APPENDIX.

εγὼ σ', ἐπειδὰν οὐμός νίός ἀποθάνη,
λυσάμενος ἔξω σ πάπακην, ὥ χαιριον.

φιόν δ' οὐ κρατῶ 'γω τῶν ἐμαυτοῦ χρημάτων.
νέος γάρ εἴμι καὶ φυλάττομαι σφόδρα.

τό γάρ υδιον τηρεῖ με, κάστη δύσκολον
κύλλως ἐ κυμινοπριστοκαρδαμόγλυφον.

ταῦτ' οὖν περὶ μου δέδοικε μή διαφθαρῶ.

A cummin-splitting, nasturtium-scraping man: implying every thing that is mean and sordid.

This last effusion of the old dicast, if not to be classed among the higher efforts of genius, still is genius. It is full of those strokes of nature which only men of genius produce, and which bring, I presume, over the minds of those who do produce them that proudest of thoughts, "And I too belong to posterity: while millions around me have become corruption—dust—nothing: my name is enrolled among the sacred few, who share his power with the Creative Spirit himself, infusing thought, volition, smiles and tears, into what would else be a mere senseless mass of flesh and blood, muscle and bone!" And this Aristophanes could say at the age of twenty-four, for he is not supposed to have been older, when the drama, which we have just been considering, was brought upon the stage!
THE KNIGHTS OF ARISTOPHANES,

WITH

NOTES

CRITICAL AND EXPLANATORY,

ADAPTED TO THE USE OF SCHOOLS AND UNIVERSITIES,

BY

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

JOHN MURRAY, ALBEMARLE STREET,
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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 forbad the one, the daily occupations of the ecleisia 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
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, whether
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 incalculateable consequence.

"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. Schlepegel.
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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 anxiety, 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?

a 3
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 humour, 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 example should have many followers: there is no second author in 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 nature, 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 fun-guses 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 quar-ter 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 jus-tify her proud preeminence abroad.

It was a different hour which brought together the legis-lators of ancient Athens, and, generally speaking, a far diffe-"
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 un handsome, 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 easiness 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
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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 (δημόπρατα)?’ ‘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.) Ergocles. 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 Piraeus, 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.) Eubulus. The same, if I mistake not, that helped himself out of the sacred treasury. (Reads.) A small farm at Parnes, valued at seventy minae. Humph! more effects of cheap government: but the bawling fools are rightly

c Schömann, p. 219 to 221. Wachsmuth, iii. 296. Andocides de Myst. passim.
d See note infr. v. 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 decad 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 (σκηνοχία): 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 (δερματικόν). 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

"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 repose in them with integrity." Polybios, (Hampton’s Transl. II. 405.)

"For a similar inventory of confiscated property, see Boeckh (Germ. edit.) II. 260. On distributions of corn and other διανομα and διαδοςεις, as they were termed, see l. 279 to 302. Engl. edit.

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 δερματικόν, or skin-money. See Boeckh. (Germ. edit.) I. 227. II. 248.

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 κατακλησίς: 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

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1 See note to v. 734; and to the examples there given add Dem. 268, 5. 303, 6. Αesch. 58, 37· 64, 14. 67, 41. 71, 22.

k Schüm. 169. Aeschines, 81, 39.

l Schüm. 28. 69. Wachsmuth, I. 258.
m'disfranchisement.' "And foot it neater to the tune," cried a fourth, 'or old Phrynichus 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 shoos; 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 lake."' '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 'graper;' 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.

10 For the various causes which disqualified a man from voting in the assembly, and which all came under the common name of atimy (ἀτιμία), see Schüll, 74-5.
Wachsmuth, III. 243.
11 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.
12 The gratuity allowed to the common Athenians for their attendance on the assembly.
13 For the origin of this sobriquet for the citizens of Athens, see infr. 734.
1081. 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 obscene 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

q 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 Chorizus, 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 Phoenician tongue; they dwelt in the Solymean mountains, near a broad lake; their heads were sooty, having round rashes 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 Schön. 59.
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noise and tumult, and a five 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 hils, 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 (ἀντιγραφέως) will soon let us into that a 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 b 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 c forty per cent. on our incomes.' 'But harkye, Demophen, when is the new order of things to commence, which is to convert us all into a nation of d 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. Beeckh, II. 412. (Germ. edit.)

v 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 overturns 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. ἐπείδη δὲ διαμακακεῖν τράχανα τινες ... Ἀπώλεσιν μὲν ἐξέφε πῷν οἰκίαν τοὺς ἐν Μακεδονίας δοθέντο ἐξόλοις, ἔνθεμα τις ἐκεῖν ἔστεφε πολλὰς τιμῆς ὑδάνει δοῦν, ἐπερι δὲ τίς ἡκεν ἡσύχων πρόβατα κ.τ.λ.

a Schüm. 287.

b Ib. 280.

c Eccles. Arist. v. 825.

d For some projects of this nature, which about this time were set on foot, see the tractise 'de Vextigalibus' by Xenophon, and 'the Wasp's 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 chalces 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 (προβολαι) 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 b apart from the rest of

