυχόντος. Β. Ἡράκλεις.

Α. ὁ μάγειρὸς ἐσθ' ὁ τέλειον ἑτέρα διάδεσιν. πολλὰς τέχνας λάβοις ἂν ἐνδοξοὺς πάνυ, ὅν τὸν μαθεῖν βουλόμενου ἄρθρους οὐκ ἐν ταύταις προσελθεῖν εὐθύς ἀλλ' ἐμπροσθέ δεῖ ξυγραφίας ἤφθαι. ταῦτα καὶ μαγειρικὴς πρῶτον μαθεῖν δεῖ τῆς τέχνης ἑτέρας τέχνας· ὅν εἰδέναι σοι κρείττον ἦν, μοι πρὶν λαλέιν.' Ἡστρικὴν, Γεωμετρικὴν, ἀστρολογικὴν.

Nicomachus ap. Athen. VII. 290, f.

The origin of the art is specified in the following fragment; but why was not the name of its inventor emblazoned in letters of gold?

A. οὐκ ὦσθ', ὅτι πάντων ἡ μαγειρικὴ τέχνη πρὸς εὐσέβειαν πλεῖστα προσενήχεο' βλως;
B. τοιοῦτον ἐστι τοῦτο; Α. πάντα γε, βάρβαρε.

τοῦ ὕδρωδος καὶ παραστόδων βιον ἡμᾶς γὰρ ἀπωλύσασα, καὶ τῆς δυσχεροῦς ἅλληλοφαγίας, ἤγαγ' ἐς τάξιν τινα, καὶ τουτού περιψάνεν, δν ννι βίον ζώμεν. Β. τίνα τρόπον; Α. πρόσεχε, κἀγὼ σοι φράσω.

'Αλληλοφαγίας καὶ κακῶν ὄπτων σωχῶν, γενόμενος ἄνθρωπός τις οὐκ ἄθετερος, ζησθ' ιερείων πρότος, ὀπτησνερ κρέας. ὥς δ' ἦν τὸ κρέας ἦδιον ἄνθρωπον κρέαν, αὐτούς μὲν οὖν ἐμαυάντα, τὰ δὲ βοσκήματα θύωντες ὄπτων. ὥς δ' ἀπαξ τῆς ἱδώνης ἐμπειρίαν τιν' ἔλαβον, ἀρχὴς γενομένης ἐπὶ πλεῖον ἤ δεξον τὴν μαγειρικὴν τέχνην.

Athenion ap. Athen. XIV. 660, e.

That the professors of such an art should have been jealous of the least slight expressed towards it, will be easily conceived.

Β καὶ παρατίθει γ' αὐτὰ, παί, ὅταν παρατίθησι, (μανθάνεις;) ἐψυγγείναι. ἄτμις γὰρ οὕτως οὐχὶ προσπῆδησαι ταῖς ῥώσιν, ἀλλ' ἀνα μᾶλ' εἰς καταφυγών.

Α. παλλόμ' γ' ἁμεινον, ὅς ἐνικα, ἱσθ' ἀρα λογογράφος ἢ μάγειροι. Β. ἢ δ' λέγεις, εὐ' λέγεις' τέχνην δ' ὑνειδίζεις. — Alexis ap. Athen. IX. 383, e.

* Sic Pors.

* Handsomely said of you, sir; but I will not accept of a compliment at the ex-
NI. ἐπ', ἀντιβολῶ, τίς ἔστω; ΔΗ. ἐπω; NI. νῆ

Δία.

ΔΗ. ἀλλαντοπόλης ἐσθ' ὁ τοῦτον ἐξελῶν.
NI. ἀλλαντοπόλης; ὁ Πόσειδον τῆς τέχνης.

φέρε ποῦ τὸν ἄνδρα τοῦτον ἐξευρήσομεν;

ΔΗ. ἐξευρήσομεν αὐτόν. NI. ἀλλ' ὀδί προσέρχεται

ωσπερ κατὰ θείον εἰς ἀγοράν. ΔΗ. ὁ μακάριε

ἀλλαντοπόλα, δεῦρο δεῦρ', ὁ φίλτατε,

'140. εἶπο; shall I speak? Plato Protag. 322, c. καὶ δίκαιον δὴ καὶ

αἰδῶν οὕτω βῶ ἐν τοῖς ἀνθρώποις, ἢ ἐπὶ πάντας νείμω; Apol. 37, b.

ἀντι τούτου δὴ ἐλλομαί τι ἄν εὖ ὦδ' ὦτι κακῶν ὀντῶν; Georg. 472, d. ἄλλο

tι ὀντω σου νομίζοντος διανοώμεθα; Hence the following constructions,

where the nature of the rule is self-evident. Soph. Trach.

974. τί πάθω; τι δὲ μήσομαι; Plat. Conviv. 212, e. μεθύστα ἄνδρα

πάντω σφάδρα δέξῃσθε συμπότην, ἢ ἀπέσω ἀναδύσαντες μόνον Ἀγάθωνα;

213, a. ἐπὶ ρητοῖς εἰσώ ἢ μῆ; συμπίεσθε ἢ οὖ;

141. Demosthenes pauses, looks again at his oracle, but too evi-

dently there is no mistake. The important annunciation is of

course made slowly, deliberately, and with all proper emphasis.

Ib. ἐξελῶν. ἐξαιρέω, ἢσώ. aor. ἐξελον, ep. ἐξελον. infin. ἐξελεῖν, to

put out of the way, to extirpate. Nub. 123, 802. Herodot. I. 36,

159. II. 30. Xen. Hell. II. 2, 20. IV. 2, 12.

142. ἀλλαντοπόλης; Whatever objections might be made to the

former demagogues, still they belonged, or had belonged, to the

aristocracy of wealth, and to wealth, as Nicias well knew, habitually

belong caution and timidity, excellent guarantees for public security.

But a sausage-seller, a washer of intestines, a fellow earning a base

subsistence out of pig's blood, and whose only earthly property was a

knife, a ladle, and a chopping-block! "Merciful heaven," as the

uplifted hands and eyes of Nicias signify, "what is next to befall

this unhappy state, and where will this accursed movement end!"

145. κατὰ θείον. Av. 544. κατὰ δαίμονα. Eccl. 114. κατὰ τέχνην


pense of my profession. Dobree. Hence a high spirit of independence; a deter-
nation, "nullius jurare in verba magistri," and to regard only times and seasons.

'Αρχεστράτου γέγραφεν τε καὶ δοξάζεται

παρά τισιν οὕτως, ᾧς λέγων τι χρήσιμων.

τά πολλά δ' ἤγνωσεν, κοδδῆ ἐν λέγει.

* * *

οὗ δ' ἐστὶν εἰπεῖν περὶ μαγειρικῆς: "ἐπεῖ

εἰπ' ἄρτιως": ὁρον γὰρ οὐκ ἐσχύκηκεν, οὗ ὅ

καρπὸς. αὐτῇ δ' ἔστιν έαυτής δεσπότησιν.

ἀν δ' εὖ αὖ χρήσι τῇ τέχνῃ, τῶν τῆς τέχνης

καρπῶν δ' ἀπολέσῃ, παρασκεύων ἢ τέχνῃ.

Anthippus, ap. Athen. IX. 405, b.
άνάβαινε σωτήρ τῇ πόλει καὶ νόν φανείς.

ΑΛ. τί ἔστι; τί με καλείτε; ΔΗ. δεῦρ᾽ ἐλθ᾽, ἵνα πύθη ὡς εὐτυχῆς εἰ καὶ μεγάλως εἰδαμονεῖς.

ΝΙ. ἵθι δή, κάθελ' αὐτοῦ τούλευν, καὶ τοῦ θεοῦ τὸν χρησμὸν ἀναδίδαξον αὐτὸν ὡς ἑξει.

147. ἀνάβαινε. This play is beset with local difficulties, through which we must find our way, as best we can. The following appears to me the true path on the present occasion; but the reader will follow with caution, and not hesitate to desert me, where he thinks me wrong. There can be no doubt, I think, that the imaginary residence of Demus throughout this play is fixed upon the Pnyx. Below the Pnyx, and visible from it, (Ἀχ. 20, 1.) lay the agora, to which so much allusion is made in the Aristophanic writings. Into this agora Nicias (v. 145.) affects from his eminence to see the object of the recent oracles just coming. Demosthenes accordingly calls to him at the top of his voice. A loud voice, hoarse and harsh (φωνῇ μιαρῷ), responds as at a distance, τί ἔστι; τί με καλείτε, but the utterer and his appurtenances do not actually appear on the stage till the end of v. 149. “Casaubonus ἀναβαῖνει vel ex fabrīca scene explicandum putat, vel simpliciter significare: ascendē in superiorem gradum. Verius est, locum ante aedem Cleonis (?) ex poete mente editoorem fuisse, quam forum per quod transibat Agoracritus.” Schutz.

149. The destined dispossessor of Cleon from office mounts the stage, and the two slaves gaze upon him with astonishment. A colossal figure—sides in whose obesity the fists might embed themselves without any chance of reaching the ribs—and that look of stolidity, from which nothing but the word “Anan!” seems capable of being extracted, form the tout ensemble of the future demagogue of Athens. The two slaves look at each other almost in despair; but the oracles are too decided to admit of their doubting, and the reflection that a demagogue may be formed out of any materials (ex quovis ligno Mercurius), encourages them to proceed: the political catechism accordingly soon begins, and the mode in which the pupil, sluggish and inapt at first, gradually warms into a bold and impudent demagogue, and finally ends in a statesman, such as might have done credit to Democracy in her best and palmiest days, is among the most amusing features of this interesting and instructive drama.

150. Nicias speaks in an under-tone to his fellow-slave. τούλεων, i.e. τὸ εἶδον, a cook’s table, a chopping-block. (Π. IX. 215. αὐτὰρ ἐπεὶ ρ’ ὁπτήρει καὶ εἰν ἐλεόσων ἔχεισ. Od. XIV. 432. βάλλον δ’ εἰν ἐλεύθῃ ἀλλαία). From the following fragment it should appear, that the kitchen had its revolutions as well as the state in Athens, and that chopping-blocks were not more safe from innovation than forms of government.
Nicias very characteristically here slips out, leaving the further concoction and peril of the conspiracy against the popular favourite to his brother-slave.

153. ὑποί; And what were these? To the artist of higher grade belonged,

Soup-ladle, flesh-hook, mortar, spit,
Bucket and haft, with tool to fit,
Such knives as oxen’s hides explore,
Add dishes, be they three or more,

(Zωμήρων φέρεοι, ὀβελίσκους δόδεκα,
Κρεάγρων, θείαν, τυροκνήστιν παδικήν,
στελεύω, σκαφίδας τρεῖς, δόριδα, κοπίδας τέτταρας.

Athen. IV. 169, b.):

to the present functionary we must content ourselves with assigning a knife for cutting and mincing (v. 472.), a ladle for taking off boiling scum (389.), the chopping-block already discussed, and perhaps a περίκομα, or leathern apron.

154. It is doubtful whether this act of reverence is to be taken literally, or whether it consisted in kissing the hand, and then outstanding it, as an act of reverence. See Pass. in voc. Bergler compares Soph. in Philoct. 1408. στείξε ἑν τειγὸν χούνα. and Aristoph. in Plut. 771. καὶ προσκυνῷ γε πρώgradation μὲν ἦλιον; ἐπείτα σεμνής Παλλάδος κλεινὸν πέδων.

1 παντοπόλις (πωλεῖ), considered the cook, who used all these, as no better than a dealer in frippery.

κ Τουπ. Ἡλεῖον. Schw.
ὁ τῶν Ἀθηνῶν ταχὲ τῶν εὐδαιμόνων.

ΑΔ. τι μ’ ὄγαθ’, ύποπλύνειν ἐὰς τὰς κοιλίας
πωλεῖν τε τοὺς ἄλλαντας, ἄλλα καταγελάς;


1b. κοιλία (κολός), the belly, κοιλία, 1 intestines. Here, the skins of those intestines into which the article of food, mentioned in the subsequent verse, was inserted.

159. ἄλλαντας. As this article of food, always highly prized in Athens, must have risen at least fifty per cent, in value after the exhibition of The Knights, it deserves all the light which can be thrown upon it, both from ancient and modern writers. To begin with antiquity. It has been seen in a former play (Acharn. v. 134.) that the sausage formed a great attraction in one of the most important of ancient religious festivals. In the following fragment we find it bringing up the rear in a whole list of Attic dainties.

πρὸς τοῦτοισιν δὲ πάρεσται σοι,
θύμνον τέμαχος, κρέα δελφακίων,
χορδαί τ’ ἐρίφου, ἦπάρ τε κάπτου,
κριοῦ τ’ ὄρχεις, χολίκες τε βοῶς,
κρανία τ’ ἀρνῶν, νηστίς τ’ ἐρίφου,
γαστήρ τε λαγῶ, φύσκη, χορδή,
πνεύμων, ἄλλας τε. Eusebius ap. Athen. VII. 330, c.

It was not of course every person who was to be entrusted with the composition of a dish like this: but the most distinguished artist was a person of the name of Aphthonetus. He forms one of the seven stars in that Pleiades, which Greece consecrated to her cooks as well as her sages.

πολλῶν μαθητῶν γενομένων ἔμοι, Δύκε,
διὰ τὸ νοείν ἀεὶ τι καὶ ψυχῆν ἔχειν,
Απει γεγονὼς μάγευσος ἐκ τῆς οἰκίας
ἐν οὖς ὅλους δέκα μησι, πολὺ νεώτατος.
"Αγις Ῥόδιος ἀπηκεὶ ἠχθὲν μῦνος άκρος;
Νηρεὺς δ’ ὁ Χῖος γόγγρον ἤψε τοὺς θεοῖς.

1 This is not a work upon anatomy; yet a glance at some of the mysteries of our nature can never be misplaced. Paley, speaking of the different length of the intestines in different animals, observes, " that the shortest, to his belief, is that of some birds of prey, in which the intestinal canal is little more than a straight passage from the mouth to the vent. The longest is in the deer kind. The intestines of a Canadian stag, four feet high, measured ninety-six feet. The intestine of a sheep, unravelled, measured thirty times the length of the body. The intestine of a wild cat is only three times the length of the body." That of the animal in the text, viz. the pig, is nearly thirteen times the length of the body. Carus, Traité clément. d’Anat. Comp. 2. 105.
These preliminary remarks will prepare the reader for such glorious visions as the following:

Ποιτώ δ' ἐκεῖν ἦν πάντα συμπεφυμένα, ἐν πάσιν ἁγάθοις πάντα τρόπον εἰργασμένα. Ποταμοὶ μὲν ἁθάρης καὶ μελανος ζωμοῦ πλέοι διὰ τῶν στενωτῶν τουθαλυγούντες ἔρρεων αὐτάισι μοςτηλαίω, καὶ ναστῶν τρύφη· ἄντε εὐμαρή τε καυτόματον τὴν ἐνθέσιν χαρένλ ἱππαρν κατὰ τοῦ λάργυγγος τοῖς νεκροῖς. ο φύσικας δὲ καὶ σίζοντες ἄλλωσιν τοῖς παρὰ τοῖς ποταμοῖς ἐξεκεῖν' ἀντ' ὀστράκων.

Pherecrates ap. Athen. VI. 268, e.

Metagenes ap. Athen. VI. 269, f.

160. ποιás κοιλίας, intestines indeed! Athen. 102, a. ποῖος μάγευρος, cook indeed! 161. Points to the audience.


164. — κλαστάσεις, met. shall humble. The metaphor is derived

m Something is evidently wrong here. I suspect a whole verse is lost, in which the merits of a person catering for a pic-nic party were detailed.

n ναστῶ, a thick, solid cake.

o φύσκα, a thick intestine.

p Baris, the prickly ray-fish.

q The phagus.

r The prickly crab.
δήσεις, φυλάξεις, ἐν πρυτανεῖο—λαυκάσει.

ΔΛ. ἐγώ; ΔΗ. σὺ μέντοι, κουδέτο γε πάνθ' ὄρας. ἀλλ' ἐπανάβηθι κατ' τούλεδο τοῦτο καὶ κάτιδε τὰς νήσους ἀπάσας ἐν κύκλῳ.

ΔΛ. καθορῶ. ΔΗ. τί δαί;—τάμπτορα καὶ τὰς ὀλκάδας; ΔΛ. ἐγώγε. ΔΗ. πώς οὖν οὐ μεγάλως εὐθαμοιέσ; ἐτι νῦν τὸν ὀφθαλμὸν παράβαλ' ἐς Καρίαν

from vine-breakers. Suidas: κλαστάσεις, κλάσεις, ἀπὸ μεταφορᾶς τῶν τεμνομένων κλημάτων ἐν ταῖς ἀμφιπολίσ.

165. Πρυτανεῖο. Creuzer, discussing the word 'Εστία, observes, "HEIMATL, also ÖFFENTLICH und PRIVAT, ist auch hier wieder als Grundbegriff erkennbar. Wie in jedem Hause das Innerste, der Heerd, ihr heilig ist, so ist im Innern, im Mittelpunkte der Stadt ihr ein Haus gebaut, wo, wie dort auf dem Hausheerde, so ihr, als auf dem Stadtheerde, ein Feuer brennt, das nie verlöschen darf. Dieses Haus heisst Πρυτανείου, und hier bringen im Namen der Gemeine die Obrigkeit der. Πρυτανείος genannt, der Feuer- und Schutz-göttin Opfer. Sie selber, der personifizirte Stadtheerd, heisst auch Πρυτανίτης, κοινή 'Εστία, 'Εστία τῆς πόλεως, 'Εστία βουλαία u. s. w. So kann es nicht befremden, wenn in ähnlicher Sinne das Delphische Orakel die Stadt Athen eine κοινή 'Εστία oder Πρυτανείον τῆς 'Ελλάδος nannte." Symbol. u. Mythol. 2. 627.

Ib. — λαυκάσει. At this word, audibly whispered into the sausage-seller's ear, and substituted for δεινύσεις (Pae, 185. οὕτος δεινύσεις ἐτί τοῦ λαοποῦ 'ν Πρυτανεῖο), the brute and inert mass begins to shew signs of animation, and sundry explosions, meant to be laughter, break from the future demagogue. "What! the Prytaneion and a she-companion in it! Nay, if these be the rewards of demagogism, I am in your hands to deal with as you please. Ὀκρ, king, emperor, I am willing to be one or all. As for sausage-selling, out upon it! in my unenlightened days, I thought it indeed the first of human occupations! but after this intimation—Ho! ho! ho!" and another set of explosions follow from the libidinous brute. (Whether Cleon, in the plenitude and insolence of favour with the people, had dared to dishonour the Prytaneion and its distinguished guests by some such proceedings as those intimated in the text, cannot now be said; but from the character of the man, it is highly probable.) Translate: play the debaucher.

169. The sausage-seller here mounts his table, and affects to look round. It must be remembered, that some of the objects here referred to, were actually visible from the Πύνη.

171. παραβάλλειν τῷ ὀφθαλμῷ, to turn both eyes side-wards, con-
sequent to squint. Nub. 362. brevitate t' ev ta\i\s o\d\i\s kai to\p to-bal\w para\d\a\l\i\s. Plato Symp. 221, b. Athen. 216, a. Diog. Laert. II. 28. Antonin. VII. 66.

173. dia\o\c\a\f\i\s\o\m\a\i, have my eyes distorted; as they must have been by looking at Chalcedon, the northern, and Caria, the southern extremity of Athenian dominion (real or asserted) on the western side of Asia Minor. Compare Av. 178, \o\p\o\a\s\o\m\a\i\ t\i\ b', e\i dia\o\c\a\f\i\s\o\m\a\i. Athen. 339, e. \f\i\c\h\i\v\u\s\i\s ki\s dia\o\c\a\f\i\s\o\m\o\s\i\s to\s \f\i\c\h\i\v\u\s\o\m\o\s.

174. —p\e\r\n\a\t\a. The word expected was \o\i\a\k\i\\e\v\i\a\i; the word substituted is a blow at the rapacious rulers of Athens, with whom to administer provinces and to sell them, was one and the same thing. Schutz. \e\r\n\a\w = \e\r\n\i\m (\e\r\a\w). II. XXI. 45. \e\r\n\a\w\h\i\s\o\m\o\s\i\s \i\l\i\ \h\i\l\e\d\a\p\a\w\o\m\o\s. XXIV. 752. \e\r\n\a\w\h\i\x\, o\n\i\w\ \e\l\e\k\e\, \e\r\n\i\ \h\i\l\o\s \a\r\n\i\w\i\t\o\m\o. Theog. 1215. \o\h\i\o\h \h\i\m\i\s \e\r\n\a\w\i\s. Pass. Translate: are matters for sale.

175. \g\i\n\e\r\i\ for \g\e\n\e\h\i. Cf. infr. 1050. The stage-play seems to be as follows: Demosthenes, laying down his cup (an inadver-
tence which by no means escapes the audience), fixes his eye in-
tently on the sausage-seller, then holds the oracle in one hand, and strikes it with the fore-finger of the other, laying a strong emphasis on the words \a\n\i\p \m\i\g\i\o\s. The dulness and backward-
ness of the sausage-seller, who was expected intuitively, as it were, to catch a sense of the greatness of his destinies, gradually pro-
vokes Demosthenes, and hence the insertion of the word k\c\a\l\e\m\o\s in the oracle itself, and the further hit at his stupidity in v. 219.

176. On the difference between k\a\i \p\o\s and \p\o\s k\a\i, see Porson's Phoeniss. 1373.

177. \a\n\i\p, emphatic, a man. Hence on the completion of the pro-
phhecy, Demosthenes suddenly drops his character as a mute, and reminds Agoranactus of this previous declaration: (infr. 1217.) k\a\i \m\i\e\n\h\i\s\h\o\t\i\ | \a\n\i\p \g\e\g\e\n\e\n\s\o\m\o\b\i\ t\i\ \e\m\e.

178. \m\e\g\a\s, a great man. Infr. 946. Vesp. 1023. Thucyd. I. 138. \g\i\n\e\r\t\a\i (Themistocles) \p\a\p\i\ a\o\t\o\s \m\e\g\a\s.

Πάλαι \m\e\g\a\s εἶ, γίνωςκε τοῦ γὰρ μὴ χανεῖν λύκου διακενής σὺ μούς εὐρηκας τέχνην. Athen. IX. 380, b.
οτιη πονηρος καξ αγορασ ει και θρασυς.
ΑΛ. ουκ αξιω γιω μαυτον ισχυνει μεγα.
ΔΗ. ομοι, τι ποτ' εσθ' οτι σαυτον ου φης αξιον; 
ξυνειδει οι μοι δοκεις σαυτο καλον.
μων εκ καλον ει καγαθων; ΑΛ. μα τους θεους, 
eι μη 'κ πονηρον γ'. ΔΗ. ο μακαρε της τυχης,

179. ε ε αγορας. The agora, as a scene of noise, bustle, gossip, 
swagger, ostentation, impudence, knavery, &c. has been already 
illustrated from the writings of Aristophanes; those who have still 
appetite for the subject may glean something further from Dem. 
43.  7. 54.  2. 157.  1. 332. 9. 378.  26. 411.  16. 442. 15. 548. 15. 
an extract from the great political philosopher of antiquity will be 
more in place on the present occasion. 'Εστε δε τυγχανομεν σκοπουν- 
tes περι της αριστης πολιτειας' αυτη δ' εστι καθ' ην η πολις άν εις μαλιστ' 
ευδαιμων την δε ευδαιμωνιαν οτι χωρις άρετης αδυνατον υπαρχειν, ε'ρηται 
προτερον' φαινον ος εν τη καλλιστα πολιτευμενη πολει, και τη κεικη- 
μενη δυκαιους άνδρας άπλως, αλλα μη προς την υπαρχειν, ουτε βασιλου 
βιον, ουτ' αγοραυ οι της πολιτας' άγενης γαρ ο τουτος βλος, και 

Ιβ. θρασυς, a man of audacious impudence. See quotation at 
v. 101. Demosthenes, unlike the fair Tilburina, here sees and 
refers to what is not exactly yet in sight; but the speaker, as we shall 
gradually find, had, like our great portrait-painter, Reynolds, the 
talent of judging from the surface, of the capabilities and ideals 
which lay beneath.

180. (Coldly). "I do not think myself the sort of person who 
ought to be invested with much power."

183. καλων καγαθων. This expression and its opposite εκ πονηρων 
(cf. Nub. 101-2.) evidently belong to person and manners, not to 
rank or station: it is most nearly rendered by the English word 
gentleman. The term probably came into use soon after the glo- 
rious days of Marathon and Platea; events naturally calculated 
to-produce a class of men, who had no claim to rank with the 
Eupatridæ or old aristocracy, but whose conduct, noble and brave, 
gradually raised the term applied to them into something like a 
title of nobility. In the Socratic school, where much use was made 
of the term, its definition seems to be thus given by Xenophon: 
(Mem. II. 6. 30.) τους άγαθους τας ψυχας και τους καλους τα σω-
ματα.

184. ει μη. The progress of the text, with regard to this diffi-
cult construction, has been thus ably expressed by the present 
Greek professor of Cambridge. (Preface to the third edition of 
"St. Paul and St. James reconciled.")
The old editions of Aristophanes present the following readings:

**Equit. 185. 6.**

**Thesmoph. 895.**

Professor Porson, with his accustomed penetration, remarked upon the former of these passages: "In his non omitti potest ἄλλα." And he corrected both of them by inserting ἄλλα ὧν; which, though not the true emendation, at least led the way to it. In this correction Dr. Elmsley acquiesced, till his attention was called to a passage in the Lysistrata, 942.

This led him to propose, though with some hesitation, to read in the two former passages, ἐι μὴ κ πονηρῶν γ', and ἐι μὴ Κρῖτυλλα γ'. And in the late edition by professor Bekker, the reading ἐι μη is restored in all the three passages upon the authority of the best MSS. The conclusion which will be drawn from all this by every reader is, that ἐι μη is the proper reading, and that its sense is exactly equivalent to ἄλλα, but." With great deference to my learned friend, I must be permitted in the first place to doubt whether the exceptive but is always "exactly equivalent to ἐι μη: in many cases, the French expression au contraire seems better to express its sense. In the second place, this explanation gives no reason for so singular a construction bearing such a sense. I throw out for consideration, whether in comic and sarcastic Greek, the formula is not an elliptical one, expressing a strong denial accompanied with a sneer; the ellipse to be completed from the former member of the sentence. In the present instance: the question is asked: "Are you a gentleman?" "No," replies the respondent, "unless to be a blackguard is to be a gentleman." Euripides asks Mnesilochus: "Who is this woman that pours such a flood of abuse upon you?" The reply is: "Theonoe, the daughter of Proteus." "No, by a woman's oath," says the party accused, "unless Crittylla daughter of Antitheus and of the deme Gargettiae be Theonoe." I doubt whether I ought to proceed further: yet in a verse of that sacred discourse (Matt. v. 15.), before which all the moral wisdom of all the schools of antiquity fades into absolute nothingness, there appears to me a tone of mild sarcasm, in which the precept here laid down for the construction of ἐι μη may not be improperly applied.

185. δοσιν πέπονθας ἄγαθον ἢ τὰ πράγματα, hom great an advantage you enjoy (Herodot. II. 37. πάχανου δὲ καὶ ἄγαθά οὐκ ὄλιγα. Andoc. 29, 28. δέκα ἐτῶν ἤ ποις οὐδὲν ἄγαθον ὑπὸ τοῦτον τοῦ ἄνδρος πέμεθα.) ἐς τὰ πράγματα (sc. τῆς πόλεως) in regard to statesmanship. Cf. sup. v. 88. This ironical
declaration involves one of those maxims, uniformly maintained by Aristophanes, that no state can prosper, the management of which is not in the hands of gentlemen. But the full development of his opinions on this point will come better under consideration in his comedy of The Frogs. (See 717. 737. 1454–9.)

186. μουσικήν. This word in the Greek writings (but I shall not travel much beyond those of Aristophanes in the present play) implied three things. 1. Music, properly so called. Pl. 190. Χρήμ. έρωτος. Καρ. ἀρτοφ. Χρήμ. μουσικής. Καρ. τραγῳνῖς. 1163. ἄγανας μουσικοί. Herodot. VI. 129. Αἰσχ. 86, 19. Isoc. 189, a. 2. Music united with poetry. Ach. 851. δ’ ταχὼς ἀγαν τήν μουσικήν. More particularly tragic poetry. Ran. 797. καὶ γὰρ ταλάντως μουσική σταθμῆσεται. 1493. ἀποβαλόντα μουσικήν. 872. ἄγανα κρίνειν μουσικώτατα, by the most skilful laws of poetry. 3. Liberal education generally. Isoc. 199, a. 486, 286. οἱ περὶ τήν γραμματικήν καὶ τήν μουσικήν καὶ τήν ἄλλην παιδείαν διασπορεῖτε. Αἰσχ. 88, 44. εἴ τιστε, ὃ ἀνδρεὶς Ἀθηναίοι, διὰ οὐχ αἱ παλαίσσαι οὐδὲ τὰ διδασκαλεῖ οὐδὲ ἡ μουσικὴ μόνον παιδεύει τοὺς νεωτέρους, ἀλλὰ πολὺ μᾶλλον τὰ δημόσια κηρύγματα. The speaker in the text consequently means to say, that he was acquainted, and that but imperfectly, with the first rudiments of Athenian education, (of which more in a subsequent play.)

187. γράμματων. Aristot. Polit. VIII. 3, a. “Εστι δὲ τέταρτα σχεδὸν ἀ παιδεύειν εἰῶθασι, γράμματα, καὶ γυμναστικὴ καὶ μουσικήν καὶ τέταρτην ἐνοι γραφικήν τήν μὲν γραμματικήν καὶ γραφικήν, ὡς χρησίμους πρὸς τὸν βίον οὖσας καὶ πολυχρήστους τήν δὲ γυμναστικήν, ὡς συντεινοῦσαν πρὸς ἀνθρώπων. VIII. 3, d. χρήσιμον, ὅσπερ τὰ γράμματα πρὸς χρησιμοσυνομικός, καὶ πρὸς οἰκονομικός, καὶ πρὸς μάθησιν, καὶ πρὸς πολιτικά πράξεις πολλάς. Letters serving the purpose of figures, among the ancients, the word γράμματα is pretty nearly equivalent to our reading, writing, and arithmetic.

Ib κακά κακῶς. This proverbial expression has been already illustrated at v. 2. It can hardly be translated but by a long periphrasis: “I know nothing but my letters; and even them, sorry matters as they are, I know but in a sorry way.” A shrug of the shoulders confirms the speaker’s contempt for literature of every description. In the following verse Demosthenes mimics and retorts the expression. “This κακά κακῶς is the only thing to injure you.” Contemptible as are the literary acquirements of the sausage-seller in the text, those of the modern fraternity, it is to be feared, are not much greater; even the member of the French Middle Monarchy venturing little beyond his newspaper. “If you happen to see, sitting in one of the classic chairs of the Palais Royal, a little grocer with rather a pinched-in mouth and a pair of dusky brown spectacles—or if you happen to see a good, fat, red-faced dealer in sausages, particularly busy over a
ΠΠΕΙΣ.

ΔΗ. τουτὶ µόνον σ᾽ ἐβλαψεν, ὅτι καὶ—κακὰ κυκῶς.

ἡ δηµαγωγία γὰρ οὐ πρὸς µονσικὸν

ἐτ ἐστὶν ἀνδρὸς οὐδὲ χρηστοῦ τοὺς τρόπους,

ἀλλ᾽ εἰς ἀµαθῆ καὶ βδελυγόν. ἀλλὰ µὴ παρῖς.

paper some fine summer evening, in the Palais Royal, be sure that paper is the Constitutionel!" Bulwer's Monarchy of the Middle Classes, vol. I. p. 55.

189. δηµαγωγία (δήµος, ἀγώ), demagogism, office of a demagogue, or leader of the people. (Solon ap. Diog. Laer. I. 64. τὸ γὰρ θείον καὶ οἱ νοµοθέται οὐ καθ ἐαντὰ δίωνται ὑπὸ τὰς πόλεις οἱ δὲ οὲι τὸ πλῆθος ἄγοντες ὅπως ἐν γρώµως ἔχωσιν.) The word is here used in that honourable sense which it bore as well as the word ἀσυµµεταχισµός (Wachsmuth I. 195. 200. I. 24–5), till bad men had given the word a bad name. The nearest resemblance perhaps to this sort of demagogism in modern times is among the higher class of journalists and reviewers, men who, without official obligation, take upon themselves the task of leading the public mind on all matters of importance, a task alike responsible, arduous, and honourable. The following extract from Plutarch, referring to that period in the life of Pericles, when having contrived to ostracise Thucydides, the head of the aristocratical party, he found himself without an opponent, deserves attention on many accounts. 'Ὡς οὖν, πανταπασι λυβείης τῆς διαφορᾶς, καὶ τῆς πόλεως αὐτού ὑµᾶς καὶ μάς γενειείς, κοµοὶ περιµέγκειν εἰς ἑαυτὸν τὰς 'Αθηνὰς, καὶ τὰ τῶν Ἀθηναίων ἑξηρητείναι πράγµατα, φόρους, καὶ στρατεύµατα, καὶ τρπῆµα, καὶ νῆσους, καὶ βάλασαν, καὶ πολλὴν µὲν δὲ Ἐλληνῶν, πολλὴν δὲ καὶ διὰ βαρβάρων ἦκουσαν ἵσχυν καὶ ἥγεµονίαν, ἔποτε δὲν εὔθειας, καὶ φιλὰς βασιλέως καὶ συµµαχικὰς πεπραγµένας δυναµῶν, οὐκέτι ὁ αὐτὸς ἤν, οὐδὲ ὁµοίος χειροποθεῖς τῷ δήµῳ καὶ µάξῳ ὑπείκειν καὶ συνενδόνα τὰς ἐπιθυµίας, ὀσπερ πνεῖαι, τῶν πολλῶν. ἀλλ᾽ ἐκ τῆς ἀνεµένης εἰκῆς καὶ ὑποθρηπτείµης ἐνα δηµαγωγίας, ὀσπερ ἀνθρᾶς καὶ µαλακῆς ἀρµονίας, ἀµυστικητικῆς καὶ βασιλικῆς ἐνεµάκηµος πολίτειας, καὶ χρώµενος αὐτὴ πρὸς τὸ βελτίστων ὀρθῆ καὶ ἀνεµικῆς, τὰ µὲν πολλὰ βουλόµενον ἦγε πείθων καὶ διδασκόν τῶν δήµων. ἦν δὲ ὅτε καὶ µᾶλα δυσχεραίνοντα κατατείχων καὶ προσβιβάζον, ἑκείρωτο τῷ συµφέρωντι, µιµούµενος ἀτέχνων λατρῶν ποικίλω νοσήµατι καὶ µαρκρῷ, κατὰ καιρῶν µὲν ἣδων εὐλαβεῖς, κατὰ καιρῶν δὲ δηµούς καὶ φαιµα αµφοτέρων σωτηρία. Vit. Pericl. c. 15.

Ib. "ἐίναι πρὸς τινος διεκντωρ que aliqui conveniunt, et εἰς τινω similiter, quae ad aliquem spectant, ei commoda sunt et congrua." DIND.

Ib. µονσικὸ, a man of education. Cf. Eurip. in Hippol. 990.

191. ἀµαθῆς, a man utterly illiterate. 'Nub. 135, 492. Butt. mann in Men. Plat. § 27. Xenophon, or whoever was the writer of the treatise of Rep. Athen. expresses himself still more sarcastically than the poet on this subject. I can transcribe but a short specimen: Ἐστοι δ᾽ ἂν τις, ὥς ἔχρην αὐτοῦς µὴ ἐὰν λέγειν πάντας εξ ἵσου,
ΑΡΙΣΤΟΦΑΝΟΥΣ

α σοι διδάσατε ἐν τοῖς λογίοις ὦ θεοί.

Ἀλ. πώς δήτα φησ' ὁ χρησμός; ΔΗ. εὖ νη τοὺς θεοὺς καὶ ποικίλως πως καὶ σοφῶς ἐνγύμενος.

'Αλλ' ὅποταν μάρψι—βυρσαίτος ἀγκυλοχήλης

μηδὲ βοιλεύειν, ἀλλὰ τοῖς δεξιωτάτοις καὶ ἄνδρας ἀρίστους' οἱ δὲ καὶ ἐν τούτῳ ἄριστα βοιλεύονται, ἐσόμετε καί τοῖς ποιηροῖς λέγειν. Εἶ μὲν γὰρ οἱ χρηστοὶ ἔλεγον καὶ ἐξολεῦοντο, τοῖς ὁμοίως σφίσαν αὐτοῖς ἦν ἁγάθα, τοῖς δὲ δημοτικοῖς οὐκ ἁγαθὰ· νῦν δὲ λέγων ὁ βουλόμενος ἀναστάς ἄνθρωπος ποιηρός ἐξευρίσκει τὸ ἀγαθὸν αὐτῷ τε καὶ τοῖς ὁμοίοις αὐτῷ. Εἶπον τις δὲν, τι δὲν οὖν γνωὴ ἁγαθὸν αὐτῷ ἢ τῷ δήμῳ ποιητοῦ ἄνθρωπος; οἶδε γεγονός· σκούσαν, ὅτι τοῦτο ἁμαθία καὶ ποιηρία καὶ εὐνοια μᾶλλον λυσίτελε, ἢ τοῦ χρηστοῦ ἄρετη καὶ σοφία καὶ κακόνοια. Εἴη μὲν οὖν ἂν πόλει οὐκ ἂν ποιήσαν διαχρίσαντος ἡ βελτίσθη, ἀλλ' ἡ δημοκρατία μᾶλλον ἀν' σώζοτο αὐτῶς. Ὁ γὰρ δήμος κ. τ. λ. Καπ. Ι. §. 6—10. For the character of the βυρσαίτος, see Appendix (C.).


195. 'Αλλ' ὅποταν. As the author was here treading upon matter, which to the ears of his audience must have sounded something like blasphemy, we must conceive that every precaution was used to make the actor's delivery of his pretended oracle as humorously attractive as possible; great gravity and solemnity—proper pauses—and marked emphasis. How the poet managed, when the progress of the piece required this species of humour to be still more highly flavoured, we shall venture to conjecture at the proper place. The poet's commencing and other formulae are borrowed from the usual construction of oracular responses. Cf. Lysist. 770. Αὐ. 967. Herodot. I. 55. III. 57. VI. 77. Lucian's Jup. Trag. VI. 260. de Morte Peregr. VIII. 293. On the Aristophanic hexameters see Hermann de Metr. p. 353.

Ib. μάρψι. Cf. Herodot. VI. 86.

Ib. βυρσαίερος (βύρσα, αἰετὸς), leather-eagle, i. e. Cleom. ἀγκυλοχήλης (ἀγκύλος, χείλος), crooked-beaked. The epithet is applied to an eagle in Od. XIX. 538. to vultures, II. XVI. 428. Od. XXII. 302.
γαμφηλήσι δράκοντα κοάλεμον αἵματοπώτην,
δὴ τότε Παφλαγόνων μὲν ἀπόλλυται ἦ—σκοροδάλμη,
κοιλιοπόλησιν δὲ θέως μέγα κύδος ὀπάξει,
αἱ κα μὴ πωλεῖν ἄλλαντας μάλλον ἐλωνται.

ΑΛ. πῶς οὖν, πρὸς ἐμε ταῦτ ἑστίν; ἀναδίδασκε μὲ. 200
ΔΗ. βυρσαίες μὲν ὁ Παφλαγόν ἑσθ' οὐτοσι.

ΑΛ. τί δ' ἀγκυλοχήλης ἑστίν; ΔΗ. αὐτό ποι λέγει,
ὅτι ἀγκύλαις ταῖς χερσίν ἄρπάζων φέρει.

196. γαμφηλάι (γαμψός, (γαμπτός, κάμπτω), the jaw-bones, when
said of beasts, the beak, when applied to birds. A learned writer
in the Edinburgh Review (No. XXIX. 156.) blaming Brunck's
general attachment to Ionic inflexions, observes, that in the pre-
sent passage we might read γαμφηλαίωι for γαμφηλήσι from Athen-
æus II. 460; but that there is no occasion, as the word occurs
in an oracular hexameter.

Ιβ. δράκοντα. As blood forms a principal ingredient in the com-
position of a sausage, a blood-thirsty reptile is here enigmatically
put for the sausage-maker himself.

Ιβ. κοάλεμον (κοόα, κόοα, νούν, and ἄλεος, ἕλεός), dull, simple. Plut.
in Cim. 4. ὁν δὲ εὐθείαν φασι. Κοάλεμον προσαγορευθῆναι.
Suidas: κοάλεμος, ματαιόφρων κοείν γάρ το αἰσθάνεσθαι. καὶ ὁ ἡλίθιος καὶ ὁ ἀνώ-
νητος κοάλεμος.

Ιβ. αἵματοπώτης (αἵμα, πίνω), blood-drinker.

197. δὴ τότε. Another oracular formula. Cf. Av. 985. Lucian's
Jupiter Trag. VI. 260. de Morte Peregr. VIII. 293. Herodot. I.
55: (καὶ τότε.)

Ιβ. σκορόδαλμη (σκόροδον, ἄλμη): here evidently some chemical
process, by which the manufacture of leather was assisted. Trans-
late: tan-pickle. The voice of the speaker slightly falters, but the
jubilant tone in which the following verse is pronounced, relieves
us from any fear of his grief being utterly insensible.

199. The speaker's tone again changes, and an arch look im-
plies the fear of some "sweet reluctant amorous delay" about the
sausage-seller, who may perhaps prefer his beloved trade to that of
swaying the rod of empire. For the construction αἱ κα.. ἔλωνται,
see Acharn. 666.

Ιβ. ἄλλαντας. Though the substantial credit of the ancient
sausage must of course rest upon the testimony of contemporary
writers, yet a few gleanings from modern authorship will not per-
haps be thought misplaced, more particularly if they do not obtrude
themselves upon the text. See Appendix (D.)

202. αὐτό (sc. τοῦραν, vel τὸ πράγμα). Eurip. Bacch. 974. αὐτὸ
ἡδὲ γὰρ αὐτὰ, κἂν ἐγὼ σιγῇ στέγω.
ΑΛ. ὁ δράκων δὲ πρὸς τι; ΔΗ. τούτῳ περιφανέστατον.

τὸν οὖν δράκοντα φησι τὸν βυρσαίεστον

ἡδὴ κρατήσειν, αἱ κε μὴ θαλφῇέ λόγοις.

ΑΛ. τὰ μὲν λόγια ἀικάλλει με· θαυμάζω δ' ὅπως
tὸν δήμον οἶος τ' ἐπιτροπεύειν εἰμ' ἐγὼ.

ΔΗ. φαυλότατον ἔργον· ταύθ' ἀπερ ποιεῖς ποιεῖ
tάραττε καὶ χόρδευ' ὅμοι τὰ πράγματα

αἵπαντα, καὶ τὸν δήμον ἂεὶ προσποίοις

ὑπογυλικάνων ῥηματίως μαγειρικοίς.

τὰ δ' ἀλλα σοι πρόσεστι δημαγωγικά,

φωνῇ μιαρᾷ, γέγονας κακῶς, ἄγοραῖος εἰ·
217. poliiteian, statesmanship, management of affairs. Dem. 257, 7. ἢ προάρεις ἢ ἐμπ. καὶ ἡ πολιτεία διεπράβατο κ. τ. λ. Ἁςχ. 72, 42. ἐκ ὧν Δημοσθένης πρὸς τὴν πολιτείαν προσελήνυθεν. Aristot. Polit. IV. 8. "Εστι γὰρ ἡ πολιτεία ὡς ἀπλῶς εἰπεῖν μίξις ὄλγαρχιας καὶ δημοκρατίας, εἰσέ-
βασιν δὲ καλεῖ τὰς μὲν ἀποκλίνοντας ὡς πρὸς τὴν δημοκρατίαν πολιτείας,
tὰς δὲ πρὸς τὴν ὀλγαρχίαν μᾶλλον ἀριστοκρατίας διὰ τὸ μᾶλλον ἀκολου-
θεῖν παιδείαν καὶ εὐγένειαν τοῖς εὐποροτέροις.

218. τὸ Πυθικὸν sc. μαστείαν. Soph. Ο. Ed. Τυρ. 240. The Pythian
oracle is separated from the rest by way of dignity.

219. στεφανοῦ, as preparatory to the religious rite of making li-
tiation. So in the halcyon days of Cleon. Plut. in Nic. 7. λέγεται δὲ, ἐκ-
κλησια ποτὲ οὕσης, τῶν μὲν δημον καθήμενον ἄνω περιμένει πολὺν χρόνον,
ὅτε δὲ εἰσελθὼν ἐκεῖνον ἐστεφανωμένον, καὶ παρακαλεῖ ὑπερθέται τὴν
ἐκκλησίαν εἰς αὐρίον. Ἀσχολοῦμαι γὰρ (ἐφη) σήμερον, ἐστιάν μελλὼν
ζένους, καὶ τεθυκὼς τοῖς θεοῖς. Τούτω δὲ Ἀθηναῖος γελάσαντας, ἀναστήναι
καὶ διαλύει τὴν ἐκκλησίαν.

Ib. —Κοιλέμω. As this genius of stupidity was most probably
one of the poet's own creation, a little previous pause and peculiar
inflexion of the voice were necessary for promulgating it. The
hit seems to be at the sausage-seller's acknowledged want of liter-
ature, and also at his backwardness in comprehending the high
fortunes which are in store for him.

220. χάπως ἀμνεῖ τὸν ἄνδρα, et vide, ut strenue obsistas homini
isti. Bruck.

221-2. οἱ πλωύσιοι δεδίσαν αὐτῶν. From a remarkable expres-
sion in the Greek argument, prefixed to this play, (ἐδιάχη τὸ
δράμα ἐπὶ Στρατοκλέους ἀρχαντός δημοσία ἐς Δήμα, Ranke (Vit. Arist.
382, 3.) has been led to infer, that such was the dread of Cleon
among the wealthier classes, that not a single person could be
found bold enough to take upon himself the exhibition of the pre-
sent drama, and that it was finally brought out at the public s ex-

Few persons have investigated the old comedy with such unwearied diligence
as Ranke, and none evinces a more enthusiastic admiration of its greatest orna-
ment. The following effusion drawn from the learned writer, by the supposition
of so unusual an honour conferred upon his favourite author, may perhaps excite
a smile, but who does not envy the feelings connected with it? "En! Wielandi!
somnia tua, quibus indolem poeta nostri polluere volebas, ut labuntur, ruunt,
concidunt, abeuntesque in aera et ventos! Non erat Nicias, qui sumptus ad
decendas Aristophanis fabulas illi præberet, non Demosthenes, non alius proces-
orumque caput! Civitas ipsa, ipsae, inquam, elivitas Aristophanis docendam
curabat contædiam. Jam intelligimus, vates nobilissime, Jam perspicimus, pia
pense. Leaving this question to be discussed by persons more learned than myself, I shall merely observe, that if the play were brought out by a public body, and not by a private individual, I should look to the equestrian order as that body (cf. the opening observations in the Parabasis); and the supposition will be more valid, if from some following observations the reader should be satisfied that the poet was himself a member of that important body.


223. ἐπικός, Attic for ἐπικές. “Attica, from the nature of the country, was little suited for cavalry; and as this species of military is powerful among undisciplined masses of infantry, the aristocracy or oligarchy in ancient days was generally composed of horsemen.” Boeckh. I. 344. On the number of Athenian cavalry, see the same learned writer, p. 351. Consult also Mitford, Π. 405. Wachsm. Π. 150. ΙΙ. 399. Xen. de Re Equestri, Π. 1. Mag. Eq. I. 9. Aristot. Polit. IV. 3. 13. V. 6. VI. 7. Dem. 731, 1. 732, 6. (πάντα πράγματ' ἀναφέρε, δημον, ἐπικές, βουλήν, ιερά, ὅσια.)

224. μισοῦντες αὐτῶν. What private reasons the Ktihes might have for this hatred to Cleon, would have been better known to us, had the history of Theopompos been preserved, who appears from the Scholiast, to have entered fully into the subject; the public causes lie upon the surface, and are quite sufficient to justify the expression in the text.

227. εὐλαβήσεται. Thucyd. I. 119. καὶ αὐτῶς ἐφὶ εὐλαβήσεσθαι. Alciph. I. 37. συλλαβήσεται δὲ ἡμῶν καὶ αὐτὸς εἰλίξ. It is observable that his brother slave is not alluded to by Demosthenes as one of the resolute opponents of Cleon. See on the foregoing verses Ranke 411-13.

sitting ad similitudinem veri Cleonis effecta. Sed hoc genus absurditates non fugiebat Aristophanes, modo risum spectatoribus excuteret." Schutz.

Ib. ἐξηκασμένος. Pollux IV. 143. τὰ μὲν κομικὰ πρόσωπα, τὰ μὲν τῆς παλαιᾶς κωμῳδίας, ὡς ἐπιτολύ τοῖς προσώποις, ὧν ἐκμαφθοῦν, ἀπεκάζετο.

229. Mr. Mitford, after remarking (III. 327.) on the fears of the artists to give a representation of the face of Cleon, and of the actors to represent his character, observes, "But Aristophanes would not be so disappointed: himself a man of rank, personally an enemy to Cleon, certain of support from all the first families of the republic, and trusting in his own powers to engage the favour of the lower people, he undertook himself to act the part; and, for want of a proper mask, he disguised his face, after the manner of the strolling comedians of Thespis's time, with lees of wine." The extract enables us to ask a question not unimportant: Was Aristophanes a man of rank? The historian assigns no authority for his assertion, nor do I believe that any direct one is to be found; yet it seems highly probable, for the following reasons. 1. In giving away his dramatic pieces to Callistratus and Philonides—whether they were mere actors, or, what is more probable, indigent men of merit, who wrote for the stage (Ranke Vit. Aristoph. p. 236–8. 245.), it is obvious that he must have given also the public gratuity attendant on success. This denotes the possession of some pecuniary resources on the part of Aristophanes, and it is to be observed, that this conduct he pursued not merely at the commencement, but more or less through the whole of his dramatic career. 2. With the profits of the play, Aristophanes gave up what to many would have been far more alluring, the high honours which attended the exhibition of a successful drama in Athens. The triumphal chaplet—the processional pomp—the feast—inscription on the sacred tripod—all these things had but a secondary charm for him. To select some important object in politics or literature, and to work incessantly (infr. 523–7. Nub. 524, &c.) till his drama wore an appearance best calculated to effect the purpose which he had in view—such appear to have been the leading characteristics of the dramatic career of Aristophanes. If these are not the marks of a noble mind, and of one perfectly satisfied with his own artificial position in society, where are they to be found? 3. Freely as the poet indulged at times in remarking on the birth of others, whether as altogether mean in itself, or as not of true Attic blood on both sides, is it likely that a similar retort

*t The jocose hit at the public orator, who had endeavoured to curtail the dramatic remunerations (Ran. 367.), must be considered essentially as the observation of Philonides, to whom that wittiest of the author’s productions was given, and not that of the real author of the piece.
would not have been made upon himself, had there been any opening for it? But none such is to be found. The contemporary bards laughed indeed at his magnanimity in not availing himself of the rewards and honours of his profession, and applied to him the Greek proverb which they had applied to Hercules and Mercury before him, that of being born to labour for the good of others (Suid. in τετράδι γέγονα. Plat. Schol.): but no taunt was ever thrown out, that his necessities or his station in society required him to act otherwise. 4. The family-name Φιλίππος (for the name which his own father and eldest son bore, and which, according to Athenian custom, that son’s grandson would have borne, may well be called the family-name) is eminently equestrian (Nub. 63–4.); and coupled with some further observations in this play (490–4.), lead, I think, to a fair conclusion that the author belonged to this very order. Whether this possession or supposed possession of rank and affluence will remove another difficulty connected with the dramatic career of Aristophanes, and which has hitherto perplexed his commentators, the reader will consider for himself. (See infr. 496.) I will only add, that the aristocratical feeling, which Aristophanes commonly exhibits in his dramas, ought to go for little in coming to a decision upon this point. A man of his political sagacity and patriotic feelings (and literary history surely does not exhibit a person more conspicuous for both) would naturally take that side in politics, which the exigencies of the times most required. In the depression of the aristocratic party, which since the mischievous policy of Pericles had become every day more evident, and in the exaltation of the commercial and democratic classes, the poet could foresee nothing but danger and ruin, and that of no distant occurrence, and he took his stand accordingly.

230. σκευοποιοί, artists employed in providing masks and other requisites for a theatre.

231. τὸ θέατρον δεξίων, intelligent spectators will easily perceive that Cleon is the person intended.

232. Nicias enters hastily, with terror in his countenance, and announces the approach of the Paphlagonian.

233. ὃς τοι ... χαρῆσετον. You shall not do this with impunity: i.e. you shall severely suffer for this. And the whole circle of gods is invoked to shew that he is in earnest. The particles ὃς τοι, with an oath preceding or following, occur also infr. v. 392. 418. 680. Pac. 188. 1117. Pl. 64. (ὁς τοι μὰ τὴν Δήμωτρα χαρήσας ἐτς.) 364. Ran. 42. 668. Thes. 34. 533. Nub. 814. Vesp. 1366. 1396. 1442.
234. τέ δήμος, the democracy. Ib. ἐνομνέων, to conspire against, or, to belong to a club, or, synonomosy. On these latter associations, sometimes formed for purposes of foreign treachery, but more commonly for political u security and power at home, see infr. v. 459.

235. Χαλκιδικῶν ποτήρων, (pointing to the cup from which Demosthenes had just been drinking.) The Scholiast refers the allusion to the trifling causes on which Cleon was accustomed to found charges of treachery and high treason. Schutz acutely observes, that as the cup had been purloined with the pitcher of wine from Cleon’s own stores, the inference drawn from its appearance there falls on his own head.

236. Χαλκιδεᾶς. Casaubon and Dindorf agree in supposing the people of Chaleis in Euboea to be here meant. I should rather think that the people of Chalcidice in Thrace are intended. To say nothing of the probability that the potent drinkers of Thrace would have a cup of peculiar make and dimensions, we know from Thucydides, that the whole tide of Grecian warfare was now fast setting in that direction (the star of Brasidas shedding no small lustre over its transactions), and in the intermediate time intrigue, solicitation, and invitation to defection and revolt, would be doing their usual work. That the keen eye of Cleon had discerned in those distant dependencies, from which the republic derived so much power, a source of booty more valuable than drinking-cups, is clear from a subsequent taunt thrown out in this drama (infr. 421). Little did Aristophanes dream that his stinging satire would eventually drive Cleon to take the command of the republic’s armies in that quarter, and still less that while endeavouring “to infuse an opinion of his military skill by a movement similar to what, though not his own, had gained him so much credit at Pylius,” (Mitford III. 332.) an ignominious wound should make the once potent demagogue food for worms instead of satire. But so even-handed justice had determined. For transactions connected with the Chalcidians in Thrace, and with Potidæa, see Thucyd. II. 58. 70. 79. 101. IV. 81. 83. 84. 110. 121. 135.

u Thucyd. VIII. 54. τὰς ευνομοσίας, αὔτερ ἐτύγχανον . . . ἐν τῇ πόλει οὖσα: ἐν ἔνθα καὶ ἄρχαίς. Dr. Bloomfield translates the latter words “for the obtaining of offices of judicature and magistracies.” Mr. Mitford is at a loss altogether how to understand the expression. With the word ἄρχαι there can be no difficulty: by the word δικαί I understand suits in a court of law, which were generally decided more by cabal and intrigue (παράσκεψεν), than by the merits of the case. Hence Dem. 1059, 23. καὶ αὕτῃ ἐνίκησεν οὖθεν παράσκεψεν οὖθε συνωμοσία, ἀλλὰ κ. τ. λ.
238. The sausage-seller, terrified at the threats and appearance of Cleon, is for beating a hasty retreat: may we say, not without more than one reason? As all personifications on the Greek stage were effected by means of masks, there must have been a prodigious variety of these, and of the finest workmanship, in order to enable the actor to adapt his face as much as possible to the feelings which his position required of him. That of the sausage-seller hitherto has apparently been one of fat contented ignorance. This convenient retreat, besides its dramatic propriety, would enable him to assume a mask more adapted to the part which we shall soon find him assuming, and I have little doubt was contrived for that very purpose. If this opinion be correct in itself, the reader's own judgment will lead him to apply it on many other occasions.

239. τὰ πράγματα (τῆς πόλεως), i.e. the state. Demosthenes speaks with clasped hands, and in an imploring attitude.

240. Σίμων. Most probably the writer on horsemanship, to whom Xenophon, in his treatise on the same subject, makes more than one reference. Proem. I. 3. XI. 6.

241. ἐλάτε sc. τοὺς ἱππούς. Nub. 1298. οὖκ ἔλας (sc. σεαυτὸν), ὡς σαμφόρα. Demosthenes having addressed these words to two supposed Knights in the former verse, turns again to the sausage-seller.

242. καὶ ἑπαναστρέφον. Ἑπαναστρέφειν is properly a military word, applied to those who, turning about from a real or pretended retreat, make a sudden and clever assault upon the enemy. Ran. 1100. ὡς ἑπαναστρέφειν δύνηται κατερεῖθεσθαι τοῦ ῥόης. (Where see Thiersch, who quotes in illustration. Xen. Hell. VI. 2. 21. οἱ μὲν πολέμου ὡς φεύγοντιν ἐπέθεντο, οἱ δὲ οὖντι ἑπαναστρέφαν. See also Dobree's Advers. I. 129.) Our fugitive, supposing note 238. to be correct, is drawn backwards to the stage (his face being concealed from the audience), where he stands in a silent contemplative attitude: "Shall I be the saviour of the state, or—shall I occupy myself with my wonted craft?" Shade of Themistocles! and did no earthquake take place round the spot where your bones were deposited, when political misrule had left such a problem to be solved by such a man!

243. κονιορτός. The word, I think, is to be taken in its literal sense; a cloud of dust being rolled across the orchestra, while the
clattering of hoofs, the neighing of steeds, and the issuing of various terms of military evolution, prepare the audience for a troop of cavalry. In what exact form the Chorus make their appearance (had the editorship of this play fallen upon Cuddy Bankes, he would at once have set them down as so many hobby-horses) it is difficult to say: but whatever the rest of their appearance, the reader's attention must be drawn to their hair, the leading mark of aristocratical pride among the Athenians, and which is arranged in the present instance after the most tasteful fashion of the day. (Cf. infr. 562. 1084.)

244. τροπὴν αὐτὸν ποιοῦ. Xen. Hell. V. 4. 43. καὶ ἐγένετο ἐν ἐλπίδι τροπὴν τῶν ἀνδρῶν ποιήσασθαι. VII. 2. 20. ἰῶς δὲ ἐπιφανεὶς οὗ, ὀσπερ ἐν Πελλήνῃ, τροπὴν ποιήσει. Lucian IV. 256. τροπὴν αὐτῶν ποιήσαμεν.

245. "Cleonis nomen reticetur ... cave tamen, ne quid majus colligas. Nam quoniam Δῆμος Πυκνῆς dominus est, Cleo servus nominari more Atheniensium non poterat, sed illius terræ nomen accipiebat, unde erat ortus et Athenas allatus." Ranke. Ib. ταραξηπῶστρατον (ταρακέτα, ἵππος, στρατός).

246. τελῶνη, an exactor of tolls, or dues. Cleon is thus styled from the new tolls, or tributes, which he had imposed, and severely exacted.

Ib. φάραγξ. Etym. Μ. et Ζον. Π. p. 1795. τὸ ἀπόστασις τῆς γῆς, τὸ χάσμα, an abyss.

Ib. χάρυβδων ἀρπαγῆς. The expression may be illustrated from a class of persons with whom Aristophanes delighted to class his demagogues (Cf. infr. 744. 1352.); the one being evidently in his opinion as great prostitutes in mind, as the others were in body.

Anaxilas ap. Athen. ΧΙΙ. 558, c.

ἀλλὰ παῖε καὶ δίωκε καὶ τάραττε καὶ κύκα
cαι βδελύττου, καὶ γὰρ ἡμεῖς, κατικείμενος βοά·
eυλαβοῦ δὲ μὴ 'κφύγῃ σε' καὶ γὰρ οἴδε τὰς ὄδους,
ἀσπερ Ἐὔκρατης ἐφευγεν εὐθὺ τῶν κυρηβίων.

250. ἐπικείμενος. Infr. 264. εὐνεπίκεισθε υμεῖς. Thucyd. VI. 68.
oi γὰρ ἦπεὶς πολλοὶ ἐπικείόμεναι. VII. 71. ἐτρεφόν τε τοὺς Ἀθηναίους καὶ
eπικείμενοι λαμπρῶς. Vesp. 1285. ἦνικα Κλέων μ’ ὑπετάραττεν ἐπικείμε-
νος. 251. εὐλαβοῦ. Μαρίς: εὐλαβείσθαι, ἀντί τοῦ φυλάττεσθαι, Ἀτ-
tικῶς.

252. κυρῆβα, brans, hulls of coarsely-ground barley, chaff of
wheat or barley. Schol. κυρῆβα τὰ πύτρα καὶ ἄχυρα τῶν πυρῶν ἡ
κριθὼν.

Ib. εὐθὺ τῶν κυρηβίων, right to the brans. Nub. 162. εὐθὺ τούρρο-
pυγίου. Pac. 68. 77. τοῦ Δίως; 301. τῆς σωτηρίας. 819. τῶν θεῶν.
216. ἦσαν εὐθὺ τοῦ Διονυσίου. Herodot. VII. 179. ἦν Ἐκάδον. Thu-
cyd. VIII. 88. τῆς Φασῆλιδος. Plat. Gorg. 525, a. ἀπέσκεψεν εὐθὺ τῆς
φρωμᾶς recta in custodiaim. Lysis. 203, a. Λυκείου. 203, b. δεύν
δή, ἡ δ’ ὅσ, εὐθὺ ἤμον οὗ παραβάλλεις; (hither, quoth he, straight to
us: will not come (παραβάλλεις)? See also Xen. Hell. I. 4, 11.

Ib. Ἐὐκράτης. Ib. Εὐκράτης. Our last acquaintance with this worthy was as a
seller of tow; to that occupation he appears to have added the
trade of a miller (Schole. "καὶ σὺ κυρηβιστῶλα Ἐὔκρατας στῦπα"")
and in this second trade we must look for some explanation of this diffi-
cult-verse. Ranke, continuing his ingenious observations on the
fragments of the "Babylonians," imagines the drama to have de-
uced its name as usual from the chorus of the piece, which here
consisted of Persian slaves put to work in a mill, of which slaves
and mill he concludes Eucrates to have been the owner. He fur-
ther supposes a mock-trial to have taken place in the course of the
drama, at which Bacchus presided, and to which these slaves
were in some way summoned. From these and other circum-
stances the learned writer infers, that an actual trial had been in-
stituted against Eucrates (not improbably under the contrivance of
Cleon)—that seeing it likely to go against himself, he made for his
house and bran-yards, and there lay concealed, till he was able to
leave the city, and escape the destruction meditated for him. The
translation of the passage therefore would be; he knows the paths
which Eucrates took, when as a fugitive he made for the brans; and
the inference of the Chorus would be a caution, that Cleon should
not in a similar manner be allowed to escape from public indigna-
tion by slinking back to his tan-yard.

x The following fragments seem to bear closely on this supposition. 58. (Pro-
ably Bacchus the president.) ἔννεβει με φεύγειν οἰκαί. 59. εἰς ἅχυρα καὶ χγούν.
ΚΛ. δὲ γέροντες ἡλιασταί, φράτορες—τριωβολοῦ, οὓς ἐγὼ βόσκω κεκράγως καὶ δίκαια κάδικα,
παραβοσθείθ', ὡς ὑπ’ ἀνδρῶν τύπτομαι ἤνωμοτῶν. 255
ΧΟ. ἐν δίκη γ', ἐπεὶ τὰ κοινὰ πρὶν λαχεῖν κατεσθείς,
καποσκάζεις πιέζων τοὺς ὑπευθύνους σκοπῶν
ὅστις αὐτῶν ὁμός ἐστιν ἡ πέτων ἡ μὴ πέτων,
κἂν τιν' αὐτῶν γνῶς ἀπράγμον' ὄντα καὶ κεχρώτα,

253. Cleon addresses the audience, and more particularly that portion of it, from whom he felt entitled to receive support, his friends of the Heliaea. φράτωρ, member of a phratra. "φράτορες τριωβολοῦ, sive συγγενεῖς trioboli, dicuntur senes qui non minus amant mercedem judicialeum quam omnes suos cognatos aut consanguineos." Cas. Register'd to a three-obol-piece.

254. καὶ δίκαια κάδικα. To the examples given in Ach. 323. add Schol. ΑEsch. Choeph. 71. δοῦλε, δεσποτῶν ἄκουσ καὶ δίκαια κάδικα.

256. ἐν δίκη. Bergler compares Nub. 1336. ὡς ἐν δίκη σ’ ἐπιτον. 257. ἀποσκάζειν, to prove the ripeness of figs by pressing them. 258. ἀρμός, unripe. i. e. for accusation. πέτων (πέπτω), baked by the sun, ripe. Pac. i 166. Herodot. IV. 23. See also Blomf. Gl. in Ag. p. 294.

καὶ τι δεῖ
λεγεῖν ἔθ’ ἡμᾶς τοὺς τὰ σῦκ’ ἐκάπτοτε
ἐν τοῖς οὐρίχοις πολλύντας; οἱ κάτωθε μὲν
τὰ σκληρὰ καὶ μοχθηρὰ τῶν συκῶν δεῖ 
τιθέασιν, ἐπιτολῆς δὲ πέπονα καὶ καλά.
ἐθ’ ὁ μὲν ἐδοκεῖν, ὡς τοιαύτ’ ὄνομισιν,
τιμήν’ ὃ δ’ ἐγκαύεις το κέρυ’ εἰς τὴν γνάθον,
ε’ ἐρέων’ ἀπέδοτο, σύκα πολείν ὁμίλων.

Alexis ap. Athen. III. 76, d.

259. ἀπράγμονα. Of this description of persons, not many were to be found among the people of Athens, whose character it was (Thucyd. I. 70.) "to think ease with nothing to do (ὑσυχίαν ἀπράγμονα) a torment not less than the most laborious occupation: so that if any one were to say of them summarily, that they were born, neither to enjoy rest themselves, nor let others enjoy it, he would speak with perfect correctness:" "for we are the only persons," observes Pericles in the same historian, "who consider the man who takes no part in politics, not to be a man that meddles with nothing (ἀπράγμονα), but that is good for nothing." Persons of a quiet, unintermeddling disposition therefore in Athens, had but one of three resources; to consent to be despised and trampled

1 σύριχος = ὄρρίσκος, a platted basket. 2 ἔρινον = ἐρινεύ, wild fig.
καταγαγών ἐκ Χερρονήσου, διαλαβῶν, ἀγκύρισας, 260

on (Dem. 979, 5. Xen. Mem. II. 9, 1): to quit the place altogether, like the two fugitives in our author’s Birds—ζητοῦντε τόπον ἀπράγμονα—; or to console themselves with a quotation from some satiric comedian.


260. Χερρονήσου. We are not only to understand here the inhabitants of the Thracian Chersonesus, but also Athenian citizens who were dwelling there for purposes of commerce. Σχοῦτα.

Ib. From metaphors derived from figs, the poet suddenly plunges into others derived from the wrestling-schools, where it is not quite so easy to express his exact meaning: let us do the best we can. διαλαβάνειν, to hold between the two hands, to grasp by the waist. Ecl. 1090. διαλειμμένον. Plut. Anton. 33. διαλαμβάνων τοὺς νεανίσκους ἐπράγματε, or, perhaps, as a learned friend suggests, so tripping the poor fellow as to get his legs asunder (διαθήραν), and thus make him lose his footing.

II. Ξυπετίκειος' υμείς; ἕγω δ', ἄνδρες, δὲ ὑμᾶς τύπ-τιμαί, ὃτι λέγεις γνώμην ἐμελλὼν ὁς δίκαιον ἐν πόλει̊ 265 ἄσταναι μνημείου υμῶν ἐστὶν ἄνδρειας χάριν.

ὑπὸ θεών ἐσόμεθα, τὰ δ' ἐξ ἀδικίας κέρδη ἀπωσόμεθα· ἄδικοι δὲ κερδανοῦμεν τε καὶ λισσάμενοι ύπερβαίνομεν καὶ ἀμαρτάνομε, πείδοντες αὐτῶν ἀδίκω τοιαπληξίης. Μενεκ. 243, c. Βοβήσαντες ἔξηκοντα ψαυσίν, αὐτοὶ ἐμβάντες εἰς τὰς νάς, καὶ ἄνδρες γενόμενοι ὁμολογούμενοι ἀριστοὶ, ἀκήσαντες μὲν τοὺς πολέμους, λυπαμένοι δὲ τοὺς φίλους, ἀνασβέον τύχης τυχόντες, οὐκ ἀναρε-βέων τὸ τῆς θαλάσσης κ. τ. λ. Θεατ. 157, a. οὔτε γὰρ ποιούν ἐστὶ τι, πρὶν ἂν τῷ πάσχοντι ἐμφάνη, οὔτε πάσχον, πρὶν ἂν τῷ ποιοῦν̊ τὸ τέ τι τῷ ἐμφάνη καὶ ποιών ἀλλο αὐτοπραπεσίν πάσχον ἀνεφάνη. θυευδ. i. 36. γνώτα τὸ μὲν δεδομὸν αὐτοῦ, ἐσχῶν ἐχὼν, τοὺς ἓναντίον μᾶλλον φοβη-σον, τὸ δὲ ἐρωτοῦ μὴ δεξαμενοῦ, ἀδελφὲς ὑμᾶς, πρὸς ἐσχήνοσα τοσο ἐχθροὺς ἀδεξέτερον ἐσμένον. ΙV. 38. τοῦ δὲ μετ' αὐτῶν ἑπαργέτων εὐφιλημένου ἐν τοῖς νεκροῖς ἔτι ξώτος κειμένων ὡς τεθνεότος.  

Ib. ἀγκρίζειν (ἀγκρόνα), to grapple, to hold with fishing-hooks. Pass. in voc. 261. ἀποστρέψας τὸν ὁμον, twisting the shoulder out of joint.  

Ib. ἐγκολβαζέω (κολβαζζω). The interpreters give two senses to this word; one, to swallow as it were a κόλλας, a small wheaten cake, so called from its resemblance to the κόλλας, or peg of a lyre: the other, as equivalent to καταπατεῖν, to throw a man down and trample on him. The latter meaning preserves the congruity of metaphor, and is perhaps more agreeable to analogy (κόλλας, κολ-λαβζζω); the former meaning is more comic and Aristophanic.  

262. ἀμυκῶν (ἀμῦς, κόκω, κοῖ), sheep-witted, simple.  

264. Cleon, whose tone has hitherto been that of swagger and insolence (his usual bearings), finding whom he has to deal with, suddenly changes to a tone of the most cringing adulation. The sausage-seller continues as before in a state of abstraction.  


*"Ajax ἄρος μοι. παρατείμαι γὰρ τὰ λαπάρα κάτων. ἀλλὰ ϕερέθ' ἤματον, ἢ καπρίδου νέον κόλλανα τεν' εἶ δὲ μῆ, πλευρῶν, ἢ γλῶτταν, ἢ σπλήρας, ἢ ϑησίν, ἢ δέλφακος ὀμφαρής ἡπτιαλαῖ φερέτο δεύο μετὰ κολλάβων χλαρών."*  

Fragm. Arist. in Tagenistis.
For the achievements of the equestrian order, which Cleon thus proposes to reward, see infr. 563—592.

267. ἀλαξὼν (ἀλη, a wandering about without house or home). Persons of this description are liable to two sorts of delinquency: absolute falsehood and deception as to the cause of their thus wandering, and, where no one is at hand to contradict them, boastful descriptions as to what their fortunes are, or have been. It is on the latter sense that Theophrastus’s description of the ἀλαξὼν is formed; but I think Aristophanes will generally be found to use it in the former sense. (Cf. infr. 288.) Hence the union not uncommon in his writings, of the words ἀλαξὼν and φέναξ. Ran. 909. 919—921.

267. ὡς δ’ ἀλαξὼν, ὡς δὲ μάσθης, O the deceiver! O the supple cringer! Dem. 582, 1. τὸν δὲ βάσκανον! τὸν δὲ ἄλθερον! τοῦτον δὲ ὑπερχεῖν; ἀναπείνει δὲ; ὃν εἰ τις ἐκ ζῆν, ἀγαπᾷ ἐκεῖ:


268. ἐκκοβαλκευέσθαι (κοβαλακευέσθαι, to play cobal-tricks, deceits and flatteries of apes.) Zonaras, Π. 1247. κοβαλεύω, πανοργεῖω. Infr. 400. καὶ ἕν Δ’ ἄλλα γ’ ἐστὶ μου κόβαλα παιδὸς ὄνος. 322. πανοργεῖα τε καὶ βράσει καὶ κοβαλεμοῖσιν.

269. ἕαυ ... γε. As the time may probably come, when an admirer of the comic muse of Athens may encourage a knowledge of its diction by some such means, as that which has drawn the student’s attention to the language of its tragic muse, I shall perhaps render a trifling service by collecting into one point the various phases, which the latter of these particles exhibits in comic Greek. (See Appendix, F.)

Ib. ταύτη (infr. 822.), this fashion, namely, by low cajoleries (κοβαλακεύμασα). At the second ταύτη, the Chorus look to the sausage-seller, to whom this department of the struggle with Cleon is properly left. The Chorus, like gentlemen, content themselves with presenting their foot, not their tongue, to the ruffian demagogogue. (Infr. 270.)

270. ὑπεκκλίνειν (κλίνω), turn out of the way. Ib. κυρήβαζειν, to push with the horns, like a ram or goat. “Si Cleon in me cornua vertereit, crux ei opponam in quod impinget.” Bergl. The Coryphæus here puts out his foot, and kicks or pretends to kick Cleon.
ΚΛ. ὁ πόλις καὶ δῆμος, ὡς ὁλόων θηρίων γαστρίζομαι.  
ΧΟ. καὶ κέκραγας, ὡσπερ ἢν τὴν πόλιν καταστρέφει;  
ΑΛ. ἀλλ' ἐγὼ σὲ τὴ βοηθάς γε πρῶτα τρέψουμαι.  
ΧΟ. ἀλλ' εάν μέντοι γε νικᾶς τῇ βοηθής, τῆνελλος εἰ ἦν ὁ ἀναίδεια παρέλθησ, ἥμετέρος ὁ πυραμοῦς.  
ΚΛ. τουτοὶ τὴν ἀνδρὰ ἐγὼ ὑδείκνυμι, καὶ φήμη ἐξα-γειν

271. γαστρίζομαι, a term of the boxing-schools. (Inf. 437.)  
Ib. Cleon’s cry (evidently at the top of his voice) breaks the train of the sausage-seller’s reflections. "And is this the mightiest of his vocal efforts? Then in one great element of demagogism at least, I am his master." The thoughtful waverer here turns about, and the spectators hardly know him again. The lumpish, insensible look has disappeared: effrontery, impudence, cunning, cajolery, every feature, in short, of a thoroughpaced demagogue is on his present mask.

273. At the end of this verse, the sausage-seller gives a spe- 
cimen of his voice, which rends the very heavens asunder. Cleon stands aghast; an inward feeling telling him that his Evil Genius is before him. But his friends of the Helicea, he recollects, are still alive, and hence the denunciation threatened (v. 276.), as soon as returning breath, and the intervening observations of the delighted Chorus, allow him to declare himself.

274. μέντοι γε. See Reisig. p. 294-5. Ib. τῆνελλος, Schol. νυμ- 
φόρος, victor.

275. ἀναίδεια. The Chorus put the matter on too low a footing: 
Cleon had to be outdone in much more than this. Ἀesch. 15, 7. 
τοῦτο, τοῦτο .. περίεστι βδελυγία, συκοφαντία, βράσος, τρυφή, βελεία, ἀναίδεια, το μὴ ἐπίστασαι ἐνυριάν ἐπὶ τούς αἰσχροὺς. The gods be thanked, our sausage-seller was equal to it all.

Ib. παρέχεσθαι, properly to pass in a course, (II. XXIII. 344. εἰ 
γὰρ κ’ ἐν νύσσῃ γε παρέξελᾶσθοσ διώκων, ὡς κέ σ’ ἔποιος μετὰ 
μενος, οὐδε περιλήψῃ : hence, to conquer, to get the better of. Dem. 
227, 19, τὰς αἰτίας καὶ τὰς διαβολὰς .. παρελθεῖν.

Ib. πυραμοῦς (πυρὸς), a cake of roasted wheat mixed with honey, 
adjudged to the person, who, at a πανωκρινης, or night-feast, kept 
longest awake. Translate, victory. Callippus ap. Athen. XV. 668, c.  
ὁ διαγραφεῖς τὸν πυραμοῦνα λήψεται. Arist. Thes. 94. τού γὰρ τεχνά- 
ζεως ἥμετέρος ὁ πυραμοῦς. See further, Athen. XIV. 647, c.

276. ἐνδείκνυμι, a forensic word, which implies the bringing of 
the action ἐνδείκνυς. ("ἐνδείκνυς autem est delatio ejus, qui jam ante 
convictus- et ἄτιμος factus est, neque tamen foro et comitio absti-
ταῖσι Πελοποννησίων τρυφεροί—ζωμεύματα.

ΑΛ. ναὶ μὰ Δία κἀγωγε τοῦτον, ὅτι κενῆ τῇ κοιλίᾳ ἑσδραμῶν ἐστὶ τὸ πρωτανείον, εἶτα πάλιν ἐκθεῖς πλέα.

ΔΗ. νῦ Δὶ, ἔξαγων γε τἀπόρρηθ', ἀμί ἄρτον καὶ κρέας καὶ τέμαχος, οὐ Περικλῆς οὐκ ἥξιώθη πῶποτε. 281

ΚΛ. ἀποθανεῖσθον αὐτίκα μάλα.

ΑΛ. τριπλάσιον κεκράξομαι σου.

ΚΛ. καταβοῦσομαι βοῶν σε.


277. — ζωμεύματα. Among Athenian articles forbidden to be exported (τἀπόρρητα), may more particularly be reckoned ship-timber, and naval stores. For the timbers which bind, and, as it were, girdle a ship's sides (ὑποξόματα), Cleon suddenly substitutes ζωμεύματα, broths, sauces.

280. τἀπόρρηθ', things forbidden. Reserving for another occasion a full explanation of this word, let us at present confine ourselves to the sense of the passage. In all private entertainments of the Athenians, says Wieland, it was usual for the guests to order such articles of food, as they did not consume, to be sent to their own homes. Cleon appears not only to have taken this same liberty (a most unwonted one) with the dishes provided at the Prytanean banquets, but also to have made the fuel of that establishment (and fuel was a dear article at Athens) subservient to his domestic purposes. (Infr. v. 759.). Nothing, in short, appears to have escaped this wholesale plunderer.

281. τέμαχος (τέμνω), properly, a slice of fish, as τόμος was a slice of animal food. Nub. 338. κεστράν τεμάχι. Pl. 894. πολὺ χρήμα τεμαχῶν καὶ κρέαν ὀπτημένων. Ach. 881. ὁ τερπνύσατον σὺ τέμαχος ἀνθρώπους φέρων, | |· el φέρεις τὰς ἐγκέλεις.


284. After this little skirmishing, the parties come to a real trial of strength. Trial 1. Powers of voice. (The superiority infinitely on the side of the sausage-seller. Cleon pauses, and wonders.)

Trial 2. Powers of calumny. (A cold shudder over Nicias, as Cleon menaces; an exclamation of delight, as the sausage-seller replies.)

3. Powers of deception. ("'Tis a path you have gone very frequently," says the opponent of Cleon, "but I'll cut it from under you;" and Cleon instinctively feels that it is cut from under him).


6. Powers of confession. And now of each separately.
Ib. καταβοätzομαι βων. I will outdo you in vociferation. 285. κατακε. kr. I will put you down in shout and clamour. (Each party as he speaks gives practical proof of his assertion; but the victory is of course with the last speaker.)

286. διαβαλο. See Thucyd. IV. 27, 28. Hence a general reflection by the same author (V. 16.), why Cleon and Brasidas were adverse to a termination of the Peloponnesian war. ὃ μὲν διὰ τὸ εὑρέθειν τε καὶ τιμάθαι εκ τοῦ πολεμεῖν, ὃ δὲ γενομένης ἡπιχθίας καταφυγόπτερος νομίζων ἃν εἶναι κακοφωνῶν καὶ ἀπιστότερος διαβαλλόν. Plut. in Demost. 26. τοὺς δὲ προστίνατις αὐτῷ καὶ συνδιατίρβοντας νεανίσκους ἀπέτρεπε (Demosthenes, sc.) τῆς πολιτείας, λέγων, ὅς, εἰ δυὸν προκειμένων ὀδὸν ἀπ’ ἄρχης, τῆς μὲν ἐπὶ τὸ βῆμα καὶ τὴν ἐκκλησίαν, τῆς δ’ ἀντικρὺς εἰς τὸν ὀλέθρον, ἐτύγχανον προειδὼς τὰ κατὰ τὴν πολιτείαν κακὰ, φόβους, καὶ φόβους, καὶ διαθαλάσσα, καὶ ἑγώνας, ἐπὶ ταύτην ἄν ὀρμήσω τὴν εὐθὸ τοῦ δικαίου τείνουσαν. And yet the Athenians had received a previous lesson of retributive justice, which it might have been thought would have made them less eager to hear every sort of calumny against their most eminent men. For what was the principal reason given by Nicias for persisting in his hopeless purpose at Syracuse? “That those who were to sit in judgment on their conduct, would not be such as could speak from actual observation of what was done, but such as would be swayed by the calumnies of some eloquent accuser.” (VII. 48.)

Ib. στρατηγεῖν, to discharge the office of στρατηγός. (Cf. Nub. 586. “An occasional office, created only in times of supposed emergency; but which, besides the importance of the military command, carried with it, not nominally indeed, but effectually, greater civil power than any of the permanent magistracies, or than all of them: for the general, having the right to assemble the people at all times, had no occasion to consult any other council; so that, as long as he could command a majority in the assembly, he was supreme and sole director of the executive government.” Mitford, III. 383. See also the same writer, III. 123.

287. κυνοκτήσω (κόπτω), “I’ll beat your back as I would that of a dog.”

288. The text here brings us upon two very difficult verses. The following explanation, if not the most correct, will at least have the advantage, or disadvantage, of novelty. Περιαπρεῖν appears to be here a term of the speaker’s trade. Plat. in Polit. 288, d. ἐμφύχων σω-μάντων περιαπρούσα σκηνοτομική. Sophist. 264, e. αὐτὸν τὰ κοινὰ περι- ἐλώντες. The expression seems to me one of those παρ’ ὑπονοιαν, which abound so much throughout this play. “I’ll cut and clip
you, with what? the tools of my trade? No; but with tools in
which I am equally versed, braggart lies and deceptions." Cf.
sup. 267: and see also Timæi Lex. in v. ἀλαζών. ἀλαζωνίας, Dind.
Oxf. ed. b ἀλαζωνίας, Bek. Rav.

289. ὑποτέμενεν. Another term of the tanner’s: see infr. v. 309.
Here, perhaps, I’ll cut athwart, I’ll intercept. Xen. Hell. I. 6, 15.
ὑποτεμώμενος τὸν ἐς Σάμου πλοῦν (intercludens Cononi cursum ad Sa-
mun). VII. 1. 29. ἐπεὶ δὲ ἀποπορευόμενον ὑπετέμοντο αὐτῶν οἱ Μιλή-
σιοι. “Nihil aliud significatur quam hoc: vias et rationes tibi
præcidam calumniandi, furandi, decipiendi.” Schutz.

290. ἀσκαρδάμυκτος (Ἀσκαρδαμύσῳ, σκαίρῳ), without blinking.

292. διαφορεῖν, to tear in pieces. Av. 338. διαφορεθήσαι ὑπ’ ἡμῶν.
355. ἐν ὑπὸ τούτων διαφορηθώ. Herodot. VII. 10. ὑπὸ κυνῶν τε καὶ
ὀρνίθων διαφορεῖμεν.

293. Our friend, as lady Brute said of sir John, “grows power-
ful;” but we must not shrink from following him: besides, is not
coprology growing into something like the dignity of a science?
κοπροφορεῖν (κόπρος, ordure, φέρω), I’ll carry as dung, and throw
into a heap.

294. Cleon, as the climax of impudence, professes his readiness
to acknowledge his thefts: but even here he is outdone. His rival
is not only ready to admit his thefts, but equally ready on occa-
sion to deny them, even though the denial should be coupled with
the grossest perjury.