[a] Ach. 164.
[b] Esch. 72, 24. εἰς παραθετολογίαν τοῖς ἔσχοινοι μεθ' ἡμῶν ἐφύμεν. For the word προβολαι, see Index Eschini in v. Wachsmuth, III. 298.
[c] Plato de Legibus, lib. IV. 720, b. c.; and compare Crabbie’s well-known description of the country apothecary.
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, a-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 stuff (Saxypia) 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 Academy,
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!
let the have-somethings (οἱ 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 (Σαιτοράμμας).’ 'But, miserable prate-ape
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,
hers 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 (θηλακος) 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.

b
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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,'—said a voice out-topping 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 cognition, and consequently the sub-

\* See note, 154.
\* 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 furnishers 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 dochmiacs 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 (ἀρχηγετωρ), 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 (σπεραί), 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.

3. 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 Lysistrata, 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 suffering 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 scannd with nice observance;

b 2
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if the distaff rocks to another such strain as that." "Psha, psha," said a bull-neck'd fellow, with two r left hands, and a pair of whiskers 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 correction (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 Enmenides, 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 thou exchanged one syllable.

Igs. 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 1: "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—530.


1 v. the ostracism. See Inf. v. 834.
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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 Thrasy Machus, 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 Thrasy Machus; and an aspirant for office like myself must fashion his speech accordingly (aloud). In spite therefore of the lofty language to which our orators accustomed 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 Clitander, 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 Museus, he is not only said to be in possession of many original writings of that first and earliest of our

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1 The name has been taken from a dramatic character in the Dædalëis, 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—\textit{(aloud)} My ears, I repeat, are yours, most worthy Lamachus.

\textit{Lam.} To be neither more nor less—but still he wanders.

\textit{Thr. (aside.)} Again that eye upon me, and more in pity, it should seem, than scorn. Pity! The gods requite his insolence! Pity indeed! As for his oracles—tush! I trust to honest \textit{a} 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!

\textit{Lam.} I consider, I say, the sovereign people of Athens, to be neither more nor less—

\textit{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.

\textit{Lam.} Glorious and immortal days! our noble ancestors—

\textit{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 Aristogiton, 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—

\textit{Lam.} With what?

\textit{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

\textit{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, manners, and formulae 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 nothing 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, reasoned of temperance, moderated passions, and the golden age; but I threw into his teeth the words 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 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 preceptor, 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. ὁ μάρα ἀν καὶ Κρονίων ἤξων καὶ βεκκεσέλπη. Ibid. 984. ἀρχαία γε καὶ Δισπλωθῆ καὶ τεττήνων ἀνάμεσα.

x The allusion has been explained in a former play, the Wasps; and will come under consideration again in "the Clouds."
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Clit. (half aloud). Thon 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.) Νοτώς ἤφη. 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 doll'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. Sacrifical 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.'

y The official term for these functionaries was θεοφανει. Bocckh. 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—

* Μυτίχους μεν γὰρ στρατηγεῖ, Μυτίχους δὲ τὰς ὀδοὺς, Μυτίχους δὲ Ἄρτους ἔποςτε, Μυτίχους δὲ τάλωτα. Μυτίχως δὲ πάντα κεῖται, Μυτίχους δ ὅμωξεται.


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 2 Knighthood.

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

Lam. The vehement applause which you have hitherto bestowed upon him 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—

2 See note infr. p. 55.

a 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 b drink, I've e'en been thinking to make arrangements for drinking it here, instead of taking it at you 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 e 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 δημός, or hot beverage used by the Greeks instead of the modern tea, see Boeckh, L 140.

c See Dem. 284, 24. and Reiske's note.
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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 advancement 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 coincides 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 altogether, or if they take part in its deliberations, form so inconsiderable 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, finding 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 reflection; 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 d 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 your dreamer's face (pointing to Citander), 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 e 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. infra. 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 (μισθὸς 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.
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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 infamously 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. Ἕρα. 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 (λίσχαι), 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, instant and immediate (death (draws closer and closer to Lamachus)

1 See generally the oath of Democracy, recorded in Anmocides de Myst. 13, 9-20. Practical proofs must be familiar to the classical reader, more particularly in
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as he speaks), without any previous operation of the law at all. Edra' 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 plumper than e’en this caldron holds:—but for the older breed—

Lam. Ingrates!

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 carcases.

Lam. Think no more of them, most excellent Thrasy-machus. Wretches! While their fortunes are yet to make, none so observer 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 upbraiding their lazy blades, so long in drawing for your defence! King, Cesar, 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.
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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 Thrasyms.)

"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; δεδοκται; 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 hand 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

\[g \text{Cf. infr. v. 1111. The imagery at v. 1093, derived from a bird, which takes its prey high up into the air, and then dashing it down sucks out the brain, is still more expressive of the sudden elevations and depressions, to which favourites in despotic governments of any kind are subjected.}\]
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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 gravedust 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 loaded 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 thrice.