296. γ’ ἐμπετῶνων, Pors. ad Ach. 739. Dobree compares Aesch.
67, 11. τά δέκα τάλαντα, ὄροντων φρονούντων βλεπόντων Ἠλαθον ὑμῶν
ὑφελόμενοι.

297. ἀλλότρια (h. l. mea). Ih. σοφίζεσθαι, “sapienter, pruden-
ter, aliquid in suam rem comminisci.” Dind. Herodot. II. 66. πρὸς

b Passow also reads ἀλαζωνίας, and comparing the phrase with περιαμένη ἐπὶ θά
τὼν, translates, “I’ll disarm you of your boasting.” A learned correspondent,
whose opinion is entitled to the utmost weight, considers ἀλαζωνίας as the acc.
after περεῖλον, in the same manner as δῶοι is after ὑποτεμώμενοι. “I render
therefore the passage,” he adds, “I’ll cut short your boasting: the two accusa-
tives σε ἀλαζωνίας, being precisely the same as in Hecub. 800. τοῦ μ’ ὑπεδέχετον
πόλα, where see Porson’s note.”
καὶ σε φανῷ τοῖς πρυτάνεσιν, ἀδεκατεύτους τῶν θεῶν ἵ-
ρᾶς ἔχοντα—κοιλίας.

ΧΩ. ὁ μιαρὸ καὶ βδελυρὲ καὶ κατακεκράκτα, τοῦ σου
θράσους
πᾶσα μὲν γῆ πλέα, πᾶσα δ' ἐκκλησία, καὶ τέλη
καὶ γραφαὶ καὶ δικαστήρια, ὁ βορβοροτάραξι καὶ
τὴν πόλιν ἀπασαν ἡμῶν ἀνατετυρβάκως,
ὄστις ἡμῶν τὰς Ἀθήνας ἐκκεκὼφηκας βοῶν,
κατὸ τῶν πετρῶν ἀνωθεν τοὺς φόρους—θυννοσκοπῶν.

ὅν ταύτα σοφίζονται τάδε. VIII. 27. ἐνεάτα τὸ Ἕλληνς οὖτος σοφίζεται
αὐτοίς τουάνθε. Xen. Mem. I. 2, 46. τουάντα γὰρ καὶ ἐμελετῶμεν, καὶ
ἐσοφηζῶμεθα. Plato, Polit. 299, b. σοφιζόμενος ὁτιον περὶ τα τουάντα.
Translate: they are my tricks you are copying.

299. ἀδεκατεύτους (δεκατεύνω), which has paid no tilhe. 300. —κοι-
λίας perhaps for οὐσίας. ἔχειν οὐσίαν, frequent in Aristotle's Poli-
tics. Cf. infr. 1248.

301. In Dindorf and the Oxford editions of Aristophanes, two
sets of strophic and antistrophic verses (Str. I. 301—6. Antist. 369
—374. Str. II. 315—368. Ant. 381—439.) here commence: in a
publication, the object of which is to make the poet speak as his
own natural feelings would have prompted him, and not as a drunken
festival and a drunken populace obliged him, (of which more in its
proper place,) these niceties cannot always be exactly observed.

302. τέλη = τελωνεία, toll-houses, places where toll-collectors met.
303. γραφαί, offices where suits were registered. Registraries. Ib.
βορβοροτάραξι, a mud-disturber: metaphor. one who disturbs and
mixes things like mud.

304. Suidas: ἀνατετυρβάκως, ἀναταράξας. τυρβάσαι δὲ κυρίως λέγε-
tαι τὸ τῶν πνηλῶν ταράξα. 305. ἐκκαφῶν, to deafen. See Porson's

306. θυννοσκοπῶν, looking out for tunny-shoals of tribute. "When
the look-out sentinel, posted for that purpose on some elevated spot,
makes the signal that he sees the shoals of tunnies approaching, and
the direction in which they will come, a great number of boats set off
under the command of a chief, range themselves in a line forming
part of a circle, and joining their nets form an enclosure, which
alarms the fish, while the fishermen, drawing closer and closer, and
adding fresh nets, still continue driving the tunnies towards the
shore. When they have reached the shallow water, a large net is
used, having a cone-shaped tunnel to receive the fish, which is
drawn to the shore, bringing with it all the shoal. The fishermen
carry out the young and small tunnies in their arms; the larger
ones are first killed with poles. This fishery, practised on the coasts of Languedoc, sometimes yields many hundred weight at each sweep of the nets." Yarrell's British Fishes. See also Blomf. Gloss. in Pers. p. 150. τόροις, Br. By the word πετρών is probably insinuated the Πνυχ.

308. καπτῆμα, att. for κάσωμα, shoe-leather. Ib. χορδέιματα (χορδείω, χορδή), intestines used in the composition of sausages. The sense is, If you don't know all the tricks that can be played with shoe-leather, neither do I understand those that can be played in the making of sausages: but I know the one, and you know the other.

309. ὅστε, ut qui. Ib. ὑποτέμνειν, to cut obliquely, as leather-sellers do, for the purpose of making their article look thicker.

311. πρὶν (tina, one, they) φορήσαι (αὐτῷ) ἡμέραν. Dobree compares for the first ellipse, Χομ. Π. I. 98. Eurip. Med. 184. Αἰςθ. 70, 4. Ib. μείζων δυὸν δοχμαίν, longer by two palms: the leather not having been well put together.

312. On this and the two following verses, see Elmsley in Classical Journal, No. XI. p. 222, 3. As Nicias was of the deme of Περγασία, the learned writer assigns these verses to that general, and not to Demosthenes, as Bruck's edition does. Some deception which had been played on the easy Nicias is here not improbably alluded to.

313. τόις δημόταισι καὶ φίλοις. Rav. τοίς δημόταισι καὶ τοίς φίλοις, Br. The learned writer was perhaps not aware, how important a canon of sacred criticism was involved in two readings, at first sight it might be thought of little difference. In a work like this, I can merely refer to it as Granville Sharp's rule.


315. προστατεῖν, to stand by a person's side as his protector, or
ί ου πιστεύων ἀμέλγει τῶν ἕξων τούς—καρπίμους, πρῶτος ἄν. ο δ' Ἰπποδάμου λείβεται θεώμενος.

ἀλλ' ἐφάνη γὰρ ἀνὴρ ἔτερος πολὺ σοῦ μιαρώτερος, ὡστε με χαίρειν,

ος σε παύσει καὶ πάρεις, δῆλος ἐστίν αὐτόθεν, πανουργία τε καὶ θράσει

προστάτης, to guard. 317. "ἀμέλγειν ut ἀμέργειν h. l. non est mul-
gere, sed decerpere." Schutz. Ιβ. τα κάρπωμα (Pac. 1154.), ripe
field-fruits. The allusion requires no explanation.

Ιβ. ἕξων. Cf. infr. 1357. 'The exact distinction between μέτο-
κοι and ἔξων, is, I believe, yet a desideratum in Grecian literature.

318. πρῶτος ἄν, being first in place (Cf. infr. 684.), whereas,
as the actor's tone implied, you ought to be the last. Or, the first
to do a deed, like that just mentioned, whereas a man of your sta-
ton ought to be the last to do it.

Ιβ. ο δ' Ἰπποδάμου. Who this Hippodamus or his son was, it is
now perhaps needless to inquire. (For some observations by
Ranke on the subject, see the learned writer himself, p. 379.) The
text sufficiently indicates that the father had been among those
ripe fruits, which the hand of Cleon was so skilful in gathering,
and the tears of the son, (whom the actor no doubt affected to
point out among the spectators,) though creating a laugh among
lighter spectators, would excite, as the poet intended, very serious
thoughts among the reflecting part of his audience.

Ιβ. Ἰπποδάμου. "These verses appear to deserve greater atten-
tion than they have yet received. Αθη. 220. καὶ πυλαυὸν Ἀκρατίδη
τὸ σκέλος βαρύνεται. Εἴ. 327. πρῶτος ἄν: ο δ' Ἰπποδάμου λείβεται
θεώμενος. Pac. 1154. μυρρῆνας αἴτησον ἐξ Ἀλεξινάδου τῶν καρπίμων.

It is almost superfluous to observe, that the two middle syllables
of these three proper names are necessarily short. Ἰππόδαμος, in
particular, cannot reasonably be supposed to be a Doric compound
of ἵππος and δῆμος. We perceive, therefore, that in order to re-
duce these refractory names into tetrameter trochaics, Aristophanes
has twice used a choriambus, and once an Ionic a minore, in the
place of the regular trochaic dipodia." Elmsl. Review of Porson's
Hecuba.

321. πάρεισι σε πανουργία, vincent te nequitia. Ιβ. δῆλος ἐστι (παύ-
σω) αὐτόθεν. This very moment will manifest the truth of my
assertion, that he can stop and surpass you. Cf. Pac. 913. 1048.

Ιβ. αὐτόθεν, on the spot. Eccl. 246. καὶ σε στρατηγὸν αἰ γυναῖκες
αὐτόθεν | αἰροὺμεν. Ἐσχ. 70, 20. και αὐτόθεν ἐστηκὸς ἑδείκνυον τοις
Xen. Mem. Π. 8. 3.
καὶ κοβαλικέμασιν.

ἀλλ᾽ ὁ τραφεῖς θεντέρ εἰσιν ἄνδρες οὔπερ εἰσὶν, νῦν δεῖξον ὡς οὔδεν λέγει τὸ "σωφρόνος τραφῆμαι." ἈΛ. καὶ μὴν ἀκούσαθ οἴος ἔστιν οὔτοι πολίτης. 326 ΚΛ. οὐκ αὖ μ᾽ ἐάσεις; ἈΛ. μᾶ Δίλι, ἐπεὶ κἀγὼ πονηρός εἰμι.

ΧΟ. ἐὰν δὲ μὴν ταύτη γυναικῆς, λέγε ὅτι κἀκεῖνος πονηρῶν.
ΚΛ. οὐκ αὖ μ᾽ ἐάσεις; ἈΛ. μᾶ Δία. ΚΛ. ναὶ μᾶ Δία.

ΚΛ. οἴμοι, διαρραγήσομαι. ἈΛ. καὶ μὴν σ᾽ ἐγὼ οὐ παρῆσο.

ΧΟ. πάρες πάρες πρὸς τῶν θεῶν αὐτῷ διαρραγήναι.
ΚΛ. τῷ καὶ πεποιθῶς αἵμοις ἐμοῦ λέγειν ἕναντα;

325. κοβαλικέματα, the tricks of a cobalus, i.e. a person, who gets his livelihood by buffooneries, jests, tricks, and deceptions, the collateral ideas of slyness and cunning always accompanying the designation. Cf. infr. vv. 400. 432. 618.

324. εἰσόν ... οὔπερ εἰσόν. On this mode of expression, see Blomf. Gloss. in Ag. p. 167. A shrug of the shoulders evinces what sort of persons the Coryphaeus means. 325. οὔδεν λέγει, says what is of no consequence, is an expression, without meaning.


On the number of anapæstics contained in the tetrameter iambics of Aristophanes, see Elmsley's Review just referred to, p. 83.

Ib. καρυκοποιεῖν (καρύκη, a scientific and poignant sauce, invented by the Lydians, poiēo). The value of this sauce will be estimated from the number of professional authors who wrote upon the subject (Athen. XII. 516, c.), as Glaucus the Locrian, Mitheceus, Dionysius, the two Heraclides, Agis, Epænetus: but the reader begins to exclaim with Achæus (Athen. IV. 173, c.), καρυκοποιοῦν ... βθελυττώμα. Of a similar nature is the verb καρυκεύειν.

A. {o’dë philosophical εἰμι, μᾶ τὸν Ἀσκληπίουν, τραγήμασιν δὲ χαῖρω μᾶλλον.} B. εὖ πάνω.

A. τραγήματα αἰσθάνομαι γὰρ ὅτι νομίζεται τοῖς νυμφίοις μετισοῦ—. B. τὴν νύφην λέγεις,—

A. παρέχεις, ἄμητας, καὶ λαγῳ, καὶ κιχλας. τούτοις χαίρω, τοῖς δὲ κεκυρυκεύμενοι ὤψοις καὶ ζωμοῖς ἀδέσποτοι. B. ᾧ Θεόι.

Athen. XIV. 642, e.

See also the same writer, IV. 160, a. b. Here: to dress up a speech cleverly.

336. ὀμοσπάρακτον (ὀμός, σπαράσσω), torn in a raw state. The term is properly derived from the kitchen. Ib. χρηστοῦ. Dobree (2. 317.) compares Athen. 311, b. 322, d. Pulchre tu sane, negotium aliquid ibi oblatum susciipients, in frusta discerperes, tractaresque, ut par est. Br.

338. δικίδου εἰσέων. so δίκην λέγειν, to plead a cause, Wasps v. 791, and to the examples there given add Diog. Laert. in Aristipp. II. 71. πρὸς τὸν ὑπὲρ αὐτοῦ λογογράφον δίκην εἰσόντα καὶ νικήσαντα, ἐπέστη φάσκοντα πρὸς αὐτὸν, τί σε ἄμησα Σωκράτης; ἐφη, Τοῦτο, τοὺς λόγους, οὓς εἰσάγει ὑπὲρ ἐμοῦ, ἀληθεῖς εἰσα.


340. ἐπιδείκνυσ, making an ἐπίδειξις, i.e. an exhibition, or display of yourself. Ran. 771. ὅτε δὴ κατηλθῇ Ἐὐρυπίδης, ἐπεδείκνυτο τοῖς
The proof of intellectual superiority, displayed in Cleon's lively picture, for a moment staggers his rival; but he presently recovers, and a new source of contest arises, as to the respective diets of the two combatants, and the results which follow. The table-delicacies of the prime-minister of Athens are of course more refined than those of a mere sausage-vender; but how infinitely superior the achievements performed by the latter on the strength of his coarse fare!

The word ὑννος, says Athenæus, (VII. 302, b.) is derived from ὑννας = ὄμαν. ὄματικος γὰρ ὁ ἵθος, διὰ τὸ ἔχει κατὰ τὴν ὀρατὸν ἐπὶ τῆς κεφαλῆς. The parts most preferred in the tunny-fish were the head (Athen. IV. 135, e.), the ilia (VII. 295, e.), and the abdomen (VII. 302, d.). For salted fish of the fat kind, the tunny was preferred to all others (III. 116, e.). The praises of the tunny-fish would afford an opportunity of giving a fuller specimen of a very rare kind of metre, the tetrameter trochaicus claudus;

(εἶτα δ' ἐστίν ἐκ θαλάσσης θύννος οὐ κακῶν βρώμα, ἀλλὰ πάσιν ἰχθύσιον ἐμπροτής ἐν μυττατῷ.

Ananius ap. Athen. VII. 282, b. and Herm. de Metr. p. 89.)

but our delight is, if possible, to coax a little moral out of our subject, whatever it may be; and the following picture of a parasite, (Corydus by name,) who finds his appetite and purse at discord with each other, the first aspiring to eels and a slice of tunny, and some four chalcī in the latter barely reaching an anchovy of the meanest kind (μεμβρασ), is the best we can furnish on the occasion.

'Αγορὰν ἰδεῖν εὐθείας, εὐπροεύντι μὲν ἡδιστὸν ἀν δ' ἀπορή τις, ἀθλιώτατον.
οίνου χόα κασαλβάσω τοὺς ἐν Πύλῳ στρατηγοὺς.

ἈΛ. ἐγὼ δὲ γ' ἣνυστρον βοὸς καὶ κοιλίαν ἴειαν

ὁ γοῦν Κάρνδος, ἄκλητος ὡς ἡμοί δοκεῖ
γενόμενος, ὁψώνει παρ' αὐτοῦ οἴκαδε.

ἡν δὲ τὸ πάθος γελοίων, οἷμα. τέτταρας
χαλκοὺς ἐχὼν ἀνθρώπους, ἐγχέλεις ὤρῶν,
θύμεια, νάρκας, καράβους, ἡμωδία,
καὶ ταύτα πάντα μὲν περιέλθων, ἤμετο

ἀπόσσον' πυθόμενον δέ ἀπέτρεχ' εἰς τὰς μεμβράδας.

Timocles ap. Athen. VI. 241, a.

 Ib. θερμά. The terms of the kitchen thicken upon us in all shapes at present; but no matter; the tide of the dialogue will soon set another way. At present let us take things as we find them.

(Coquius loquitur)

Α. θερμοτέροις χαίρεις σεί
toῖς ὀφαρίοις, ἕτο μέσον, ἡ κατωτέρω;
B. κατατέρω. Α. τι λέγεις σύ; ποδάτῳ οὖνσε
ἀνθρώπος; οὐκ ἐπισταται γνω. ψυχρά σοι
ἀπαντα παράδο; B. μηδαμός. Α. ζέουτα δέ;
B. "Ἀπαλλοῦ! Α. οὐκοῖν τό μέσον ἐστω δηλιδή.

τούθ' ἐτερος οὐδείς τῶν ὀμωτεχών μοι ποιεि.

Alexis ap. Athen. IX. 386, a.

347. ἐγὼ δέ. The detail, which follows these words, might seem almost a work of supererogation. The speaker had only to place his hands significantly upon his sides, and his opponent was answered. As this prince of demagogues, however, has thought fit to give a list of the dishes by which he expanded into his colossal size and magnitude, we must be content to follow him; though some of them are not of the most savoury description.

Ib. ἢνυστρον (ἀνύω, perficio), in ruminant animals the fourth stomach, or that in which the process of digestion is completed. Actual inspection of the internal frame of the animal in the text will at once evince the propriety of the Greek term, and also shew the wisdom and skill with which this wonderful economy of nature was contrived. A work like the present can of course only give the merest possible outline of the subject. The first stomach, or rumen, is little more than a large receptacle for food. In the second stomach, the reticulum, or honey-comb, (so called from its numerous cells,) the food received from the rumen is formed into a proper shape for returning up the æosophagus into the mouth, where it is subjected to a second mastication. The manypus, or third stomach, "presents an admirable provision for that perfect comminu-
tion of the food, which is requisite in an animal destined to supply us with nutriment both when living and when dead. That which is quite ground down is permitted to pass on, but the leaves hanging from the roof of the stomach, and floating close over the cæsophagean canal, and which are armed with numerous hook-formed papillæ, seize upon every particle of fibre that remains, draw it up between them, and filing it down by means of the hard prominences on their surfaces, suffer it not to pass until it is reduced to a pulpy mass." In the fourth stomach, or abomasum, the process of digestion may be said to commence, the gastric juice converting the food, already softened, into a fluid called chyme. The solution being complete, the food passes through the pyloric, or lower orifice of the stomach, into the duodenum, or first intestine, where its separation into the nutritive and innutritive portion is effected, and the former begins to be taken up, and carried into the system. The reader, who wishes for further information on the subject, will consult the fifty-third No. of the Farmer's Series, of the Library of Useful Knowledge. For further references to the ἰννοτρόπον in dramatic writers, see Athen. II. 49, f. III. 100, e. IX. 403, a.

Ib. ὑειαν.

(The speaker declines any comradeship with Egyptians.)

οὐκ ἄν δυναίμην συμμαχεῖν ύμῖν ἐγώ. οὐδ' οί τρόποι γὰρ ὄμονοι', οὐθ' οἱ νόμοι ἡμῶν' ἀπ' ἄλληλων δὲ διέχουσιν πολὺ. Βοών προσκυνεῖς' ἐγώ δὲ θύω τοῖς θεοῖς. τὴν ἑγχελν, μέγιστον ἥγει δαίμονα' ἡμεῖς δὲ τῶν ὑψῶν μέγιστον παραπόλ. Οὐκ ἐσθίεις ύεια' ἐγώ δὲ γ' ἰδομαι μάλιστα τούτους. Anaxandrides ap. Athen. VII. 299, f.

348. καταβροχθίζω (βροχθίζω, βρόξθος, throat), to gulp, to swallow greedily. Our numerous illustrations of this word will imply that we give the reader credit for as much of intellectual, as the speaker in the text has of animal deglutition.

Γόγγα τὸ γενκῷ πᾶσι τοῖς κολλώδεσι βρόξθιζε. τοῦτοι γὰρ τρέφοντα τὸ πνεύμα, καὶ τὸ φωνάριον ἡμῶν περισσάριον γίνεται.

Clearchus ap. Athen. XIV. 623, c.

Εὐθυνος δ', ἔχων σανδάλια καὶ σφραγίδα, καὶ μεμυρμένος, ἐλοιχετό τι τῶν πραγμάτων οὐκ οὔθ' ὧτι. Φωνικίδης δὲ, Ταυρέας θ' ὁ φίλτατος, ἄνδρες παλαιοὶ ψυφάγοι τοῖοι τινες,
οἱοὶ καταβροχθίζειν ἐν ἀγορᾷ τὰ τεμάχια, ὅριντες ἐξέθνησον ἐπὶ τῷ πράγματι.

Antiphanes ap. Athen. VIII. 342, c.

Εἶ δ' ἦν τὸ γένος τῶν ἀνθρώπων τῷ νῦν τοιοῦτο μάχεσθαι, καὶ βατίς αὐτῶν ἤγειεν ὁπτὶ μεγάλη καὶ πλευρών ὑείην τοὺς μὲν ἄρ' ἀλλοὺς οἰκουρεῖν χρῆν, πέμπεις δὲ Νόδιππον ἐν' ἄντα· εἴς γὰρ μόνον ὁ κατεβροχθίζειν ἐν τῷ Πελοπόννησῳ ἄπασαν.

Hermippus ap. Athen. VIII. 344, d.


Ib. ζωμόν.

(Parasitus loquitur)

Βούλομαι δ' αὐτῷ προειπεῖν, οἶος εἰμί τοὺς τρόπους. "Ἀν τις ἔστι, πάρειμι πρῶτος· ὁδὴ ἤδη βάλει [παρὰ νέων] ζωμὸς καλοῦμαι, δεῖ τιν' ἀρασβά μέσον τῶν παρουσίων· παλαιστήν νόμισον Ἀνταῖνον μ' ὀρᾶν. προσβαλεῖν πρὸς οἰκίαν δεῖ; κρίσις. ἀναβηθήναι τί πρὸς κλιμάκιον; Καπανέως. * * ἐπομενεῖν πληγᾶς, ἀκμῶν.

Aristophon ap Athen. 238, b.: and cf. Athen. 242, e.

Ib. ἀνατόμητος (ἀπονίπτω) unwashed. The Greeks washed their hands as well after meals as before. Both ablutions occur in Vesp. 1216. ὑδαρ κατὰ χειρὸς· τὰς τραπέζας εἰσφέρεω. ἐπὶ τοῦ ἐ λον ἀπονίπτων ἀπονίπτω. Athen. XIV. 642, f. ἀρέτην | τραπέζαν: ἀπονίπτα ὅτε. But the speaker in the text does not wait for such nice observances, when work of more importance is to be done. If our hero ever read at all, he must have delighted in the following account of a certain mode of supping among the good people of Phigalia. The extract though long, embraces so many words explained in the course of this play, that we shall easily be forgiven for transcribing it. Τὸ δὲ δείπνου ἦν τοίοῦτον. τυρός, καὶ φύσιν μᾶζα πάσαν χάριν ἐπὶ χαλκῶν κανῶν, τῶν παρὰ τοις καλομένων μαζούμων, ἀπὸ τῆς χρεᾶς εἰλιφθῶν τῶν ἐπωνυμίων ὀμοῦ δὲ τῇ μάζῃ καὶ τῷ τυρῷ, σπλάγχνῳ καὶ άλες, προφάγειν, καθαγανίσκων δὲ ταῦτα, ἐν κεραμεῖ κοταβίδι πιῶν ἐκάστοτε μικρόν· καὶ ὁ προσφέρειν ἀνέπτεν "ἐν δείπνεοιας, εἰτα δ' εἰς τὸ κοινόν, ζωμός, καὶ περίκομα· πρόσχερα δὲ ἐκάστοτε δύο κρέα. Ἐνόμιζον θ' ἐν ἀπάσας τοῖς δείπνοις, μάλιστα δὲ τοῖς λεγομένοις μάκωσι, (τότε γὰρ ἐν ταῖς ἄγω συνοδοῖς ἔχει τοῦμα, τοῖς σεβόμεθα τῶν νέων ἀνθρώπων, ζωμὸς τ' ἐγχυίῳ πλείω, καὶ μάζας καὶ ἀρτούς παραβαλέων. γενναῖοι γὰρ τὸ τροφότερον ἑκρίνετο καὶ ἀνθρώπος ὑπάρχει. Θεαμαστὸν γὰρ ἢν καὶ περιβάλλεται αὐτοῖς ἑ πολυφαγία. Μητὰ δὲ τὸ δείπνον σπουδάζω ἐποιεῖτο, οὐκ ἀπονιπτάμενοι τὰς χεῖρας, ἀλλ' ἀπορρήτωμεν τοῖς ψωμίσι, καὶ τῇ κ' ἀπομαγαλλιάν ἐκάστοτε ἀπεφερ' τότε ποιούτες ἔνεκα τῶν ἐν ταῖς ἀμφίδοις γινομένων νυκτερινῶν φόβων. Athen. IV. 149, a.

c See infr. v. 397.
λαρυγγιώ τούς ρήτορας καὶ—Νικιάν ταράξω.
ΧΟ. τὰ μὲν ἄλλα μ᾽ ἱέρεσας λέγων· ἐν δ᾽ οὐ προσέ-
tαι με
tῶν πραγμάτων, ὅτι οὖν τὸν ζωμὸν ἐκροφήσει.
ΚΑ. ἄλλ᾽ οὖν λάβρακας καταφαγὸν Μιλησίους—κλο-
vήσεις.

349. λαρυγγίζειν (ἡ λαρυγγίζειν) die Kehle zuschnüren, to throttle.

Wieland.

Ib. τοὺς ρήτορας. With the attacks of Aristophanes on this class
of men, sup. 59. 316. infr. 408. 1305. Pl. 36. 377–9. 565, and
elsewhere, cf. Dem. 576, 1. 668, 10—23. 682, 21–5. 687, 16—
688, 16. 739. 4–24. 744, 24—745, 4.Æsch. 55, 9. 56, 35. Ly-
sias, 136, 30. Isoc. 184, b—185, b. 235, b.

Ib. —Νικιάν ταράξω. The sausage-seller strikes the scenic Nicias
a hearty blow on the back, who of course gives the proper theatrical
start. Upoors of mirth among the nautic multitude.

350. οὐ προσίται με, does not please me. See Wasps, v. 752. Thu-
cyd. IV. 38. προσίσθαι (to be pleased with) τὰ κεκρυγμένα.

352. λάβραξ, ἀκος, the sea-wolf. A fish, found only at the tables
of the rich.

ταῦθ᾽ οἱ πέντες οὐκ ἔχοντες ἄγοράσαι,
ὑπογάστριον δύνακας, οὐδὲ κρανιόν
λάβρακος, οὐδὲ γόγγρον, οὐδὲ σητίας,
ἀς οὐδὲ μάκαρας ὑπερòν ὀμιά θεοῦ.

Eriphus ap. Athen. VII. 302, e.

Where the best were to be found, the great gastronomist, Archel-
stratus, condescended to inform the world.

Δάμβανε δ᾽ ἐκ Γαίσωνος, ὡς Ἡλησίου ἱκεῖα,
κεστρέα τὸν κεφαλοῦ, καὶ τὸν θεσπίδαι λάβρακα.
εἰσὶ γὰρ ἐνθάδε ἄριστοι· ὃ γὰρ τῶν ἐστὶ τοιοῦτος.
πιστέροι δ᾽ ἔτεροι πολλοί, Καλυδώνι τε κλεινῖ,
'Αμβρακία τ᾽ ἐν πλουτόφορῳ, Βολζῆ τ᾽ ἐν λίμνῃ.
ἀλλ᾽ οὐκ εὐώδη γαστρὸς κέκτηται ἄλωφίν,
οὐδ᾽ οὕτω δρίμειαν. ἐκεῖνοι δ᾽ εἰσὶν, ἑταῖρε,
τὴν ἄρετθαν βασιλεύτι. Ὁλούς δ᾽ αὐτοὺς ἀθλητοὺς
ἐπιθήσας, μαλακοῦς χρηστῶς προσένεγκε δὲ ἄλμης.

Athen. VII. 311. a.

No cook from Sicily, or Italy, according to this scientific person,
was to be allowed to meddle in the preparation of a sea-wolf for

Cf. infr. 1315. “The larynx, or rather the whole wind-pipe, (for the larynx
is only the upper part of the wind-pipe,) besides its other uses, is also a musical
instrument; that is to say, it is mechanism expressly adapted to the modulation
of sound; for it has been found upon trial, that, by relaxing or tightening the
tendinous bands at the extremity of the wind-pipe, and blowing in at the other
end, all the cries and notes might be produced of which the living animal is capa-
ble. It can be sounded, just as a pipe or flute is sounded.” Paley’s Natural
Theology.
the table, such cooks being apt to use wrong ingredients for the purpose.

 murderers, with a particular dainty; and to the same purport also perhaps a fragment of Eubulus, in which the Porson

ance will be found better than the fish itself.

Athen. VII. 311, d.

On the subject of the λάβραξ, see also Lucian, III. 245.

Ib. κλονέω (κλόνος). II. V. 96, πρὸ ἔθεν κλονέωνα φαλαγγάς. XI. 496. ὥς ἐφετε κλονέων πεδίου τότε φαίδιμος Ἀιας. With the language of the heroic age, Cleon of course assumes an heroic port and bearing. His hostile movements, however, against the people of Mile-

ius, must have been less directed against their persons than their purses.

355. σχελίδας, gammons of bacon; a conspicuous feature in those visions of Lutterland, which the later comic poets of Athens were so fond of giving.

καὶ μὴν παρὴν τεμάχῃ μὲν ἔξωπημένα, κατακουσματίσας παντωδαποῖς ἐστρεφή. σχελίδας δὲ ὀλόκληροι πλησίον τακρώταται, ἐπὶ πιθακίκας καὶ διεφθ' ἀκροκόλλα, ἦδιστον ἀμύλαντα, καὶ χάλκες βοῶς καὶ πλευρὰ δελφάκει ἐπεξανθυμένα, χυμοτάτα, παρεκεῖ' ἐπὶ ἀμύλοις καθίμενα.

Pherecrates ap. Athen. VI. 269.

Ib. — ὀνήσομαι μέταλλα. Casaubon understands by this, that the speaker will acquire great wealth by the purchase of tolls, and other public property, such as the silver mines at Laureium. I should rather think that the allusion is to some fraudulent transaction of Cleon, in regard to purchases in those famous silver mines. If so, the sausage-seller advances his leg, thrusts his chin into the face of his opponent, and throws into the seven syllables which conclude the verse every possible tone of sneer, banter, and disdain.

355. δειλίας-διώξομαι. I'll bring an action against you for con-

356. θρανεύω (θράως), to stretch upon the tanner's bench.

357. "I'll draw your skin over your ears, and cut me a thief's pouch (θύλακον) out of it." Wieland. θύλακος κλοπῆς, a sack in which plunder is deposited. Schutz compares Nub. 441. ἄσκον δαρέων, to strip off the skin and make a wine-bag of it. The minds of the two disputants here run upon their respective trades.

358. διαπατταλεύω, Att. for διαπασσαλεύω, to stake down, as leather, for the purpose of being stretched. Cf. Herodot. VII. 33. IX. 120.

359. περικόματα (περικόπτω), meat and herbs chopped small, minced meat.

360. βλέφαρις (βλέφαρον, βλέπω), eyelash. Ib. παρατιλλώ, fut. παρατιλώ, to pluck. Casaubon adds, "ut cum corio parando pili velluntur." The mind of Cleon is still in the tan-yard.

361. πρηγγορεύω, ὄνος = πρηγγορεύω (προ, ἀγείρω, because birds first collect a quantity of food in the crop, where it undergoes a certain degree of maceration, before passing into the stomach.)

Ib. σούκτεμω, i. e. σοι ἕκτεμω. The mind of the sausage-seller is as usual in the kitchen. Av. 1113. ἢν δὲ σον δεινυτη, πρηγγορόνας ὑμῖν πέμψουμεν.

e The phagus, a fish so called. f A sort of sea crab. g Intestines.

h "It has been proved," says Paley, "by the most correct experiments, that the gastric juice (that chemical wonder of animal nature) of certain birds will not operate upon entire grain; not even when softened by water, or macerated in the crop. All these birds therefore are furnished with a peculiar and most powerful muscle, called the gizzard; the inner coat of which is fitted up with rough plaits, which by a strong friction against one another, break and grind the hard aliment as effectually, and by the same mechanical action, as a coffee-mill would do." Natural Theology.
Δ. καὶ νὴ Δί' ἐμβαλόντες αὐτῷ πάτταλον μαγειρικῶς ἐς τὸ στόμι, εἶτα δ' ἐνδοθεν τὴν γλώτταν ἐξείραυτες αὐτοῦ σκεψόμεσθ' εὗ κανδρικῶς κεχρινότος

* * εἰ χαλαζί.  

Χ. ἦν ἀρα πυρός γ' ἔτερα θερμότερα, καὶ λόγων ἐν πόλει τῶν ἀναιδῶν ἀναιδεύτεροι· καὶ τὸ πραγμ' ἦν ἄρ' οὐ 370 φαύλον δδ'. * * * ἀλλ' ἐπιθετι καὶ στροβεῖς, μηδὲν ἐλαφρὸν ποιεῖ. νῦν γὰρ ἐχεται μέσος· ὥς εάν νυνι μαλάξης αὐτὸν ἐν τῇ προσβολῇ,

362-3. ἐμβαλόντες πάτταλον. (Thes. 222. τί κέκραγας; ἐμβαλὼ σοι πάτταλον, | ἦν μὴ σιωπᾶς.) The allusion is to the mode in which trial was formerly made whether pigs had the χαλαζά, (a disorder in which white and grainlike particles are found in the flesh, the said particles being insects, Hydatis Finna.) 369. The poet, sensible that this strife of words has reached its acme, adroitly brings in his Chorus, hitherto content to be silent listeners, to set a proper interpretation upon it.  

Ib. ἦν ἀρα, i. e. ἔστι. Cf. infr. 370. Vesp. 821. ὁ δεσποῦ ἡρως, ὡς χαλεπόν ἄρ' ἅσθ' ἤδειν. Ἀν. 280. τί τὸ τέρας τούτι ποτ' ἐστιν; οὐ καὶ μόνος ἄρ' ἅσθ' ἔτσι; Ρυσ. 22. οὐδὲν γὰρ ἔργον ἦν ἄρ' ἀδιάλεκτον, | ἡ καιναρὰ μάττουτα παρέχειν ἐσθεῖν. 319. ὡς χαλεπόν ἦν ἔλθεϊν ἄρ' εὐθὺ τῶν θεῶν. For other examples see Porson's Plutus, p. 73. and Hein-dorf in Phaedon. § 35. 

Ib. πυρός. Musgrave (in Soph. Philoctet. 950. ὁ πῦρ σὺ, καὶ πῶν δείμα, καὶ πανοργίας | δεινῆς τέχνη | ἐξηθωτον) refers to the present and other passages as proofs that fire was considered among the ancients as a symbol of audacity and impudence. Lysist. 1015. οὐδὲ πῦρ, οὐδ' ὧδ' ἀναιδῆς οὐδεμία πόρδαλις. Eurip. Hec. 605. ναυ-τικὴ τ' ἀναρχία | κρείσσουν πυρός. Androm. 271. ἐχθρίνης καὶ πυρὸς περαμέρω. 


373. "Si in hoc impetu (προσβολή), qui nunc in eum faciendus
est, subegeris, timidum invenies." DIND. Thucyd. II. 4. VII. 70.

376. κατ'. Nub. 623. ἄνθ' ὠν λαχών 'Χπέριβαλος | τῆτες ιερομνημο

Ib. ἀνήρ emphatically. (Nub. 823. II. V. 529. Herodot. VII. 210. Xen. Hell. VII. 1. 21.) So in the boast of Cleon himself, previously to his setting-out for Pylus: ῥάδιον ἔστη παρακεφόντι, εἰ ἄν-
δρες εἰν οἱ στρατηγοὶ, πλέεσαντας κ. τ. λ. Thucyd. IV. 27. The pas-
sage in the text resembles one in the Alcestis of Euripides, v. 978.

Ib. τάλλοτριον ἄμων θέρος, reaping another's harvest. This meta-
phor, common to all languages, (and which needs no explanation here, after all that has been said on the subject of Pylus, Demos-
thenes, and Cleon,) no where appears to so much advantage, at least the last two words of it, as in a fragment ascribed to Euripides.


βία νυν ἐλκετ', ὥ κακοί, τιμᾶς, βροτοί,
καὶ κτύσθε πλοῦτον, πάντοθεν θηρώμενοι
σύμμικτα, μὴ δίκαια καὶ δικαῖον ὁμοί'
ἐπετή ἀμάστε τῶν δύστηρον βέρος.

Ino Fragm. 13.

377. στάχυς, ears of corn: metaph. the Spartan prisoners brought from Sphacteria.

Ib. οὖς ἐκείθεν ἡγαγεν. Thucydides (IV. 38.) observes, that there passed over into the island of Sphacteria, of heavy-armed, four hun-
dred and twenty men, of whom 292 were taken prisoners ; and that of these prisoners 120 were Spartans. Cleon had two objects in view in bringing these latter alive and prisoners to Athens; first to re-
dem the pledge which he had made (IV. 28.) ; and secondly, as the poet declares, to make money of them. That this was likely to be very large, some observations of Mitford will serve to shew;
as also why so much value was attached to the capture of so small a number of men. " The little republics of Greece were all so constituted that they could bear neither diminution nor any consi-
derable increase of their citizens without inconvenience. It was not the loss of the inhabitants to the country that would be felt, though of a small republic, when four hundred men were killed or taken; but it was the loss of those intimately connected with the ruling power by ties of blood, by religious prejudices, by political preju-
dices, and, most of all, if by party prejudices. Those who formed

1 So in the old Spanish poet, referred to in the Appendix.

Non debe poner omen su foz en mieze agena,
Fase injuria è daño, è meresca grand pena.

Poesias del Arcip. de Hita, 1125.
the strength of every Grecian state, for every other purpose, the slaves, could not be trusted with arms. Losses in war, therefore, could be recruited only by time, which would bring boys to manhood, and by fresh births, unless the invidious and hazardous resource were admitted, of associating foreigners, or of raising slaves to be citizens. Of the small proportion, then, of the inhabitants who filled the military function, four hundred lost would affect a great number of families; and hence private passion had such influence on public measures.” III. 245.

378. ἐν τοίς. (Herodot. VI. 75. ἔδησαν οἱ προσήκοντες ἐν τοίς. IX. 37. ὡς γὰρ ἡ ἐδέστω ἐν τοίς σαμπροδέτο. Andoc. 7, 6. ἐν τοίς. Lucian VI. 91. Lysias 117, 32. ἐν τοίς.) Thucyd. IV. 41. κομνεῦντος ἐν τῶν ἀνδρῶν οἱ Ἀθηναίοι ἐβούλευσαν δεσμοῖς μὲν αὐτούς ἀφλάσσει, μέχρι οὗ τι ἐξυμβόλω ἢν δ' οἱ Πελοποννήσιοι πρὸ τούτω ἢ τῆς γῆς ἐσβάλλωσιν, ἐξαγαγότας ἀποκτείναι. (Among the many and important advantages therefore which the success at Pylus gained for the Athenians, the suspension of the annual Spartan invasion was not the least considerable.)

Ib. ἄφανεν, to dry up. The metaphor from ears of corn is still continued. The allusion is to the dry attenuated look acquired by the Spartans during their close imprisonment. Hence when the Socratic School is laid open in The Clouds, and Strepsiades, starting back in astonishment at the pale, woe-begone looks of the academicians, is asked, what they seem to him to resemble? he immediately replies, toίς ἐκ Πύλου ληφθείσαι, τοίς Λακωνικοῖς.

379. δεδοίχ’ ὑμᾶς. Looks at the Chorus and sausage-seller conjointly. The cause of this confidence in Cleon will perhaps receive light from Xenophon’s Treatise de Magistri Eq. Officio. The author, after observing that the state considering it improper that the whole superintendence of the equestrian order should fall upon the Hipparch, had laid a conjoint authority upon the Council for this purpose, adds, ἐν δὲ τῇ Βουλῇ ἔχεται ῥήτορας ἐπιτηδείους, ὡς λέγοντες φοβῶσι τούς ἱππίας (βελτίων γὰρ εἰείν φοβοῦμενοι) κ.τ.λ. c. i. §. 8. Cf. infr. 470.

Ib. ἡ, is in a state of vitality and energy. 1b. βουλευτηρίων= Βουλῇ. Cf. sup. 231.

Ib. ἐος ἐν ζῇ. In tragic writers ἐος (dum, donec) may be joined with a subjunctive without the ἀν, but not so in comic or prose writers. Cf. Eccl. 683. Nub. 1460, 1489. Lysist. 178. 743. Th. 583. 853. Ran. 266. Vesp. 486. 565. 1441. Ach. 235. The following instance will serve to shew how one man of scholarship can err, and another not only shew his own fine powers of emendation, but furnish out of such minutiae one of those sources of delight which only scholars feel.

λεπτῆς ἐπὶ ῥοπῆσιν ἐμπολίας μακρᾶς
καὶ τὸ τοῦ δήμου πρόσωπον μακκοῦ καθῆμενον...
ΧΟ. ὡς δὲ πρὸς πάν ἀναιδεύεται κοῦ μεθί—

aiser pararíptontes oι πολύφθοροι
(ὡς ἃν MSS. ὡς ἃν Grot. ὡς ἃν Valckenaeer. Diatrib. c. 22. p. 240.)

380. τοῦ δήμου πρόσωπον, the representative of the sovereign mul-
titude. Wieland supposes the scene to have been so contrived,
that the doors of the house are here thrown open, and Demus ex-
hibited in a sitting posture, and with an aspect such as that de-
scribed in the text. But surely this is a very incomplete view of
the passage. The word καθῆμενον applies, not to any private, but,
as was shewn in a former play, to the legislative and judicial sit-
tings of the sovereign multitude, and the stolidity of the legisla-
tive Demus, (unconscious of the tricks played upon him by dema-
gogues and orators, in which they securely trusted,) is here put
in strong contrast with the bustling energy of the senate. The
verse may therefore I think be rendered paraphrastically; while Demus,
rather a mask than a living person, holds his (legislative) sittings
with an air of unconscious stolidity.

Ib. μάκκος (μῆ, κοῦ, κοῦ), is in a state of unconscious stupidity.
(The simple verb of this unusual compound occurs in a fragment,
calculated to give a very high opinion of the talents of Epichar-
mus.)

Συνειπτένω τῷ λόγῳ, καλέσαι δεὶ μόνον'
καὶ τῷ γαμηλιώτῳ, κοθδέν δεὶ καλέν,
tρεῖ δὲ χαρίεις τε εἰμί, καὶ ποιέω πολύν
γέλωτα, καὶ τὸν ἐστιώντι ἐπαίνεω.
καίκα τις αὐτίον τι λή τίνω λέγειν,
tίνω κυνάξαι τε καὶ ποτέχουμαι.
κῆπετα πολλὰ κατασφαγῶν, πόλλ' ἐμπίων
ἀπειμ. λύχνον δ' οὐχ ὁ πάες μοι συμφέρει.
ἐρπω δ' ὀλισθάζω τε καὶ κατάσκοτος,
ἐραμος. αἱ κα δ' ἐντύχων τοῖς περίπολοις,
tοῦτοις ἀγαθῶν ἐπιλέγω τοῖς θείοις, ὅτι
οὐ λόγῳ παίειν, ἀλλὰ μαστιγώντι με.
Ἔπει δὲ χ' ἤκοι οἰκάδες καταβραείς,
ἀστροτος εὐδο' καὶ τὰ μὲν πρῶτ' οὐ κοῦ,
ἂς καὶ μοι ἁκρατος οἴνος ἀμφέτη φρένας.

Epicharmus ap. Athen. VI. 235. e.

381. πρὸς πάν ἀναιδεύεται:
τὸν δ' ἵχθυόρρουν ποταμὸν Ἡπερείδην περᾶς,
δι' ἵππας φωναίης ἐμφρονος λόγου
κομψὸς παράλξων αἰμύλοις πυκνόμασι
πρὸς πάν ἀναιδεύεσαι' ἀν, εὐφυῶς δ' ἔχει
μυθωτός ἄρδειν πεδία τοῦ δεδωκότοι.

Timocles ap. Dobree Advers. II. 318.
"ης τοῦ χρόματος τοῦ παρεστηκότος.
εἰ σε μὴ μισῶ, γενοίμην ἐν Κρατίνῳ κώδιον,
καὶ διδασκόιμην προσέδειν Μορσίμου τραγῳδίαν.
ἀν, σέ περὶ πάντ’ ἐπὶ πάντι τε πράγμασι
δωροδόκουσιν ἐπ’ ἀνθεσιν ἰζων,
εἰδε φαύλως, ὡσπερ εὐρεῖ, ἐκβάλοις τὴν ἐνθεσιν.

382. τοῦ χρόματος, sub. οὐδέν. Plat. Phaed. 117, c. διαφθείρας οὕτε
tοῦ χρόματος οὕτε τοῦ προσώπου.
 Ib. τοῦ παρεστηκότος, qui semel illi abortus est. Cas.
can signify una de pellibus Cratini; Bos’s emendation ἐν Κρατίνῳ
(Animadv. p. 8.) seems to me to admit of no doubt.” Porson’s
Review of Brunck’s Aristophanes ἐν here, as elsewhere, is little
more than our indefinite article a.
 Ib. κώδιον, a fleece used for the purposes of sleeping in. From
habits of intemperance, the fleeces of the comic poet Cratinus, it
appears, were not of the most delicate description. Bergler com-
pares Alexis in Athen. VIII, 340, c.
εἰ τινας μᾶλλον φιλό
ἐξεναι ἐτέρως ὑμῶν, γενοίμην ἐγχελὺς,
ἵνα Καλλιμέδων ὃ Κάραβος πριατό με.
384. For another attack upon the tragic writer, Morsimus, see
Pac. 803. Among those plunged into the stercoaceous marsh de-
scribed in Ran. 115, we find εἰ Μορσίμου τις ῥήσιν ἐξεγράφατο.
385. περὶ πάντα. Dobree refers to Athenaeus 278, e. Χρύσιππος,
ὁ δυνος φιλόσοφος καὶ περὶ πάντα ἀνήρ.
386. ἰζων. Isoc. 13, b. ὡσπερ γὰρ τὴν μελιταν ὅρμον ἐφ’ ἄπαντα
μὲν τὰ βλαστήματα καθεξάνουσαν, ἀφ’ ἐκάστον δὲ τὰ βελτίστα λαμβανο-
σαν, οὕτω δεὶ κ. τ. λ. The language of some dithyrambic part of
the day is no doubt imitated here.
387. ἐνθεσιν (ἐντιβιναι), a mouthful, which, with Cleon’s habits,
must be considered a very large one. Cf. infr. 699, 700.
 κοσμῖοι ποιῶν τὴν ἐνθεσιν
μικρὰν μὲν ἐκ τοῦ πρόσθε, μεστὴν δ’ ἐνδόθεν
τὴν χείρα, καθάπερ αἱ γυναῖκες, κατέφαγε
πάμπολλα καὶ ταχύτατα. Antiphanes in Phil. Mus. i. 572.
The Thebans, great innovators in language, it appears used to say
ἄκολος instead of ἐνθεσις, much to the indignation of the comic
poets.

Ξυνίετ’ οὐδέν, πάσα Θραβίων πόλις,
οὐδέν πορ’ ἄλλ’, οἱ πρώτα μὲν τὴν σηπιάν
ὁπιτηθιόλαν, ως λέγων’, ὁνομάζετε’
tὸν ἀλεκτρυόνα δ’ ὀρτάλιχον, τὸν ἱπτόν δὲ
σακτάν, βλέφυραν δὲ τὴν γέφυραν, τύκα δὲ

"ΙΠΠΕΙΣ."
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ἀσαιμ γὰρ τού ἄν μόνον:
"πᾶν πάν ἐπὶ συμφοραῖς"
τὸν Ἰουλίου τ' ἄν οἶομαι, γέρωντα πυρροπίτην,

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tὰ σύκα, κατιλάδας δὲ τὰς χελιδόνας,
τὴν ἐνθεσίν δ' ἀκολού, τὸ γελάν δ' ἐκκριδέμεν,
νεαστάτωτον δ', ἤν τι νεκάττυτον ἧ.

Strattis ap. Athen. XIV. 622, a.

See also Athen. 268, c. f.

Ib. φαύλωσ, easily.

389. συμφοραῖς. Quotation from Simonid. Fr. 120. The word συμ-
phorά applies first to an event indifferent to itself. Thus in The Frogs,
when Euripides objects to a senarius of Ἀeschylus (1128. ἤκο γὰρ
εἰς γῆν τήνδε καὶ κατέρχομαι), Ἀeschylus defends the phraseology as
not merely correct, but excellent in its kind. (ἀριστ' ἐπ' ἐκείνον.)
On what grounds? Because the word ἐλθεῖν, says he, is altogether
independent of accident (χωρὶς ἀλλίσ συμφοράς), and simply means
to come to the land of which we are a native; whereas κατέρχομαι
implies return to a land from which one has been exiled. (See
Thiersch on the passage.) The strict translation therefore of the
present passage would be, "Drink, drink for what has occurred."
The word συμφορά implying a joyful occurrence, as in the present
instance, the countenance or tone of voice would evince the same,
without adding, as was sometimes done, the word ἄγαθο (infr. 636.
Lysist. 1276.); where it betokens a melancholy one (Lysist. 1078.
Th. 198), the same faithful indices would discover it, without add-
ing any such epithet as τάλαινα. (Ach. 1204.)

390. πυρροπίτην. The application of this epithet to the aged
son of Julius, (whoever he might be,) has given the commentators
no small trouble; and it is perhaps impossible at this distance of
time to come to a satisfactory solution of the question; but the
following explanation will at least enable the student to continue
the text with some ease. For πυρροπίτην let us imagine the ac-
tor's voice, by one of those substitutions which prevail so much
throughout this play, to have given πυρσπίτην (πυρὸς, ὀπιστεῦω),
a wheat-locker. We have then only to suppose that the son
of Julius had been engaged in some of those fraudulent transac-
tions of the corn-market, by which so many fortunes were made in
Athens, (Lysias, Orat. 22.) and that through Cleon's means he had
been made to disgorge some of his guilty gains, and the joy is ac-
counted for, with which he is seized at a similar disgorging on the
part of Cleon himself. As to the word πυρροπίτης it belongs to a
Homerian class of words, such as παρθενοπίτης (II. XI. 385.), οἰνο-
πίτης, γυναικοπίτης, παιδοπίτης, &c. which easily explain themselves.

391. ἰππαωίζειν, to sing the hymn Ἰππαῖον, to sound the ἰ ἵππον


392. ὑπερβάλλεσθαι, to surpass. Infr. 396. Nub. 1035. εἰπερ τῶν ἀνδρῶν ὑπερβαλεί. Instead of multiplying instances from other authors, with acc. or without, (Herodot. Ι. 61. Π. 175. IX. 71. Eurip. Orest. 583. Soph. Trach. 584.) I transcribe a characteristic passage from our author's Pax, where Mercury accounts to Trygaeus for certain proceedings on the part of the gods to the Greeks.

Τρυγ. τοῦ δ' οὖν ἡμᾶς ταύτ' ἑδρασαν; εἰπέ μοι.

Ἐρμ. ὅτι πολεμεῖν ἤπεισθ' ἐκεῖνοι πολλάκις σπονδάς ποιοῦντων' κεῖ μὲν οἱ Δακωκοὶ ὑπερβάλλοντο μικρόν, ἔλεγον ἀν ταῦτ' "καὶ τὸ σιῶ, νῦν ἄττικιῶν δώσει δικήν,"

εἰ δ' αὖ τι πράξαντ' ἁγαθὸν ἀττικικοί καλθοῦσιν οἱ Δάκωκες εἰρήνης πέρι,

"ἐλέγετ' ἀν υἱεὶς εἰδοὺς: "ἐξαπατώμεθα

νὴ τὴν Ἀθηνᾶν, νὴ Δί', οὐκ' πειστέον'

ὁζουσι καθὼς, ἢν ἔχομεν τὴν Πύλον."

Pax. 210–19.

393. ἁγοραίου Διός. Cf. infr. 483.

Ib. σπλάγχνοισι. For the exact meaning of this word, see a former play (Wasps 660). Those who wish to carry their ideas beyond the mere word will consult the chapter of Paley's Natural Theology (c. 11.), where the writer treats of what he calls the package of the animal mass.


Ib. κονδύλους (κώδος), cuffs, boxes on the ear, blowes.

395. ἐκ παιδίου, from childhood. Thes. 747. ἐκ διωνυσίων, from the time of the Dionysiac festival. Paul. Ep. ad Rom. i. 4. εἰ ἀναστάσεως νεκρῶν, from the time that he rose from the dead: not as the common translation reads: by the resurrection from the dead. See Schoetgen in loco.

Ib. μαχαιρίδων, small knives. Pollux 10, 104. μαγειρικὰ δὲ καὶ κοπίδες, καὶ δορίδες, καὶ μαχαιρίδες.
ὑπερβαλείσθαι σ’ οἴομαι τοῦτοισιν, ἡ µάτην γ’ ἄν ἀποµαγαλαίας σιτούµενος τοσοῦτος ἐκτραφείνη.
Κ.Λ. ἀποµαγαλαίας ὀσπερ κύων; ὅ παµπόνηρε, πῶς οὖν
κυνὸς βορὰν σιτούµενος µαχεῖ σὺ κυνοκεφάλλῳ;
∆.Λ. καὶ νῆ ∆ι’ ἄλλα γ’ ἐστὶ µου κόβαλα παιδὸς ὄντος.
ἐξηπάτων γὰρ τοὺς µαγείρους ἐπιλέγων τοιαύτηνι

396. γ’ ἄν. See Dobree’s Porson, p. 58.
397. ἀποµαγαλαίας. It has been already partly seen ‘On what our
Cesar fed, that he had grown so great’: but in this new strife for
precedence, viz. superior infamy of education, the speaker descends
into further minutiae respecting his table. The ἀποµαγαλαίας (ἀπο-
µάσω, to wipe upon), were pieces of bread, on which the lower
Athenians wiped their hands, and then threw them to the dogs.
As the word is an unusual one, no apology seems necessary for
inserting the following extract from Plutarch’s Lycurg. 12. Δοκι-
µάζεθαι δὲ τὸν βουλώµενον τὸν συσσιτίου µετασχίν οὕτω φασί. λαβῶν
τῶν συσσιτίων ἐκατὸς ἀποµαγαλαίαν εἰς τὴν χείρα, τὸν διακόνου φέροντος
ἀγγείων ἐπὶ τῆς κεφαλῆς, ἐβάλλε σωτήρ καθάπερ ψήφον· ὥ µὲν δοκιµάζων
ἀπλῶς, ὡ δ’ ἐκκρίνων σφόδρα τῇ χειρὶ πιέσας. ἡ γὰρ πεπεσεµένη τῆς τετρη-
µένης ἔχει δύναµιν. κἀν µίαν εὐρόσι τοιαύτην, οὐ προσδέχοντα κὲν ἐπει-
σιόντα, βουλώµενοι πάντας ἑδοµένους ἀλλήλοις συνείναι.

Ιβ. ἀποµαγαλαίας σιτούµενος. Ἀeschyl. Ag. 1658. ἐλπίδας σιτούµενοι.

στρατιώτα κοίµ ἀνθρωπε, καὶ σιτούµενε

399. κυνοκεφάλλῳ ορ κυνοκεφάλω. (Cf. Dobree’s Advers. II. p.
180.) For the wild and ferocious nature of this species of ape,
Dindorf refers to Pliny. Plat. Theæt. 161, d. ἦ κυνοκέφαλος.
166, d. ἦς καὶ κυνοκεφάλους λέγων. Ιβ. βορὰ (βιβρόσκο) food.

400. κόβαλα, tricks of a low buffoon. Ran. 104. ἦ µὴν κόβαλα γ’
ἐστιν, ὡς καὶ σοι δοκεί. (Said of the sophist tricks played by Euri-
pides both in diction and ideas.)

401. To appreciate fully the triumph of intellect evinced in
these proceedings, we must be conversant with the tricks of the
persons over whom this superiority is displayed.

(Coqui loguntur.)

"Ὅταν ἔραντοσταίς, Καρίων, διακονίσης,
οὐκ ἔστι σαίζειν, οὔθ ἄ µεµάθηκας ποιεῖν.
Ἐχθές κεκινύνεωκας. οὐδεὶς εἰσή σοι
καβὶς ὅλως γὰρ ἵππαρ, ἀλλ’ ἴσαν κενοῦν·
ἐγκέφαλος ἔλλοιατο. Δεῖ δὲ, Καρίων,
ὅταν µὲν ἐλθῆς εἰς τοιοῦτον συρφετοῦν,
Δρόμωνα, καὶ Κέρδωνα, καὶ Σωτηρίδην,
μισθὸν διδοντας ὡσον ἂν αἰτήσαις, ἀπλῶς
ἐλναί δικαιον’ οὗ δὲ νῦν βαδίζουμεν,
εἰς τοὺς γάμους, ἀνθρωπον. ἂν τοῦτ’ αἰσθάνῃ,
ἐμοὶ εἰ μαθήτης, καὶ μάγειρος οὗ κακός.
ὁ καυρὸς εὐκτός· ὥφελον· φιλάργυρος
ὁ γέρων· ὁ μισθὸς μικρός· εἰ σε λήψωμαι
νῦν μὴ κατεσθίωντα καὶ τοὺς ἄνθρακας,
ἀπόλλωνας. εἰσώ (πάραγε)’ καὶ γὰρ αὐτὸς οὕτως
προσέρχεθ’ ὁ γέρων. ὥς δὲ καὶ γλίσχρον βλέπει!

Euphron ap. Athen. IX. 377, d.

"Αγι δή, Δρόμων, νῦν, εἰ τι κομψῶν ἢ σοφῶν
ἡ γλαφυρῶν οἴσθα τῶν σεαυτοῦ πραγμάτων,
φανερὸν ποίησον τούτο τὸ διδασκάλω.
νῦν τὴν ἀπόδειξιν τῆς τέχνης αὐτῶ σ’ ἐγώ.
Εἰς πολέμιαν ἄγω σε’ θαρρῶν κατάτρεχε
ἀρμιθύρι διδάσας τὰ κρέα, καὶ πηροῦσί σε.
τακερὰ παιήσας ταῦτα, καὶ ἔστα σφόδρα
τὸν ἀριθμὸν αὐτῶν, ὡς λέγω σοι, σύνχειν.
ιχθὺν ἀδρός πάρεστι. τάντος ἔστι σά.
κἂν τέμαχος ἐκκλίνης τι, καὶ τοῦτ’ ἔστι σοῦ,
ἐως ἂν ἐνδοὺ ἄμεν’ ὅταν δ’ ἔξω γ’, ἔμοι.

* * * * *

λαφύρων πυλωρό παινάτασαι μεταδίδουν,
τὴν πάροδον ἐν ἔχθις τῶν θυρῶν εὐνοοῦσεράν.
Τε δεὶ λέγειν με πολλὰ πρὸς συνειδῶσα;
'Ἐμὸς εἰ μαθήτης, σοὶ δ’ ἐγὼ διδάσκαλος.
μέμνησο τῶνδε, καὶ βαδίζε δεῦρ’ ἁμα.

Dionysius ap. Athen. IX. 381, d.

'Εγὼ δ’ ὅρων τὰ πολλὰ προκατειλημένα
ἐεύφω τὸ κλέπτειν πρῶτος, ὡστε μηδένα
μισεῖν με διὰ τοῦτ’, ἀλλὰ πάντας λαµβάνειν.
'Ὑπ’ ἐμοῦ δ’ ὅρων ὑπὸ τοῦτο προκατειλήμενον,
ἵδιον ἐφεύρηκας τι, καὶ τοῦτ’ ἔστι σοῦ.
Πέμπτην ἔθουν ἣμεραν οἱ Τήμοι,
pολλοὶ γέρωντες, πλοῦν πολὺν πεπλευκότες,
λεπτὸν ἐρίφων καὶ μικρόν, οὐκ ἦν ἐκφορά
Δύκφ τότε κρεών, οὐδὲ τῷ διδασκάλῳ.
ἐτέρους πορίσασθαι δ’ ἐρίφοις ἡνάγκασας·
τὸ γὰρ ἠπαρ αὐτῶν πολλάκις σκοπουμένων,
καθεῖσ κάτω τὴν χείρα τὴν μιὰν λαθῶν
ἐρρήψας εἰς τὸν λάκκον ἱσταμὼς τὸν νεφρὸν,
pολὺν ἐποίησας θόρυβον. οὐκ ἔχει νεφρόν,
ἐλεγον. ἔκπνεον οἱ παρόντες ἀποβολῆ,
ἔθυσαν ἐτέρων. τοῦ δὲ δευτέρου πάνω
τὴν καρδίαν εἶδον σε καταπίνοντ’ ἐγὼ.
Πάλαι μέγας εἰ, γύνωσκε’ τοῦ γὰρ μὴ χανεῖν
λύκον διακενής σῦ μάνος εὑρήκας τέχνην.

Euphron ap. Athen. IX. 379, f.
402. ὥρα νέα, the young year, the spring. II. II. 468. Od. IX. 51. The swallow, as the harbinger of spring, was a favourite bird among the Greeks; his first appearance making a holiday for the Greek boys. A song, by which the little mendicants used to levy contributions on the good nature of their fellow-citizens, has been preserved in Athenæus (VIII. 36o.).

The swallow, the swallow has burst on the sight;
He brings us gay seasons of vernal delight:
His back it is sable, his belly is white.
Have you nothing to spare,
That his palate may please,
A fig, or a pear,
Or a slice of rich cheese?
Mark, he bars all delay:
At a word, my friend, say,
Is it yes—is it nay?
Do we go? do we stay?
One gift, and we're gone:
Refuse, and anon
On your gate and your door
All our fury we pour:
Or our strength shall be tried
On your sweet little bride;
From her seat we will tear her:
From her home we will bear her:
She is light, and will ask
But small hands to the task.
Let your bounty then lift
Help and aid to our mirth;
And whatever the gift,
Let its size speak its worth.
The swallow, the swallow
Upon you doth wait:
An almsman and suppliant
He stands at your gate:
Set open, set open
Your gate and your door;
Neither giants nor grey-beards
Your bounty implore.

Mitchell's Aristoph. 404. —κρέας, i. e. σώμα. Cf. infr. 440. (Ran. 191. νεανιμάχακε τὴν περὶ τῶν κρεῶν.) The Chorus, during this short pause, contemplate with admiration the enormous bulk of the sausage-seller.
405. *Nettles* (άκαλήφαι) in their tender state, i.e. before the commencement of spring, were considered a delicacy at Greek tables; nor is the common nettle even now despised by them. “Our guides made nosegays of the fragrant leaves of the fraxinella; the common nettle was not forgotten as a potherb, but the imperatoria seemed to be the favourite salled.” Sibthorp’s Journey in the Morea. The observation of the Chorus implies that the sausage-seller, in making his thefts, was as observant of the approach of the spring as those who eat nettles. To other dramatic illustrations of the word (Athen. 90, a. ákálhφas... ἐσταφανώσα. b. δυτττε, ἀκαλήφας, λεπάδας παρέθηκε μοι) add,

εἰκὼς δὴ τού πρῶτου ἀπαντῶν
ιφνα φύναι
καὶ τὰς κραναὰς ἀκαληφας.


407. κοχώνα, dual of κοχώνη, the hip or haunch. “Pars illa quam insistimus, quum equo vehimur. Metaplasmos generis factus in hac voce. Quemadmodum autem parum honestus locus est, qui hoc nomine denotatur; sic legitum inter probrosa nomina fusisse illud κοχώνα.” Cas.


408. ἀνηρ τῶν ῥητόρων, a certain orator. Cf. infr. 454.

413. λαμπρός, fresh. Infr. 739. Herodot. II. 96. ταῦτα τὰ πλοῦ, ἀνὰ μὲν τῶν ποσαμὸν οὐ δίναται πλείων, ἢν μὴ λαμπρὸς ἀνεμος ἐπέχῃ.

πρότερον μὲν εἰ πενύσεσι Βορρᾶς ἢ Νότος
ἐν τῇ βαλάττῃ λαμπρῶς, ἰχθὺς οὐκ ἄν ἢν
οὐδεὶς φαγεῖν.

ΑΡΙΣΤΟΦΑΝΟΣ

ομού παράττων τὴν τε γῆν καὶ τὴν θάλατταν εἰκή. 414

ΑΛ. εὖ ὅ ἐστιν ἔντονες τοὺς—ἀλλὰντας εἰς ἀφήσω
κατὰ κύριον ὑμῶν, κλάειν σε μακρὰ κελεύσας.

ΔΗ. κἀγὼ γ', ἐὰν τι παραχαλᾶ, τὴν ἀντλίαν φυλάξω.

ΚΛ. οὐ τοι μὰ τὴν Δήμητρα καταπροβεί τάλαντα πολλά


Ib. μέγας. Ach. 922. βορέαν ἐπιτηρήσας μέγαν. Vesp. 1124. δῆ
ὁ βορέας ο μέγας ἐπεστρατεύσατο.

414. Wieland considers this verse as a quotation. Ib. εἰκή, without care or thought for consequences. Pl. 300. Nub. 44. Ly-

415. The nautical imagery of Cleon is returned by his opponent, but in a tone of calm composure, admirably contrasting with the bois-
terous fury of the first speaker. And why so? "There is a tide in the affairs of men; " and the sausage-seller discovers by the faces of his audience that that tide is now wholly in his favour. He there-
fore draws in (συστείλας) the sauls or sausages which the rude gales threatened by his opponent might damage, commits himself to the stream (κατὰ κύριον ὑμῶν) of popular favour, and snaps his fingers in utter contempt at the threatened storm. The sausage-seller had perhaps learned this wisdom in the school of Euripides. Med.

522. δεὶ μ... ὡς καθισμὸν οἰκοστράφου λαῖφος κραστε-
iois ὑπεκδραμεῖν τὴν σὴν στόμαργον, ᾧ γίνεται, γλωσσαλγίαν.

Ib. συστείλας.

ἐν, συστείλας, κάροσι
χρόμους τοῖς λείτοις,
ἐν, μᾶλλον μᾶλλον ἀξεις
καὶ φυλάξεις,
ἡμίκ, ἄν τὸ πνεῦμα λείον
καὶ καθεστηκός λάβης.

Ran. 999.

Ib. ἀφήσω. Herodot. V. 42. ἀπείς ἐς τὴν Δήμητρα τὰ πλοῖα.

417. παραχαλᾶν, to let water through, to be leaky. Pass. τὴν ἀντ-
λίαν, the sink or ship's pump.

418. ἄν τὴν Δήμητρα. Does this oath, so frequently found in
Cleon’s mouth. (infr. 444. 680. 791.), and which must have been
among the most solemn at Athens, mean to imply an affectation of
superior sanctity on the part of the demagogue? Not unlikely. So-
tion mentions (Diog. Laert. 2. §. 12.) that it was by Cleon that the

k ἀκροισί. Schol. τοῖς ἐν ἀκροφ δεχομένοις τὸ πνεῦμα καὶ μὴ κατὰ τὸ μέσον.
κλέψας Ἀθημαίον. Χο. ἄβρει, καὶ τοῦ ποδὸς παρείνει ὁς οὕτως ὑπὸ κακίας τὰ —συκοφαντίας πνεῖ.

philosopher Anaxagoras, the tutor of Pericles, was brought to his trial for impiety.

1b. καταπροφείσθα (κατὰ προκα ποιεῖν), to do a thing with impunity. Vesp. 136b. ό τοι καταπροφεῖ μὰ τοῦ Ἀπόλλω τούτο δρόω. Thes. 56b. Herodot. V. 105. οὐ καταπροφείναι ἀποστάντες. VII. 17. οὔτε καταπροφεῖναι ἀποτρέπον τὸ χρεόν γενέσθαι.

419. πάδες, cables, by means of which a sail is turned to the wind, drawn up, stretched, or loosened. Od. V. 260. ἐν δ' ἀπέρα τε, κάλους τε, πόδας τ' ἐνέδησεν ἐν αὐτῇ. X. 32. αἰεὶ γὰρ πόδα νησὶ ἐνώμου. Bergler quotes Eurip. Orest. 705. καὶ ναὸς γάρ, ἐνταῦθα πρὸς βίαν ποδί | ἢβαψεν, ἢττη δ' αἰθὺς, ἢν χαλᾶ πόδα. Soph. Antig. 726. αὐτῶς θε, ναὸς ὅστε ἐγκατῆσθε πόδα | τεῖναι ὑπεικεί μηδὲν, ὑπτίοις κάτω | στρέψας τὸ λοιπὸν σέλισμας ναυτόλλεται. The sense of the passage, as Dindorf remarks, is relax the sails' cable; i. e. give way to him in some measure, do not inveigh against him too bitterly.

1b. τοῦ ποδὸς παρείναι—ποδὸς χαλάσατο. Pass.

420. κακίας. In the beautiful octagonal tower of the Winds at Athens, the Kaikias lies between Boreas (the north) and Ape- liotes (the east wind): consequently it is the N. E. wind. (On its nature see the Pseudo-Aristot. de Mundo IV. 12. also Plutarch in Sertor. 17. Townsend's New Testament II. 441.) The remaining five compartments are assigned to Eurus, Notus, Libs, Zephyrus, 1 Skiron.

Ib. —συκοφαντίας (sc. ἀνεμος) m a sycophant-wind. Cf. ὀρνιθίας

1 The following elegant description of this tower, which served the Athenians as an index of the winds, as a picture of their character, and also as a chronometer, is contained in a most valuable accession to Classical Literature, a copy of which has reached the Editor just as this sheet is going to press. "This octagonal tower is to the Athenian winds what Spenser's Shepherds' Calendar is to the British-months. All the eight figures of the winds are represented as winged and floating through the air in a position nearly horizontal. Only two, the two mildest, Libs and Notus, have the feet bare; none have any covering to the head. Beginning at the north side, the observer sees the figure of Boreas, the wind to which that side corresponds, blowing a twisted cone, equipped in a thick and sleeved mantle, with folds blistering in the air, and high-laced buskins: as the spectator moves eastward, the wind on the next side of the octagon presents him with a plateau containing olives, being the productions to which its influence is favourable. The east wind exhibits to his view a profusion of flowers and fruits: the next wind, Eurus, with stern and scowling aspect, his right arm muffled in his mantle, threatens him with a hurricane: the south wind, Notus, is ready to deluge the ground from a swelling urceus, which he holds in his bared arms, with a torrent of shower. The next wind, driving before him the form of a ship, promises a rapid voyage. Zephyrus floating softly along, showers into the air a lapful of flowers; while his indolent neighbour bears a bronze vessel of charcoal in his hands, in order to dispel the cold, which he himself has caused." Wordsworth's Athens and Attica, p. 151.

m Instead of this comic fabrication, Passow observes that the verse may be read κακίας καὶ συκοφαντίας πνεί: συκοφαντίας being the genitive of συκοφαντία
94 ἈΡΙΣΤΟΦΑΝΟΥΣ

Ἀλ. σε δ' ἐκ Ποτιδαίας ἔχοντ' εὐ οἶδα δέκα τάλαντα.
ΚΛ. τι δήτα; βούλει τῶν ταλάντων ἐν λαβῶν σιωπᾶν;
ΧΟ. ἀνήρ ἄν ἵδεως λάβοι. τοὺς τερψίους παρίει.
ἈΛ. τὸ πνεῦμ' ἑλαττὸν γίγνεται.
ΚΛ. φεύγει γραφᾶς ἐκατονταλάντους τέτταρας. 425
ἈΛ. σὺ δ' ἀστρατείας γ' εἴκοσιν,
κλοπῆς δὲ πλεῖώ ἡ χειλίας.
ΚΛ. ἐκ τῶν ἀλιτηρίων σὲ φη-

(Br. Acharn. 877.) and ἐκνεφίας (νέφος) a hurricane, in the following fragment.

τράτερον μὲν εἰ πνεύσεις Βορρᾶς ἢ Νότος
ἐν τῇ θαλάττῃ λαμπρός, ἐξῆς οὐκ ἄν ἢν
ουθενί φαγεῖν. Νυνὶ δὲ πρὸς τοὺς πνεύματας
τούτους Φάυλλος προσγέγοιχε χείρων τρίτων.
ἐπὶ δὲ ἐκνεφίας καταυγίσας τυχὶ
ἐς τὴν ἁγορὰν, τοῦθον πράμενον οἴχεται
φέρων ἀπαι τὸ ληφθεῖν ἀστε γίγνεται
ἐν τοῖς λαχάνοις τὸ λοιπὸν ἡμῶν ἡ μάχη.

Alexis ap. Athen. VIII. 338, d.

Ib. πνεῖ, is blowing. Od. V. 469. αὐρή δ' ἐκ πνεαμοῦ ψυχή πυγεῖ.
Xen. de Venat. c. VI. §. 2. εξαγεῖν δὲ τὰς κύνας οὐ χρῆ ἐπὶ τὰ κυνηγε-
σιμα, δὲν ἀνεμος πνέη μέγας. 421. Ποτιδαίας.

422. The former fierce tone of Cleon (soon to be resumed) here drops into one of confidence and intimacy. The first part of the Chorus's answer is addressed to Cleon, the second to the sausage-seller.

423. τερψίους παρίει. " Proprie erat funis, qui, sedata tem-
pestate, in prora remittebatur, ut velum expanderetur. Contra pedes (nam duo fuerunt in quavis navi funes, quibus vela regeban-
tur) laxabantur tempestate orta, ut velum contraheretur." DIND.

425. " You shall be a defendant in four suits, in each of which the assessment shall be laid at a hundred talents."

427. πλεῖων, i.e. πλεῶν. Corinthus de Dial. p. 59. Ἀττικὸν καὶ τὸ
πλεῖων ἀντὶ τοῦ πλεῶν, δεῖν ἀντὶ τοῦ δέον.

428. ἀλιτηρίων . . . τῆς θεοῦ, sinners against the goddess, i.e. Mi-
nerva, the tutelary divinity of Athens. The sinners here alluded to
were those who had polluted her temple in the affair of Cylon. See Thucyd. I. 126. Herodot. V. 71. Mitford, III. 67. Andoc. 7, 44. ἀναγραφέων ἐν στήλησ ὡς δυτες ἀλιτηρίων τῶν δεῶν. Ἀesch. 72, 20. ὣ τῆς Ἑλλάδος ἀλιτηρίε. Lysias, 107, 44. εἰργασθεῖ τῶν ιερῶν ὃς

μι γεγονέναι τῶν τῆς θεοῦ.

ΑΛ. τὸν πάππον εἶναι φημὶ σου
tῶν δορυφόρων . . . ΚΑ. ποίου; φράσων.

ΑΛ. τῶν Βορσίνης τῆς Ἰππίου.

ΚΑ. κόβαλος εἰ. ΑΛ. πανούργος εἰ.

ΧΟ. παῖ ἀνδρικῶς. ΚΑ. ίοῦ ίοῦ,
tύπτουσι μ' οί ξυνομόται.

ΧΟ. παῖ' αὐτὸν ἀνδρικώτατα, καὶ
γάστριζε καὶ τοῖς ἑντέροις
καὶ τοῖς κόλοις,
χάπως κολὰ τὸν ἀνδρα.

ὁ γεννικώτατον κρέας ψυχήν τ' ἀριστε πάντων,
καὶ τῇ πόλει σωτὴρ φανεῖς ἥμιν τε τοῖς πολίταις,

ἀλτήριον ὄντα. Athen. 108. d. The etymology of the word leads us eventually to ἀλι, mental aberration; the ancients apparently considering all sin against the gods as a departure from right reason.

Ib. Dimeter Iambics appear to admit anapests into every place, but more frequently into the first and third, than into the second and fourth. The quantity of the last syllable of each dimeter is not indifferent. See further Hermann. de Met. p. 100.

431. δορυφόρος, prop. a soldier armed with a spear. Xen. An. V. 2. 4. Hellen. III. i. 23. IV. 5. 8. Hence also like δορυφόρημα (Plut. Alex. M. 77), the body-guard of a monarch. Athen. 213, a, καὶ βασιλεῖς μὲν αὐτῶν Ἀρμενίων καὶ Περσῶν δορυφοροῦσι. Herodot. II. 168. On the formation of the word, see Blomfield in Ag. v. 115.

432. Βορσίνης. A fictitious name derived from βύρσα, to cause a laugh at Cleon's trade as a tanner. The real person meant was Myrrhine, or Myrsine, (Dobree I. 89.) the wife of Hippias. As Cleon had endeavoured to throw a religious taint upon the sausage-seller, the latter retorts by endeavouring to fix an anti-democratic feeling upon his opponent. 433. πανούργος and κόβαλος are also joined Ran. 1015.

435. ἀνδρικώτατ' εἰ. Elms. ἀνδρικώτατ' αὖ. Reisig. 439. χάπως κολὰ, (and see that you punish,) cf. infr. 480. κολὰ for κολάση, as ἐλῶ for ἐλάσω. Schneid. The play of words between κόλοις and κολὰ will not escape the student. The nice distinction between the ἑντερον and the κόλον=κόλον, must be learnt in the shambles. The sausage-seller is here to be understood as taking the exhortation of the Chorus literally, and inflicting a severe punishment on Cleon with his various intestines. The theatre convulsed with laughter.
ως ευ τὸν ἄνδρα ποικίλως τε ἐπηλθες ἐν λόγουσιν.
πῶς ἂν σ’ ἐπαινέσαμεν οὕτως ὅσπερ ἡδόμεσθα;
ΚΛ. ταύτι μὰ τὴν Δήμητρά μ’ οὐκ ἐλάνθανεν
tektauñomev t` prágmat`, ἀλλ’ ἤπιστάμην
γομφούμεν’ αὐτὰ πάντα καὶ κολλώμενα.
ΧΩ. οἴμοι, σὺ δ’ οὐδὲν εἶξ ἁμαζουργοῦ λέγεις;
ΑΛ. οὐκοῦν μ’ ἐν ’Ἀργεὶ οἶα πράττει λαυθάνει.

442. ἐπέρχεσθα, to come upon, to teach. with dat. II. XX. 91.
Thucyd. IV. 32. VI. 34. or acc. II. VII. 262. ἐπηλθες Oxff. Ed.
ἐπηλθες Dind.
445-6. τεκταυνόμενα, fabricated, γομφούμενα, nailed, κολλώμενα,
glued. Wieland supposes these terms to have been used for the
purpose of throwing ridicule on the popular orators, who by such
affected metaphors endeavoured to gain the favour of the lower
classes in Athens. Wieland could have had no great intimacy with
the remains of ancient Greek oratory, whether that addressed to
the people in the ecclesia, or that heard in the dicaeteria, to ha-
zard such a remark. Those speeches were addressed almost ex-
clusively to the common people of Athens, but with the exception
of one single speech, and a few personal allusions in others, the
finest taste of the most cultivated society in Europe will hardly
find a single word among them at which to take offence. In an
intellectual point of view, few things deserve more consideration,
than the difference of language addressed precisely to the same
class of people at Athens, in their comic theatre, and in their deli-
berative assemblies and courts of justice.

447. εἰ, after the fashion of. Ran. 1281. στάσις μελῶν | εκ τῶν
κιβαροδικών νόμων εἰργασμένη. Evan. Johan. viii. 44. ὅταν λαλῆ (τις) τὸ
ψεῦδος, εκ τῶν ἱδίων λαλεῖ. ‘When a man speaketh falsehood, he
spaketh after the manner of his kindred.’ See professor Scholesfield
and bishop Middleton on the passage.

Ib. ἁμαζουργός, (ἄμαζα, ἔργω,) a wheelwright. Casaubon, like
Wieland, thinks that the allusion is to the vulgar metaphors which
the Greek orators were accustomed to address to their illiterate
audiences. If any satirical allusion is intended, I should think it
addressed to the occasional imagery of the tragic writers, rather
than of the orators. See among other passages Eurip. in Med.

448. To the false charges of Cleon, the sausage-seller opposes
some true ones. The frequent journeys of his rival into the Pel-
oponnesus, ostensibly for the purpose of reconciling the Argives with
the Athenians, but in reality with the design of making the most
he could out of the Spartan captives, whom the chances of war had
thrown into his hands.
πρόφασιν μεν Ἀργείους φίλους ἡμῖν ποιεῖ·

ιδία δ' ἐκεί Λακεδαίμονιοι εὐγγύγηται.

καὶ ταῦτ' ἐφ' οἴσιν ἐστὶ συμφυσώμενα

ἔγοδ' ἐπὶ γὰρ τοῖς δεδεμένοις χαλκεύται.

ΧΟ. εὗ γ' εὗ γε, χάλκευ' ἀντὶ τῶν κολλωμένων.

449. πρόφασιν, κατὰ (Herodot. I. 29.) or διὰ (Herodot. IV. 145. VII. 230.) to be understood. II. XIX. 301. ἐπὶ δὲ στενάχοντο γυναῖκες Πάρθοις πρόφασιν. Dem. 254, 6. ἐξαποστάλη ταῦτα τὰ πλοῖα πρόφασιν μὲν ὡς τῶν σιτῶν παραπέμφεντα κ.τ.λ. Lysias, 130, 39. εἰς ἄγωνα Κλεοφώντα καθιστάσετο, πρόφασιν μὲν ὡςι, κ.τ.λ.

451. συμφυσώμενα (συμφυσών, confabulate). The metaphors are now derived from the forge and the smithy.

452. ἐπὶ τοῖς δεδεμένοις, on account of the (Spartan) prisoners. The text now nearly takes leave of these unhappy men, but not so their chains or their sufferings. After languishing a long time in Athenian dungeons, the objects of continual anxiety and intrigue, and the eventual cause of that feverish pause in the Peloponnesian war, which Aristophanes endeavoured to make permanent by his comedy of 'Peace,' these men were restored to their country, where a fate awaited them, not difficult to account for, even upon principles different from those assigned by Thucydides (V. 34.) That these men ought to have died with arms in their hands, and that the Spartan name, then first tainted, and with it the Spartan influence, had exceedingly deteriorated in Greece, in consequence of their conduct, there can be no doubt; hence perhaps the decree of degradation passed, rendering the restored captives incapable of office, and also of buying and selling. As many of them however were men of high rank, we shall not be surprised to find them subsequently restored to their former rights and privileges.

Ἰβ. χαλκεύτα, cuduntur, Br.

Τρυγ. ἄλ' οἱ Λάκωνες, ὡγαθ', ἕλκουν' ἀνδρικός.

Χορ. ἄρ' οίσθ' ὅσοι γ' αὐτῶν ἔχονται τοῦ ξίλου,

μονὶ προθυμοῦντ'. ἄλ' ὁ χάλκευς οὐκ ἐὰ.

Pax, 478.

453. εὗ γ' εὗ γε. A term of encouragement to dogs as well as men. (It is hardly fair, with so much metaphorical language already upon our hands, to crowd the page with more, but the important feature in Athenian habits, referred to in vv. 1167. 1333, justifies such incidental illustration as the text will allow.) Hence Xenophon on have-hunting: καὶ ἐὰν πάλιν ἀπαντῶσι διώκονται αὐτῶν, ἀναβοῦν, "εὗγε, εὗγε, ὡ κύνες, ἐπεσθε ὡ κύνες." (well done, dogs: to him dogs!) . . . πρὸς δὲ τοῖς ἄλλοις κελεύμασι, ἐὰν ὁ συν ἐν ὁ ὅρει αἱ μεταδρο-

* The political intrigues of that extraordinary person, whose whole life in fact was but one great intrigue, viz. Alcibiades, appear to have commenced with these unhappy captives. (Thucyd. V. 43. VI. 89.

* As distinguished from εὖ ἐργα, cultivated land.
μα, ἐπικελέεων τόδε, "εὖ κίνες, εὖ δ' κίνες" de Venat. 6. §. 19, 20. So also Arrian on coursing observes: "If the dog has caught the hare, or otherwise shewn mastery in the course, the sportsman should dismount, and speak the animal well, at the same time patting him, stroking (φλείων) his head, and pulling back his ears, and addressing him by name, "Well done Cirrha, well done Bonna, excellent Hormê!" (ἐγέ, ὤ Κηρός, ἐγέ, ὤ Βόννα, καλός γε, ὥ Ὄρη), and each in the same way by his name, for they love to be praised, as well as men of a noble spirit." Arrian. de Venat. §. 19.