(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

b Ran. 369. ἀᾶδω καῦδες ἀπαυδῶ καῦδες τὸ τρῖτον μᾶλ' ἀπαυδῶ.
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) Thrasy-machus 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 Sphaetilia; 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 (k φράζε)!

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 three—

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 1 Piraeus. 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;

Thou will I follow with my resolute heart, &c.

Smollett's Ode to Independence.

k On this term in oracular phraseology, see infr. 978.

1 Thucyd. VI. 36.
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 next 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 all?

Thr. And tell the tale what pen or pennan 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
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 pseat, that transferred to an isle far distant in the Egean 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

— Cf. Lysiam in Agorato 133, 10–17, and Esch. c. Ctesiph. 87, 10.
— The party under Pheidias, Antiphon, and others. Thucyd. VIII. 49. 53, &c.
— The party at Samos under Thrasyllus and Thrasybulus. Id. VIII. 73. 75, &c.
— Thucyd. VIII. 66.
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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 Pireaus 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!

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 redundant sluggishness 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) impecable 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 selecter 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 μακαρίαν.

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 hear-
ing, but in his haste to be gone, absolutely upsets all those arrange-
ments for a morning-meal, on which I have been cherishing my-
self 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 fol-
low out your colloquy like men, while I step aside, and repair at
you 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, calcu-
lated to fill a right mind with feelings of the utmost horror and
x 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 Pyrrhicists, 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.

y Boeckh, I. 161. II. 211.

z Boeckh, II. 269. Besides this species of impressment, we find in Thucydidcs (VI. 22.) mention made of a compulsory levy of bakers, a proportional number being taken from each mill.

a 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 cho-
rus-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 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 (οὐσία) which each indi-
vidual in those classes possessed, the taxable capital (τίμημα)
implied in that property, and the contribution (εἰσφορά) 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
caut," 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 enactsthat
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 "Staatshandlung 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 (ἀνεξακόλουθος), 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 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 legitimate means be not found for setting them right, a few well organized clubs (ἐκκλησίαι) will soon put matters on a proper footing. "Psha! psha!" suddenly exclaimed the voice of Thrasymachus, 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 (προεισφορά); 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?

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

On the Synomosies 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 Thucydides, 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 violences, 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.
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 Heliæa, 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

"Vesp. 707.
\(\) The well-known formula with which the debates of an Athenian assembly were opened.
more than Athenian democracy—denizens of not the most exalted order.

A cry of "the rope!" "the rope!" at this moment burst forth, 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 to 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 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 to 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 stept 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 ankle 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

b Schömann de Comitiis Athen. p. 62.  
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 ev'ry thing!

k See Schämann's chapter (2.), De actione legum male latarum.

l Schämann, p. 153.

m This dread of secret plots and conspiracies (sometimes the mere coinage of contending factions) forms so conspicuous a feature in the Aristophanic Denus, 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 paletistic 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 προσδικέων_, 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 thraldom. Very early therefore in his career, we find the poet laying his little word-traps, and playing off those paranomasiae, which though not much to modern taste, were to his countrymen 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 penti', quando a mezzo fu' giunto:
Vedi che sette braccia sono appunto. _Pulei_.

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.
ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΜΟΣΘΕΝΗΣ.

ΝΙΚΙΑΣ.

ΑΛΛΑΝΤΟΠΟΛΗΣ ου δυομα ΑΓΟΡΑΚΡΙΤΟΣ.

ΚΛΕΩΝ.

ΧΟΡΟΣ ΙΠΠΕΩΝ.

ΔΗΜΟΣ.

ΑΡΙΣΤΟΦΑΝΟΥΣ
ΔΗ. Ἰατταται᾽ τῶν κακῶν, Ἰατταται.

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 deme, and consequently the part of Athens, in which the house of Demus is to be looked for, is fixed by the word πνει-τής (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-

a 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.
κακῶς Παφλαγόνα τὸν νεώνητον κακόν

semble. (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 propylea (v. 1277.) to be considered as the fore-courts of an ordinary house, or as the magnifi-
cent entrance to the Acropolis? The reader must decide for him-
self: but I venture to suggest that strong contrasts formed a dis-
tinguishing 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?"

II. 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 indignant nature of some of
them. This soldier-slave, or slave-soldier, is Demosthenes, robbed
of his military laurels by Cleon, and chafing 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.)

II. ἵσταται (ἐνεκα) τῶν κακῶν, ἵσταται, Woe is me! or in tragic
707.)

2. κακῶς κακῶν. Cf. infr. 187. 8. Nub. 554. ἐστρέψας τοὺς ἐμετέ-

ροὺς ἵππεις κακῶς κακῶν. Pl. 65. ἀπὸ αὗ ἀλὰ κακῶς κακῶν. 418. 879.
Thes. 169. Dem. 87. ult. προφητεύει αὐτοῖς ἑπὶ ἡμῶν κακῶς κακῶν ἀπο-

II. τῶν νεώνητον (νοῦς, ὄνειμα), the newly-bought. (Τίμοικλες ἀρ.
Athen. 9. 407, c. o ὁ Ἀλαρνιός Τηλέμαχος ἐτί δημηγορεῖ | αὐτὸς δ’ ἐοίκε
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 deliberative 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 superstitions 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. πρὸτος 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 μοιχείρων. Λετα Αποστ. 16. 12. ἦτε ἐστι πρῶτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία. (Which is the chief of its district, a city of Macedonia, a colony.’ Middleton.)

7. αὐταῖς διαβολαῖς. 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 (βωλαί), 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. πῶς ἔχεις; how fares it with you? Νικ. κακῶς καθάπερ σύ. Here another pause and resumption of the former attitude. Let us borrow this pause of grief to illustrate the author's phraseology.

Ἀ. Σύρα, Σύρα. Σ. τί ἔστι; Α. πῶς ἡμῖν ἔχεις;
Σ. μηδέποτε ἐρωτα τούτ', ἔπαι γέροντ' ἵδες,
ἡ γραῦν τω'; ἵσθι δ' εἰδίς ὅτι κακῶς ἔχεις.


πολὺ μείζον ἐστι τοῦ κακῶς ἔχειν κακὸν,
τὸ καθ' ἐκα πάισι τοῖς ἐπισκοποῦμένοις
δέιν τὸν κακῶς ἔχεντα, πῶς ἔχει, λίγειν.


1. 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 lugubriously chant a measure of Olympus." Ran. 212. εἰςαυλόν ἕναν βοῶν ἑθεγεῖσθε". 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 some fustian writer of tragedy b.


Ib. Οὐλίμπου. 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 are nothing for him or his strains, but are only solicitous to know whether his name is to be written in Attic or Ionic 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. μυθ. Wieland translates Μύθ μῦ, Μύ μῦ, Μύ μῦ, Μύ μῦ, Μύ μῦ, Μύ μῦ! but he forgets to add that the translation is to be effected by the nose, not by the tongue. μῦ is properly that sound made by passing the breath quickly through the nose, when the mouth is shut. (Cf. Thes. 231. Μῦ. μυθ. ἔφρε. τὶ μύθες;) The weeping concert in the text must consequently be on a small, tiny scale, 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 poeta hue sive integra sive nonnulla immutatâ petitissa videtur Aristophanes."


d In the Plutus of our author, another verse (895.) is thus achieved by the nose: βῆ βῆ βῆ βῆ βῆ βῆ. (For metrical and other remarks on the verse by the learned Dr. Parr, see Maltby'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, that in which Eschylus and Euripides contend for supremacy, the word τοφλακτόθρος is fabricated to express the military diction
and heightened by the responsive flutes, which echo the sounds made by the two slaves.

11. κινούσθαι, to weep, to mourn. See a learned note in Blomfield’s Sept. c. Theb. p. 117. Ib. άλλος, i.e. ματαιός, to no purpose.

14. ίνα μή μάχωμαι. Throws himself into a boxing 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 ἂν by O that, (Cf. Arist. Thes. 22. Soph. Aj. 388. Ph. 794. Caed. 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 μάτης εἰς τῶν μεμερωμένων σαφοῖς,) and that it is studied obscurity, and over-delicacy in Phaedra which Aristophanes here ridicules.

17. θρήτε (congrue) = το θυραδίον, θρασύ, ἄδρασιν. Schol. The origin of the word is obscure, but most probably of foreign growth.

in which the good Eschylus 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 Dranel, da gung : Pummerle Pump, Plütz, Plaz, Schmi, Schmir ... Das wird seyn das Feldgeschrey und die Tarantantara Gottes, dass der ganze Himmel und alle Luft wird gehlen: Kir, Kir, Pummerle pump.” Taking this word for our text, we should say that the ludicrous Euripides proceeds to act upon it as follows. 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 follows, 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.
Brunck considers it as equivalent to the word hardi, by which French muleteers, waggoners, &c. stimulate their cattle.

Ib. π. a. σ. π. Brunck translates: "Quo tandem modo dicam hoc scite, et Euripideo more?" and so also Voss. But to what does the poet's aśvō refer? Not improbably to the word αὐτομολέων, which was already in Nicias's mind, though his lips have not the courage to utter so bold a word. Clasping his hands therefore together, and speaking passionately, but at the same time as it were soliloquising, he says, Could I, could I but utter it in the fine, circuitous, sophistic manner of Euripides! The frank and open-minded soldier makes an indignant protest against using any of the deceptions and sophisms of the dramatist or his mother; but we shall subsequently find him entrapped into them notwithstanding.

The collocation of these particles Stalbaum illustrates by the following references: Plat. Phaedon. 64, a. Philob. 53, a. Sophist. 233, a. 238, b. 19. μή μοι, μή—διασκανδικός. (σκάνδαξ; scandix. Linn. shepherd's needle, wild chervil, stork's bill). From the terms of the preceding verse, μή εἶτης κομψωρωπικῶς, or μή εὔπρωτος, 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. Νυβ. 84. 433. Lucian, 9. 244. For the force of the preposition in the verb διασκανδικάσα, see Reisig's Conject. p. 54.)