Ib. χάλκου (hammer anay) ἀντί (in return for) τῶν κολλωμένων, the taunts about glueing from the other party.

454. συγκροτέω (κροτέω), to assist in soldering, to beat or hammer together.

Ib. ἄνδρες, certain persons, (see examples in Dobbree’s Advers. I. 108.)

Ib. ἐκείθεν, sc. from Sparta: indicating that Cleon had already found those who were willing to give money for the liberation of the captives.

458. τῶν ... ἐρό. See Dobbree’s Advers. II. 313.

459. ξυνομοσίας. "There were at Athens societies called Συνομοσίες, which bore considerable resemblance to our political clubs; with this difference principally, that as property, liberty, and life itself were incomparably less secure there than under the mild firmness of our mixed government, the interests of individuals, which bound them to those societies, were much more pressing than what commonly lead to any similar establishments among us. The sanction of a solemn oath to their engagements was therefore always required of the members; whence the society obtained their name, signifying sworn brotherhoods. The objects proposed were principally two; private security, and political power; and for the sake of one or both of these, most men of rank or substance in Athens were members of some Synomosy. Against the oppression of democratical despotism, which was often, as we shall see more particularly hereafter, very severely exercised against the rich, the
collected influence of a body of noble and wealthy citizens might give protection, when the most respectable individual, standing single on his merits, would be overwhelmed: and the same union of influence which could provide security against oppression, with a little increase of force would dispose of the principal offices of the state." Mitford, IV. 219.

460. ξυνόδους. So in the declaration of the assassin of Phrynichus, Thucyd. VIII. 92. ὅτι εἰδεῖ πολλοὺς ἀνθρώπους καὶ ἐς τοῦ περι- 

συντυρούμενα. Casaubon refers to Dem. 436, 

5. ὁ δ’ ένιον εὐτύρεν, malas fraudes machinabatur, summa imis mis-

cul. Reiske.

463. πῶς, at what price? (implying that this wholesale corruptionist knew the price of every thing and every where). Ach. 758. Μεγαροὶ πῶς ὁ σῖτος ἄνιος;

464. παραστορίην, distendere, a metaphor derived from hides. 

Schol. Suid. παραστορῶ present for fut. παραστορέω. Clean here leaves the stage.

465. As Cleon is out of the way, Ranke ingeniously suggests that the following admonitions might be put into the mouth of Nicias. Ib. γνώμην, Dind. Rav. ψυχήν, Oxf. ed. Ven.

468. θεώσει ᾐξας, you must run with all speed. ἄξας (quasi' ad-


Ib. βουλευτήριον. Clean meaning to proceed against his opponent by a μήνυσις, his first appeal was necessarily to the senate. See 

Plattner, I. 362.

469. ἐσπεσοῦν Dind. ἐσπεσῶν Oxf. ed. ἐμπέσον Br. and from the metaphoric language which runs throughout this play, it may be doubted whether Brunck is not right, and whether θεώσει, (Eccl. 

109. II. I. 483.) ἄξας, (Ran. 999. μᾶλλον μᾶλλον ἄξεις, magis magis-

que insurges: see Thiersch.) and ἐμπέσον are not all terms applicable to winds and waves.

ὁς (Boreas sc.) τε διὰ Ἐρήμης ἱπποτρόφου εὐρεῖ ποντῷ
 Homer, "Iliad" 470. Crying, adv. with loud cries.
474. ἐξολοσθήνα, to slip from, to escape. Pae. 141. ἔσο ἐξολοσθεῖν ἄθνυ ἀν δυνησθαι; Eccl. 286. ᾧς μὴ ποτ' ἐξολοῦσθη. Eurip. Phoen. 1398. ήπαισιον οἴδηρον εξολοσθάναι μάτην. (where see Porson. See also Kidd’s Daves, p. 602.) Ib. —diabolás. The word expected was λαβάς.
475. παίδορηθικῶς, in a manner suitable to a παιδορηθῆς, or master of a wrestling school. Cf. infr. 1202.
476. ἐπεγκατεω (κάπτω), swallow in addition. ταῖ, sc. σκόροδα, gives him some garlic, with which food the Athenians fed their fighting cocks. Xen. Sympos. εἰς μὲν γάρ μάχην ὁμοιωμένη καλος ἐξει κρόμμων ὑποτρόφευν, ὡσπερ ἐνιαυ τούς ἀλεξτρόνωσι σκόροδα στίσατες συμβάλλοντι.
480. τὰ κάλλωμα, a cock’s gills. Nicias, Demosthenes, and the sausage-seller here leave the stage.
481. Quotation from the Iolans of Sophocles. See Dindorff’s Fragments, and compare infr. 531.
Ib. ὥθω χαίρων, go and farewell. See Monk’s Hippol. 1438. Aleest. 282. For a translation of the ensuing parabasis, see Appendix (G).
Zeûs ágoraíos χαί νικήσας αὖθες ἐκεῖθεν πάλιν ὡς ἦμᾶς ἔλθοις στεφάνους κατάπαστος.

485 ὑμεῖς δ' ἦμιν πρόσχετε τὸν νοῦν τοῖς ἀναπαίστοις,

483. Zeûs ágoraíos. To the Jupiter of the Agora was assigned the office of presiding over all acts of dealing and barter, and seeing that all engagements of this kind were performed honestly and uprightly. He also appears to have been considered as the guardian of that eloquence, which displayed itself in the public assemblies held in or near the Agora. In the latter case we find his daughters, the Muses, as his associates: in the former he shares the duties of the Apollo ἐπικομάιος, by whom, in the purchase of a house or real estate, it had been usual for both parties to swear, that the sale and purchase had been uprightly transacted on both sides, the authorities not being at liberty to register the deed, till this solemn obligation had been performed. Creuzer, Π. 507. See also Ἐσχ. Eum. 973. Agam. 89. (with Blomfield's note). Eurip. Heracl. 70. (with Elmsley's note). Herodot. V. 47.

484. αὖθες πάλιν. To the examples of this pleonasm, given in Monk's Αλεκτίσ, v. 189. add Arist. Pl. 859. Lysist. 1239. Pae. 845. 861. Pind. Olymp. Ι. 106–8. The oldest example of this pleonasm is in Hesiod's Theog. 772. ἐγεθεὶν δ' οὐκ αὖθες ἐὰν πάλιν.

485. στεφάνους κατάπαστος. Ινθ. 931. ἀλουργίδα | ἕχουν κατάπαστον. Hesych. κατάπαστος, πεποικλμένοι. Συδίς: κατάπαστος, κατάμεστος, πληρής, καταπεποικλμένος. The sausage-seller here quits the stage, and the chorus address the audience.

486. Nub. 575. ὥ σοφώτατοι θεαταί, δεύο τὸν νοὺν πρόσχετε. (See Kidd's Daves, p. 356.) προσέχετε, Br. which proceleusmatic is defended by Hermann ad Nub. 914. See also the same writer, de Metr. p. 376. Πb. ἦμιν is pleonastic.

487. τοῖς ἀναπαίστοις. That the word "anapasts" was more particularly applied to the tetrameter catalectic measure, see the learned editor of Hephaestion, to whom also the student is indebted for the following note. "Jure autem Laconicum nominatum fuisse ex locis deinceps subjectis satis patebit. Polycrates in Laconicos de secunda Hyacinthiorum die, apud Athenaeum IV. p. 139. E. τῇ δὲ μέγῃ τῶν τριῶν ἡμέρων γίνεται θέα ποικίλη, καὶ παντηχυρις ἀξιόλογος, καὶ μεγάλη. Παίδες τε γάρ κιθαρίζοντο, ἐν χιτώνω ἀνεβωμένοι, καὶ πρὸς αὐλὸν ἄνοιξεν πάσας ἁμα τῷ πλήκτρῳ τὰς χορδὰς ἐπιτρέχοντες, ἐν ῥυθμῷ μὲν ἀναπαστῷ, μετ' ὄιοις δὲ τούν τὸν θεὸν ἄνοιξαν. Cic. Tusc. Disp. Π. 15. Spartanitium mora procedit ad tibiam, nec adhibetur utlis sine anapastis pedibus hortatia. Marius Victorinus, p. 2522. Idem et ἐμβατηρίων dicitur, quod est proprium carmen Lacedaemoniorum. Id in praebis ad incentivum virium per tibiae canunt, incendentes ad pedem, ante ipsum tugnae initium." Gaisford's Hephaestion, p. 277, 8.
ὁ παντοῖας ἡδῆς μούσης
πειραθέντες καθ' ἐαυτοῦς.
εἰ μὲν, τις ἄνηρ τῶν ἄρχαίων κωμῳδοδιάσκαλος ἡμᾶς

488. παντοῖας μούσης. Philetas in Floril. Stob. p. 343. μύθων παν-
toίων οἶμον ἐπιστάμενος.

489. μούσης πειραθέντες. Lucian III. 213. οὐκ αὐτὸς, μὰ Δία, τοῦ
tοιοῦτον πειραθεῖς.

Ib. καθ’ ἐαυτὸν, exclusively.

490. This parabasis (and a nobler strain is not to be found among
the whole remains of antiquity) presents two important subjects
for consideration; the one local and temporary, the other of per-
manent and universal interest. If any human compositions might
be supposed to have been of quick and almost instant birth, those
now before us would certainly be thought to belong to that class:
light, rapid, sparkling, they would seem to have been written as fast
as their author could put pen to paper; and yet we hear Ari-
stophanes continually speak (as all who write for posterity must
speak), not only of the labour bestowed on his own individual
pieces, but of the extreme difficulty connected with the art itself.
In what did these difficulties consist? Those belonging to the mo-
dern dramatist, who brings to his task the spirit of a great artist,
are more easily told than overcome: novelty and invention in the
choice of fable—characters boldly conceived, nicely discriminated,
and fully developed—language strictly appropriate to the situation
of him who uses it—a plot which becomes more involved as it pro-
ceeds—and a nice thread in the author's hand for bringing all par-
ties easily and skilfully out of the labyrinth in which he has in-
volved them, are among the most trying of his labours. That these
difficulties did not press upon the writers of the Old Comedy, as
they do upon the modern caterer for the stage, is obvious enough.
In what then did his weightier responsibility consist? I answer, in
the magnitude and importance of his subject, in the adaptation of
his art to public, not to private life. The world of the Old Co-
medy was the world of political events; and the poet who looked
to make a figure in it, was bound to unite in himself the character
of statesman as well as bard. Whatever turn the march of public
events or national interests was taking, there his eye was bound
to follow; keen, inquisitive, and searching; scrutinizing what was
doubtful, detecting what was hollow, false, and treacherous; ex-
posing what was hurtful, and pressing, in season and out of sea-
son, all that was useful and honourable. In the discharge of this
high duty he was to be uninfluenced by fear or favour; he was nev-
ther to be awed by place nor power; and the most capricious and de-
spotic of masters, a sovereign mob, was from his lips at least, to hear
the most unwelcome and stubborn truths. Hence, amid all the levi-
ties which a Dionysiac festival enforced, a loftiness of character
necessarily belonged to the old dramatist, and a dignity sat round
his art, which the modern stage has never reached. In comparison
with this, the arts of composition were almost a secondary consi-
deration; and yet, if any should deem lightly of them, as exhibited
in the few specimens come down to us, let him take the fragments
of some lost play of Aristophanes, and endeavour to fill up the
sketch with what is now understood to be the staple ingredients of
an Aristophanic comedy, not forgetting that those rich effusions of
humour, wit, and poetry, were literally but to supply the demands
of a day, and that in a country where dramatists counted their
works by decades, not by units, a prolific muse was full as neces-
sary as a powerful one. For myself, I know but one among the
living or the dead, who could have come clean out of the task;
and supposing the author of Faust to have achieved the feat more
than once, could he have kept up the ball, as Aristophanes was
wont to do? A question still more important is suggested by the pre-
sent strain, but it is beset with delicacies and difficulties, and is one
which the limits of a work like this allow rather to start than to dis-
cuss: and yet looking at the general tenour of literary history, from
the present parabasis down to that most melancholy of all melancholy
books, Johnson’s Lives of the British Poets, who can forbear put-
ting the question to himself, Is it then in the order of Providence,
that indigence and the highest of intellectual gifts should generally
go together, or is the rectification of that general principle among
the trials to which nations as well as individuals are subjected, and
by a right dealing with which, the first secure their temporary, as
the others do their eternal interests? Difficult as the solution of
such a problem may be, it is one which the turn and progress of
society will not long suffer to be evaded: and it cannot be here
adverted to without doing homage to that wiser and more gene-
rous spirit, in which it has of recent day been met. In this coun-
try at least, it may now be considered as a recognised principle,
that the arts of Peace as well as War have their claim upon a na-
ton’s gratitude, and that those who do honour to their country’s name
by intellectual endowments and achievements, may as surely reckon
upon her liberality and munificence, as those who shed their best
blood for her on the ocean or in the tented field.

Π. τῶν ἄρχαίων. The immediate predecessors of Aristophanes
are mentioned in the following parabasis; their precursors were,
Euxenides, Myllus, Chionides, Ephantides, Tolynus, and others.

Π. κωμοθητίσκαλος. The origin of this term has been explained
in a former play. The reader who wishes to see a large collection
of phrases, growing out of the practice itself, will consult Ranke’s
Life of Aristophanes, 139–143. The difference between a taught
drama and a published drama, as well as the whole subject of the
ancient διδασκαλία, will come better under consideration hereafter.

492. οὐκ ἂν φαύλως ἔτυχεν τούτον, he would not easily have obtained this; viz. that we should come forward to address the audience.

493. τοὺς αὐτούς ἐμῖν μισεῖ, toλμᾶ te λέγειν τὰ δίκαια, καὶ γενναίοις πρὸς τὸν Τυφώ χωρεῖ καὶ τὴν ἐρίωλήν:

104 - ΑΡΙΣΤΟΦΑΝΟΥΣ

οὐκ ἂν φαύλως ἔτυχεν τούτον. νῦν ὁ ἄξιος ἐστὶ ο ποιητής,

ὅτι τοὺς αὐτούς ἐμῖν μισεῖ, τολμᾶ τε λέγειν τὰ δίκαια,
καὶ γενναίοις πρὸς τὸν Τυφώ χωρεῖ καὶ τὴν ἐρίωλήν.

İb. τολμᾶ λέγειν τὰ δίκαια. These protestations, the effect of an honourable pride on the part of the poet, were called for from the aberrations into which others of his profession too frequently fell. Hence such complaints as the following. Isoc. 161, d. ἐγὼ δ' οἶδα μὲν ὅτι πρόσαντες ἐστιν ἐναντίονθα ταῖς ὑμετέραις διανοιαῖς, καὶ ὅτι δημοκρατίᾳ ὑστηρία συγκεντρώθηκεν, πλήρως ἐκεῖ συνέβη μὲν τοῖς ἄφρονεστοῖς καὶ μυθικοῖς φρουρούσι, ἐν δὲ τῷ θεάτρῳ τοῖς κομμωθοδιδασκάλοις (ὁ καὶ πάντως ἐστὶ διενότατον, ὅτι τοῖς μὲν ἐκφέροντο εἰς τοὺς ἄλλους Ἑλλήνας τὰ τῆς πόλεως ἀμαρτήματα τοσαύτην ἔχετε χάριν, δυστοῦν δὲ τοῖς εἰ ποιοῦσιν, πρὸς τοὺς ἐπιστήμωτας καὶ νουθετώσας ὑμᾶς υἱῶν διατέθησθε δύσκολος, ἀστερ πρὸς τοὺς κακῶς τε τὴν πόλιν ἐργαζόμενους.) κ.τ.λ. Λυσίας fr. 31. ἀναβάλλει δὲ εἰ μὴ βαρεῖος φέρετε ὅτι Κυνήγιος ἐστίν ὁ τοῖς νόμοις βοστίδως, ὧν ὑμεῖς πάντες ἐπιστήσατε ὁσεβεστάτατον ἀπάντων καὶ παρανομώτατον ἀνδρότων γεγονέναι. οὐχ οὗτος ἐστιν ὁ τοιαύτα περὶ τελευτῆς ἐξαμαρτά

494. Τυφῶς, ὁ, ο, δ. (Cf. Lysist. 974. Λέσχ. Αγ. 639.) The
lexicographers, necessarily confined to small limits, describe this as a whirlwind, springing up from the earth with great violence, raising clouds of dust, and demolishing entire houses (Soph. Antig. 418); its name being derived from the giant Typhœus, whose work all this mischief was supposed to be. When it rose from the sea, whirling up water instead of sand, the word answered to the modern water-spout. Among later writers, the word signifies thunder and lightning, accompanied with violent storms. For fuller and far more interesting accounts of this Principle of Evil, for such it was in Egyptian mythology, the reader will consult Creuzer, I. §§ 8, 9, pp. 260, sq. 277. II. 440. 813. IV. 129.

Ib. ἔρωληρ. Hesych. ἐρώλαι, ἀνέμον σωστροφοῖ, ἀφρεῖ, πνεῖν. Under this imagery the poet, as Dindorf observes, expresses his determined opposition to all turbulent persons in the state.

496. χόρον αἰτεῖν. The expense of paying and equipping the choruses was one of the λειτουργία, or state burdens, imposed upon the richer members of the commonwealth. The charge was called χορηγία, and the person who bore it χορηγός. The demand for a chorus was made to the first archon, who was said to give a chorus, when he appointed a choragus to pay the theatrical expenses. Crabinius (ap. Athen. XIV. p. 638. F.) complains of some archon who refused a chorus to Sophocles, and gave it to one Cleomachus, an obscure poet.

δὲ οὐκ ἔδωκ’ αἰτοῦντι Σοφοκλέει χόρον,
τῷ Κλεομάχῳ δ’, ἐν οὐκ ἄν ἥξιον ἐγὼ
ἐμοὶ διδάσκειν οὐδ’ ἄν εἰς’ Ἀδώνια.

See further, Mus. Crit. II. 84. Boeckh’s Economy of Athens, l. III. § 22.

Ib. καθ’ ἀυτόν. If Aristophanes was, as there is every appearance for believing, a man of rank and competence, there must have been an additional reason, besides those already stated, for giving away his dramatic pieces, as he commonly did. To have defrayed all the expenses of their exhibition at his own cost, would have

q The following account, which meets my eye in one of the public journals as I write, shews that the original term is in some degree naturalized among us.

“Accounts have been received from Macao, that his majesty’s sloop Raleigh was upset in a tremendous typhon which she encountered on the 4th and 5th of August last, in lat. 21° 18’, lon. 118° 38’, 150 miles from the land of Formosa. . . . . The typhon was of unexampled violence, and was felt severely at Macao on the 5th, unroofing or otherwise injuring almost every house in the place. Crews of merchant-ships which had been wrecked on the coast were arriving daily, while others, it was feared, would never be heard of. Of the number of Chinese drowned during this fearful hurricane, it is impossible to form any just calculation, as whole families live altogether in boats. The barometer on board the Raleigh fell during the typhon to 28. 20.”
been ruinous to his private fortune, and to have thrown the expense upon others, would, under such circumstances, have been invidious. The middle course which he pursued, and which thus becomes perfectly explicable, was at once prudent and generous.


500. ἐπάνω, prop. yearly: here changeable in their natures.

502. τότο μὲν (partly), and τότο δὲ, are often found in opposition in the prose writers of Greece. (Antiph. 130, 30, 32. 137, 17. 139, 5. et alibi.) The opposition in the present instance, seems to be made by the word ἐτα, v. 508.

Ib. ἀμα ταῖς πολλαῖς κατιούσιας, with the descent of grey hairs. "Canis descendere dicuntur, cum de summo capite vel de temporibus, qua parte primum canescimus ex sententia quorumdam veterum, mentum et barbam occupant. Theoc. Id. X. IV. 68. ἀπὸ κροτα-φων πελόμεσθα πάντες γηραλεῖοι. Hom. II. VIII. 518. πολιορκηταφι τε γέρωντες. Cas.

503. τροπαία ἰστάναι. Lysias 193, 6. τροπαία τῶν βαρβάρων ἔστη-σαν. Isoc. 72, a. τροπαίον ἰστάναι τῶν πολεμίων, τροπαία ἰστασθαι. Pl. 453. Thes. 696. Xen. Hell. VII. 2. 4. 15. Sympos. The preposition κατά, or ἀπό, is to be understood. Lysias 149, 27. τροπαία πολλὰ καὶ καλὰ ἔστησε κατά τῶν πολεμίων. Ἐσχ. 75, 41. ἰστασθαί ὡμᾶς ... μὴ τροπαίαι ἰστατε αὕτη ὑμῶν αὐτῶν. Ib. τῶν ἀντιπάλων χορῶν, over the rival choruses.

504, 5. The comedies of Magnes are described in these two
verse in a very characteristic manner. He had written one, called 
\textit{Barbitudes} the chorus apparently consisting of women playing on the 
darbilus: hence the word ψάλλων. (Herodot. I. 155. παυδεὺν 
tοὺς παίδας κεδαρίζειν τε καὶ ψάλλειν. Another was termed the Birds: 
hence the word πτερνίζων. His drama of "the Lydians" furnishes 
a clue to the third word λυδίζων: the two others will require a little 
more detail.

Ib. \textit{ψηφίζειν} (ψῆφες, gall-flies); prop. to hang the wild fig, with 
the gall-flies which live in them, on the tame fig, in order that the 
flies may prick the fruit and ripen it. The fruit of the male palm 
is for the same purpose laid on the female palm; Herodot. I. 193. 
... τούτων τὸν κάρπον περιδέουσι θησις βαλανηφόροις τῶν φοινίκων, ἣν πε-
παίην τῇ σφι ὁ ψῦν τὴν βαλάνων ἑσύνων, καὶ μὴ ἀπορρέῃ ὁ καρπὸς ὁ τοῦ 
φοινίκων. ψῆφες γὰρ δὴ φορέουσι ἐν τῷ καρπῷ οἱ ἔρυσεν, κατάπερ δὴ οἱ 
ἐλυθεί. Here, to write a play, called the \textit{ψῆφες}.

Ib. \textit{βατραχεῖον} (with, or without χρῶμα), a frog-colour. A robe 
of this colour (infr. 1533.) appears to have been worn by the state-
banqueters in the Prytaneum, or town-hall. The allusion is to a 
play of Magnes, called \textit{Βατραχοῦ}. (Did Aristophanes condescend to 
imitate this production of his precursor in the drama?)

506. οὐκ ἔξηρκεσε, was inadequate: οὐκ ἀντίρρησε, was unable to 
bear up against, would perhaps have suited the sense better. The 
language of the palestra seems to be still in the poet's thoughts.
Ib. τελευτῶν ἐπὶ γῆρως, at last, in the time of old age.

507. ἐξβάλλειν and ἐκπίπτειν, words applied to unsuccessful dramas 
522. Ib. ἀπολείπεσθαι, said properly of one, who is conquered in 
running.

508. ἐπαίνο. The word expected was ῥοξῆς. "Multa laude 
flunens, h.e. abundans." \textit{Dind}. The Scholiast considers the meta-
phor to have been derived from the following boast of Cratinus, re-
specting his own powers of language.

"Αναξ Ἀπολλων, τῶν ἐπῶν τῶν μενμάτων 
καναχῶσι πηγαῖς δοδεκάκρουνον τὸ στόμα 
"Πλασσός ἐν φάρνγγι, τὸ ἐν εἶπομι σοι; 
εἰ μὴ γὰρ ἔπιθεσέ τις αὐτῷ τὸ στόμα, 
ἀπαντά ταύτα κατακλύσει ποιήμασιν.

r His mouth's a conduit of twelve gushing pipes 
That pour a loud Illissus down his throat. \textit{Wordsworth}. 

\textit{IPEI.} 107
διὰ τῶν ἀφελῶν πεδίων ἔρρει, καὶ τῆς στάσεως παρασύρων ἐφόρει τὰς δρύσι καὶ τὰς πλατάνους καὶ τοὺς ἐχθροὺς προθελύμνους.


νυνὶ δ ὦκείς αὐτὸν ὀρὼντες παραληροῦντ' οὐκ ἔλεειτε, ἐκτιμητουσῶν τῶν ἠλέκτρων, καὶ τοῦ τόνου οὐκ ἔτ' ἐνοῦτος;

509. ἀφελὴ (φελλεὺς) πέδια, smooth plains, without stones, or hills. Ib. στάσεως παρασύρων, tearing up violently from their abiding-place. “Triā verba sunt diligenter distinguenda: ἄγεω, volentem ducere; ἔλκεω, volentem trahere; σύρεω, renitentem velut obtorto collo trahere.” Cas.

510. προθελύμνους (θελύμνον) from the foundation. II. IX. 537. πολλὰ δ ὦγε προθελυμα χαμάλ βάλε δένθρα μακρὰ | αὐτῷ σὺς ρίζις. (Many grammarians, however, as Dindorf remarks, interpret the word by ἀλλα εἰπ' ἄλλοις, συνεχι.) Ib. On the word ἐφόρει, see Porson's Advers. p. 210.

511. Δωρὸν quasi Dea Mineraria. Ib. συκοτέδιλος (pro συκοφαντὴς) formed from the ξυμποσέδιλος of Homer. A satirical choral-song of Cratinus appears to have begun with these words. Schütz refers to this passage, and to one in the Clouds (1367.), as proofs that passages which had given delight upon the stage were usually sung at convivial meetings.


514. ἠλέκτρων. The electrum of the ancients appears to have been a metallic mixture, about four parts gold, and one silver. (See Passow in voc.) The pegs of lyres seem to have been made of this metal. Hence Wieland translates

Nun, da ihr ihn faseln seht, da ihm, wie einer alten Leyer, die Wirbel
Ausgefallen sind, und er keinen Klang mehr hat und die Fugen
aus einander
Sich gegeben.
515. ἄρμονιῶν (ἄρμοξ), joints, fastenings. Od. V. 248. γόμφοισιν δ' ἁρπα τὴν γε καὶ ἄρμονίσθην ἄρην. 361. δήπ' ἂν μὲν κεν δούρατ' ἐν ἄρμονίσθην ἄρην.

Epicrates ap. Athen. XIII. 570, c.

516. Connas, a once celebrated flute-player, but who had fallen into such poverty that he was master of nothing but the chaplets which he had formerly won in the musical contests.

Ib. δίψη δ' ἀπολλώ. The allusion is to the intemperate habits of the old bard. "Prisco si credis, Mæcenas docte, Cratino, Nulla placeræ diu nec vivere carmina possunt, Quæ scribuntur aquæ poto-ribus." Horat. The death of the bard is thus pleasantly accounted for in our author's Pax.

Ἐρρ. τί δαί; Κρατίνος δ' σοφὸς ἔστιν; Τρυγ. ἀπέθανεν, ὁδ' οἱ Δάκονες ἐνέβαλον. Ἐρρ. τί παθὼν; Τρυγ. δ' τι; ὀρακάως' οὐ γὰρ ἐξηνέσχητο ἰδὼν πίθον καταγυμνόν ὣνοι πλέων. 701.

517.—πίνειν. The word expected was δειπνεῖν. 518. ἄρην for καταφρονεῖσθαι ὡς ληφνύντα. Ib. θεάσθαι, to be a spectator, to have a seat in the theatre. λιπαρόν, nitidus, pinguis, laitus.

518. παρὰ τῷ Διονύσῳ. ἀντὶ τοῦ εἵν τῷ θεάτρῳ. Schol. aliorum fabulas in Dionysis spectare. Schütz. parā τῷ (i.e.,) Διονύσου. Elmsley in Acharn. 1086. The high-priest of Bacchus had, it is well known, one of the most conspicuous seats in the theatre: may not the god be here put παρ' ὑπόνοιαν for his priest? Theophrast. peri ἀρεσκείας. τούτ' ἐπὶ θεάτρου καθίσθαι, δ' ἂν ἦ θέα, πλῆθος τῶν στρατη-γών. 519. στυφελευμὸν Schneid. Pass. Schol. λουδώριας, ὠβρεῖς, μέμφεις.
ΑΡΙΣΤΟΦΑΝΟΣ

δο από σμικρᾶς δαπάνης ύμας ἀριστίκων ἀπεπεμπεν,
ἀπὸ κραμβοτάτου στόματος μάττων ἀστειοτάτας ἐπι-
νολας.

520. ἀπὸ σμικρᾶς δαπάνης, at a small expense. (Plut. 377. ἐγὼ τοῦ
tουτ’ ἀπὸ σμικροῦ πάνω (sc. ἀνάλωματος) | ἐδεικ διαπράξαι. Xen. Mem.
I. 2. 14. ἀπ’ ἐλαχιστον μὲν χρημάτων αὐταρκέστατα ζων. Also Hell. IV.
2–7. Anab. I. 1. 9. Isoc. p. 446, 118.) By these words Schutz
understands the trifle originally paid for admission to the theatre;
Crates being thus compared to a cook, who for a small remunera-
tion treats his guests very handsomely.


(A parasite magnifies his profession.)

τὸ γὰρ παρασιτεῖν εὗρεν ὁ Ζεὺς ὁ φίλος,
ὦ τῶν θεῶν μέγιστος ὅμολογομένως.
οὗτος γὰρ εἰς τὰς οἰκίας εἰσέρχεται,
οὐχὶ διακρίνα τὴν πευκρὰν ἢ πλούσιαν.
ὅδ’ ἂν καλῶς ἐστρωμένην κλίνην ἔδει,
παρακειμένη τῇ τῆς τράπεζας, πάνθ’ ἂ δεῖ
ἐχούσαν: ἢ γε συγκατακληθεὶς κομψῖος,
ἀριστίσασ εὐατον, ἐντραγόν, πιὼν,
ἀπέρχετ’ οἰκάδ’, οὔ καταβαλὼν συμβολάς.
καίγ’ ποιῶ νῦν τοῦτ’ ἔπαιν κλίνας ἴδω
ἐστρωμένας, καί τὰς τράπεζας εὔπρεπεσ,
καὶ τὴν βύραν ἁνεφυγέμην, εἰσέρχομαι
ἐνθάδε σωφῆ, καὶ ποιήσας εὐσταλῆ
ἐμαυνῦν, ὥστε μὴ νοχεῖν τὸν συμπότην,
πάντων ἀπολαύσας τῶν παρατεθέντων, πιὼν,
ἀπέρχομ’ οἰκάδ’, ἄσπερ ὁ Ζεὺς ὁ φίλος.

εὖ ὕστερον τὸν Ἰρακλέα μιμούμενοι
tῶν εὐπόρον τινὲς, παρασιτῶν ἐλόμενοι
τρέφεων, παρεκάλου τοὺς χαριστάτους
ἐκλεγόμενοι, τοὺς δὲ κολακεύειν δυναμένους,
καὶ πάντ’ ἐπαινεῖν. οἷς ἐπειδῆ προσερήγοι,
μαθαίνω καὶ σαφῶν σύλωρον καταφαγών,
ιά καὶ μόδ’ ἐφασαν αὐτὸν ἠριστηκέιναι.

Diodorus ap. Athen. VI. 239, b.

Ib. μάττεω (pinserc). The word makes a conspicuous figure in
a busy culinary scene described by Mnesimachus.

πᾶς δὲ κατ’ οἰκους μάττει, πέττει,
τίλλει, κόπτει, τέμνει, εβεί,
χαίρει, παίζει, πηδά, δειπνεί,
πίνει, σκιρτά, λιοδοί, κεντε.

Athen. IX. 403, c.
522. ἀντιρήκη. Plat. 3 Epist. 317, c. ὡς οὐχ οἶδ' τ' ἔσον ἀνταρκέσαι ὑπὸ διαβάλλοντι ἥμας. Ib. πιπτὼν. Casaubon understands this word in the same sense as ἐκβάλλειν, ἐκπίπτειν. Cf. sup. 507. Coupled s it is here with the word ἀνταρκέων, I should rather understand it a term of the palestra. Ib. τοτὲ μὲν, τοτὲ δὲ. Cf. Av. 1398. Ran. 290.

524. ἐρέτην ... γενέσθαι. The train of reflections which follow will be better understood by the following observations of the English historian of Greece. "The seas, which nearly surround Greece, are singularly adverse to improvements upon that vast scale which oceans require, and which modern times have produced. Broken by innumerable headlands and islands, with coasts mostly mountainous, and in some parts of extraordinary height, the Grecian seas are beyond others subject to sudden and violent storms. These united circumstances, which have made the Greeks of all ages excellent boatmen, have contributed much to prevent them from becoming seamen." Vol. I. 167.

525. πρωφατεύειν, to perform the part of the προφατής or πρωφείς, i.e. the prow-man. This officer took his post on the fore part of the vessel, but received his orders from the κυβερνήτης. Plut. in Thes. 17. Φιλόχωρος δ' ἐπὶ πάρα Σκιρον φήσειν ἐκ Σαλαμίνος τὸν Ἑρμία λα-θείων κυβερνήτη στὸν Ναυτηθοῦν, πρωφεί δ' Ἐαίκα, μηδέπο τὸ τῶν Ἀθη-ναίων προσεχῶν τῇ θαλάσσῃ. Id. in Cleom. 27. καὶ Δημάδης, τὰς γραμμές μὲν καθελκεῖ καὶ πληρῶν ποτὲ τῶν Ἀθηναίων κελευθῶν, χρή-ματα δ' οὐκ ἐχόντων, πρὸτέροι ἔτους, ἐφ', τοῦ πρωφατεύειν τὸ φυσάσαι. Id. in Agide, 1. καθάπερ γὰρ οἱ πρωφεῖς τὰ ἐμπροσθεν προορομένου τῶν κυβερνητῶν, ἀφορώσα πρὸς ἐκείνους, καὶ τὸ προστασάμονον ὑπ' ἑκεί-νων ποιοῦσιν οὕτως οἱ πολεμετομένοι, καὶ πρὸς δὲνας ὄρνοις, ὑπηρέται μὲν τῶν πολλῶν εἰσιν, ὄνομα δ' ἄρχοντων ἔχουσιν.

κάτα κυβερνάν αυτόν ἑαυτῷ. τούτων, οὖν οὐνέκα πάντων, ὦτο σωφρονικῶς κούκ ἀνοίγως ἐσπηθήσας εὐφυάρει, 527 αἱρεσθ' αὐτῷ, πολὺ τὸ—ρόθων, παραπέμψατ—ἐφ' ἐν-

deka kώται

526. κυβερνάν, to act the part of the κυβερνήτης, steersman and master. Od. III. 282. δε ἐκατόντο φιλ' ἄνθρωπον | νη κυβερνήσα. Pind. Ol. 12. 4. ἐν πόντῳ κυβερνώνται θεοὶ | μάε. Dem. 929, 14. ἔρασι-κλῆς μαρτυρεῖ κυβερνάν τὴν ναῦν ἣν ὡδηγεῖ ἔναυκλήρει. The value of the κυβερνήτης is significantly expressed in the speech of Pericles, when explaining their resources to the Athenians at the outbreak of the Peloponnesian war. Thucyd. I. 143. καὶ ὀπερ κράτιστον, κυ-βερνήτας ἔχομεν πολίτας καὶ τὴν ἁλῆν ὑπηρεσίαν πλείον καὶ ὀμίλους ἢ πάσα ἢ ἀλλὰ ἐπάλλα. For moral and political reflexions derived from this word, see Dem. 801, 10–20. Lucian VI. 280–3.


528. τὸ ρόθων. It was the well-known opinion of Dawes, that in the Attic poets a final short vowel was universally made long before an inceptive ρ in the following word. Hence he accounted for the following metrical appearances in Aristophanes:

Nub. 343. κούχι γνωαίξεν, μὰ Δ', οὔδ' ὁτιών ἀπαὶ δὲ ρίνας ἐχοῦσιν.
415. μπεβε βεβε ἄχθει λίαν, κάθη ἀριστών ἐπιθυμεῖς.
Ach. 1145. σοι δὲ προφυλάττειν.
Pac. 698. κέρδους ἐκατε καὶ ἐπὶ ρυθός πλεῖον.
739. εἷς τὰ βάκκα σκοποῦντας ἀεί, καὶ τοῖς βεβερσὶν πολεμοῦντας.

To which may be added from the same author:

Ran. 1058. μεγάλων γνωμῶν καὶ διανοιῶν ἵσα καὶ τὰ ῥήματα τίκτειν.
Pl. 1065. ὀψει κατάθηλα τοῦ προσώπου τὸ ῥάκη.

That this opinion, though embraced by Brunck and other critics, was like many other of Dawes’ canons, delivered in too hasty and unqualified terms, the following proofs, collected by the learned editor of Hephestion (p. 220), sufficiently prove:

Æsch. Prom. 711. χριστύνοντι ῥαξαίασεν ἐκτεράν χώνα.
991. πρὸς ταῦτ' ῥυπτέσθω μὲν αἰθαλοῦσα φλώς.
Soph. O. T. 72. τώδε ῥυτιαίμυν πόλιν.
Eurip. Bacch. 59. τώματα ἡρεά τε μυτρός.
Hellen. 1129. δὲ ἐδραμέ μόδια. (Antist. δὲ ἐσνιτο πατρίδος.)
1140. ἀμφὶ ῦτιν.

"We shall venture to state what appears to us to be the metrical
law respecting the inceptive ρ, actually observed by the writers of
"ιάμβικα. When the final short vowel is in the second syllable of
the foot, the power of the ρ, in the following word, coinciding
with the metrical ictus, makes the syllable long; as Αesch. Prom.
1059. διαρρημάτεσι σώματος μεγά λάκος: but where it is in the first
syllable of the foot, it continues short." Quart. Rev. V. 225. The
following examples of both instances were, with the exception of
the first two, communicated to the present bishop of Durham by
Dr. Parr:

Σελ. Τ. 1289. Βρ. τόν μπρόσ ... αυθῶν ἀνόσι', οὐδὲ ῥητὰ μοι.
Diph. ap. Athen. p. 55, d. ρόδα, ῥαφανίδας, θερμοκύμασις ... στέμ-
φυλα.
Eriph. ibid. p. 84, c. τίθημι, λογοῦμαι γάρ' αὐτοὶ δὲ ῥοῖι.
Eubul. ibid. p. 557, f. (al. Schw.) δύο ῥεόσω χέλανος, ἐκ δὲ τῶν
γυναίων.
Mach. ibid. p. 579, c. τὸν αὐτόμολον ἔσκοπτε, ῥίψαστιν τ' ἕφη.
Tim. ibid. 445, c. ἐκ δὲ ῥυτίδας ῥίπτασκεν, ἀπληστοῖς τ' ἀρνταίνας.

To these examples add from Porson's Correct. in Advv.

Soph. Antig. 317. τί δὲ ρυθμίζεις τὴν ἐμὴν λυπήν ἀπὸ;
Com. Fragm. p. 301. ἀντὶ ραφανίδος ὀξυοῦμι εἰσορόν.

Ib. τὸ—ρῶθον=ῥῶδος, prop. the noise made by oars and helms:
Ε. p. 1540. ἐλέγετο δὲ ροθαίζειν καὶ ὅτε οἱ παιότες ἐπὶ κόποις δέκα τυχὸν ἥ
καὶ πλεοίς παιότες, εἶναι ἀμα πανυμένοι, ὅς ἐκ συνθήματος, ἀπαξ ἀνε-
φεύγων.

Ib. παραπέμπειν, a processional word, synonymous with our
escorts, convoys, guards of honour, &c. Xen. Hell. VII. 2. 18. Χά-
ρητα διεσπάγαντο σφίζον παραπέμπει τὴν παραπομπήν. Lucian IV. 245. 
συνέπεμπε δὲ ἡμῖν καὶ Ἰππογύπτους χέλιους, παραπέμποτας ἐχρὶ σταθίων
πεντακοσίων. See also Blomfield in Choeph. p. 113. Translate:
send forth by way of honour.

Ib. —ἐφ' ἑδικα κόποις, in eleven-oar fashion. A large ship,
according to Casaubon, was rowed by 22 marines. On joyous occa-
sions it was not improbably the custom for half the crew to sus-
pend their oars, and raise a shout; the other half taking their turn,
when their companions had ceased.

529. χρηστόν: to distinguish it from the χόρμβος of a different
kind, so often heard in Athenian theatres.

Ib. ληραίης = ληραίος, belonging to the ληραία, or feast of
the wine-press.

s "Hic in uno eodemque versus vocalem sine ictu metrico correpitam habes, cum
ictu vero productam." MALTBY. See also Monk in Hippol. 461.
κατὰ νοῦν πράξας,
φαιδρῶς λάμποντι μετώπῳ.


532. φαιδρῶς λάμποντι μετώπῳ. Though this is perhaps said generally, it is certain that Aristophanes took no small pride in his bald but ample forehead. Hence the conclusion of a set of anapaests in his Pax:

πρὸς ταύτα χρεών εἰσαι μετ’ ἐμοῦ
καὶ τοὺς ἀνδρᾶς καὶ τοὺς παιδᾶς’
καὶ τοῖς φαλακροῖς παρανύμψαν
ξυσπουδάζειν περὶ τῆς νίκης.
πᾶς γὰρ τις ἐρεί μικῶτος ἐμοῦ
κατὶ τραπέζῃ καὶ ἐλπίσοιοι,
φέρε τῷ φαλάκρῳ, δῶς τῷ φαλακρῷ
τῶν τριγαλίων, καὶ μὴ ἄφαιρει
γενναοτάτων τῶν ποιητῶν
ἀνδρὸς τῷ μέτωποιν ἔχοντος.

For oh! if success
These my rhymes to-day bless,
When the table and board
With rich viands are stor’d,
The talk and the cry
Will be—Charge bumper high,
And carouse of the best
To our bald-headed guest;
And the cates, that are sweetest,
And the cup, that is neatest,
And the banquet’s best part
Bear we there hand and heart;
Carouse to the flower
Of Phæbus’s mansion;
To him with the forehead
Of matchless expansion.

Pac. 765–774.

533. Possessing as we do so small a portion of the Old Comedy, it is impossible to speak with any precision as to the rules of art, on which its several portions were formed, though there can be little doubt that in these minor departments, as well as in the entire play, there existed many general rules, for which the minds of the audience had been prepared by previous experience, and by which they decided the comparative merits of the performances before
them. When we observe the strong and even coarse humour of the old drama, shall we err in considering one object of such lyric effusions as now come before us, to have been a sort of resting-place for the minds of the audience, by furnishing them with a train of serious and even solemn ideas in strong contrast with the lighter ones, which had previously occupied them? What have been the main ideas presented to us in the preceding scenes? Of the two leading characters, one has been selected from the very drags of society, and the elements of his character are those of the class to which he belongs. The other, to much of his opponent’s coarseness and vulgarity, adds in his personal character violence, braggadicism, and cowardice; while his public one necessarily embraces the concomitant ideas of disorder, confusion, disorganisation of society, and political perishability. What can be in higher relief with all this, than the train of choral songs which now ensue? They bring us at once among the habits and pursuits of the higher classes of Attic society: horses are neighing, chariot-wheels are glowing, the foam of rival oars is on the waters, and all Athens is crowding to hail the return of the triumphant trireme, as Oxford pours forth her thousands to hail the little summer triumphs of the Isis. And the change from earth to heaven is of the same dignified description. Instead of the Cobalus of the sausage-seller, and the Typhon of the demagogue, two fine lyric effusions bring before us the two patron deities of Attica—Neptune, the god of the aristocratic order (Nub. 83.), as well as of naval superiority, and the virgin-goddess, whose worship presented the mind not only with ideas of personal purity and refinement, but with those of heavenly as well as earthly order and regularity, with the union of valour and wisdom in the same person, and with a promise as it were of the eternal duration of such states, as based their political institutions on ideas connecting themselves with the Pallas Polieuchos of Athens. The shouts and vociferations attending the former scenes are here suspended; the theatre is to be considered as hushed in deep silence: “e’en the noisiest holds his breath For a while.”

Ib. “ἱππος... Πόσειδον. The horse, the dolphin, and the trident (infr. 541, 2.) are the three well-known attributes of Neptune, the first being to the god on land what the second was to him at sea. (Creuz. II. 602–5.) The Attic legends connected with Neptune and the horse are too numerous and detached to find a place here. Böttiger (Andeut. zur Kunstmythol des Neptun) supposes that Neptune was originally worshipped in the native land of horses, viz. Barbary; that the Phœncians with the worship of Neptune brought also the horse into their own country, and afterwards introduced both into Attica and the Peloponnesus, as also into Thesaly, where the worship of Neptune more particularly flourished.

χαλκοκρότων ἵππων κτύπος καὶ χρεμετισμὸς ἀνδάνει, καὶ κυνάμβολοι θοαὶ μισθοφόροι τριήρεις, μειρακίων θ' ἀμιλλα λαμπρονομένων ἐν ἀρμασιν καὶ—βαρυδαιμονούντων, δεῦρ' ἐλθ', ἔς χορὸν, ὁ χρυσοτρίαυτ', ὁ δελφίων μεδεῶν, Σουνιάρατε,

534. Χαλκόκροτοι (κροτέω) ἵπποι, horses, whose hoofs brass-shod sound when they stamp. Compare Xen. de Re Equestri i. § 3. 535. ἀνδάνειν with dat. II. I. 24. Herodot. V. 39. Theog. 24. 34. 730. 800–3. Porson, (Orest. 1623.) doubting whether an accus. is to be found after this verb, corrects Theog. 26. substituting πάντεσα for πάντας or πάντος. But, as Passow observes, why should not ἀνδάνει follow the same rule as ἄφησει? See also Elmsley on this point. (Eurip. Med. p. 79.)


537. μισθοφόροι, receiving pay, and large pay, if we may judge from a quotation to be made forthwith from Lysias.

Ib. τριήρεις. Here, I imagine, triremes for mock sea-fights, or sailing-matches. (See Boeckh. II. 204.) Lysias 162, 5. νεικηκα δὲ τριήρει μὲν ἀμιλλωμενὸς ἐπὶ Σουνία, ἀναλώσας πεντεκαίδεκα μνᾶς.

538. "λαμπρώνεσθαι ἐν ἀρμασιν dicuntur, qui curribus splendent, se ostentant in illis certaminibus." Dind.

540. —βαρυδαιμονοῦντων (βαρυδαίμω), afflicted with an evil daemon. Met. to be most unfortunate. Eccl. 1102. ἄρ' οὐ κακοδαίμων εἶμί; βαρυδαίμων μὲν οὖν... ἀνήρ καὶ δυστυχής. The poet satirically alludes either to the expenses incurred by the combatants in these games, (cf. the opening scene in The Clouds), or to the destruction and wreck of their chariots in them. Dem. 1410, 8. ἐν τοῖς ἵπποις ἂγωνιν ἥσιντων δέαν παρέξεται τὰ ναυαγώντα.


542. Σουνιάρατε (Σούνιον, ἄρδομαι), invoked or honoured at Sunium. Leake and others, inferring from this expression that Neptune was particularly worshipped at Sunium, have cast many an anxious look to see if they could find a temple of Neptune there, in addition to that of the Minerva Sunias. The expression I imagine
§ Γεραίστες παί Κρόνου,
Φορμίωνι τε φίλτατ', ἕκ
τῶν ἄλλων τε θεῶν Ἀθη-
ναίοις πρὸς τὸ παρεστός.
eὐλογήσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, ὅτι
ἀνδρεὶς ἦσαν τῆς τῆς γῆς ἄξιοι καὶ τοῦ πέπλου,
the greater and the less. The former appears to have had embroidered on it the whole of the war of the giants; the latter confined itself to the triumph achieved over the giant Aster or Asterides. On the border of the first peplus were represented the combatants in the Gigantomachia; but what occupied its centre? Cudworth suggests the visible world (κόσμος): and to this opinion the learned mythologist Creuzer assents, understanding, however, by the word κόσμος the ordered world of light, the struggle with the giants being whether the Olympic order should be preserved or perish. At the greater Panathenaea the peplus was, during part of the ceremony, fastened as a sail to a ship, which by means of machinery passed over the dry ground, and for which various symbolical reasons have been given. As soon as the procession, coming out of the Ceramicus, and taking a certain route, had arrived at the temple of the Pythian Apollo, the peplus was loosed from the ship, and the first ladies in the state carried it to the temple of Minerva Polias in the Acropolis. It was there thrown over the statue of the goddess which then reposed upon a bed of flowers. To have the name embroidered upon this peplus was an honour which only the highest state-services could command; hence among the extravagant honours paid to Antigonus and Demetrius (Plut. Dem. 11.) we find ἐνυφαίνεσθαι δὲ τῷ πέπλῳ μετὰ τῶν

"The magnificent ship-like car, with all its splendid accoutrements, in which Santa Rosalia now makes her annual solemn procession through the gates and streets of the maritime city of Palermo, presents no doubt a striking resemblance of that which once sailed through the city of Athens at the Panathenaic festival." Wordsworth.

No one, however, has yet coupled Minerva with the Egyptian Neith, and referred to the holy ships so common in Egyptian mythology. See Creuzer I. 249. 253. (note) 305. 390. 410. 413.

In conducting the peplus along this route, Mr. Wordsworth speaks of the splendid streets, and noble squares of Athens. This is surely to write more like a novelist, who consults only the imagination of his readers, than like a scholar, such as Mr. W. unquestionably is, and whose business it is to speak the plain truth, whether that truth be palatable or the reverse. We may safely perhaps affirm, that at no time, certainly not when The Knights was acted, had Athens either splendid streets or noble squares. Magnificent public buildings, filled with the choicest specimens of art, unquestionably there were; but the private buildings were uniformly mean and insignificant. Upper stories projecting over the streets (the streets themselves narrow and crooked); staircases, balconies, and doors opening outwards, and thus obstructing and narrowing the way; such was the scene which Athens presented at all events till the time of Demosthenes (Boeckh. I. c. 12. De Pauw's Recherches Philosophiques, I. §. 8.); and any single person attempting to be superior to his neighbours on these points, would no doubt have been thought to entertain a design against the commonwealth. (Cf. Enirp. Hippol. 470.) In this union of greatness and littleness, magnificence and meanness, consists much of the singularity of ancient Athens; and no attempt can be made wholly to dissociate the two, without a corresponding defect in the picture presented to the reader's mind. If a writer wishes to give a loose to his imagination in describing the private residences of the wealthier citizens of Athens, he had better follow them, as De Pauw has done, into those rural retreats, where they were more out of view of the tyrant, and where they could indulge their taste for magnificence with more safety. (Recherches Phil. I. §. 3.)
πεισμὸς μάχαιρων ἐν τε ναυφράκτῳ στρατῷ
πανταχοῦ νικῶντες ἀεὶ τήν ἐκόσμησαν πόλιν.

550

οὐ γὰρ οὖνδις πότοτ' ἀυτῶν τοὺς ἐναντίους ἱδὼν
ηρίθμησεν, ἀλλ' ὁ θυμὸς εὐθὺς ἤν—ἀμυνίας:
εἰ δὲ πον πέσοιεν ἐς τὸν ὀμόν ἐν μάχῃ τινι,
τούτ' ἀπευθησάντ' ἄν, εἰτ' ἤρνουτο μὴ πεπτωκέναι,
ἀλλὰ διεπάλαιον αὕθις. καὶ στρατηγὸς οὐδ' ἄν εἰς
555
tοὺν πρὸ τοῦ σήτησιν ὑτῆρ' ἐρόμενος—Κλεάνωτον


549. ἐν τε. To the examples given by Monk (Alcest. v. 114.) of a preposition belonging to two members of a sentence, but expressed only in the second, add Mosch. Id. Η. 138. ἐν δὲ χθόνα καὶ κατὰ πόλιν | ἄμυνας ἀποθεόσ. Passow (Π. 1101.) classes the particle τε in this verse among such formula as the following. Soph. Αj. 53. καὶ πρὸς τε ποίμας ἐκτίσσεως ὀύμμεντα τε | λειασ ἄδαστα βουκάλων φροτήρια. Electr. 599. ἐκ τε σοὶ κακοῖς | πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμον. Plato Menex. 243, ε. ἐκ τε γὰρ τοῦ Πειράκος καὶ τοῦ ἄστεος κ. τ. λ.

Ἰβ. ναύφρακτος (φράσαω), beset or defended with ships. στράτος = στράτευμα Schneid. 550. πανταχόν ἀεί. This pleonasm has been illustrated by Porson, Pheniss. 1422.

Ἰβ. τήνδε πόλιν ἐν τήνδε τήν πόλιν. See Reisig. p. 182.

552. ηρίθμησεν; of course to see whether they outnumbered themselves. Casaubon refers to Theophrastus' character on cowardice for illustration.

Ἰβ. ἀμυνίας. Hesych. ἀμυνίας ὁ ἀμυντικὸς, παρὰ τὸ ἀμύνειν, capable of self-defence. In thus using ἀμυνίας for ἀμυντικὸς, some allusion, not now easy to explain, is probably directed at a living person of that name.

554. ψάν, tergere, ἀποψάν, abstergere. We have again the language and the customs of the palaestra, in which combatants thrown to the ground were accustomed to wipe off the dust, and assert that they had not fallen.


555. διαπαλαιοὶς, to fight a matter out or through,

556. πρὸ τοῦ, i.e. πρὸ τούτου, before this. Infr. 1290. Herodot. I. 122. φᾶς πρὸ τοῦ μὲν οὐκ εἰδέναι. III. 62. V. 56. Plato Symposium. 173, e. Thucyd. Ι. 58. 73. Lysias 120, 16. ἐν τῷ πρὸ τοῦ χρόνῳ. "Jam quam eandem legem etiam in ceteris vocabulis, quae conjuncta unam notionem exprimant, valuisse grammatici testentur, vereor, ne-barbare pronuntiemus et scribamus, si scissim profera-
vīn δ' ἐὰν μὴ προεδρίαν φέρωσι καὶ τὰ συτία, 

mus, quæ Graeci conjuncta esse voluerunt..... Ubi τὸ λοιπὸν, ἐξ ἄρχης, et similia substantivi munere funguntur, subunio omnino evitanda est; sin autem meram adverbiorum significacionem induent, necessario per subunionem scribenda et pronuntianda sunt kai tôn ϕ and σημανοεῖνω, ut grammatici dicunt.” Thiersch. 


"Επειτ' ἐγὼ παράσιτον επιτρέψω τινι κακώς λέγεων; ἦκιστα, οὐδὲν ἔστι γὰρ ἐν τοῖς συνοιτοῖς χρησιμότερον γένος. * * * ἵνα μὴ δὲ πολλὰ μακρολογοῦ δι' ἡμέρας, τεκμηρίων τι παρμέγεδες οἴμαι γ' ἐρείν, ὁ τῶν παρασίτων ὅς τετίμηται βίος. γέρα γὰρ αὐτοῖς ταῦτα τοῖς τ' Ὀλυμπία νικώϊ δίδοται, χρηστότητος εἰνεκα, σίτησις. οὐ γὰρ μὴ τίθεσται συμβολαί, πρωταίνει ταῦτα πάντα προσαγορεῦεται. 

Timocles ap. Athen. VI. 237, d. 

σιτήσεις in the Prytaneum were either granted for life, in which case the enjoiners of them were termed δέοιτοι, (Pollux, IX. 40. St. Croix, I. 236.) or were occasional entertainments given to ἀμβασ- sadors, &c. 

Ib.—Cleomenes, the father of Cleon, (Thucyd. III. 36. IV. 21.) who of course came in for his crumbs of adulation from all those who wished to gain the favour of the great demagogue himself. The diastole has been prefixed to prepare the reader for the actor's brief pause, and the tone of bitter contempt and indignation in which it would be insinuated, that the highest honour the state had to grant was at the bestowal of the ignoble father of a base son. 


γ An honorary σιτήσις of a different kind at Sparta is thus described by Plu- tarch: τῶν δὲ ἐπιτρέπων ἐκατός αὐτῷ δύον παρατυθεῖ λέγειν, ὅτι ταύτη ἡ πόλις σε τιμά τῇ τραπέζῃ. Περιλαβ' δὲ, εἰς τὸ συσσίτιον ἄστι: καὶ τὰ μὲν ἄλλα ἐγνέτο συνήθως, δευτέρας δὲ μερίδος αὐτῷ παρατεθεῖσα, ἐφόλαττεν ἄραμεν. καὶ μετὰ τὸ δύον, ἐπὶ ταῖς θυραις τοῦ φιλιττόβος τῶν ἀἰκέων παρουσίας γυναικῶν, ἦν μάλιστα τυγχάνοι τιμῶν, προσεκαλείτο. καὶ διδοῖ τὴν μοίραν ἔλεγεν, ὅτι ταύτην αὐτὸς λαβὼν ἀριστεῖες, ἐκέλευ αἰδώς, ὥστε κάκηλην, ξηλομένην ὑπὸ τῶν ἄλλων προκεκμεπεθαί γυναικῶν. Lyceurg. 26.
More perchance might we advance, sirs, to the men's disgrace and shame;
But the fault the most unseemly and the foulest is to name.
What befitted that proud mother, who had borne a man of story
(Matters not if troop or regiment, foot or horse had earn'd him glory)?—

Had her meeds been due rewarded, foremost seat and chair of state
Would on solemn feast have seen her high above her peers elate.
But if cowardice or malice marked her offspring for their own,
Through the fleet a dastard captain, or a skillless pilot known;
Then should scorn and disrespect, sirs, shaven head and hindmost place
To each eye the fount discover of the base and coward race.
Tell me, sons of Athens, tell me, is it for our city's pride,
That the town's disgrace and mischief, Hyperbolus's father's bride,
Should with hair in pomp all flowing, and in vest of peerless sheen
Sidelong seated by the mother of bold Lamachus be seen?
Is it fitting, just or seemly, that a dame, ill-whelp'd, like this
Should at usury lend her money, nor enormous profits miss?
Better were it, to her debtor when her suit and claim's preferr'd,
That the principle were questioned, and this biting taunt be heard:
"What does she with usury, and interest, and cent per cent,
She whose increase is our zdecrease, and her gain our detriment."


559. προίκα, gratuitously.

παῖς δ' ἄν κακὸν μὲν δρᾶν τι προίκ' ἐπίσταται,
αὐτὸς παρ' αὐτῶν μαθθάνοι ἄνευ πόνου
τὰ χρηστὰ δ', οὐδ' ἦν τὸν διδάσκαλον λάβῃ,
ἐμπυκόνεσθαι, ἀλλὰ κέκισται μόλις.
ταῦτ' οὖν φιλαξιώμεσθα, καὶ μοιχητέον,

2 ἥξια γούν ἐλ τόκου, τεκοῦσα τοιῶτων τόκον. It was impossible to preserve the play of words in the original. The text implies that as the state had gained nothing by the addition of such a member as Hyperbolus, his mother had no right to any gain upon the money which she had lent at interest.
καὶ πρὸς οὐκ αἰτοῦμεν οὐδὲν, πλὴν τοσοῦτον μόνον 560 ἤν ποτ' εἰρήνη γένηται καὶ πόνων πανσώμεθα,
μὴ φθονεῖδ' ἢμῖν κομῶσι μηδ' ἀπεστλεγμενοίς.
οί πολιούχε Παλλᾶς, ὡς

ὅς παῖδες, ὅς ἄν μητ' ἀπαίδευτων βροτῶν
dοκῶμεν εἶναι κατοδημοῦντος πατρὸς.


Blomf. Gloss. in Sept. c. Theb. 560. πρὸς οὐκ αἰτοῦμεν πρὸ οὗ προσαι
tοῦμεν. REISKE.

562. κομᾶν, to wear the hair long. (Herodot. I. 82. 'Ἀργείων μὲν

νῦν ἀπὸ τοίτου τοῦ χρόνου κατακεράμενοι τὰς κεφαλὰς, πρότερον ἐπάναγκες
κομῶντες, ἔπουσαντο νόμον τε καὶ κατάρρην, μὴ πρότερον δὲ ὑψεῖν κομῆ
Ἀργείων μηδένα . . . πρὶν ἄν θυρίες ἀνασώκηται. Λακεδαιμονίοι δὲ τὰ
ἐναντία τοίτων ἐθεντο νόμον, οὐ γὰρ κομῶντες πρὸ τοίτου, ἀπὸ τοίτου κομᾶν.) In Athens the practice of wearing long hair was peculiar
to the Equestrian order. Hence the allusions in such dramatic
characters as were evidently selected from the equestrian ranks.
465. (of Bdelycleon) ὃ τῶν πομφρε καὶ κομηταμια. 1069. The
martial feeling connected with wearing the hair long, will be best
understood from Plutarch in Lycurg. 22. As the chorus pronounces
the word κομῶν, they point to their locks, braided and arranged in
the most tasteful manner. Cf. infr. 1084.

Ib. ἀποστλεγηγίω (στλεγγίΩ, στλεγγίς, a broad instrument, with
which in the bath, as well as in the palestra, the cleansing ointment
was rubbed from the skin). The excess to which the Knights were
carrying their indulgence of the bath is expressed by a strong word,
expressed by a strong word,

applied to the young knight in the Clouds (838. σὺ δὲ | ἄσπερ τεθε
ωτὸς κατὰλει μοῦ τῶν βίων). Translate generally: Do not let us incur
your anger, if we wear our locks in a tasteful manner, or indulge too
much in the pleasures of the bath.

Æschyl. Eumen. 953. Herodot. I. 160. V. 82.) Παλλᾶς, Pallas, possession of the Arcropolis, and looking down from that eminence
in the spirit of b protection and security. It is far beyond the

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a Athen. IX. 374, a. 'Ἀναξανδρίδης διδάσκων ποτὲ διήθραμβον Ἀθηναῖος, εἰσήλθεν
ἐν' ἵππου, καὶ ἀπεχγειλεν τι τῶν ἐκ τοῦ ἄρματος. ἦν δὲ τὴν ὄμην καλός καὶ μέγας,
καὶ κόμην ἔσφερε, καὶ ἐφόρει ἄλσυργε (cf. infr. 931.) καὶ κράσπεδα χρυσά. (Cf.
Vesp. Br. 475). That Aristophanes did not, like this coxcomb knight, teach his
dramas on horseback, his hair arranged in the highest aristocratic fashion, and a
purple robe with gold fringes thrown over his back, we may be pretty certain. We
may also rest assured, that when his dramas did not command success, (however
they might deserve it,) he was not the man to act as this same Anaxandrides did
on similar occasions (infr. 1327).

b Whether the colonization of Greece came primarily from Egypt or Phoenicia,
limits of such a work as this to enter into a full exposition of the various attributes of the patron-goddess of Athens. Considered as the emblem of order, the student will read Creuz. II. 641. 715. 718. 788-9. 802-5. As the representative of imperishability, see II. 728, as light, II. 761, as the healing power, II. 743. To the same learned writer (II. 647. 685. sq.) I must refer the reader for the etymology and legends, connected with the word Πάλλας.


569. στραταίς. Ammonius: στρατεία, ἐκτεταμένως, τὸ πράγμα στρατιά, συνεσταλμένως, τὸ τῶν στρατιωτῶν πλῆθος. ἐναλλάσσει δὲ πολιτικῶς ἐν τῇ χρήσει.

571. Νίκην. To feel the enthusiasm which this little lyrical effusion was likely to create, we must throw ourselves as much as possible into the situation of the audience to whom it was addressed. The immense advantages, actual as well as ideal, which the Athenians had gained by the successes at Pylus, have more than once been expressed in the course of these notes. Nearly simultaneous with the proud events at Pylus, came the news of a great victory over the hateful Corinthians, gained chiefly by the exertions of the Equestrian order. First in arms and first in arts, (and two or three words skilfully slipped in by the poet, remind the audience of this dazzling fact,) the exultation of Athens was at its highest; and now first, we may well believe the contemporary historian, (Thucyd. IV. 41.) began that thirst for universal empire, which in the present play is characterised as an eagle's flight, and which is more fully developed in our author's "Birds." If the practice of encoreing was not unknown to a Greek audience, more than one repetition of this flattering little ode was no doubt called for.

whether Cadmus belonged originally to the Egyptian Thebais or to Phoenicia, are doubts not likely to be solved, till a deeper view has been thrown into the land of the Pharaohs, than has yet been done. Minerva as the Neith of the one, or Onka of the other, seems alike to be the personification of protection. Creuz. II. 701. 741.
On 'Victory' as an abstract personification, the reader will consult Creuzer II. 531. 915. On the Νίκη-Αθηνα, see the same writer II. 722. 805–7. IV. 205; also Wordsworth’s Athens, p. 107.

Ib. χορικών. Under this word is comprehended all connected with the chorus; the actors, the poet, and the choregus himself. Cas.


576. The English historian of Greece, having detailed the operations at Pylus with his usual force and dignity of language, proceeds to observe, (III. 264. cf. Thucyd. IV. 42.) “Passion seems to have dictated the next undertaking of the Athenians: they would take revenge on the Corinthians the first instigators of the war, and, upon all occasions, the most zealous actors in it.” A force, consisting of two thousand Athenian heavy-armed foot, and two hundred horse, with the auxiliary troops of Miletus, Andrus, and Carystus, was accordingly dispatched for that purpose under the command of Nicias; an obstinate action between the contending parties ensued, and after various efforts and some turns of fortune, the exertions of the Athenian horse decided the event of

The following quotation from the same able historian will still further enable the reader to enter into the spirit of the present chorus. “Among those Greeks who were not held in subjection, the Corinthians appear to have been most affected by the rising power of Athens: their commerce was checked, and their colonial dependencies, not absolutely taken from them, were however compelled to acknowledge a degree of sovereignty in the Athenian people, and to pay a tribute; nominally for the common purposes of Greece, but more really for the particular benefit of Athens. The irritation excited by the cheek given to their ambition in former wars, and particularly by the loss of friends and relations in the unfortunate action in which Myronides commanded against them, was thus kept alive, and the Corinthians nourished the sharpest animosity against the Athenians.” III. 49.
the day. As the Knights could not with much propriety chant their own praises, the poet very adroitly throws the whole business upon the horses themselves.

579. συνδιαφέρεσιν, to bear in company with to the end. Herodot. I. 18. V. 99. καὶ γὰρ δὲ πρότερον οἱ Μιλήσιοι τούτος Χίουσι τὸν πρὸς Ἑρωθραίους πολέμους συνδιήθεισαν. V. 79. καὶ οὕτως γε ἄμα ἦμιν αἰεὶ μαχόμε-νοι, προβόμισι συνδιαφέρουσι τὸν πολέμον.

Ib. ἐσβολαὶ, iurrumpions made into an enemy's country. Thucyd. III. 31. ἐγένετο δὲ καὶ Ἀλατ ... ἐσβολαὶ Ἀθηναίων ἐς τὴν Μεγαρίδα, καὶ ἰππέων καὶ πανοπταῖ. Cf. Ran. 1102.

581. ἰππαγωγοὶ sc. vaüs, horse-transports. Thucyd. IV. 42. τοῦ δ' αὐτοῦ θέρους μετὰ ταῦτα εὐθὺς Ἀθηναίων ἐς τὴν Κορυθέα ἐστρατεύσαν ναυ-σίν ὑδατοκοτα καὶ δισχιλίους ὁπλίτας ἑαυτῶν, καὶ ἐν ἰππαγωγοῖς ναυσί δια-κοσίου ἰππεύσαν. II. 56. ἤγε δὲ (Pericles) ... καὶ ἰππέας τριακοσίων ἐν ναυσὶν ἰππαγωγοῖς πρῶτον τότε ἐκ τῶν παλαιῶν νεῶν πυρηνεύσας. Herodot. VI. 48. ἰππαγωγαὶ πλοία. 95. ἰππαγωγοὶ νέες.

582. κόσων, a Lacedaemonian drinking-vessel. Critias ap. Athen. XI. 483. b. κόσων Δακωκικός, ἐκπαμα ἐπιτηδεύσατο εἰς στρατεύα, καὶ εἰφορώτατον ἐν γυλίω. Being made of iron, it was much used on ship-board, because it stood firm, like the sessilis obba of Persius (V. 148.) The word is first found, I believe, in a fragment of Archilochus.

'ΑΛΛ' ἄγε, σὺν κόσῳν δοξις διὰ σέλματα νηὸς
φοίτα, καὶ κολλων πώματ' ἀφέλκε κάδων,
ἄγρει δ' οἶδον ἐρυθρὸν ἀπὸ τρυγὸς, οὐδὲ γάρ ἡμεῖς
νήφειν ἐν φυλακῇ τῆδε δυνητόμεθα. Fr. 5.

For further examples of the word δ'κόσων, see Athen. XI. c. 10. Xen. in Cyrop. p. 9. Porson's Advers. p. 147.

* The decorous habits of the present day, as far as wine-drinking is concerned, render any admonition on that point unnecessary: otherwise the following account of euvthomising among the ancients would effectually act as such. To medical students the account cannot but be valuable and interesting. Athen. XI. 493; f. περὶ δὲ τοῦ κοσωνίζεσθαι, καὶ ὅτι κρέμισες ἔστε διὰ χρόνον ὁ κοσωνιζόμεν. Μιλησίες ἦ τοῦ Ἀθηναίων ἱερᾶς, ἐν τῇ περὶ Κοσωνίζου ἑπιστολῇ, ὢναι ὁπίσω: ὑπάθανε τοῖς μὲν πολλοῖς ἄρατον ἐν τοῖς συνταγότας πάντωσιν μεγάλα βλάπτεσθαι, καὶ τὸ σῶμα καὶ τὴν ψυχήν. τὸ μεντό κοσωνίζεσθαι διὰ τῶν ἡμερῶν δοκεῖ μοι ποιεῖν τινα καὶ τοῦ σώματος καθάρισιν, καὶ τὴν ψυχῆς ἅπασιν. γίγνονται γὰρ τινες ἡμῶν ἐκ τῶν καθ' ἡμέρας συμπάσχειν ἐπιτάλας δρομήτερα. ταῦτα οὖν ἐστὶ τῶν μὲν πόρων οἰκείωτας ὅ δ' ἡμῶν ὁπίσω: τῶν δὲ καθάρουσα διὰ τῶν κοσωνίζων πρε-πεί μᾶλλον. κατανεῖσθαι γὰρ τὸ σῶμα τοῖς οἵνως: ὑγρὸν γὰρ καὶ δηρίμω δ οὗνος. τὸ δὲ ἀφ᾽ ἡμῶν διηθοῦσεν ὄφρων ἐστὶ δρομῷ, τὰ γοῦν ἐμάτα τούτωρ χρωμένοι βὕματι.
Ita tās κόπας λαβόντες ὡσπερ ἡμεῖς οἱ βροτοὶ ἐμβαλόντες ἀνεβρύαξαν, "ἰππαπαί, τίς ἐμβαλεί; ληπτέον μᾶλλον. τί δρώμεν; οὐκ ἐλάς, ὦ σαμφόρα;" ἐξετήδων τ' ἐσ Κόρινθον ἐίτα δ' οἱ νεώτατοι. 586 ταῖς ὅπλαις ὄρυττον εὐνὰς καὶ μετήσαν στρώματα.


Ib. ἰππαπαί for ῥιππαπαί, the usual nautic exclamations. Ran. 1073.

584, 5. τίς ἐμβαλεί; ληπτέον μᾶλλον. "Quis remis incumbet? remi sunt magis capessendi; i. e. fortius tractandi." Dind. Ib. ἐλ. ἐλᾶς Attic fut. για ἔλασ, ἐλᾶτες. The English word pull will answer to the double sense, nautic and draught, in which the word seems here to be used.

585. σαμφόρα (σαν, φέρω), a horse, which as a mark of his race had the σαν, or σίγμα, burnt into him. Cf. Nub. 1298.


587. όπλαις. That we may leave no proper source of illustration untried, let the subject be our excuse for a moment's descent into the stable (stαμβα). Xen. de Re Equestri I. 3. πόδας δ' ἀν τις δικαίμαζοι, πρώτον μὲν τοὺς ὄνυχας σκοπῶν ... ἐπείτα οὐδέ τούτῳ δεὶ λαμβάνειν,
δήσιον δὲ τούς—παγούρους ἀντὶ—ποίας Μηδικῆς, εἰ τις ἐξέρποι θύραξ, κὰκ βυθὸν θηρόμενοι· ὥστε ἔφη Θέωρος εἰπεῖν καρκίνων Κορίνθιον: 590
"δεινά γ', ὦ Πόσειδοι, εἰ μηδὲν βυθός δυνήσομαι, μήτε γῆ μῆτ' ἐν θαλάττῃ διαφυγεῖν τοὺς—ἰππέας."
ΧΟ. ὁ φίλτατ' ἀνδρῶν καὶ νεανικότατε,
pότερον αἱ ὀπλαὶ εἰσιν ψηλαὶ ἡ ταπευὰ, καὶ ἐμπροσθὲν καὶ ὀπίσθεν, ἡ χαμηλαί. Ἰδ. IV. 3. Τὰ μὲν ὑγρὰ τε καὶ λεῖα τῶν σταθμῶν λυμαίνεται καὶ ταῖς εὐφυέσι ὀπλαῖς. Δεῖ δὲ, ὦ μὲν μὴ γὰρ ὑγρὰ, εἶναι ἄπορρυτα· ὦς δὲ μὴ λεῖα, λίθους ἔχοντα κατορφορμεῖνοι πρὸς ἄλλοις, παραπλησίους ὀπλαῖς τὸ μέγεθος. V. 9. τὴν γε μὴν τῶν σκελῶν κατάπλυσιν ἀδαιροῦμεν . . . Βλα τπεῖ τὰς ὀπλὰς ἢ καθ' ἐκάστην ἡμέραν βρίζεις.
588. "They made their meal upon sea-crabs (επαγούρου), instead of Persian herbage." Crab, from a species of humour well known among ourselves, appears to have been a contemptuous sobriquet, applied by the Athenians to the maritime people of Corinth. Casaubon observes from the Scholiast, that Persian herbage, or trefoil, was particularly agreeable to horses. The text, not very clear, apparently affects to draw a contemptuous comparison between what was to be derived from warfare with the Medes, or Persians, and what from warfare with the Corinthians. On words like ποία, see Elmsley in Heracl. p. 93.
590. Thoerous appears to have been a parasite-general. His grossest adulation was, as we have seen in a former play, paid to Cleon; but he had apparently a civil speech for all who were in fortune's way; and hence his compliment to the victorious Knights.
593. The sausage-seller returns to the stage, "a wiser and a gladder man." Why should he not? He has found himself possessed of those intellectual powers, which lay a whole senate prostrate at his feet, and, without having read Shakespeare, he knows "that there is a tide in the affairs, which taken at the flood leads on to fortune." Splendid visions begin of course to float before his eyes—an establishment for Mrs. sausage-seller—hand some provisions for the young sausage-sellers—snug berths for his friends of the quarter—and for himself high place in theatre, the public banquet in the Prytaneum, and other perquisites of official greatness. As the fingers of his jolly hand spread wide, his eye dwells upon that particular one, on which his prophetic soul
οὐσὴν ἀπὸν παρέω χερὶ μὴν φροντίδα·
καὶ νῦν ἐπειδὴ σῶς ἐλήλυθας πάλιν,
ἀγγειλον ἡμῖν πῶς τὸ πράγμα ἱγνώσω.
ΑΛ. τί ἐλλο ἦ ἐ μὴ—νικόβουλος ἑγενόμην;
ΧΟ. νῦν ἀρ' ἄξιον γε πᾶσιν ἔστιν ἐπολολύξαι.

tells him, that the ring of office will soon sit, transferred from
Cleon's keeping (infr. 913.) to his own.

594. φρονίδα, anxious thought.

595. σῶς. This word must not go unnoticed. The ἐνδείξεις, ori-
originally threatened against the sausage-seller (sup. v. 276.), had
evidently, as the proceedings shew, been changed into a μήνυμα,
the ground of denunciation being most probably the Chalcidian
cap, found with the sausage-seller and his associates. The per-
son of the denounced being usually secured on such occasions, till
the Ecclesia had taken further cognizance of the matter, the safe re-
turn of their friend is naturally a subject of great joy to the anxious
Chorus. The most memorable instance in Athenian history of a
μήνυμα is that which took place at no great distance of time after
"the Knights" was performed, and of which, if the limits of this
work permit, a more detailed account will be found in the Appen-
dix (H) than Mr. Mitford's pages contain.

596. πράγμα ἱγνώσω, fought out the matter. "Negolium conten-
dendo pericere." Dind. 597. νικόβουλος, senate-vanquisher.

598. ἐπολολύξεως (ἀλολύξεων) = ἐπαλαλάζεως; properly used of
shouts uttered at religious solemnities (II. VI. 301. Od. III. 450.
Herodot. IV. 189.): hence applied to shouts of joy (Od. XXII.
408. 411. Infr. 1278.), and sorrow (Od. IV. 767.). See Creuzer,
Th. 130. 176.

'Ος ἱμερὸς μ' ὑπῆλθε, γῆ τε κοίπανό
λέξας μολόντι τοῦσιν ὅς ἐσκεφἀ,
Νυ τὴν Ἀθηνᾶν, ἡδ' θυ' ἐστ' εὐπρεπῶν
ἐν ἀπασίν. 'Ιχθύς ἀπαλὸς οἶος γέγονε μοι,
οἰον παρατέθεικ, οὐ πεφαρμακευμένον
τυρότερον, οὐδ' ἀνωθὲν ἐξηνοφθαλένων
ἀλλ' οἶος ἓν ζώον, κάποτος ἄν τοιοῦτος ἦν.
οὔτως ἀπαλὸν ἐδώκα καὶ πράσιν τὸ πῦρ
ὅπτων τῶν ἰχθύν οὐδὲ πιστευθέσαμαι.

The loudness of these shouts seems to be implied in the following list of
soubriquets:

'Τμεῖς γὰρ ἀλλῆλους ἄστρον ἔχουσίες, αὐτ' ἀκριβῶς.
ἀν μὲν γὰρ ἐς τιν εὐσκείς, λεπτὸν γάμαν καλείτε
ἐὰν δὲ μικρὸν παντελῶς ἀνθρώπον, σταλαγμῶν
λαμπρὸς τίς ἐξελήλυθεν δ', ἀλολυγμός οὔτος ἔστι.

ο ἐο λέγων, τολύ δ' ἀμείνον' ετι τῶν λόγων ἐργασάμεν', εἰθ' ἐπέλθοι ἀπαντά μοι σαφῶς· ὦς ἐγὼ μοι δοκῶ κἂν μακρὰν ὄδον διελθεῖν ὁστ' ἀκούσαι. πρὸς τάδ', ὦ βέλτιστε, θαρρήσας λέγ', ὥς α' παντες ἡδόμεσθα σοι.

Ἀλ. καὶ μὴν ἀκούσαι γ' ἄξιον τῶν πραγμάτων. εὐθὺς γὰρ αὐτοῦ κατόπιν ἐνθεῦ' ἱέμυν'· ὁ δ' ἄρ' ἐνδον ἐλασίβροντ' ἀναρρηγνύς ἐπη τερατεύμονεος ἥρειδε κατὰ τῶν ἵππεων,

Alexis ap. Athen. VII. 288, d.

600. ἐπέλθοι (ἐπέρχεσθαί, to narrate). Plato Polit. 279, c. διὰ βραχίον ταχῦ πάντ' ἐπελθόντες.

603. μακρὰν ὄδον διελθεῖν.

μὴ ποτε, Κύριε, κακὸ πίσων βούλευε σὺν ἀνδρὶ, εὔτ' ἄν σπουδάοι φρήμα' ἐθέλησε τελέσαι· ἀλλὰ μετ' ἐσθόν ἰὼν, βουλεύον πολλὰ μογήσας, καὶ μακρὰν ποσσίν, Κύρι', ὀδὸν ἐκτελέσας.

Theogn. 67—73.

to do something strange, and portentous. Ran. 832. ἀποσεμνοεῖται πρῶτον, ἀπερ ἐκάστοτε ἐν ταῖς πραγματίσιοι ἐπετατεύετο. (he will give himself airs, just as in his tragedies he is ever wont to be doing some strange, portentous thing.) Here, to speak portentous things. Aristaeus. Π. 18. καὶ πολλὰ περατευσάμενος εἴπηγειλατο κ. τ. λ.

Ib. ἤρειδε (ἐρείδεω). Schol. Ven. ad II. XVI. 108. κύριος τὸ ἐρείσα τὸ ἐκ χειρός πατάξια, εὑρήται δὲ καὶ ἐπὶ βολῆς. Hence metaphor. to thrust, to advance briskly upon, to inveigh against. The Athenians appear to have used the word in regard to all actions done eagerly and hastily, one act following immediately upon another. Pae. 31. ἤρειδε, μὴ πάντωσι μιθέον ἐσθίων. Nub. 558. ἄλλοι τὸ ἤδη πάντες ἐρείδους εἰς ἄπερβαλον. (Query, ἤρειδε περατεύοτον, proceeded instantly to utter strange portentous words; the verb and participle being joined, as in other Attic formulæ? So also, perhaps, Eccl. 434. κατείχε . λέγων. Act. Apost. XVIII. 5. συνείχετο . διαμαρτυρόμενος, was constrained to witness).


613. ἤπειδράφαξεν (κυνῆς, ἄτράφαξεν, a garden herb, as spinach, orach, &c.), ὄπειδος, lies passed off as truths. (Query, does the sausage-seller derive his metaphor from technical experience?)

617. The sausage-seller invokes his gods after the fashion of the ancient orators. Cf. Dem. de Cor. I. See also infr. 742. where Cleon begins his pleadings before Demus, as the representative of the Ecclesia.

Ib. Ἐκτιάλου, demons of wantonness and immodesty. To this class may perhaps be referred the companions of Bacchus in Cornutus, c. 36. Σκύρτου ἀπὸ τοῦ σκαίρεσε καὶ οἱ Σκληροὶ ἀπὸ τοῦ σιλαῖνε καὶ οἱ Σκυιδιν ἀπὸ τοῦ σειειν. Ib. Φιναικες.

618. Βερέσεθοι, gods of Noodledom, (that wide domain, in which eyes seem made only for the purpose of having dust thrown into them, where ears multiply as they do on Rabelais’ “Hearsay,” and where the reign of Demagogism is absolute and without control. Zonaras, t. I. p. 385. Βερέσεθός οἱ ἄνδροι.
Il. Κόβαλος, *goblins*. The genii presiding over the κοβαλίκευματα, or such low buffooneries, as were described at v. 323. These also were companions of Bacchus, and by their monkey-tricks served to amuse the wine-god. They appear to have resembled in some degree the Puck of our own country, and still more the Cobold of the Germans. In all literature some genii, or half-gods, are found, familiar to the lower classes of society, but unknown to the higher. How many biblical readers are familiar with the Cordius and the Shibta of the ancient Jews, the one an evil spirit, which "if any touch his food with unwashed hands, that spirit sits upon the food, and there is danger from it" (Aruch); the other a demon ruling over them that drink new wine?

Il. Μόθων, *a rude unbecoming dance* (ἀρχημα φορτικον και κορδακώδες); hence, the genius of such a dance, or the person who performs it, (ἀπὸ δὲ τοῦτον καὶ ὁ ἀνάγος καὶ ὁ ἀκόλαστος ἀνάρθος). Pl. 279. μόθων εἰ καὶ φύσει κόβαλος. In other words, the elements of a low demagogue were, in the mind of Aristophanes, lechery, deception, buffoonery, and wanton mischief; and the field of action for such precious attributes was—Noodledom.


* The Cobold twice makes his appearance in Goethe's Faust, in the scene when Faust himself uses the spell of the four elements, and in the scene in Auerbach's Cellar in Leipzig.

Zum Liebsten sey ein Kobold ihr bescheert!
Der mag mit ihr auf einem Kreuzweg schäkern.

* Hence perhaps the language of the mockers, Acts, ii. 13. εὐεροὶ δὲ χλευάζοντες ἔλεγον "Οτι γεληκοσ μεμεστωμένοι ειδί*

* The Cobold remark also is taken from Aelian, H. a. 15, 16.
626. A pause of course takes place, before the good news contained in this verse. To enter into the effect produced upon the hearers, two things must be taken into consideration, the value of the fish proposed to their notice, and the race of men whom its extraordinary cheapness on this extraordinary occasion enabled the auditors for once to set at defiance. And first for the fishmongers, whose insolence, exorbitancy, and exactions, the comic poets evidently delighted in chastising: and surely not without reason, if the following representations are at all correct.