Σας ἐγγενεσθαι διὰ χρόνον μ' ἐλπάρει δρυπεπέση μάζας καὶ διασκανδικάσα.

Teleclides ap. Athen. 2, 56, d.

(Coquus loquitur)

A. ὀπτάνων ἐστίν; B. ἐστι. A. καὶ κάπνην ἔχει; B. δήλον ὑπὲ. A. μή μοι δήλον. B. ἄλλ' ἔχει κάπνη.

Athen. 9. 386, b.

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

20. εἴσ' τιν' ἀπόκινων. This combination of syllables belongs to some metrical opinions of Elmsley, 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

21. The timid lips of Nicias cannot at once open upon such a word as αὐτομολέων, to desert, to run away. He therefore prepares those of his brother-slave to come upon it by stealth. λέγει ἔνεχες, i. e. συνεχόω, say forthwith—ἀδί, in the same way that I do—μολομεν, let us go—ἐξελλαβὼν (i. e. ἐξελλήσσων) pronouncing the word successively and quickly.

22. The pupil having repeated the word μολομεν a sufficient number of times, the tutor proceeds with his lesson: ἐξόπισθε τοῦ μολομεν, after the word μολομεν—αὐτό φάθη, 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. κατεπάγεν (ἐπάγο), to lay on. Plutarch. VIII. p. 179. πᾶσι τῷ τιμωρίᾳ κατεπάγει. 26. ἦν, i. e. ido. Schol. Sometimes the two are coupled: Ran. 1390. Pac. 327. ἦν ido.

27. οὖχ ἦδυ;

eῦτε ἔστιν ἡ γείνοι: ἣν ἡδίων τίχυ

ἡ πρώτοσος ἄλλη τοῦ κυλακέον οἴνοιοι;

ὁ λογίμος ποιεῖ τι καὶ πρεπείναιν

ὁ γεωργὸς ἐν δύοις ἐστὶ κυνθάνοι πάλιν

πρώτεστα πᾶσιν ἐπιμελεῖς καὶ πῶνας:

ἠμῶν δε μετὰ γείωσος ὡς ὅσω καὶ τρεφῆς.

οὖ γὰρ τὸ μέγαστον ὑργον ἐστὶ παθεῖν,

ἀδρήν γελίσαι, σκόπαζε τῶν, ἐκπείν πολίν,

οὖχ ἦδυ; ἐμοὶ μὲν μετὰ τὸ πλούσιν δεῖτερον.

Antiph. in Athen. VI. 258, c.
NI. κράτιστα τοινυν των παρόντων ἐστὶ νῦν, θεῶν ἵνα τε προσπεσεῖν ποιο πρός βρέτας.

ΔΗ. ποίων βρέτας θεῶν; ἐτεών ἤγει γὰρ θεοῦ; NI. ἐγώγε. ΔΗ. ποῖοι χρόμενοι τεκμηρίω; NI. ὅτι θεούς ἐχθρός εἰμι. οὐκ εἰκότως; ΔΗ. εὐ προσβιβάζεις μ. NI. ἀλλὰ ἐτέρα πη σκέπτεον.


30. βρέτας, a wooden image of the gods. Lysist. 262. κατὰ μὲν ἄγνων ἔξω βρέτας. The word is chiefly used by the tragedians. Æsch. 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 ποίων, though used in an accent of mockery or indignation.


32. "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 Demoethenes. 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. εὖ = πολύ, strongly, stoutly. Herodot. V. 50. διαβάλλων ἐκεῖ· νοι εὖ.

Ib. προσβιβάζω and προσβιβᾶσον (πρός, βάσω), to bring a person to some thought or conclusion by means of words. Av. 425. προσβιβασά λέγον. Æsch. 67, 2. τῷ λόγῳ προσβιβάζων ἔμας. Xen. Mem. 1, 2, 17.

Ib. ἐτέρα sc. ἐδόθ. πη. ποι Br. The two slaves here throw themselves into a state of profound cogitation.


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

39. The task of delivering the following φήσις, 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, hoarish in manners. Tim. Lex. σκληρόν καὶ ἀπώδεστον, ἥ ἄν ἐν ἀγρῷ κατοικῶν: (where see numerous examples by Ruhnken from the writings of Plato.)

1b. ὀργήν, alegrization, temperamen. Thucyd. 1. 130. δυσπροσιον, δια μέν τε αὐτῶν παρείχε, κατ’ ὑγρόν ἀπότελεσα ἐχρήστη ἐξ πάντως ὁμοίως, ὡστε μηδένα δώσαιν μεταφέρω. Esch. 52, 17. ἀνάνδρον καὶ γυναικείον ἀνήρτων τῷ ὄργῃ. For other examples, see Wasps v. 1032.

1b. κυματρόδωκας (τράγω), bean-eater. The direct allusion is to the
votes given by beans, more particularly those given in the dicasteria or courts of justice: the indirect allusion is to the subsistence thus gained by the lower classes of the Athenians. Few things, after all his researches, seem to have more puzzled Aristotle, 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. ὁ δὲ νῦν ὀμηγωγοὶ, χαριζόμενοι τοῖς δήμοις, πολλὰ δημεύοντα διὰ τῶν δικαστηρίων. Τί δει πρὸς τούτα ἀντιπάττειν τοὺς κηδομένους τῆς πολιτείας, νομοθετώντας μηδὲν εἶναι δημοσίου τῶν καταδικαζόμενων καὶ φερόντων πρὸς τὸ κοίνον, ἀλλὰ ἱεροῖ. Τί μὲν γὰρ ἄδικοντες, οὐδὲν ἦττων εὐλαβεῖς ἤθονται; ζημιώσωσαι γὰρ ὧμοιοι. 'Ὁ δὲ ὀχλοὶ ἦτον καταφημίσατα τῶν κρινομένων, ἀνήσυχοι μηδὲν μέλλων . . . . Ἐπεὶ δὲ αἱ τελευταίαι δημοκρατίαι πολλαπλασιασμοὶ τε εἰσί, καὶ χαλέτων ἐκκλησιάζειν ἁμόθους, τούτο δὲ ὅπως πρόσωπον μὴ τυχαίων ὤσες, πολέμων τοῖς γνωρίμοις; ἀπὸ τε γὰρ εἰσφόρας καὶ δημιουργεῖς ἀνάγκαιοι γίνεσθαι καὶ δικαστηρίων φαίνεται: οὐ πολλὰς ἢ δημοκρατίαιν ἀνύσεις κ. τ. λ. That this was not the most mischievous 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. τοιγράτω τῶν νεῶν αἱ διαιρέσαι αὐτὲς ἐν τοῖς γνωμασίοις ἅλλ' ἐν τοῖς δικαστηρίοις εἰσί, καὶ στρατεύεσθαι μὲν αἱ προσβέμεναι, δημιουργοῦσα δὲ αἱ νεώτεροι. See also Isocrates 185, c. 317, e. 318, a.

Ib. ἀκράχολος (ἀκρος, χόλος), given to sudden and violent fits of anger, passionate. Plat. 3. Rep. 411, c. ἀκράχολο καὶ ὀργίλος. Ζ Legg. 791, d. ὄνοσκαλα καὶ ἀκράχολα. Herodot. I. 73. ὀργήν ἀκρος. See further Blomf. Gloss. in Pers. p. 116. and Porson's Advers. p. 120. 41. Δήμος, (δέμω, to settle, to establish oneself in a place.) Plut. Thes. 25. ὁ δὲ πρώτως (Théseus sc.) ἀπέλειν πρὸς τὸν ὀχλόν, ὡς Ἀριστοτέλης φησὶ, καὶ ἀφίκη τὸ μαναρχεῖν, ζωκε μαρτυρεῖ καὶ Ὄμηρος ἐν νεῶν καταλύω, μόνος Ἀθηναῖος ΔΗΜΟΝ προσαγορεύσας. So much for the word. But the turn of the humour, and the course of ideas throughout this all other plays of Aristophanes, require us to have a distinct conception who are more particularly meant by Demus. Xen. Mem. IV. 2. 37. Σωκ. δοκεῖν οὖν σοι δύνατον εἶναι, μὴ εἰδότα δήμον; Εὖθ. Μά Δὲ, οὐκ ἐμοίγε. Σωκ. καὶ τὶ νομίζεις δήμον εἶναι; Εὖθ. τοὺς πέννες τῶν πολιτῶν ἔγραψε.
It this in fact constitutes the great value and charm of the Aristophanic writings. Polished society, formed upon conventional rules, is much the same everywhere: 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. πεπόνησος, Att. for πνεύμα, of the deme Πυθα., i. e. assembling in the Πυθα. 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. Πολιτής δ' ἀπλῶς οὔδεὶ τῶν ἄλλων ὄριστα μᾶλλον ἢ τῷ μετέχειν κρίσεως καὶ ἀρχής. Τῶν δ' ἄρχων αἱ μὲν εἰς διηρημένα κατά χρώμαν, ὡσ' ἐνιάς μὲν ὅλως δεῖ τῶν αὐτῶν οὐκ ἑξαίτεν ἄρχειν, ἢ διά τινος ἄρσειν ἄρχοντων ἢ δ' ἄρμαστος, οἷον ὁ δικαστὴς καὶ ἐκκλησιαστὴς . . . .

Τίθεμεν δὴ πολίτας τούς οὕτως μετέχοντας. 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 Clouds, 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 (κόπτον), somewhat deaf, i. e. to good counsel und prudent advice.

From the foregoing description of Demus, the great painter Parrhasins is said to have been led to the singular attempt recorded by Pliny. "Pinxit et demon Atheniensium argumento quoque ingenioso. Volebat namque varium, iracundum, injustum, inconstantem; eundem vero exorabilem, elementem, nrisericordem, excelsum, gloriosum, humilem, ferocem, fugaeemque, et omnia pariter ostendere." Nat. Hist 35. 10. Cf. Xen. Mem. 3. 10. 5.