πρὸς τοὺς στρατηγοὺς βαῦν ἐστὶ μυρίας
μοίραις προσέθησαν ἀξιωθῆναι λόγουν,
λαβεῖν τ' ἀπόκρισιν, ἂν τι ἐπερωτᾷ τις, ἡ
πρὸς τὸς καταράτους ἵχθυσοπόλαις ἐν ἀγορᾷ:
οὗ ἐὰν ἐπερωτήσῃ τις, ἡ λαβὼν τι τῶν
παρακεμένων ἐκνυσεν ὥσπερ Τῆλεφος
πρὸτὸν σιωπή', (καὶ δικαιός τοῦτο γε'
ἀπαντεῖς ἀνδροφόνοι γάρ εἰσιν ἐκ λόγῳ')
ὡσεὶ προσεχὼν ὃς οὖδεν, οὗτ' ἀκηκόως,
ἐκροσε πολυτῶν τιν'. ὦ δ' ἐπρησθή, κοῦ λαλῶν
ὅλα ρήματ', ἀλλὰ συλλαβὴν ἀφελῶν,, "τάρων
βολῶν γένει; "ἀν' ἢ δὲ κέστρ' ὁκτὼ βολῶν."
τοιαύτ' ἀκούσα δεὶ τὸν ἄψωνυμτά τι'.

Amphis ap. Athen. VI. 224, d.

ἔγω τέως μὲν ὀφύμην τὰς Γοργόνας
ἐναι τι λογοποίημα: πρὸς ἀγορὰν δ' ὅταν
ἐλθὼ, πεπίστευκ', ἐμβλέπων γὰρ αὐτὸν,
tοῖς ἱχθυσοπῶλαις, λίθων εὐθὸς γίγνομαι.
ὡστ' ἐξ ἀνάγκης ἐστ' ἀποστραφεῖντι μοι
λαλεῖν πρὸς αὐτούς. ἐὰν ἰδοι γὰρ ἥλικον
ἰχθύν ὄντον τιμῶσι, πῆγμασι σαφῶς.

Antiph. ap. eund. ibid.

Νὴ τὴν Ἀθηνᾶν, ἀλλ' ἐγὼ τεθαύμακα
τοὺς ἱχθυσοπῶλας, πώς ποτ' ὦχι πλούσιοι
ἀπαντές εἰσι, λαμβάνοντες βασιλικοὺς
φόρους' οὐχὶ μόνον ἀποδεκατεύουσι γὰρ
tάς οὐσίας ἐν ταῖς πόλεσι καθήμενοι,
ὅλας δ' ἀφαιροῦνται καθ' ἐκάστην ἡμέραν.

Alexis ap. Athen. VI. 226, a.

Ib. ἀφὼ, a sort of small herring, or anchovy, thin, white, and

1 i.e. τεττάρων ὄβολων; but the great man cannot pronounce the whole at full
length.

k κέστρα, a fish, so called from its resemblance to an awl; a sort of pike.
large-eyed. The great gastronomist of antiquity thus delivers himself upon the subject of this much esteemed fish:

\[\begin{align*}
\text{Tin \'afyny \ μίνθου πάσαν, πλὴν τὴν \ ἐν \ 'Αθήναις:} \\
\text{τῶν γόνων ἔξανθῳ, τῶν \ ἄφρων \ καλέουσαι ιωνεῖ,} \\
\text{καὶ λαβῇ πρόσφατον αὐτὸν \ ἐν \ εὐκολποσι:} \\
\text{Δαλήρου} \\
\text{ἀγκάσιον ληφθὲν' \ ιερόις: κἂν \ τῇ \ περικλύστῳ} \\
\text{ἐστὶ \ Ῥώδω \ γενναῖος, \ εἀν \ γ' \ ἐπιχάριος \ τὸθ.} \\
\text{ἄν \ δὲ \ που \ ἴμερν αὐτοῦ \ γενεσάθαι, \ ὦμοι \ χρῇ} \\
\text{kůιδας \ ὁφωνεῖ, \ τὰς \ ἀμφικρίους \ ἀκαλῆφας} \\
\text{εἰς \ ταῦτα \ μίξας \ δ' \ αὐτάς, \ ἐπὶ \ τηγάνον \ ὅππα,} \\
\text{εὐδή \ τρίφας \ ἀνθὴ \ λαχάνων \ ἐν \ ἐλαίῳ.}
\end{align*}\]

Athen. VII. c. 8. or 22. (where see further on this fish.)

627. ἀπολαµµῆς, to make entirely serene, bright. Schutz thinks the word is to be taken in an intransitive sense.

628. στεφάνων εὐαγγελια τις=Plut. 764. εὐαγγελια ἀνάδεων τινα, to bind a chaplet on a person's brow for the good news which he brings.

629. ἀπόρρητον ποιεῖσθαι. Herodot. IX. 45. "Ἀνδρες \ Αθηναίοι, \ παραβάθην \ υἱὸν \ τὰ \ ἑπει \ τάδε \ τίθεμαι, \ ἀπόρρητα \ ποιεῖσθαι \ πρὸς \ μιθέα \ λέγει \ υἱὸν \ ἄλλον \ ἡ \ Παυσανίαν. 94. οἱ \ δὲ \ Ἀπολλονῖται, \ ἀπόρρητα \ ποιεῖσθαι, \ πρὸς \ τὸν \ αὐτοῦ \ ἀνδράσι \ διασπρῆκαί.} \\
\text{Xen. Anab. VII. 6, 43. εἰν ἀπορρητῷ ποιεῖσθαι.} \\
630. πολλὰς τοῦβλοῦ, i.e. πολλὰς ἀπὸ τοῦ ὀβολοῦ (cf. sup. 520.), many for, or at a penny. Av. 1079. στίονων πωλεῖ καθ' ἐπὶ τοῦβλο- \\

The fullest illustration of this genitive of price will be found in a fragment of Alexis (Athen. III. 117, e.), which represents two persons accounting together for the expenses of an entertainment; the caterer on the occasion being most probably the keeper of the tavern where the feast was held. By way of variety, the reader will perhaps accept of a version instead of the original:

\[\begin{align*}
\text{A. I must have all accounted for:} \\
\text{Item by item, charge by charge; or look ye:—} \\
\text{There's not a stiver to be had from me.}
\end{align*}\]

1 Hence the familiar and affectionate terms in which this dainty is mentioned:

\[\begin{align*}
\text{Ἡ \ δὲ \ Φαληρη \ ἢ \ οὐ \ \ άφνη, \ Τρίτωνος \ \ έταίρη.} \\
\text{Matron ap. Athen. IV. 135, a.} \\
\text{ὁμοὶ \ δὲ \ τευθός \ καὶ \ φαληρίς \ ς \ κόρη,} \\
\text{σπαλαγχυσιν \ ἀφνεύσαι \ συμμερισμένη} \\
\text{μπαξ, \ χαρεθεί, \ πάλως \ ἀν \ ὑπὸ \ ζυγοῦ.} \\
\text{Eubulus ap. Athen. III. 108, b.}
\end{align*}\]
tòv δημιουργών ξυλλαβεῖν τὰ τρυβλία.
οὶ δ’ ἀνεκρότητας καὶ πρὸς ἐμ’ ἐκεχύνεσαν.
ὁ δ’ ὑπονοήσας, ὁ Παφλαγὼν, εἰδὼς θ’ ἀμα
διὸ ἦδεθ ἡ βουλή μάλιστα ῥήμασιν,
γνώμην ἔλεξεν: “ἀνδρεῖς, ἡδῆ μοι δοκεῖ
ἐπὶ συμφορᾶς ἀγαθαίσιν εἰσηγηγεῖλέναι
ἐυαγγέλια θύειν ἐκατ’ ἄχοι βοῦς τῇ θεῷ.”

B. 'Tis but a fair demand. A. What hoa! within there. (Calls to his servant).
My style and tablets. (Style and tablets are brought.) Now, sir, to your reckoning.
B. To a salt herring—price, two farthings. A. Good. (Writes.)
B. To muscles—three. A. No villainy as yet. (Writes.)
B. Item, to eels—one obol. A. Still you’re guiltless. (Writes.)
B. Next came the radishes—yourselves allowed—
A. And we retract not—they were delicate
And good. B. For these I touch two obols. A. (Aside.)
Tush!
The praise is in the bill—better our palates
Had been less riotous—Onward. B. To a rand
Of tunny-fish—this charge will break a sixpence.
A. Dealst on the square? no filching—no purloining?
B. No, not a doit—thou’rt green, good-fellow, green;
And a mere novice yet in market-prices.
Why, man, the palmer-worms have fix’d their teeth
Upon the kitchen-herbs. A. Ergo—salt fish
Bears twice its usual price—call you that logic?
B. Nay, if you’ve doubts—to the fishmonger straight,
He lives, and will resolve them.—To a conger-eel—
Ten obols. A. I have nothing to object:
Proceed. B. Item, broil’d fish—a drachma. A. Fie on it!—
I was a man, and here’s the fever come
With double force. B. There’s wine too—in the bill,
Bought when my masters were well half-seas over—
Three pitchers, at ten obols to the pitcher.

Mitchell’s Aristoph. I. 83.

631. “Suasor iis exstiti, ut propere omnes trullas, quae apud opifices, scilicet figulos, præstarent, colligerent, quo eo plures apuas uno obolo coemere possent, quum non deessent ad eas asportandas trullas.” Schütz. “Mens autem hujus commenti est: sublatis vasis, in quibus apuae apponebantur mensis, fore ut cives reliqui iis abstineant, solus Senatus his fruatur.” Cas.


637. εὐαγγέλια θύειν, to perform the evangelian sacrifice. Xen.
640

'th' 'Agróterα κατά χιλίων παρήνεσα 
εὐχὴν ποιῆσασθαι χιμάρων εἰσαύριων,


'Εθύσαμεν γὰρ σήμερον σωτήρια 
pάντες οἱ τεχνίται:

μεθ' ὧν πιὸ κρέας τὸδ' ὥς τὸν φίλτατον 
βασιλέα πάρειμι.

Theocles ap. Athen. XI. 497, c.

639.—βολίτος, con-dung. "Pro ipsis bovibus ponit, ut sit:

"cum viderem me vincì a Cleone, centum boves sive hecatomben sacrificare jubente." Bergl. ἔγγον ἱττημένος, perceived myself beaten.

640. ἰπερακοντίζειν (ἀκοντίζειν), to throw a dart further than another person; to surpass. Av. 363. ἰπερακοντίζεις σὺ γ' ἰδὴ Νικίαν ταῖς μιχαναίσ. Pl. 666. κλέπτων δὲ τοὺς βλέποντας ἰπερακοντίκην.

641. 'Αρτέμις ἰαγρότερα. The sausage-seller's proposition tends to double the annual offering made to this goddess, ever since the battle of Marathon. Xen. Anab. III. 2, 12. εὔξαμεν τῇ 'Αρτέμιδι, ὡςτάσιν ἢς κατακάνοιν τῶν πολεμίων, τοσοῦτα θείαις καταθύσας τῇ θεᾶ, ἔπει οὐκ εἶχον ἰκανᾶς εὑρεῖν, ἐδοξεῖν αὐτοῖς, κατ' ἐκατόν πεντακοσίαις θύειν καὶ ἔτι καὶ 


ρίον ἀπασών αὐτοίς εὐξάμενοι, Dem. 1467, 1. Ἀεσχ. 48, 33. ἤγείται δ' ὤταν τι ἤσυνητα, τῶν λόγων ὄρκο κατὰ τῶν ἀνασχώντων ὀφθαλμῶν.

K 4
Epist. ad Hebr. vi. 13. τῷ γὰρ Ἀβραὰμ ἐπαγγελάμενος ὁ Θεὸς, ἐπεὶ καὶ
οὐδὲν ἔχει μείζονος ὑμῖν, ὅμως καθ' ἑαυτόν.

643. τριξίς (δρίξ), a sort of anchovy with four small scales as fine
as hairs: whence the name. From the number to be sold for a
penny, the speaker apparently anticipated one of those fish-rains,
which used occasionally to take place in ancient times. "Fauvias
γούν, ἐν δευτέρῳ Πρυτανείων Ἔρετοι, ἐν Χερονησίῳ, φησίν, ἐπὶ τρεῖς
ήμερας ὕσαν τὸν θεὸν ἱχθιας. Καὶ Φύλαρχος δ', ἐν τετάρτῃ, ἑωρακεῖν
τῶν τολλαχῶν τὸν θεὸν ὑπάντα ἱχθιας." Athen. VIII. 333, a. The
following person was evidently no partaker of this valuable shower.

'Ekeiños ἦν θείωλος, ὃς ἐπὶ τοῦ βίου
πρὸ τοῦ πολέμου μὲν τριξίας ὁψόμην' ἀπαξ,
ἐπε τὰ 'ν Σάμῳ δ' ἦν, ἡμιωβόλου κρέα.

Εὔπολις ap. Athen. 328, e.

644. καραδοκείν (κάρα, δοκεύειν), properly with outstretched head
to look after something, (Herodot. VII. 163. Empor. Troad. 93.)
Here, to nod. Pass. Xen. Mem. III. 5. 6. αὐγώσε καραδοκούντες τὰ
προσταχθησόμενα, ὡστε χρεωταί. The word occurs in a passage of
the Orcestes of Euripides, which would suit many places in our
present drama. (Cf. 687—694.)

645. φληναφανίν, to babble. Nub. 1475. ἐν τοῖς σαυτοὶ παραφρόνει
καὶ φληνάφα. Aristen. L. 2. Ep. 20. κλάται σου μᾶλλον ἡ γλῶττα,
καὶ φληναφανῖν μόνον ἐθέλεις. Pseudo-Epist. Eurip. 5. ὅστις μέντοι, μηδὲν
μᾶλλον ἡμῖν, ὃν νῦν Ἀγάθων ἢ Μίσατος λέγει, μέλον, ἦ τῶν Ἀριστοφά
νου φληναφημάτων ὀσθά ποτὲ μέλον.

Ib. ἐκπλαγεῖς. Aristen. L. i. Ep. 7. ὅλος εὔξεστην ἐκπλαγεῖς πρὸς
τὴν λαμπρότητα τῶν μελῶν.

650. ἐπεὶ σπονδῶν. See further Porson’s Hec. v. 1161.

m The name will remind modern entomologists of the hair-insect, an animal-
cule so small that millions upon millions of the race, it is said, may be contained
within the compass of a square inch. Of their intelligent habits as a community,
I leave Messrs. Baker and Anderson to speak; from the hostile encounters which
take place between these animalcule, it should seem that they have their Cleons
and mischief-makers, as well as animals of larger growth.

654. ὁ πόλεμος ἐρπτὸς. Brunck and Bergl. compare Lysist. 129, οὐκ ἂν ποιήσαμε, ἀλλ' ὁ πόλεμος ἐρπτός.

655. ἀφιέναι sc. τὴν θολήν.

656. δρυφάκτοι, the fences, with which the place of assembly was surrounded. Schutz. Xen. Hell. II. 3. 50. καὶ ἐπιστὴν ἐκέλευσα τοὺς τὰ ἐγχειρίδια ἔχοντας φανερῶς τῇ θολῇ ἐπὶ τοῖς δρυφάκτοις. Also II. 3. 55.

657. κορίανων (κόρις), coriander, as well herb as seed. This and a word in the following verse will enable us to look a little into the condiments of Greek cookery.

A. καὶ μὴ προφάσεις ἐντουθά μοι μὴδε "οὐκ ἔχω."
B. ἀλλὰ λέγω ἄτοι δει κάρφο μαγαρ πάντε ἐγὼ.
A. ἄρθρος. τὸ πρῶτον μὲν λάβῃ ἐθὼν σήματα.
B. ἀλλ' ἐστιν ἐνδον. Α. ἀσταφίδα κεκομμένη, μάραθον, ἄνθον, νάπτι, καυλίν, σιλφίων, κορίανων αὐθίν, βαύν, κύμιν, κάππαριν, ὀργανον, σκορδία, γιατίον, δύμον, σφάκων, σίραιων, σέσσει, ψήγον, πράσσον.

Alexis ap. Athen. IV. 170, a.

Ib. ύποδραμῶν, huc illuc discurrens, aut, clam subiens. Dind. On the metre of the verse, see Reisig. 59, 60.

658. γάτειον, Att. for γάθυνον, allium porrum Linnæi. Schutz.
659. ἡὔσματα, as condiments. We are not to suppose that all condiments were so easily settled as those in the text. They were often matters of great perplexity and consideration.

661. πυππάζεων, properly to exclaim πύππαξ or πύπαξ, a loud expression of wonder and astonishment among the Greeks. Plat. Euthyd. 303, α. ο βε Κτιστιππός μοι ἦν ὁς βοηθήσων, Πύππαξ ο Ἡρακλεις, ἐφη, καλὸν λόγον. Ktesippos abon wollte mir zu Hülfe kommen, und sagte, Der Popanz Herakles! was für ein schönes Stück! Schleiermacher.

Timoeces ap. Athen. IX. 407, d.

"Oμοιο λογίσασθαι πρὸς ἐμαυτὸν βούλομαι, καθεξόμενος ἐνταῦθα, τὴν ὕψωσιν ὅμοιο τε συντάξας, τὶ πρῶτον οἰστέον ἱδυτέον τε πῶς ἔκαστὸν ἐστὶ μοι. Τάριχος ἐστὶ πρῶτον ὅραιον τοῖς. ὁξιλοῦ μόνον τοῦτ ἐστὶ, πλὴν εὐ μάλα. Εἰς εἰς λοπάδιον ὑποπάσας ἡὕσματα, ἔνθεις τὸ τέμαχος, λεικὸν ὄνον ἐπίχεια, ἐπισκέδασαι τοῦλοιν εἰς ἐν ἑαυτῷ μελῶν ἄφελον ἐπιγανώσας συλβίο.

Αἰσχύλη. ap. Athen. III. 117, d.

"Ετῆς τούτων αἰτῆ Τηλέμαχος συνετύχανε, καὶ τούτων ἐπεσαμένους ἥδεος πάνω, ἔπειτα, "ὑπήρξον μοι σὺ, ἐφητε, τὰς χύτρας, ἐν αἰς ὑπιπάθεια τοὺς κυνόμους," καὶ παῦτα τε εἰρήτο, καὶ παριώντα Φείδιππον ... τὸν Χαρέφλου, πάρροθεν ἀπίδων, τὸν παχύν, ὁ ἐπίπασσεν εἰς ἐκέλευσε τέμπεμα σταράνας.

Timooles ap. Athen. IX. 407, d.

ὑπερπυππάζεων expresses astonishment in the highest degree.

663. ὁξιλοῦ κορώνων, a pennyworth of coriander. "Αρτος ὁξιλοῦ (Lysias 185, 9) est vel nostrum, a penny loaf, vel a pennyworth of bread. Lysias, 908. ὁλλάδα δύον ταλάντων, a cargo worth two talents. Dobraee. Ib. ἀναλαβών. Schol. εἰς ἐμαυτὸν τῇ εὐωδίᾳ πείταις ἑπαίνων.

Ib. That the grossest caricaturist could have ventured upon such a picture of the upper of his nation’s councils, as that contained in

"ἐφον ποτὲ μελῶν ᾧρ. stewed it, and at last took it off the fire reduced to a perfect marrow. Dobraee.

ἐπιπασσε. Schweigh.
ΧΟ. πάντα τοι πέτραγας οία χρή τῶν εὐτυχοῦντα: εὖρε δὲ ο πανούργος ἑτερον πολὺ πανουργίαις 665
μείζοσι κεκασμένον,
καὶ δόλουσι πουκίλοις,
ῥήμασίν θ' αἰμύλοις.

ἀλλ' ὅπως ἀγωνεὶ φρόν-
tίζε τάπιλους' ἄριστα: 670
συμμάχοις δ' ἡμᾶς ἔχων εὖ-
νοις ἐπίστασαι πάλαι.

Ἀλ. καὶ μὴν ὁ Παφλαγῶν οὕτως προσέρχεται,
ὡθῶν κολόκυμα καὶ ταραττῶν καὶ κυκῶν,
the foregoing narrative, will of itself be sufficient to draw a close
attention to the frame and constitution of the Attic senate. Annually
elective—with no great test of property required of its members—
but a set of other qualifications demanded, much more easily set
down in Solon's rough draft of a Constitution, than attainable or
forthcoming in practice, the higher council of the Athenians pre-
sents a contrast with that of our own country, on which it would
be the extreme of folly and impertinence to dilate.

664. The Chorus speak with uplifted hands, and every proper
mark of astonishment, at the dexterity and success of their protégé.
(Cleon, in the late popularity-auction, had evidently proved a dolt,
(κόκκις.) Cf. Ach. 598, and infr. 699.)

666. κέκασμαι, κεκάσθαι, κεκασμένος (from κάζω or καίνωμαι), adorn-
ed, provided with. Hes. Theogon. 929. ἐκ πάντων τέχνησι κεκασμένον
Οὐρανίων.

668. αἰμύλος (αἴμως, every scratching point, as of thorns and
sperms), sharp, fine, flattering, sly, cunning. Hesiod. Op. 78. ψεῦ-
δε α' αἰμύλοις τε λόγους. 371. μηδὲ γυνὴ σε νόν πνεοστόλος ἐξαπα-
tάτω | αἰμύλα κωτίλλουσα. Theogn. 704. πείσας Περσεφόνην αἰμύλιοις
λόγους. Arist. Lysis. 1270. καὶ τῶν αἰμυλῶν ἀλοπέκων | παυσάιμεθ'.
See also Blomf. in Prom. p. 130.

672. ἔχων ἐπίστασαι. "Seis te habere nos dudum tibi benevolos
adjutores." Dind. Lucian IV. 284. ἰπίστατο γὰρ ὑπ' ἀυτοῦ κωλθη-
σόμεν.

ῥιῶν ὥθε. Cf. II. XXI. 235. 241. Alcæus. fr. 20. ἀ δ' ἑτέρα τῶν ἑτέραν
κύλιξ ὧν ὥθετο. Metagenes ap. Athen. 269, f. ὥθει κύμα ναυστῶν καὶ
κρεον.

Π. κολόκυμα, prop. that large billow, which breaks still and lei-
surely upon a sea-shore (Lucret. namque movetur aqua et tan-
tillo nomine fluctat): here, the heavy swelling waves, which an-
nounce a coming storm; metaphor. in reference to Cleon's threats.
ός δῆ καταπτιόμενός με. μορμώ τοῦ θράσους. 675
Κ. ει μή σ’ ἀπολέσαιμι, εἰ τι τῶν αὐτῶν ἐμοὶ
ψευδῶν ἑνείη, διαπέσοιμι πανταχῆ.
ΑΛ. ἰσθην ἀπειλᾶίς, ἐγέλασα ψολοκυμίας,
ἀπεπυθάρισα μόθωνα, περιεκόκκυσα.
ΚΛ. οὖ τοι μὰ τὴν ∆ημητρά γ’, εἰ μή σ’—ἐκφάγω 680

Ib. ταράττων καὶ κυκών. These words have been illustrated in a
former play. Cf. Lysist. 489—491.
675. μορμώ. Here an exclamation of affected terror—Bless us
and save us! τοῦ θράσους, sc. ἐνεκα. Theoc. XV. 40. μορμώ, δάκκει
ἵπποι. Xen. Hell. IV. 4. 17. ὡστε οἱ μὲν Δακεδαμώνοι καὶ ἐπισκό-
πτειν ἐπόλμων, ὡς οὶ σύμμαχοι φοβοῦντο τοὺς πελταστὰς, ὀσπέρ μορμώνας
παιδάρια.
676. εἰ τι τῶν αὐτῶν ἐμοὶ | ψευδῶν ἑνείη. The sense is clearer
than the construction: if any of my usual habitual falsehoods is
left in me. Reiske proposes εἰ τι τῶν λοιπῶν ἐμοὶ ψευδῶν ἑνετὶ, si
quid resistat mendacis, quae mihi adhuc supersunt.
1065. Av. 570. 880.) and so throughout these two verses.
Ib. ψολοκυμία (ψολος, κυμπεό), vapoury, bombastic boast; with
allusion to ψολοείς κερανύς.
Soph. Aj. 1042. κακοὶς γελῶν. See Elmsley in Bacch. v. 840.
679. Ετυμ. Μ. πυθαρίζειν, ἐπὶ τοῦ ἀλεξαθία, ἦτοι πυθαρίζειν, ὡς
όνομα ὄνομα Λολικός’ ἡ πυθαρίζειν, παρὰ τὴν πυρήν. δηλοὶ δὲ το λικτί-
ζειν.
Ib. μόθωνα, a clumsy, vulgar naval dance. Schol. μόθων, φορτι-
κῶν ὀρχήσεως εἴδος. Jul. Poll. 4. §. 101. ὁ δὲ μόθων φορτικῶν ὀρχῆμα
καὶ ναυτικῶν.
Ib. κοκκύζειν, to cry “cuckoo, also, to crow like a cock. The sausage-
seller, suitting the action to the word, snaps his fingers at the con-
clusion of the first sentence, laughs lustily at the second, dances a
few steps of the molhon in the third, and ends by moving ra-
pidly round the astonished Cleon, and crying “Cuckoo! cuckoo!
Oxf. Ed.
680.—ἐκφάγω. Stung almost to madness, Cleon opens as it
were a yard of mouth, as if to devour his opponent. The huge
sausage-seller retorts by grasping his adversary as if he had been
a goblet or tureen, the contents of which were to be poured down
his throat. For the construction see v. 682.

p Cuckoo, equivalent to goose among ourselves, and dindon among the French:
‘Word of fear, Unpleasing to a blockhead’s ear.’
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685. 6. As the actor is in the course of pronouncing these two verses, he suddenly pauses, and turning from the scenic Cleon, advances to that part of the stage which enables him to face the real Cleon. With uplifted hand and slow deliberate tone, he then completes his sentence. The pause—the attitude—the solemn emphasis take the audience by surprise, and a thousand feelings of fear, scorn, and hatred, hitherto suppressed, break forth in one continued peal. The very rabble of the theatre—those who but a few hours before would have bent the knee in abject submission to the idol of the day, caught by the enthusiasm of the moment, are now (such is popular favour!) the foremost to denounce him! And let it be remembered that all this takes place, not as with us, amid the uncertain glare of evening lamps, but in the broad face of day, under the very canopy of heaven, and where the spectator’s eye could see how every word told upon the demagogue. (While the uproar proceeds, the parasites of Cleon note those who are most clamorous, and—who hear of it afterwards.)

689. The sense of this verse is clear enough: but its construction is not so easy. How is the preposition ἐπί to be rendered? A construction, not altogether unlike, occurs Plut. 627. ὁ πλεῖστα θρείους μεμοικτημένοι (spon’d, i. e. fed on) γέροντες ἄνδρες ἐπὶ δια-γιόστος ἀλφίτου. As the sausage-seller asks the question, what will you eat? he dangles before Cleon’s eyes a purse of huge dimensions.

691. ἀπονύχισω, ἵσω, Att. fut. ἑσ. (ἀνυχίζω), to tear away with the nails. When Cleon (Ran. 577.) is to make Hercules disgorge his stolen meals, the verb expressive of the purpose is derived from the ball of thread (πῆμα) used in weaving: ἀλλ’ ἐμ’ ἐπὶ τὸν Κλέων’, ὥς αὐτοῦ τῆμερον | ἐκπριεῖται ταῦτα.

692. For other examples of a μίσος, brought first before the Council, and then before the Ecclesia, see Xen. Hellen. I. 7. 3. and Lysias, contr. Agoratum, 132, 34–37. See also Tittman p. 205.
ΑΛ. ως σφόδρα συ τόν δήμον σεαυτού νενόμικας.
ΚΛ. ἐπίσταμαι γὰρ αὐτὸν ὁς ψωμίζεται.
ΑΛ. καθ' ὀστερ αἱ τιτθαί γε στιτείς κακῶς
μασώμενος γὰρ τῷ μὲν ὀλύγου ἐντίθεσιν, 
 αὐτὸς δ' ἐκείνου τρυπλάσιον κατέστακαν.
ΚΛ. οὐκ, ἀγάθ', ἐν διούλῃ μὲ δόξεις καθυβρίσατι.
ἰαμεν ἐς τὸν δήμον. ΑΛ. οὐδέν κωλύει ἰδοὺ, βάδιζε, μηδὲν ἥμασ ἵσχετω.
ΚΛ. ὁ Δήμε, δεῦρ ἐξελθε. ΑΛ. νὴ Δ', ὤ πάτερ,

697. ἐπίσταμαι αὐτὸν κ. τ. λ. Ἰσοκ. 129, α. ἐπίσταμαι γὰρ πρῶτον 
μὲν Ἀθηναίους, εἰ καὶ μὴ πάντα μεθ' ἡμῶν εἰσίν κ. τ. λ.
Ιβ. ψωμίζω (ὑ ψωμός), to feed with small bits. Od. IX. 374.
Arist. Thes. 692. τοῦτο δὲ (παιδίον) οὐδέποτε ὑν ψωμεῖς.

χαλέπι τοῦ γυναικῶν ἔξοδος.
ἡ μὲν γὰρ ἡμῶν περὶ τὸν ἄνδρα ἐκύπτασεν,
ἡ δ' οἰκήτης ἔγερην, ἡ δὲ παιδίον 
κατέκλινεν, ἡ δ' ἐλουσεν, ἡ δ' ἐψώμισεν.

Theoc. IV. 16. πρώκας στιτεῖται, ὀστερ ὁ τεττίξ.

οὐδεὶς πώποτε,
ὡ δίεστον, ἀπεδαν' ἀποθανεὶν πρόθυμος ὡν.
τοὺ χλιοχυμένους δὲ ἐνυ καταστά τὸν σκέλους 
ἀκούτα ὁ Χάρων, ἐπὶ τὸ πορομείον τ' ἀγεῖ 
στιτζομένους καὶ πάντ' ἔχοντας ἀδβόνως.

Antiphanes in Phil. Mus. I. 571.

699. μασώμενος, cibum præmandens.

700. κατέστακας, soles devourare. Bergler compares Antiphanes 
ap. Athen. III. 104, a. ἀλλ' ὅταν τὴν ἐνδείκνυ | ἐντὸς ἡδί τῶν ὀδύντων 
τυγχαίνει κατέστακὼς, | τοὺτ' ἐν ἀσφαλεὶ νόμιζε τῶν ἰπαρχῶντων μόνων.
Ran. 575. λάρυγγ'... φ τὰς χόλικας κατέστασα.

704. In a lively paper, written by one of the noble and learned 
authors of "The Athenian Letters," Cleander is introduced into 
the study of Aristophanes, who shews him a sketch of his "Knights." 
The following part of the conversation refers to the character of 
Demus in the piece. "I hope," said I, "Aristophanes, that no-
boby has overheard us; for though you are not afraid to write, or 
even to publish these pieces, yet I am afraid to be privy to them.

q "When the food is of a liquid nature, the Arabs, and other people of the 
East, break their bread or cakes into little pieces (ψώμα or sops), dipping their 
hands and their morsels therein." Horne's Introd. III. 441.

r The late earl of Hardwicke and the hon. Charles Yorke.
I know you are at open war with Cleon; but it is above my genius to encounter with ministers of state. I do assure you, that I never heard any thing, which gave me so much pleasure for the smartness, and so much pain for the boldness of it.” The poet laughed. “Cleander,” replied he, “if you were an Athenian, and talked to me in this way, I might be tempted to expose your weakness in one of my comedies, and the Chorus should point at you in the pit. But as you are an Ephesian, I forgive the prejudices in which you were educated, to reverence or fear bad governors.” “Nay,” returned I, “there are persons in the city of the same sentiments with me. Have not you said, somewhere in this very play, that you could procure no vizor to resemble Cleon?” “Yes,” said he, “and I can tell you further, that my two best actors have refused the part; so I shall perform it myself.” “The character,” replied I, “which should give most offence, is that of the old fellow, whom you have represented to be the tool of the ignorant and designing. Cleon is but one; and the old man is a multitude.” “It is for that reason,” said Aristophanes, “every body will pretend to be pleased with it. No individual imagines he is aimed at in a satire on the collective body. Each owns its justness, when applied to his neighbour; and thinks, in not seeming to be touched with it, he actually removes the point of it from himself. But Cleon being particularly ridiculed, and of a proud impatient nature, he will endeavour to gain some revenge. It makes me happy that I can mortify his vanity in the height of his power.”


706. περιωβρίζομαι. Herodot. II. 152. περιωβρισμένοι πρὸς αὐτῶν. IV. 159. περιωβριζόμενοι ύπὸ τῶν Κυρηναίων. Br. οὕτο πέρ γ’ ύβριζομαι. In the arrangement of this and the collateral verses, Elmsley has been followed in preference to Brunck.

707. Demus appears attended by Demosthenes and Nicias, who, as two slaves, obsequiously wait upon him through the rest of the drama. Nicias, with characteristic humility, says nothing “in the presence:” Demosthenes ventures to open his mouth but once. (infr. v. 1217.)

708. εἰρεσίων (ἵματος), a garland. What formed the principal article in this garland, the derivation of the word sufficiently indicates. The wool, tastefully intermixed with fruits of various kinds, was supported on twigs of the olive or the laurel: and a garland thus composed was on two solemn festivals, bearing the names of Pyanepsia and Thargelia, paraded through the streets of Athens,
to the sound of song; a similar garland, I presume, and not merely those carried in procession, being affixed to the gate of every fore-court in Athens. To these two festivals we must now address our attention, for the purpose of seeing why this garland is affixed to Demus' gate. The first, as its title imports, (πίνατος a bean, ἔσω to boil,) was distinguished by a particular dish, which then made its appearance as regularly as the Shrovetide pancake, the Mid-Lent Sunday frumenty, and the crossed Good Friday bun do among ourselves. The dish itself was composed of beans, or rather perhaps a mixture of field barley and pulse (πίνατος), and the archaeologists give various reasons for its origin (Potter I. 428); but the object of the suspended εἰρεσίων, with which we are more concerned, was to act as an amulet, preserving the inmates of the house where it was hung from one of the worst of human calamities, a craving stomach without the means of appeasing it. A far deeper subject was connected with the festival Thargelia, from whatever source the name itself is derived. The festival lasted two days, and the ceremony of the second evinces on what understanding it had been originally instituted; viz. an acknowledgment of the guilt inherent generally in human nature—a sense of Divine vengeance thereby incurred—and a feeling that the guilt might be atoned for and its punishment averted by a vicarious offering. For this latter purpose two persons, both men, according to some writers, but a male and a female, according to others, were provided annually by the Athenian state, and after certain ceremonies, were offered as sacrificial victims. Whoever attends to the two principal features which characterise the Demus of the present drama—an appetite, which required to be fed and propitiated by his rulers at one period, and a superstitious feeling, which required to be soothed and directed at another—will be at no loss to see why this garland is here appended to his gates, or why it is the first object of his solicitude at the very moment when he makes his appearance on the stage. (See further note at v. 1099.

7 One of these songs is preserved in Phutarch (Thes. 22.) :
Εἰρεσίων ἁυκα φέρει, καὶ πίνατος ἄρτους,
καὶ μέλι ἐν κυττάρῳ, καὶ ἑλαιον ἀποφθεγματι,
καὶ κάλικε εὐζωρον, ὡ ἐν μεθούσα καθέβης.
Here's a health to the garland, deny it who can,
It gives figs to the closet and bread to the pan;
'Tis honey, 'tis oil: 'tis a cup strong and deep:
Quaff it heartily, dame, and ensure a sound sleep!

8 Schneider, though evidently with hesitation, refers it to the pot or vessel (θὲρμα) in which the consecrated and dressed fruits were brought to the altar.
ΔΗΜ. σὺ δ’ εἰ τίς ἐτεύον; ΑΛ. ἀντεραστὴς τουτοῦ, ἔρων πάλαι σου, βουλομένος τέ σ’ εἰ ποιεῖν, ἄλλοι τε πολλοί καὶ καλοί τε κάγαθοι.

αλλ’ οὐχ οὐδέ τ’ ἐσμέν διὰ τουτοῦ. σὺ γὰρ ὁμοιὸς εἰ τοῖς παιοί τοῖς ἐρωμένοις· τοὺς μὲν καλοὺς τε κάγαθοὺς οὐ προσδέχεστε, σαυτὸν δὲ λυχνοπῶλαιοι καὶ νεφορράφοις καὶ σκυτότομοι καὶ βυρσοπῶλαιοι δίδωσ.

Ib. κατασπαράσεως, to tear in pieces.

712. σὺ δ’ εἰ τίς. Demus, as he asks the question, measures the sausage-seller from head to foot, not without some respect for his bodily dimensions, but with that air of distrust which the people ever entertain towards a new comer. The sausage-seller replies with a confident boldness—the surest road to favour with the sovereign multitude. For examples of the interrogatory itself, frequent in Aristophanes, see- Reisig. p. 85.

717. προσδέχεσθαι. Dobree (Adv. I. 121.) compares Thucyd. V. 28. fin. Eurip. Alcest. 129. For the political fact, the reader will consult the chapter in Aristotle (Polit. V. 10.), where he compares the evils which a tyranny has in common with an oligarchy and a democracy: ἕκ δημοκρατίας δὲ, τὸ πολέμεων τοὺς γνωρίοις καὶ διαφθείρεις λάθρα καὶ φανερῶς καὶ φυγαδεύων ὃς ἀντιτέχνους καὶ πρὸς τὴν ἀρχὴν ἐμποδίζουσι. So more clearly Isocrates 161, b. οὔτε μὲν ὑπὲρ τῶν ἱδίων βουλεύσθη, ἵστει συμβείλουσι τοὺς ἁμένοι φρονοῦντας ὑμῶν αὐτῶν, οὔτε δ’ ὑπὲρ τῆς πόλεως ἐκκλησίατίτη, τοὺς μὲν τοιούτους ἀποστείτη καὶ ὕβουείτε, τοὺς δὲ συνεργάτοις τῶν ἐπὶ τὸ βίμα παρώντων ἐσκείτε, καὶ νομίζετε δημοτικότερον εἶναι τοὺς μεθυνόντας τῶν νηφώντας καὶ τοὺς νοῦς οὖν ἐχοντας τῶν εἰς φρονοῦντος καὶ τοὺς τὰ τῆς πόλεως διανερμένους τῶν ἐκ τῆς ἱδας οὕτως ὑμῖν λειτουργόντων.

718. Λυχνοπῶλαιοι, link-sellers, (more particularly Hyperbolus.)

Ib. νεφορράφοις (νεφρον, sinew, ἰᾶτα, to sew). The Scholiast refers the allusion to Lysicles, the sheepseller. Cleophon, a turbulent demagogue, whom we shall meet with in a subsequent drama, had not yet perhaps come sufficiently into notice; otherwise as a manufacturer of lyres, for the strings of which sinewes were used, the application would be more appropriate to him. The worker in leather (σκυτότόμος) and hide-seller (βυρσοπολητη) need no comment.

719. Having examined these favourites of Demus singly, it may now be proper to consider them en masse, and determine the class to which they belong. Making allowances for the language of satire, we may conclude the Hyperbol, the Lysicles, &c. to have been in general manufacturers and capitalists (cf. Xenophon’s Memorab. II. 7. 6.), some of them perhaps actually opulent, and
others who, having been rich, were endeavouring to repair their broken fortunes by trading of another kind. But rich or poor, they were not gentlemen: they brought to the administration of public affairs none of those high and honourable feelings which are inseparable from the latter; and a great political maxim of Aristophanes, earnestly and repeatedly insisted on in his dramas, is, that the country which allows the aristocracy of birth and manners to be superseded by the coarse aristocracy of wealth and trade, is in the high road to ruin.


722. ἡγαγον. "When Cleon returned from Sphacteria, he entered the harbour to the sound of flutes and other musical instruments; his ships being adorned with trophies, the statues of the gods at the sterns crowned with garlands, and the soldiers on board drawn up in order of battle. In dropping anchor at the mole of the Piræus, he made a libation to Neptune in the sight of the whole city, who came out to meet him. At his landing, the whole multitude saluted him with repeated shouts, whilst, accompanied by Demosthenes and the other principal officers, he passed along through two rows of soldiers to the Prytaneum. During the procession, the fairest hands in Athens were employed in pouring the most fragrant essence on his hair, and strewing the way before him with flowers. The prisoners followed in chains, two and two. The magistrates received him at the Prytaneum, where they offered up a hecatomb to Mars; and the whole ceremonial was concluded by a sumptuous entertainment at the charge of the public, which lasted till late in the night." Athenian Letters, II. 414. This account is not perhaps in very strict keeping with the antique, but it is lively and interesting.

723. ἐργαστήριον, officina et taberna quaelibet. The opposition in the terms περιπτωμών and ὑποδραμών, as illustrative of the characters and feelings of the two speakers, will not escape the acute reader.


727. δικρίνειν, properly, to pass a legal decision, which Demus
was authorized to do in the Ecclesia, as well as in the Heliaea. So in the scene in Xenophon’s Banquet, where Socrates and Critobulus contend in a mock trial which is the handsomest of the two. Ἄγε νῦν, ἐφή ὁ Σωκράτης, ὅτως μεμνημόνη διακριθήναι περὶ τοῦ καλοῦς . . . . Κρινάτω δ’ ἡμᾶς μὴ Ἀλέξανδρος ὁ Πριάμος κ. τ. λ. Cf. infr. 999.


730. ἐσ τὸ πρόσθε, forwards. To examples given in a former play, add Xen. de Venat. VIII. 4. ἐπεὶ δ’ ἀν φανῇ τὸ ἵχνος, προίηει εἰς τὸ πρόσθε. VI. 23. ἐπεὶ δὲ βεί γε τοῦ λαγὼ ὅσι . . . προσέχει, ὅτως ἂν μὴ ὑποκατ’ εἰς τὸ πρόσθεν (steal off before the huntsman comes up), περαβοθεμένος τὰς κύνας’ αἰδε . . . ἑνανακλαγχονούσι (doubling their tongues) . . . ἐφ’ αἰτὸν ἀναστήσοντι τὸν λαγό (start the hare from her quail), καὶ ἑπάνω κεκραγσφα (and pursue her in full cry). The following graphic account of the same event is given with less of mutilation: ὅταν δὲ περὶ αἰτὸν ὅσι τοῦ λαγὼ, δῆλον ποιεῖτοσαν τῷ κυνηγέτῃ βάτταν φοιτῶσαι, μάλλον γνωρίζοντις, ἀπὸ τοῦ θυμοῦ, ἀπὸ τῆς κεφαλῆς, ἀπὸ τῶν ὁμίμων, ἀπὸ τῆς μεταλαξίας τῶν σαμάτων, καὶ ἀπὸ τῶν ἀναβλεμμάτων, καὶ ἐμβλεμμάτων τῶν ἐπὶ τὰς καθέδρας τοῦ λαγώ, καὶ ἀπὸ τῶν ἔσι τὸ πρόσθεν καὶ ὁπίςθεν καὶ εἰς τὸ πλάγιον διαρριμμάτων . . . ὅτι τοῦ λαγώ ἔγγυε εἰσ. IV. 4.

Ib. ἐσ τὴν πύκνα. Points to the great stone on the stage, to which he gradually advances, and on which he finally takes his seat.

734. κέχημεν. Cf. infr. 1291–1310. The tricks and deceptions practised upon popular assemblies have of course been a source of mirth for satirists of all ages. Leaving general observations on this subject to be collected from the general reading of the Greek orators, I transcribe a few particular instances of the modes by which artful men misdiredrected the proceedings of the ecclesia, either when acting in a deliberative or a judicial capacity: The first proceeding would naturally be to get an ecclesia, no matter under what pretences, suitable to the trickster's purposes. Hence the charge laid to Demosthenes by the rival orator. 'Ὁ γὰρ μισαλέξανδρος τοι ψάκων εἶναι . . . γράφει ψήφωμα, τοῦ καρποῦ τῆς πόλεως ύφαινομένος, ἐκλησιῶν ποιεῖν τοὺς πρυτάνεις τῇ ὄγδη ἦσαμένου τοῦ ἐλαφηβολίους μηνᾶς, ὅτ’
Prior possession of the bema was necessarily an important object. ἐνταῦθα δὴ προκαταλαμβάνων ἀνέμοις τὸ βήμα, οὕτω τῶν ἄλλων παραλιπών λόγων, κ. τ. λ. Ἀεσχ. 63, 12. To keep the people in profound ignorance as to the real business on which they met, by withholding the proper formula of business, was a bold step, yet it seems to have been occasionally practised. η μὴν τοῖνυν βολὴ ταῦτα προβοῦλευκεί, τῇ δ᾽ ἐκκλησίᾳ γενομένη... οὐδεὶς ἀνέγρω τῷ δήμῳ τὸ προβοῦλεμα, οὐδ᾽ ἦκουσεν ὁ δήμος. Dem. 351, 20. Or a proper προβοῦλεμα was manufactured for the purpose. ὃν μὲν τοῖνυν ἐνεκ’ ἑρήμη τὸ προβοῦλεμα, ἴνα κυρώσεις ὁ δήμος ἐξαπατηθῇ, καὶ δι᾽ αὐτὴν τὴν γραφήν ἐπουσάμεθα ἤμεις ταυτίζω, βουλόμενοι κολύσαμε ταῦτ᾽ ἐστίν. Dem. 626, 9. cf. 625, 2. On all or many of these occasions the concurrence of the Prytanes must have been necessary; but from other authorities besides that of Aristophanes (Pac. 907), it is clear that these men were willing at times to sell their own souls, provided the proper price, or what they thought the proper price, was paid for them. ὅρω δ᾽ αὐτοὺς διὰ τὴν πρώην ἐκκλησίαν ὅμως χαίρομενός τῶν χρημάτων, ἀλλ᾽ ἐπομενός τὰς ἀυτῶν ψυχὰς καί παρὰ τῶν λεγόντων καί παρὰ τῶν ἐχθρῶν καί παρὰ τῶν πρυτάνεων. Λυσιας, 180, 14. That a body so numerous as an Athenian ecclesia should not see very clearly into the design of all the decrees (ψηφίσματα) proposed to them, or have an accurate recollection of laws or decrees antecedently passed, was not possibly to be expected: and hence another fruitful source of trick and deception. Sometimes it was convenient to read one part of a decree, and pass over another. ἐπεξείρησας δ᾽ εἰπεῖν ὃς καὶ τὴν ἐπὶ τοὺς Ἀρμοτύνους πρεσβεῖαν ἐξομοσάμενος παρεπρέπεισεν, καὶ ψήφισμα τὸ μὲν ἀνέγρωσ τὸ δὲ ὑπερβέθη. Ἀεσχ. 40, 31. Sometimes the terms of a law were altered, apparently in so small a degree, that none but a most acute and practised eye could discover the important results that would ensue from the change. (It was in detections of this kind that Demosthenes, as a lawyer, so much excelled, but it would far exceed our limits to make more than one short reference,) ἐιτα πῶς γέγρασσα μετὰ ταῦτα; "καὶ αὐτῶς τοὺς ἐγγυήτας ἡ μὴν ἐκτίσας τὸ ἀργύριον ὁ ὅφλεν," ἐνταῦθι πάλιν τῶν μὲν ἕλων χρημάτων τὴν δεκαπλασίαν ὑφήρητα, τῶν δ᾽ ὅσιων, ὁπόσων ἐν τῷ νόμῳ διαπλασίατε, τὸ ἡμετ. πῶς δὴ τοῦτο ποιεῖ; γράφας ἀντὶ μὲν τοῦ "τιμήματος" "τὸ ἀργύριον," ἀντὶ δὲ τοῦ "τὸ γεγομένον" "ὁ ὅφλεν." Dem. 726, 20. In an ἐνδείξεις, such as that with which the sausage-seller is threatened in the present play, we find a trick of another kind practised. Κυψέως γὰρ οὕτως ἐνδείξει μὲ κατὰ τῶν νόμων τῶν κείμενον, τὴν δὲ κατηγορίαν ποιεῖ ταῦτα. Ψήφισμα προτέρου γενομένον, δ᾽ εἰπέν "ἰστισμίδας, ὃς ἐμοὶ προσήκει ὀδύν. Ανδρ. 10, 4. But we must have done. Enough has been said to shew the cause of the fears which now agitate the sausage-seller, and why Demus’s mouth begins incontinently to open, as he goes to seat himself on his πέτρα. What all this would be termed in vulgar English, it is unnecessary to say: in the Greek language it was termed εἰσερχομαι τὴν ἐκκλησίαν. Ἀεσχ. 36, 18. For a few more instances, connected with this sub-
ject, see Thucyd. V. 45. Plut. Vit. Alcib. and Nic. Thucyd. VI. 8. Xen. Hell. I. 7. 8. 11. Lysias c. Nicomachum. To avoid one branch of deceptions practised on the ecclesia, Nicias is recorded as the first Athenian general who transmitted his reports in writing, and not, as had been previously done, by special messengers, who delivered them verbally. Thucyd. VII. 8.

734. 'ἔμποδίζων ἰσχάδας. Ἡσυχ. τούτο δὲ φασὶ τίνες, εἴδος εἶναι παιδίας. The game thus played with figs seems to have resembled that practised among boys when bobbing for cherries. "Πῶδιον petiolus s. pediculus, a τοὺς ποδοσ' unde podizèn et empodizèn pedem implicare laqueo: Ἔμποδίζωτες ἰσχάδας, laqueum pediculo s. petiolo ficium aptantes. Erat autem ludi puerilis genus, quo fucis filo suspensas impellebant, ut in aerre libarentur et huc illuc ferrentur, quas pueri ore hiante captarent." Beru. Stringing figs.


736. λήμα (λῶ, λῶ). On this word see a learned note by Graevius (Lucian, IX. 465). In the Aristophanic writings it implies disposition generally (Nub. 457. Ran. 501. 603. 898. Thes. 459.) but more inclining to that which is bold and impetuous. (Nub. 1350. Ran. 463. 495.) In this latter sense see also Pindar, Pyth. III. 43. VIII. 64. Nem. I. 87. III. 146. Herodot. VII. 99. Simonid. Fr. 41. See further on this word Porson's Hecuba, v. 655.'

Ib. λήμα θούριον, i. e. φρόνημα πολεμικόν. Suid.

Ib. ἀφύκτους (ἀ, φεύγω). Nub. 1047. ἐπίσχες' εὐθὺς γὰρ σε μέσον ἔχω λαβὼν ἄφυκτον. ἈEsc. 56, 14. πρὸς δὲ δὴ τὸν ἄφυκτον λόγου, ὥν φησιν Δημοσθένης, βραχία βούλομαι προειπεῖν.


738. ἈEsc. Prom. 59. δεῖνος γὰρ εἴρειν καὶ ἀμηχάνων πόρους (where see a learned note by Blomfield ; also Kidd's Dawes, p. 87). Beutley compares Eccl. 236. χρήματα πορίζειν εὐπορώτατον γυνῆ. 739. ἕξει, 2 pers. of ἔξειμα. Applied at v. 413. to a strong wind blowing, with the epithets, λαμπρὸς and μέγας. Here, with πολὺς and λαμπρὸς. Ran. 1218. τὸ λαμπρὸν γὰρ τούτο πνευστία πολύ. Dem. 787, 20. πολὺς παρ' ὑμῖν ἔπει καὶ λαμπρὸς ἐν.
740. προσκείσθαι Br. A term, I believe, more applied to the attacks of cavalry.

741. δελφίνες, dolphins, &c. pigs of iron or lead, so called from the rude resemblance they bore to the fish of that name. These ponderous weights being fixed to the yard-arms or booms of a ship, were either let down upon a passing vessel, or by means of machinery were shot into it. A verse of Pherecrites, recovered by Saumaize and Meinecke from the Scholia of Thucydides, (VII. 41.) sufficiently expresses their formidable nature. διακόψει γὰρ τοῦδαφος αὐτῶν ἐμπίπτων καὶ καταδύων.

Ib. παραβάλλων. The verbs παραβάλλειν and παραβάλλεσθαι seem, in some of the ancient writings, as it were to interchange their proper offices; the first taking an intransitive, the second a transitive sense: that signifying to go near, this to make to go near. Plat. Lys. 2C3, b. δεῖρο δή, εἰθὲ ἕμων οὖ παραβάλλεις; αὖξον μεντοί. Sympos. 214, c. μεθύνεται δὲ ἄνδρα παρά νηφόντων λόγου παραβάλλειν, μὴ οὐκ ἐξ ἰσον γὰρ. As the present example exhibits παραβάλλεσθαι with an accusative, so Ran. 269. appears to supply the instrument by which an active sense is supported. παραβαλῶν τῷ κατιφ, push the boat to the land with your oar. Hence supply the wholly elliptic form in Ran. 180. ὄπῃ, παραβαλοῦ.

Ib. ἄκατος, a vessel, boat, ship. Pind. Nem. V. 5. ἐπὶ ὀλιγῶς ὑπ’ ἄκατον. Pyth. XI. 62. ὡς ἄκατον εἰναλλάν. Eurip. ἄκατος θαι. Lucian, IV. 223. καὶ τὴν ναῦν (ἄκατος δὲ ἦν) ὡς πρὸς μέγαν καὶ βιόν πλοῦν ἐκαταράμην. The word is commonly used of Charon's boat. The present passage seems to be one of those expressions which might have been expected to pass into a popular saying.

And observe this good maxim:—when there's sea-work to do, Up anon with your dolphins, and push the boat to.

742. Demus being seated as the representative of the ecclesia, Cleon and the sausage-seller address him from their respective bemata or pulpits. Demus sits with his legs crossed, his mouth wide open like a person catching flies, and with a look of transcendant solidity. He turns alternately to each of the speakers, and at the conclusion of each speech gives a nod, as much as to say, 'I place implicit confidence in all that you utter, and am entirely of your way of thinking.' Cf. infr. 839. 1081. Demosthenes and Nicias stand as mutes behind the stone seat, in other words, behind the throne of Demus.

μεθόνωσα = μηθοσα. Used of goddesses, as state-protectors, &c.
εύχομαι, εἰ μὲν περὶ τὸν δήμον τῶν Ἀθηναίων γεγένημαι βέλτιστος ἄντρα μετὰ —Δυσικλέα καὶ Κύνναν καὶ Σαλαβακχῶ,
ὡσπερ νυνὶ—μηδὲν δράσας—δεινονεῖν εν τῷ πρυτανεῖφ' εἰ δὲ σε μισῶ καὶ μη' περὶ σοῦ máχομαι μόνος ἀντι-
βεβηκὼς,

746 ἀπολοίμην καὶ διαπροσθείνα κατάφησθείν τε λέπαδα. ΑΛ. κάγωγ', ο Δήμ', εϊ μής ἥε φιλῶ καὶ τμ' στέργω,
καταμηθεῖς,

ἐψοίμνην ἐν περικομματίοιος· κει μὴ τούτοις πέποθας,

In Hymn, Homer, IX. 4. Aphrodite is termed Σαλαμίνος μεδόνια. Hes. Th. 54. Μνεμοσύνη, Ἑλευθήρος μεδόνια. Lysist. 833. ο πό-
τινα, Κύρρου καὶ Κυθήρων καὶ Πάφου | μεδόνια'.

744.—Δυσικλέα. Clean pauses, and makes a profound reverence, before he mentions the following worthies, male and female. Of
Lysicles and Cynnna we have already spoken. The name of Sala-
baccha, into whose history there is no occasion to inquire too mi-
nutely, occurs again Thes. 805. καὶ μὲν δὴ καὶ Κλεοφῶν χείρων πάντως δήμον Σαλαβακχῶς.

746. μόνος ἀντιβηθήκως, resisting, opposing, if none else does. Ran.
203. οὐ μὴ φλυαρηθεῖσι έχων, ἀλλ' ἀντιθα' | ἓφασ προημιο' Euript.
Iph. in Aul. 1016. ἢν δ' ἀντιβιώη, πρὸ εἰς σοι πορεύεσιν. ἀντιβηθή-
κως, Br. ἀμφιβηθήκων, Davew. ἀντιβηθήκως, Reiske.

747. διαπρεῖν, to saw awnder. Pac. 1262. διαπροσθείνα.

Ib. λέπαδνον. A broad leathern thong, with which the yoke
(ἔγων) was fastened under the neck of a carthorse, or other beast of
carriage, and bound with the waist-belt (μασχαλιστήρ). It is
generally found in the plural number. II. V. 730. εν δε λέπαδνα |
κα' έβαλε, χρύσει'. XIX. 393. σα δ' ύπο σθεύλα κρατερῶν λεπάδων |
στέρη γαίας καὶ πολίας βαλάσσας | σφίγγεται. Erinna's Hymn Stob.
Floril. p. 49.

Ib. καταμηθείνα λέπαδνα, sc. εἰς λέπαδνα. Ach. 300. (Br.) ὁν
(Cleomen sc.) κατατμεῦ τοίσιν ἱππεὺς καττυματα. Nub. 441. δαί-
ρεων for εἰς δαίχων δαίρεων. Alexis ap. Athen. VII. 324, c. το δ' ἄλλο σώμα κατατμεῦ τοίσιν κύδους. Theoc. III. 21. τῶν στέφανον τίδα λεπτά, Kust. Translate: may I be cut into breast-handas. (See a learned
note in Blomf. Persæ, p. 120.) We must expect in the following
pleadings to be again landed in the errier's shop and the kitchen.

748—9. καταμηθείς, ἐψοίμνην ἐν περικομματίοιος. Dissectus (in
frusta) coquar inter alia minutalia. Schutz.

Ib. περικομμάτα, minutila: περικομμάτια, tenuissima minutalia.

Cas. Cf. sup. 359.

Metà ταῦτα γαστρίον τις ὁμολωμένων
ИПЕИΣ.
153

eπὶ ταυτησὶ κατακυνησθεὶν ἐν μυττωτῷ μετὰ τυροῦ 750 καὶ τῇ κρεάγρᾳ [τῶν ὀρχιπέδων] ἐλκοίμην ἐς—Κερα-
μεικόν.

ΚΛ. καὶ πῶς ἂν ἐμοῦ μᾶλλον σε φιλῶν, ὡ Δῆμε,
γένοτο πολίτης;

ὁς πρώτα μὲν, ἤνικ' ἐβούλευν σοι, χρήματα πλείστ' ἀπέδειξα
ἐν τῷ κοινῷ, τοὺς μὲν στρεβλῶν, τοὺς δ' ἄγχων, τοὺς
dὲ μεταίτων,

οὐ φροντίζων τῶν ἰδιωτῶν οὐδενός, εἰ σοὶ χαριόμην. 755

προϊόντος εἰσινεγκατ' ἤη τῷ χρόνῳ
ἐρίσθων ἑτακέρασε πυκνῶν, διελαβὲν
περίκομματι, διεγίγγασε ὑποκρούσας γλυκεί,
ιχθῶν παρεισεκήλησεν. Αθηνίων αρ. Αθην. ΧΙΒ. 661, b.

750. επὶ ταυτησί, sc. τραπέζης. Cas. Is it not rather πέτρης?
Ib. κατακάνω τυρᾶν. Π. XI. 638. επὶ δ' αἰγειον κυίη τυρῶν | κυίστι
χαλκεί.

Ib. εν μυττώτῳ. The nature of a Greek salutad has been explained
in former plays. To former illustrations add a most amusing one
in Lucian, Ι. 122-3.

751. Κεραιμεικόν. There were two places of this name in Athens,
one where the illustrious dead, who had deserved well of the re-
public, were buried, and another, where the young men of Athens,
anything but illustrious, were content to bury their time and their
morals. The actor's pause, look, and tone, leave the audience to
decide which of the two is here meant. Such writers as Alciphron
naturally fixed their eyes on the latter: ἀκούον γὰρ σε τὰ πολλὰ ἐπὶ
Σκίρων καὶ Κεραιμεικῶν διατρίβειν, οὗ φασὶ τοὺς ἐξωλεστάτους σοχῷ καὶ
βαστώνη τῶν βιῶν καταναλίσκειν. Alciphron, Ι. ΙΙΙ. Ερ. 25.

Ib. κρείγρα, (κρέας, ἀγρέα,) a flesh-hook.

754. εν τῷ κοινῷ, sc. ταμείῳ. Treasury. Thucyd. Ι. 80, οὔτε εν
cοινῷ ἔχομεν οὔτε ἐτόιμος ἐκ τῶν ἰδίων φέρομεν. Xen. Anab. IV, 7,
27. διὰ δόντες ἀπὸ κοινοῦ.

Ib. τούς μεταίτων. Schol. τοὺς μὲν μετὰ βίας εἰσέπραττον τῶν χρεω-
στομέων, τοὺς δὲ μὴ ὀφείλοντας μετηρίουν. Herodot. VII. 150. ἐπι-
stάμενοι, ὅτι οὐ μεταδόσοντι τῆς ἄρχης Δακεδαίμονι, μετατέειν, sc. τὸ
ὁμοῦ τῆς ἄρχης.

755. ἰδιῶται seem in this particular instance to imply single indi-
viduals, in opposition to the people generally.

Ib. εἰ σοι (the people generally) χαριόμην. (Sinks his voice
suddenly into a most insinuating tone). With this base charac-
teristic of the baser race of demagogues, it is needless to trouble our-
selves: to those with minds of a higher class, but who are unfortu-
nately treading in the baser demagogue’s path, the following reflections may be of some service. Ἀμαλλάμενοι δ’ ἀδεὶ πολιτεύμασιν χρηστοῖς τάς τιμὰς ὑπερβάλλεσθαι, καὶ τιμώμενοι μάλλον ἐξ ὧν ἐπολευεύωντο κεχαρισμένως, καὶ τοῦτον τὸν πρῶτον Ἰση φιλοτιμία πρὸς τὸν δῆμον ἑαυτοῦ, καὶ τὸν δήμον πρὸς ἑαυτὸς ἐκκαύοντες ἔλαθον ἀφάμενοι πραγμά- 
των, ἐν οἷς ἐπεὶ οὐκέτι ἦν τὸ προβήνα καλὸν, ἀισχρὸν ἤδη τὸ παῦσασθαι. 
Plut. in Agide, s. 2. "Ωσπερ ὁν Φωκίων πρὸς Ἀντίπατρον ἀξιοῦντά τι παρ’ ἀυτὸν τὸν μὴ καλὸν, "Οὐ δύνασαι, ἐπειδή, ἀμα καὶ Φιλάρ Φωκίων χρησθαὶ καὶ κάλκητα" τὸτε λεκτέων, ὃ ἰμών τοὺς τούτους, πρὸς τοὺς πολλοὺς: "οὐ δύνασθε τὸν αὐτὸν ἐχεῖν καὶ ἀρχοῦν καὶ ἀκόλουθον. Ὁ περιστά- 
νει γε καὶ οὕτως τὸ τοῦ δράκοντος, οὐ φησιν ὁ μῦθος τὴν οὐρὰν τῇ κεφαλῇ 
στασιάσαντο ἄξειον ἠγεῖσαι παρὰ μέρος, καὶ μὴ διὰ παῦσος ἀκολουθεῖν 
ἐκεῖνη λαβῶσαι δὲ τὴν ἤγερμονίαν, αὐτὴν τῇ κεκοὶ ἀπαλλάσσεται, τοῖς 
πορευμένην, καὶ τῇ κεφαλῇ κατααίνειν, τυφλοῖς καὶ κοφοῖς μέρεσιν 
ἀναγκασμένην παρὰ φύσιν ἑρπῆσαι. Τὸτε πολλοὶ τῶν πρὸς χάριν ἀπαντά 
pιστευτεμένων ὀργῶν πεποιθότας. Ἐξερήτρευται γὰρ αὐτοῖς ὧγλοι ἐκή 
φερομένων, οὐδ’ ἀναλαβεῖν ύστερον, οὐδ’ ἐπιστήσασθι τὴν ἀταξίαν ἐδυνήθησαν. 
Id. ibid.

756. οὐδέν σεμνόν. Nichts so besonders, Wieland: nothing so remarkable.

758. εὖνοις. A very important word, as the sausage-seller knew, in Athenian phraseology. Lysias 130, 31. πεισθέντες δὲ ὑμῖν εἴλεσθε εἰκὼν πρεσβευθήσαται αὐτοκράτορα, ὅ τι προτέρῳ ἐπεὶ ἀτηργοῦς χειροτονηθέντα ἀπεδοκιμάσατε, οὐ νομίζοντες εὖνοι εἰναι τῷ πλήθει τῷ ὑμετέρῳ. Xen. de Rep. Athen. III. 10. Ἀκούσεις δὲ Ἀθηναῖοι καὶ τοῦτο μοι οὐκ ὀρθῶς βούλευσθαι, ὅτι τοὺς χειρῶν αἰροῦνται εἰς ταῖς πόλεις ταῖς 
στασιαζούσαις. Οἱ δὲ τοῦτο γνώμη ποιοῦσιν εἴ μὲν γὰρ ἡρῴτω τοὺς βελτίους, ἡρῴτων ἀν οὐκὶ τό τιταργαγώκοντα σφίκων αὐτοὺς· εἰ ὀδη- 
μᾶς γὰρ πόλει τὸ βελτίστον εὖνοι ἐστὶ τῷ δῆμῳ, ἀλλὰ τὸ κάκιστον ἐν ἐκάστῃ πόλει εὖνοι τῷ δῆμῳ. οἱ γὰρ ὁμοίοι τοῖς ὁμοίοις εὖνοι εἰσίν. 
Aesch. 89, 14. ἡ γὰρ εὖνοι καὶ τὸ τῆς δημοκρατίας όνομα κείται μὲν ἐν 
μέσῳ, φθάνουσι δ’ ἐπ’ αὐτὰ καταφεύγοντες τῷ λόγῳ ὡς ἐπὶ πολὺ οἱ τοῖς 
ἔργοις πλείοτον ἀπέχουσι.

758, 9. General translation: “But that he loves you, only for 
this single thing, viz. that he warms himself by your coals, this very 
thing I will first teach you.”
πε γὰρ, ὦς Μήδους διεξήφισο περὶ τῆς χώρας Μαραθῶν,
καὶ νικήσας ἡμῖν μεγάλως—ἐγγυλωττοτυπεῖν παρέδωκας,
ἐπὶ ταύτι πέτρας οὐ φροντίζει σκληρῶς σε καθήμενον οὖτως,
οὐχ ὄστερ ἐγὼ ραψάμενός σοι τούτι φέρω. ἀλλ' ἐπανείρου,

759. οὐχὶ ... ἀλλ' ἦ, only, but. Ran. 1130. ἄλλ' οὖδε πάντα ταῦτα γ' ἐστ' ἀλλ' ἦ τρία. Pac. 475. οὐδ' οὖδε γ' ἐλκον οὐδεν'Ἀργείων πάλαι | ἄλλ' κατέγελω τῶν ταλαπαρουμένων. In interrogation, when there is a latent negative. Ran. 438. τοι̊ τι ἤν τὸ πράγμα | ἄλλ' ἦ Δίως Κόρινθος ἐν τοῖς στράμμασιν; See further, Passow in voc. Heindorf. in Plat. Protag. §. 108. Fischer in Apol. Plat. §. 22.

Ib. ἀνθρακία, a heap of coals. II. IX. 213. ἀνθρακίαν στορέσας. Johann. xviii. 18. εἰστηκεναν δὲ οἱ δοῦλοι καὶ οἱ υπηρετά άνθρακαν πεποιηκεν, ὅτι ψύχος ἦν, καὶ εἴδερεταντο.

Ib. ἀπολαύειν cum gen. Ιγσιστ. 591. τῆς ἐβης ἀπολαύει. Nor is this enjoyment of Cleon to be estimated too lightly. From the scarcity of fuel in Attica, to be warmed at the public expense was no small advantage.

761. ἐγγυλωστυπεῖν (γλώσσα, τύπτω). Schol. σεμνολογεῖν τὰ ἐκεῖνον καὶ ἔτι ἐγὼ ἐκάστης ἔχειν, to be ever beating with the tongue, to have for ever in the mouth. The compound appears to allude to that tongue-coinage, which the rhetorical mints of Athens were ever striking off (cf. Dem. 441, 6. Lucian VII. 238.) in honour of the achievements at Marathon and Salamis. 760. διαξυφίζεσθαι (ξίφος), to fight vigorously, to fight and vanquish.

762. ἐπὶ ταύτι πέτρας. "Πέτρα in Aristophanes is often used for the Pnyx, partly on account of the massive stone substruction of its northern side against the rising ground on which it leaned, and the long wall of large blocks of stone which enclosed it on the south; partly from the high rock out of which, according to the arrangement of Themistocles, the βῆμα, or orator's tribunal, had been formed; partly also from the stone-seats for the people within this space." Süssern.


703. οὐχ ὄστερ ἐγώ. Heindorf (Plat. Protag. §. 77. compares Eurip. Bacch. 926. ἀλλ' εἶ ἐδράς σοι πλόκαμος ἐξετη' ἤδε, | οὐχ ὃς

t' "The plain of Attica, if we except the olive tree, is extremely destitute of wood, and we observed on our return the peasants driving home their asses laden with Passerina hirsuta for fuel." Sibthorp.
κατὰ καθίζου μαλακός, ἵνα μὴ τρίβης τὴν—ἐν Σαλαμίνι.

ἐγὼ νῦν ὑπὸ μῖτρα καθήμοσα. Plat. Gorg. §. 163. ὑμᾶς—ἀπορεῖν ποιεῖ πικρότατα πῶματα δίδοι καὶ πεινᾷ καὶ δύσην ἀναγκάζων, οὐχ ὀσπερ ἐγὼ πολλὰ καὶ ἱδέα καὶ παντοδαπὰ εὐώχουν υἱᾶς.


Ib. τουτί sc. προσκεκάλαυν φέρω. The sausage-seller here quits his bema, and advancing to Demus, lifts him from his seat, and drops him gently upon a cushion. (So the seats in the theatre also being scooped out of a rock, cushions were a welcome piece of luxury. Hence the act of the Flatterer (Theoph. c. 11.), τοῦ παύς ἐν τῷ θέατρῳ ἀφελόμενο τὸ προσκεκάλαυν αὐτὸς ὑποστρώσαται. Wordsworth.)

764. "The humourous ellipse in the original, ἵνα μὴ τρίβης τὴν (sc. πυγήν) ἐν Σαλαμίνι, is, alas! untranslatable." Wieland. And did Wieland see nothing here but an untranslatable idiom of speech? The more philosophic mind of Aristotle, found, I suspect, ample matter for reflection (Polit. V. 4.), as well in the portion of the human body thus elliptically expressed, as in the courtesies paid to it, and the source from whence those courtesies proceeded. The following reflections are little more than comments on the great writer's text, to which a reference has just been given. "The laws of Solon had gone far to level distinctions of birth: all Athenian citizens were thought sufficiently noble to execute the highest offices in the commonwealth, the priesthood only excepted; though for civil offices a qualification by property was still required. This restraint was now totally done away. In the actions of Marathon, Salamis, and Platea, the poor had contributed equally with the rich to save and to ennoble their country. All civil and military offices were therefore laid open, not merely to those of meanest birth, but to those totally without property; and the most important of the civil offices being conferred by ballot, though the expensiveness of most of them generally debarred the indigent from seeking them, yet the scrutiny of the Dokimasia, often perhaps a vain form, remained the only legal check." Mitford, II. 324. "Les grands succès, sur-tout ceux auxquels le peuple contribue beaucoup, lui donnent un tel orgueil qu'il n'est plus possible de le conduire. Jaloux des magistrats, il les devient de la magistrature; ennemi de ceux qui gouvernent, il l'est bientôt de la constitution. C'est ainsi que la victoire de Salamine sur les Perses corrompit la république d'Athènes." L'Esprit des Lois, Liv. VIII. c. 4. See also Plut. Sol. 9. 12. Müller's Dorians, II. 167. It is in quickly discerning such organic changes operated by the course of events, and so providing that they may act smoothly, and to the benefit of all parties in society, that the true wisdom of statesmanship is to
ΔΗΜ. ἀνθρωπε, τίς εἶ; μῶν ἐκγονὸς εἶ τῶν Ἀρμοδίου τις ἑκεῖνων; 765
tοῦτο γέ τοι σου τούργον ἀληθῶς γενναῖον καὶ φιλό-
δημον.
ΚΛ. ὡς ἀπὸ μικρὸν εὐνοὺς αὐτῶ θωπευματίων γεγέν-
ησαι.
ΑΛ. καὶ σὺ γὰρ αὐτῶν πολὺ μικροτέροις τοῦτων δελεά-
σμασιν εἴλες.
ΚΛ. καὶ μὴν εἰ ποῦ τις ἀνὴρ ἐφάνη τῷ δήμῳ μᾶλλον
ἀμύων
ἡ μᾶλλον ἐμοῦ σε φιλῶν, ἐθέλω περὶ τῆς κεφαλῆς περι-
δόσθαι.
ΑΛ.: καὶ πῶς σὺ φιλεῖς, ὃς τοῦτον ὅρῶν οἰκοῦντ' ἐν
ταῖς πιθάκαναις
καὶ γυναικῶν καὶ πυργίδίων ἔτος ὤγδοον οὐκ ἑλεάρεις,

be seen. With the ellipse in the text, Dobree compares Arist.
Thes. 806. Plato Gorg. 516, d. Thucyd. II. 34.
765. Demus seats and re-seats himself; and finding his lower
parts wonderfully comforted by the sausage-seller's present, bursts
forth into a loud strain of gratitude and admiration.
1b. ἐκγονον. "ἐγγονος est propriis is, qui genus cum aliquo com-
municat seu recta seu transversa linea; ἐκγονος vero is est, qui in
recta linea descendit ab alio et veluti propago illius est." Cas.
766. So Porson, Supplem. ad Pref. p. 58. For Reisig's opinion,
see Conject. p. 150: see also Kidd's Dawes, p. 415. τοῦτο γε τούρ-
γον ἀληθῶς ἐστὶν γενναῖον καὶ φιλόδημον. Br.
770. περὶ τῆς κεφαλῆς περιδόσθαι, to wager my head, my life.
Brunck compares the French phrase : Je parie ma tête. The ex-
pression has been already illustrated in the Acharnians.
771. πιθάκη att. φιδάκη Lacon., a barrel. Elmsley (Ach.
Auct. p. 118.) proposes to read οἰκοῦντα μὲν ἐν πιθάκαισι.
772. γυναικῶν dim. of γυνή (γυν'), properly, nest of a bird of prey;
here a cavity. The poet satirically alludes to the make-shifts of the
crowds, whom the stern policy of Pericles had congregated in
Athens. (Thucyd. II. 15—18.) For allusions in the orators to
similar policy, see Æsch. 46, 29. 65, 10. Dem. 237, 22. 238, 6.
368, 10. 379, 25. Lycurg. 149, 41.
'ΑΡΙΣΤΟΦΑΝΟΣ

άλλα καθείρξας αυτόν βλιττεις. Άρχεπτολέμου δὲ φεροντος
τὴν εἰρήνην ἐξεσκέδασας, τὰς πρεσβείας τ’ ἀπελαύνεις
ἐκ τῆς πόλεως—ῥαβαπτυγίζων, αἱ τὰς σπουδὰς προκαλοῦντα.

ΚΛ. ἵνα γ’ Ἑλλήνων ἀρξῇ πάντων. ἔστι γὰρ ἐν τοῖς
 λογίοις

773. βλιττεις. Tim. Lex. ἀφαιρεῖν τὸ μέλι ἀπὸ τῶν κηρίων. "Ver-
titur: fumo enecare: qualis in istis angustis domiciliis plurimus
fuit." DIND. Sūvern appears to have taken a different view of the
word. "In 'The Knights,' Aristophanes calls the demagogues to
account for oppressing the people, whom they crowded together in
the city, in language drawn from the habits of pulleters locking
the birds up in their cages, and pinching and feeling them for
their eggs." Dissert. on "the Birds," p. 66.

Ib. Archeptolemus. As it was one of the essential features of
the Old Comedy to refer to events immediately passing, and fresh
in the minds of its hearers, we must not be surprised at finding
Aristophanes occasionally referring to historical occurrences, of
which the great contemporary historian either had not from his
foreign residence a distinct knowledge, or which he did not think
of sufficient 'importance distinctly to specify. Such was no doubt
the case with this embassy of Archeptolemus, which, as Ranke and
Palmer remark, had no connexion with the first embassy sent from
Sparta, but with that which took place after the interception of
the Spartans in Sphacteria. (Thucyd. IV. 15—22.) Of this em-
bassy the Archeptolemus in the text appears to have been the
head.

774. Cf. Thucyd. IV. 22. and 27. Diodor. Sic. XII. c. 63. Plu-
tarch in Nicia, c. 7. and Aristoph. in Pac.

Ib. ἐσκεκδάνυμι (σκεδάνυμι) fut. ἐσκεκδάσω, to scatter, to disperse,
to hunt out.

775. —ῥαβαπτυγίζω (ῥάσσω, πυγῆ), to give a kick, or a blow on
the hinder parts with the flat of the hand. Translate: contumeliously
treating.

Ib. προκαλοῦνται, proffer: sometimes the acc. of person is added.
Plat. Euthyp. 5. αὐτὰ ταῦτα προκαλεῖσθαι αὐτῶν. Xen. Cyrop. I.
4. 4. ταῦτα προκαλεῖτο τοὺς ἐνώτας. In Thucydides' own account
of these proffers of peace, the word προκαλεῖσθαι occurs in various
forms. IV. 19. Ἀκακεῖσιν δὲ ύμᾶς προκαλοῦντα ἐσπόνδας. 20.
ὑμᾶς δὲ στηρίζναι ὅν νῦν προκαλούμεθα. 22. οὐ ... ποιήσοντες ἀ προκα-
καλοῦντο.

776. "And why? that you may have universal sway over the
Greeks." The vice of the whole system of the Athenian constitu-
tion is here to be taken into consideration, rather than any parti-
cular guilt of Cleon. "The difficulty of keeping civil order in a
community of lordly beggars, such as the Athenian people were...
we shall find a difficulty, for which, even in speculation, the wisest
politicians were unable to propose any remedy, beyond finding the
fittest objects for restless ambition." Mitford, III. 30.

777. Arcadia, the central part of Greece, and the possession of
which implies the previous subjugation of the other parts of Pel-
oponnesus.

779. eò kai miaròs. Schol. non anxie laborans, nec si ea justo,
nec si ex injusto res consiciatur.

782. ὑπὸ τοῦ πολέμου. Thucyd. V. 16. (Plut. in Nicia, §. 9.)
Κλέων τε ... μάλιστα ἐναντιοῦ τῇ ἁράνη, ... γενουμένης ἰσοχίας κατα-
φανέτερος νομίζως ἄν εἶναι κακουργῶν. But here again we must look
to the system as much as the individual. Lysias, 180, 4. οὗτος, ὃ
ἀνδρεὶς Ἀθηναῖοι, ἐπεὶ δὲ τὰ τάγματα ἐνεπέλητο καὶ τῶν ὑμερῶν ἀπελαυσαν,
... δεδώστε ὑπὲρ ἡμῶν ἀπάθειας ἑτεροί καὶ χαρία καταλαμβάνειν καὶ
διαλειταίρω ὑπακοῦειν καὶ πάντα πράττειν, ὅπως ὑμεῖς ἐν τοῖς δεινοτάτοις
κυνιόθει καὶ ἐκόστην ἡμέραν ἔσεσθε ὑπὸ γὰρ ἡμῶν ὑπάρχει καὶ ὑμῶν
καὶ τῆς πολέως ὑποτάσσεται ἵσους ἀπὸ τοῦ τοῦτον ἐξείν.
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άλλ ὑπ’ ἀνάγκης ἁμα καὶ χρείας καὶ μυσθοῦ πρὸς σε κεχήνῃ.
εἰ δὲ ποτ’ εἰς ἀγρόν οὖτος ἀπελθὼν εἰρηναίος διατρίψῃ,
καὶ χίδρα φαγών ἀναθαρρήσῃ καὶ στεμφυλὸς ἐσ λόγον
ἐλθῃ,

785

784. εἰρηναίος, at peace with people. Herodot. II. 68. ὁ δὲ τροχῖος εἰρηναίων οἱ ἐστὶ, ἄτε ὅφελος ἐρῶν πρὸς αὐτοῦ.
785. χίδρον (on the quantity, see Malby’s Thes. in v.), more commonly χίδρα in the plural, wheaten grain, unripe and roasted.

ἈΛΛ’ ὅποτ’ ἡ ἐρήφοιο νεοσφάγος, ἥ κεν ἁρύνας,
ἡ ... ὄρνης ἐφοπληκτὴ ἐδωθή,
χίδρα μὲν ἐκτρίφειας, ὑποστράσας δ’ ἐν κοίλοις
ἀγγειαί, εὐώδες δὲ μηγὴ ἁμα φύσιν ἐλαιό.
ζωμὸν δὲ βρομέωντα κατάπτλασον, αὐτῶν ἀπ’ αὐτοῦ
ἀρνύμενος, ἵνα μηδὲν ὑπέρζη. ἢ πνυγε δὲ, πῶμα
ἀμφιβαλὼν’ x φωκτὸν γὰρ ἀνοικάνει βαρύν κρέμον.
ἡμέα δὲ χλιαρὸν κοίλοις 2 ἐκδάλυεν a μύστροις.

Nicander ap. Athen. III. 126, b.

Ib. στεμφυλον, more commonly στεμφῦλα (στεμβῶ, στείβω), a bruised mass of pressed olives. Tim. Lex. στέμφυλα’ ἐλαιῶν καὶ
tαῦτῶν ἐστιν ἄλμαδες καὶ στεμφύλα.

κατὰ τὴν ἄδων πωλείν περιπατῶν βούλμαμι
ῥόδα, ραφανίδας, θερμοκνάμους, στεμφύλα.

Αthen. II. 55, d.

Ib. στεμφῦλω εἰς λόγον ἔρχεσθαι, to come to the speech of pressed olives. A formula prolific of examples, under various phases, to the
collectors of parallel pæssages. To the numerous ones given by
Kidd (Dawes Miscell. p. 368.) and those in the Wasps, v. 490.
add the following:

οὐ γάρ τις ἄν δύνατο πρωτάτης στρατοῦ
τοῖς πᾶσι δεῖξαι καὶ προσαρκέσαι χάριν
ἐπεὶ ὅδ’ ὁ κρείσσων Ζεὺς ἐμοὗ τυράννιδι
οὔ’ ἐξεπομβρῶν οὔτ’ ἐπανχήσασα φίλος

u To food, thus prepared, i.e. by enclosing the animal in an oven, or vessel,
and dressing it in its own vapour or steam, or otherwise so killing it, that the
blood should not be shed, but remain in it, is to be referred the πνευκτὸν κρέας, for-
bidden by the apostolic decree. (Acts xv. 20.)

x φωκτὸν (φώγῳ), roasted.

y Coarsely-shell’d barley.

z ἐκδάλυε, take out. Cf. Schn. in v. ἐξαίνωμαι.

a μύστρον, a sort of spoon.
γνώστηαι οἶων ἀγαθῶν αὐτῶν τῇ μισθοφορᾷ παρεκόπτου,
eιθ' ἦδει σοι δρμὺς ἄγροικος, κατὰ σοῦ τὴν—ψήφον ἱχνεύων.

βροτοῖς ἀν ἐλθὼν ἐσ λόγον δίκην ὲφλοι
πῶς δὴτ' ἐγὼ ὑπετός τ' ἂν ἴητης τε φύ
Διὸς γενοῖμην ἐν φρονείν σοφότερος;


Ib. Brunck, not aware of ei governing a subjunctive mood, (see sup. v. 682.) reads διατρίψει...ἀναδικαίρησε...—Ἀθην. Some young Lucian among my readers may perhaps find himself a half-hour's amusement in convoking a council of Particles, and dispatching a deputation to ei, congratulating him on the recovery of his rights, and making him present of these, and many similar aberrations, made by the Greek editors, while his honours were in abeyance.

786. ἀγαθῶν. For a full exposition of the poet's opinion on this subject, the student will consult Xenophon's chapter (5.), de pace colenda, ut vectigalia augeantur.

Ib. τῇ μισθοφορᾷ, the military pay, given by Cleon, and which the speaker asserts to be a poor compensation for the rural and other pleasures of which the war deprived the citizens.

Ib. παρεκόπτου, have cheated. Nub. 640. ὑπ' ἀλφιταμοβοῦ παρεκόπτην διχούκηφ. Cf. infr. 838.

787. δρμὺς, a word applied to more than one of the senses in Aristophanes, and implying sternness, pungency, bitterness. To the sight. Ran. 562. ἐβλεϕὼν εἰς μὲ δρμὺ. To the smell. Vesp. 146. δρυμάτατος κατ' ὁμ. Pl. 693. βδέουσα δρυμύτερον γαλής. Taste, Pac. 248. δρύμηα κλαμμάτα. 256. κόνδυλος δρμὺ. Out of many other illustrations of the word which the writings of Aristophanes and Plato would supply (8 Rep. 564, d. 7 Rep. 519, a.), young readers will decide for themselves as to its correctness in the following: Plato, 7. Legg. 808, d. ἦμέρας δὲ ὄρθρον τε ἐπανόταν παῖδας μὲν πρὸς διδασκάλους ποι τρέπεσθαι χρεών. ἀνευ ποιμένος δὲ οὔτε πρόβατα οὔτε ἀλλο οὐδὲν ποι βιωτέροις, οὔτὲ δὴ παῖδας ἀνευ τινῶν παιδαγωγῶν οὔτε δούλους ἀνευ δισπότων, δ' δὲ παῖς πάντων θηρίων (animals) ἵστι δυσμεταχειριστῶταν· ᾧρο γὰρ μάλιστα ἤχει πτηγή τοῦ φρονείν μῆτοι κατηρτιμένην, ἐπίβουλον καὶ δρύμυ καὶ ὑβριστῶταν θηρίων γένεται.

Ib. —ψήφον, a judicial vote of any kind, whether pebble, bean, or other material.

Ib. ἱχνεύων, trailing for. (The speaker here puts down his nose, and mimics a dog running upon the scent. Xen. Mem. III. 11. 9. ἀνι κὺνὸς, ὡστὶς ἱχνεύων κ. τ. λ.) A favourite subject of reference with Aristophanes (infr. 1155. 1167. 1333.) will lose nothing by our devoting a few moments to the great writer of antiquity on this
curious and interesting subject. "The trail (τὰ ἵχνη) of the hare," says Xenophon (de Venat. V. 1.), "is long during the winter, on account of the length of the nights, and in the summer short, for the contrary reason. In the winter there is no scent (οὐκ ἀεὶ αὐτῶν sc. τῶν ἰχνῶν) early in the morning, when there is either a hoarfrost or ice. The trail is spoiled by the falling of much dew, by showers that happen after a long interval, and (the reverse of what happens in this climate) by south-winds, in consequence of their spreading the moisture. (χείρω δὲ καὶ τὰ νότια ποιεὶ ἱγραύνοντα γὰρ διαχεῖ.) Rains and mizzling mists drown it." The ancients also conceived the scent to be destroyed by the moon's heat, particularly when at the full; the trail at such times being much scattered (μανότα) : "for the hares being particularly fond of moonlight, are apt to disport themselves on such occasions, and the long throws which they make in their gambols occasion long intervals." But instead of pursuing this abstract part of the subject, let us hasten to some of those lively descriptions with which Xenophon has varied the scientific part of his work. And first for the hare herself, who hears, or thinks she hears, her enemies advancing: προλαμβάνουτες δὲ τὰς κώνας, ἐφιάσταντας, καὶ ἀνακαλυώντες ἐπαίρουσιν αὐτοὺς, καὶ ἐπακούοντες, εἰ ποι πληρῶν κλαγή ἡ ψόφος τῶν κύων, καὶ ὅθεν ἀν. ἀκούσωσιν, ἀπογρέαται. "Οτε δὲ καὶ οὐκ ἀκούσατε, ἀλλὰ δόξαντες, ἢ πεσόντες ὑπ` αὐτῶν (of their own accord) παρὰ τὰ αὐτὰ, διὰ τῶν αὐτῶν (by the same way they came), ἐπαλάττοντες ἀλματα, ἐμπνεύσαντες ἱχνευόντες ἵχνη, ἀποχωροῦσι. V. 19. The prey being at hand, the first dog is let slip for the purpose of picking out the trail; and if he does this straight from the works which the hare has been making (ἐπειδαν δὲ ἡ κώνα λάβῃ τὸ ἱχνος ἄρθρον ἐκ τῶν ἀπελλαγμένων), another is slipped, and so on gradually, till the whole pack is loosened: αἰδέ ὑπὸ χαράς καὶ μένους προϊόσαν ἐξελέφασαν τὰ ἤχη, ὡς πέφυκε (investigating the trail through every turn), διπλά, τριπλά, προφορούμεναι παρὰ τὰ αὐτὰ, διὰ τῶν αὐτῶν, ἐπηλαγμένα, περιφερή, ὀρθά, καμπύλα, πυκνά, μανά, γνώριμα, ἄγνωστα, ἐντάς παραθέσεις, ταχύ ταῖς οὐράσι διασειότατα, καὶ ἐπικλύουσα τὰ ὅτα, καὶ ἀστράπτουσα τοῖς ὀμμασί. VI. 14, 15. It would be easy to multiply such animated passages; but from these two alone no one will be surprised at the conclusion to which the author finally comes. οὕτω δὲ ἐπίχαρι ἐστὶ τὸ θηρίον, ὡστε ὀυδές ὁπίς οὐκ ἄν, ἰδὼν ἰχνευόμενον, ἐνυσίκομενον, μεταθέσομεν, ἀλίσκομεν, ἐπιλάθομι ἄν εἰ τοῦ ἔρωτ. V. 33. To the metaphorical language in the Greek writers, derived from this source, we may perhaps refer hereafter. Plat. Polit. 263, a. ταύτα δὲ εἰσαύδεις κατὰ σχολήν, καθά περ ἱχνεύομεν, μέτιμεν.

b "In this," says Arrian, "I cannot agree with the writer. I will allow that whoever sees this animal in the finding, and the pursuit, may forget any thing else to which he is passionately attached: but to see it taken, instead of being a pleasing or a striking sight, is rather a disgusting one. But it was pardonable in Xenophon, ignorant as he was of the nature of greyhounds (οὐκ ἐγνωκότι ἰχνευόμενον κύων), to think of the taking of the hare an agreeable sight." c. 17. §, 6, 7, 8.
788. ὀνειροπολεῖν, here, delude with dreams. Cf. infr. 1052. Nub. 16. 27. Here again we have one of the natural concomitants of eventful times. "Next to these public things were the dreams of old women, or, I should say, the interpretation of old women upon other people's dreams; and these put abundance of people soon out of their wits: some heard voices warning them to be gone, for that there would be such a plague in London, so that the living would not be able to bury the dead: others saw apparitions in the air. ... Here they told us they saw a flaming sword held in a hand, coming out of a cloud, with the point hanging directly over the city. There they saw hearsets and coffins in the air; and there again, heaps of dead bodies lying unburied, and the like, just as the imagination of the poor terrified people furnished them with matter to work upon." De Foe's History of the Plague.

792. ὁ πόλις ... λέγει. Cf. Plut. 601. Porson (Advers. 239.) considers the expression as derived from the Supplices of Euripides (818): he should have said his Telephus. See Dind. Fr. Eurip. in Teleph. 14.

1b. ἀντιφέροις (ἀντιφέρω). II. XXI. 357. "Ἡφαιστός, οὗτος σοι γεθεὼν δύναται ἀντιφέρειν. Πίνδ. Πυθ. IX. 87. εἶ δὲ χρῆ παρ' σοφὸς ἀντιφέρει, ἑρέω.

793. μεσθῆν, full to overflowing. Soph. Οἰδ. Τε. 768. ἀλλ' ἰνίκῃ ἤδη κακοῦστος ἤνθη τοποφορεῖν, when my rage had run all over, and expended itself. Dem. 1175, 5. ἐπιείκῃ δὲ μεσθῆν ἐγένετο ἀγανικτῶν, when his indignation had run over.

1b. ἐπιείκη (γεῖοι), nearly full, full to the brim. Suidas et Zonaras: ἐπιείκεις. οὕτω λέγεται μέτρον τὸ μῆ πλῆρες ἀλλ' ἀπολειπόμενον. Hesych. ἐπιείκεις, τὸ ἐκλειπότερον.
καὶ πρὸς τούτοις ἀριστώση τὸν Πειραιὰ—προσέμαζεν, ἀφελῶν τ᾽ οὐδὲν τῶν ἀρχαίων ἱχθύς κανοὺς παρέθηκε. 795

οὗ δ᾽ Ἀθηναίους ἐξήτησας μικροπολίτας ἀποφήνω διατείχίζων καὶ χρησμοῦν, ὁ Θεμιστοκλῆς ἀντιφερόνθων.

794. ἀριστῶν, to make the morning, δεπτηῶν, to make the evening meal. Nub. 416. μήτε μίγων ἱχθεὶ λιῶν, μήτε ἀριστῶν ἐπιθυμεῖς. No where does the word appear to more advantage, than in the cheerful change which the house of Aristarchus assumes, after taking the advice of Socrates: Ἐκ τούτων δ᾽ ἐπορίσθη μὲν ἄφορμῇ, ἐνώπισα δὲ ἑριᾷ, καὶ ἐργασόμεναι μὲν ἱρίστων, ἐργασάμεναι δὲ ἐδείπνου τ. τ. Λ. Mem. Soc. II. 7. 12.


Ib.—προσέμαζε, kneaded into one mass with: i. e. connected with. On the long walls which connected Athens with the Piræus, see chap. 33. in Walpole's Memoirs relative to Turkey. Mitford, II. 396. Wordsworth, ch. 24. How little did Aristophanes dream, that his metaphoric language would one day be almost true to the letter, or that two such names as Themistocles and M'Adam would be found in connection by means of a road. "The port of the Piræus about a mile from Athens, between which a fine macadamized road had been constructed, was also rapidly forming into a town of some consequence." Times Newspaper. Soph. Trach. 1053. πλευράιοι γὰρ προσμαχθέν ἐκ μὲν ἐσχάτας βίβρωκε σάρκας.

795. ἵχθυς. In what manner Themistocles made the fish-markets of Athens more plentifully supplied, (if the author is speaking literally,) neither the dignity of history nor the familiarity of biography has recorded.

796. μικροπολίτας, citizen of a small state. Xen. Hell. II. 2. 10. Οί δ᾽ Ἀθηναίοι πολιορκοῦμενοι κατὰ γῆν, καὶ κατὰ βάλασσαν, ἦπόρουν, τί χρὴ ποιεῖν, οὔτε νέων οὔτε συμμάχων αὐτοῖς οὔτως οὔτε σίτου. Ἐνόμιζον δ᾽ οὐδεμίαν εἶναι σωτηρίαν, εἰ μὴ παθεῖν ἃ οὐ τιμωροῦμένει ἐποίησαν, ἀλλὰ διὰ τὴν ἔβρυν ἡδίκουν ἀνθρώπους μικροπολίτας, οὐδ᾽ ἐπὶ μᾶλλ᾽ αἰτία ἔτερα, ἢ ὅτι ἐκεῖνος συμμάχοις. Can any person read this affecting passage, and doubt of that retributive justice which is meted to nations as well as to individuals?

796. διατείχίζεων, to run a wall through, to wall up, to immure. Some contrast (but of what nature is not quite clear) seems here
intended between the τείχη μακρά, the great glory of Themistocles, and the διατείχισμα (cf. Thucyd. III. 34.) of Cleon.

Ib. χρησμοδώκων, chanting oracles. So Herodotus of the famous oracle-monger Onomacritus, VII. 6. οὔτος τε δὴ χρησμοδώκων, κ. τ. λ. Perhaps the Greek religious feeling on this point is no where so strongly marked as in the following combination of words in Xenophon, (Anab. VII. i. 35.) 'Ο δὲ Κοιρασάθρος συνήθεται αὐτοῖς εἰς τὴν ἑσπεραίαν παρέσεσθαι ἐπὶ τὸ στράτευμα, ἐκὼν καὶ ἱερεία καὶ μάντιν, καὶ σίνα καὶ ποτά τῇ στρατιᾷ.

798. Ἀχιλλείου, sc. μάζων. Athen. III. 114, e. καὶ μάζας δ' ἐστιν εὐρεῖα ... ΦΥΣΘΝ, τὴν μὴ ἀγαν τετριμμενήν ἐτί δὴ ΚΑΡΔΑΜΑΛΗΝ, καὶ ΒΗΡΗΚΑ, καὶ ΤΟΛΥΠΑΣ, καὶ ΑΧΙΛΛΕΙΟΝ· καὶ ἵσως αὐτὴ ἐστὶν ἡ ἐξ 'Αχιλλείων κριῶν γινομένη. Hence in those visions of the comic poets, to which reference has been more than once already made.

Ἀυτῶματοι γὰρ διὰ τῶν τριῶν ποταμῶν, λυπαροὶ ἐπὶ πόστερον ζωμὸν μέλανον καὶ Ἀχιλλείους μάζας κοχυδούντες, ἐπιβλητές ἀπὸ τῶν πηγῶν τῶν τοῦ Πλούτου ρεύσονται, σφόν ἀρύστερα.

Pherecrates ap. Athen. VI. 269, d.

For the nature of the barley from which this cake was made, see Hippoc. and Theophr. c. pl. 3. 27. The bread furnished at the Prytaneum was most probably made of this superior kind of barley; and in more luxurious days was perhaps made, as Athenæus somewhere speaks, of another kind of μάζα, with gloved hands and a mask over the operator's face, that neither hand nor breath might pollute the delicate morsel.

Ib. ἀπομάττει, wipe your hands upon, i. e. as an ἄπομαγδαλία. The word by a contemptuous emphasis is put in strong contrast with the laughable προσμάττειν of Sup. v. 794. Others consider the verb as signifying simply to eat, and refer the construction to such formulæ as τίνειν οὖν, ξαίνει τῶν ἐρίων, κατέαγα τῆς κεφαλῆς, μυστιλάθαι τῶν οὐμασίων, &c.

800. "παῦ παῦ" was formed from παῦ παῦ by the same rapidity of pronunciation, which converted τοῦχη ἀγαθῆ into τούχαγαθῆ. Photius: παῦ, τὸ παῦσαι λέγουσι μονοσυλλάβος." Elmsley's Review of Hermann's Hercules Furens. (Classical Journal XV. p. 218.)

Ib. οὔτος, hearkye.

Ib. σκέφθελλε, to revile. The derivation of the word from κεφάλλειν, or ἐς κέφαλλειν, is a still more amusing proof of rapidity;
of pronunciation, and of that contraction which phrases so frequently undergo in the mouths of the common people.

801. πολλοῦ (very, too) πολίν (long) χρόνον. Nub. 915. θρασύς εἰ πολλοῦ, you are too bold. Ran. 1046. (where speaking of Euripides and Venus, Æschylus observes,) ἀλλʼ ἐπὶ σοὶ τοι καὶ τοῖς σοῖς δὲ πολλῇ πολλοῦ (very potently) 'πικάδητο.

Ib. ἔληξε—ἐγκρυφαίζων, you have dealt in secret frauds without my being aware of it. The word is formed according to Bergler, from ἐγκρυφαίζω, a bread baked under hot ashes; the poet still deriving his language from the baker's art, as in προσέμαζεν, and ἀπο-μάττει.

802. δήμος, dim. δημακίων, dim. δημακίδων, my own dear little Demus.

803. ὁπόταν χασμα, when you (i. e. Demus) open the mouth wide. The English word chasm will instantly occur to the reader. (A prodigious yawn from Demus previously, gives a laughable effect to the instant application of the word.)

Ib. καυλοῦ, the stalks, i. e. the sweetest parts.

804. —ἐθυννων τῶν τιμωρίων, Gl. Victor. I imagine legal punishments, of which a fine constituted the principal part.

Ib. ἐκκαυλίζων, rooting up with stump and stalk. Imagery not unlike occurs Eurip. Suppl. 717. καυνέας θερίζων καποκαυλίζων έντο. Thucyd. II. 76. ἢ δὲ μύη ἐμπιστοῦσα ἀπεκαύλιζε τὸ προέχον τῆς ἐμ-βολῆς.

805. καταβροχίζει. Having already illustrated this word from the Greek language, we may perhaps be allowed to illustrate it from a modern one. "Le Gourmand aime à manger et à faire bonne chère; il faut qu'il mange, mais non sans choix. Le Goinfre est d'un si haut appétit, on plûtôt d'un appétit si brutal, qu'il mange à pleine bouche, bâfre, se gorge de tout assez indistinctement; il mange et mange pour manger. Le Goulu mange avec tant d'avidité, qu'il avale plutôt qu'il ne mange, ou qu'il ne fait que tordre et avaler, comme on dit; il ne mâche pas, il gobe. Le Glouton court au manger, et mange avec un bruit désagréable, et avec tant de voracité, qu'un morceau n'attend pas l'autre, et que tout a bientôt disparu devant lui; il engloutit." Synonymes de l'abbé Rombaud.

d See Thiersch on the passage. Welcker translates: Sondern auf dir wohl und den Deinigen soll in Hüll' und in Fülle sie sitzen.
μυστιλάται τῶν δῆμοσίων.

ΚΛ. οὐ χαρῆσεις, ἀλλὰ σε κλέπτονθ' αἰφόμα, γὼ τρεῖς μυριάδας.

ΑΛ. τί θαλαττοκοπεῖς καὶ πλανυῖεις, μισρώτατος ὅν πέρι τὸν δήμον τὸν Ἀθηναίων; καὶ σ' ἐπιδεῖξο νυ τὴν Δήμητρ', ἡ μή ξύην, δωροδοκήσαντ' ἐκ Μυτλήνης πλείν ἡ μνᾶς τετταράκοιτα.

805-6. καρφοῖν χειρῶν μυστιλάται τῶν δημοσίων, with both hands ladies out of the public properties. The spoon called μυστή was properly a piece of bread, scooped out "for the nonce," and deriving its title from the Homeric word μυστύλεων, to cut in pieces. - Cf. infr. 1130. Pl. 627. ὧ πλείστα Θήσεως μεμυστηλιμένοι (μεμυστηλιμένοι Thiersch.) γέροντες ἄνδρες ἐπ' ἀλγίστως ἄλφιτοι.


Ib. αἱρεῖν τινα κλέπτοντα, to convict a person as a thief.

809. ταλασσοκοπεῖν, (ταλασσακοπεῖν), to beat the sea, with oars. Here, to make a noise, a clatter. On the extent of naval metaphor in the Greek language, see Appendix (I).

Ib. πλανυίεις (πλατύς, πλανυξεῖς), to beat the sea with the broad, lower end of the oar. Here, talk large.

812. If the supposition at v. 418. should be correct, the sausage-seller here retorts with a sneer his favourite oath upon his opponent, as does also Demus, infr. 984.

813. δωροδοκεῖν, to receive as a bribe. Suidas: δωροδοκεῖν, οὐ μόνον δώρα διδόναι καὶ ἀναστείλειν, ἄλλα καὶ τὸ λαμβάνειν. Wieland supposes the bribe here alluded to, to have been given with a view to induce Cleon to soften that infamous decree which he had persuaded the Athenians to adopt against the people of e Mitylene. Thucyd. III. 36. 49. sq.

814. μνᾶς. See a learned note in Kidd's Dawes (p. 182.) on the different nations from whence the Athenians borrowed some of the words in their language. The terms δραχμῆ, μνᾶ, ὀβὸλος, he considers to have been derived from the Phœnicians.

e A decree not less infamous was that proposed by Cleon respecting the people of Scione (Thucyd. IV. 122.), and which was executed after his death. "Though Cleon was no longer living to urge the execution of the decree of which he had been the proposer, it was nevertheless executed in full strictness: every male of the Scionians, arrived at manhood, was put to death, and the women and children were all reduced to slavery; the town and lands were given to the Plataeans," Mitford, III. 357. How many more such atrocities this monster might have committed, had not the satire of Aristophanes fortunately purged the earth of him, it is impossible to say.
XO. ὥ πᾶσιν ἀνθρώποις φανεῖς μέγιστον ὑφέλιμα, 815 ἤλιῳ σε τῆς εὐγλωττίας. εἶ γὰρ ὅδε ἐποίσεις, μέγιστος Ἐλλήνων ἐσεὶ, καὶ μόνος καθέξεις τῶν τῇ πόλει, τῶν ἐμμάχων τ' ἄρξεις ἔχων τρίαιναν, ἢ πολλὰ χρῆματ ἐργάσει σελῶν τε καὶ παράττων. καὶ μὴ μεθής τὸν ἄνδρ', ἐπειδὴ σοι λαβήν δέδωκεν. 820 κατεργάσει γὰρ ῥάδιος, πλευρᾶς ἔχων τοιαύτας.

ΚΛ. οὐκ, ὅγαθοι, ταῦτ' ἐστὶ ποι ταύτῃ μᾶ τὸν Πο- σείδῶ.

ἐμοὶ γὰρ ἐστ' εἰργασμένων τοιοῦτον ἐργον ὡστε ἀπαξάπαντας τοὺς ἐμοὺς ἔχθροις ἐπιστομίζεις, ἐως ἄν ἢ τῶν ἀστίδων τῶν ἐκ Πύλου τι λοιπὸν. 825 ἈΛ. ἐπίσχες ἐν ταῖς ἀστίσιν: λαβήν γὰρ ἐνδεδώκας. οὐ γὰρ σ' ἐχρήν, εἰπερ φιλεῖς τὸν ὅμιον, ἐκ προνοίας ταύτας ἐὰν αὐτοῦ τοῖς πόρταξιν ἀνατεθήναι.

816. ἐπιφέρειν, fut. ἐποίσει. Α term of the palestra. II. I. 89. σοι...βαρελας χεῖρας ἐποίει. Od. XVI. 438. Τηλεμάχῳ...χεῖρας ἐποίει. 818. τρίαιναν, the symbol of maritime power. Here it's possession implies the first man in Athens, herself the mistress of the sea.


824. ἐπιστομίζεις (ἐπτ' στόμα), prop. to tame a horse by putting bit and bridle in his mouth. (Philostr. Icon. II. 18. ἐπιστομίζοντες καὶ χαλκοῦντες): here, to stop the mouth, to bring to silence.

825. "As standing in the most splendid quarter of Athens, the Pæcile was chosen as the spot in which the Spartan shields taken at Pylos should be suspended as trophies. There they were preserved with great care, being ἐπαληθευμέναι πίστη, μὴ σφᾶς ὅ τε χρόνος λυμαίνεται καὶ ὁ ἱός, when they were seen there by Pausanias." Wordsworth.

827. ἐκ προνοίας, premeditatedly.

828. πόρταξ (πόρη, πεῖρο, περάω), ἄκος, handle, by which the shield
was held and managed. In consecrated shields, this handle was removed, by which means they were rendered useless. The sausage-seller works upon the fears of Demus, by shewing that this precaution had not been used with the shields taken from the captives at Pylus.


833. τούτῳ δ' εἰς ἐν ἐστὶν συγκεκυφός. das alles steckt unter einer Decker. The whole conspire or agree together, have a secret intelligence, understand one another privily, (from the action of rowers, all putting down their heads at the same time). Cf. Herodot. III. 82. VII. 145.) Dohbre (Advers. II. 307.) compares a curious fragment from the Ephialtes of Phrynichus: but the metrical arrangement here given is that adopted by Seidler (de Vers. Doehm. p. 397.)

834. βρίμη, anger shewn in beasts by snorting, puffing, bellowing; hence the verb βριμάσαι. (Hence also βριμῶ, a name of Hecate, the shrieking, the fearful, because generally attended by a company of barking and howling dogs. See Creuzer, II. 123, ff.)

Ib. βλέψειν ὀστρακίνθα. Let us attend in the latter of these two words, 1st to its termination; 2. to its actual, and 3. to its metaphoric meaning. The ὀστρακίνθα was a game played by the Greek boys, and so called from the shell, or potsherd (ὀστρακῶν) with which it was played. Pollux (IX. 103.) mentions several other games.

1 ἄμυξις = ἄμυξε (ἄμυσσον), a scratch, a slight wound.
2 καταμύσσω, Ἀττ. τόω, to scratch.
ending in a similar termination as βασιλίνδα, διελκοτινδα, δικυστινδα, δραπετινδα, μυνδα, χυνινδα, φαινινδα, ψηλαφινδα, σχοινοφινδα. The nature of the game is best learned from the Scholastion on Plato (ad Phaedr. 241, c.). From that Scholium it appears, that a shell blackened on one side and whitened on the other, being thrown into the air, according as the one or other side fell uppermost, it lay with the one of the two parties to flee, and the other to pursue; the pursuers inflicting a certain punishment on the fugitives, when overtaken. And thus much for the game played by boys; for that enacted by men, the reader will consult the learned Schömann (de Comit. Athen. p. 245. sq.), who has entered very fully into the subject. The concluding part only is here transcribed: "Ceterum, qui damnati erant, intra decem dies urbe excedere cogeabantur, exiliumque illud decem annorum spatio finiebatur, neque cum infamia aut bonorum publicatione conjunctum erat, eoque differebat ab eorum exilio, qui judiciis damnati erant. Haud raro tamen etiam ante illud legitimum tempus exules populi Psephismate revocabantur." A well known construction of our author now leads to the translation: if you should look the game of ostracus: i.e. if your countenance should threaten him with ten years' exile.

836. "They will occupy (καταλαμβάνειν) the entrances to our markets, where barley-meal is sold;" (Cf. infr. 1066. 1327. and Eccl. 819.) and so have it in their power to starve the people.

837. ἔχουσι γὰρ, sc. αἱ ἀσπίδες.

838. —κρουσιμηρίω (κρούω, δήμος), to give the people a push, to deceive them: a comic word formed after κρουσιμετρεῖν (κρούω, μέτρον), to deceive, more particularly in the measurement of corn, by giving the scales a push on that side which we wish to sink. (Pseudo-Phocyl. 13. σταβίμοι μὴ κρούειν). See also Theophrast. ch. 11.

839. τοὺς λέγοντος ἵσθι. Soph. Οἰδ. Τυρ. 917. ἀλλ' ἐστὶ τοῦ λέγοντος, ἢν φόβους (res metuendae) λέγη.

h Οστράκων περιστροφή (cf. de Rep. VII. 521, c.) ἐπὶ τῶν διὰ τάχους εἰς φυγὴν ὄρμωντον, εἰρητά δὲ ἀπὸ ταινίας τοιαύτης. διελκότας ἑαυτοὺς οἱ παιδεῖς, οἱ ἱσαρθ-μοὺς ἐκατέρως γενέσθαι, οἱ μὲν πρὸς ἀνατολῆν ἰστανται, οἱ δὲ πρὸς δυσμᾶς. "Ἀλλος δὲ τις μεταξὺ ἐκατέρων καθήμενος βαστρακόν ἠχέε, ἐκ μὲν τοῦ ἐνός μέρους κεχρυσέ-νον λευκό, ἐκ δὲ θατέρου μέλανα, καὶ ἐρρύεται τοῦτο ὁ ὄρος· καὶ εἰ μὲν κατεφέρετο τὸ λευκὸν μέρος ἄνω, οἱ πρὸς ἀνατολῆν ἐστάτοντες ἔδιώκον τοὺς πρὸς ταῖς δυσμαῖς· εἰ δὲ τὸ μέλαν ἄνω, οἱ πρὸς ταῖς δυσμαῖς ἔδιώκον, ἑως καταλαμβάνειν καταλαμβάνετε δὲ βαστάζοντες ὑπ' αὐτῶν δὲ οὐ κατελήφθησαν τόπουν, ἐως ἄν ἐπανέλθωσιν ἐπὶ τοῦ τόπου, ἀφ' οὐ τὴν ἁρχήν ἔφυγαν.
eivounstaton te ty polei kai toosi daktuloidin.

KL. ou deinon ouv dheti embadas tooustoi dynasthai, emo de mu meian exew oson penousas; ostites 855
AL. (interrupting) toodi de oroun aneu xitawos ointa

7ηλικοντων,
oupopotov airmfimassakalov ton Dhimon heiwsas,
chelwos ontos. all' egwo sou toutoni didamw.

ΔHM. toutoutoi Theimostoklis oupopotov epknwsew.
kaitoi sofoun kakein' o Peiraeus: emoiye mentoi 860

854. tooustoi (Attic and emphatically for touto) dynasthai, to be
of so much value or worth. Xen. Anab. I. 5. 6. de siglos dynatai
epa olohou kai hmoibllw.

855. oevon sc. agadw.

856. 7ηλικοντων, at such an age. Cf. Nub. 819. Also Soph.
Electr. 614. Ed. Col. 755: in both which instances 7ηλικοντος oc-
curs as if of female gender.

857. airmfimassakalov (ami, masakal) sc. xitawos, having two sleeves:
consequently better fitted for winter wear.

858. chelwos ontos. The character of an Aristophanic drama
would necessarily be in a great degree determined by the festival
at which it was brought out, viz. at the spring festival, or at the
Lenaean, i.e. comparatively speaking, the winter festival. In
the former, when strangers were present from all parts of Greece, it
behoved the poet to be more upon his guard; at the Lenaean
festival, when few but native Athenians were auditors, the poet could
give freer scope to his satire. From the passage before us, Ranke
(Vit. Arist. 374.) concludes as justly as ingeniously, that the pre-
sent drama was brought out at the Lenaean festival.

860. Peiraeus. When Themistocles determined upon making
a great naval power of Athens, (how far wisely or not, may per-
haps be a future subject of consideration,) the first thing wanting
was of course a sufficient port. The wisdom of his selection will
be best seen in the following extract: "The Attic shore, in the
part nearest to the city, had three nearly adjoining inlets, named
from three adjacent villages, Phalerum, Munychia, and Peiraeus.
Phalerum, nearest of the three to the city, had been hitherto the
principal harbour and arsenal; and it had sufficed for all the pur-
poses of the state, when, without assistance from Corinth, Athens
could not meet at sea the inhabitants of the Aeginetan rock. But
it was insufficient for the present navy, and still more unequal to
the great views of Themistocles. Munychia, much the smallest,
was also otherwise comparatively incommodious. Peiraeus, most
distant, but far most capacious, might, with some labour, be so
improved as to form for vessels of the ancient construction, draw-
ing little water, the completest harbour of Greece. It was naturally divided into an inner port and an outer; the former capable of being made a perfect basin, fortified so as effectually to prevent the entrance of an enemy’s fleet. Within this basin is a smaller basin, now, according to the report of travellers, choked with sand, but in the age of Themistocles in a different state; whence Thucydides describes Peiræus as having three natural harbours. Adjoining to the outer port, on the south-west, is an excellent road, sted, protected by the islands Psyttaleia and Salamis, which would be inestimable for a modern navy, and was not without its value to the ancients.” Mitford, II: 315. Cf. pp. 124. 184.


862. παρόκομοις, aρε’s-tricks, flatters.


864. βλαστίων dim. of βλαστή, a slipper, such as was used by persons going to a banquet. Plat. Sympos. 174. a. ἐφι γὰρ οἱ Σωκράτη ἐντυχείν λελυμένον τε καὶ τὰς βλαστάς ὑποδέθηκαν. When the guests sat or rather lay at the banquet, these slippers were left in an antechamber; and guests retiring in a hasty moment, were occasionally apt to use their neighbour’s slippers instead of their own: hence the allusion in the text.

866. προσαμφιένυμι, f. —έσω, Att. ἰώ. (ἀμφιένυμι) τις τι, to put additional clothing on a person. From the subsequent exclamation of Demus, it is probable that Cleon throws a leathern cloak over his old master. Compare construction (acc. of person and thing) with v. 868.

867. ἀποφθείρω f. φθείρω. Nub. 789. οὐκ ἐσ κόρακας ἀποφθείρει (pack off to the crows) | ἐπιληψιστατον καὶ σκαίτστατον γερόντιον. See further a learned note of Taylor (Reiske’s Orat. Att. IV. 168.) and one by Reitz (Lucian VI. 503.) on this formula.

Ib. βύρσης κάκιστον ὄζων, casting a villainous stench of leather. To former illustrations of this formula, the reader, if not tired of the source from which they are derived, may add the following:
AL. kai touto γ' ἐπίτηδες σε περιήμπυσας, ἵν' ἀπο-πνίξῃ.

KL. οἰοσὶ μ', ὁ πανοῦργε, βωμολοχεύμασιν ταραττεῖ. AL. ἡ γὰρ θεος μ' ἐκέλευσε νυκήσαι ἀ' ἀλαζονεία. 870
KL. ἀλλ' οὐχι νυκήσεις. ἐγὼ γὰρ φημὶ σοι παρέευ, ὡ Δῆμε, μηδὲν δρόωντι—μισθοῦ τρυβλίων ῥοφήσαι.

AL. ἐγὼ δὲ κυλήκυν γε σοι καὶ φάρμακον δίδωμι τὰν τοῖς ἀντικηνίμωις ἐλκύδρια περιαλέιψειν.

όζειν, simply, to cast a scent. Xenophon, having observed that dogs with delicate noses (μαλακιώσα τὰς ρίνας) cannot touch when there is hoar-frost or ice, before the sun has dispelled these latter, or the day has advanced, adds: τότε δὲ καὶ αἱ κύνες σφαίρανται, καὶ αὐτὰ (sc. τὰ ξηρὰ, the trail) ἐπαναθερόμενα οὐκι (casts a scent as it evapo- rates). V. 2. ἐν δὲ τοῖς υλόδεις μαλλον, ἢ ἐν τοῖς φυλοῖς οὐκι (the scent is stronger in woody than in open places). V. 7 with a gen. οὐκι δὲ τῶν ξηρῶν ἐπὶ πλεῖον χρόνον τῶν εὐναίων ἢ τῶν δρομαίων (the scent from the hare's trail, when going to her form, lasts longer than that of her trail when pursued). τῶν δὲ μικρῶν λαγίων οὐκι μᾶλλον ἢ τῶν μεγάλων. V. 13. (For philosophical explanations of some of these facts, see the author himself.)

868. περιμπέκα, Kτ. περιμπέξα, nor. 2. περιμπεσας, clothed you with. See on this verse Elmsley in Ed. Rev. No. XXXVII. p. 87.

869. βωμολόχευμα (βωμός, λοχάω). prop. the speech of a βωμολό-χος: here, low jests. Pac. 748. βωμολόχευμα σφαίραν. The βωμο-λόχος, as the name implies, was a person of the lower classes, on the look-out for what his flattery could beg or his hands steal from an altar. (See Timaei Lexic.) Hence gradually applied to parasites or spongers at great men's tables. Ran. 358. ἡ βωμολόχους ἐπέσειν χαρεῖ. Plut. in Demetr. 11. ἢν δὲ καὶ τάλλα παράτολμος ἀ Στρατοκλῆς, καὶ βεβηκὼς ἀσέλγος, καὶ τῇ τοῦ παλαιοῦ Κλέωνος ἀπομειᾶθαι δοκῶν βωμολοχία καὶ βεβελυρία τὴν πρὸς τὸν δήμον εὐχέρειαν.

872. The bait here held out to Demus is certainly well planned. He is to do nothing, yet to be well fed, and paid into the bargain. The words μουσθὸς τρυβλίων implying the two latter boons, the actor's intonation would form them as if were into one word. Sorhine catimum meredes judiciariae. Br. Einen Naps voll Sporteln aus- zuchlürfen. Wiel. Dass ohn' alles Thun du des Lohns ein Näpfchen ausschlürft. Voss.

874. The sausage-seller has a hard blow here to parry; but his rival had left an opening. The first idea attached by Demus to the word μουσθὸς would be the ecclesiastic and dicastic fee, and the second the pains and penalties by which it had hitherto been acquired—early rising, much jostling and pushing, and consequently many hurts and injuries of the shin-bones (ἀντικήμα, Plut. 784.). While the
word κολίγων, therefore, implies that good drinking as well as good eating shall be forthcoming on the part of the sausage-seller, the box of medicaments promises a relief from pains, of which Cleon had taken no account. The Δυσχερής of Theophrastus (Char. 19.) must have been a common character at Athens (ἀμελεῖ δὲ δεινόν καὶ ἐλπίς ἔχειν ἐν τοῖς ἀντικηνμοισ), for reasons specified in the former part of this note.

875. So Cleon's brother "flatterer" in Theophr. καὶ ἐπιγελάσας δὲ εἰπεῖν, ὅρα; ὅτι δυνώ ς οἱ ημερῶν οὐκ ἑντεύχηκα, πολίων ἐγχῆκας τῶν πώγων μεστῶν καὶ περ., εἴτε καὶ ἄλλος, ἔχεις πρὸς τὰ ἐτη μελαιαν τὴν τρίχα.

Ib. σούκλέγων, i.e. σου ἐκλέγων. So in a fragment of our author's ὀλκάδες—one of his earlier dramas, and apparently written with a similar object as his Acharnenses and Equites—(see Argument to the Pax in Venice MS.) we have a flatterer of Demus picking the scurf (άχορα) from his master's head:

ἀδαχεῖ γὰρ αὐτῶ τὸν ἀχορ' ἐκλέγει τ' ἀεί.

(See a learned note by Dindorf on the Fragment.)

876. But it was less a clean head, than clear eyes, to see the tricks played upon him, that Demus wanted, and hence I imagine the rival present, viz. a soft substitute for a sponge.


877. ἀπομυζάμενος, having blown your nose. Lucian's "True History." ἀπομύττονται δὲ μελι δραμύτατον κατειδαν ἡ πονῶσιν, ἡ γυμνάζονται, γάλακτι πάω τὸ σῶμα ἱδρύσων, ὧτε καὶ τυρᾶν ἀπὶ αὐτῶ πήγματος, ὅλιγον τοῦ μελιτῶν ἐπιστάζοντες. IV. 243. (Is the author of the "Pacha of Many Tales" a reader of Lucian?)

Ib. ἀπονυ. Greek scholars are not apt to exhibit their feelings, the work required of them, as they well know, belonging more to the judgment than the imagination; but the baseness in the text forces an indignant observation from Casaubon. "Turbissimum et spurcum adulationis genus, alteri se emungenti caput suum prebere."

878. μὲν οὖν, imo vero. See Stalbaum on Plato's Phileb. §. 68 The sausage-seller having reduplicated his wishes with an almost agony of supplication, proceeds to place his head under the very chin of Demus, while his fingers, drawn to a point, appear to be on their way to the. Public nose, inviting it as it were to instant operations. Great laughter, and shouts of "Bravo, sausage-seller!"
“The tanner outdone!” The stage-Cleon perfectly staggered at his rival’s superiority in infamy. (Why will not this singularly clever people allow us to entertain feelings of permanent affection for them?)

879. The connexion of ideas which originates the following Chorus may not at first sight appear, but it will be found equally correct and logical. The proceedings of the sausage-seller having won the benignant smiles of Demus (and the smiles of Demus, as Cleon knew, were wealth), the latter proceeds to deal with his opponent as if already enrolled among those wealthier citizens, on whom fell the onerous state-duties called liturgies, and more particularly the trierarchy.

880. τριπεραρχεῖν. For the following remarks on Attic trierarchy, the reader is almost exclusively indebted to the learned writer on “The Public Economy of Athens.” (II. 319. sqq.) “The object of this liturgy was to provide for the equipment and management of the ships of war. Whoever undertook it was called, by virtue of his office, trierarch, and attended the ship wherever it went, in person or by means of a deputy.” (319.) “The trierarchy is as ancient as the regular constitution of Athens, since it is mentioned in the time of Hippias, and it probably belonged originally to the forty-eight Naucrarias of Solon, and the fifty Naucrarias of Cleisthenes, according to some fixed regulation, since each Naucraria was obliged to equip a ship; so that the trierarchy of each tribe would have been of five vessels. When however the naval force was gradually increased to 200 vessels, which was the number at sea at the time of the battle of Salamis, the trierarchs also became more numerous.” (327.) As voluntary gifts of triremes to the service of the state (τρίπερη ἑπιδūναι) subsequently prevailed in Athens, and as every means was taken by ambitious men to gain the favour of the people there, it seems no unfair inference that more of these ships were voluntary contributions to the state, and on a less contracted scale than Boeckh is willing to suppose; the learned writer evidently leaning to the opinion, that to make a free gift of a trireme (τρίπερη ἑπιδūναι) meant only “to equip a public trireme lying in the docks, and to manage it at the individual’s expense.” (352.) The expenses incurred in a trierarchy must be naturally referred to the vessel itself and its furniture (σκέυη), to the levying and equipment of the crew, and to the provision and pay of the latter. Of these what did the individual and what did the state contribute? The researches of the learned statistician tend to shew, that where individual citizens did not present their triremes as a free gift to the state, the state supplied the hull of the vessel, (325. 331, 2, 3.) and, in the time of Cleon at least, the mast also. “The trierarch never received a ship actually ready for sailing: he was given the hull, and he thus built upon it, repaired what was damaged, supplied the furniture and decorations.
σαυτοῦ, παλαιὰν ναὸν ἔχουν, εἰς ἦν ἀναλῶν οὐκ ἐφε-
ξεις οὐδὲ ναυπηγούμενοι διαμηχανήσομαι θ’ ὅπως
ἀν ἵστοισ σαπρὸν λάβης.

ΧΟ. ἀνήρ παφλάξει, παῦε παῦ,

(cf. Thucydid. VI. 31.) and put the whole in perfect condition. This labour is so considerable that I know no reason why it may not be signified by the words 'to make a ship,' or 'to build a ship,' (340.) (This expression in Iseus (67, 17.) seemed to militate against the author's general opinion.) The mode of levying and equipping the crew is not so minutely described by the learned writer; the pay and provision he asserts to have been always furnished by the state, in addition to the empty vessel. (325. 333. 341.) "The trierarchs were nominated by the generals (στρατη-
γοί), who, as being the legal authorities for military affairs, brought causes relating to the trierarchy into court." (326.) "The duration of the trierarchy was limited by law to one year, after which the successor elect (διάδοχος) entered upon the office." (321.) "The only persons and properties exempt from its operation were the nine
archons, and the property of heirenesses (ἐπίκληροι), of wards (ορφανικά), of cleruchi (κληρονομικά), and of corporations (κοινωνικά)," on all which points the student will consult the learned writer himself. (323-4.) "The performance of the trierarchy exempted the trierarch from all other liturgies (348.) ; and if any one thought that another could bear the office better than himself, the ἀνάθεσις or exchange of prop-
erties was open to him." (321.) The conclusion to which the learned writer comes, after a close examination of this important subject, is, "that the trierarchy, the most expensive of the liturgies, was not necessarily oppressive, if the regulations connected with it were fairly and properly arranged, though on the other hand no tax was more intolerable, if the burdens were unequally imposed and distributed." (364.) We cannot take leave of this subject without mentioning that on no point were the integrity, the resolu-
tion, and statesmanlike talents of Demosthenes so eminently exhib-
ted, as in his endeavours to put this branch of the public service on a wise and effective footing.

882. ἀναλῶν. Arist. Fr. 15 ap. Dind. εἰς τὰς τρεῖτες δει μ’ ἀναλοὺς
τούτα καὶ τὰ τείχη.

It. ἀναλῶν ἔφεις, cease spending.

883. ναυπηγούμενος (ναῦς, πὴριν), building. Herodot. I. 27. ναυ-
πηγεσθαι νέας. Π. 96. ναυπηγεύμενον τρόπον τοιώδε. VI. 46. ναῦς
ναυπηγεύμενος μακράς. Xen. Hell. V. 4. 34. ναυς ἐναυπηγοῦντο. Also
I. 1. 25. 3. 17.

886. παφλάξει ὑπέρκειον, foams and froths even to boiling over.
ὑπερίζων· υφελκτέων
tῶν δαξίων, ἀπαρυστέων
tε τῶν ἀπειλῶν ταυτῇ.
Κ.Δ. δώσεις ἐμοὶ καλὴν δίκην,
ἰπούμενος ταῖς ἐσφοραῖς.
ἔγω γὰρ ἐς τοὺς πλουσίους

Arist. Frag. in Tagen. 423. τὸ δ’ ἐτος ἐν ταῖς κυλίχαις τοὔτο θερμῶν καὶ τοῦτο παφλάζων.
887. υφελκτέων τῶν δαξίων, some of the fire-wood must be with-
drawn.
888. ἀπαρυστέων (ἀπαρύτω) τῶν ἀπειλῶν, the threats must be skimm’d off.

Ib. ταυτῇ sc. τῇ τυροὺν, pointing to the ladle, which the sausage-
seller professionally wears.
890. In vulgar English: “I’ll have a precious reckoning out of you for this.” The idiom has been noticed in a former play.
891. ἐσφοραῖς premo. Photius Lex. MS. ἰπούμενος. πιεζόμενος, ἀναγ-
cαλόμενος. See Blomf. in Prom. Vinct. pp. 33. 149. and to the
examples given, add Lysias 179, 32. πιεζόμενοι ταῖς ἐσφοραῖς.

Ib. ἐσφοραῖς, property-taxes. On this important subject the
reader is again referred to the pages of Boeckh. A few scattered
remarks from the learned statistician are all that the limits of a
publication like the present will admit. “To contribute (ἰσφέρειν)
does not merely mean to pay taxes, but to enter a certain taxable
capital into the symmoræ. The citizens of the first class returned
the fifth part of their property as taxable capital: the other classes
a smaller part: the resident aliens appear upon an average to have
been rated with the sixth part of their property, which probably,
in the far greater number of cases, was very oppressive.” II. 316.
“The first regular property-tax was occasioned by the siege of
Mytilene in Olymp. 88. 1. when, the public treasury being ex-
hausted, 200 talents were thus raised... Thus the property-tax is
by its later origin distinguished from the liturgies. In subsequent
times these taxes appear to have recurred in frequent succession,
for even in Olymp. 88. 4. Aristophanes speaks of their imposition
as a common event.” II. 228, 9. “No citizen could be exempted
from the property-tax... Even the trierarchs were obliged to pay
this impost; and the only payment from which they could be le-
gally exempted was the advance of the property-tax.” II. 230, 1.

892. ἐς τοὺς πλουσίους. The condition of the wealthy in Athens
under such a system is often alluded to by the prose writers and
poets of ancient days. A specimen is here given from both.

"Οστις ἄνθρωπος γεγός
ἀσφαλές τι κτῆμ’ ὑπάρχειν τῷ βίῳ λογίζεται
πλείστων ἡμάρτηκεν. ἢ γὰρ ἐσφορα τίς ἅπαξ
τάνδοθεν πάντ’ ἢ δίκη τις περιπέτειαν ἀπόλεστο.
One of the guests in Xenophon's 'Banquet,' who had known what it was to be rich and to be poor, gives the preference to the latter condition in the following strong terms: 'Εγὼ τοινών ἐν τῇ δε τῇ πόλει ὅτε μὲν πλοῦσις ἤν ... τοὺς συνοικίας ἐθεράπευον, εἰδὼς ὅτι παθῶν μᾶλλον κακῶς ἵκανος εἰπών ἡ ποιήσαι ἐκείνος. Καὶ γὰρ δὴ καὶ προσητάτητο μὲν ἄει τι μοι δαπανῶν ὑπὸ τῆς πόλεως, ἀποδημήτα παντὸς ὄδοιμον ἔχων. Νῦν δὲ ἐπείδη τῶν ἰ ῥητορῶν στέρωσα, καί τὰ ἐγγεγραμμένα ὑπάρχοντα μαῖάς, καὶ τὰ ἐκ τῆς οἰκίας παρατατομάσθηκεν, ἤδειος μὲν καθισμὸν ἐκπέμπειν, πιστῶς δὲ τῇ πόλει γεγένημα: ὦκεωτὶ δὲ ἀπειλοῦμαι, ἀλλ' ἔδει ἀπειλῆκα ὀλλουρ' ὅσι ἐκείνως τὸ ἐξετοί μοι καὶ ἀποδημῆσαι καὶ ἀνεπάστατον ὑπαντοῦν οὐ μὲν ἔχοντας καὶ δικαίως ἐξετοῦσαν οἱ πλούσιοι. Καί εἰμὶ νῦν μὲν τῷ ἰππίῳ ἕοικος, τότε δὲ σαράντα δοῦλος ἤν. Καὶ τότε μὲν ἐγὼ φόρον ἄπειρον τῷ δήμῳ, νῦν δὲ ἡ πόλις τέλος φέρουσα τρέφεται με. Καὶ τότε μὲν τῷ ἐγγεγραμμένου ἐπέλεξεν οὐκ ὄνομα καὶ διάπονος ἤν. Καὶ τότε μὲν ἐγὼ φόρον ἄπειρον τῷ δήμῳ, νῦν δὲ ἡ πόλις τέλος φέρουσα τρέφεται με. Καὶ τότε μὲν τῷ ἐγγεγραμμένου ἐπέλεξεν οὐκ ὄνομα καὶ διάπονος ἤν.

**Conviv.** p. 76. Oxf. Edit.


Ib. ἐγγραφέως, to inscribe a person's name on the public registers, as the deme-register, the phratoric register, or as in present case in a συμμωρία. Dom. 412, 25. τῶν ὕποι ... ἐς ἀνδρας ἐγγράφασε. 1313, 19. εἰς τοὺς δημότας. 997, 1. εἰς συμμωρίαν. Æsch. 3, 28. 14, 37. εἰς τὸ λεξιαρχικὸν γραμματείον. Isæus 62, 22. The mode of illustration adopted in this present play does not admit of our stop-

(Parasitus loquitur)

κατὰ τὴν στάσιν δὴ στάστε ἰκροάσασθε μοι. πρὶν ἐγγραφήσας καὶ λαβέμε τὸ χλαμύδιον, περὶ τοῦ παραστήτου ὦ, τοῖς ἐμπέσοι λόγοις, τὸ τεχνίων αἰεὶ τούτῳ μοι κατεπίνετο, καὶ παίδωμαῖς πρὸς αὐτῷ τὴν διάλογον ἤν.

Antidotus ap. Athen. VI. 240, b.

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1 ἰππόσις (ήπος), beyond the border.
2 ἐγγεγραμμένος = ἐγγεγραμμένος, within the border.
3 Cf. infr. 1077.
894. The response of the sausage-seller begins gravely, passes into solemnity, and ends lightly and with rapidity.

895. τάγηνον = τήγανον, a frying-pan. This word occurs in no other part of the Aristophanic writings now extant. Did the poet then disdain this third great agent in culinary operations, in comparison with the boiler and the spit? That question would have been fully answered, had his 'Tagenistæ,' or 'Men of the Frying-Pan,' come down to us entire, instead of merely a few remains of it being preserved. What was one of the articles served up in that drama to the spectators, may be inferred from a surviving Fragment (ap. Dind. 418.) : and perhaps we shall not much err in adding to the sophist there mentioned those two other pestilences of Athens, the false dramatist and mischievous demagoge.

(Chorus, consisting of 24 men, each armed with a small silver frying-pan, the Corypheus, or leader of the troop, holding a larger one than the rest.)

Corypheus (as Euripides or Agathon.)

With my writings and inditings
I a treacherous muse have woo'd;
Pleasant vices, drugs and spices,
Mixing for the rising brood.
False instruction, false induction,
Into faultier verse I cast;
But these misty Tagenistæ
Have me in the pan at last.

FULL CHORUS.

Steaming, stewing, boiling, brewing,
Since the blessed world began,
No invention you can mention
Ever equal'd yet the pan.
How he hisses, how he whizzes!
Is he throughly brown'd and fried?
(The Chorus cast a scientific look into their pans.)
Lest you burn him, shift and turn him
With a jerk on t'other side.
(The Chorus appear to throw something up, and then catch it again.)

Corypheus (as demagogue of the day.)

Agitation, subornation,
Tricks and tricksties not a few;
Force and cunning, fraud and cunning,
Long have fed myself and crew;
But my winnings and my sinnings
Both alike have brought me there; (Points to the pan.)
And my gettings pass by sweatings
Into thin and lightsome air.

FULL CHORUS.
Steaming, stewing, boiling, brewing,
Since the blessed world began,
No invention you can mention
Ever work'd as works the pan.
Take him, shake him, broil and bake him;
Is he thoroughly brown'd and fried?
First just burn him and then turn him
With a jerk on t'other side.

Coryphaeus (as Sophist.)

Mind and matter, froth and batter,
Something, nothing, yes and no:
Quibble Attic, quirk Socratic,
These with me are all the go:
Morals, manners, are for tanners,
Virtue is but breath and air;
Heav'n and Hades, Jove and Pluto,
These are neither here nor there.

FULL CHORUS.
Wretched dreamer, vain blasphemer,
Cursed both of God and man!
What thy creed may after breed thee,
Learn at present from the pan.
Simple turning may with burning
Serve for others, but for thee—
Put your souls into your work, and
Toast and roast him three times three.

(Done accordingly.)

For other references to the ῥάγην in comic fragments, see Athenaeus III. §. 68. 71. VI. §. 14. 270, a. VII. 293, a. XII. 516, e. XIV. 646, e.

Ib. τευθης, a species of fish, very closely resembling the cuttlefish, according to Aristotle, in the number of its feet, proboscis, &c. It is also provided (Athen. VII. 326, b.) with that ink-bag, of which such interesting accounts have recently been furnished by the geologists of the day. (Buckland's Bridgewater Treatise, 305.) That it was considered a delicacy, see Athen. VI. 269, e.

897. σίγον, kissing hot.
Mihēsion kai kerdaiein
talantou, ἥν κατεργάσαι,
speudein ópos tòw teudádow
ēmplēmeinov phaineis èi' eis
ekklēsiai' éleiein, èpei-
ta prin fagein, anhē meθē-
koi, kai|sou tò tálantou labēin
boulōmeinov è-
thōn epitpotonieyis.

A. m Pánvê èstiv ήmiv' ἥ te gáρ συναίνωσ
τίς éndon óusia, ἔγχειíus Boiotía,
timētheia kaiλoiv én bvbhai̇k kakkáβhia,
χλαιν', aíreth, ἐβεται, παφλάξεται,
prosoκáeth' óste μηθ ἂν ei χαλκoiv ἔχον
μυκητήραs eisēθoiv tis, ἐξελείν πάλιν
eidh' tòsañtñ ἐξαικονίζει πνòñ.

B. légeis máγειroiv òζwta. Λ. pílsoiv dé ge
taūnta ἄστατο ὑμέραv kai νύχθ' ὁλην
kostreiv' λεπισθείς, ἐκπλαθείς, θρωσθείς, στραφείς,
δομoiv tì pròs télos p . . . δρόμoiv perón
sìxei kekragós, παίς δ' ἐφέστηκεν ραύνoiv
δœv. Léðos τε καιλòs ἐξηρασμένos
aktión theías oληφίóu parastatêi.

B. eî' oúk ἐφωθοῦσ φασιν isχüeiv τνει';
ἐγὼ γάρ ἡδη τρεῖς ὑπὸ μασσαμένονοι,
sou taita svastréfovtos.


901–2. òpws . . . phaînes . . . éltheiv, that you may get before every one else. This use of an infinite after the verb φανα, is very rare.

Something like it occurs again in Nub. 1384. kakkán δ' ἂν οίκ ἐφόνη
phrásaiv, kà Ley laboiv k. t. λ. II. XVI. 861. ἕθη ἐμὼ ὑπὸ δουρὶ τυπεῖς
ἀπὸ δυθμὸν ὀλέσσαι.

907. στίων ἀπόπνευσις, Br. may you be choaked. "We conclude our observations on these verses by mentioning that in v. 937. of

m "Servus hero dicit, se alicunnde parasse, unde cœnent of treis, adolescens, amica cui scil. nomen erat Boeotia, (η ἐδὼν ὀσά) et ipse servus. Miratus ado-
lescens eum alloquitur ut magum et incantatorem." Dobree Advers. II. p. 348.

n Dobree puts a mark of interrogation after this word: but is this correct?

çwta implies here a state of active vitality, as at supr. v. 379. ἐώς ἂν ζῷα τὸ Bou-
levtérion.

o χρωσθῆς, στραφεῖς, fried brown and turned in the pan.

p I prefer leaving a hiatus here to the senarius which Schweighauser gives,
δομο η τί πρός βέλος μέρος δρόμοι περῶν, or the ingenious emendation which Dobree
proposes, πρός τέλος δρόμοι (vel δρόμοι) περῶν, μέλος | ἥχεῑ—πανῶν ut conspē-
gal.
ΧΩ. εὖ γε νὴ τὸν Δία καὶ τὸν 'Απόλλων καὶ τὴν Δή-μητρα.

ΔΗΜ. κἀμοὶ δοκεῖ καὶ τἀλλα γ’ εἶναι καταφανῶς ἀγαθὸς πολιτής, ὅσοι οὐδεὶς πω χρόνου ἀνήρ γεγένηται τούτῳ—πολλοὶς τοῦβολοῦ.

ςν δ’, ὃ Παφλαγῶν, φάσκοις φιλεῖν μ’ ἐσκορόδισας. καὶ νῦν ἀπόδος τὸν δακτύλιον, ώς οὐκέτι ἐμοὶ ταμείεσεις. ΚΛ. ἕχε· τοσοῦτον δ’ ἵσθ’ ὅτι, εἰ μὴ μ’ ἐάσεις ἐπιτροπεύειν, ἔτερος αὐτ’ ἐμοὶ πανουργότερος τις ἀναφανήσεται.

the Knights, at the end of a system, we must read ἐπιτροπεύειν, instead of ἐπιτροπεύεις, in order to prevent the lengthening of a short syllable before a mute and a liquid. The compound ἐπιτροπεύεις may be compared with ἐνθαρραγό, v. 608." Elmsley in Edinb. Review. 904. μεθήκου, arcessat, metapénwotro, Reiske.

908. The chorus pause, as lost in astonishment at their friend's eloquence and powers of retribution, and then set their seal of approbation upon both by the most solemn of Grecian oaths, but which there was no bringing into metre. Dem. 1238, 17. καὶ μᾶ τὸν Δία καὶ τὸν 'Απόλλων καὶ τὴν Δήμητρα, οὗ ηφεσόμεν πρὸς ὑμᾶς.

910. "Qualis nemo a longo tempore vir exstitit erga plebeulum vilem." Kust.

911. πολλοὶς τοῦβολοῦ, who go many to a penny.


914. ταμείεσειν, to hold the office of ταμίας. "The manager of the public revenue (ταμίας) had alone of all the public officers the whole superintendence of the revenue and expenditure: he was under other circumstances what the minister of finance or the chancellor of the exchequer is in modern states. Valois is probably correct in referring to this treasurer the passage in Aristophanes, in which it is said that the treasurer had the seal of the people; although it is possible that it might have been entrusted to the treasurers in the Acropolis, for the purpose of sealing the room in which the treasure was kept." Boeckh I. 225. (What this officer was in private life, has been explained in the Wasps.)

915. ἐπιτροπεύειν, to act the part of an ἐπιτροπος, i.e. administra- tor, steward, representative of any person, province, &c. Herodot. I. 65. Λυκούργον ἐπιτροπεύεσαντα Αλεσβώτεας. III. 15. ἁπελαβε ἄν Αἴγυπτον, ὅπετε ἐπιτροπεύειν αὐτῆς. VII. 62. Μεγάπανο, τὸν Βασιλέας . . . ἐπιτροπεύσαντα.
184

ΔΗΜ. οὐκ ἐσθ’ ὧποσ ὁ δακτύλιος ἐσθ’ οὔτοιι οὖμός τὸ γοῦν σημείων ἔτερον φαίνεται, ἀλλ' ἢ οὐ καθὸρω. ΑΛ. φέρ’ ἵδω, τί σοι ση-

μείον ἦν;

ΔΗΜ. δημοῦ βοείου βρῖον ἐξωτηπμένον. 920
ΑΛ. οὐ τοῦτ' ἐνεστιν. ΔΗΜ. οὐ τὸ βρῖον; ἀλλὰ τί;
ΑΛ. λάρος κεκηνός ἐπὶ πέτρας δημιουργῶν.

ΔΗΜ. αἴβοι τάλας. ΑΛ. τί ἔστιν; ΔΗΜ. ἀπόφηρ
ἐκποδῶν.

οὐ τὸν ἐμὸν εἴχεν, ἀλλὰ τὸν Κλεωνύμου.

παρ’ ἐμοὶ δὲ τοιοῦτ’ λαβὼν ταμίευε μοι. 925

ΚΛ. μὴ δητᾶ πῶ γ’, ὦ δέσποτ’, αὐτβολῶ σ’ ἐγὼ,

918. σημείων. The impressions on seals have in all ages been a
test of skill in engraving. For those of antiquity, see Miller’s
"Handbuch der Archäologie der Kunst." For those of middle
ages, see Quart. Rev. No. ČXI. p. 13. 919. ἀλλ’ ἢ, nisi.

920. Voss translates: ein Kloss von Rindfett, wohl im Feigen-
blatt gedämpft, a lump of bull’s fat, well stewed in fig-leaves. All
these terms have been explained in former plays.

922. λάρος, a voracious sea-bird, of the gull kind. (Od. V. 51.)
Hence equally applicable to a devourer of private feasts, or of
the public revenue. Thus the Homeric parodist, Matron.

Δειπνά μοι ἐννεπε, Μουσα, πολύτροφα, καὶ μᾶλα πολλά,
ἄ Ξενοκλῆς ηῆτωρ ἐν’ ἄθριας δεῖπνεσσεν ἡμᾶς.
ἡθον γὰρ κακείσα, πολὺς δὲ μοι ἐσπετο λιμῶ.
σὺ δὴ καλλιστοὺς ἄρτους ἰδον, ἥδε μεγίστους,
λευκότεροι χίλιοι, ἔσθεν δ’ ἀμύλαιον ὦμοιος;
τάν καὶ θάρσεις ἠράστατο πεισμενῶν.

Αὐτὸς δὲ Ξενοκλῆς ἐπεσωλεῖτο στῖχας ἄνδρῶν,
στὶ δ’ ἀρ’ ἐπ’ οὐδὸν ἰῶν, σχεδόθεν δ’ οἱ ἦν παράσιτος
Χαίρεψεν, πεινώντι λάρῳ ὄρμηε οὐκός,

νήςτης, ἄλλοτρίων εὖ εἰδός δειπνουσίων.

Athen. IV. 134, d.


1b. πέτρας, the stone βῆμα in the Phnyx. So also Pac. 680. ὂς τις
κρατεὶ νῦν τοῦ λίθου τοῦ ‘ν τῇ πυκνί. Thesm. 528. ἢπτο λίθῳ γὰρ | πατή
pou x̱h | μὴ δάκρη ἤτωρ ἄδρεῦν. Eccl. 86. ὅτε δεῖ σε καταλαβεῖν ἐδρας

ὑπὸ το λίθῳ τὸν πρύτανεως καταντηκού.

925. Takes a ring from his finger, and gives it to the sausage-
seller.
πρὶν ἂν γε τῶν χρησμῶν ἀκούσῃ τῶν ἐμῶν.
ΑΛ. καὶ τῶν ἐμῶν νῦν.
ΚΛ. ἀλλ᾽ οἱ γ᾽ ἐμοὶ λέγουσιν ὡς ἀρξαὶ σε δεῖ χάρας ἀπάσης ἑστεφανωμένου ρόδοις.
ΑΛ. οὔμοι δὲ γ᾽ ἀδ λέγουσιν ὡς ἀλουργίδ᾽ ἐχὼν κατάπαστον καὶ στεφάνην ἐφ᾽ ἀρματος
χρυσοῦ διώξει Σμικρᾶθην καὶ—κύριον.
ΔΗΜ. καὶ μὴν ἑνεγκ’ αὐτοῦς ἰῶν, ἵν’ ὀφθοτι αὐτῶν ἀκούσῃ. ΑΛ. πάνυ γε. ΔΗΜ. καὶ σὺ νῦν φέρε.
ΚΛ. ἰδοὺ. ΑΛ. ἰδοὺ νη τὸν Δί’ οὖνεν κωλύει. 
ΧΟ. ἡδουτον φάος ἠμέρας
ἐσται τοῖς παρούσι πᾶ-
σιν καὶ τοῖς ἀφικνομένοις,
ἡν Κλέων ἀπόληται.

931. ἀλουργίς (ἄλς, ἔργων), a true purple robe, coloured with sea-
purple. Zonar. I. 128. ἀλουργίς, πορφυρὰ γλανίς’ ἐκ τοῦ ἄλς, ἄλς, καὶ-
τό ἕργων. ἦ ἀπὸ τοῦ θαλασσίου κόχλου γυμνέη.
Ib. κατάπαστον, richly embroidered: reichgestickten Purpurmantel.
Wieland.
933. —κύριον. The common interpretation of this passage is to
consider it as a blow at the effeminate character, or rather at the
effeminate termination of the name of Smicythes, a king of Thrace,
who is thus represented as wanting a κύριος, i. e. a legal representa-
tive, as much as a female did. The opinion of Dindorf is, that some
proper name has been lost in these words; and the learned writer
himself ingeniouly suggests ΚΑΙΤΡΟΝ, (i. e. καὶ Ἀγγριον). There
was in later days an Agyrrius, in no good odour with the comic
writers (Eccles. 102. 184.); and it is full as much in Aristophanic
keeping, to send his Demus in hostile pursuit after Agyrrius, as
after the Thracian Smicythes. For the nature of the legal κύριος
of the Athenians, see Plattner I. 92. Auger I. 249.
936. ἰδοὺ. “Jam in eo sum, ut abeam, statim abibo. Uterque
tum domum ingreditur.” Dind.
937. Metre : three Glyconics, succeeded by a versus Pherere-
clentes.
940. ἢν Κλέων ἀπόληται. The poet and the contemporary histori-
arian are here again in perfect unison. Thucyd. IV. 28. τοῖς δὲ
Ἀθηναίοις ἔνεπεσε μὲν τι καὶ γέλωτος τῇ κουφολογίᾳ αὐτοῦ, ἀσμένοις δ᾽ ὁμοί ὕγινετο τοῖς σῶφροι τῶν ἀνθρώπων, λογιζομένοις δυνών ἀγαθῶν τῶν ἐτέρων τεῦγας, ἢ Κλέωνος ἀπαλαγήσεσθαι, ὡ μᾶλλον ἥλπιζον, ὡ σφα-
λεῖστι γνώμης Δακεδαμωνίου σφίσε χειρόσωμαι.
kaitoi presbetaínwv tiwón
ówv áргαλεωτάτων
ën ti ðéigmati tòv díkôn


943. Δείγμα (deikýn̄̄n̄). Harpoerat. "A show-place in the
port of Piræus, where merchants exhibited specimens of their
goods: also a law-court, where disputes relating to mercantile
business were decided." And where were the "Sketchers" of an-
tiquity that the present, and a lively description in the Acharnians
(552 sq.) are nearly all the reference we have to so busy a spot?
For what of the diversified scene of life (and the passage last
referred to justifies an editor of Aristophanes in going at some
little length into it) was not exhibited here? Here were hands
shaking, as if they were never to be shaken again, and hearts
were breaking in one spot, while boisterous mirth and the revel-
ler's shout were bursting forth in another. Here were the out-
goings and the in-gatherings of life—the younger starting on
his first adventure, and the old trader returning home to vege-
tate and die. Here was the stranger, just come to explore the
wonders of the wonder of the world, and here the home-returner
with his tablets, ready to be stowed on board ship, filled
with all that he had seen and heard—the Pnyx—the Prytaneum—
the Council-house—an analysis of the new Comedy, and the
last anecdote of the recent demagogue—all for the marvelling
eyes and ears of distant friends. Lading and unlading—squabbles
—a fight here, and a set of dancing-girls yonder—casks, pun-
cheons, corn, wine, strings of onions, slaves, official authorities,
boatswains, provers, pilots, foreigners of all climates, hues, and
sizes, helped to vary the scene. The secluded habits of Grecian
female life rarely allowed a respectable woman's face to be seen in
this busy spot; and yet a fond mother occasionally ventured there,
to give the child of her bosom a few more parting words. "And
cheer up, mother," says the merry-faced boy, "and have done with
these wise saws; and yet, by the gods, let me return with but half
the gold I bargain for, and thou shalt have a richer fee for thy
lessons than ever sophist yet derived from his most docile pupil;
and yet by all accounts, our young men of family pay huger for
their tutoring. As for those dark-eyed eastern girls, with whom
your neighbour Glyceera has frightened you, trust me, good mother,
a citizen of Athens knows better than to pitch his tent for life
among a set of monarchy-men and slaves." But the standing
commodity of the place was of course the mercantile fraternity.
Yonder is a group, intently watching a young man, who paces the
quay with an anxious step, and casts ever and anon an exploring eye
on the blue waters before him. "He is evidently fresh and new
to business," whispers one of the party, "or he would not be look-
ing on the broad Ægean for his bark, which to my certain knowledge is at this moment in "Thieves' Harbour" (Dem. 932, 13), for what purpose he will some day better understand." "And lucky for him," says another, "if he find her there! Had he had a Phormio to deal with (Dem. Orat. 34.)—but your eyes tell me that you know the tale." "Yes, yes," said a third, "thanks to the clever advocate you employed, that tale is pretty well over the town by this time; but my rascal has yet to come before it. Yes, gentlemen, I, like our worthy friend here, had ventured some forty or fifty minae on the double voyage (ἀμφοτερόπλαυς) with the usual proviso, that if any thing happened to the ship, the loss of the cargo should be with the lender, not with the borrower of money; and considering the high interest we exact, such a proviso seems but reasonable. Well, what does my scoundrel? He sells the first cargo at the specified port, pockets the money, and instead of re-loading, as by contract bound, with a cargo of good Thasian wine, he puts on board a number of empty casks, and that these may tell no tales on their return, fairly beats a hole in the ship's scuttle (Dem. 882, 21.), on the home voyage, and, but for an accident, the whole crew, himself and an accomplice excepted, who were to save their guilty carcases in the sloop, the whole crew, I say, might have known by this time, whether the bottom of the Ægean is made of the same materials as the ground on which we are now treading. Is not that a fellow for you? but I know who shall have the handling of him; and if he does not pay him well—but alack, this is not the only business I have in hand, and I see yonder a knot of honest fellows, (a set of more villainous-looking scoundrels were never congregated together, Dem. 885, 1. 978, 6.) with one or two of whom I must confer." What passed at the conference could not be heard; but the merchant was seen to slip a few pieces into certain hands, the owners of which presently followed the donor into the adjoining court, out of which the said donor soon issued, rubbing his own hands, as a man does who has managed his matters both dexterously and expeditiously. "And humph," quoth he to himself, "things are not here upon the large scale that they are in the Helicea, but we know how to do business notwithstanding!" For some further notices of the Deigma (translate Bazaar), see Dem. 932, 21. 1214-18. Lysias fr. 45, 8. Xen. HELL. V. i. 21.

948. 

Ib. τορύν, a spoon for stirring articles of food while cooking, a pol-ladle. Av. 78. The pestle seems to refer to Cleon's public character as an agitator and disturber, the spoon as ministering to the sensual appetites of his countrymen. Pac. 269. ἀπὸ δὲ Λητοίν, Ἀθηναῖοιν ἀλετρίδας, ὁ βυσσοτώλης, ὃς ἐκόμη τῇ Ἑλλάδα. 949. τῶθ... βαμμάζω... τῆς ὕμουσίας. Plat. Theaet. 161, b. ὃ βαμ-μάζω τοῦ ἐταίρου σοι. 2 Rep. 376, a. ὃ καὶ ἄξιον βαμμᾶσαι τοῦ θηρίου. Lucian IV. 221. ἐκεῖνο δ' αὐτῶν ἐθαύμασα. 950. ὑμούσια, such music as pigs make, swine-music. 952. ξυμφορτών, condiscipulatum agere cum aliquo. Cas. The simple verb often occurs as expressing the act of going to school. Nub. 916. διὰ σὲ γαί φοτάν ὃν ὑδέλει τῶν μεγαλίων. 938. ὃ τοις ἀκάσας σφῶν ἀντιλεγόντων φοτᾶ. Isaevs, 77, 33. λαβὰ τὴν μαρτυρίαν τῶν διδασκάλων ὑπὸ ἐφοτότωμεν. See also Plato, 1 Alcib. 106, e. 109, d. 121, e. 7 Leg, 804, d. Lach. 181, c. Phaedo 59, d. Gorg. 456, d. 953. Δωρίστηρ. "The fullest and best account of adverbs of this kind, which we have seen, is given by Mr. Blomfield, in his note on Ἀesch. Prom. 216. To Mr. Blomfield's enumeration may be added ἀνωμορί (Herodot. II. 108.), παγγευ (Euseb. Hist. Eccl. v. 21.), and perhaps a few others. In the remains of the Attic poets we find, ἀνατί, ἀστεγάτι, ἀστακτί, πανθημί, πανωμλί, ἀμφοχί, ἀληθή, ἐγερτι, Ἐκυβιστεί, Δωρίστηρ, &c. The reader will observe, that most of these words are of such a form, that the last syllable can hardly be necessarily long in a senarius, especially a tragic senarius." Elmsley, Mus. Crit. vol. I. p. 485. It is almost unnecessary to add, that in this and the following word Δωροδικηστήρι, a blow is aimed at the δωροδοκία of Cleon. 954. ἐναρμόττεσθαι τῆς λύρας, aptare consuevise. Plat. 1 Rep. 349, e. ἀρμοττόμενος λύραν. Phaedo 86, a. ἐν τῇ ἡμορρομενή λύρᾳ. 10 Leg. 804, c. ἐναρμόττουσα πᾶσι μὲν ποιήμαι. Plut. Them. 5. τοὺς πολλοὺς ἐνήμοτε, i.e. ἠρεσκε.
The two candidates for favour enter staggering under a load of oracles, those of the sausage-seller by far the most numerous.

964. υπερφόν, an upper room. Eccl. 608. φήσει τις ἄνωθ' ἐξ υπερφόν. Pl. 811. Homer uses the word in the plural number, as the place where females slept. Od. II. 358. IV. 751. Lucian VI. 184. ἔμε δὲ ἀράμενον ἐκ τῶν ποδῶν κομιζοῦσιν ἀνω τῇ κλίμακι, ἐν ὀίκημα υπερφόν, (where see Reitz.)

Ἰ. συνοικία, properly, a lodging-house. "With regard to houses, we know that Athens contained above 10,000; which probably does not include the public edifices and the buildings without the walls. ... It should be observed that the Attic language distinguishes between dwelling-houses (οἰκίαι) and lodging-houses (συνοικίαι); accidentally indeed a dwelling-house might be let out for lodgings, and a lodging-house have been inhabited by the proprietor himself; which will explain how learned writers could fall into the error of supposing that the latter word (συνοικία) frequently means a house in general, without any addition of the idea of letting; whereas the derivation of the word plainly shews that it expresses a dwelling together of several families, of whom either some or all are lodgers." Boeckh I. 88.

967. Glanis, a name forged by the speaker.

1 Esch. 15, 5. ἀλλ' οὐκ ἔστι τούτῳ λοιπῶν οὐδὲν, οὐκ οἰκία, οὐ συνοικία, οὐ χαρίλοι, οὐκ αἰσθέται, οὐ δάνεισμα, οὐκ ἄλλ' οδὴν ἀφ' ἄν ἄνθρωποι μὴ κακούργουσιν.
ΔΗΜ. οὐ σοὶ δὲ περίτοι; ΑΛ. περὶ Ἀθηνῶν, περὶ φακῆς, περὶ Λακεδαιμονίων, περὶ σκόμβρων νέων, περὶ τῶν μετρούντων τάλφιτ’ ἐν ἀγορᾷ κακῶς, περὶ σοῦ, περὶ ἐμοῦ. τὸ κέαρ ὑπὸ σε δάκοι.

∆ΗΜ. ἀγε νῦν ὅπως αὐτοὺς ἀναγνώσεσθε· μοι, καὶ τὸν περὶ ἐμοῦ ’κεῖνον ὃπερ ἦδομαι, ὡς ἐν νεφέλαισιν ἀετὸς γενήσομαι.

ΚΑ. ἀκονε δὴ νῦν καὶ πρόσεχε τὸν νοῦν ἐμοί.

"Φράζειν, Ἐρεχθέιδη, λογίων ὁδὸν, ἦν σοι Ἀπόλλων

971. σκόμβρος, a mackerel.
976. This oracle, preserved by the Scholiast, runs as follows:

Εὐθαμοῦ πτολεμὸν Ἀθηναίης ἀγελής,
pollὰ ἰδὼν καὶ pollut παθὼν καὶ pollut μογήσαν,
aietός ἐν νεφέλαισι γενήσεαι ἦματα πάντα.

The full effect of this mischievous oracle, which the war-party were continually parading in the ears of the people, will be best seen when the drama of "the Birds" comes before us. In the meantime the following extract from Plutarch will serve to prepare us for an examination of that singular play, by exhibiting the eagle trying his wings. 'Ο γοῦν Νικίας ... ἡττάτο τῆς θουλῆς Ἀλκαβιάδου καὶ φιλοτημίας, ... κατασχόντοι ὢν πλῆθος ἑλπίσαι καὶ λόγους προδικεφθάρμενοι ὡςε καὶ νέους ἐν παλαιστραῖς, καὶ γέροντας ἐν ἐργαστηρίοις καὶ ἡμικυκλίους συγκαθε-ζομένους, ὑπογραφεῖν τὸ σχῆμα τῆς Σικελίας, καὶ τὴν φύσιν τῆς περὶ αὐτήν βαλάσθε, καὶ λιμένας καὶ τόπους, οἷς τετραπάται πρὸς Διβήνην ἢ νήσος. Οὐ γὰρ ἄθλον ἐποιοῦσιν τοῦ πολέμου Σικελίαν, ἀλλ’ ἀρμῃτῆριον, ὡς ἀπ’ αὐτῆς διαγωνισόμενοι πρὸς Καρχηδονίους, καὶ σχισοῦσε ἅμα Διβήνην καὶ τὴν ἐντὸς Ἰρακλείων στηλῶν βάλασαν. Plut. in Nic. 12. Cf. Thucyd. V1. 90.

977. At the end of this verse, and before Cleon commences his oracle, a short strain of solemn music is heard: the same when he concludes. The oracle itself is delivered with great pomp and solemnity of intonation.

978. φράζειν, meditate, ponder upon: a high oracular word.

Φράζειν βαρβαρόφωνον ὅταν ζυγὸν εἰς ἀλὰ βάλλῃ
βυβλίνων, ἑβδομίς ἀπέχειν πολυμῆκας Ἆγας.

Herodot. VIII. 20.

ταύτα νῦν εὖ φράζεσθε Κορίνθιοι. Iβ. V. 92.

Ib. Ἐρεχθέιδη, epithet for Demus, derived from Erechtheus. So infr. 1018. Κερκοπόθη, from Cecrops. 1030. Ἀλγείδη, from Ἀἰγεύς.

Ib. λογίων ὁδὸν, the path which oracles take. Kuster compares Pac. 733. ἢν ἔχωμεν ὁδὸν λόγων, εἰπομεν. Eurip. Hec. 732. εἰςτορη- σαι σῶν ὁδὸν βουλευμάτων. Hippol. 301. λέξον δὲ καὶ σοι τῆς ἐμῆς γνώ-
ίαχεν ἐξ ᾧ ἀδύτου διὰ τριτόδων ἑρτίμων.

σώζεσθαί σ' ἐκέλευσ' ίερῶν κύνα καρχαρόδοντα,

ὁς πρὸ σέθεν χάσκων καὶ ύπέρ σοῦ δεινὰ κεκραγὼς

σοῦ μόσθον πορεί, κἂν μὴ δρᾶ ταῦτ', ἀπολείται.

πολλοὶ γὰρ μίσει σφε κατακρόζουσι κολοιοί.'

ΔΗΜ. ταυτὶ μὰ τὴν Δήμητρ' ἐγὼ οὐκ οἴδ' ὁ τι λέγει.

τί γὰρ ἐστ' Ἑρεχθεὶ καὶ κολοιοῖς καὶ κυνὶ;

985


979. ἴαχεν, to make to sound. Ran. 213. ὄνδαν ... ἦν ἄρφι Νῦν-

σίμων | Δὼν Δώσωσον ... ἰαχησαμεν.

Ib. ἀδύτου (α, διώ; not to be treaded, inapproachable) sc. οίκμα, inmost part of a temple. Π. V. 448. ἤτοι τὸν Λητὼ τε καὶ Ἀρτέμις ἱερείῳ | εἰ μεγάλῳ ἀδύτῳ ἄκουσόντο. Frequently in Herodotus.

980. κύνα καρχαρόδοντα, i.e. Cleon. Vesp. 1031. Pac. 754. Hes.


981. πρὸ σέθεν. Dobree, who compares infr. 986. πρόςθεν, Br.


983. μίσει. A few examples of this kind of dative are here added from Herodot. ΠΙ. 30. τὸν ἀπέτηψε ἐς Πέρσας φθόνοι ἐξ Αἰγυπτοῦ. V. 2. οἱ Πέρσαι τε καὶ ὁ Μεγάλαχος ἐπεκράτησαν πληθεὶ. 37. καὶ θυλα-

βότανος δόλῳ Ὀλισον. 94. τὸ εἰς Πεισίστατος αἰχμῇ παρὰ Μυτην-

αιον, et alibi.


506. Pl. 369. While Pericles lived, there was, as Thucydides observes, a democracy in name, but in reality an office administered by one principal person. (ἐγκρετο τὸ λόγο μὲν δημοκρατία, ἐργο δὲ ὑπὸ τοῦ πρῶτον ἀνδρὸς ἀρχής.) His death left the government a stage for contention among a variety of competitors, the jackdaws and the gnats, with whom the favourite demagogue here represents himself as perpetually at war.

Ib. κολοῖ. "As Dohle, a jackdaw, comes from dahlen, to chatter, so κολοῖς comes from a similar root, which means a cry, or scream, and with which are connected, as we must at once feel, καλέω, κέλω, κελμα. From this root comes the abstract word καλφός, as well as the name of the bird, κολοῖς, &c." Buttman's Lexil. p. 391. "Jackdaws abound at Athens, and are frequently seen flying round the Acropolis." Sibthorp.

985. τὶ ἐστί (πράγμα vel κοινὸν sc.) Ἑρεχθεὶ κ.τ.λ. What has

 Erechtheus to do with jackdaws and a dog?) Herodot. V. 84. οἱ ἄλον ἐξισκοῦσι ἔφασαν, σφισι τε καὶ Ἀθηναῖοι εἶναι οὐδὲν πρήγμα. Nico-
machers in Athen. 291, b. γεωμετρική δέ καί σοι πράγμα τί; Eurip. Ion. 1285. τί δ' ἐστι Φοίβος σοί τε καὶ τούτων ἐν μέσῳ; Dem. 320, 7, διαμυνόμενος μηδὲν εἶναι σοι καὶ Φιλίππῳ πράγμα. 855, 6, ὥστε τῷ νόμῳ καὶ τῷ βασάνῳ. Very frequent in Hellenistic Greek. Johan. II. 4. τί ἐμὸν καὶ σοι, γίναι; Matth. viii. 29. τί ἡμῖν καὶ σοι; also Matth. xxvii. 19. Mark i. 24. v. 7. Luke iv. 34. viii. 28.

986. πρὸ σοῦ, on your behalf, for your protection. IV. 156. πρὸ Ἀχαιῶν μάχεσθαι. VIII. 57. πρὸ παιδῶν. Herodot. IX. 48. τῇ πόλει τοῦ Ἑλληνῶν ἡμείς, ... πρὸ τοῦ ἡμών ἡμείς, οὐαί πρὸ Ἰουσίον ἀριθμὸν μαχεσθεῖτο; Xen. Hell. VII. 4, 23.

Ib. ἀπειρώ, to bark, to call' loud. The penult of this word is long in Eurip. Hecc. 155. οἶ γάρ μέλα, τί σος άπτοσ; Suppl. 800. αὐσσος', απόσσα, ἀντίφων' ἐμὸν | στεναγμάτων κλύσεται. It is short in Esch. Prom. 613. πόθεν ἐμὸν οὐ πατρός ὄνομ' ἀπέφευ; also in Theb. 143. Pers. 123. See Blomf. in Prom. Vinct., and Porson's Advers. p. 240. (On "the people's dog," see Appendix, I)

987. Phæbus has commanded you to preserve me that dog.

989. παρεσκόω, fut. παρέσκομαι, aor. παρέφεγον, to gnaw, with a gen. as in verbs of eating. (Ran. 988. τις τής ἐλάς παρέφεγεν;) Casaubon explains the sense: as dogs tied to a door are apt to gnaw the posts, so this dog gnaws the oracles which concern you, and does not propose them entire to you.

990. "Interrumpitur Allantopolea sermo; addere debnerat λέγα-μενον, aut tale quid." Dind.

991. Demus speaks, as if an oracle which referred to a dog had the same power of biting as a dog himself: hence the precaution taken. Brunck refers to a joke of the same nature in Plautus's Asinaria (II. 2. in fine). (Solemn music is again heard, and the sausage-seller, in delivering his oracle, mimics and parodies all the tones of his predecessor.)

993. Kέρβερον. The same substitute is given for Cleon in our author's Pax (313.). εἰλαβέθεξεν ὑμᾶς ἐκεῖνον τῶν κάτωθεν Κέρβερον.

994. *saínwv, caudus blandiri.* See a learned note on the subject in Blomf. S. c. Theb. p. 138. See also Gloss. in Prom. Vinct. p. 188. of the same editor, and Monk’s Hippol. v. 866; and to the examples there given, add Pind. Pyth. II. 151. and Xen. de Venat. IV. 3. ἵχνευτόσαν δ’ ἐκ τῶν τριμῶν ταχύ ἀπαλλαττόμεναι, τιθέσαι τὰς κεφαλάς ἐπὶ γῆν λεχρίας, ἐμμειδιάσατε μὲν πρὸς τὰ ἰχνή, ἐπικαταβάλλουσαι δὲ τὰ ἄπνα τά μὲν ὁμματα πυκνὰ διακυνοῦτων, τά ταῦτα ὀφθαλμοὶ διασαίνουσαν κύκλους πολλοὺς πρὸς τὰς πλευράς, προῖτονταν ὁμοί διὰ τὸ ἰχνος ἀπάσας.