42-3. τῇ προτέρᾳ νομηνίᾳ. We must distinguish here between fact and pleasanty, 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
The word πρότερος 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 of Boedromion, (Sept. Oct.) See Scholiast on the passage.

43. πρότερος, (πρότερος, hide, δέψω, to lan, 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 true 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 members of the profession, the readers of the learned Lightfoot (XI. 172.) will determine for themselves. On the Greek contempt for tanners, see Plato’s Theætetus, §. 93. Charmides, §. 23: also Xen. Soc. Apol. 29, 30.

Ib. Παφλαγώνα. If the sense of the former word was fixed by the nose of the actor, his cheeks, mouth, and voice were called in to 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 word παφλαγών. 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 accompaniment of noise and clamour. (II. XIII. 798. κύματα παφλαγώνα πο- λυφλοιόβανα βαλάσσερα.) And what could more forcibly express the qualities which Cleon brought with him to office? Great

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 Thucydides (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 Sphacteria. 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 (infr. 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 αἰθων, which Hermippus uses to express the servile manner in which he attacked Pericles when in office:

κάγχειριδίου δ’ ἀκίδη σκληρῆ παραδεχόμενος βρύχεις κοπίδοις δηχθεῖε σὺν Κλέωνι. Phlt. Peric. e. 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 Pylus, 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.

44. διαβολωτατων. 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 calumni; τοὺς τε λόγους όστις διαμψάχεται μή διδασκόλους τῶν πραγμάτων γίγνεσθαι, ἢ ἄξιος· ἀστυν ἢ ἕιδα τι αὐτῷ διαφέρει (his some privale concern). Αξίζουσι μὲν, εἰ ἄλλο τινι ἤγεται περὶ τοῦ μελλόντος δυνατόν εἶναι καὶ μὴ ἐμφανοῖς φράσεις, διαφέρει δ' αὐτῷ, εἰ βολύμενοι τα αἰσχρών πείτει εὐν ἐμεῖν οὐκ ἤγεται περὶ τοῦ μοί καλὸν δύνασθαι, εὐ δὲ διαβιβάλων ἔκπληξιν ἄν τοὺς τε ἀμφοτέρους καὶ τοὺς ἀκούομενοις.

II. τινα, as it were. On this ironical limitation of τις when joined with adjectives, see Passow in vce.

45. καταγοροῦν, (animadverlers, cognostes, Dind.) τοῦ γέρωντος τοῖς τρόποις. These words deserve a deep attention. If an anecdot 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 Cicer. who must have judged from the speeches preserved in Thucydides, describes him as 'grandis verbor, creber sententius, compressione rerum brevis, et ob earn causam subsolescere!' His violence of action in the bema is thus recorded and stigmatized by Plutarch: 'καὶ πρῶτον ἐν τῷ δημοσερείῳ αἰκαργόν, καὶ περισσάς τῷ ἱμάτιον, καὶ τὴν μπρονο πατάξα, καὶ δρόμοι μετὰ τοῦ λέγειν ἢ μετὰ τοῦ λέγειν. τριτον ὑπάνα τὰ πράγματα συνήχεσαν εὐχέρειαν καὶ ἔπεινομεν τοῦ πρῶτον ἐπέποινς τοὺς πολιτευόμενους. In Nic. c. 8.

l Of this an amusing trait has been preserved in Lucian's disquisition on the words χαῖρεις, εἴ πράττεις, and ἔγναιν. Speaking of the first of these three forms he observes, Πρῶτος δ' αὐτῷ Φιλεπίδης δ' ἡμεροδρωμέας λέγεται ἀπὸ Μαραθώνος ἀγγέλου τὴν νίκην, εἰπέν πρὸς τὸν δρόμον καθημένον καὶ πεφορηθέντες ἐκέρκο τὸν τέλος τῷ μάχης, 'χαῖρετε, ἔμκαιες,' καὶ τοῦτο εἰπὼν συναπώ καὶ τῷ καρχίῳ συνεκρούσας. ἐν ἐντολής δὲ ἀρχῇ, Κλέων ο Ἀθηναίων δημαρχος, ἀτιθητηρια χαῖρετε προθήκην, εὐπρεπομένος τὴν νίκην τὴν κατέκρινε, καὶ τὴν τῶν Σπαρτιατῶν ἄλωσιν. T. III. 184.

m Marathon and Pylus! Midstides and Clean! 'Ο μὲν γὰρ Κλέων ἔτη πρῶτον ἐγγὺς τῇ πολιτείᾳ ἀπεκτάθη, τοὺς φίλους συναγάγας εἰ τοῦτο διελάσατο τὴν φιλίαν πρὸς αὐτούς, ἢ πολλὰ τῷ ὁρίζει καὶ δικαίας προαρτήσεως μαλλιόσωσαν ἐν τῇ πολιτείᾳ, καὶ παράγοντας. On which proceeding the author adds the following just reflections: δρέμον δ' ἐν ἐνύπησε, 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 dourcaus, 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 terror 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. ὑποπίστευω, 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 βαίνων ὑμῖν, ὑποπεπτοκός ἐκεῖνος, ἐβαδίζεν. 1121, 9. ὑποπίστει δὲ τοῖς τοιούτοις ἐθελοντίς. 1359, 18. ὑπέπεσε Καλλιττρατῷ. Ἀesch. 70, 1. οἱ Ἀμφιασεῖς ὑποπεπτοκότες τότε καὶ δείνως θεραπεύοντες τοῖς ἔνθιβαιοις.