IV. 3.

995. ἐξεδομαί fut. of ἐξεσθίω or ἐξίδω.
1b. ἀλλοσε χάσεις, si hians aliorsum spectes. Dind. “χάσκειν a χίω, sicut básko a βάδω, φάσκo a φάω.” Blomf. in Choeph. p. 158. Xen. de re Eq. X. 7. ὥν χάσκειν ἀναγκαζόμενοι . . . ἀφεῖν τὸ στόμων. So the compound ἀναχάσκειν in a fragment (apparently descriptive of a popular assembly in Athens):

ἀνέχάσκον εἰς ἐκαστὸς ἐμφερέστατα ὅπωμεν αἱ γύρω ἐπὶ τῶν ἀνθράκων.

Aristoph. Dind. fr. 49.

996. τοῦπτάνων, i.e. τὸ ὄπτανον (ὁπτάω). Even the adyton of a Greek temple (and the oracles now reciting place us, as it were, in that awful position) must not restrain us from devoting a few words, consistently with the whole plan of illustration pursued through this drama, to an adyton of a different kind, that portion of a Greek house, which derived its name from the act of roasting; in other words from the kitchen. The first consideration on this important portion of an establishment was of course its position: hence, besides those other arts, which we have seen belonging to the cook, astronomy, strategies, tactics, &c., a knowledge of architecture was indispensably requisite.

A. Πάλιν τὸ περὶ τῆς ἀρχιτεκτονικῆς ἵσως ἑθαύμαστα, τί τῆς τέχνης συμβάλλεται;
B. ἐγὼ οὖν ἑθαύμασα. Α. Ἀλλ’ ὁμοὶ ἐγὼ φράσω. τοῦπτάνων ὁρθῶς καταβάλλεσθαι, καὶ τὸ φῶς λαβεῖν ὅσον δεῖ, καὶ τὸ πνεύμα ἰδεῖν πέθεν ἐστὶν, μεγάλην χρείαν τιν’ εἰς τὸ πράγμα ἐχει. ὁ καπνὸς φερόμενος δεύρῳ κακεὶ διαφορὰν εἰσεῖται τοῖς ὅψοειν ἐμπειοῖν τινά.

Sosipater ap. Athen. IX. 378, d.

The head of this department, like those who presided over the great departments of war and state, of course left mere mechanical
operations to be performed by subordinate agents; himself from a proper distance, supplied the more important articles, head-work, foresight, &c.

A. "Τῇ γὰρ εἰς τούπτανοι οὐκ εἰσέρχομαι.
B. ἄλλα τί; Α. θεωρῶ πλησίον καθήμενος ποιοῦντι δ' ἔτεροι. B. ού δὲ; Α. λέγω τὰς αἰτίας καὶ τάσπαθαίνων. "οξύ τὸ περίκομ&, ἄφες.
B. ἀρμονικός, οὐ μάγειρος, Α. "ἐπιτείνων τὸ πῦρ ὁμάλεξε τοιαύτα τάχεις." "ἡ πρώτῃ λοπᾶς τεῖ ταῖς ἐφεξῆς οὐχί συμφώνως." νοεῖς τὸν τύπον; B. "Ἀπολλων.

Damoxenus ap. Athen. III. 102, f.

The effects of this union of theory and practice may be conjectured from the following fragment:

τὰ πάρεργα μου ταῦτ' ἐστίν. ἐὰν δὲ δὴ λάβω τὰ δείκτα καὶ τούπτανόν αὐραμόσων ἀπαξ, ὅπερ ἐπὶ τῶν ἐμπροσθε Σειρήνων, Σύρε, ἐγένετο, καὶ νῦν ταῦτα τοῦτ' ἄφει πάλιν. ὑπὸ τῆς δόμης γὰρ οὔδε εἰς δυνηκεῖται ἀπλὸς διελθεῖν τῶν στενωτῶν τουτοί; ὁ δὲ παριῶν πάς εὐθέως πρὸς τὴν θύραν ἐστήξετι ἀχανῆ, προσπεπτατελεμένος, ἀφόνωσ, ἄχρι ἀν τῶν φίλων, βεβαιανόμεν τὴν ἐν, ἐπερὸς τις προσδραμῶν ἄποσπάσῃ.

Hegesippus ap. Athen. VII. 290, c.

But our oracle-reciters are becoming impatient of this impertinent digression.

Ἰ. κυνηδόν, dog-fashion. Nub. 491. τι δαί; κυνηδόν τὴν σοφίαν στή- σομαι; Of the same form are ταυρηδόν (Ran. 804.) κυνηδόν (Lysist. 309.) ἵππηδόν (Æsch. s. c. Theb. 317.) κρεωρρηδόν (Herodot. III. 13.)

997. λοπάδας. From the kitchen to its mere dishes, may seem at first somewhat of an anti-climax; but the reader, who likes things upon a large scale, will find his appetite even here satisfied by referring to a fragment of Alexis (Athen. II. 60, a.), or of the poet Ephippus: more than one of the islands, which we shall presently see Cleon licking, might have been served up in the dish mentioned by the latter author.

Ταύτῳ (Geryoni sc.) δ' ὅποταν νάεται χώρας ἰχθὺν τιν' ἐλωσ' οὐχ ἡμέριν, τῆς περικλύστου δ' ἀλλὰς Κρήτης μείζω μεγέθει, λοπᾶς ἐστ' αὐτῷ δυνατή τούτους χωρεῖν ἐκατόν. καὶ περιοίκους εἶναι ταύτῃ Συνδότε, Δυκίους, Μυγδονίωτας,
The document contains text in Greek, Latin, and a few fragments in English. It appears to be a page from a classical text, possibly from a Greek source. The text is a mixture of historical and mythological content, including references to Greek mythological figures and historical events. The page number is 195.

The text seems to discuss the_RUNNING_TEXT_194_195 (ΔΗΜ. νή τῶν Ποσειδῶν πολύ γ άμειν, ὥ Γλάνι. ΚΛ. ὦ τῶν, ἀκουσοῦν, ἔτα διάκρινον τότε. " Ἐστι γυνὴ, τέξει τε λέονθ' ἱεράς ἐν Ἀθήναις, 1000

Kranavos, Paflous. τοίτους δ' ὑλὴ κόπτειν, ὅποτεν βασιλεὺς ἔψη τὸν μέγαν ἱχθὺν καὶ προσάγωντας, καθὸνοι πόλεως ἐστίτηκεν ὄρος, τοὺς δ' ὑποκαίειν. λίμνην δ' ἐπάγειν ὅθαν καὶ μετῆν εἰς τὴν ἁλμῆν, τοὺς δ' ἀσα αὐτῷ ἐγῆν προσάγειν μην ὀκτὼ συνεχῶς ἑκάτον. περιπλεῖν δ' ἐπὶ τοῖς ἀρμασίσιν ἄνω πέντε κέλτας πεντασκάλμους. Ephippus ap. Athen. VIII. 346, f.

Ib. ...ὑμοῦ διαλέξων. Dem. 96, 1. πάντες δ' οὗτο πώς ἐκπαλύ-κασι παρ' ὑμῶν στρατηγοῦ, ἡ ἐγὼ πάσχειν ὅτι οὔτοι τιμῶμαι, καὶ παρὰ Χίων καὶ παρὰ Ἐπεθραίων καὶ παρ' ὦν ἐκαστοι δύνωνται, τοῦτον τὸν τὴν Ἀσίαν οἰκονύμων λέγω, χρήματα λαμβάνοντων. Λαμβάνοντι δὲ οἱ μὲν ἔχον-τες μίαν δ' δύο νοῦς ἑλάττων, οἱ δὲ μείζω δύναιμι πλείον. (What account the Islands themselves gave of all this, we should have known better, had the Νήσοι of our author come down to us, the Islands having apparently formed the Chorus of that drama, and no doubt expressing themselves with perfect freedom as to the treatment they received from their lords and masters.)

998. Demus, after making this declaration, affects to shake his head after the manner of the Phidian Jupiter.

999. εἶτα τότε, a pleonasm.

1000. Solemn music as before.

Ib. τέξει λεύοντ' Herodot. VI. 131. 'Εκ δ' Ἰπποκράτεως, Μεγαλές τε Ἀλαδιος, καὶ Ἀλαρίστη Ἀλη, ἀπὸ τῆς Κλειστένου Ἀργοτής ἔψυχα τὸ οὖνος: ἐν συνοικίσασα τε Ζαννήπιππῳ τῷ Ἀράφρονος, καὶ ἐγκυνεύοντα, εἰδὲ ὄψιν ἐν τῷ ὕπνῳ, ἐδόκει δ' ἐλέοντα τεκεῖν καὶ μετ' ὀλίγας ἡμέρας τίκτει Περικλέα Ζαννήπιππῳ. See also Plut. in Pericl. 3. The lady had perhaps been reading previously to her dream an oracle recorded in the former author.

Λειτόδ' ἐν πέτρησι κυγεί' τέξει δ' ἐλέοντα καρπεῖον, ὀμηπηγη' πολλῶν δ' ὑπὸ γούνατα λυσεί. V. 92.

Cf. Theogn. 39.

Ib. ἱεράς ἐν Ἀθήναις. This epithet, however Athens came by it, occurs in an excellent string of apophtheams.

'Ἐστὰ σοφὸν ἐρέω κατ' ὅποιο πόλιν, ὀνομα, φωνήν.
" Μέτρον" μεν Κλεόβουλος ὁ Δινθίδος ἐπεν "ἀριστὸν"
Χίλον δ' ἐν κολῇ Δακεδαίμον, "γνώθη σεαυτόν'
'Οσ' ἐπὶ Κόρενθον ἐβατε, "χωλον κρατεῖν," Περιάνδρος'
Πάπακος, "οὔδέν ἄγαν," ὡς ἐν γένος ὕπει Μετελῆνης';
"Τέρμα δ' ὄρων βιώτου," Σόλων ιεραίς ἐν 'Αθήναις
"τοὺς πλέονας κακίους" δὲ, Βιας ἀπεέβην Πρινεὺς
"Ἐγγύην φεύγειν" δὲ, Θαλῆς ὁ Μιλήσιος ἤδεα.

Anthol. lib. I. c. 86, b.

1οοο-1. λέων...κόωνψι. This species of metaphorical substitute is familiar to the prophetic declarations of our own Sacred Writings, from which the oracular responses of antiquity were no doubt borrowed. Thus,

Jehovah shall hiss the fly
That is in the utmost parts of Egypt;
And the bee, that is in the land of Assyria.

Lowth's Isaiah, vii. 18.

So again in Joel, where the armies put in motion against Judaea are spoken of as locusts. In that sublime "Oracle concerning the desert of the sea" (i.e. Babylon), the animal and human natures seem coupled to express Darius and Cyrus, and their respective subjects, the Medes and Persians, to whom the destruction of that imperious city was entrusted. A transcript of the passage will serve to possess the reader with the feelings of awe, as well as mirth, with which the present recitations on the stage must have been accompanied. (The prophet having previously spoken in the person of the Deity, and of Babylon, proceeds to speak in his own.)

"For thus hath the Lord said unto me:
Go, set a watchman on his station;
Whatever he shall see let him report unto thee.
And he saw a chariot with two riders;
A rider on an ass, a rider on a camel.
And he observed diligently with extreme diligence:
And he that looked out on the watch cried aloud,
O my Lord, I keep my station all the day long;
And on my ward have I continued every night.
And behold here cometh a man, one of the two riders;
And he answereth and sayeth, "Babylon is fallen, is fallen;
And all the graven idols of her gods are broken to the ground."

Ib. περὶ = ὑπὲρ. Π. XVII. 146. μαχητὸμενος Δαναοίων | .. περὶ πτόλεως. XII. 142. περὶ νηών. 170. τέκνων. 243. πάτηρ.

1ο02. σκύμνοισι περιβεβηκός. περιβαλλεῖν, to go round for the purpose of protection. Π. VIII. 331. XIII. 420. XIV. 424. with dat. of person. XVII. 313. Αἰας δ' αὐτ δώρκυνα διάφορον, Φαίνοντο νῦν, | Ἰπποδόῳ περιβάλλατα, μέσην κατὰ γαστέρα τύψε. Σο ἀμφίβαινειν. Π. XIV. 477. ἀμφὶ καστηνήτῳ βεβαιῶς.


1007. Antileov. Having achieved this pun, for which he deserved ten thousand beatings, the delighted Demus looks round for applause, which the two candidates for favour of course give after their respective fashions; Cleon in an affected titter, the sausage-seller in a loud gafflaw.

1008. anaidideskei, explains.

1010. Logias (lofias, crooked, oblique, wry), a name of Apollo, which occurs first in Herodotus, I. 91. o' ka to telenatov xresth-
aizomenv estis ev te eis Logias peri hymoiv. Doderlin prefers the derivation from ?ygos, logos. Herodot. VIII. 136. Mardovn d' estei-
exemvov d' te othe kai logovta te xresthria.


1014. "The hooded crow, which retires from England during the summer, is a constant inhabitant of Attica, and is probably that species noticed by the ancients under the name of korw. It is the word applied at present to it by the Greek peasants, who are the best commentators on the old naturalists. Linnaeus seems in-
judiciously to have applied it to the carrion crow." Sibthorp.
ἀλλ’ ἰέρακα φίλει, μεμνημένος ἐν φρεσίν, ὡς σοι ἤγαγε συνδήσας Λακεδαιμονίων κορακίουσ.”

Ἀλ. “τοῦτό γέ τοι Παφλαγῶν παρεκκλινεῖσθαι μεθυσθείς.

1015. ἰέρακα. “Of the accipitres, a large species of vulture, called by the Greeks ὀρνίθη, frequents the cliffs of i Delphi, and the woods and precipices of Parnassus; the smaller species, called asproparos, I observed near Liacoura. Of the falcon tribe, I saw a large species, called by our guides aetos, and probably the falco chrysaetos, soaring over the heights of Pendeli. The falco ierax breeds in the islands of Didascal and Ambelia in the sea of Corinth. The falco kirkenasi, half domestic, arrives early in the spring with the storks, in immense numbers, joint inhabitants with them of the houses and temples of the Athenians, and retires with these birds at the latter end of August. I observed a large grey hawk of the buzzard kind on the plain of Marathon, another species brown, with a white band on the wings, flying over the plain of Livadea; and a small dark hawk skimming the ground near cape Sunium. My short stay at this place not permitting me to procure specimens, I was unable to determine the species.” Sibthorp.

1016. κορακίουσ. Schol. ἀντὶ τοῦ κόυρους. Dindorf doubts whether by this word is to be understood the young of ravens, or like ravens. Aristoph. Fr. 452. ap. Dind. μελαντερίγιον κορακίων. (Is Athenæus correct in referring the expression to the fish of that name?)

1017. τοῦτο . . . παρεκκλινεῖσθαι, ventured this dangerous task. Vesp. 6. σὺ δ’ σὺν παρεκκλινεῖν. Ach. 644. ἰδεῖν ἐπιθυμοῦστε τὸν ποιητὴν τὸν ἄριστον, | ἀστεῖ παρεκκλινεῖν’ εἰπεῖν ἐν Ἀθηναίως τὰ δίκαια.

Ib. In what manner the sausage-seller has hitherto been content to compete with his opponent as a reciter of oracles, we have already seen; but the preceding allusion to an event, which under all circumstances was sure to enlist a considerable share of popular favour on the side of Cleon, now throws him on a bolder system of tactics. The solemn music suddenly changes into one of a wilder character, and a change of mask enables the sausage-seller to assume a new character, and—

“He stood a moment as a Pythoness
Stands on a tripod, agonized and full
Of inspiration.”

Byron.

For a moment the spectators are silent, and the author trembles for the consequences of an experiment, the boldest on which he had yet ventured—but the fear was unnecessary. A simple vender of sausages turned into the fatidic maid of Delphi, with all her proper accompaniments, the wild shriek—the sob—the convulsive

1 Cf. Moore’s Life of Lord Byron, I. 212.
throe—and all these issuing from sides, with which no other idea had yet been connected but that of sausage-meat and bull-beef, form a contrast of irresistible drollery. Loud shouts of laughter burst from all quarters, and if any idea of blasphemy was connected with the proceeding, “it looked so like a sin, it pleased the more.” After this display, the recitation-scene evidently languishes, as what does not in human affairs, after some extraordinary burst?

Ib. μεθοδείη, in a fit of deep drunkenness, according to Aristophanes; in a fit of sheer madness, according to Thucydides: (IV. 39.) και του Κλέωνος καίτερ μανάδης ουδα η ὑπόσχησις κ. τ. λ.

1018. κακόβουλος, qui sibi stultum consilium capit. Duk. Nub. 587. φασί γὰρ δυναβούλιαν τῇ ἔχει τῷ πόλει προσείναι, ταῦτα μέντοι τοὺς θεοὺς ἢ ἄττ' ἂν οἷς ἐξαμάρτητ', ἐπὶ τὸ βέλτιον τρέπεν. (Cf. Eccl. 473.) The whole of this Cloud-chorus is a development of the word κακόβουλος, as applied to Cleon’s expedition.

1019. Even a woman (i. e. Cleon) would bear a burden, if a man (i. e. Demosthenes) should put it upon her. The reference needs no further explanation.

1021. The poet is preparing for his Demus another paranomasia suited to his capacity, between Πύλος, one of three towns of the same name, and πύλος, a bathing-tub.

Ib. φράσαι, poet. for φράσασαι, meditate on the Pylus before Pylus which the god told you of. Æsch. Choeph. 107. αὕτη οὖ ταύτα μαν-θάνοντ' ὄνθ' φράσασαι. (See Blomf. in Gloss.) Cf. infr. 1039.


ΔΗΜ. ἐγὼ δ᾽ ἄλοιτος τῆμερον γενήσομαι.

ΑΛ. ἀλλ᾽ οὕτως, γὰρ ἐστί περὶ τοῦ ναυτικοῦ

ΔΗΜ. προσέχω· σὺ δ᾽ ἀναγίγνοσκε, τοῖς ναύταις μου

ΑΛ. "Αἰγείδη, φράσσαι κυναλώπεκα, μὴ σε δολῶσῃ,

ΑΛ. οὐ τοῦτὸ φησιν, ἀλλὰ νὰῖς ἐκάστωτε

ίατεὶ ταχειᾶς ἄργυρολόγους οὕτως:

1030. φράσσαι, meditate and be upon your guard against.


1032. "Obiter perstringit Philostratum, qui alibi dicitur fuisse leno." Cas.

1034. ἁργύρολογοι (ἄργυρος, λέγω to collect), ships sent for the purpose of collecting money from the islanders and other tributaries of Athens. Thucyd. II. 40. εἰς τῶν ἁργύρολογων νεῶν 'Αθηναίων στρατηγός. 75. οἱ τῶν ἁργύρολογων Ἀθηναίων στρατηγοί. III. 19. εξέπτυσαν καὶ ἐπὶ τοὺς ξυμμάχους ἁργύρολογος ναὸς διώθηκα. Hence the verb ἁργύρολογεῖν. Thucyd. II. 69. ὅποις ταῦτα ἁργύρολογος.


Ἀριστοφάνης.
ποὺς δὴ τρυήρης ἐστὶ κυναλώπης; ἈΛ. ὅπως; ὅτι ἡ τρυήρης ἐστὶ χῶ κὼν ταχύ.

ΔΗΜ. τῶς οὖν ἄλωπης προσέτηθη πρὸς τῷ κυνὶ; ἈΛ. ἀλοπεκίουσι τοὺς στρατιῶτας ἤκασεν, ὅτι βότρος τράγουσιν ἐν τοῖς χωρίοις.

ΔΗΜ. εἰν' 1040
tούτους ὅ μισθός τοῖς ἀλοπεκίουσι ποιῆσαι.

ἈΛ. ἐγὼ ποριῶ καὶ τοῦτον ἰμερῶν τριῶν. "ἀλλ' ἔτι τόνδ' ἐπάκουσον, ὅπερ ἐπί σοι ἐξελάσσα, χρησμὸν Λητοίδης, Κυλλήνην, μὴ σε δολῶσῃ." ΔΗΜ. ποιαν Κυλλήνην; ἈΛ. την τούτου χείρ' ἐποίησεν Κυλλήνην ὁρθῶς, ὅτι φησί', "ἐμβάλει κυλλῆ." 1046

1035. ἀπανδᾶ μὴ, forbid. Soph. Οἰ. Τυρ. 236. τὸν ἄνδρ' ἀπανδῶ τοῦτον . . . μὴ' εἰσδέχεσθαι μήτε προσφονεῖν τινα. 1039. ἐν τοῖς χωρίοις, farms or vineyards.
1041. τοῖς = τόθεν, whence?
1042. ἰμερῶν τριῶν, for three days' duration. The allusion has been explained in a former play.

1043-4. Construction: ἐπάκουσον τόνδε (τὸν) χρησμὸν, ὅπερ ἐπί σοι ἐξελάσσα κυλλήνην. Hear further this oracle, which the son of Latona has promulgated in order that you may avoid Cyllene.


Ib. Κυλλήνην. Thucydides (I. 30. II. 84. VI. 88.) speaks of this place as a sea-port of Elis. The poet is preparing for another joke, not of the wittest description. But Demus is in good humour at present, and ready to put up with any thing.

1045. ἐποίησε, indexit in versum, oraculum. Dindorf compares Ran. 935. εν τραγῳδίαν ἀλεκτρώνα ποιῆσαι.
1046. κυλλῆ = κολλή sc. χείρ, hollowed for the purpose of receiving such gifts as the charitable might be pleased to bestow. For
ΚΛ. οὐκ ὀρθῶς φράζει τὴν Κυλλήνην γάρ ὁ Φοῖβος ἐσ τὴν χείρ ὀρθῶς ἤνεξα τὴν Διοπείθον.
“ἄλλα γὰρ ἐστίν ἐμοὶ χρησμὸς περὶ σοῦ πτερυγωτός, αἰετὸς ὁς γίγνει καὶ πάσης γῆς βασιλεύεισ.”

1050 ΑΛ. καὶ γὰρ ἐμοὶ καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης, χῶτι γ’ εὖ Ἐκβατάνωι δικάσεις, λείχων ἐπίπαστα.
ΚΛ. ἄλλ’ ἐγὼ εἴδον ὄναρ, καὶ μοῦδόκει ἡ θεὸς αὐτή τοῦ δήμου καταχεῖν ἄρυταινὴ πλουτυγίειαν.

an important signification of the word in Hellenistic Greek, see note in Horne’s Introduction, I. p. 259.

1048. Cleon, according to the commentators, uses the word κυλλῆσ in the sense of mutilation, and applies it to Diopithes, as having maimed his hand in some exploit not very creditable. If chronology will admit of the application, I should think that Cleon endeavours to shift the oracle on a brother seer (Av. 988.), whose hand was equally open with his own to receive gifts, and who at an after-period was concerned in the following prediction: Xen. Hell. III. 3. 3. Διοπείθος δὲ, μαλὰ χρησμολόγος αὖρ, Δεωτυχίδη ξυναγορεών εἶτεν, ὡς καὶ Ἀπόλλωνος χρησμὸς εὖ, φυλάξασθαι τὴν χωλῆν βασιλείαν. Λύσανθος δὲ κ. τ. λ.

1049. πτερυγωτός, having wings. Cf. sup. 975–6.

1052. δικάσεις sc. δίκας. Ib. ἐπίπαστα, vid. sup. v. 101.

1053. Having exhausted their oracles, the two disputants proceeded to their dreams. Cf. sup. 788. (To this branch of Athenian superstition our author appears to have dedicated an entire drama, in which the Chorus of the piece consisted of a people of Caria, viz. the Telmesenses, who prided themselves on their interpretation of dreams and prodigies.) The following version will serve to assist the student’s interpretations.

Cl. I’ve seen me a vision; I’ve dream’d me a dream;
Its author was Pallas, and Demus its theme:
The cup arytaena blaz’d wide in her hand,
And plenty and riches fell wide o’er the land.

Saus. I too have my visions and dreams of the night:
Our lady and owl stood confest to my sight:
From the cup aryballus choice blessings she threw,
On him (turning to Cleon) fell tan-pickle, ambrosia on you (to Demus).

Mitchell’s Aristoph.

Ib. plouvθugia (πλούτος, ὑγίεια). The word has been explained in a former play. Suidas and Schol. plouvθugiaν. εμίζε τά δύο Ἀριστοφάνης, δε’ ἦν μάλιστα οἱ ἀνθρωποί χαίροντι, καὶ δοκοῦσι τὸν βιον ἐπανορθοῦσαί εκ τούτων ἔμφασιν εὐδαιμονίας ἐμφαίνων. 1056. πόλεως, the acropolis. Thucyd. II. 15. καλείται δὲ διὰ τὴν πολίαν ταύτη κατοίκησιν καὶ ἡ ἀκρόπολις μέχρι τοῦ ἐτὶ ἦν Ἰθαναντος πόλις. V. 18. στήλας δὲ στήσα Ὀλυμπιάδος, . . . καὶ ἐν Ἰθανάς ἐν πόλει. Ar. Lysist. 245. See also Hemsterh. in Plut.


1057. ἀρβαλλός (ἀρός), a flagon. Athen. XI. 467, f. ἀρβαλλός: ποτήριον κάτωθεν εὔρυτερον, ἀνὸ δὲ συνηγμένον, ὡς τὰ συναποιτά βαλάντα. καὶ αὐτὸ διὰ τὴν ὁμοιότητα ἀρβαλλοῦ τινὲς καλοῦσιν. Both the ἀρπανα and the ἀρβαλλος were vessels belonging to the bath (Pol-lux VII. 166.) from which the bath-men poured water on the body of the bathers, the ἀρβαλλος being more capacious than the ἄρπανα.


1062. γερονταγωγεῖν (for ἄρμαγωγεῖν). The poet, in this bitter and expressive word, is somewhat in advance of real history. Aristophanes had to deal with Democracy, not when she was old, but when her heart was high and her pulse full, and when with some of the nobleness and generosity peculiar to youth, she had still more of its heat, impetuosity, and self-willedness. The old age of Athenian democracy (and a premature old age it necessarily was) must be looked for in the public speeches of Demosthenes and in

k “Of the owls, the horned owl is rare in Greece; I saw it in the island of Ambelia; and I heard it hoot among the rocks near Livadea; it sometimes, though rarely, visits Athens. Dr. Chandler had kept one during his stay there, which he released on his leaving Athens; he tells us it was visited by the Athenians as a curiosity. The little owl, strix passerina, is the most common species in Greece, and abounds in the neighbourhood of Athens.” Sibthorp.
the warning voice of that eminent statesman, fraught with all that is great, holy and commanding, yet powerless to put more than a momentary life into limbs paralysed and effete with previous excesses. For her midday of life, we must go to the intervening speeches of Lysias, a writer full of ability and talent, but a thorough son of democracy, and for which the calamities suffered by himself and his family under the oligarchical party form great excuse. The very pages of this writer smell as it were of blood and confiscation; nor does simple death always content him; thrice sometimes would he 'slay his slain.' In running down his prey, this orator shows a business-like energy, unexampled in any other Grecian advocate: none hangs a culprit, or one whom he would fain make appear as such, so cleverly on the horns of a dilemma, and his notions of time when in pursuit of democratic vengeance are truly royal:—'Nullum tempus Lysiace occurrit.' 'Numbers' are his chief view of political society, and 'Your Manyship' (τὸ ψευ-τέρον πλήθος) his idol. Generous ideas of rank and birth, of the graces and accomplishments of society, seem utterly unknown to him: energy and business evidently comprise his vocabulary of excellence, while his stock in trade is all the gloomy images that pervade a disturbed state of society; strife, sedition, discord, continual fluctuation of government, addresses to the passions, not to the reason, the voice of law stifled or silent, that of party and faction perpetually predominant; add exile, proscription, fine, hemlock, and blood spilt upon the ground almost like water, and we have the ingredients of a Lysiac speech, and the corresponding events of his period of history, pretty well in our hands. But to descend from things to words. The poet evidently here borrows his language from one of the great contemporary dramaticists. Soph. Fr. ap. Dind. 434. Πηλέω τῶν Ἀλάκειν ὠκουρὸς μόνη | γερονταγωγὸς κανασταδεύω τάλω. τάλω γὰρ αὐθίς πάις ὁ γνάσατος ἰήρ. Also CEd. Col. 361. Bergler compares Plutarch, de Reip. ger. praece, p. 807. τραχός ὄν (Cleop. sc.) πρὸς τοὺς ἐπιεικέως καὶ βαρὺς αὐθίς ὑπέβαλε τοὺς πολλοῖς πρὸς χάριν έαυτόν, γερονταγωγών καὶ ἀναμιθραδεῖν ἰδοῦς. 1062. ἀνασταδεύειν, to instruct anew, like a child. Cf. Philostr. Apoll. 523. 528. Soph. Schol. Aristoph. Nub. 1421. Schneid. 1064. κρῑθή or more commonly κρῑθαί (Buttman compares with κρῖνος, ῥῑνοία, as hordeum with horrea, horridus.) To general readers, the word presents no other idea than that of the grain implied by it: to readers more versed in ancient mythology, the travels of barley keep equal pace with the travels of the worship of Ceres and Proserpina; and these are traced by learned men from Upper Asia or India to Attica. (Cr. IV. 174.) The Athenians, with their usual self-importance, ascribed the first production both of barley and wheat to their own soil (Plato in Menex.
ΔΗΜ. οὐκ ἀνέχομαι κριθῶν ἀκούων· πολλάκις ἐξηπατήθην ὑπὸ τε σοῦ καὶ Θουφάνους.
ΚΛ. ἀλλ᾽ ἄλφιτ᾽ ήδη σοι ποριῶ σκευασμένα.
ΑΔ. ἐγὼ δὲ μαξίσκας γε διαμεμαγμένας καὶ τούπουν ὀπτῶν, μποῦ ἀλλ᾽ εἰ μὴ 'σθε. ΔΗΜ. ἀνύσωτατε μνν, ὅ τι περ ποιήσεθ᾽ ὁς ἐγὼ, ὅποτερας ἄν σφῶν εῦ με μᾶλλον ἄν ποίη,

237, e—238, a.) ; the Argives, Cretans and Sicilians contesting one or both points with them. That wheat did not originally grow in Attica, the nature of their soil renders probable: their claim to the first growth of barley, at least of European countries, rests perhaps on better grounds. (Creuzer as above.)


1067. ἄλφιτα, barley-meal. Hesych. ἄλφιτα κυρίως, τὰ τῶν κριθῶν ἅλευρα, τὰ τοῦ σίτου.

(Anestheustes de Farinis et Panibus.)

Πρῶτα μὲν οὖν δῶρων μεμήσομαι ἡπάκιον
∆ήμητρος, φιλε Μόσχε, σῦ δ᾽ ἐν φρει βάλλει σῆσιν.
"Εστι γὰρ οὖν τὰ κράτησα λαβέω, βελτιστὰ τα ἐπίτων,
εὐκάρπον κράτης καθαρός ἡσεμένα πάντα,
ἐν Λαέθο, κλεινής ἔρενου περίκυμοι μαστοῦ,
λευκότερ' ἀλερίας χιώνος. θεοὶ εἴπερ ἐδοὺν
ἄλφιτ' ἐκεῖθεν, ἵνα ἔρμης αὐτὸς ἀγοράζει.
ἐστι δὲ κάν Θάρζαις ταύς ἐπταύτες ἐπιστεική,
κάν Θάρζα, ἐν τ' ἄλλαις πόλεσιν ταῖς ἄλλα γλαρτα
φαίνονται πρὸς ἐκεῖνα. σαφεὶ τάδ᾽ ἐπίστασα δόξη.

Athen. III. III, f.

1068. διαμάσωσ (μάσωσ), to knead thoroughly. Αν. 462. προτε-φύραται λόγος εἰς μοι, ἀν διαμάστειν οὐ κωλύει. The climax with which these promises rise one above the other, from barley to barley-meal and from the meal to the cake made of it, and that cake upon the first scale as quality if not quantity, will not escape the reader.


1071. ἂν ... ἂν. For opinions on the double ἂν in this verse, see Ed. Rev. XVII. p. 238. Elmsl. in Mus. Crit. I. p. 362. Reisig. 188.
1072. "νυς h. l. ipsa concio populi et ἡνια potestas eam habendi et regendi." Dind. Dobree compares Eccl. 466. παραδοσω τής πόλεως τὰς ἡμιας. Plat. Polit. 266, e. παραδοναι τάς τῆς πόλεως ἡμιας. Alcipl. 3, 61. Δοσιάδης δε, δ' θεοι, τήν Πυλικα καταλαβάνει δημογορών, καὶ τοῖς ἤν την ηλιαία καταριμίεται δικάζουσι, καὶ τὰς ἡμιας ἔχει τοῦ δήμου. "We have not yet spoken of the vast size of the place provided for the meetings of the Athenian assembly. In its area of more than twelve thousand square yards it could accommodate with ease the whole free civic population of Athens. The orator from the bema often addressed an audience of six thousand Athenians. The peculiar character of such an audience is not to be neglected by one who would consider what part that man had to play who held the reins of the Pnyx." Wordsworth.

1073. Cleon and his antagonist here leave the stage at full speed, but the sausage-seller outstrips Cleon.

1074. This little chorus (a gem even among the jewels of Aristophanes), deserves a deep attention. Standing where it does, it seems as if the author intended it for a sort of finger-post to posterity, directing their eyes backward and forward to all the principal features of that singular people, whose portrait he has drawn in so vivid a manner. The first ten verses exhibit what every body but himself saw in the legislative Demus,—a mere gull and dupe: the last ten exhibit what he himself well saw,—his power to compensate for this and much more in the courts of justice. The intermediate stanzas exhibit the creature necessarily growing out of such institutions—a glutton and a drunkard—a ruffler and a roisterer, without object or aim, but that which the passing 1 day

1 Wieland has drawn from this little chorus a spirited portrait of the Attic Demus, but the student's advantage will be consulted by drawing his attention, however briefly, to writings of an infinitely higher character. Among those Epistles, which bear the sacred name of St. Paul, two of the earliest, if not the very earliest, in point of composition, are those addressed to the converts of Thessalonica. They were written, not as the epigraph in the common translation intimates, from Athens, but after a visit recently made by the great apostle to that metropolis; and their contents are much what we should expect after such a visit. The mode of life from which his converts are so earnestly dissuaded, is almost, feature for feature, (see more particularly 1 Ep. c.-4.) the same as that depicted in our present text; and the solemn references to a resurrection and a future judgment are the natural outpourings of a mind, reminiscent of the mode in which such references had been met towards the close of the writer's own noble speech on Mars' Hill. How would his proud auditors on that occasion have been surprised to hear that a day would come when, while the most admired of their own countrymen's writings would be but in the hands of compara-
furnished. Over this life, half busy, half idle, hung evidently two
sources of fear: the one, that the rulers of Demus might not pro-
vide him the means of continuing it; and the other, that there
were Powers, in whose sight he might stand better, if it were dis-
continued altogether. How he managed matters with the first, his
own declarations will show; how he endeavoured to conciliate the
second, it will be the object of future notes to explain. That a
few thousand citizens, like those of Athens, could not have wielded
the immense power they did, had the above picture been literally
correct, is readily conceded; but the prophetic mind of a great
satirist speaks of things in their progress to be as things that lit-
erally are, and Heaven knows that every successive year subsequent
to the performance of the Knights brought the resemblance closer
between the actual and the mimetic Demus. (Cf. sup. 1062.) It
may be added, that the dialogue throughout this little chorus fur-
nishes a beautiful specimen of Ionic a majore verse, and consider-
ing who are the speakers, it may be termed a sort of conflict be-
tween the aristocracy and democracy of Athens, the collision being
managed with the poet's usual dexterity.

1077. ἀνδρα τύραννος. The reader of the Wasps and Acharnenses
scarcely needs the following translation, but it may direct his at-
tention to a continental writer of some ability respecting the great
orator of antiquity. "The government of Athens was a pure
democracy. The people were despotic. All the rights of sover-
ignity, the making of laws, the levying of taxes, the appointment
of tribunals, the right to commence war and conclude peace, to
apportion punishments and confer rewards—all depended on the
will and opinion of the assembled people. All persons in author-
ity, the senate of five hundred, as well as that of Areiopagus, the
dicasts in their courts, as well as the generals at the head of armies,
were subordinate to the people, and performed the duties of their
respective offices as commissions from them. Every one, who-
ever he might be, was accountable (ἐπείθενος) to the assembled
people. To them also lay ever an appeal... Hence also the orators
considered commissioners of the people as the people them-
selves; addressing for example the judges of the law-courts as they
did the people collected in the assemblies. They were the repre-
sentatives of Demos." Demosthenes als Staatsman und Redner, by
Albert Gerhard Bekker, t. II. p. 497. See also Schömann, p. 282.
That a people, possessed of so much power, should have heard not
unwillingly a name applied to themselves, which they hated and
abhorred in an individual, followed almost as a matter of course. Thucyd. II. 63. III. 37. τυραννίδα ἔχετε τὴν ἀρχήν. Isoc. 144, ἐ. ὡς δὲ συντόμως εἰπὲν, ἐκείνοι διεγνωκότες ἦσαν ὡτι δὲ τὸν μὲν δήμον ὡσπερ τύραννον καθιστάναι τὰς ἀρχὰς καὶ κολάζειν τοὺς ἐξαμαρτάνοντας καὶ κρίνειν περὶ τῶν ἀμφισβητομένων.

1078. τυπαράγωγος (ἐν, παράγω), easy to be led astray. Plat. Tim. 69, δ. οἱ δὲ μιμοῦμενοι, παραλαβόντες ἄρχην ψυχής ἀδιάνατον, τὸ μετὰ τούτῳ δυνητὸν σῶμα αὐτὴ περιετήρησαν ψυχὰ τε καὶ τὸ δώσω πεθανον, ἀλλο τε εἶδος ἐν αὐτῷ ψυχῆς προσφορὰς διερμοῦν τὸν παρών, δεινὰ καὶ ἀναγκαῖα ἐν αὐτῷ παθηματα ἔχον, πρῶτον μὲν ἰδοὺν, μέγιστον κακῶν δέλεαρ, ἐπειτὰ λύπας, ἀγαθῶν φυγῆς, ἔτι δ' αὐθανατίας καὶ φόβων, ὁπροφερέν ξυμβουλοι, αὐτῶν δὲ δυσπαραμβοῦντον, ἐπίθεσι τὸ εν αὐτῷ παρων ἐπεισε τὰν ἐξαμαρτάνειν τὰ αὐτὰ ἀναγκαῖα τὸν παρὼν διανοεῖ.

1079. θωπευόμενος χαίρεις. Aristot. Polit. V. 11. Εὐθυμουσάτικες τον ἀναγκαίον εἴναι καὶ ταῖς τυραννίσι καὶ ταῖς δημοκρατίαις καὶ γὰρ τὸ δήμος εἶναι βούλειται μόνον. Διὸ καὶ ὁ κόλαξ παρ' ἀμφιτέρως ἐντίμοις, παρὰ μὲν τῶν δήμων ὁ δημαρχος (ἔστι γὰρ ὁ δημαρχος τοῦ δήμου κόλαξ), παρὰ δὲ τοῖς τυράννοις ἡ ταπεινὸς ὁμιλοῦτες, ὁπερ ἐστὶν ἐργὸν κολακίας. Καὶ γὰρ διὰ τοῦτο ποιησάμεθα ἑυρίσκεσθαι τῇ παραπάνω κολακεύμενοι γὰρ χαίρουσαι. (The grammatical formula will be more fully illustrated in a future play).

1080. ἐξαιτατώμενος. So also in the masterly character of the Athenians by the great contemporary historian. καὶ μετὰ καινότητος μὲν λόγου ἀπατᾶσαι ἀριστοί, μετὰ δὲθοκμασμένον δὲ καὶ ἐξιστάσαι ἔθελεν δούλοις δοτες τῶν δὲι ἀπότατων, ὑπερτάται δὲ τῶν εἰσόθατων. Thucyd. III. 38.

1082. Lucian III. 216. ὅποτε οὖν ταῦτα καὶ τὰ τοιαῦτα ἥκουσ, ἐώρων ὅτως ἐκείνης πρὸς αὐτὰ, καὶ πάνω σφόδρα πρὸς τὸ δέλεαρ ἀναπτάμενον παρεῖχε στὸ σώμα.

1083. παρὼν ἀποδήμει, mens praesens abest, is at home and abroad. Cf. the ἐνδιείμενοι and ἐκδημείοι of St. Paul (2 Cor. v. q.) Also Pind. Pyth. IV. 8. οὐκ ἀποδάμων ἀπόλλωνος τυχόντος, “quia quoties Pythias vaticinatur, deus ἐπιθετεῖ, praesens est.”

1084. This attack upon the braided locks of the Chorus (the distinguishing mark of aristocratic pride in Athens) raises of course a loud laugh among the mobility. The Corypheus meets it as a gentleman should, with a smile, a profound bow, and subsequently
with a piece of wholesome advice to Demus; viz. to make a sound meal on the worthless προστάται, who have made so many a meal on him.

1087. ἦλθαίσεν, to play the fool; from ἡλίθιος (ἡλός, ἡλεός, II. XV. 128. φρένας ἥλε.)

Ib. ταῦτα, thus. Vesp. 110. τουαύτ' ἀλύει.


Den Tag mit Nippen hinzuwringen, to consume the day in sipping, tippling. Wiel.

Ib. τὸ καθ᾽ ἡμέραν, daily. (Eurip. Ion 123. Elect. 183.) The comic writers of course reflected these feelings of their lord and master on the stage.

τὶ δὲ γὰρ ὤντα θυγτὸν, ἵκετεύω, ποιεῖν,
πλὴν ἡδέως ζῆν τὸν βίον καθ᾽ ἡμέραν,
ἐὰν γ᾽ ἐχθαῖς ὀπόθεσιν; ἀλλὰ δὲι σκοπεῖν
τοῦτ᾽ αὐτὸν, τάνθροπεί ὀρῶντα πράγματα
εἰς αὐριον δὲ μὴ φροντίζειν ἐὶ τι καὶ
ἔσται.

Philolaerus ap. Athen. VII. 280, c.

1091. ἑνα προστάτην. Compare some reflections of Montesquieu, De l'Esprit des Lois, l. 2. c. 5.

Ib. προστάτην (προϊόστημος). The inaccurate manner in which the ancient writers express themselves on political subjects till the time of Aristotle, leaves it doubtful in what sense this word is to be understood, whether as an actual office, or as something like the word demagogue, in its larger and better sense; viz. as a person who took the part, and in some degree appeared as the representative of the people. Wachsmuth, in a learned note (Π. 435.), is inclined to the latter opinion; Müller (Dorians Π. 149.) leans

1092. πλέως, plenus, i. e. dives. Cf. Vespasian's sponges (Suet. Vesp. c. 16.).

1093. ἄρα (ἀφο, sursum tollere) ἐπάταξα, i. e. πατάσσεσιν εἴωθα. "Significat, &c. hominem sublatum s. sublimem percussisse, per- didisse et affixisse." Schutz.


1099. δημοσίους, expiatory victims, scape-goats. The reader has been prepared for the nature of these in Athens by a former note (v. 708.); but to see how deeply the feeling pervaded the old world, the reader must consult the pages of the late Dr. Magee.
That most learned writer has with his usual erudition shewn, that almost the entire of the religion of the Pagan nations consisted in rites of depredation; that fear of the divine displeasure was the leading feature in their religious impressions, and "that in the diversity, the costliness, and the cruelty of their sacrifices they sought to appease gods, to whose wrath they felt themselves exposed, from a consciousness of sin, unrelieved by any information as to the means of escaping its effects." "So strikingly predominant," continues the learned writer, "was this feature of terror in the Gentile superstition, that we find it expressly laid down by the father of Grecian history, τὸ Θεῖον πᾶν φθονερὸν τε καὶ ταραχώδες, (I. c. 32.): and Porphyry directly asserts, 'That there was wanting some universal method of delivering men's souls, which no sort of philosophy had ever yet found out;' i. e. that something besides their own repentance was wanting to appease the anger of their gods." The writer then proceeds to trace the effects of this feeling among the Ethiopians and the Phænicians, the former of whom were required by their laws to sacrifice boys to the sun, and girls to the moon; while among the latter, it was customary in great and public calamities, for princes and magistrates to offer up, in sacrifice to the avenging demons, the dearest of their offspring, εἰς λύτρον τῶν τιμωροῖ δαιμον. In Scythia, in Egypt, in Persia, in India, similar rites prevailed. The rites of our own Druids are familiar to every reader. The Carthaginians preeminently distinguished themselves in these bloody ceremonies. They are reported by Diodorus to have offered two hundred victims at once; and to so unnatural an extreme was this horrid superstition carried by this people, that it was usual for the parent himself to slaughter the dearest and most beautiful of his offspring at the altars of their deities. It would be almost to cover whole pages with a catalogue of names of other places of the old Gentile world, where similar practices, but in a more mitigated form, prevailed. And the new Gentile world presents appearances not less painful. Ditmar charges the Danes with having put to death, in their great sacrifices, no fewer than ninety-nine slaves at once. In Sweden, on urgent occasions, and particularly in times of scarcity, they sacrificed kings and princes. Adam of Bremen, speaking of the awful grove of Upsal, a place distinguished for the celebration of these horrid rites, says, "There was not a single tree in it that was not reverenced, as gifted with a portion of the divinity, because stained with gore, and foul with human putrefaction." The accounts given by Acosta, Gomara, and other Spanish writers, of the monstrous carnage of this kind among the nations of America, are almost incredible. The annual sacrifices of the Mexicans required many thousands of victims; and in Peru two hundred children were devoted for the health of the Ynca——but more than enough of this painful subject. For the facts here cited, and many others, see Magee on the Atonement, I. No. 5. Φαρμακοί, καθάρματα, were the terms, as well as δημόσιον, by which these victims were known among the Athenians, and of course a feeling of the utmost con-
tempt attached to one and all of them. Lysist. 436. e1 τάρα νή τήν
"Αρτεμίν τήν χειρά μοι | ἄκραν προσοίσει, δήμωσις ὧν κλαύσεται.
1100. ἐν τῇ πυκνᾷ. "Scilicet in comitii, ubi ejusmodi oratores
aliaquamdiu consiliiis suis et eloquentia vigebant, eoque ipso facile
diteseere poterant." Schutz.
1101. ὁφων, a relish. Xen. Cyrop. IV. p. 220. ὦ δέ Κύρας ἔλεγεν,
ὁφων μὲν τὸν λιμόν, πτείν 8' ἀπ' τοῦ παράρριοντος ποταμοῦ. Id. VII. 424.
oi γὰρ πάνω ὅφων τοῖς ἀγαθοῖς. The following speaker's notion of a
relish is of a very martial character:

ἀφι οἰσθ' ὁτῇ πρὸς ἀνδρας ἐστὶ σου μάχη,
οἰ τὰ ἐξῆθη δειπνούμεν ἡκοιμήμενοι,
ὁφων δὲ δᾶδας ἡμένας καταπύνομεν;
ἐντεύθεν εὐθός, κ.τ.λ.
Athen. X. 421, c.

1102. παχύς. The author plays on the double meaning of the
words fat and rich. In the first sense, his vocabulary is strictly in
unison with the subject recently considered. Mr. Maurice (Ind.
Antiq. p. 843.) observes, that "at this day, among certain tribes
of the Maharattas, human victims, distinguished by their beauty
and youthful bloom, are fattened like oxen for the altar."

1103. ἐπιδείπνειν, to eat as a dessert.

1105. περιέρχομαι. Schol. ἐνεδρείω, ἐξαπατᾶ, σοφίζομαι, καὶ ὑπέρ-
χομαι, circunvencio. Od. IX. 362. αὐτάρ ἐπεὶ Κύκλωπα περὶ φρένας
ἡλυθεν οἶνος. Lucian. ταῦτα οὕτως ἰσχυρῶς περιελήλυθε τοὺς πολ-
λούς.

1107. ἐξαπατύλλειν, a comic dim. of ἐξαπατάν. The same word
occurs in Ach. v. 657. (Br.)

1108. τηρῶ, watch closely. Vesp. 1356. τὸ γὰρ ῥίδων τηρεί με.
Eccl. 946. ἀλλ' εἴμι τηρήσου' ὃ τι καὶ δράσει ποτέ. Æsch. Suppl. 247.
ἐγὼ δὲ πρὸς σε πότερον ὡς ἐτνη λέγω, | ἢ τηρῶν ἱροῦ ῥάβδου, ἢ πῶλους
ἀγόν;

1109. οὐδὲ δοκῶν ὀρῶν, pretending not to see. Plut. 837. οὐκ ἐδο-
When Voltaire did understand the classics, no writer more fully enjoyed their beauties: how could a man of his prodigious genius do otherwise? But his erudition lay within a nutshell; and out of that nutshell there is no blunder which ignorance and impudence united did not render him capable of committing. His blunders are of too serious a nature to allow of laughter; else what paradoxes of mirth would they not occasion to the scholar and the theologian?

The word κημός, as was shown in a former play, sometimes signified a mouth-piece, sometimes a funnel to the instrument into which judicial votes were thrown. It is equally applicable to the purposes of this drama to illustrate both senses. I insert therefore from Clearchus an account of the manner in which the barker of the luxurious Anaxarchus performed his operations. 'Ο δὲ στουπόις χειριδεῖ ἔχων, καὶ περὶ τὰ στόματα κημοῦ, ἔτριψε τὸ σταῖκ, ἵνα μήτε ἰδρῶς ἐπιρρέω, μήτε τοῖς φράμασιν ὁ τρίβους ἐξπυεῖ. Athen. XII. 548, b.

The following reflections of that writer, not improbably derived from the very Chorus now under consideration, form a key to the whole constitution of Athens. "Σῶλων ὁ ἐστὶν μὲν οὐδέναι νομοθετὴν γενέσθαι σπονδαίνων ὁλυγαρχίας τε γὰρ καταλύεται λίκαν ἄκρατῶν οὖσαν, καὶ δουλεύοντα τὸν δῆμον πάντως, καὶ δημοκρατίαν καταστόηη τὴν πάτριον, μέλαντα καλῶς τὴν πολιτείαν εἶναι γὰρ τὴν μὲν ἐν Ἀρείῳ πάρχῃ βουλὴν ὁλυγαρχίας, τὸ δὲ τὰς ἀρχὰς αἵρετας ἀριστοκρατίας, τὰ δὲ δικαστήρια δημοκρατίας. "Εἰς ὡς κεῖ τὸν ἐκάκον, ἀνὰ τῆς δημοκρατίας καταστοίης, τὰ δὲ δικαστήρια ποιήσας ἐκ πάντως. Διὸ καὶ μεμορφάμενοι τινὲς αὐτῷ λῦσει γὰρ θάτερον, κύριον πογισάμενο τὸ δικαστήριον πάντως, κληρονομὸν δὲ. Ἡ δὲ τῶν ἀρείων ἔτυχεν, ὡς τρόπῳ τῆς δημοκρατίας χαριζόμενοι τὴν πολιτείαν εἰς τὴν κύρην δημοκρατίαν καταστοίης, καὶ τὴν μὲν ἐν Ἀρείῳ πάρχῃ βουλήν Ὁφιάλλης ἐκάκον καὶ Περικλῆς, τὰ δὲ δικα-
ΚΛ. ἀπαγ’ ἐς μακαρίαν ἐκποδών. ἈΛ. σὺ γ’, ὁ φθόρε.

1114. Cleon and the sausage-seller here return to the stage, and a scene takes place, which to those who study the political habits of antiquity deserves great attention. Had Aristophanes handled the pencil as well as the pen, and treated us with a set of "Songes drolatiques de Demus," as his French imitator has with a set of "Songes drolatiques de Pantagruel," the Cleon of the following scene would doubtless have appeared in a mixed costume, half warrior and half cuisinier; a broad-sword on one side, a huge carving-knife on the other; the robe de cuisine below, and a bright breast-plate above, with a cook’s cap ending in the grandeur of a triple crest. Such a costume would at least befit the mixture of braggardism and culinary science, in which we shall presently find him indulging. As to the sausage-seller, he is here upon his own ground, and if we allow him the costume of a cook of the first grade, all seems done that is required of us. But the dress of the contending candidates for favour, is not the only thing to be here noticed. Under the form of a cista, the author provides his two caterers with a sort of separate cuisine, on separate sides of the stage, from which they supply Demus with a succession of savoury dishes, the superiority of course being given to those furnished by the sausage-seller. As the dramatic character of Demus requires that many of these messes should be of a homely kind, the reader is at liberty to draw upon his imagination for any addition of costliness in the gold and silver dishes in which they are supplied, and for as much of splendour and elegance as he pleases in the repository from which they are derived. For one little piece of flattery, the object of these feastings is perhaps indebted to the editor’s own imagination. The chytra, or pot, from which the dainty at v. 1137. is drawn, was framed, I imagine, with human arms and legs, while the body resembled the face of Demus. (For a marmite of a similar kind fashioned into the god Manducus, see Rabelais’ Songes Drolatiques, p. 87.)

Ib. ἀπαγ’ εἰς μακαρίαν, ironically (to better regions with you). Tim. Lex. Βάλλ’ εἰς μακαρίαν. ἀντὶ τοῦ, βάλλ’ εἰς ἄδου’ ὅθεν τούς ἀποθανόντας ἰ Μακαρίτας ἔθος καλείν’ ἢ ὅτι ἡ Μακαρία θυγατήρ οὕτως τοῦ Ἡρακλέους.


p The Florilegium Stolæi gives as a consecutive fragment of Aristophanes fourteen senarii, of which the first five have no connexion with the following nine, and which nine belong, as Dindorf observes, not to Aristophanes, but to some poet of the new comedy. The part, which belongs to our present subject, is here given, as corrected by that learned scholar:

Οὐ γὰρ ἐν ποτὲ
οὗτω "* * * ἐπεθανεμένων
προθειμεθ’ οὐδ’ ἐν κατακεχρυμένων [μύροις]
iμὴ καταβάντας εὐθέως πίνειν ἐδει."
Κ. Δ. ὁ Δῆμι', ἑγὼ μέντοι παρεσκευασμένος τρίπαλαι κάθημαι, βουλόμενος σ' εὐεργετεῖν.

Α. ἑγὼ δὲ δεκάπαλαι γε καὶ δωδεκάπαλαι καὶ χιλιόπαλαι καὶ πρόπαλαι, πάλαι πάλαι.

ΔΗΜ. ἑγὼ δὲ προσδοκῶν γε τρισμυρίοπαλαι βδελύττομαι σφῶ, καὶ πρόπαλαι, πάλαι πάλαι.

1120

ἐκὸνα ὑπὲρ τοῦ τῶν 'Ἡρακλείδων γένους ἀπέθανεν. Where see Ruhnken's note, and compare Heindorf. in Plat. Hipp. Maj. 293, a. 'Ἀπαγε sc. σεαντῶν. Epicharm. in Athen. 63, c. κόγχον δὲ τὸν σέσιλου ἀπαγ' ἐσ τὸν φθόρον.


1115. παρεσκευασμένος "h. l. est, paratus ad beneficia praestanda." Dind. 1116. τρίπαλαι.


1120. βδελύττομαι. Demus, taking his seat as before, vents his curses upon the two rivals, for keeping him so long in a state of expectation.

Ἰ. πρόπαλαι, πάλαι πάλαι. This and one or two preceding expressions are obviously out of the reach of direct translation.

Cleon. Demus, I wait a week

With hands prepar'd to show'r my gifts upon you.

Saus. And I a month—a year—a century—

Time out of mind, mind, mind.

Dem. And I wait here

διὰ ταῦτα γάρ τοι καὶ καλοῦνται μακάριοι,

πάς γὰρ λέγει τις, ὃ μακαρίτης οἶχεται,

κατέδραθεν εὐθαλῶν, ὥθεν ἀναστασάτω,

καὶ θύμων γ' αὐτοῖο τοῖς ἐναγισμαῖς,

ὡσπερ θεοῦ, καὶ χώς τ' ἐχομένων

ἀποτυμέθ γ' αὐτῶσ τα καλὰ δεῦρ' ἀνίεναι.


1 This word frequently occurs in Demosth. in a similar sense to φθόρος.

119. βδέλερος Μακεδόν. 582, i. τῶν δὲ βάσκανον! τῶν δὲ βδέλερον! 688, b.

1 οὐδ' ἐλευθέρωσ' ὅλ' ὑδάτων.

1 In Schweigh. edition, ὃ βοῦς χαλκοῦς ἰτ, ἀνεφθός δὲ καὶ πάλαι.
Expecting your large promises, and venting
Curses on both before (mimics) creation,—ation—ation.
Mitchell's Aristoph.


1122. βαλβίδων, goals, i.e. thongs fastened to two poles, by which horses or runners in the stadium were prevented from starting, before the signal was given. Suidas: ἄφες ἀπὸ τῶν βαλβίδων—τοῦτον ἀπὸ κάνατον. Βαλβίς γὰρ ἡ ἄφεσις τῶν δρόμων.

1124. ἵδου, see, 'tis done: prepares to start for his buffet, or receptacle.

Ib. θέου' ἱν, run. The brisk sausage-seller tucks up his robes, and makes but three strides to his buffet. (An opt. and ἱν form a modified imperative. Ran. 437. αἴροι ἱν (lift up) αὖθις, ὦ παῖ. 1467. κρίνοις ἱν (decide).

Ib. υποθέω, vorlaufen, outrun. Pass. Schneid. I doubt whether the learned lexicographers translate correctly, or as the humour of the passage requires. Instead of thinking of his rival outrunning him, the sausage-seller does not allow him to be at his heels, (ὑποθέω. For all compounds of the verb θέω, (διατρέχει, μεταθέω, παρα-θέω, προσθέω, ἐπιτρέχει, συντρέχει, &c.) the student will consult Xen. de Venat., and for this among the rest: διώκουσι δὲ αἱ μὲν ἄρ-χόμεναι σφόδρα, διὰ δὲ μαλακιὰν ἀνάσαν αἱ δὲ ὑποθέοντος, εἰπτομαρτάνου-σιν. III. 8.

1126. ἔρυσθομαι. Gallice: ou il saudra que je sois bien difficile; or, ou je ferai bien le renchéri. Br. I shall be hard to please. The word more particularly applies to the female sex, and implies that something between coquetry and prudery, which affects a difficulty
to be pleased that is not really felt, and keeps men on by keeping
them off. (Cf. Xen. Mem. III. 11, 14.) Sympos. 86. Ὑ δὲ μονος, ὁ Ἀντίσθενες, ἑψὶ ὁ Ἑωράτης, οὐδενὸς ἐρᾶς; Ναί μὰ τοὺς θεῶν, ἐἵπτεν
καθένιον, καὶ σφόδρα γε σοῦ. Καὶ ὁ Ἑωράτης ἐπισκόπας, ὥς δὴ ὑπνότω-
μενος, ἐίπε· μὴ νῦν μοι ἐν τῷ παρωτὶ ὕλον πάρεξε· ὡς σὺ γὰρ ὀρᾶς, ἄλλα
ἐπέ. See also Xen. Mem. I. 2. 5. 25.

1128. Denus, supplied with his table and chair, and (perhaps)
a napkin tied round his chin, now appears strictly en gourmand, and of
course exhibits all the airs and wisdom of the school,—the deeply me-
ditated mastication—the judicious smack, (the glance at the bees'
wing in a wine-cup had not yet been invented), and the questioning
of the tongue, as it dives through a thousand ingredients, and de-
ects where a single one is defective. Copies of the best gastronomic
writers lie upon the table, to which the little glutton occasionally
refers, to see that he has not been betrayed into a satisfaction con-
tra autem, an error into which the best gastronomists are some-
times, it is said, apt to fall.

Ib. προτεραιτερος, a comic compar. for πρότερος. The sausage-
seller will outdo Cleon in every thing, in novelty of language as
well as priority of purpose. Porson compares νεατέρων, Ἀσχyl.
c. Paris. φιλαίτατος, Theoc. Id. VII. 98.

1129. —μαζικηριν. Cleon draws himself up with a military air,
and presents a barley-cake of enormous size (the diminutive being
used for comic purposes) to his patron: at the same time he casts a
contemptuous look at Demosthenes, who stands as usual at his
master's back. Having previously given all practical information
respecting the μαζα, or barley-cake, which this drama has immor-
talized, we may now be allowed to trifle over the subject for a few
moments.

λέξα τοῖν τῶν βίων ἡξ ἄρχης δὴ ἐγὼ θυπτοῖσι παρείχον.
εἰρήνη μὲν πρῶτον ἀπάντων ἦν ἁσπερ ὑδόρ κατὰ χεῖρος.
η γὰρ δ᾽ ἐφερ' οὐ δεος οὐδε νοσους, ἄλλα αὐτοματ' ἦν τα δέοντα.
οὖρ γὰρ ἄποι ἔφερε χάραδρα, μαξαὶ δ᾽ ἀρτοῖς ἐμάχχοντο
περὶ τοῖς στομασίων τῶν ἀνθρώπων, ἰκετεύουσα καταπίνειν,
εἰ τι φιλοίεν τὰς λευκοτάτας. οἱ δ᾽ ἰχθύες, οἰκᾶι ἵντες,
ἐξεπάνες σφάς αὐτοὺς ἀν παρέκειντ' ἐπὶ ταῖοι τραπέζια.
ζυμῶν δ᾽ ἐφερε παρὰ τὰς κλίνας ποταμίως, κρέας θερμὰ κυλίνδρων
ὑποτριμματίων δ᾽ ὁχετοι τοῖς τοῖς βουλομένοισι παρήσαν·
'ὅστιν' ἀφεδνὰ τὴν ἐνθέσθιν ἦν ἄρδονθ' ἀπαλαὶ καταπίνειν.

οἱ δ᾽ ἀνθρωποι πῖνεσ ἦσαν τότε, καὶ μέγα χήρα ἀγάντων.
Teleclides ap. Athen. VI. 268, b.

See also Crates, Ibid. 267, ε.
ek ton olo ton ek Pulu mou emagmen.  

1130. oia Att. for oiai, barley-corn coarsely ground. The same
affectation is here used as to the material out of which Cleon's
barley-cake is made, as in the former verse to its size. Demus
wants and turns the cake about with a "toujours perdrix" air,
as much as to say, "the thing is excellent in itself, but it has been
served up to me even to satiety."

1131. muostelas emuostilmevas, spoons scooped by, &c. &c. The
nature of these spoons has been explained in a former note. They
do not yet appear to be quite out of use in Greece. "In a few
minutes the members of the family have taken their seats on the
clay floor round a low round table, on which is a large bowl of
gurgouti, or porridge, to which each guest helps himself by dip-
ing his bread into the bowl." Wordsworth.

1132. tis cheiri thilefanti. On the three statues of Pallas in the
Acropolis, two of them chef-d'oeuvres of the immortal Phidias,
the student will consult two elegant chapters in a work full indeed of
elegance and a sparkling imagination throughout, Mr. Wordsworth's
Attica. There are perhaps more references to works of art in the
few remaining comedies of Aristophanes, than in any other of the
Greek writers now extant, and even in him the references do not
much exceed the present, and Ach. 991. Pac. 616. Pl. 385. If these
matchless works found a place in Athens itself, they do not seem
to have found a very prominent one in the minds of its inhabitants.
War and religion, the Pnyx and the Heliaea, philosophy and the
drama, these with good eating and drinking, (and the political eco-


A few references are to be found in Plato, and one or two in the productions
of that mind, which was fitted to embrace within it all ideas of a grand
and magnificent nature. But Demosthenes (and to him I allude) must have sur-
veyed the general splendour of Athens with the eye of a statesman, rather than
an artist, as one who felt that all within it must one day be as much his, as Mac-
don was the possession of Philip, and that it was left for time to shew, whether
the rest of the world should be his, or that of his more fortunate but less gifted
opponent.

Of the great three, Fox, Pitt, and Canning, the two former were not only
deeply conversant with ancient lore, but took a singular delight even in those
minutiae of verbal criticism, which the acuteness and erudition of professional
scholars have brought to bear upon the ancient languages: and yet these were
the men who ruled the world, and whose names are still as household words
among us.
1133. A work done by "her of the ivory hand" was in itself a proud recommendation, but its prodigious size!—Demus instinctively smacks his lips, and looks round impatiently for the fragrant mess, in which he may immerse his new acquisition, "et pleno se prolatum amne."

1134. The table being fairly laid, (for the bread and spoons are mere antecedent preparations,) the banquet begins. The courses, it will be observed, are not much unlike those of a modern entertainment; soups, fish, then rôti, and stews. The pâtisserie, however, and what some people call, *the sweets*, in the present instance precede the game.

Ib. ἐτνος. (Tiu. Lex. ὄφων ἐς ὄσπριον, i.e. *all productions with hulls or shells, legumes, pulse.* The ἐτνος was a dish of peas (*πισινον*), or beans (*κάμπων*), boiled into a thickish, half liquid substance, such as frumenty, and the like. It was a dish for gods (Ran. 62.), or men (Eccl. 843.), and is often alluded to by the Attic writers. To Plato (Hip. Maj. 290, e.) add from the comic poets,

καὶ μὴν ῥαφάνους γ’ ἐψουσι λιπαρᾶς, ὥς θεοί,
ἐτνος θ’ ἀµ’ αὐτὸς πισινον.

Antiphanes ap. Athen. IX. 370, e.

B. καὶ πράγμα γ’ ἡρώτα με δυστράπελον πάνω
ἐχον δὲ πολλὰς φροντιδῶν δυσεξίδους.

A. λέγ’ αὐτὸ, καὶ γὰρ οὐκ ἀγέλαιον ἐστ’ ἓσως.

B. ἐτνος καμάμπων διότι τὴν μὲν γαστέρα
φυσα, τὸ δὲ πῦρ οὐ. A. χαρίεν οἰς γυνώσκεται
τὸ πράγμα του Πᾶνσωνος. ὥς δ’ ἀεὶ ποτὲ
περὶ τοὺς καμάμους ἑσθ’ οὐτός ὁ συφιστὴς.

Heniochus ap. Athen. IX. 408, a.

The dish seems to have been a great favourite with the poet Alcamen.

καὶ ποκὰ τοι δῶσι τρίτοδος κύτος,
φ’ κ’ τ’ ἑυ * * * λε’ ἀγείρης.

ἀλλ’ ἐτι νῦν γ’ ἄπτουρος, τάχα δὲ πλέος
ἐτνος, οἰνὸν ὁ παμφάγος Ἀλκάμαν

ἡράσθη χλειρὸν πέδα τὰς τροπάς.

οὕ τι γάρ ἐν τετυγμένον ἑσθεὶ

ἀλλὰ τὰ κονά γάρ, ὀσπερ ὁ δάμος,
ζατεύει.

Athen. X. 416, c.

Ib. εὐχρων καὶ καλῶν, "well-complexion’d, rich."

1135. τορύνω (τορύνη, τείρω), to stir what is cooking. As the

"Qu. φ’ κ’ ἑυ ἑπέλει τρέψης. Large enough for a 74 to float in." Dobree.
present of the tasteful sausage-seller implied an influence with the Minerva Chryselephantine, that of the martial Cleon indicates an equal influence with the Minerva Promachos, the goddess descending to use her gigantic spear as a τόρνη (cf. Plat. Hip. Maj. 290, d. e. 291, c.) for his porridge.

Ib. —Πυλαμάδος. Minerva, the gate-stormer, with an allusion to Pylus; Pylæmachus, if I understand the passage correctly, being substituted for Promachus. (Cf. Schneider in v. and Athenæus 154, f.) Cleon draws himself up in warlike state, as he pronounces the epithet. Demus tastes the porridge, looks into his books, and finds that all is not right. A growl of disapprobation.


Ib. ἐπισκοπεῖ, takes particular care of you. Cf. infr. v. 1149.

1137. ὑπερέχει σοι, holds over you a protecting—hand was expected, but the speaker substitutes χύτραν. Π. ΙΧ. 419. 687. μάλα γὰρ ἐθν εὐρύσπα Ζεὺς | χείρα ὑπ’ ὑπερέσχε. XXIV. 374. ἀλλ’ ἐτι τις καὶ ἐμείο θεῶν ὑπερέσχεθε χείρα.

Zeus μὲν τίσιδε πόλις ὑπερέχοι, αἰθέρι ναϊών, αἰεὶ δεξιερῆν χείρ’ ἐπ’ ἀπημοσύνη. Theogn. 755.

Ib. ζωμόω. Demus sips a little of the soup—and the authorities having been again consulted—draws his breath, like a man whose conscience and palate are equally satisfied, but—no applause ensues. The scale is evidently in the sausage seller’s favour, but a weighty business is on hand, and Demus, like a practised critic, forbears to commit himself, till the evidence is full and complete. Let us take advantage of these meditations, to philosophize a little over our table.

Εἰς’ οὐ περιεργὸν ἑστὶν ἄνθρωπος φυτών, ὑπεντωσάτοις τε πλείστοις χρῶμεν; εἴρομεν ἀλληρίων, παρορόμεν συγγενεῖς; ἔχοντες οὐδὲν εὐποροῦμεν τοῖς πέλοις; εἴρανοις φέροντες οὐ φέρομεν ἀλλ’ ἂν κακῶς. τάκ τῆς τροφῆς δὲ τῆς καθ’ ἡμέραν πάλιν, γλυκώμεθα τὴν μὲν μάζαν ἐνα λευκή παρῆς χομόν δὲ ταύτῃ μέλανα μηχανώμεθα. τὸ καλὸν δὲ χρῶμα δευσοποῖο χρῶμεν. Καὶ χιάνα μὲν πίναν παρασκευάζομεν’ τὸ δ’ ὁφθαλμὸν ἄν μὴ θηρῆον ἰδιατέρωμεν. καὶ τὸν μὲν ὄξων οὖν ἐκπυττόμεν, ἐπὶ ταῖς ἀβυγτάκαισι 8’ ἔσθακενόμεν, Οὐκοῦν, τὸ πολλοῖς τῶν σοφῶν εἰρήμενον, τὸ μὴ γενέσθαι μὲν κράτιστον ἑστ’ αἰεὶ ἐπὰν γεννηται δ’, ὅς τάχυτ’ ἔχειν τέλος.

Alexis ap. Athen. III. 123, f.
1138. The intimation contained in the two following verses, that Pallas herself would not be able to keep the Athenian state together, unless the chytra were well supplied, will, it is hoped, furnish a political excuse for the extracts on cookery with which his play has been almost inundated. Cf. Av. 355-8.


Δοκεῖτ ἂν οἰκεῖον γαῖαν, εἰ πένης ἄπας λαὸς πολιτεύοντο πλαυσίων ἀτέρ; οἰκ ἂν γένοιτο χωρίς ἑσθάλα καὶ κακά, ἀλλ' ἐστὶ τὰς σύγκρασις ὅστ' ἐχεῖ καλῶς. ᾧ μὴ γὰρ ἐστὶ τῷ πένη', ὅ πλούσιος δίδασ', ὅ δ' οἱ πλουτοῦντες οὐ κεκτήμεθα, τοῖς πένης χρώμενοι θηρώμεθα.

Eurip. in Ἀεολο Fr. 2. ap. Dindorf.

Ib. oikeiσθα ἂν. A similar crasis (on crasis generally see Thiersch's Prolegomena in Aristoph.) occurs Lysist. 115. ἐγὼ δὲ γ' ἂν ὕσπερ ῥητάν δοκῷ οἱ δουλὲς (i. e. δουλαι ἂν) ἐμαυτῆς παραμοῦσα θῆμισιν. 1. 40. τέραχος, slice of fish. Supr. v. 281. Its appearance in a rich scene in our author's Eccles. (835-45.) introduces us to a new term of cookery. τὰ τεμάχη ριπίζεται.

Ib. σοῦδωκεν, i. e. σοι ἔδωκεν.

Ib. —Φοβεσιστράτης, Pallas, 'dread of armies.' As this coined epithet comes out of the Paphlongian's mouth,—in a sort of earthquake fashion,—he shakes his crest, and casts a withering look at the sausage-seller. But the stout son of a stout father (see verse following) is not to be daunted by epithets, or 'sesquipedalia vera,' of any kind. (Demus again looks into his authors, and from his air there is evidently "some mistake.")

1141. —Οθρημοπάτρα, daughter of a stout father. The sausage-seller, in bringing out this real epithet of Minerva (Π. V. 745. ἀτεροὶ δ' ἐγχος | βριθυ, μέγα, στιβαρόν, τῷ δάμνης στίχας ἄνδρον | ἱρώ- νον, τοῖς τε κτείσσεται οθρημοπάτρη;) mimics the earthquake tone of his moulding Paphlongian, and then bursts into a contemptuous laugh.

Ib. ἐφθον ἐκ ζωμοῦ κρέας, stewed broth-flesh; "elixa ex suo jus- ulo." Dind.
καὶ χόλικος Ἰνύστρον τε καὶ γαστρὸς τόμοι

ΔΗΜ. καλῶς γ' ἐποίησε τοῦ —πέπλου μεμημένη.

ΚΛ. Ἡ —Γοργολόφα σ' ἐκέλευε τουτού ψαγεῖν ἐλατήρος, ἵνα τὰς ναῦς —ἐλαύνωμεν καλῶς.

ΑΛ. λαβε καὶ ταδί νῦν. ΔΗ. καὶ τί τούτοις χρῆσομαι τοῖς ἑντέροις; ΑΛ. ἐπιτηδεῖς αὐτ' ἐπεμψε σοι

1142. χόλις, tripe. Ἰνύστρον, abomasum. γαστήρ, paunch.

Ib. τόμος (τέμω), a slice. Infr. 1153. πλακούντος τόμον. Athen. 95, c. ἀλλάντα τέμων παραφέρω χορδῆς τόμον. 403, a. τόμος ἀλλάντος, τόμος Ἰνύστρον.

1143. —Πέπλου. 'Sooth, she does well not to forget the Peplus.' Wordsworth. But what Peplus? The thin, light drapery thrown over the Minerva Polias? Surely not; except by a mere paronomasia. The spirits of Demus are now waxing high, and the drapery uppermost in his mind, (suggested by the dainty dishes just set before him,) is that very fine, transparent membrane, which invests the belly, together with the intestines, and which bore the name of peplus, or peritonæum. The two candidates for favour laugh, as in duty bound, at their patron's wit, execrable as it is; Clean with a merriment evidently affected, the sausage-seller with a broad laugh, which goes to Demus's heart.

1144. —Γοργολόφα. Another mouth-earthquake, and a prodigious shaking of the triple crest.

1144. 5. τουτού ελατήρος (μέρος τί) ψαγεῖν. See Monk's Alcestis v. 861. Which part did the cannibals mean to eat in the following projected banquet? Xen. Hell. III. 3. 6. αὐτοὶ μέντοι πᾶσιν ἔφασαν συνειδεῖν καὶ εἰλωσεν καὶ νεοδαμώσει, καὶ τοῖς υπομείσει, καὶ τοῖς περιοίκοις ὅπου γὰρ ἐν τούτοις τῖς λόγος γένοιτο περὶ Σπαρτιάτων, οὐδὲν δύνασθαι κρύπτειν τὸ μη οὐχ ἤδειος ἃν καὶ αἰών ἐσθίειν αὐτῶν.

Ib. ελατήρ. The nature of this cake has been described in a former play. Athen. II. 57, a. ἔννοις, πῦρ, γογγυλῖδες, ῥάφανοι, ὅρυπτεῖς, ελατήρες.

Ib. ελατήρι, ελαύνω. Clean laughs loud at his own wit; but Demus and the sausage-seller exchange contemptuous glances. "No such great things in his pun," intimates the latter; "nor in his long-cake either," rejoins Demus, eating a large piece, "for it wants at least two more grains of coriander in it."

1146. ταδί sc. ἑντέρα.

1146, 7. τί (i. e. εἰς τί) τοῦτοι χρῆσομαι τοῖς ἑντέροις. How shall I deal with, or to what purpose shall I apply these ἑντέρα? Lysist. 477. ὁ Ζεῦ, τί ποτε χρησίμεσθα τοῦτο τοῖς κνωδίλοις? Plat. Conviv. 216, c. οὐκ ἔχω δ τι χρήσομαι τοῦτῳ τῷ ἀνθρώπῳ (I know not how to deal with this man). Xen. Hell. V. 3. 23. VII. 3. 7. 4. 39. Symp. p. 65. The poet is preparing for another play of words between ἑντέρα and ἑντερώνεια.
1148. — ἐντερόνειαν = ἐντερόνην, timber for a ship's ribs. Sui-
vas, τὰ ἔγκολια, τὰ ἀπὸ τῆς τροπίδος ἀρχόμενα ξύλα, ἐντερόνεια καλεῖται
, δὲ τὸ τῶν νεῶν ἔδαφος οὐ δὲ τὰ ἔγκολια. Βελτιων δὲ τὴν τῶν ἕγκολίων
Ἀρ λέγειν. Latine, Costæ seu statumina. (An inordinate laugh
from Demus, echoed by the sausage-seller.)
1150. κεκραμένον sc. πώμα, a cup mixed (κατὰ) τρία (μέρη) three
arts water, καὶ δύο, and two parts wine. See on these mixtures
Athen. X. c. 28.
1151. φέρων (οἶνος), admitting. (Arist. Acharn. 354. Athenæus
X. §. 28. 36.) Having tipped his drink with a gout, which pro-
duces many a dry lip among the spectators, the little wretch pas-
ts is stomach, and surveys the sausage-seller from head to foot with
look of infinite benignity.
1152. Τριτογενῆς (γένος). Three reasons are given for this appro-
plication of Minerva. 1st. As born from the sea Triton, in Libya.
75. 640–8. 650. 659.) 2d. As born from the head (τριτῶ = κε-
estich. fr. 76. p. 127. See Pass. in v. and Creuz. II. 646. 757.
1.) 3d. As born on the third day. Creuz. II. 650. 708. 718.
In the arithmetical and geometrical system of the Pythagoreans,
the number three and a triangle were personifications of Min-
erva, while an equilateral triangle, divided into six right-angled
triangles, was named Minerva Tritogeneia. (Creuz. II. 706. 667.)
If. — ἐντερότωνος, mixed with three portions of water. The
reader will see in the fabrication of this word why the "Tritonia
Argo" was introduced in a former verse. (Another inordinate
laugh from Demus; and no one dares cudgel the unspeakable
poby either for his mirth or his jokes.)
1153. πλακοῦν (πλακοίς, πλάξ, flat, broad). For various species
of it, see Athenæus I. XIV. §. 51. The Greek gastronomists exceed
themselves, when they have to record the praises of this delicious
delicacy.
This is strong, but what is it to the energetic declarations of another professor?

(Archestratus.)

τὰ δ’ ἀλλὰ γ’ ἐκεῖνα τραγύματα πάντα πέφυκε πτωχείας παράδειγμα κακῆς· ἐφοί τ’ ἐρέβινθοι, καὶ κίσμων, καὶ μήλα, καὶ ἰσχάδες. Ἀλλὰ πλακοῦντα αἰνεῖ Ἀθηναῖοι γεγυμνέμον’ εἴ δὲ μῆ, ἀν ποῦ αὐτὸν ἔχεις ἐπέρωθε, μεῖλ ἔχεισον ἀπελθὼν Ἀττικών, ὡς τῶν’ ἐστιν δ’ ποιεῖ κεῖσον υβρισθήν. οὐτ’ τοῦ δὲ ζην τὸν ἔλευθερον, ἥ κατὰ τῆς γῆς καὶ κατὰ τὸν βαράθρον καὶ ταρτάρου ἐς τὸν ὄλεθρον ἥκειν, καὶ κατορφώχθαι σταδίους ἀναρίθμους.

Athen. III. 101, d.

1155. λαγύα sc. κρέατα. Great sensation in Demus. The contest between the two candidates for favour is now at its height; and every one acquainted with the dramatic art knows that its laws require Demus to be much tantalized before this daintiest of Athenian dishes arrives at his lips. (While Cleon goes to his repository for the promised delicacy, let us take advantage of his absence, and dip into our Archestratus, to see how it was best dressed.)

tοῦ δὲ λαγό ρολλοί τ' τρόποι, ρολλαί τ' θέσεις σοι σκευασίας εἶσιν' κεῖσον δ’ οὖν ἐστιν ἄριστος, ἀν πεινώση μεταξ’ φέρης κρέας ὑπ’ τὸν ἐκάστο, μεθρύο, ἀπλώς ἀλύπαστον, ἀδαρπάζων ὃβελίσκον, μικρὸν ἐνωμότερον. μή λυπεῖτο δ’ ὁ ὅρωντα ἑκόρα στάζοντα κρέων, ἀλλ’ ἐσθιε λάβρας. αὐτ’ δ’ ἀλλα πείρεγοι ἐμοὶ’ εἶσιν διὰ παντὸς σκευασίας, γλωσσιν καταχώσματα, καὶ κατάφρα, καὶ κατέλαια λιαν, δῶσφη γαλῆ φυσιοτούντων.

Athen. IX. 399, d.

1156, 7. The sausage-seller speaks aside.

1158. ὠρᾶς τάσ’; Cleon, with a face of high exultation, exhibits his dish to his opponent, who affects an air of the utmost indifference.

Ib. ὀλίγον μοι μέλε. The family of the care-noughts or care-littles (and they are a numerous one in the world) may be said to
have commenced with an illustrious musician of the name of Lasus
(Vesp. 1411. ἐπειθ' ὁ Δάσος εἶπεν, ἐλίγον μοι μέλει), or with the skil-
ful dancer Hippocleides, who being told that he had danced him-
self out of an excellent marriage (Herodot. VI. 129.) coolly re-
plied, οὐ φρονηστὶς Ἰπποκλείδη.

1160. Cleon looks eagerly round to see for ambassadors who
come thus happily provided, and his watchfulness is kept on the
qui vive by the expression οὐκ ἓσεις τούς ξένους, so well thrown in
by the sausage-seller, and which seems to reduce the presence of
the ambassadors to a matter of actual u certainty.

1161. τι δὲ σοι τοῦτ; Εκκ. 520. τι δ', ὃ μέλε, σοι τοῦθ; Βλ. δ τι
μοι τοῦτ ἐστίν; Λυσιστ. 514. τί δὲ σοι ταύτ; Ιβ. οὐκ ἓσες τούς ξένους, will you not let the strangers alone?

as if Cleon were actually detaining and drawing the ambassadors
to himself. The object of this ruse is explained in the next verse.

1162. φέρω. Dobree compares Thucyd. VIII. 69.

1166. With an air of great solemnity and deep devotion.

1167. ἐκνυτένυσο', ran the risk. But what risk? There is not
much encountered with English harriers, and on horseback, but
much less with Greek harriers, where the game was generally x netted

u Happy as this little sally is, by which an air of indisputable truth is thrown
over a matter indisputably false, it was outdone on a later occasion. Among the
lies, with which the notorious Catterfelto amused our grandfathers, one was a
pretension to great age, which he carried up far beyond the Christian era. Cat-
terfelto was accompanied by a grave, simple-looking valet, out of whom it was
supposed the truth could be pumped on this point, and he was questioned accord-
ingly. "As to my master's age, gentlemen," said the lackey, "I cannot speak
precisely; but when I first engaged in his service, which is now 500 years ago
come Michaelmas—or it might be Bartlemay-tide—I cannot be particular to a day—
my master," said he, looking his inquirers steadfastly in the face, "appeared
just as old as he does now." No further question was of course asked of so
unparticular a rascal.

x Hence the ἀγκωπος (ἁγκως, ὁδρος) of Greek sportsmanship, and the accoutre-
ΔΗΜ. ἄπιθ . οὐ γὰρ ἄλλα τοῦ παραθέντος ἡ χάρις.
ΚΛ. οἴμοι κακοδαίμον, ὑπεραναδευθήσομαι.

(Xen. de Venat. passim. Aristoph. Pac. 1178.), and rather run than rode down. The allusion perhaps is to the unwarlike habits of Cleon, to whom the least exertion seemed matter of danger.

1168. οὐ γὰρ ἄλλα. The nature of the ellipse will be seen by the following examples: οὐ γὰρ (κινδυνεύοντος οὐ δεχότωντο) ἄλλα τοῦ παραθέντος ἡ χάρις. My thanks are due not to him who caught the hare, nor him who dressed it, but to him who served it up to me. Ran. 58. μὴ σκόπτε μ’, ὄδελφ’ οὐ γὰρ (σκωπτικῶς) ἄλλ’ ἔχω κακός. Lysist. 54. ἐφ’ οὗ παρείναι τὰς γυναίκας δὴ τ’ ἔχριν; οὐ γὰρ, μά Δι’, (πάρειν) ἄλλα πετομένας ἦκεν πάλαι ἔχριν αὐτάς. Cf. Ran. 192. 499. 1178. Nub. 232. Eccl. 386. Eurip. Suppl. 570. Iph. in Taur. 1005. Bacch. 784. (where see Elmsley. See also Passow II. 398.)


ments assigned to Melanion, a great name in the sporting annals of antiquity, (cf. Xen. de Venat. I. 7;) and, apparently, in the nursery-stock of Attic poetry.

ἡν νεανίσκος Μελανίων τις, δε
φείγων γάμον ἄφικεν ὲς ἔρημοι,
kὰν τοῖς ὁσίων ὥκειν
καὶ τ’ ἐλαγοθρεῖν
πλεξάμενοι ἐρκας,
καὶ κύνα τῳ εἰχὲν,
καθῆται κατ’ λήπι πάλιν οἴκοι ὑπὸ μίσους.
ὅτων
τὰς γυναίκας ἐβδολύχθη
κεῖσθαι, ἡμεῖς τ’ οἴνῳ ἤττον
τοῦ Μελανίωνος οἱ συφρόπος.

Lysist. 785—796.

There was a youth in days of yore,
Melanion was he hight;
This youth no love to woman bore,
Nor in wedlock took delight.
And all to shun the hateful sex,
He sought the forests wild:
His feet the mountain-tops did vex—
It was a lonesome child.
He made him nets, he snared his game,
The leveret and the hare;
One dog he had, and for the same
Shew’d mickle love and care.
But never did he prove less coy,
Nor woman would he see;
What was of yore that prudent boy,
The same this day are we.

Quarterly Review.
Δ. τι oü διακρίνεις, Δήμου, ὀπότερος ἵστι νῦν ἀνήρ ἁμείνων περὶ σὲ καὶ τὴν — γαστέρα; 
ΔHM. τῇ δή τ' ἂν υμᾶς χρησάμενος τεκμηρίω δόξαμι κρίνειν τοῖς θεαταῖσιν σοφῶς; 
Δ. ἔγω φράσω σοι. τὴν ἐμὴν κιστὴν ἰδὼν ἄμωλλαβε σιωπήν, καὶ βασάνουσον ἀτ' ἐμί, καὶ τὴν Παφλαγόνος' κάμελει κρίνεις καλῶς. 
ΔHM. φέρ' ἵδο, τί οὖν ἔνεστιν; ΕΔ. οὐχ ὁρᾶς κενὴν ὁ παττίδιον; ἄπαντα γὰρ σου παρεφόρουν. 
ΔHM. αὕτη μὲν ἡ κίστη — τὰ τοῦ δήμου φρονεὶ. 
Δ. βάδιζε γοῦν καὶ δεῦρο πρὸς τὴν Παφλαγόνος. ὁρᾶς ταῦτα; ΔHM. αἴμοι τῶν ἁγάθων, ὄσον πλέα. 
δοσον τὸ χρῆμα τοῦ πλακώντος ἀπέθετο· ἐμοὶ δ' ἐδωκεν ἀποτεὼν τυννουτοι. 
Δ. τοιαύτα μέντοι καὶ πρότερον εἰργάζετο· σοι μὲν προσεδίδου μικρὸν ἄν ἐλάμβανεν, αὕτως δ' ἐαυτῷ παρετίθει τὰ μεῖζονα.

1170. διακρίνειν, dijudicare, decernere.
1171. — γαστέρα. 'The sausage-seller, now on the best of terms with Denus, familiarly pats his patron's seat of gastronomic sensation. The latter bestows a look or gesture of infinite benignity on his caterer.

1178. παραφορεῖν = παραφέρειν. Herodot. I. 133. σίτους δὲ ὀλγοὺς χρώστα, ἐπιφορμαί δὲ πολλοῖς, καὶ οὐκ ἀλλοις· καὶ διὰ τοῦτο φασὶ Πέρσας τοὺς 'Ελλήνας σιτεομένους, πεινώντας πάνεσθαι, ὅτι σφι ἀπὸ δεινοῦ παραφορέται διὸν λόγον ἐξιον· εἷ δὲ τὰ παραφέροντα, ἐσθιοντας αὖ ὁ πανεσθαί.
1179. — τὰ τοῦ δήμου φρονεῖν, is on the people's side, belongs to the people's side, belongs to the people's side, belongs to the people's side, belongs to the people's side. 

1182. τὸ χρῆμα τοῦ πλακώντος, a huge broadcake. The idiom has been explained in a former play. 1183. τυννοτοι, so small.
1188. Brunck, with great probability, supposes this verse to be a quotation from some Doric poet. The dialect has been illustrated in a former play. *TV Dor. for st.* 1187. *taûta, thus.*


1199. *εὐστρα* (ἅπ. *urere, torrere*), a pit in which dead hogs were singed. The reader of taste will require no hint as to the speaker's port and bearing during this interesting examination. The erect chest—the firmly-planted foot—the bold eye—the fists embedded in those glorious sides, of which pig-meat formed so large a portion, and the what then? tone of the voice, will occur to all. The *Vae Cleoni* accents of the falling demagogue will be equally apparent.
ΚΑ. πῶς εἶπας; ὡς μοῦ χρησμὸς ἀπτεταυ φρενῶν. 1200 εἶεν.

ἐν παιδοτρίβου δὲ τίνα πάλην ἐμάνθανες;
ΚΛ. κλέπτων ἐπιορκεῖν καὶ βλέπειν ἐναντία.
ΑΔ. "ὁ Φοῖβ' Ἀπολλον Λύκε, τί ποτὲ μ' ἐργάει;"
τέχνην δὲ τίνα ποτ' εἰχες ἔξανδρούμενος;

Ib. κονδύλοις (cf. sup. v. 394.) ἠμοστόμην. Voss translates with great spirit: In den Mezigen durch Faustschläg' empfing ich Ton und Mass. Lennert tone and measure (i.e. music) in the shambles by means of blows with the fist.


1202. εν παιδοτρίβου sc. γυμνασίῳ. The music-master (the first branch of Athenian education) having profited the querist but little, he proceeds to the gymnasist (the second branch of education), and here again he is worsted.

1203. ἐπιορκεῖν. Cf. sup. 411.

1204. A quotation, says the Scholiast, from the Telephus of Euripides. But is this all? I suspect not. The invocations of a Greek and the epithets of his gods, were generally but synonyms of his own momentary feelings. (Sua quique deus ... dira cupid.) A dreadful light is now breaking in upon Cleon, and he naturally invokes the god of prophecy and light, and more particularly by that epithet by which his clearness of vision was typified. See Creuz. II. 132–5. 140. 153. &c. But the learned Dindorf would perhaps say of this, as of Reiske's interpretation ("in Λύκες alludit ad λύπις et λύπν" "haec nimis quesita sunt.

1205. τέχνην εἰχες. Cf. infr. 1346. The word τέχνη, though occasionally applied to mean occupations in the Aristophanic writings (Pl. 160. Pac. 544.), is more commonly used of the nobler arts and professions; as of medicine (Pl. 408.), of dithyrambic poetry (Av. 1387.), of tragedy (Ran. 94. 779. 939. 973; and numerous other places.)


The good old story, from which this verse is taken, has been used both by Pope and Fontaine; and to those who have witnessed its terseness in the first, and its naïveté in the second, the following plain version may not prove very
1207. Aristoph. Fr. Dind. 198. ὦς σφόδρ' ἐπὶ λεπτῶν ἐλπίδων ὥχείσθ' ἀρά. ὅρμεν or ὥχεισθαὶ ἐπὶ ἄγκυρας, a well known Greek expression, says Porson (Eurip. Orest. 68–9.) who refers to Dem. 319, 18. οὐκ ἐπὶ τῆς αὐτῆς (ἄγκυρας sc.) ὅρμεν τοῖς πολλοῖς. And since hope is filly signified by an anchor, by an easy translation came the proverbial expression ἐπὶ ἐλπίδος ὥχεισθαὶ. (The learned editor of Porson's four plays refers to a beautiful passage in the Epistle to the Hebrews, (vi. 19.) where both expressions are combined. Ἰν [ἐλπίδα] ὦς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ καὶ βεβαιαν.)

1210. ἐπὶ ταῖς πύλαισιν. Cf. infr. 1347, and see Wachsm. III. 84.

acceptable; but it falls in with the course of illustration pursued in this drama:

Of all fish eaters
None sure excell'd the lyric bard Philoxenus.
'Twas a prodigious twist! At Syracuse
Fate threw him on the fish call'd ' Many-feet.'
He purchas'd it and dress'd it; and the whole,
Bate me the head, form'd but a single swallow.
A crudity ensued—the doctor came,
And the first glance inform'd him things went wrong.
And, "Friend," quoth he, "if thou hast ought to set
In order, to it straight;—pass but seven hours,
And thou and life must take a long farewell."

"I've nought to do," replied the bard; "all's right
And tight about me—nothing in confusion—
Thanks to the gods! I leave a stock behind me
Of healthy dithyrambs, fully form'd,
A credit to their years;—not one among them
Without a graceful chaplet on his head:
These to the Muses' keeping I bequeath,
(We long were fellow-nurslings,) and with them
Be Bacchus and fair Venus in commission.
Thus far, sir, for my testament: for respite,
I look not for it, mark, at Charon's hand,
(Take me, I would be understood to mean
Timotheus' Charon; him in the Niobe ;)
I hear his voice this moment—' Hip! hallow! To ship, to ship,' he cries: the swarthy Destinies
(And who must not attend their solemn bidding?)
Unite their voices. I were loath, howe'er,
To troop with less than all my gear about me;
Good doctor, be my helper then to what
Remains of that same blessed Many-feet!"

ΚΑ. οίμοι πέπρακτα τοῦ θεοῦ τὸ θέσφατον.

“κυλίνδετ’ εἰσω τόνδε τὸν δυσδαίμονα.”

οὐ στέφανε, χαίρων ἀπεθα, καί σ’ ἄκουν ἐγὼ λείπω σ’ δ’ ἄλλος τις λαβὼν κεκτήσεται, κλέπτης μὲν οὐκ ἄν μᾶλλον, εὕτυχῆς δ’ ἱσω. 1215

ἈΛ. Ἐλλάνει Ζεῦ, σ’ οὖν τὸ νικηθήριον.

Ib. 2 πό τάριχος. On salt fish, its varieties, its salesmen, and the honours conferred on the latter, &c. &c. see Athenæus III. §§ 85—91.

1211. πέπρακται, oraculum ratum factum est, eventum habet. Dind.

1212. κυλίνδετ’, i. e. by means of the engeyema. So Thes. 265, εἰσω τις μ’ ἐσκυκλησάτω. See Acharn. The verse itself is taken from the Bellerophon of Euripides.

1213. χαίρων ἀπεθα, farewell and begone. Takes the chaplet from his head and gives it to Demus.


1215. (γενόμενος) ἄν.

1216. ‘Thine be the triumph, Jove Hellanian!’ As the sausage-seller, on bended knee, and with clasped hands, makes this acknowledgment to the common Jupiter of Greece (Creuz. II. 537.), loud acclamations rise from all parts of the theatre. In the midst of these, Demosthenes suddenly quits his place behind the royal chair, and advances to the sausage-seller, to shake him heartily by the hand, to remind him of his former predictions, and of course to ask ‘ a small favour’ of the new great man.

z “Athenæus III. 119, c. de forma masculina δ τάριχος disputans e Deltalensibus Aristophanis apposuit

οὐκ αἰσχυνοὶμαι τὸν τάριχον τουτοῦ πλησίων ἄπαιν δια σῦνοιδ’ αὐτῆς κακά. Ad sententiam verborum quod attinet, Casaubon non τάριχος qui propriis dici- tur intelligit, sed hominem nequam, quemadmodum, quod Wakefieldus comparavit, Angli a pickled fellow dicunt.” Dindorf. See also Fr. Arist. 528.

a. A just man, that is, actuated by a sense of right and duty, he determined to put her away according to the law in Deuter. xxiv. 1, but at the same time, not willing to make her a public example, he determined to do it privately. See Magee on the Atonement, I. 470. Raphel, t. II. p. 519. Palairet, pp. 41. 96. 221. 236. Eilsner, I. 293. Krebsius, p. 147. See also Schlesner in v. καὶ §. II. Rose’s Parkhurst’s Lex. §. 8. Bretschneider, II. §. 2. Wahl, §. 6.
1218. ἀνήρ, a man. Instead of multiplying ancient examples, let us be allowed a modern one. "Quand Philippe parut aux portes d'Athènes, ... on le craignoit, non pas comme l'ennemi de la liberté, mais des plaisirs. ... Qu'importe qu'il renvoie tous les prisonniers? Il ne renvoit pas des hommes." Montesquieu.

1219. Brunck reads ὅπως γένωμαι σοι Φανὸς ὑπογραφεῖς δικών. The first syllable in Φανὸς being long, the verse, as Porson saw, had a redundant syllable, and he accordingly substituted ὅπως ἔσομαι, in which he has been followed by Dindorf and the Oxford Editor. I have ventured to give a different punctuation from all these eminent scholars.

1220. Φανὸς, one of Cleon's parasites (Vesp. 1220.), and who no doubt found the office of ὑπογραφεῖς δικών (whatever its exact nature might be) one of considerable emolument.


1b See Boeckh on the subject, I. 251. Passow translates the words ὑπογραφεῖς δικών, ein Privatschreiber, der für einen Syrophanten Klageschriften abschrieb, a writer in a private capacity, who transcribed legal memorials appertaining to a suit or accusation, for a syrophant. I should rather think him to be the same with the officer on whom Strepsiades purposes to play an ingenious trick (Nub. 770. ὅποτε γράφοντο τὴν δικήν δὲ γραμματέως).
ἐν τάγορᾳ γὰρ κρινόμενος ἔβοσκόμην.

ΔΗΜ. Ἀγορακρίτω τοῖνυ ἐμαυτῶν ἐπιτρέπω, καὶ τὸν Παφλαγόνα παραδίωμι τουτοῦ.

ΑΛ. καὶ μὴν ἐγὼ σ’, ὥ δὴμε, θεραπεύσω καλῶς, ὡσθ’ ὀμολογεῖν σε μηδέν ἀνθρώπων ἐμοῦ ἱδεῖν ἀμείνω τῇ —Κεχναιῶν πόλει.

ΧΟ. “τί κάλλιον ἄρχομένους ἡ καταπαυμένοις

return, when once thoroughly master of it, the Public seldom lets go its hold.

Ib. Ἀγορακρίτως. Casaubon, observing that compounds in τος have a passive signification, understands by this word a person, “qui novis subinde accusationibus reus semper est in foro, i. e. de cujus vita frequenter habentur comitia; quod improbi civis signum est”; but, as Duker justly asks, how can such a person be said to be fed, get his livelihood (βοσκέσθαι) by such accusations?

1221. Voss translates this difficult verse: Weil ich auf dem Markt durch Rechten mich ernährete: Because I got my living through law-proceedings in the agora. See also Mitford V. 11.


1226. —Κεχναιῶν (χαίνω, κέχνω) i. e. Ἄθναιῶν, who however profited something better by their gossiping than the good people of Beance. (“But all the breakfast the mare got that day was but a little yawning and gossiping, in memory whereof the gentlemen of Beance do as yet to this day break their fast with gossip, which they find to be very good, and do spit the better for it.” Rabelais I. c. 16 )

1227–8. The Chorus quote from one of those strains of the greatest of dithyrambic bards, which under the name of προσφθαι were once sung at the altars of the Delian god, and elsewhere, but of which a few fragments are all that is now left.

τι κάλλιον ἄρχομένους

ἡ καταπαυμένοις,

ἡ βαθύζων τε Λατώ

καὶ θεόν ἅμην ἑλατήρας ἀείσαι. Fr. ex Prosod. 5.

(Quid dulcis est aut incipientibus canere aut desinentibus quam canere alte cinctam Latonam et celerum equorum agitatores (Dioscuros.)

c Hesychius, κεστρεῖς: τοῦς κεχρυτὰς καὶ πεινώτας κεστρεῖς λέγουσι. καὶ τοῦς Ἀθηναῖον ὀστώς ἔλεγον καὶ προστηρὼν τὸ γὰρ ζώον αὐτὴ λαμαργὸν τὲ ἔστι καὶ διπλατοῦν.
1229. ἵππων ἑλάτηρ. Bergler compares Ἀesch. Pers. 32. ἵππων τ' ἑλάτηρ Σωσθάνης. (But see Blomf. in l.)

Ib. μηδὲν ἐς Λυσίστρατον. This is a sort of flourish of trumpets, and—enter Tom Thumb. From the tone at which the full-mouthed Chorus were proceeding, nothing less could be expected than a solemn chant in honour of some high divinity, besides those fleet horsemen, the illustrious Dioscuri. But no: their course is suddenly arrested, and a gentle whisper declares their purpose to be, μηδὲν ἐς Λυσίστρατον εἰτεῖν. To be the sport of poetical satire—and this person had had his share (Ach. 855. Vesp. 787. Dætal. fr. 1.)—is no very pleasant thing; but to be told that one is not worth poetical powder and shot, is if possible still worse.

1230. Θουφρατος. Little is known of this person, but what the text supplies. He appears to have been some small Sidrophel of the day, who if he had the power of promising wealth to others from the aspect of the stars, had been able to catch little of the golden d'shower for himself. Au reste, he belongs to the grammarians, who decide that his name is to be written with a diphthong, as Θουφρατος (Vesp. 1303.), Θουκυδίδης (Ach. 703.), Θουφάνης (sup. 1066).

Ib. λυπεῖν ἐκουσίς καρδία. Kind and considerate Chorus! and with their hands upon their hearts too! Could the audience but laugh at such a piece of extreme delicacy? But a rude laugh, when the feelings of two such men as Lysistratus and Thumantis were at stake! The Chorus, with a supplicating look, deprecate such rudeness, and of course the audience laugh louder than before.

1231. The Chorus hurry over the two following verses (which I do not undertake to explain) with great rapidity, for they have other game in view, and are impatient to come at their quarry.

d From the language of another of the comic poets (Hermippus ap. Athen. XII. 551, a.) he appears to have been not only without a hearth or house (αὐτήσια), but often without food. At least the writer speaks of certain "small kine that were leaner than Leotrophides and Thumantis" (βοῦδα | Λεοτρόφιδον λεπτότερα καὶ Θουμάντιδος).

e A learned friend says: "I think we must adopt Bentley's correction Πυθών diā τὸ κακὸς πένεσθαι. It agrees with the metre of the Antist. and the Ven. MS. reads diā τὸ." The moral of the poet's satire will I think be found in a senarius of Menander, teaching us to look to our own heads and hands, and not to stars or Delphic oracles, for the supply of our wants.

Δεὶ τοὺς πενομένους, μέχρις ἢν ξόσιν, τὸνεῖν.

Emend. in Menand. p. 82.
1233. From objects of mirth, which lie upon the surface of society, and at which we look, laugh, and forget them, the poet, by a sudden transition and fearful contrast, turns to those crimes which take fast hold on the imagination, and leave the best to shudder at the depths of depravity into which the human heart may sink. I leave it to those who will, to draw the veil from such exhibitions: the hand which uncurtained the fearful picture in one of the most harrowing of human fictions, was not met by an exhibition half so revolting as the present would be.

1233. epifdownon, provocative of hatred. Herodot. VII. 139. 'Ενθατα ἀναγκαίη ἐξέρχομαι γνώμην ἀποδέξασθαι, ἐπίθρον μὲν πρὸς τῶν πλεόνων ἀνθρώπων’ ὄρμος, δὲ, τῇ γε μοι φαίνεται εἶναι ἄληθές, οὐκ ἐπι-σχῆμα.

1234. ὅστις (i. e. εἶτις) ἄν λογίζεται, recte judicat. Hes. Theog. 783. καὶ ὅσ τις τις τις ἤφθατο ‘Ὀλυμπία δώματ’ ἐχόντων. Eurip. Electr. 815. ἐκ τῶν καλῶν κυμπότυσι τούι Θεσσαλοῖς οἷοι τοῖς, ὅστις ταῦτα ἠρταμεῖ καλῶς. Soph. Trach. 905. κλαίε 8 ἄργαν ὅστοι (i. e. eί τον) φανεῖν. Plat. Euthyr. 3. ὅν δὲ ἄν καὶ ἄλλους οἴσαντα (i. e. εάν δὲ τινα οἴσοντα) ποιεῖν τοιοῦτον, (where see Stallbaum’s note.)

1238. ὅρθων νόμον. The word expected was the conclusion of a well-known proverb, ὅστις οἴδε τὸ λευκὸν ἢ τὸ μέλαν. To the notice given of this expression in Ach. v. 16. add from Herodot. I. 24. τῶν δὲ (Ariona), ἐνῦντα τὲ πάσαν τὴν σκεύην, καὶ λαβώνα τὴν κιάρην, σταντα ἐν τούς ἐδωλίους, διεξελθεῖν νόμον τῶν ὅρθων’ τελευτῶν τίθ᾽ του νόμου. Ῥήματα μὲν ἐς τὴν ἀκόλουθον ἕως τοῦ, ὡς εἶχε, σὺν τῇ σκεύῃ τάφην. The reader who wishes for more information on this difficult subject, will consult Pollux. IV. §. 65—84. Plutarch. d. Music. p. 1132. sq. Aristot. Prob. XIX. 48. Boeckh. de Metr. Pind. Thiersch’s Rame, pp. 246. 250. Hughes’s Travels in Greece, I. 156. The following account of the term νόμος is repeated from the Chrestomathia Procli, p. 344. ‘Ὁ μέντοι ΝΟΜΟΣ γράφεται μὲν εἰς Ἀπόκλωνα, ἔχει δὲ καὶ τὴν ἐπωνυμίαν ἀπ’ αὐτοῦ’ νόμομες γάρ ὁ Ἀπόκλων ἑπεκλήθη’ ὅτι τῶν ἀρχαίων χωρίς ἰστάντων, καὶ πρὸς αἰτίων ἡ λύταν ἀδάντων τῶν νόμων, Χρυσό-θεμις ὁ Κρῆς, πρῶτος στολῇ χρησάμενος ἐκπρεπεῖ, καὶ κιάραν ἀναλαβοῦν, εἰς μίμησιν τοῦ Ἀπόκλωνος, μονὸς ἄτε νόμον. Εὐδοκιμήσαντος δὲ αὐτοῦ διαμίνει ὁ τρόπος τοῦ ἀγανίσματος. Δοκεῖ δὲ Τέρτανδρος μὲν πρῶτος τε- λείωσα τῶν νόμων, ἡρῴῳ μέτρῳ χρησάμενος’ ἐπείτα ’Αριὼν ὁ Μηθυμναίος οὐκ ἀλίγα συμπληρῶσε, αὐτός καὶ ποιήσῃ καὶ κυθαράδος γενόμενος. Φινυς δὲ ὁ Μιτυληναῖος ἐκαυτοτάμησεν αὐτοῦ τὸ τε γὰρ ἔξαμετρον τὸ λευκόν.
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ΑΡΙΣΤΟΦΑΝΟΥΣ

ἀνθήψε, καὶ χορδαῖς τῶν ἐπτά πλείοσιν ἔχρησατο. Τιμάθεος δὲ ὡστερον εἰς τὴν νῦν ἦγαγε τάξιν.

1240. ἀλλὰ τούτῳ μὲν καὶ βούλεται, studies and makes it his business to be such, Wieland. Dobree compares Andoc. 12, 40. 'Επιχάρης δ' οὗτος, δ' πάντων ποιητάτος καὶ βουλόμενος εἶναι τοιοῦτος. 1241. οὗ γὰρ οὖθ' ἂν ἱσθόμην, Ranke refers to Rötscher's Aristoph. p. 162. 1244. πῶς fut. πάθω, an old fut. for πίσομαι, from πιω. See Blomf. Gloss. in Choeph. p. 161. The first syllable in πίσομαι is sometimes long, sometimes short. The epic poets appear to have preferred the long syllable. (II. XIII. 493. Od. X. 160.) In Theogn. it is found long v. 956., short 1125. In Aristoph. here and infr. 1350. it occurs as a long syllable. Athenaeus, however, X. §. 66. brings together several passages of comic poets, in which it is found short. On οὕστερ πίεται, consult Kidd's Dawes, 375. Cf. Mark x. 39. See also Arist. Fr. (Dind.) 491.

1245. The Chorus throw themselves into that attitude of profound meditation, from which, in modern instances, the extrusion of something unusually deep—the Binomial Theorem, or the Fluxional Calculus—is expected; but which in the Old Comedy was merely the prelude to a light, lively satire, the audience meantime amusing themselves with conjectures as to where the blow would fall. "Will it be Philocles?" whispers one on the present occasion. "His dramas are proverbially tough morsels," answers another, "and as the late scene has turned entirely upon gastronomy, the conjecture is at all events not illogical." "Perhaps Euripides?" "Far more likely: the language of the dithyrambists has been touched up in the epirrHEMA, and the tragic dice may consequently expect a rebuke in the antepirrHEMA: but a surer criterion than any of our conjectures is left to the eyes: look round and see who sits least easy upon his bench." "That huge parasite of Cleon is shifting his position every moment." "Then be assured the blow will fall there, and rightly. The epirrHEMA served us up two starvelings, and the counterpart owes us a fat equivalent; and who so fit for the turn as that bloated cormorant?"

1 Th. ἐννυχίασαν φροντίαν συγγίνεσθαι, noctu cogitare de aliqua re ligenter. Cas. The expression seems to be directed at some== ted phraseology of Euripides. Hippol. 377. ἥδη ποτ' ἄλλος

"Еρως γάρ ἄργων κατι τοῖς ἄργοις ἐφ' ἐνευλεί κατοπτρα καὶ κάρυς ἀνθισματα, θεύγει δ' μάχσουν. ἐν δ' μει τεκμήριον οὐδεῖς προσαείων ἂνοτον ἡράσθη βροτών, ἐν τοῖς δ' ἐξαυτὶν ἥβητης πέφυκ' ὄδε.


1 λέμμα (λέπο), shell, rind.
οὐκ ἂν ἔξελθεῖν ἀπὸ τῆς σιτίσης· τοὺς δὲ ἀντιβολεῖν ἂν ὁμοίως·

"Ἰδ’ ὦ ἄνα, πρὸς γονάτων, ἔξελθε καὶ σύγγνωθι τῇ τραπέζῃ."  

φασὶν ἀλλήλαις ἔξελθείν τὸς τρίηρεις ἐς λόγων,
καὶ μίαν λέξαι τιν' αὐτῶν, ἢτις ἢν γεραιτέρα·

"οὐδὲ πυνθάνεσθε ταύτ', ὥ παρθένοι, τὰν τῇ πόλει; φασὶν αἰτεῖσθαί τιν' ἡμῶν ἐκατὸν ἐς Καλχδόνα ἀνδρα μοχθηρὸν πολίτῃν, ὦχινῃ ὑπέρβολον."  


ἀδίκως δὲ μη κτῶ κτῆματ', ἢν βούλῃ πολῶν
χρόνων μελάθροι εἴμενειν' τά γὰρ κακῶς
οἶκους ἐμελείοντ' ὦκ ἔχει στομηρίαν.

ἐξειν δὲ πειρόν τοῦτο γὰρ τῷ ἐβγενεῖς
cαὶ τοὺς γάμους δίδωσι τοὺς πρῶτους ἔχειν.
ἐν τῷ πένεσθαι δ’ ἐστὶν ἢ τ’ ἀδόξα,
κἂν ἢ σοφός τις, ἢ τ’ ἄτιμα βίον.

Eurip. in Erechth. Fr. 20. Dind.


1250. ἄνα, voc. of ἀνας, but only in connexion, ὡς ἄνα, or ἄνα, Ζεῦ 

ἄνα, and as an invocation to heavenly, not to earthly kings. 

Ib. σύγγνωθι τῇ τραπέζῃ, have mercy upon our board.

1254. Chalcedon, the opposite town to Byzantium, and with 

which the Athenians had great dealings, both in the way of commerce and war. “The promontory on which the ancient Chalce- 

don stood, is, according to Pococke, a very fine situation, being a 
gentle rising ground from the sea, with which it is almost bounded 
on three sides; and having further on the east side of it, a small 
river, which falls into a little bay to the south, that seems to have 
been the port of the Chalcedonians. Chalcedon, therefore,” says 
this writer, “would be esteemed a most delightful situation, if 
Constantinople, which is still more advantageously situated, were 
not so near it.” Mitford.

1255. μοχθηρῶν, of mean condition. Plat. in Phædon. 82. c. οὐδὲ
παις δε δοξαι δεινον ειναι τοιου κοικ ρασχετον, και τω ειπειν, ητις ανδρον ασσον ουκ εληλυθει: "αποτροπαι, ου δητ εμον γ αρει ποτ, αλλ εαν

με χρη;

υπο τερηδονων σαπειο ενταυθα καταγηρασομαι:

αυ ατμιαν τε και αδοβαι μοχθραιας δεινιται οσπερ οι φιλαρχοι τε και φιλο-

τιμοι. Thucyd. VIII. 73. και 'Υπέρβολον τε των 'Αθηναιων, μοχθη-

ρον ανδρων, στρατισμενου ου δια δυναιμεων και αξιωματος φαβον αλλα

dia pnoirian kai aixiynh tis plesos, apoteinos, k. t. λ. Cf. infr. 1315.

Ib. δειν (δειν, sour wine, vinegar), metaph. morose, sour. See Wasps. The habits of southern and eastern countries naturally give rise to this species of metaphor. "R. Eliezer Bar R. Simeon laid hold on some thieves. R. Joshua Bar Korchah sent to him, saying, O thou vinegar, the son of good wine (i.e. O thou wicked son of a good father), how long, &c." Lightfoot, XII. 407.

Ib. Montesquieu, lib. II. c. 2. "Le peuple est admirable pour choisir ceux à qui il doit confier quelque partie de son auto-

rite... Si l'on pouvoit douter de la capacité naturelle qu'a le

peuple pour discerner le mérite, il n'y aurait qu'à jeter les yeux

sur cette suite continue de choix étonnants que firent les Athé-

niens et les Romains; ce qu'on n'attribuera pas sans doute au

hasard." Eucrates, Lysicles, Clean, Hyperbolus. Had the French

writer forgotten this succession of men, when he made the above

remark?

1257. ανδρων ασσον (prope) εληλυθει. Hes. Theog. 796. ουδε ποτ

αμβροσιης και νεκταρος ερχεται ασσον | βρωσιος.


851. Ran. 658. where the frightened Bacchus inserts the substan-

tive and leaves out the epithet), averruncus, averter of evil. (Varro

de L. L. VI. p. 81. "A vertendo averruncare; ut deus qui iis re-

bus praest, averruncus. Itaque ab eo precari solent ut pericula

avertat.") Apollo, as the god πατρωω of the Athenians (Schol. ad

Plat. Euthyd. 302, d: φασι τινες, 'Αθηναιων αυτοχθονοι φυναι και του-

των γοιας εχειν Γην και 'Ηλιον, δο δ αυτος εστιν 'Απολλωνι. οι δι, δι

κρεοτη τη θεογεγενης μεγεις 'Απολλων 'Ιωαν εγενησαν: αφι ου και τους

'Αθηναιων ποτε 'Ιωαν κληθαια, και δια ταυτα Πατρωω αυτους 'Απολ-

λωνα εχειν", was naturally looked up to as their best friend. On the


Xen. Hell. III. 3. 4. εκ δε τουτου θυσυνε και τους αποτροπαιους και τους

σωτηρια k. t. l. The ellipse, by which the name of the deity is

suppressed and the epithet retained, is not unknown to persons of

the lower classes in the present day. "My!" "My gracious!"

So also in the German language: "Mein! Sollte wohl der Wein

noch flieessen?" Faust.

1259. τερηδον (τειρω, τετραιω, τετραω, properly, therefore, τρηθων),
ouδε Ναυφάντης γε τὴς Ναυσοῦνος, οὐ δῆτ', ὦ θεοί, 1260 ἐπερ ἐκ πεύκης γε κάγῳ καὶ ξύλων ἐπηγνύμην.

ην δ' ἀρέσκη ταύτ' Ἀθηναῖοι, καθήσαται μοι δοκεῖ ἐς τὸ Θεσείον πλεοῦσαι ἥ τι τῶν σεμνῶν θεῶν.

οὔ γὰρ ἡμῶν γε στρατηγῶν ἐγχανεῖται τῇ πόλει: ἀλλὰ πλεῖτω χωρίς αὐτῶς ἐς κόρακας, εἰ βουλεταί, 1265 τὰς σκάφας, ἐν αἰσ ἐπώλει τοὺς λύχνους, καθελκύσας.

the ship-worm. Theophr. h. pl. V. 5. ἐστὶ δ' ἡ τερηδόν τῷ μὲν μεγέθει μικρῶν, κεφαλὴν δ' ἐξεί μεγάλην καὶ ὀδόντας.

Ib. σπασώ, corrosa.

1260. Ναυφάντης sc. ἀρξεί. The pretended name of a ship, to which, in conformity with the whole allegory, the pretended name of a ship-sire, Nauson, is further given.

1261. ξύλων. Dr. Arnold (Thucyd. Ι. 75.), distinguishing between δέντρα and ξύλα, observes that the former means "fruit-trees, principally figs and olives, with which the plains in the south of Europe are principally covered. When timber (ξύλα) was required, men were obliged to fell it on the mountains, where alone forest-trees are commonly to be found in those countries." On the subject of timber, see further Xen. de Rep. Ath. c. 2, 11. Dem. 569. 4. 386. 2. 376. 2. Thucyd. VIII. 1. παρασκευάζεσαι καὶ ναυτικῶν, ἥξιλα ἑυπορισμένους καὶ χρήματα.


1263. Θεσείων, temple of Theseus, and a place of refuge for slaves. Plut. in Thes. 36. καὶ κείται μὲν ἐν μέσῃ τῇ πόλει παρὰ τὸ νῦν γυμνάσιον. ἐστὶ δὲ φύξιν οἰκείται καὶ πάνι τοῖς ταπεινοτέροις καὶ δεδωμένη κρείττονα, ὡς καὶ τοῦ Θεσείου προστατικοῦ τινος καὶ βοηθητικοῦ γενόμενος, καὶ προσδεχομένου φιλανθρώπος τᾶς τῶν ταπεινοτέρων δῆσεως. Fr. Aristoph. ap. Dindorf. 394. 477. ἐμοὶ | κράτιστων ἐστιν εἰς τὸ Θεσείου δραμέων, | ἐκεῖ δ' ἔας ἀν πράσιν εὑρομεν μὲνειν. See also Wachs. III. 188. 303. Creuzer. II. 218.

Ib. τῶν σεμνῶν θεῶν. Thes. 224. οὕτως οὐ ποι θείς; ἐς τῶν σεμνῶν θεῶν. See also Thucyd. Ι. 126. Are we to understand by these words the Furies, or Eumenides, whom the Athenians termed σεμναί, says Reiske, more from horror than honour, or are they the two most honoured of Athenian divinities, Ceres and Proserpine? (See on the latter subject, Creuzer IV. 327, ff.; also Dobreb's Adv. Ι. 47.) For some terrible scenes which took place even in sanctuaries of this kind, or at the sacred altars, see Mitford ΙΙΙ. 198. 206.

1266. ἐπώλει τῶν λύχνων. "He of the lamps, or the lamp-market" is thus stigmatized in Nub. 1065. ἦπερβοιος δ' οὐκ τῶν λύχνων πλεῖον ἥ τάλαντα πολλὰ | εἰληφε διὰ πονηρίαν, ἄλλ' ὦ μὰ Δί οὐ μάχαιραν.
Our ships in congress met of late
For councils grave and sage debate.
A frigate well advanced in years
Rose first, and told her secret fears.
"Sad tidings, ladies, these I hear;—
Things go but ill in town, I fear.
A hundred of us—such the tale—
Must instant to Chalcedon sail.
May fiery vengeance blast the brute,
Hyperbolus—who urged the suit
And carried it!"—the lady spoke,
And terror seiz’d the maids of oak,—
"’Twas past endurance—faith and troth."
(No maidens speak, who speak on oath.)
Uprose a sloop, whose maiden breast
No hand of man had yet comprest,
And, "Ladies," with a sneer cried she,
"Such scurvy captains board not me.
Sooner shall age these timbers eat,
And give the worms a lasting treat.
You, ladies, as you please—but I
This chief of visage sour defy—
And Spitfire holds me company.
Our hearts are strong;—our cause is good;—
He’ll find us, girls, true pitch and wood.
For Athens—sure her wits are fled;
Nor knows she what fits barks well-bred.
I move then, till the storm be past,
By Theseus’ fane we anchor fast,
Or stretch us for that chapel fair
Where the Eumenides hear prayer.
Never, so help me Jove, shall he
To mock the town, take charge of me;
But rather, when the wind sets fair,
Feast with his bones the fowls of air,
Launching the boats wherein convey’d
Such wealth and stores of cash he made
By candle-icks and chandler’s trade.

Mitchell’s Aristoph. I. 278.
of Athens, and, what is much better, a model on which few prime ministers might be ashamed to form themselves; clear in his conceptions, prompt in his decisions, frank, but not familiar with his sovereign, uniting instruction with rebuke, and encouragement with reprehension. His outward appearance corresponds with his change of situation. The cook’s apron has disappeared: his costume is of the most splendid description, and his stately figure will be found to harmonize well with a being still more dignified, whom it will be our business shortly to introduce upon the stage. The audience wait in solemn silence to hear in what language and declarations the new lord of the ascendant will commence his dynasty.

Ib. εὐφημεῖν (to hold a solemn silence) καὶ στόμα κλείειν. Bravo, Monsieur the new demagogue! Considering how our friend had been in the habit of indulging his own lungs, and, according to some, had gained his previous livelihood, this commencement of official orders is somewhat unexpected; but what then? do not men often evince wisdom, if not consistency, by pursuing in office that line of policy, which out of office they are the first to condemn?

Ib. μαρτυριῶν ἀπέχεσθαι, a testibus citandis abstinere. Dind.

1268. καὶ τὰ δικαστήρια συγκλείειν. And did the poet dare to utter such a proposition as this, and did the audience endure to hear it? Yes: for truth is natural to the human heart, and all will get at it in some way or other. The plain man seeks it openly; the tyrant, simple or complex, in some covert or circuitous way; wrapt up in a jest, a tale, or an apologue. Once in the course of his dramatic career, Aristophanes appears to have had the chance of seeing his wishes in regard to the law-courts, the true pest of Athens, almost realized. When the Four Hundred were deposed, and the government delivered into the hands of the Five Thousand, it was ordained that no one should enjoy any emolument for any office (καὶ μισθῶν μηδένα φέρειν μηδεμία ἄρχῃ), or otherwise he should be pronounced accursed. The word ἄρχῃ is in Aristotle, I believe, often applied to the whole deliberative and judicial body, which the Five Thousand must have represented in that instance; and in this removal of the mercenary motives, by which those two bodies were so often guided, and consequently in their comparative extinction, must be seen one reason of that strong panegyric which Thucydides bestows (VIII. 97.) on the measures ofThemelios, "that then first within his memory, the Athenians had taken their political measures wisely." (καὶ οὖς ἰκίστα δὴ τὸν πρῶτον χρόνον ἐπὶ γε ἐμὸν 'Αθηναίων φαύνοντα εὐ πολιτεύουντες.) On the metre of the verse, see Reisig. p. 171. Hermanu p. 400.

Ib. γηθεϊν. τ. ήσω. perf. γέγιναι, but having a present signification.

Pac. 335. ἃδορα μὴ γὰρ καὶ γέγεθα . καὶ γελῶ. 'Thes. 510. χώ μὲν γεγένθα ἦτρεξεν. Π. VIII. 377. γηθίσεις. IX. 77. γηθίσεις.

1269. παωνίζειν=παονίζειν, to shout a psan (Athen. XV. §. 52.
ΧΟ. ὡ ταῖς ἱεραῖς φέγγος Ἀθηναῖς καὶ ταῖς νήσοις ἑπίκουρε,

1270 τίν ἔχων φήμην ἀγαθὴν ἤκεις, ἐφ' ὅτῳ κυσῶμεν ἀγνίας;

ΑΓ. τὸν Δήμον ἀφεψίγας ἤμιν καλὸν ἐξ αἰσχροῦ

πεποίηκα.

See also Arnold's Thucydides, I. p. 72.

Ib. το θέατρον, i.e. the spectators. The audience (Qy. 30,000 in number. Cf. Plat. Symp. 175, e. Wordsworth 93.) here rise, and shout a tremendous Io Ραξαν.

1270. ταῖς ἱεραῖς . 'Ἀθηναῖς. Soph. Aj. 1220. τὰς ἱερὰς ὅποις προσ-

εϊπομεν Ἀθανα. For the process by which the skill of Porson brought this verse into its present shape, see Kidd's Dawes, p. 520.

1271. κνισὰν (κνίσα) πόλιν, ἁγνίας, to fill, to perfume a city or its streets with a κνίσα, i.e. the steam and odour of fat meat, roasted in the fire, more particularly sacrificial meat. Dem. 530, 22. (Cf. 1072, 20.) ἵστε γάρ ἄρπου τοῦ, ὅτι τοὺς χοροὺς ἤμεις ἀπάσας τούτως καὶ τοὺς ὕμνους τῷ θεῷ ποίεις ὅπως καὶ τὰς μαντείας, ἐν αῖς ἀπάσας αἰγηρήμονος εὑρήσετε τῇ πόλει, Ἰστάναι ἐκ Δηλίων καὶ ἐκ Δαδάνως, χοροὺς Ἰστάναι κατὰ τὰ πάρμα καὶ κνισὰν ἁγνίας καὶ στεφανηφορεῖς. Ἀνάγκασθι δέ μοι λαβὼν αὐτὰς τὰς μαντείας.

MANT. Ἀδώ 'Ερεχθείδας, ὅσοι Πανδόνοις ἁστυ

ναίετε καὶ πατρίοις νόμοι εὐδειαὶ εὔφτασ.'

μεμμηθαι Βάκχου, καὶ εὐφράκως κατ' ἁγνίας Ἰστάναι ὑραιον Βρομίω χάριν ἄμμυα πάντας,

καὶ κνισὰν βαμοῖς κέρα στεφάνους πυκνάσαντες.

For further allusions to the subject, see Av. 1230. Eurip. Alcest. 1175.

1272. ἀφέψω, fut. ἀφεψίσω (ἐψω Irr.), to make young by a culi-
R 2
nary process, as Medea did her father. Plat. Euthyd. 285, c. 
paradidoum emauton Dianousodwro touto ósper the Mèdeia the Kolw-
ápol lýme me, kai el mév voulteia, éfêtea, ei δ', e ti voulteia, touto poi-
eitou' mónon xristón ápofnánw. In our author's ἘΗΡΑΣ, the whole 
Chorus appear to have undergone an operation, similar to that 
here worked upon Demus. See Dindorf and Sūvern.

1274. ἰσοτεφάνως . ἀρχαιῶν Ἀθηναίων. The ancient Athens was 
distinguished from the Athens of the poet's own day, the latter 
studded indeed with magnificent edifices, but built from funds 
& dishonourably acquired, and forming one of the most consider-
able of those exhibitions of public luxury, from which the poet 
was upon principle so much h averse. The epithet ἰσοτεφάνως seems 
to imply in the old city that mixture of town and country, which 
still, I believe, makes the charm of many Russian towns. Cf. 
Isoc. 150, b. Mitford III. 93.

1276. Ἀριστείδη. There is no proof, that Aristophanes ever 
wished, as the members of the Socratic school evidently did, to 
substitute a monarchical for a democratical government in Athens; 
but the name of Aristides shews what he wished that democracy to 
be, and the best expositor of his sentiments on this point will be 
the French writer on Laws. After shewing that a monarchical or 
despotic government may be maintained and supported without any

£ Of the reproaches, which were or might be thrown upon the author of these 
proceedings, Plutarch affords a lively specimen. καὶ δοκεὶ δεινήν ἔβρων ἡ Ἐλλάς 
ἐβρίδεσθαι, καὶ τυραννείςα περιφανῆς, ὡφόσ τοῖς εἰσφερομένοις ὑπ' αὐτῆς ἄναγ-
κας πρὸς τὸν πόλεμον, ἡμᾶς τὴν πόλιν καταρχυνόντας καὶ καλωσκόντας, ὡσπέρ 
ἀλαβάκια γυναίκα, περιστασιώμενη λίθοι πολυτελεῖς, καὶ ἀγάλματα, καὶ νόσου χυλο-
talántos. Plut. in Peric. 12. But what signified such reproaches, when a 
swarm of employés like the following were to be kept quiet by such a proceeding? 

"Οσον γὰρ ἔλη μὲν ἡν λίθος, χαλός, ἐλέφας, χρυσός, ἐβένος, κυνάριον, αἱ δὲ ταύ-
την ἐκκοινωνίαν καὶ κατεργαζόμεναι τέχνην, τέκτονας, πάλαισθα, χαλκοτύποι, λιθου-
ργοι, βαφτίσεις, χρυσοῦ ψαλακτήρες, ἐλφάντος ἄγγράφου, ποικίλτα, τοιοῦτοι δὲ τοῦτοποι δὲ τούτων καὶ κυματήρες, ἐμποροὶ, καὶ ναῦται, καὶ κυβερνῆται ἐκ ταλαντῶν
οἱ δὲ κατὰ γῆν, ἁμαξοπηγοι, καὶ ἕγγραφοι, καὶ ἱμισχοι, καὶ καλωστρόφοι, καὶ 
λιθουργοί, καὶ κυκτοτύμαι, καὶ ὀσποιοί, καὶ μεταλλεὶς . . . εἰς πάντων, ὡς ἔκο
τειν, ἠμίκλαν καὶ φόνσιν αἱ χρείαι διένεμοι καὶ διεστείρας τὴν εὐστοριάν. Id.

k And so, it may be inferred from a remarkable expression in Thucyliades, 
was the great historian himself. Speaking of the changes, which the reverses in Si-
cily obliged his native country to make, he says (VIII. 1.), τῶν τε κατὰ τὴν πόλιν
τι ἡ ἐυτέλειαν σωφρονίσαι.
great probity in the ruling power, Montesquieu says,—"Mais dans
un état populaire, il faut un ressort de plus, qui est la Vertu. Ce
que je dis est confirmé par le corps entier de l’histoire, et est très
conforme à la nature des choses." Lib. III. c. 3. Again: "La
place naturelle de la vertu est auprès de la liberté: mais elle ne se
trouve pas plus auprès de la liberté extrême qu’auprès de la servi-

Ib. συσσίτειν, lo cat together. Hence the συσσίτια (Herodot. I.
65,) of the Spartans.

1277. ἀνοιγμένων ψόφων . τῶν προπυλαίων. The rattling of ma-
chinery is now heard, the magnificent Propylaea part asunder, the
little tub-fashioned house disappears, and a scene of exquisite rural
beauty presents itself, on which the eyes of the spectators, pent
as they had long been within the city-walls, gaze with delight.
A thousand jets d’eaux appear to sport themselves in vacuo, and the
rich odours of violets and other plants perfume the air. On one
side of this delicious scene is exhibited the Areopagus, associating
with itself all the noblest ideas of the true aristocracy of Athens, and
on the other the Acropolis, “the cradle in which the infant popu-
lation of Athens was nursed,” and which exhibits the statue of the
Pallas Polieuchos in the most commanding attitude of elevation
and protection. Amid this mixture of rural and town delights is
discerned a figure of majestic bearing, in an attitude of deep con-
templation; who it is, the intimations of Agoracritus have already
given sufficient notice, but the progress of the text will presently
bring him under the closer inspection of the reader.

1 I give with great hesitation this and other similar descriptions, as not know-
ing how far the construction and decorations of the ancient theatres will bear
them out. They appear to me, however, more in accordance with the letter of
the text, and the general opinions of Aristophanes, than the views taken by Mr. Words-
worth in a work that has been often referred to. That eloquent writer supposes
the bronze valves of the five gates of the Propylaea to have been here flung open, and
all the splendours of the interior of the Acropolis (that museum of national art at
Athens, as well as her fortress and treasury) to have burst upon the view. To this
it is replied, that the splendours of the interior of the Acropolis belonged to the
modern Athens, not to the old town, of which the text is speaking, and that the
mind of Aristophanes delighted to dwell on the good old times, the times of sim-
plicity, virtue, and Aristeides, not on those on which his own age had cast him.
As to the specimens of art, with which the interior of the Acropolis was crowded,
the poet’s moral sense as a dramatist, and perhaps his prudence as a statesman,
would have led him to set a mark of disapprobation upon them; his political pru-
ence, because the progress of the fine arts is too often commensurate with a na-
tion’s progress in refinement and corruption: his moral sense, because in the pre-
ent instance, most of these beautiful specimens of art had been paid for in other
people’s money. The Propylaea, therefore, the proudest of them all, appear to
have been exhibited throughout the drama, in conjunction with the little tub-
ished house, as contrasted proofs of the mixed splendour and misery, in which
he ambitious proceedings of Athens had involved her, and both are got rid of at


āll' ὀλολύξατε φανομέναισιν ταῖς ἀρχαίαισιν Ἄθηναις καὶ θαυμασταίς καὶ πολυύμνοις, ἵν' ὁ κλειῶς Δῆμος ἐνοικεῖ.

ΧΩ. ὁ ταῖς "λυπαραί καὶ ἱστέφανοι" καὶ "ἀριστέλοτοι Ἄθηναις," 1280
deίξατε τὸν τῆς Ἑλλάδος ἡμῖν καὶ τῆς γῆς τῆς μοναρ-
χον.

ἈΓ. ὁδ' ἐκεῖνος ὀρᾶν τεττυγοφόρας, ἀρχαῖος σχῆματι λαμπρὸς,

1278. ὀλολύξατε, raise a joyous shout. Pac. 96. εἴφημεν χρή καὶ μὴ φλάνθον | μὴθ' γρύζων, ἀλλ' ὀλολύξευν. Cf. sup. 598.

1280. This is the Athens, implies the poet, to which the epi-
thetics λυπαραί and ἱστέφανοι may be applied, without any risk of in-
curring the charges of adulation and deception, to which in the
mouths of the self-interested and flowery-speached Gorgias, and
other ambassadors from Sicily, they were indeed liable. (Cf.
340.) The epithet ἀριστέλοτοι Monk supposes to have been bor-
rrowed from some poet. Hippol. 168. Why not from the same
envoys, as the preceding epithets?

1282. The figure, dimly discerned at a distance, now advances,
and proves to be the former Demus of the drama, 'sed quantum
mutatus ab illo! ' Instead of a little old man, the shrivelled remains
tough gales, and hard north-westers, we now behold the glorious
representative of the days of Marathon and Platea, in a mask bor-
rrowed from one of those younger divinities, on whom the statuaries
of Greece lavish all their notions of ideal youth and beauty, and
with a bodily frame, reaching to the utmost altitude of heroic gran-
deur. A mantle of the olden form, but of surpassing richness
and splendour, is thrown over his body, while his hair, tired up
into the most graceful fashion, is surmounted by the golden Τῖττις,
the proud emblem of Attic k autochthony.

Ib. τεττυγοφόρας. The Τῖττις (τιτίζω, to chirp) was to poets of
the old world, almost, as Passow observes, what the nightingale is
to the bards of modern days. It was a winged insect, which de-
lighted to sit on solitary sunny trees or bushes. In the hotter
seasons of the year, and towards midday, the male insect sitting in

real happiness and true prosperity consisted. If any of the Mirabilia of the Acro-
polis were exhibited, I think it would be those on which the minds of former and
more virtuous ages had been content to dwell—the sacred olive, of whose parent-
stem every olive in Athens might be considered as a branch—the holy trident,
symbol of Neptunian power, stamped upon the rock, and perhaps the venerated
serpent, guardian of the Sacred Enclosure.

k See on this subject Müller's Dorians, I. 275. and Horne's Introduction, IV.
the shade, contrives by rubbing the under-folds of its wings against the breast, to elicit a clear shrill sound, which to Greek ears, as much perhaps from association of ideas with summer-delights, as any other cause, seems to have been particularly acceptable. (I. III. 151. Hes. Op. 580. Sc. m 393.) It was kept, as it is to this day in Spain, in rush-cages, and fed with γῆτειον (Meleag. Epig. 112.). As a comb, the τέττιξ served to keep the hair in order, like our own ornamental combs. (Thucyd. I. 6.) As an emblem of antiquity, it thus occurs in our author’s Clouds. Nub. 984. ἀρχαία γε καὶ Δαισαίωθη καὶ τεττίγων ἀνάμεσα.

Ib. τεττιγοφόρας. Pors. τεττιγοφόρος, Br. For a number of similar words, collected or amended from the comic poets, see Dobree. 1283. The text implies, that instead of perpetual occupation in the law-courts, and the smell of sea-shells, the old Athenians enjoyed the fragrant odour of η στανδάλι, or libations made at sacrificial rites on the establishment of pacific treaties, or other festive occasions.

Ib. σμῦρν, myrrha. Theoph. h. pl. 9, 4. Dioscor. I. 77. One of the ingredients used for embalming (Herodot. II. 40. 86.) and for healing wounds. Id. VII. 181.

ἀπὸ γας ἀγίας, ἀλίας, Συρίας
δρήμη σεμνή μυκτῆρα δονέι
λιβάνου, σμύρνης, καλάμου, στῦρακος.

Athen. 403. d.

Ib. κατάλειπτος (καταλείπω) besmeared, anointed.

1284. Demus here advances upon the stage, and is received with

1 Xen. Hell. VII. 1. 38. πρὸς δὲ τοῦτοι, καὶ τὸ τῶν χρημάτων πλήθος ἀλαφονεῖαν αὐτῷ δοκεῖν εἶναι ἐφή· ἐπεὶ καὶ τὴν ὕμνουμεν ἄν ὕπνου πλάτανον ὅπη ἰκανὴν ἐφή εἶναι τέττιγι σκίων παρεχεῖν.

n I shall easily be forgiven for transcribing the poet’s latter description.

ἡμος δὲ χλοερφι κυανότερος ἥχετα τέττιξ
ἄχρι ἐφεξῆςκοινόν θέρος ἀνθρώποισιν αἰλίδες
ἀρχτέατοι, ἐπεὶ τοῦ δικαίου καὶ γεράσιν ἔσθησεν ἐφεξή,
καὶ τα παναρεσίσ τε καὶ ἰδὸς κεῖει αἰδήν
τειν εἰν αἰνοτάτην, ὅπερ τρίπα Σείρεσ ἀζείε.

n "It appears to have been very generally held among the Greeks of that age, that men were bound by no duties to each other without some express compact. The property of foreigners might be anywhere seized, and themselves reduced to slavery, or even put to death, without the breach of any human law; and not only without the breach of any divine law, but prayers were addressed to the gods for favour and assistance in the commission of such violences. Those connected with them by political or social compact, the Greeks described by a term peculiar to themselves, ἔνσπονδιο; meaning, originally, persons with whom they had poured wine to the gods, or with whom they had made a compact, sanctified by the ceremony of pouring wine to the gods: those who were bound to them by no compact, or who had forfeited their claim to the benefit of a compact once existing, they called ἔνσπονδιο, out of compact, or outlaws." Mitford, I. 194.
a shout which rends the very heavens. And did this shout alter the real state of things? Alas! no. All this external trickery and grandeur—all this rejuvenescence and political cookery, and parboiling, were but the cozenage of a poet's brain; and that the poet knew full well. A people with a religion to fall back upon, which with unerring voice assures its members that for every public as well as private act they will be accountable hereafter; such a people may have their hour of political phrensy and yet recover; but a decidedly false step in politics was to a nation situated like Athens irretrievable. When she fell, "she fell like Lucifer, never to rise again."

1285. τοῦ Μαραθῶνι τροπαίου. "After an hour and a half from Rhamnus we reach the plain of Marathon.... In this level solitary place the eye is naturally arrested by one object, which raises itself above the surface of the plain more conspicuously than any thing else. That object is the tumulus which covers the ashes of those Athenians who fell in the battle of Marathon. It produces a sensation of awe to find oneself alone with such an object as this." Wordsworth.

1292. φιλῶ τέ σε. Dem. 35. 2. (satirically) ἐκεῖνοι τοῖνυν, οἷς ὦν ἐχαρίζοντ' οἱ λέγοντες οὐδ' ἐφιλοῦν αὐτοὺς ἀσπερ ὡμᾶς οὕτω ὦν. Isoc. 183, d. ἄν ἐνδυμομένους χρὴ μή προσέχει τὸν νοῦν τοῖς ἐν τῷ παρόντι μὲν χαριζομένους, τοῦ δὲ μελλόντος χρόνον μιθημία ἐπιμελεία ποιομένους, μηδὲ τοῖς φιλεῖν μὲν τὸν δῆμον φάσκοντιν, ὅλην δὲ τὴν πόλιν λυμανομένους. I. 262, a. ἀλλὰ τοὺς τε τοιούτους ἀπαντᾷ ἀπείργειν ἀπὸ τοῦ συμβουλεύειν ἐκαστὸς οἴησται δεῖ, καὶ πρὸς τούτους ἐκεῖνος τοὺς τὰ μὲν τῶν ἄλλων κτήματα τῆς πόλεως εἰναὶ φάσκοντας, τὰ δὲ ταύτης ἱδία κλείστει καὶ διαρράξειν τολμῶντας, καὶ φιλεῖ μὲν τὸν δῆμον προσποιομένους, ὕπο δὲ τῶν ἄλλων ἀπάνταν αὐτὸν μοισεῖσθαι ποιοῦντας.

toútois ὑπότε χρήσατο τις προοιμίως, ἀνορταλίζες κάκερουτίας. ΔΗΜ. ἐγώ;
ΑΓ. εἶτ' ἐξαπατήσας σ' ἀντὶ τούτων ὑξέτο
ΔΗΜ. τι φῆς;
ταυτὶ µ' ἔδρων, ἐγὼ δὲ τούτ' ὑπὲρ ἂσθόμην;
ΑΓ. τὰ δ' ὄτα γ' ἀν σου νὴ Δ' ἐξεπετάνυτο ὁσπερ σκιάδειον καὶ πάλιν ἐξυνήγετο.
ΔΗΜ. οὖτος ἀνόητος ἐγενενήμην καὶ γέρων;
ΑΓ. καὶ νὴ Δ' εἰ γε δύο λεγοῖτην ρήτορε, ὁ µὲν ποιεῖσθαι ναῦς μακρὰς, ὁ δὲ ἔτερος αὖ καταμισθοφορῆσαι τοῦ', ὁ τὸν µισθὸν λέγων
tὸν τὰς τριήμεις παραδράμων ἀν ὕξετο.

1295. ἀνορταλίζω (ὄρταλίζω), said properly of cocks, when after a victory they beat their wings, and spread themselves (περύσσονται). Schn. and Pass. Met. carry oneself high.
Ib. κερουτίαν, said properly of animals, who pride themselves on the strength of their horns and carry them high. cornua tollere, sumere.
1299. The ears of Demus are resembled to the parasols (σκάδεα) with which the young ladies of Athens protected themselves from the sun's rays, and which were opened or closed, i.e. were sometimes made use of, and sometimes not, just as the ears of the Athenian Demus were. (Cf. Thes. 814—829.)
1303. ναῦς μακρᾶς, ships of war, on which the very existence of Athens depended.
1304. καταμισθοφορεῖν = καταμισθοδοτεῖν τοῦ', to employ this (money which should have been spent in building ships) in providing that µισθός, which was so largely required for dicasts, ecclesiasts and senators, but more particularly the former, in Athens. Dem. 731, 20. ἀλλὰ νὴ Δ' ἀµισθὶ ταύτα ποιήσομεν; καὶ πῶς οὐ δειλῶν, εἰ διὰ τὸν νόµον, ὃν σὺ τεῖχες µισθὸν λαβῶν, ἀµισθὸς ὁ δῆµος καὶ ἡ βουλὴ καὶ τὰ δικαστήρια ἔστατα;
Ib. ὁ τῶν µισθὸν λέγων, he whose proposition was for the µισθός.
1305. τὸν τὰς τριήμεις (λέγοντα). Ib. παραδράμων, having conquered in speed. ΙI. ΧΧΧΙΙ. 636. Ἐφικλὸν δὲ πόδεσσι παρέδραμον, ἐσθλὸν ἑότα.
οὕτως, τι κύπτεις; οὐχι κατὰ χώραν μενεὶς;
ΔΗΜ. αἰσχύνομαι τοι ταῖς πρότερον ἀμαρτίαις.
ἈΓ. ἀλλ' οὐ σὺ τούτων αἴτιος, μὴ φροντίς, ἀλλ' οἱ σε ταύτ' ἐξηπτάτων. νυνὶ φράσου
εάν τις εἰσὶν βαυμαλόχος ἔννηγγορος
"οὐκ ἔστιν ὑμῖν τοῖς δικασταῖς ἀλφιτα,
εἰ μὴ καταγνώσεσθε ταύτην τὴν δίκην."
τούτων τὶ δράσεις, εἰπὲ, τὸν ἔννηγγορον;
ΔΗΜ. ἄρας μετέωρον ἐς τὸ βάραθρον ἐμβαλῶ,

Ib. ἀν ἤκησο, was wont to depart. So sup. 1299. ἀν ἐξεπετάνως,
were wont to be expanded.

1306. Demus hangs his head as one ashamed, and shifts his
ground in nervous restlessness.

Ib. κατὰ χώραν μενεὶς, keep your ground. Herodot. IV. 201. ἐς τ' ἀν ἡ γη αὐτὴ οὗτο ἔχει, μένεις τὸ ὅρκιον κατὰ χώρην. Thucyd. II. 58. οἱ δὲ πρότεροι στρατιώται κατὰ χώραν μένοντες ἐπολιόρκουν κ. τ. λ. III. 22. IV. 26. Dem. 701, 16. 1334. 2. For examples of κατὰ χώραν ἔχειν, see Pl. 367. Ran. 793. Xen. C.Econom. 10, 10. Herodot. VI. 42. κατὰ χώρην ἐστάναι. Herodot. IV. 97. κατὰ χώρην εἶναι VIII. 79. (Cf. Blomf. in Ag. Gloss. p. 170.) As to the origin of this formula, our own proverbial expression, fixed as the ground, and the force of the Greek preposition κατὰ in such forms as καθ’ Ἦρακλεα Hercules-fashion, will perhaps serve to explain it.

1310. Having delicately shewn the Demus Πυκνίτης, how he was the
dupe, willing or unwilling, of others in the ecclesia, Agoracritus
proceeds to point out to the Demus κυαμοτρότε, why he was a knave,
and too often by his own consent, in the dicasteria.

1311. After the full exposition which this matter has undergone
in a preceding play, it is needless to add more than one or two
examples in confirmation of the poet’s assertion. Λυσίας 177, 40. ἐνθυμεῖτο δὲ χρη ὅτι πολλὰς ἡκούσατε τούτων λεγόντων, ὅποτε βουλούτο τυνα δίκιος ἀπολέσα, ὅτι, εἰ μὴ καταψυχισθεὶν ἀν αὐτοὶ κελεύσαν, ἐπολέιψει ἴματα ἡ μικροδορά. That little persuasion was necessary
on such occasions, the following extraordinary admission by the
writer of the speech against Aristogeiton will painfully evince:
καὶ ἄγοι ὑπολαμβάνα τὴν μὲν κατηγορίαν καὶ τὸ τῶν λόγων πλήθος ἔδυν ἐνεκα καὶ τῆς ἀμετάραξιν ἀκραίωσες δεῖν ποιήσασθα, κεκρισα τέ τοῦτο τὸ πράγμα πάλαι ὑπὸ τῆς ἐκάστου φύσεως οἰκοδέεν. 770-10. Surely old
Bridleoose’s system of deciding suits by a throw of dice was better
than this.

1312. καταγρώναι δικηρ, causam, h. e. reum, qui in jus vocatus est, dammare. Dind. Dem. 872, 27. καταγρώσαιν真理 ὑπὸ. Antiph.
130, 40. φῶνον δικηρ καταγρῶναι.


1315. —Υπέρβολον. Demus (speaking with particular emphasis and gout) substitutes this word for λίθων. In our author’s Pax, Trygæus, the honest representative of the agricultural interest, speaks with a similar emphasis, when alluding to the ostracism of this turbulent successor of Cleon.

Trygæus (to his guests).

Friends, you have fasted long; take full revenge:
It is not every day that sees such dainties
Come without guard or escort to attend them:
Feast then, and heartily: nor let repentance
Feed after-memory with the meal you lost.

Conclude we now with wishes and with holy adoration—
Let no word be preferr’d but of praise and acceptance—
Let the bride in her pride ride in solemn elevation—
Let glad torches throw around them a bright illumination—
Let the people sound in shoutings and a happy gratulation—
With dances and processions, and to many a libation
To hill and field and meadow let our peasants make migration—
While Hyperbolus the wretch to deep notes of execution
Leaves the plains and domains of a much-abus’d nation.

Pac. 1312—1319.

1317. πολιτεύεσθαι, to manage public matters. Æsch. 27, 34. οὐκέ γὰρ ὁ νόμος τοῦ ἰδιωτών ἄλλα τοῦ πολιτευμένου εξεταζεί. Isoc. 98, c. ἦν γὰρ πρὸς μὲν τὸ πολιτεύεσθαι πάντων ἀφυστατος ἐγενόμην τῶν πολιτῶν. 148, a. θεὶ δὲ τοῦ ὀρθῶν πολιτευμένου οὐ τὰς στοάς ἐμπλαίνα γραμμάτων, ἄλλ' ἐν τάς ψυχαῖς ἔχειν τὸ δίκαιον.

1319. καταγομένως, coming into port, said equally of ships and their crews. Od. III. 177. ἐδὲ Γερασίτων ἐνυχυασα κατάγοντο (ἦγον διὰ μᾶς νυκτὸς κατέστησαν εἰς τὸν ἐκεῖ λιμένα. Eustath.) III. 10. οἱ δ' ἰδος κατάγοντο.

Ib. ἐντέλη μισθῶν, full pay. The reader will consult on this subject Boeckh. I. 367.

1320. ἐπολισσόμενος (λισσός), somewhat smooth, rubbed, or slippery,
ΔΗΜ. ἐπειδ' ὁ πολίτης ἐν τῇ κατάλογῳ
οὐδεὶς κατὰ σπουδὰς μεταγγραφήσεται,
ἀλλ' ὤσπερ ἢν τὸ πρῶτον ἐγγεγράφησαι.
ΑΓ. τοῦτ' ἔδακε τὸν πόρπακα τὸν Κλεωνύμον.
ΔΗΜ. οὐδ' ἄγορασάγενειος οὐδεὶς ἐν ἄγορᾷ.
ΑΓ. τὸν δῆτα Κλευσθένης ἄγοράσει καὶ Στράτων;
ΔΗΜ. τὰ μειράκια ταύτι λέγω, τὰν τῷ μύρῳ,


1321. κατάλογος (κατάλειψ), the roll, the conscription, state-list for the liturgies, state-officers, and more particularly for military or naval service. Thucyd. VI. 26. κατάλογοι ποιεῖται. Isoc. 374, d. οἰς τῶν μετὰ Δυσάνδρου κατάλογον ἐγγράφας. Dem. 1211, 16. οἱ ἐκ κατάλογου ναῦται (sailors thus enrolled, and opposed to foreign sailors, whom the speaker had hired at his own expense). Dem. 167, 17. τοὺς ὑπὲρ τὸν κατάλογον (men past the age of military service). On the tricks played with these rolls by official persons, our author complains at once both bitterly and graphically in his Pax (1179—1184.). See also Xen. Hell. II. 3. 51. et alibi.

Ib. ἐντεθεῖς. Examples of the Nom. pend. have been given in a former play.

1322. κατὰ σπουδὰς, in consequence of exertion. Plat. I Leg. 647, d. ἐν παιδίας καὶ ἐν σπουδάς. 5 Leg. 732, d. 6 Leg. 761, d. παιδία καὶ σπουδάς.

Ib. μεταγγραφήσεται, will or shall become enrolled in another class.

1323. ἐγγεγράφησαι, shall remain enrolled in that to which he was.


1324. πόρπακα, shield-handle, i. e. shield. The exertions of Cleon had most probably saved his parasite from the military conscription on some former occasion.

1325. ἄγοράσει. Schol. ἐν ἄγορᾷ διατρίψει.

Ib. ἄγενειος. Arist. Fr. 361. παιδεῖς ἄγενειοι, Στράτων. The student has been already referred to the Prolegomena of the learned Thiersch, as entering most largely into the subject of the crasis. A modern Greek crasis, Istambol (ἐν τῶν πόλεως) i. e. Constantinople, shews, that this mode of connecting words is not obsolete.

1327. ἐν τῷ μύρῳ, the market for perfumery. The reader, who

ο To examples given in a former play of this formula, add Xen. Hell. III. 3: 7. ἀγαθόντα ἐσ τῶν σιλπρών (forum ferramentorum), ἐνδεξαμενάλλα μὲν μαχαίρας, "πολλά δὲ τὰ ἱέρα, κ. τ. λ. Athen. 374, a. πυρὸς δ' ὄν (Anaxandrudes) τὸ ἱέρος,
is conversant with the 15th book of Athenæus, must feel that he is here at an editor’s mercy, who might so shower him with perfumes, as to leave him rather an ungentleman than a man. The present editor contents himself with a single specimen, but even that will be

As when to them who sail
Beyond the Cape of Hope, and now are past
Mozambique, off at sea north-east winds blow
Sabean odours from the spicy shore
Of Araby the Blest.

Milton.

Cap. 38. Γίνεται δὲ μύρα κάλλιστα κατὰ τόπους, ὡς Ἀπολλωνίως ψησίν ὁ Ἡροφίλιος εἰς τῷ Περὶ Μύρων, γράφον ὀντός: Ἰρες μὲν ἐν Ἡλίδε χρυστοτάτη, καὶ ἐν Κυζίκῳ ῥόδινον δὲ κράτιστον ἐν Φασίλιδε, καὶ τὸ ἐκ Νέας δὲ πόλεως καὶ Καπῦν κρόκινον ὑ ἐν Σόλοις τοῖς Κυλικίοις, καὶ ὑ Ἐρυθρῷ νάρδιμον δὲ, τὸ ἐν Τάρσῳ οἰνώθη δὲ ἀρίστη ἡ Κυπρια καὶ Ἀδραμυττήνη ἀραράκινον δὲ Κώνω καὶ μῆλων. κυπρίων δὲ προκέκριτα τὸ ἐν Λυγύπτῳ κ. τ. λ.

1328. στομυλέωμαι = στομύλλω, chatter. The lively pictures of Aleiphron do not confine the chatterings in Greece to Athens, but I limit myself to an extract from a letter written by the fair Leontium to the beautiful mistress of Demetrius, in which the philosopher of the gardens is thus handled: Οὐδὲν δυσαρεστότερον, ὡς ζηκευ, ἑτοὶ πάλιν μειρακευμένον πρεσβύτου... Μέχρι τίνος ὑπομενεί τις τῶν φιλόσοφων τούτων; ἐκέτος τάς περί φύσεως αὐτῶν κυρίας δόξας, καὶ τοὺς διεσταμμένους κωνίας: ἐμὲ δὲ ἐφέστω τὴν φυσικάς κυρίαν ἐμαυτήν ἀνευχλέστων καὶ ἀναβραστῶν. "Ὅταν ἐπισυλλοκρητήν ἔχω τοιοῦτον, οὐχ οίον σὺ Λαμβίδρην. Μή γὰρ ἐστί σωφρονίσαι διὰ τῶν ἄνθρωπον τούτων; καὶ Σωκράτεις καὶ στομυλέονται θέλει καὶ εἰρωνεύσεται κ. τ. λ. L. II. Ep. 2. See also L. III. Ep. 60.

1329. Φαῖαξ. The Scholiast observes: δεινὸς ῥήτωρ ὁ Φαῖαξ οὗτος, ὡς καὶ ἀποφυγεῖν ἐπὶ θανάτῳ ἐπὶ αὐτοφώρῳ κρύσμενον. On the latter subject, the student will consult Taylor’s “Lectiones Lysianaes,” c. 6. The learned writer has shewn much ingenuity in endeavouring to prove that the Phæax here spoken of is the author of that speech, which stands last of the four commonly attributed to Andocides. The speaker of that oration is a person contending which of three, viz. himself, Alcibiades, or Nicias, should be condemned by ostracism. The allusions to humble birth (33, 29.), to embassies performed in the service of the state (34, 24.), could not, as Taylor shews, apply to Andocides, while the following allusion (to speak of no others, 30, 6, 33, 40.) to a trial, in which the speaker had been tried for his life, and by his dexterity had

έπολει τι τοιούτων περι τάς κυμβίδλας. οὗτος γὰρ μη νυκή, λαμβάνων ἐδοκεῖν εἰς τὴν λίβανων (fornum, uti thus et odoros venduntur) κατατεμείην, καὶ οὐ μετεσκεβάζεται (retractabat fortigebatque) ἀστέροι τι πόλλοι.
escaped the machinations of a powerful party, to which two others, charged with a similar offence, fell victims, seems to tally very closely with the passage in the text, 34, 1. καὶ ὁ δὲ κόσμος, ὁ Ἀθηναῖοι, ἀποκαθήγεται μὲν ἐπὶ τῆς ἱστορίας, τεθνάντες δὲ οὐκ ἄξιος, οὐδὲ κρύμοι μὲν ἀποφυγεῖν, ἀκριτος δὲ φεύγειν. See also the declarations in Plu-
tarch's Alcib. 13. It is odd enough to find Phæax in this speech, if he really was the author of it, charging upon Alcibiades much the same offences as Aristophanes by implication here applies to himself. 32, 3. τοιαύτα τῶν νεῶν αἱ διαμεριζαί οὐκ ἔν τοις γεμάτοις ἅλλ᾽ ἐν τοῖς δικαστηρίωσι εἰς, καὶ στρατεύονται μὲν οἱ πρεσβύτεροι, δημη-

garοντι δὲ οἱ νεώτεροι, παραδέχματι τούτῳ χρόμενοι. On the subject of this orator, whom Eupolis stigmatized as λαλεῖν ἄριστος, ἄδύνατο-
tatōς λέγειν, see Thucydides V. 4. Mitford IV. 24.

1330. συνεργικὸς (συνεργικός, an old form of συνεργός, Od. XII. 424.), said of an orator, who binds his proofs well together.

1331. γνωστοτυπικός (γνώση, τύπο), skilful in coining γνώμαι, i. e. axioms and maxims. Ran. 876. ἀνδρὸν γνωστοτυπῶν. Nub. 949. γνωστοτυπίσαις μερίσμαι. So of the mischievous successor of Euripides in the tragic art,

κάμπτει δὲ νέας ἄψιδας ἐπών.
tά δὲ τορνεύει, τά δὲ κολλομελεί,
καὶ γνωστοτυπεῖ.

Thes. 49.

Ib. κρονιστικός (κρονιός), clever at a blow, a hit, a push. Cf. Nub. 318. Plat. Theaet. 154, d. ἄλλας τῶν λόγων τοὺς λόγους ἐκρούομεν. Protag. 336, c. ἐκρούον τῶν λόγων (ἐκρούειν eludendi signifi-
catum a pugilatu ductum puto. Heind.) Dem. 540, 26. τοσοῦτος τίχνας καὶ σκίψεις εὐρίσκων ὅτος ἐκρούει. Lucian IX. 161. (speaking of Demosthenes) μηδὲν μὲν ὁ Πύθων πρὸς αὐτὸν, ... κρότῳ καὶ τῶν, καὶ λέξεων εὐρυμα, καὶ ταῖς τῶν διαμοίρασ περιγραφαῖς, καὶ συνε-

χείας ἀποδείξεων, καὶ τῷ συνακτικῷ γε, καὶ κρονιστικῷ.

1332. καταληκτικός (καταλαμβάνω), quick in catching. Bergler refers to Nub. 318. οὐφάναια Ἐφέδρα, ... | ἀμίπτων ἱσμαι καὶ διάλεξαι καὶ νόμων ἠμῖν παρέχουσι | καὶ τερετίαν καὶ περιλεξίαν καὶ κρυμάς καὶ κατάληψεων.

Ib. θεριστικοῦ, whatever is calculated to excite a tumult of app-

lause. For adjectives of this form, in which Phæax apparently loved to indulge, compare besides smaller instances (Isoc. 19, d. 198, b. Xen. Mem. III. 1. 6. De Magistr. Eq. IV. 12. V. 2. 5.

12. 15. Plut. Lysand. c. 22.) Plato's two Dialogues, Sophista and Politicus. Of the extent to which it prevails in these two Dia-

logues, the following σχῆμα, to which many similar might be added, will give some notion:
μὰ Δι', ἀλλ' ἀναγκάσω κυνηγετεῖν ἐγὼ

tέχνη ποιητικὴ—κτητικὴ

μεταβλητικὴ—χειρωτικὴ

ἀγωνιστικὴ—θηρευτικὴ

τῶν ἀψυχῶν—ζωοηρικὴ

πεζοηρικὴ—ἐνυγροηρικὴ

τῶν ἀγρίων—ἡμεροηρικὴ

ἐρκοηρικὴ—πληκτικὴ

βίαιος θῆρα—πιθανουργικὴ

πυρευτικὴ—ἀγκιστρευτικὴ

ἡ δημοσία—ἰδιοθηρευτικὴ

γεγομένη

dραφορικὴ—μυσθαρητικὴ

κολακικὴ—σοφιστικὴ.

1333. κυνηγετεῖν. Though the paramount object of Aristophanes in many of his dramas was to put down that wide-wasting war in which he found his countrymen so madly engaged, yet he could not be ignorant that the situation of Athens among such neighbours as she had, was essentially a military one, and that her very existence depended on the martial spirit of her youth, and the preservation of those exercises and amusements by which such a spirit was fostered. Hence the frequent taunts of the poet at cowardice and effeminacy of every description—hence his distaste for hot-baths, and whatever tended to relax the bodily frame—hence his bitter complaints of the neglect of the palestra for the courts of law and the legislative assemblies—and hence above all his distrust of and dislike for that philosophy, which the arts of foreign sophists were beginning to make fashionable in Athens, and which he endeavoured to crush in the noblest of all his dramas, The Clouds. To the same spirit and feeling must be attributed the observation in the text. Hardening the frame by fatigue, and familiarizing the mind with danger (for the encounter of the wild boar in his lair was not a very safe one), hunting had a dignity and importance about it in ancient times, which the usages and different position of modern society cannot confer. A few general remarks therefore from the Treatise on Hunting by the friend and disciple of Socrates will not be thought misplaced here. After all

p That the chase of these formed a topic of fashionable conversation at Athens, see Vesp. 1202–3. On the mode of hunting the wild boar, see Xen. de Venat. c. 10.
that has been said, some surprise must be felt at the strain in which the philosopher commences, a strain infinitely more elevated than that in which he celebrates the retire of the Ten Thousand. Τὸ μὲν εὔφρα αἰθήν, Ἀπολλώνιος καὶ Ἀρτέμιδος, ἀγριοὶ καὶ κυνείς ἔδον αὐτῷ καὶ ἐτίμησαν τὸν Χειρώνα διὰ δικαίωτη. 'Ο δὲ λαβὼν, ἐγέρθη τῷ δώρῳ, καὶ ἔχρητο. De Venat. I. 1. The author then proceeds to an enumeration of the scholars of Chiron, and certainly so illustrious a field of sportsmen was never turned out before or since; Εσκαλπιος, Μελανιών, Νεστορ, Τελαμόν, Τήσευς, Αχίλλης; but it will not do to go through a quarter of the catalogue. "Each of these," says the writer, "was in his time honoured by the gods. And let no one be surprised that the greater part of them, though acceptable to the gods, became defunct, for that is the course of nature; but their praises who will reckon small?" Having discussed the age, property, and other qualifications of a sportsman (c. 2.), the author, in a further stage of his treatise, proceeds to put the pursuit (for we must not call it a mere amusement) upon its noblest footing by the following remarks: έι οὖν οἱ φιλοκυνηταὶ παρακενάζουσιν αὐτούς τῇ παρτίδι κυριεύμων εἶναι εἰς τὰ μέγιστα, οὐδὲ ἢ ὧν οἱ τὰ ἱδία πρόωντο: σὺν γὰρ τῇ πόλει καὶ σῶζεται καὶ ἀπόλλυται τὰ οἰκεία κάτωστον ὁστε πρὸς τοὺς αὐτῶν καὶ τὰ τῶν ἄλλων ἰδιώτων οἱ τοιοῦτοι σάξουσι. XII. 11. οἱ μὲν οὖν παρασχόντες αὐτοὺς ἐπὶ τὸ δεῖ τι μοχθεν τε καὶ διδασκεῖται, αὐτοὺς μὲν μαθῆσει καὶ μελέτησαι ἐπίσπουν ἔξωσιν, σωτηρίας δὲ ταῖς αὐτῶν πόλεσιν οἱ δὲ μὴ θέλουσιν, διὰ τὸ ἐπίσπον, ἀπακοιπέσις, ἀλλὰ ἐν ἡδοναῖς ἀκάριοι διάγενις, φύσει οὔτοι κάκωσι. XII. 15. This mode of reasoning soon assumes a still higher character; but my limits allow me to give only its commencement. XII. 18. καὶ τοῦτο ἐπιδη δεδεικται μεγάλη παραδείγματι: τῶν γὰρ παλαιοτέρων οἱ παρὰ Χειρών, ὥν ἐπιμνησθῆναι, νόοι δοκεῖ, ἀργήσανοι ἀπὸ κυνηγοῦσιν, πολλὰ καὶ καλὰ ἑξακονταῖς οὐκ ἔγενεν αὐτοῖς μεγάλη ἀρετή, δι' ἢν καὶ νῦν θανατάτον ἢ ὅτι μὲν ἐρώσι πάντες, ευθύλον ὅτι δὲ διὰ πάνω εοτι τίσει αὐτῆς, οἱ πολλοὶ ἀφίστανται. It is no doubt from classical recollections of such passages as the following, that the scarlet cloth of the huntsman is in these days occasionally found in contrast with a cloth of more sombre hue: undoubtedly the consciousness of having guarded a neighbour’s folds makes a soft pillow for the night; but young readers will do well to ask themselves, is there no chance mean

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Hence such combinations as the following among the ancient writers. Isoc. 148, d. τοὺς δὲ βίον ἱκανὸν κεκτημένον περὶ τὴν ἴππην καὶ τὰ γυμνὰ καὶ τὰ κυνηγεία καὶ τὴν φιλοσοφίαν ἴχνακαν διατρήσει. Arrian de Venat. I. 4, ἀμφὶ ταῦτα ἀπὸ νῦν ἐπιστοδικώς, κυνηγείας, καὶ στρατηγίαν, καὶ σφαίραν. Josephus Antiq. XVI. 11. 7. οὐκ ἀποθέοντας ἐν τοῖς ἐπιτηδεύομαι, ἐπικοθανατί, ἡ γυμναζόμεθα τὰ πολέμους, ἡ λέγειν ἐπέκτη τῶν ἐμπεσόντων έδει. Hence a bitter remark of Aeschines upon his great rival, 90, τίνες ἕμων εἶναι οἱ βοσφόρους δημοσβήνεις, πότερον οἱ συγκυνηταὶ οἱ συγμυγμαστοί αὐτοῦ, ὅτι ἕν εἶ ἡμίκιν. ἀλλὰ μὲ τὸν Δία τὸν Ὀλυμπίον, οὔχ ὡς ἄριστος κυνηγητὸν ὑπῆρξε τῆς τῶν σώματος εὐεξίας ἐκμελάμονος, ἀλλὰ ἐπακολούθησαν ἐκεῖνος τοῖς τὰς οὐδέσποτας κεκτημένους διαγεγένται.
time of a fold far more important being crept into, while this be-
nevoleant act is proceeding? But to our extract: Λόγοι παλαιοι κατέ-
χουσιν, ὡς καὶ θεοὶ τοῦτο τὸ ἔργα χαίρουσι καὶ πράττοντες καὶ ὀρᾶντες· ὡστε
ὑπάρχειν ἐνθυμομένους τούτων, θεοφιλεῖς τ᾽ εἶναι καὶ εὔσεβεῖς τοὺς νέου,
tοὺς ποιοῦσας ἐγὼ παρανώ, οἶομένους ὑπὸ θεῶν τοῦ ὀρᾶσθαι ταῦτα. οὕτω
δὲ ἂν εἶνεν καὶ τοκέτως ἄγαποί, καὶ πάση τῇ ἑαυτῶν πόλει, καὶ ἐν ἑκάστῳ
tῶν πολιτῶν καὶ φιλῶν. XIII. 17.

1334. ψηφισμάτων. Aristot. Polit. IV. 4. ἑτέρων δ᾽ ἔδωκε δημοκρα-
tιὰς, τάλαμα μὲν εἶναι ταύτα· κύριον δὲ εἶναι τὸ πλῆθος, καὶ μὴ τῶν νόμων
τότε δὲ γίνεται, ὅταν τὰ ψηφισματα κύρια ἦ, ἀλλὰ μὴ δ νόμου. Συμβαίνει

1335. ἐπὶ τούτοις, on these conditions. Pl. 1168. Av. 154. 1602.
Pac. 706. Herodot. I. 60. et alibi. ἐφ᾽ οἷς Xen. Hell. II. 2. 15. ἐπὶ
tιον. III. 1. 20. 2. 19.

1b. οἰκλαδίαν (οἰκλάζω, to fold together) sc. δίφρον, a folding-stool.
In a country like Attica, where the summer heat was prodigious,
a command of seat and shade could not but be a luxury of the most
grateful kind; hence the practice among the wealthier citi-
zens of being followed by a lackey, bearing a stool like that in the
text, and which enabled its owner to make a temporary seat where
he pleased. In the spring months, so delightful every where, and
so exquisitely delightful in Attica, the indulgence would be sought
from other motives. Athen. XII. 512, b. καὶ ἦ Αθηναίων πόλεις, ἔως
ἐτρύφα, μεγάστη τε ἦν καὶ μεγαλοφυσχότατος ἔτρεβε· ἀν IDb, αλληργὴ
μὲν γὰρ ἡμίσχους ἐμάτα, ποκίλους δ᾽ ὑπέδωκεν χιτώνας, κορύμβους δ᾽
ἀναδομενοῖς τῶν τριχῶν, χρυσοὺς τέττιγας περὶ τὸ μέτωπον καὶ τὰς κόμας
ἐφόρουν: ὀκλαδίας τε αὐτοῖς δίφρονεν ἐφέρον οἱ παῖδες, ἦν μὴ καβεῖσιν ὡς
ἐπίθεν.

1337. Agoraecritus here unfolds his stool, and Demus drops into
it, happy as the man who, after a long absence, finds him-
self restored to the old house, the old chair, the old trees, the
old bed, and above all “the old familiar faces.” καθίσταμαι μακα-
ροι, I am happy (Cf. James iv. 4.), ἐς τάραξα, after the old fashion
(Nub. 593. αὖθις ἐς τάραγαν . . . ἐπὶ τὸ βελτίων τὸ πράγμα τῇ πόλει συν-
οίστερα), or, I am reinstated in my former happiness.

1338. ψήφες γ᾽, ἐπειδάν. Pac. 915. ψήφες γ′, ἐπειδάν ἐκτῆς οἰνοῦ
νέον λεπαστήν. 1342. ψήφες γ′, διὰν ἐσθήσει οἰνῶν τε πῖσιν πολύν.

r “The heat is at present (July 30, 1810) intense. In England, if it reaches
98°, you are all on fire: the other day, in travelling between Athens and Me-
gara, the thermometer was at 125°!! Yet I feel no inconvenience; of course
I am much bronzed, but I live temperately, and never enjoyed better health.”
Byron.
σπονδας παραδω σοι. δευρ' ἰθ' αἱ Σπονδαὶ ταχῦ. 
ΔΗΜ. ὁ Ζεὺς πολυτίμθος, ὃς καλαὶ πρὸς τῶν θεῶν, 
πῶς ἔλαβες αὐτὰς ἐτέον; ΑΓ. οὔ γὰρ ὁ Παφλαγὼν 1341 
ἀπέκρυπτε ταῦτας ἐνδον, ἵνα σὺ μὴ λάβοις;
νῦν οὖν ἐγὼ σοι παραδίδομι ἐς τοὺς ἄγρον

1339. δευρ' ἵθ' αἱ Σπονδαὶ ταχῦ. Thirty females, equally conspi-
cuous for the beauty of their persons, and the elegance of their 
dress, here present themselves as the thirty-years (τριάκονταεἰς) 
Truces. Demus starts from the old chair, and plays the gallant 
among the new comers with extraordinary vigour and alacrity. 
He tosses one under the chin, whispers a civil thing to another, 
and salutes a third with a smack which makes the very theatre ring. 
On each and all, his eye rests with an intensity of delight, which 
testifies how far more agreeable to him such fair companions, than 
the campaigns which he had now borne for eight years, and of 
which so many more still awaited him.

1343. ἐς τοὺς ἄγρων. This restoration to rural pleasures and 
occupations is the aim and bent of all the earlier comedies of Ari-
stophanes. His "Pax" is full of homely but pleasing effusions to 
this effect. Hence one of the first commands of Trygeus, as soon 
as the Goddess of Peace is drawn from the well, in which she had 
been hidden by the demagogues and war-party of the day:

Tryg. Silence, and listen all! the countrypeople 
Will please to take their gear and troop away 
To field and farm. 
Buckle not yourselves in armour—drop the shield and trusty 
sword— 
Take sure pledge of peace and safety from the good old times re-
stor'd. 
Now with fitting speed dispatch ye—field and farm your presence 
crave; 
And forget not ere ye start ye, to let fall a holy stave. 
Cn. Day of gladness and of transport, dear to good men and the 
hind; 
I may now discourse my vine-trees, and let out my full-rapt mind; 
Now the figs my youth first planted, joy-transported I may face; 
Long I've panted to enwrap them in a sweet and close embrace. 
Merc. Goodly port these peasants carry—firmly-wedg'd they pass 
along, 
Num'rous as a pic-nic supper—stiff as barley-cake and strong. 
Tryg. Sharp and clear their mattocks glitter—bright their forks ar-
rest the eyes; 
Merrily beneath their labours vines and olives soon will rise. 
Old affections spring within me—for my little farm I burn, 
There with prong and rake to dabble, and the fruitful glebe to turn.
αὐτὰς ἵέναι λαβόντα. ΔΗΜ. τὸν δὲ Παφλαγόνα, ὡς ταῦτ᾽ ἐδράσεν, εἴφ᾽ ὅ τι ποιήσεις κακὸν.

1345 ΑΓ. οὔδεν μέγ᾽ ἄλλ᾽ ἥ τὴν ἐμὴν ἐξεὶ τέχνην ἐπὶ ταῖς πύλαις ἀλλαντοπωλήσει μόνος,
tὰ κύνεια μυγνὸς τοῖς όνείοις πράγμασιν,
μεθύσω τε ταῖς πόρναις λοιδορήσεται,
kὰκ τῶν βαλανείων πίεται τὸ λούτριον.

1350 ΔΗΜ. εὐ γ᾽ ἐπενόησας οὔπερ ἐστὶν ἄξιος,
pόρναι καὶ βαλανεύσι διακεκραγέναι,

(To the Chorus.) And turn now your thoughts to the good days of old;
And in ode and high numbers the praises be told
Of Peace and her delicate fare;
When fig-trees were rife, and the vine’s purple tide
Her generous draughts and rich juices supplied;
When violet-beds bank’d each fount’s shady side,
And myrtles all scented the air. Pac. 551—580.

1348. The sausages here fabricated are of course to be put on a footing with those which lord Byron provides for his Prince of Darkness,

When he dined on some homicides done in ragoût,
And a rebel or so in an Irish stew,
And sausages made of a self-slain Jew. The Devil’s Drive.

1349. λοιδορήσεται. Coray (ad Isoc. II. p. 75.) considers this middle verb as here equivalent to ἀντιλοιδορεῖσθαι, vicissim convicia dicere. Dind.

1350. τὸ λούτριον, (Elms. αὐ τὸ λουτρὸν πιέται, Br.) water that has been used in a bath. Arist. in Heroicus, Fr. 290. ap. Dind. μῆτε ποδάνυτριον βύρατ’ ἐκχεῖτε μῆτε λούτριον.

1352. πόρναι καὶ βαλανεύσι. The poetical justice here dealt to Cleon may not at first appear in its full light to the reader; but a little explanation will make it more apparent to him. Athenian thoughts, like Athenian literature, seem occasionally to have run in trilogies, and the characters, composing a trilogy of infamy in the mind of Aristophanes, were evidently a prostitute, a bathman (βαλανεύς), and a demagogue. Of the first in this series it is unnecessary to speak; of the third more than enough has been already said: but a fuller explanation of the bearings of the second will serve at once to illustrate the present position of Cleon, and also to throw light upon a Chorus in the Frogs, the general and particular humour of which has not, I think, been fully explained.

r So in the Characters of Theophrastus, as well as in the Tragic Drama, and in the Dialogues of Plato.
by the commentators. The public baths were evidently the resort
of all the paupers and vagabonds of Athens, who found there
—attended with some inconveniences—(Pl. 535.) that warmth
and comfort which they did not find in their own homes, if in-
deed they had a home at all. The βαλανεύς, therefore, it is evident
at starting, had an awkward crew to deal with; but men soon adapt
themselves to their respective callings, and the bath-man provided
accordingly. When words ran quickest at the bath—and the agora
itself did not exhibit more nimble tongues (Nub. 991. 1054.)—that
of the βαλανεύς could outstrip them all; and what discipline his
tongue could not effect, his staff (Ran. 715.), or even his bathing
vessels, contrived effectually to enforce. (t Athen. 699, b.) For
uglier customers there were still more ugly modes of dealing (Pl.
955.), into which, however, we shall not minutely enter. And
thus much for the bath-man, less as doer than as sufferer. But his
tongue and staff were not less required to cover his own misdeeds
than to correct or chastise those of others. The ingredients be-
longing to his trade admitted of much trickery and deception,
(Ran. 711.) and of these tricks he seems to have been by no means
chary. Hence violent indignation on the part of those who used
his baths; and continual scenes of altercation, wrangling, blows,
and fighting; stamping the bath-man generally, as about the greatest
blackguard in Athens, which in a town so abounding in black-
guards is a great thing to say. These previous remarks will enable
us to go with a better understanding to two of those Aristophanic
choruses (Ran. 675—85. 706—16.), the general nature of which,
I think, has not been fully understood. In the first of these
two choruses the poet demolishes Cleophon, the ruling demagogue
of that day; in the second he descends, as was his wont in these
u Xenien of his muse, from very high to very small game, dart-
ing suddenly from about the worst man upon God’s earth to
“the worst who was master of fullers’ earth.” (ὁ ποιητότας βα-
λανεύς ὑπὸς θείου κρατοῦσι... Κμολλας γῆς.) This latter worthy bore
the name of Cleigines. He was small of stature, but made up
in spirit what he wanted in size, being evidently the most quarrel-
some little animal possible. In a fit of drunkenness, his trusty
staff appears to have escaped Cleigines, and in this condition he had

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8 Hence a language almost proverbial in antiquity: Plat. de Rep. I. 344, ὃ
ὡσπερ βαλανεύς ἡμῶν καταντλήσας κατὰ τῶν ἄτων ἄθροι καὶ πολυν τῶν λόγων.
Athen. 221, a. δικείτε μοι, ἄνδρες δαισιμιδεῖς, σφυροδεῖς κατηρπλήγησι δόγως.
† These frays of the baths appear to have been the subject of a poem by Eu-
θαν, the parodist, a fragment of which is here alluded to:
βάλλον 8 ἀλλήλους χαλκήρεως εὐχάεροι.
u Certain little satirical poems written by Schiller and Goethe. Their nature
will be best understood from a description given of themselves by their representa-
tive in a very Aristophanic scene in the latter’s Faust.

Xenien.
Als Insecten sind wir da,
Mit kleinen scharfen Scheren,
Satan unsern Herrn Papa,
Nach Würden zu verehren.
been fallen upon and stripped. But his pugnacious disposition remained as strong as ever; and the bard in poetic vision sees a future day, and that not very distant, when the effects of this disposition will be duly visited upon him. From the general tendency of these remarks, it will, I hope, be seen, that the poet is guilty of no leniency in his mode of dealing with Cleon, when he dismisses him from the stage: his future occupation, it appears, is to be of the meanest kind, his associates of the most infamous description, and poverty, misery, wrangling, drunkenness, and a perpetual application of the staff, are to be his companions through life: and what better does the villainous destroyer of a nation’s peace deserve?

Ib. διακεφαλέων (διακράτωρ) τυί, οτ πρός τινα, to clamour as for a wager with a person. Αν. 305. ίον ίον τῶν ὄρνινοι ... οἰα πιπιζοναι καὶ τρέχουσι διακεφαλότες. This force of the preposition δια may be illustrated from the following instances. Βεσπ. 1481. διαρχησόμενοι. Ηροδ. IX. 16. διαπινοῦσαν. Αναλ. I. p. 483. διαπυνομένη ἀνδράσα. So of him who contended with another (Αθεν. X. 412, f.) to eat an ox for his breakfast. Τέτορος τε ὁ Ἀτάλλος διαρχησόμενος αὐτῷ βοῦν. Αἰλίαν V. II. 7. διεψυχομείτο δὲ ἴονυμος καὶ πρὸς Νικοκλέα τῶν Κύπριων. Πρυνχίνος Βεκκ. p. 37. διάφασας τὸ διαμαλάφασθαι εν ὁδῇ τυί.

1355. βατραχία, a robe of a frog-green colour. Σχολ. ἦδος ἐκθητος ἀνθοῦς, ὀρμον τὸ ὄνοματι ἐξούσις κρώμα. It appears to have been the official robe, usually worn at the banquets in the Town-Hall.

1357. λωβάσθαι, without any case after it, occurs II. I. 232. II. 242. with a single accusative. Ηροδ. III. 154. with a double acc. Π. X. 623. Ηροδ. III. 154. with dat. Διονυς. Αντικ. VII. 73. Ὀππιαν Η. II. 639. Ib. οἱ ξένοι. Cf. sup. 317. Their appearance in the theatre forms no just ground, I think, for impugning Ranke’s opinion as to the festival, at which the Equites was exhibited.

Ib. The loss of a Choral ode, which should have come in here, brings this drama to somewhat of a lame conclusion, but its place may in some degree be supplied by a comparison with other x plays of the author. The Chorus, who have been for some time quiet spectators of what was passing, here break forth into a loud chant of triumphant jubilee. As representatives of the aristocratic order in Athens, they briefly sing the praises of those golden times, when nobles ruled the destinies of Athens, and her blessings were some-

x See for instance the conclusions of “the Birds” and “the Peace.”
thing more than a mere rhetorician's \( ^{y} \) dream. They then address
their praises more fully to that triumphant car, which is about
to receive the weight of the youthful Demus, his late costly robe
replaced by one of regal purple, a golden diadem upon his head,
and a trident of the same precious metal in his hand. As this triumphant
car parades the stage amid the joyous acclamations of the applaud-
ing theatre, Agoracritus follows at a respectful distance, clad in
the official robe, which entitles him to a place at the Prytanean ban-
quets, and sharing in the costly perfumes, which are scattered with
unsparing hand upon his royal master. A large processional Cho-
rus brings up the rear. As the last members of this gay troop
quit the stage on one side, to music of the most joyous and trium-
phant nature, sounds of the most harsh and discordant descrip-
tion suddenly issue from the other, and the eyes of the spectators
speedily turn to see the cause of this; and the reason of the change
is soon apparent. Four-and-twenty bath-men, each armed with an
enormous syringe or an arytena, advance in slow procession; then
come four men, bearing on their backs a huge chopping-block, and
on that block sits Cleon in most disconsolate posture, and with all
the emblems of his new trade about his person. Four-and-twenty
street-nymphs bring up the rear. As the two choruses twine an
interlaced dance around the demagogue, the bath-men pour upon
him deluges of dirty water, while the ladies salute him with speci-
mens of that language, which is henceforth to be the only dialect
he is to hear. In this guise the mock pageant proceeds to the
middle of the stage, where the real Cleon in his chair of state, and
the mock Cleon on his block, confront each other. A prodigious
discharge of water here of course takes place, and the mock Cleon,
wiping the foul bath from his face, throws forward with extended
arm a silent, but expressive denunciation "from me to thee" upon
the cause of his annoyance. The pageant again moves on, and the
theatre finally breaks up amid convulsions of laughter, mixed with
cries of "No Cleon!" "Down with the tanner!" "Aristophanes
for ever!"

\( ^{y} \) See the Areopagitc oration of Isocrates.
APPENDIX.

NOTE A, p. 22.

Scene. Τρυγαῖος, Οἰκέτης, Ἰεροκλῆς.

(An altar on the stage, on which Trygæus is preparing to sacrifice to the Goddess Peace. The brushwood (φρυγανον) having been skilfully disposed, the flame, as scientific seers were always pleased to behold it, crackles, and burns with a tremulous motion. Various limbs of a slaughtered sheep, as the thighs, intestines, lungs, &c. are disposed about, for the purpose of being consumed on the sacrificial pile. Trygæus now issues orders to his servant to commence the rites.)

TP. ὀπτα καλῶς νῦν αὐτά· καὶ γὰρ οὕτως
προσέρχεται a δάφνη τις ἐστεφανωμένος.
tis ὅρα ποι' ἑστίν; ΟΙΚ. ὅς ἀλαζών φαίνεται'
μάντις τίς ἑστίν. TP. b οὗ μᾶ Δὲ, ἀλλ' Ἰεροκλῆς.

a δάφνη ἐστεφανωμένος. Instead of a laurel crown, the learned and ingenious authors of "the Athenian Letters" give the ancient seer a crown of gold. "I was drawn into this reflection by just now passing by a place, where one of these angurs, who are supported here at the public charge, was engaged in the business of his profession. He was seated in a chair of a particular make, and appropriated to that use; clothed in a long white robe: had a crown of gold upon his head, and was adorned with all the other habiliments of his office. He had a tablet in his hand, on which he writ down every circumstance relating to the birds of divination, their flight, species, voice, and manner of appearance; every thing that might assist the inquiry he was making, which was to collect from such notices, as these messengers were supposed to bring, whether a projected descent of the Athenians upon the island Sphacteria would meet with success." II. 354. Instead of a white robe, Hierocles appears with a whole wardrobe upon his back (cf. infr. v. 82.); hence the swagger and swell assigned to his appearance *.

b "Hothibius docuit οὗ μᾶ Δὲ ἄλλα esse profecto." Dind.

*A more exact idea of Hierocles may perhaps be derived from a letter addressed by a learned Brahmin of Calcutta to a member of Council, of whom he wished to ask a favour, and who unfortunately happened to be a very large man. The Brahmin at first began his letter with Great Sir; but this not appearing sufficiently sonorous, the suitor, with the help of a dictionary, brought his address and opening sentence into the following magniloquence: Spanking Sir, You are large, liberal, and bountifull in the cumbersome, &c. This description seems pretty accurately to hit our stage-Hierocles, though it must be acknowledged that an annotation, not of the most learned or dignified nature, has been necessary to get at the portrait.
OIK. οὐτὸς γέ που 'σθ' ὁ ἡ χρησμολόγος οὐξ δ' Ὀρεοῦ.
τι ποτ' ἀρα λέξει; ΤΡ. δηλός ἐσθ' οὐτὸς γ' ὃτι εὗρητοστετα τι ταῖς διαλλαγαῖς.
OIK. οὐκ, ἀλλὰ κατὰ τὴν κνύσαν εἰσελθεῖσθε.
ΤΡ. ἕμυ νυν ὅραν δοκῶμεν. ΟΙΚ. εὖ λέγεις.
ΙΕ. τῆς ἡ θυσία ποθ' αὐτῆ καὶ τῷ θεῷ;
ΤΡ. ὅπτα σὺ αἰγή, κἀκαπαγ' ἀπὸ τῆς σφόνος.
ΙΕ. ὅτι δὲ θέτε τοῦ φράσεθ' ΤΡ. ἡ κέρκος ποιεῖ καλῶς. ΟΙΚ. καλῶς δητ', ἢ πότει Ἑιρήνη φίλη.
ΙΕ. ἄγε νυν ἡ ἀπάρχου, κατὰ δὸς τάπαργματα.
ΤΡ. ὅπταν ἀμεινον πρῶτον ΙΕ. ἀλλὰ ταυταγῆ Ἢθη 'στιν ὅπτα. ΤΡ. πολλὰ πράττεις, ὥστις εἶ.
κατάτευμεν. ποῦ τράπεζα; τὴν σπονδὴν φέρε.
ΙΕ. ἡ γλώσσα χαρίς τέμνεται. ΤΡ. μεμήμεθα.
ἀλλ' ὅσθ᾽ ὁ δράσαν; ΙΕ. ἡν φράσης. ΤΡ. ἡ διαλέγουν νὴν μηθῶν Ἑιρήνη γὰρ ἑρὰ τόθομεν.
ΙΕ. ἢ ὁ μελετει θυτοῦ καὶ νότιοι, ΤΡ. ἐς κεφαλήν σοι.
ΙΕ. οἰντίνες ἀφράδησι σθεόν νόνο οὐκ ἄνωτες συνθήκας πεποίησθ' ἢ ἀνδρὰς κ χαροποίοι—πιθήκοις,

2. An explainer of oracles, Id. VII. 143.
3. A collector of oracles. (See Appendix B.)

As the Athenians were now inclined to peace, or by the poet represented as so inclined, the hostile anger is taken from a town still dispersed for war. Such was Oreum in Euboea.

The reason appears at v. 43. During a war of peril and anxiety, seers naturally held a great sway over the public mind. For purposes of consultation, some of them were accordingly maintained at the public expense in the Pythoanum.

The servant and his master here affect to be intensely busy with their sacrificial operations.

Ε καταγε (σεαντῶν) ἀπὸ τῆς σφόνα, withdraw from the haunch. (Speaks as if the servant were pressing too close upon the fire.) The ancient and modern interpreters, however, speak as if something more were meant. Sciol. λέγει οὖν, ἀπὸ τῆς σφόνα τῶν ὀξείσακων ἀπάγαγε. οὖν πρόειχε μὴ ἄψη αὐτής ταύτῃ γὰρ μαυρεῖναι. B E R G. versus ignem volve veru.

"Cut off the firstlings, and hand them here."


B E R G. compares the commencement of the oracle given to the Athenians at the time of the Persian invasion. Herodot. VII. 140.

ὁ ἄνδρες. The word is partly emphatic. The following version will assist the student in catching the general tone of the passage.

Hie. (earnestly)
Ye were men, yet unvers'd in the councils of heaven.
To truculent apes troth and pledge ye have given;
(To the servant)
Good my friend, why this mirth? Serv. I would gladly forbear—
But those truculent apes—ha, ha, ha! ha, ha, ha!
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OIK.  αἰδοὶ βοῖ.  ΤΡ.  τι γελάς;  ΟΙΚ.  ἡσθήν χαρποὺσι πιθήκωσ.

IE.  ἦν δόλαι ψυχαί, δόλαι φρένες.  ΤΡ.  εἶδεν εἰναι ὀφελεν, ὄλαζον, οὕτω κεφαλόσ ὁ μιπλεύτων.

IE.  εἰ γὰρ ἦν Νῦμφαι γε θεαὶ ἡ Βάκειν ἑξαπάτασκον, μηδὲ Βάκεις ὑπνοῦτοσ, μηδ᾽ αὐδ Νῦμφαι Βάκειν αὐτόν;

TP.  ἐξώλην ἀπολοῖ, εἰ μὴ παῦσαι βακίζων.

IE.  οὕτω θεσφατόν ἦν Εἰρήνης δεσμὸ ἀναλύσαι, ἄλλα τόδε πρότερον ΤΡ.  τοῖς ἄλοι γε παστέα ταυτί.

IE.  οὐ γὰρ πώ τούτ᾽ εστὶ φίλον μακάρεσσι θεοῦσιν, ὃ φυλότισσεν χῆμα, πρὶν κεν λύκος οὐν ὑμεναιαί.

TP.  καὶ πῶς, ὁ κατάρατε, λύκοι πυτ᾽ ἃν οὐν ὑμεναιοί;

IE.  ὅσ ἡ Ρ σφονδύλη φεύγουσα πονηρότατον βδεῖ,

Hie. (pathetic)

Doves and pigeons yourselves, league and compact ye bind
With foxes all false—heart and soul, thought and mind.

k χαρποῖς (χαρᾶ, δο).  Schol.  φοβεροῖς.  Br.  truculentis.  Passow, however, is of opinion (Lex. in v.) that the word strictly imports that clearness and gladness of eye, which accompany conscious power and strength: hence its more particular application to the lion.  Od. XI. 610 b.  Merc. 569, h. Ven. 70, h. 13, 4.  Hes.  Th. 321.  Sc. 177.  Π. —πιθήκοι πρὸς λουτοί (i. e. the Lacedemonians).


m The humour now consists in the strong contrast between the imaginative and the domestic: Hierocles, with the prophetic ἑυρος upon him, giving no limit to his tongue; Trygges attending only to his sacrificial and culinary operations. In the present instance, as the latter turns a πλεύτων upon the fire, he wishes a fever to seize the tongue of Hierocles, as hot as the sacrificial portion just under his hands.

ν Βάκεις.  On different origins of the name, see Cronz. III. 126.  Wachsm. IV. 274.  For specimens of his oracles, consult Herodot. VIII. 20. 77.  IX. 43.

o In other words, the cunning seer would wish to represent it as the will of the gods, that the Peloponnesian War should last for ever; an intimation very satisfactory to the demagogues of the day.

v σφονδύσατη.  Att. for σφονδύλαγ, an insect living under the earth, and which seizes upon roots of all kinds (Theophr. b. pl. 9, 14.); apparently the earth-beetle.  Schin.

* It is, I believe, that species of beetle, known by its long black body, indented by two broad copper-coloured bands, which acts as a sort of sexton, or grave-digger in the animal world; and whose habits are thus described by two distinguished entomologists of the day.  "Of these beetles, Mr. Gleditsch put four into a glass vessel, half filled with earth, and properly secured, and, upon the surface of the earth, two frogs.  In less than twelve hours, one of the frogs was interfered by two of the beetles; the other two ran about the whole day, as if busied in measuring the dimensions of the remaining frog, which, on the third day, was also found buried.  He then introduced a dead linnet.  A pair of beetles were soon engaged upon the bird.  They began their operation by pushing out the earth from under the body, so as to form a cavity for its reception; and it was curious to see the efforts which the beetles made, by dragging at the feathers of the bird from below, to pull it into its grave.  The male, having driven the female away, continued the work alone for five hours.  He lifted up the bird,
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ι διακανάζω (καυνάζω, καϊνος = κλήρος), to try by lot.

s The prophetic fury having subsided, the seer crosses his arms, and delivers a set of dogged axioms. The meaning is, You will never make a Spartan act in a straight-forward manner.

εἰ τῷ πραχθείν. SCHOL. εἴ τῷ γενέσθαι τὴν εἰρήνην. I should rather translate, “you shall do nothing in addition to what you have already done!”, in other words, your occupation is gone.

The verses following are made up from different passages in Homer.

v ἐνδάπαντο. On this verb, see Athen. I. § 43.

w ἀφρήτωρ, Ιον. for ἀφράτωρ (α, φράτρα), without a corporate society. Ib.

changed its place, turned it and arranged it in the grave, and from time to time came out of the hole, mounted upon it, and trod it under foot, and then retired below and pulled it down. At length, apparently wearied with this uninterrupted labour, it came forth, and leaned its head upon the earth, beside the bird, without the smallest motion, as if to rest itself, for a full hour, when it again crept under the earth. The next day, in the morning, the bird was an inch and a half under ground, and the trench remained open the whole day, the corpse seeming as if laid out upon a bier, surrounded with a rampart of mould. In the evening it had sunk half an inch lower; and in another day the work was completed, and the bird covered. Mr. Gleditsch continued to add other small dead animals, which were all, sooner or later, buried; and the result of his experiment was, that in fifty days four beetles had interred, in the very small space of earth allotted to them, four frogs, three small birds, two fishes, one mole, and two grasshoppers, besides the entrails of a fish, and two morsels of the lungs of an ox. In another experiment, a single beetle buried a mole, forty times its own bulk and weight, in two days.”
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δ' ὁ πολέμου ἐραται ἐπιθημίου ὁκρύνενος."

IE. φράζει δή, μη πώς σε δόλω φρένας x ἐξαπατήσας ἰκτίνος μάρψη — ΤΡ. τουτι μέντοι σὺ γ' φυλάττων, ὡς οὖτος φοβερὸς τοῖς σπλάγχνοις ἐστίν ο' χρήσις. ἔγχει δὴ σπονθὴν καὶ τῶν σπλάγχνων φέρε δευρί.

IE. άλλ' εἰ ταῦτα δοκεῖ, κάγῳ 'μαντφ 2 βαλανεύσω.

ΤΡ. σπονθή σπονθή.

Ε. ἔγχει δή κάμοι καὶ σπλάγχνων μούραν ὁρεξών.

ΤΡ. ἀλλ' οὕτω τοὺ' ἐστὶ φίλον μακάρεσσι θεοίσιν: ἀλλά τόδε πρότερον, σπένδεις ἡμᾶς, σὲ δ' ἀπελθεῖν. ἢ πότιν Εἰρήνη, παράμενον τὸν βιὸν ἡμῖν.

IE. πρόσφερε τὴν γλώτταν. ΤΡ. σὺ δὲ τῷν σαυτῷ γ' ἀπένεγκον.

IE. σπονθή. ΤΡ. καὶ ταῦτα μετὰ τῆς σπονθῆς λαβέ θάττων.

IE. οὔθεις προδότωσι μοι σπλάγχνων; ΤΡ. οὐ γὰρ οἶνον τε ἡμῖν προσδοτήσαι πρὸς κεν λύκου οἶν ὑμεναιοί.

IE. ναὶ πρὸς τῶν γονάτων. ΤΡ. ἀλλως, ο' τών, ἴκτενείς' οὐ γὰρ ποιήσεις λείον τὸν τραχὺ ἐχίνων.

ἄγε δή, θεαι, δεύρο 2 συσπλάγχνευτε μετὰ νῦν. ΤΡ. τῷ ἑγώ δὲ; — ΤΡ. b τῆν Σίβυλλαν ἐσθε. 

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

ΤΡ. ο' παῖε παῖε τῶν Βάκων. ΙΕ. c μαρτύρομαι.

ΤΡ. κάγω', ὅτι τέθνης εἶ σὺ καλὰζων ἄνηρ.

παί αὐτὸν d ἐπέχων τῷ ξύλῳ τὸν ἀλάβονα.

ΟΙΚ. σὺ μὲν οὖν ἐγώ δὲ τοῦτοι τῶν ε' κωδίων, ἀδέμαστος (α', θέμις), ἀνύσιος (α', ἐστία). Ih. πολέμου ἐπιθημίου (ἐπι, δήμος) civil war. Ih. ὀρύβες (κρύος)=κρύφδος, cold, raising a cold shudder.

x ἐξαπατήσας σε φρένας, pro ἐξήπ. σου φρένας. Brunck compares Av. 497. 985. Ach. 1029.

y Hierocles having intimated, what it appears occasionally happened in ancient sacrifices, that some bird of prey might pounce on the entrails, Trygæus puts the servant on his guard, as foreseeing such bird of prey in Hierocles himself.

z βαλανεύσω, I will act the bath-man, I will minister to, or help myself.

a συσπλάγχνευτε (σπλάγχνευτε), lo eat the σπλάγχνα in conjunction with others.

b τῆν Σίβυλλαν ἔσθε. What sort of food the sibyl made in the days of Aristophanes, it is impossible to say; but though Suidas has recorded ten of the breed, a very solid meal cannot be made out of any one of them now. That on which the appetite would be most disposed to regale is the eldest of the ten, and who is variously termed the Chaldean, the Hebrew, and the Persian sibyl. The name assigned to her by Suidas is Sambethe, and her descent is made direct from Noah. But for these and other particulars, the reader is referred to the learned lexigrapher himself.

c μαρτύρομαι sc. ἐμὲ παιδέμενον (the address being made to the audience).

d ἐπέχων, phylan. Plat. Theat. 165, c. ἐπέχων καὶ αὖν ἀνείς.

e κώδιων dim. of κώάς, a skin, a fleece. How little could Aristophanes dream, when thus dressing up his priest and diviner, of the original rite from which these official perquisites Cf. Thes. 758.) had descended to him! Whether the creation, temptation, and fall of man comprehended little more than a space of six hours,
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Note B. p. 32.

Scene: Peisthetærus, Priest, Chorus.

(To them a Chresmologist, or collector of oracles, a large volume of which he carries beneath his arm. In an authoritative tone he forbids the ministering priest to proceed. He has an oracle,—it comes from Bacis—and it speaks of Nephelococcygia. "Why was I not informed of this before I built the town," asks Peisthetærus. "The Divine will did not allow of it," is the convenient reply. The collector is desired

and the sabbatical rest of the Deity was consequent not so much upon the completion of the material world, as of that higher scheme of Providence by which the marring of His highest piece of workmanship was to be repaired, are matters which must necessarily involve in them more of speculation and curiosity, than of certainty or importance. Of one thing there can be little doubt, that the rite of sacrifice was almost coincident with the fall, and that the †coats of skin, in which our first parents were clothed, were the skins of the animals slain for that sacrifice, at which the guilty pair necessarily officiated as the first priest and priestess. See Parkhurst's Hebrew Lexicon in v. πρς §. 5 : also Lightfoot's Observations on the book of Genesis. II. 336.

† έκβαλόμεν (βολβος, a bulb), to unbulb, to strip off the various coats of a bulbous root. As the servant utters this word, he proceeds to uncase the seer of his fleece, who, as the next verse indicates, makes a proper dramatic resistance. The size of the seer gradually diminishes with this uncasing, till the stripping of the last fleece leaves him little more than master Shallow's man cut out of a radish.

ε ῥυπόλος (πολέω), a person occupied with sacrifices, or divination ; a priest, or seer. Eurip. Hercæ. 401. θυπολείται δ' ἐκεί μαντεων Ἱπτο.

h ἡκουσας = ῥεθορικας. Cf. Schol. Ἀσκ. S. c. Th. 103. The servant appears to address his master, laughing heartily at the slender state to which his Oelean bird of prey had been reduced by the successive strippings in the text.

i Elymnium, a town in Euboea, according to one Scholiast; a temple near Euboea, according to another ;—in either case, a place ill-disposed to pacific measures. The seer is here driven from the stage; the poet anticipating the treatment which his class would ultimately receive from his audience, when the falsehood and miscalculation of their magnificent promises had become too fatally clear. (Cf. Thucyd. VIII. 1.)

† Gen. iii. 21. ἐξ ἱερα. Of these two words pertaining to the sacerdotal perquisite attendant on the rite of sacrifice, etymology shews that one (χερων) has evidently passed into the Greek language. "The lord and lady of all the world clad in leather! Which our silks and satins would now scorn to think of: but, from so mean a garb comes all our gallantry, though now we scorn it. But whence came those skins? Most probably, they were the skins of beasts that were sacrificed: for that sacrifice was from the beginning; &c. &c." Lightfoot VII. 382.
to proceed with his oracle; this he does with great gravity, reading from his book.)

Collector (reads).

"When the days come, as come they will, I tell,
When howling wolves, and aged crows shall dwell,
And habitation make within that town,
Which lies 'tween Corinth and fair Sicyon"

Peis. Corinth and crows?—your meaning, friend, declare.

Coll. "Twas Bacis spoke it, and he meant the air.
(reads) "Then see to Earth a white-haired ram you pay,
And mark with grateful gifts the happy day.
Whoso our sense prophetic first divines,
New coat to him our gracious will assigns,
And sandals yet untrodden—"

Peis. This to me

Of coat and sandals?


(reads) With the rich entrails feed his hands, and look
A cup be his.

Peis. Say'st true?

Behold the book (again offering it).

(reads) Be this our will fulfill'd, O youth divine,
And heaven's high tow'ring bird shall thou outshine;
Neglect our sentence, and no eagle you,
Nor pecking wood-bird, nor the k coo-coo coo.

Peis. Bacis thus spoke, and thus the fates decreed?

Coll. So say my pages; take them, friend, and read.

Peis. Far different things my oracle commands,
And yet th' injunction came from Phoebus' hands.

"When one unmask'd at rites and sacred feast
Disturbs the sacrifice, molests the priest,
Proud, hungry, greedy, him, so charge the fates,
A cudgel stout, with good rib-roasting waits."

Coll. Friend, friend, you trifle.—


"Spare not the eagle, but due vengeance wreak.

k Imitates (ridiculously) the tones of the turtle-dove (τρυγίων a τρυγίω). The satire is directed at the Lampons, and other great augurs of the day, whose promises to their dupes were contingent on the presents made to themselves. Peisithærus evidently addressed as a personification of young Athens!
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What tho' he rise and tower above the crowd.
As Lamp on great, as Diopithes proud—"

Coll. Your words I doubt, nor may such language brook,
Peis. Yet so my pages say, and see—the book. (Exhibits a whip, and beats him out.)

Note. C. p. 50.

The Characters of Theophrastus, it has been more than once observed in the course of this publication, occasionally run in logologies. We shall here bring together three descriptions, by which he pourtrays a man utterly lost to all sense of shame and the decorums of life. The first two of his epithets Aristophanes more than once couples together (Ach. 289. Ran. 465.); and all three belong to that school in Athens, from which the poet's Cleon and sausage-seller are derived.

Βδελυρία.

Ού χαλεπόν δε ἐστι τὴν βδελυρίαν διορίσασαν' ἐστι γὰρ κ' παιδιὰ ἐπιφανῆς καὶ ἐπονείδιστος. 'Ο δὲ βδελυρὼς τουούτος, οἶος ἐν θεάτρῳ κροτείν, ὅταν οἱ ἄλοι παύωνται καὶ συρίττειν οὐς ἑδέως θεωροῦν οἱ λοιποὶ καὶ ὅταν σιωπήσῃ τὸ θέατρον, ἄνακύψας ἐρυγεῖν, ἵνα τοὺς καθημένους ποιήσῃ μεσοτραφήναι. Καὶ πληθοῦσιν τῆς ἀγορᾶς προσελθὼν πρὸς τά μ' κάρυα ἢ τὰ μήλα, ἢ τὰ ἀκρόδρομα, ἐστικοῦσ' τραγῳματίζεσθαι ἀμα τῶν πωλοῦντι προσλαλῶν. Καὶ καλέσαι δὲ τῶν παριστάνων ὀνομαστὶ των, ἐστι μὴ συνήθης

k Παιδία ἐπιφανῆς καὶ ἐπονείδιστος. Jocus ludusve evidens nimis ac flagitiosus. Cas. C'est une profession ouverte d'une plaisanterie outrée, comme de ce qu'il y a de plus contraire à la bienséance. Bruyere. Die Schamlosigkeit besteht in einer plumper und ungezogenen Spassmacherery. Hottinger. None of these translations appear to suit the original. The essence of the shamelessness here described consists in its being practised before a number of spectators (*ἐπιφανῆς*); in being of a bantering and insulting kind (*ἐπονείδιστος*), and yet in its psychological tendencies, calculated rather to excite the mirth than the disgust of those who witness it; whence the term παιδία. An opening trait in the character, which it would have required a long explanation to reconcile with this definition, and which no explanation could have left otherwise than loathsome to a modern reader, has been purposely omitted. A partial explanation of it will be found in note 3.

1 ἄνακυψα, resupinato corpore. Cas. Couché sur le dos. Bruyere. This is surely to mistake the nature of the character. The shameless man here described, waits till there is a profound silence in the theatre; he then rears his head aloft (*ἄνακυπτειν*), and performs, to his own prodigious satisfaction, the feat in the text: the very openness and designed impudence of which excite a laugh.

m κάρυα, nut-shops in the agora. ἀκρόδρομα, shops for chestnuts.

n τραγῳματίζεσθαι. Menander ap. Athen. 172, b. ἐπειθ' ὀ δεινῶν μὲν τραγῳ-

* Margutt's notions of shamelessness evidently go upon a similar principle. Dov'e il capo non va, metto la coda; Et quel che pùt mi piace è ch'oggn l' oda. Morganthe Magg. C. 18. st. 129.
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'Αναίσχυντα.

'Η δὲ αναίσχυντα ἔστι μὲν, ὡς ὁρῇ λαβεῖν, καταφρόνησις δόξης αἰσχροῦ ἑνεκα κέρδους: ὁ δὲ αναίσχυντος τοιοῦτος, ὁς πρῶτον μὲν, ὁν ἀποστερεὶ, πρὸς τούτον ἀπελθὼν ἔδανείσχεθαι. Εἶτα θύσας τοῖς θεοῖς, αὐτὸς μὲν δεινεῖν παρ' ἐτέρῳ, τὰ δὲ κρέα ἀποτιθέναι ἀλλ' πάσας· καὶ προσκαλεσίμους τὸν ἀκόλουθον, δοῦναι ἀπὸ τῆς τραπέζης ἀρας κρέας καὶ ἄρτον, καὶ εἰπείν, ἀκούσων πάντων, εὐχαρίας! τίμε! Καὶ ὁφνῶν δὲ ὑπομνήσκειν τὸν κρεατόλην, εἴτε χρήσιμος αὐτῷ γέγονε: καὶ ἄστικος πρὸς τῷ σταθμῷ, μάλιστα μὲν κρέας, εἰ δὲ μὴ, ὁστός εἰς τὸν χυμὸν ἐμβάλλειν· καὶ ἔναν μὲν λάβῃ, εὖ ἔχει· εἰ δὲ μὴ, ἀράπας ἀπὸ τῆς τραπέζης χολίκων, ἀμα γελῶν ἀπαλλάττεσθαι. Καὶ τένειοι δὲ αὐτοῦ θεοῖς ἀγοράσας, μὴ δοῦς τὸ μέρος, θεωρεῖν ἄγινε δὲ καὶ τούς γεῖας εἰς τὴν ύστεραν καὶ τὸν παθαγωγόν. Καὶ σα ἄνωμέννος δείω τις φέρειν, μετανοῦντι κελέμενα καὶ αὐτῷ. Καὶ ἐπὶ τὴν ἀλλοτρίαν οἰκάν ἐθέων δανείζεσθαι κριβᾶς, ποτὲ δὲ ἄχρα, καὶ ταῦτα χρήσιμας ἀναγκάζει

ο ἡττημένης μεγάλην δίκην, who has lost a suit of great importance.—συνησθενεῖαι, to offer his congratulations.

π παρακαλεῖν. In the bantering tone of invitation, and the laugh excited by it among the bystanders, consists, I imagine, the humour of the trait, rather than in the βλεμψεως being his own caterer.

τ The barber's and the perfumer's shops were the resort of Athenian idlers and loungers, and most probably also of that class of men, who among our own ancestors, were said to take their dinner with duke Humphry. The announcement therefore of the βλεμψεως, of his intentions to carry his potations to excess, though shameless in itself, was calculated to raise a laugh at the expense of those who heard him, and whose mouths had no chance of regaling them but with their own water.

τ To borrow money (δανείζεσθαι) of a man, whom the would-be borrower had already defrauded (ἀποστερεῖν), marks that degree of shamelessness, which in our own language is called brazening a thing out; and in this front of brass seems partly to consist the humour of the present character. So again in the next trait. The ἀναίσχυντος has just offered a sacrifice to some deity, and by the rules of society, ought to have invited his friends to partake of the sacrificial meat. But no: he takes his repast with a neighbour, and not satisfied with feasting himself (to the scandal perhaps of his host and company, who knew what he had been doing), he must needs regale his lackey. There, says he, giving him a portion of the table's contents, "feast yourself with that, my fine fellow!"

§ For τίμε, the reading of the best MSS., Saunaise ingeniously proposed to read Tíβίς, a name not unfrequently given to slaves (See Steph. Byzant. and Lucian in Timone).

τ Hottinger translates: "When he has to bespeak a place in the theatre for some strangers who are his guests, he knows how to contrive matters, so that he himself shall be a spectator without paying, and that his sons and their superintendant shall be admitted to the second representation." Instead of a theatrical representation, nothing more perhaps is meant than one of those spectacles described in note c: such a spectacle would seem more adapted to the friends of the ἀναίσχυντος, and the whole sense comes out better with such an explanation.
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апофéβειν πρὸς αὐτόν. Δεινός δὲ καὶ πρὸς τὰ χαλκεία τὰ ἐν τῷ βαλανείῳ προσέλθουν, καὶ βάψας ἀρύταναν, βοῶτου τοῦ βαλανέου, αὐτὸς ἑαυτοῦ καταχέασθαι, καὶ εἰπεῖν, "ὅτι λέλονται," ἀπίων ὁ κάκει, "οὐδεμία σοι χάρις."

Ἀπόνοα.

Ἅ δὲ ἀπόνοια ἐστίν ἡ ὑπομονὴ αἰσχρών ἐργῶν καὶ λόγων ὁ δὲ ἕ ἀπονοημένοις τοιούτος τις, διὸ ὁμόσας ταχύ, ἡ κακὸς ἀκούεται καὶ λειοδορὴθηκε δυνάμενος, τῷ ἥθει ἀγγείος τις καὶ ἀναστερυμένος καὶ παντοποιός. Ἀμέλει δυνατὸς καὶ ὁρχεῖσθαι νήψων τὸν κόρδακα καὶ προσωπεῖον μὴ ἔχων ἐν κοιμικῷ χορφ. Καὶ ἐν ἀφάματι δὲ τούτῳ ἡ χαλκοῦς ἔκλεγεν, καθ’ ἐκαστὸν παρίῶν καὶ μάχεσθαι τοῖς τὸ εὑμβολοῦ (οὐ) φέροντι καὶ προῖκα θεαρεῖν ἀξίωσιν. Δεινὸς δὲ καὶ πανηδεύνεται, καὶ παρουσιόκεσται, καὶ τελευτᾶσι, καὶ μηδεμίαν αἰσχρᾶν ἐργασίαν ἀποδοκιμᾶσαι, ἀλλὰ ἁ κτήτεις, μαγειρεῖς, κυβερνεῖς, ε ἁκταγυρεῖς, ἡ ἀπάγεσθαι κλοπῆς, τὸ διεμπόρημι πλείον χρόνον οἰκεῖν, ἢ τὴν αὐτοῦ οἰκίαν. Καὶ τοῦτο δ’ ἢ εἶναι δόξει τῶν περισταμένων

κάκει. And then (he adds). Hottinger, after advertising to a reading of Pauw, ὄτε λέλονται, for ὄτε λέλονται, seems disposed to consider the word κάκει as a false reading, and that the true word is to be traced in the ἄδη κορφίος of Aristophanes, and in the sternocerus miles and sterquilinium of Plautus. There is not of some applications to a bath-man, to which a person, acquainted with Athenian manners, could reasonably object; but the present reading has something much more neat and amusing, I think, than the substitute proposed.

Ibid. οὐδεμία σοι χάρις, no thanks to you.

α ὑπομονή, a determined perseverance in any thing.

The words ἀπόνοια and ἀπονοημένος thus occur in a political sketch by the author of the first speech against Aristogiton. Τις δ’ ἃν ἄλος μάλλον, ἡ μὴ γένοιτο, ἀναπέφευγε τὴν πόλιν, εἰ λάβοντ’ ἐξούσια; οὐχ ὅριτε ὧς φύσεως αὐτοῦ καὶ τῆς πολιτείας οὐ λογικός οὐ διός ὁδὸς οὐδεμία, ἀλλ’ ἀπόνοια ἤγεται: μάλλον δ’ ἢ βλούν ἐστὶν ἀπόνοια ή τοῦτο πολιτεία; ἡ μέγιστον μὲν ἐστὶν αὐτῷ τὸ ἐχουν κακὸν, δεινὸς δὲ καὶ χαλκοῖς πάσι, πάλιν δ’ οὐκ ἀνεκτόν. ὁ γὰρ ἀπονοημένος ἄκατ’ αὐτῶν μὲν προεῖται καὶ τὴν ἐκ λογισμοῦ σωτηρίαν, ἢ καὶ τοῦ παραδέξεται καὶ παραλόγον, ἐνα ὡρι σωδῆ, σάβεται. Dem. 779, 26.

κάκος ἀκούεται, malam de se famam audire. Duport.

α ἀναστερυμένος, to pull up the clothes; apparently for purposes, which the author of the Sentimental Journey has not scrupled to express by the mouth of a French lady.

κόρδας, a dance of that nature, that no person when sober would endure to perform it, nor even in a comic chorus without a mask. It will occur for notice in a future drama of Aristophanes.

κτήτεις, spectacles of any kind tending to excite astonishment, such as those exhibited by jugglers of every description. See some ingenious exhibitions of the kind in Xenophon’s Banquet.

χαλκός a small copper-coin, the eighth part of an obol.

σύμβολος, a ticket.

κτήτεις, to act as a common crier; μαγειρεῖς, μαγειρεῖς, to act as a cook. (Cicero Off. 1. 1. 42. Minime artes hae probabund, quae ministros sicut voluptatum, cetarii, lanii, coqui, furiores, piscatores).

μαγαγυρεῖς, to act as a μαγαγυρυσ (ἅγωρτς, ἄγερφ) a collector of alms for Cybele, mother of the gods; a sort of mendicant friar. This ingenious substitute for the old reading, τὴν μητέρα μὴ τρέφετε, which was utterly misplaced where it stood, was suggested by Hottinger.

ἄνάγεσθαι, ad mortem diei (ένεκα) κλοπῆς.

Our hero, according to Hottinger, is now acting the patriot and politician.
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tōus ὀχλοὺς καὶ προσκαλοῦντων, μεγάλη ἡ φωνὴ καὶ παρερρωγνία διαλεγο-
μένων πρὸς αὐτούς καὶ λοιπονομένων καὶ μεταῖβοι οἱ μὲν προσίασιν, οἱ δὲ
αἵπαισι, πρὶν ἀκούσαι αὐτοῦ· ἄλλα τοῖς μὲν ἀρχήν, τοῖς δὲ συλλαβήν, τοῖς δὲ
μέρος τοῦ πράγματος λέγει, οὐκ ἄλλως θεωρεῖσθαι ἂξιων τὴν ἀπάνων αὐτοῦ, ἢ
ὅταν ἡ πανήγυρις. Ἰκανὸς δὲ καὶ δίκαιος τάς μὲν φεύγειν, τάς δὲ διόκειν,
tάς δὲ κ ἐξόμυνον, ταῖς δὲ παρέναι ἐχὼν ἄξιων ἐν τῷ προκολπίῳ καὶ ὀρμα-
θένας γραμματίδιον ἐν ταῖς χερεῖς· οὐκ ἱποδοκιμάζω δὲ πολλῶν ἀγοραίων
στρατηγεῖν, καὶ εἰδῶς τούτων δανεῖξεν, καὶ τῆς δραχμῆς τόκων τρία ἡμιω-
βόλα τῆς ἡμέρας πράττεσθαι, καὶ ἐφοδεῖν τὰ μαγειρεῖα, τὰ ἱχθυσταλεία,
cαὶ τοὺς τόκους [ἀπὸ τοῦ ἐμπολήματος] εἰς τὴν γνάθον ἐκλέγειν. [Ἐργο-
deῖσι δὲ εἰσὶ τὸ στόμα εἰλιτοῦ ἐχοντες πρὸς λωιδορίαν, καὶ φθεγγόμενοι
μεγάλη τῇ φωνῇ, ὡς συνηχέω αὐτοῖς τὴν ἀγορὰν καὶ τὰ ἐργαστήρια.]

Note E. p. 52.

Of those ῥήματα μαγειρικὰ, by which the ear of the Attic
Demus was so much gained, and his temper softened, the
simpler forms were necessarily those confined to the common
operations of boiling, roasting, frying, stewing, such as may be
seen in the following peremptory piece of dialogue.

A. οὖκ οὖν τὸ μὲν ἡ γλανκίδιον ὀσπερ ἄλλοτε
ἐβεβίω ἐν ἄλμη φημί. Α. τὸ δὲ λαβράκιον;
.B. ὅπταν ὅλον. Α. τὸν ἕ γαλεόν; Β. ἐν ὑποτρίμματι
ζέσα. Α. τὸ δὲ ἐγχέλειον; Β. ἄλεσ, ὀρίγανον,
ὑδώρ. Α. ὁ γόγγυρος; Β. ταυτῶν. Α. ἡ Ρ. βάτις; Β. χλόη.

Translate generally: "He is also one of those factious instigators (Aufwieglер,
Hot.) who draw the people to them in crowds, and harangue with a loud, screaming
voice, uttering every species of obloquy and defamation. Some advance to
hear him, others retire, before they well know what he would be at. These hear
the beginning of the matter, others catch only a syllable of it, while others carry
off a portion of his oratory: his great passion is to display this reckless impu-
dence, when some religious festival (πανήγυρις) draws the people together in
crowds."

κ ἐξόμυνον δικῃ, abjurare et detrectare ius; h. e. absentiam suam in foro,
interposito juramento, excusare. Simpson.

1 οὐκ ἀπόδ. π. α. σ. " thinking it no disparagement to be at the head of a gang
of good-for-nothing fellows.

m τρία ἡμιωβόλα, three half-obols, i. e. one fourth of a drachma: therefore
equivalent to 25 per cent. An enormous interest, to which however his dopes of
the shambles and the fish-markets, fresh or salt, submit. The sums received he
puts, after the Attic fashion, into his mouth. The words between brackets ap-
ppear to be superfluous.

a γλανκίδιον dim. of γλαւός, blue-fish.

b γαλεός, a spotted fish, of the shark-kind, and resembling a weasel.

p βάτις, a sort of prickly ray.
The following fragment is also of the same unambitious form.

α καρίδας ἔφη βοῦ θυότε τεμάχος. Β. ὀπτήσεις. Α. κρέας ἔφη β.; Β. ὀπτῶν. Α. βάτερον; Β. τάναιτα.  
Α. ὁ σπλήν ὧν ὁ σεσαχω. Α. νύστις; Β. ἀπολέι μ' οὐτοσὶ.  
Antiph. ap. Athen. XIV. 662, b. VII. 295, d.

* σάττειν. to stuff.
* νύστις, intestinum jejunum, so called because it is always found empty. Hippocr. carn. c. 5. Aristot. part. anim. 3. 14.
* καρίς, a small, long sea-crab.
* ἔφη, Dobree. ἀφφη, Schw. Dind. ἀφφη, Dind. apallos Schw.
* ἐφητον κ. τ. Λ. Pars. ἐφητά δὲ μετὰ ταύτ' ἐστίν τινα, Schw. ἐφητον δὲ μετὰ ταύτ' αστηνα, Dind.
* κωβίδιον dim. of κωβίδος, a gudgeon.
* ἀμία and ἀμίας, a sort of tunny-fish.
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θρίοισι τούτην δ' ἀλις ἀλαίφ διείς ἐσταργάνωτα περισσάς ὄργανον,
ἐνέκρυψα θ' ὁσπερ δαλὸν εἰς πολλὴν τέφραν.
ἀφίναν θ' ἀμι' αὐτῇ παρελαβον Φαληρικήν.
εἰς κιάθος ἐνταῦθ' ύδατος ἐπιχυβεῖς πολὺν τεμών δὲ λεπτὴν τῆς χλόης καὶ πλείωνα,
κἂν ἥ δικτύλως λήκυθος, καταστρέφω.
τι λοιπῶν; οὐδὲν ἄλλο. τούτ' ἐσθ' ἡ τέχνη,
οὐκ ἐξ ἀπογραφῆς οὐδὲ δὲ ἦν πομμημάτων.

Sotades ap. Athen. VII. 293, a.

But it was not to be expected that men of so high a school
should not at times soar into a more complex vocabulary.

τι, ὁ πόνηρ', ἔστηκας ἐν πύλαις ἔτι,
ἀλλ' οἷς βαδίζεις; τούσδε γενναίως πάλαι
dieospára kai tērma khrísikōn méli,
diepphaimounas sevmá délphakon krēa,
c kathlōntai γαστρός ἐν μέσῳ κύκλος,
i kathismoumena pánta tákrokolía,
ē enwghistai sevmous allántos tómos,
parantétraktai teubhīs exwptiymeíh,
paresī ekaptai ἡ τ' ἄρμι' εὖν' ἡ δέκα.

Eubulus ap. Athen. XIV. 622, e.

The artist in the following fragment carries his professional
language to a cruel extent.

Σφίγγ' ἀρρεν', οὗ μάγειρου, εἰς τὴν οἰκίαν
ἐληφ' ἀπλὸς γάρ οὐδὲ ἔν, μὰ τοὺς θεοὺς,
δὸν ἄν λέγῃ συνήμι. καίνα ἰῆμα
peirousimēnos párestin. ἢς εἷςῆλθε γάρ,
eubón μ' ἐπηρώτησε, προσβλέψας μέγα;
"πόσους κέκληκας μέροπας ἐπὶ δείπνον; λέγε.
"ἐγὼ κέκληκα μέροπας ἐπὶ δείπνον; " χόλας.
"τοὺς δὲ μέροπας τούτους με γγωνύσκει δοκεῖς;
οὐκεῖς πάρεσται. τούτῳ γάρ, νῦ τῶν Δία,
ἀστι καταλοιμοῦ, μέροπας ἐπὶ δείπνον καλεῖν."

e kataloimō (ἄλωμο), to break in pieces.
f kataqimō (αἴρο, the simp. verb aigmō, not in use), to consume.
g Eustathius, p. 1163, 24. aboligirutum est. Schw.
h τ' ἄρµι', Cas. σταµφ', Schw.
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"οὖν ἄρα παρέσται δαιτυμῶν οὖθεις ὅλως;"
"οὖν, οἱμαὶ γε, Δαιτυμῶν," ἐξομιζόμην,
ηξει Ἐλινος, Μοσχὼν, Νικῆρατος,
ο δεῖν, ο δεῖνα κατ' ὄνομ' ἀνελογίζομην
οὖν ἦν ἐν αὐτοῖς οὖθε εἰς μοι Δαιτυμῶν.
"οὖθεις πάρεσται φημῖ," "τι λέγεις; οὖθε εἰς;"
σφόδρ' ἥγανακτα', ὡσπερ ἤδικημένος,
εἰ μὴ κέδληκα 1 Δαιτυμώνα. "σκαλών πάνυ.
οὖν ἄρα θείες ἐρυσίχθιον;" "οὖν, ἐφην ἐγώ.
"βοῦν δ' εὐρυμετωπον;" "οὐ θῶ βοῦν, ἄβλει."
"μῆλα θυσιάξεις ἄρα;" "μὰ Δί, ἐγώ μὲν οὖ
οὐδέτερον αὐτῶν, προβάτιον δ'" *
οὐκοῦν, ἐφη, τὰ μῆλα πρόβατ᾽. "οὐ μανθάνω
ἔγωγε τοῦτον οὖθεν, οὖθε βούλομαι.
ἀγροκότερός εἰμι'. ἀσθ' ἀπλώς μοι διαλέγομ." "Ομηρον οὖν οἴδας λέγοντα;" "καὶ μάλα
ἐξῆν k δ' βούλοιτ', ὡς μάγειρ', αὐτὸ λέγειν.
ἀλλὰ τί πρὸς ἡμᾶς τοῦτο, πρὸς τῆς 'Εστίας;"
"κατ' ἐκείνων ἥδη πρόσεχε καὶ τὰ λοιπά μοι."
"Ομηρικῶς γὰρ διανοεῖ μ' ἀπολλύναι; "
"οὔτω λαλεῖν εἰσόβα." "μὴ τοῖνος λαλεί
λ' οὖν οὐρ' ἱμού' ὃν." "ἀλλὰ διὰ τὰς τέταρας
dραχμὰς ἀποβαλόν, φησί, τὴν προαίρεσιν;
tὰς οὐλοχύτας φέρε δεύορ. "τούτο δ' ἔστι τε; 
"κριθαί." "τι οὖν, ἀποπληκτε, περιπλοκῶς λέγεις;"
"πηγὸς πάρεστι;" "πηγὸς; οὔχι λευκά σὺ
ἐρείς, σαφέστερον δ' δ' βουλεῖ μοι λέγειν; "
"ἀτασθάλος γ' εἰ, πρέσβυ φησίν' ἄλας φέρε.
tοῦτ' ἔστι πηγός. ἀλλὰ δείξου χέρνβα." 
παρὴν, ἔθυεν, ἔλεγεν ἀλλὰ ῥήματα,
tοιαῦθ' ἀ, μὰ τὴν Γῆν, οὖθ' εἰς ἤκουσεν ἄν
μιστύλλα, μοίρας, δίπτυχ', ὀβέλους, ὤστ' ἐμὲ
tῶν τοῦ Φιλητᾶ λαμβάνοντα βιβλίων
σκοπεῖν ἐκαστα τί δύναται τῶν ῥήματων.
πλὴν m ικέτευν αὐτὸν ἥδη μεταβαλεῖν,
ἀνθρωπίνως λαλεῖν τε. τὸν δ' οὖν ἄν ταχὺ
ἐπεισεν ἡ Πειθώ, μὰ τὴν Γῆν, οὖθ' ὀτι.

Straton, or Strattis ap. Athen. IX. 382, b.

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1 Dind. δαιτυμῶνας. καυνὴν πάνυ! Schw.
2 Dind. βούλοιτ', Dind. β εβούλετ' Schw.
3 Dind. οἴτως, παρ' ἣμοι γ' ἄν. Schw.
4 Pors. ἱκετεύω γ' αὐτὸν ἥδη μεταβαλεῖν. Schw.
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It must surely have been one of this tribe, to whom we are indebted for the following griph, in which a flesh-pot, a broad-cake, together with wine and water, are involved in such magnificent phraseology.

A. πότερ', διαν μέλλω λέγειν σοι τήν χύτραν, χύτραν λέγω, ή τροχοῦ ῥύμαισι τευκτῶν κοιλοσώματον κύτως πλαστῶν ἐκ γαίης, ἐν ἄλλῃ μητρὸς ὀπτηθέν στέγη, νεογενὸς ποίμνης δ' ἐν αὐτῇ πνεκτά γαλακτοβρέμμονα ἐν τακεροχρωτῷ εἰδή κύουσαν; Β. Ἡράκλεις, ἀποκτενεῖς ἀρά μ', εἰ μὴ γνωρίμως μοι πάνυ φράσεις, κρέαν χύτραν.

A. εὖ λέγεις. Ἐσοθής μελίσσης νάμαιν δὲ σμίμηγη μηκάδων αἰγῶν ἀπόρρου τρόμβου, ἐγκαθήμενον εἰς πλατύ στέγαστρον ἀγνῆς παρθένου Δηνός κόρης λεπτοσωμήτως τρυφώντα μυρίων καλύμμασιν; ἡ σαφῶς πλακοῦσα φράζω σοι; Β. πλακοῦσα βούλωμαι.

A. Βρομάδος δ' ἱδρώτα πηγής; Β. οἶνον εἰπὲ συντεμών.

A. λιβάδα νῦν φαιν ἄρσεώθη; Β. παραλιπόν, ὕδωρ φαβί.

A. κατάπνουν δ' αὖραν δι' αἴθρας; Β. σιμύριαν εἰπὲ, μὴ μακράν μηδὲ τοιοῦτ' ἄλλο μηδέν.

Antiph. ap. Athen. X. 449, b.

But once more. As all this science was not to be acquired by mere converse, books, solitude, and study were as necessary to the cook, as to the poet or the philosopher.

ἐγὼ δ' ὡν ἑνδάδ' ἐν τῇ ἥρμισ
τοῦτι διελθεῖν βούλλαι τὸ βιβλίον
πρὸς ἐμαυτόν. Β. ἔστι δ' ἀντιβολῶ σε, τούτο τί;

A. Φιλοφένου καινὶ τις ὁφαρτυσία.

B. ἐπίθειξαν αὐτὴν ἤτε ἐστὶν. Α. ἄκουν δή.

"Ἀρξομαι ἐκ βολβοῦ, τελευτήσω δ' ἐπὶ θύουν."

B. ἐπὶ θύουν; οὐκόσιν τῆς τελευταίας πολυ
κράτιστον ἐνταῦθι τετάχθαι τάξεως.

Α. "Βολβοῦς μὲν σποδία δαμάσας καταχύματι δεύσας
ὅς πλείστους διάτροφε, τὸ γὰρ δέμας ὁ ἀνέρος ὅρθω.
καὶ τάδε μὲν δὴ ταίτα' θαλάσσης δ' ἐς τέκν' ἀνειμί."  

Plato ap. Athen. I.5, b.

n Pors. τακεροχρωτά δικτυόσαν. Schw.

o Dind. ἄνδρος ἄνορθοι. Schw.
Note F. p. 64.

The following list, taken from Brunck’s edition of Aristophanes, exhibits forms of words, which do not admit the particle γε immediately after them; but require the interposition of one or more words between π.

kai μη . . . γε. Pl. 622. Vesp. 1003. (μηδέν.)
65. 1462.
όποτε . . . γε. Pl. 1019.
οὐ τοῦ . . . γε. Eccl. 522.
† 264.
οὐκοῦν . . . γε. Pl. 309. Vesp. 823. Ran. 1065. (Dindorf’s edition classes these two last examples under (οὐκοῦν).

Forms of words, which are sometimes found with one or more words between themselves and the particle γε, and are sometimes followed immediately by it.

These forms have been given freely, the student being left to discriminate where the γε, apparently belonging to the general form, serves rather to qualify a word immediately preceding.
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† ἀν ... γε. Pac. 939.
† ἀν γε. Pl. 462.

ei γε. Pl. 566. (this verse is considered spurious by Porson and Dindorf). Eq. 1158. (corrected by Elmsley). Pac. 630. (corrected by Porson). Ecc. 945. (corrected by Tyrwhitt). Ran. 585. (καὶ εἰ μὲ τίπτος, Dind.). The relation between εἰ and γε should seem, therefore, in the opinion of these eminent scholars, to belong to the class of words considered in the former list. In the Oxford edition, however, of the Greek orators, we find the following sentences, on which no doubt seems to have been thrown by the numerous MSS. which Bekker examined. Πῶς ἀν οὖν ἐγώ προ- ενεδεκυίμην Ἀλεξάνδρῳ, εἰ γε μὴ ταῦτα ἐνύπνιον ἐγώ καὶ Δημοσθένης εἰδο- μεν. Ἀesch. 85, 15. εἰ γε τί τῶν προσηκόντων ἐγών, εἰ εἰσαγγελία πάλαι ἂν ἦν. Dem. 374, 7. to which add 2 Cor. v. 3. εἰ γε καὶ ἐννυ- σάμενοι.

ἀπα ... γε. Pac. 114. (ὁ ῥὸς τσυμός γε Dind.) Av. 308. † 821.
ἀπα γε Av. 668. 1221.
ἐάν γε Pl. 126. (ἐάν ἀναβλέψῃ, Dind.) 481. (ἐάν ἄλφῃ, Dind.) 483.
(as corrected by Elms. and Porson), (ἐάν ἥττασθε, Dind.)
Ran. 1368.
ἡν γε Pl. 221. Ecc. 669. 856. † 1084.
ἴνα ... γε Ecc. 728. Lys. 1243.
να γε Eq. 797. V sp. 816.
Ran. 1072.
καίτοι γε Ach. 611. Lys. † 1035.
μέντοι ... γε Nub. 126.
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μέντοι γε Θεσ. 709. (Dem. 263, 26. ὃν μέντοι γε ἐκ τῆς ἰδίας οὐσίας ἐπαγγειλάμενος ἀθώος τῷ δήμῳ).

ὁμας... γε Dem. 664, 26. ὁμας προνοθείη γ' ἃν μη τὰ τηλικαῦτα ἀδικήσαι Χαρίδημον.

ὁμας γε Vesp. 1345. Lys. 144. Ran. 61.

ὁτε... γε Vesp. 1029. Pac. 1251.

ὁτε γε Lys. 421.

οὐδέποτε... γε Ach. † 127. Pac. 1109.


πλὴν... γε Pl. i184. Lys. 5.

πλὴν γε Eq. 27. Vesp. 857. 1314. Pac. 675. 917. Th. 240. Ran. 5. i 1.


πρὶν γε Eccl. 857.

ἀστε... γε Nub. 431. Vesp. † 446. Th. 132.


From these examples, Dindorf's edition of Aristophanes (generally from emendations of the text previously made by Bentley, Porson, Elmsley, and Tyrwhitt) excludes all passages to which the mark † has been affixed. In this he has been followed by the Oxford editor of Aristophanes.

NOTE G. p. 100.

"The Chorus, considering their new friend as one of the combatants who were going to wrestle in the wrestling-school, anoint his body with the fat of his own sausages, that he "may slip from his adversary's calumnies:" they feed him like a fighting-cock with pungent garlic; they remind him (in allusion to the combat of the same kind) to peck at his adversary, —to tread him down,—to gnaw his crest,—to swallow his gills; and they finally recommend him to the protection of that divinity, which, in modern times, would, under the same

q As the insertion of γε in this verse may be referred to another formula, οὐδέποτε γε seems rather to fall under our first class.
APPENDIX.

mythology, have presided over the Palais Royal of Paris, and the Piazza di Marco of Venice.

May the spirit that's in me direct thee;
And Jove of the market protect thee;
May the pride of my blessing erect thee
To efforts and enterprise glorious;
And when next you're descried,
May it be in the pride
Of conquest and valour victorious.  (*Exit sausage-seller.*)

To a much harder task  (*turning to the audience*)
I am bent while I ask
A hearing from those,
Who in verse and in prose
For their tact and their skill are notorious.

*Parabasis.*

Were it one of that old school, learned sirs, who long the rule
and the tone to your drama have given,
Who his lessons and his verse having taught us to rehearse,
would before this high presence have driven;
Tis great chance that his request, however warmly prest,
might have met with no easy compliance:—
But indulgent we have heard the petitions of a bard
of high mettle and noblest appliance.
And well may he command aid and service at our hand;
for his hatreds and ours closely blending
Into one concurring point leap, and hand, and heart, and joint,
to the same noble object are tending.
He no shade nor shelter seeks;—what he thinks he boldly speaks;—
neither skirmish nor conflict declining,
He marches all elate 'gainst that p Typhon of the state,
Storm and hurricane, and tempest combining.
Marvel much we hear has grown, and inquiries through the town
of the poet have been most unsparing,
(With submission be it known that these words are not our own,
but his own proper speech and declaring.)

*p* For a poetical typhon of extraordinary power and magnificence, see Tasso's *Secchia Rapita*, c. 10.
Why his dramas hitherto came not forward as was due, 
their own proper Choragus obtaining;
Take us with you, sirs, awhile, and a moment’s easy toil 
will in brief be the reason explaining.
’Twas no folly bred, we say, this distrust and cold delay, 
but a sense of th’ extreme application
And the toil which he who woos in our town the Comic Muse 
must encounter in such his vocation.
Suitors many (and brisk sparks), as our poet oft remarks, 
pay her court and profoundest attention;
But of all that love and burn, very few meet due return,—
this observance first bred apprehension.
Then your tempers quick—severe—ever changing with the year—
to this thought added fears more appalling,
And a sense of those disasters, which through you their fickle masters,
old age on your poets sees falling.
Could it ’scape observing sight what was Magnes’ wretched plight, 
when his hairs and his temples were hoary:
Yet who battled with more zeal, or more trophies left to tell 
of his former achievements and glory?
He came piping, dancing, tapping,—fig-gnatting and wing-clapping,—
frog-besmear’d, and with Lydian grimaes;
Yet he, too, had his date, nor could wit nor merit great 
preserve him, unchang’d, in your graces.
Youth pass’d brilliantly and bright;—when his head was old and white,
strange reverse and hard fortune confronted;
What boots taste or tact, forsooth, if they’ve lost their nicest truth, 
or a wit where the edge has grown blunted!
Who Cratinus may forget, or the storm of whim and wit 
which shook theatres under his guiding?
When Panegyric’s song pour’d its flood of praise along, 
who but he on the top wave was riding?
For no rival might him meet; plane and oak ta’en by the feet 
did him instant and humble prostration;
For his step was as the tread of a flood that leaves its bed, 
and his march it was rude desolation.
Who but he the foremost guest then on a gala-day and feast?
What strain fell from harp or musicians,
APPENDIX.

But "Doro, Doro sweet, nymph with fig-beslipper'd feet"—
or—"Ye verse-smiths and bard-mechanicians."
Thus in glory was he seen, while his years as yet were green;
But now that his dotage is on him,
God help him! for no eye, of all those who pass him by,
throws a look of compassion upon him.
'Tis a lyre, but with the loss of its garnish and its gloss;—
'tis a lute that hath lost all its cunning,—
'Tis a pipe where deftest hand may the stops no more command,
nor divisions upon it be running.
Connas-like, he's chaplet-crown'd, and he paces round and round
in a circle which never is ended;—
On his head a chaplet hangs, but the curses and the pangs
of a drought on his lips are suspended.
O, if ever yet on bard waited, page-like, high Reward,
former exploits and just reputation,
By an emphasis of right, sure had earn'd this noble wight
in the Hall a most constant—potation;
And in theatres high station; there a mark for Admiration
to anchor her aspect and face on,
In his honour he should sit, nor serve triflers in the pit
as an object their rude jests to pass on.
I spare myself the toil to record the buffets vile,
the affronts and the contumelies hateful,
Which on Crates frequent fell, yet I dare you, sirs, to tell
where was caterer more pleasing or grateful?
Who knew better how to lay soup piquant and entremets,
dainty patties and little side-dishes?
Where with all your bards a Muse cook'd more delicate ragouts,
or hash'd sentiment so to your wishes?
Princely cost nor revenue ask'd his banquets, it is true;
yet he is only the stage-master,
Through all changes and all chances, who undaunted still advances,
aliike master of success and disaster.
Sirs, ye need no more to hear—ye know whence the hue of fear
o'er our bard's cheek of enterprise stealing,
And why like wiser men, who look forward in their ken,
in proverbs he's wont to be dealing;
Saying—better first explore what the powers of scull and oar,
er the helm and the rudder you're trying;
At the prow next take your turn, there the mysteries to learn
of the scud and the winds that are flying.
This mastery attain'd, time it is a skiff were gain'd,
and your pilotage put to the trial:—
Thus with caution and due heed, step by step would he proceed
in a course that should challenge denial.
Nor let it breed offence, if for such befitting sense
and so modest a carriage and bearing,
We ask some mark of state on its author here to wait;—
guard of honour, procession, or chairing:—
With a shout of such cheering
As Bacchus is hearing,
When vats overflowing
Set Mirth all a-crowing,
And Joy and Wine meet
Hand in hand in each street:
So his purpose attained
And the victory gain'd,
Your bard shall depart
With a rapture-touch'd heart,
While Triumph shall throw
O'er his cheeks such a glow,
That Pleasure might trace
Her own self in his face.

Mitchell's Aristoph.
ADDITIONS AND CORRECTIONS.

The following readings from Dindorf's Athenæus, the results in general of better MSS. will enable the student to correct some metrical errors in Schweighæuser's edition, to which Porson and Dobree had not directed their attention, and also to improve the sense in some of the fragments which had come under the notice of those two learned professors.

Page fr. 1.

16. 2. τουντοσι τις εἰμι.

17. 3. 7. ἡ πότ' ἡ πῶς σκευάσαι
dei, μὴ προειδῇ τούτο μηδὲ φροντίσῃ,
οὐκ ἔστι μάγειρος, ὦψοποίος ἔστι δὲ.

18. 2. 2. ἐν ὧλ 1. ἐν ὦλ.

— 7. ἡφάνσα. βοῦλομαι δὲ γ', ὁ βελτιστε σὺ,
ἐκεῖνο καὶ τούτ', ἄλλ' ἀδύνατα βοῦλομαι.

— 13. τὶ οὐν ἔχεις; Β. ὥστρεια πολλά. Α. πινακά μοι.

37. 1. 1. ἀκρατοπώλαις 1. ἀχραδοπώλαις.

38. 1. 3. οὕτω γ' ἐμφυτόσω με; Β. μὰ Δί, ἐγὼ μὲν οὐ.

Δ. ἡ μὴ ἴσως ὅσον μαγείρου διψέρει
μάγειρος οὐκ οἶδαθ'; Β. εἶσομαι δὲ γ', ἥν λέγοις'
tὸ γὰρ παραλαβόντ' ὅφειν ἤγορασθήν
πότερ' ἀποδοῦναι σκευάζαντα μονοκών
διακόνου 'στ' οὗ τοῦ τυχόντος; Α. 'Ηράκλεις'
ὁ μάγειρος κ.τ.λ.

39. 1. 4. οὐδ' ἔστιν εἰπεῖν περὶ μαγειρικῆς, ἐπεὶ
eἰπ' ἀρτίως * * *
ὁρον γὰρ οὐκ ἐσχήκεν, οὐδ' ὁ κύριος,
αὐτὴ δ' έαινες ἐστι δεσπότης. εἰν δ'
ev μὲν σὺ χρήσῃ τῇ τέχνῃ, κ.τ.λ.

43. 2. 6. εὐμαρῆ γε καὶτομάτην.

73. 1. 2. τραγήμασιν χαίρω δὲ μᾶλλον.

77. 2. 1. τῶν νῦν 1. τῶν νῦν.

80. 2. 4. σὲ καίμε.

84. 2. 2. καὶ τῷ γα μὴ λιώντι, κωδᾶν δεὶ καλεῖν.

— 6. καὶ ποτέχθομει 1. καποπνηχθόμαν.

89. 1. 9. ἀπόλωλας. έσω πάραγε· καὶ γὰρ οὕτοσι.

— 2. 12. λαφύρων πυλαρόφ 1. λαφυροπόλην. (see also Malthby in v.)
P. fr. lin.

89. 3. τότε κρεών λ. κρεών τότ'.

110. 1. 24. ῥαφανίδα καὶ σαπρόν, λ. ῥαφανίδας ἡ σαπρόν.

129. 1. 3. καταπιέων ἑσπεύδακεν,

ἐτερας διόκουσιν δὲ ταύτην.

132. 1. 3. ὄν ἂν ἐπερωτά.

137. 1. 2. ἀλλ' ἄγε λέγ' ὦ δεί.

138. 2. 9. ἔψων ποιῶ μυελόν, ἀφείλὼν τ' ἑπιγανώσας σιλφίρ.

160. 1. 8. ἡμέρα δὲ χλιαρὸν κοιλος ἐξαύνυσο μῦστροι.

182. 1. 12. ἐφέστηκε βαμόων.

193. 2. 3. ἐγώδα θαυμάστ'.

194. 1. 2. ἀλλ' τι θεωρό πλησίων καθημενος,

πονουσι δ' ἐτέροισιν λέγω τὰς αἰτίας.

5. ἐπίτευνον τὸ πῦρ.

δραμαζέτω τις ὅσ τάχος.

205. 1. 7. ἄλφιτ' ἐκεῖθεν, λ. ἄλφιτ', ἐκεῖθεν.

INTRODUCTION, p. 14, 15. A specimen of this taunting kind of language, which must have been familiar to those in Athens, whose object it was to rise on the democratic interest, is here given from the speech of Demosthenes against Midias, though there are many grounds for believing that that speech was never delivered in public.

"But the defendant, I am told, is to have the protection of a body of opulent and influential persons, such as Philippides, Mnesarchides, Diotimus, and more besides: all their powers of solicitation and entreaty are to be expended upon you, and the acquittal of Midias is to be made a matter of personal favour to them. Of these intercessors I wish to say nothing derogatory: no one who is in possession of his senses would be so imprudent as to do it. But when their prayers and intercessions are made, allow me to mention one reflection which ought to be uppermost in your minds. Were it to happen (and Heaven forbid that it should be other than
an imaginary case), but were it to happen, that these men, with
Midias and his compeers, had become the masters of the state, and
one of you, the many, had offended them, not as Midias has
offended me, but on some trifling matter, and were such offender
brought into a court of law, composed of men like them, what
allowance or compassion think you would be meted to him? Doubt-
less, his judges would be found all courtesy and kindness. Would
they indeed? No: not a moment's attention would be paid to his
entreaties, but every tongue would instantly exclaim—"The vil-
lain! the hang-dog! and he forsooth to play the insolent! he whose
breath is but for purposes of respiration, and who ought to be
content that he is allowed to live!" Dem. v. Mid. 581, 15—
582, 2.

Ver. 20. ἀπόκινον. Athen. XIV. 629, c. τὴν 8' ἀπόκινον καλομέμνη
δραχμαν, ἦς μημονεῖε Κρατίνος ἐν Νεμέσει καὶ Κηφισόδωρος ἐν Ἀμαζόνων
Ἀριστοφάνης τ' ἐν Κενταύρῳ καὶ ἄλλοι πλείονες, ἦστερον μακρυσμὸν ἄνο-
μασαν.

30. βρέτας. "This word, as applied to the ancient statue of
Minerva Polias, and in the time of Æschylus, acquired the charac-
ter of a proper name: it did not require to be distinguished by the
definite article. Eumen. 80. ἵκον παλαιῶν ἀγαθῶν ἀβιών βρέτας."
Wordsworth.

40. ἀκράχολος. Aristoph. ap. Eustath. p. 1467, 35. καὶ κύων
ἀκράχολος | Ἐκάτης ἄγαλμα φωσφόρον γενήσομαι. Theoc. Id. XXIV.
60. ἀκράχολον Ἰφικλήμα.

243. ὅμων. Aristoph. in Triphal. fr. 458. λάβεσθε καὶ γάρ ἐσθ'
ὁμοῦ.

359. περίκομμα. Arist. fr. 180. ὀξωτά, σελφιωτά, βολβώς, τεύτ-
λιον, | περίκομμα, βριων, ἐγκέφαλος, ὀρίγανον.

387. ἐνθέσων. Hermipp. ap. Athen. X. 418, d. ὁ Ζεύς δὲ τούτων
οὔδεν ἐνθύμομένος | μών ἐννέπλαττε Θετταλίκην τὴν ἐνθέσων.

407. κοχώνα. Schol.: μεμηται δὲ τῆς κοχώνας καὶ ἐν Σκηνᾶς κατα-
λαμβανόντως "ἀλλὰ συνσπάσθαι δεὶ τὰς κοχώνας."

519. Κράτης.

'Ἡ μέγα τι βρωμ' ἐστιν ἡ τρυγφυδοποιομουσική, ἦνικα Κράτητι τε τάριχος ἐλεφάντων
λαμπρῶν ἐκόμαξεν ἀπόνως παραβεβλημένοιν,
ἀλλά τε τουαθ' ἔτερα μυρί' ἐκυχλίζετο.


ADDITIONS AND CORRECTIONS.

στλεγγις ουδ' λήψαθος. in Ἡρα fr. 12. ei παιδαριοις ἀκολουθεῖν δει σφαίραν καὶ στλεγγίθε ἔχωντα.

Ver. 595. σῶς. Eustath. p. 959, 41. ὧ πόσω εὑρηται, φασὶ, καὶ δῆλυκώς. 'Ἀριστοφάνης

Οὕτω παρ’ ἠμῶν ἡ πόλις μᾶλιστα σῶς ἄν εἶν. λέγοντι δὲ καὶ σα τὰ σῶα οἱ παλαιοί, παρ’ οῖς καὶ σᾶ ἡ σῶα.—'Ἀριστο-

φάνης

'Ἡ μάζα γὰρ σά καὶ τὰ κρέα χω κάραβος.

796. μικροπολίτας. Pollux IX. 25. ὃ μὲν μεγάλης πόλεως πολίτης μεγαλοπολίτης ἀν λέγοιτο, ὃ δὲ μικρᾶς μικροπολίτης. ὅθεν καὶ 'Ἀριστοφά-

νει εὑρηται τὸ μικροπολιτικόν.


873. κυλίχνων. It should seem as if this species of vessel was used for the purpose of carrying solids as well as liquids. Pollux X. 88. καὶ κυλίχρας δὲ ἄγγειον ψυχοφόρων ἐν Ταγυρίσταις δόξειν ἀν Ἀρι-

στοφάνης λέγειν εἴην

Τὸ δ’ ἔτος ἐν (fortasse τοῦν Dind.) ταῖς κυλίχναις τούτι θερμὸν καὶ τούτο παφλάζον.

κυλίχνων καὶ φάρμακους may consequently (by the figure ἐν διὰ δυοῖν) imply merely a box of ointment. Cf. Nub. 381. Pl. 334.

964. ἔφνοικία. Pollux IX. 39. καὶ τὸ μὲν πλῆθος τῶν οἰκοδομη-

μάτων οἰκίαι καὶ συνοικίαι καὶ οἰκίας περιδρομός, ὡς ἐν τῷ Γῆρρῳ Ἀριστο-

φάνης

'Επὶ τοῦ περιδρόμου στάσα τῆς συνοικίας.


1249. συπόν. Ηραπός. συπόν ἄγγειον ἐστιν ἡ συπήν. ἐστι δὲ πολ-

λάκις παρὰ τοῖς ἀρχαίοις κομικοῖς. Εὐπολίς χρυσό γένει, 'Ἀριστοφάνης Ἀγαθοσεβής.

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