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

Ib. βωπείεια (βοφ), βάσμα, βαμμαῖα, βωμαῖα. Xenophon (de Venat. VI. 21.) uses it as a word of the chase, when dogs are coaxed and encouraged: ὅπου δ’ ἐκ τῆς κυσίνι ἄμφωρον τὸ ἱχνος (if the scent is quite lost), σημείων βίσαν ὁ στοίχος ἐκατο (the huntsman


n Στοίχεια, in the hunting language of the Greeks, signified a range of nets by which the woods were surrounded; therefore the trying them round was to find through what mews the hare had escaped, or whether she had made a short turn back, just as we now try round the hedge of an enclosed ground. Ἑπεγεικεία.
should draw the dogs along by the nets), καὶ ἀπὸ τοῦτον συνείρεν, μέχρις ἰν σαφῶς γνωρίσσωσιν (iill they hit it off again), ἐγκελεύοντα καὶ θωπεύοντα.

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

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.

τοῖς φίλοις
touoitou eim dhi tis. tupteisai, mi'dros'
tpteiw, keraino' ekupfluoun tiw, astmati'.
ferew tiw 2ranta', aneiro' apohipaia, brhkos'
uthra mohleinw, seismos' eisphdai, akri'.
aghetti, fowneinw, martreiiv' 0' an mouw
2rchi tis eipwou, taiti aprosketwos poiei'
'apanta. kai kaloudis' µi' o neyro poiv
dia taita panta, skipton.

Antiphanes ap. Athen. VI. 238, e.

48. κοσκυλμάτων (σκύλω, to fly, to draw off the skin), leatheroxings, 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 (ακρα) are given to Demus. With all demagogues, charity begins at home.

49. ἐκδικάσας µίαν sc. διην. ἐκδικάζειν, to bring a suit to a conclu-

o Though Schweighauser 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 these admirable scholars. On the metre of the above fragment, see Gaisford's Hephaest. p. 296.
évthov, ρόφησον, ἐντραγ’, ἔχε τριῳβολον. 50
βούλει παραθῶ σοι δόρπον;" εἴτ’ ἀναρπάσας

sion, to decide. Eccl. 98.4. τάς ἐντὸς ἐκοσιά γὰρ ἐκδικάζομεν. Lysias 148, 36. νυν δὲ λαχύστος ἐν τῷ Γαμμαλιών μην οἱ ναυτοδίκαι οὐκ ἐξε-

díκασαν. Plat. 12 Legg. 943, b. ἐκδικασθεὶσον τῶν τῆς ἀστρατειάς δικῶν. Ἰβ. λούσας, indulge yourself with a bath.

50. ἐνθὸν, absol. imper. aor. 2. mid. of ἐντίθημι, put into your mouth.

Ib. The verbs ὧροθέω and ἐντράγεω have been explained in two former plays. To the examples of the latter, add,

ἐὰν λούσηρθε νῦν,

ῥάφανων τε πολλὴν ἐντράγητε, παύσετε
tὸ βάρος, διασκέδαστε τὸ προσον νῦν νέφος
eπὶ τοῦ προσώπων. Anaxandrides ap. Athen. I. 34, d.

A. φέρε δὴ κατακλων’ οὐ δὲ τράπεζαν εὐσφέρε, και κύλικα, κάντραγειν, ἵν’ ἤδιον πίεω.

Β. ιδοὺ, κύλιξ σοι, καὶ τράπεζα, καὶ φακοί.

A. μὴ μοι φακοὺς, μα τὸν Δί’. οὐ γὰρ ἦδομαι,

ἥν γὰρ τράγη ρις, τοῦ στόματος ὄξει κακῶν.

Pherecrates ap. Athen. IV. 159, e.

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

ceived for attendance in the ecclesia and the dicasteria.

51. παραθό, a term of the table. Inf. 56. 795. 1168. Vesp. 613. Nub. 456. Pac. 27. Eccl. 675. II. XXIII. 810. Od. I. 192. 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 accomplished artistes 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.

ν Σφαδρα μου κεχάρασι, Συμμία, νὴ τοὺς θεοὺς,
tαυτὶ προεύσαις τῶν μάγειρων εἴδεναι

πολὺ δεῖ γὰρ αἱρ αἱρότερον οἷς μελλε ὑποίν

τὸ δείπνον, [ἐίατ ὦ εἰδότ’] ἐχειρεῖν ποιεῖν.

ἐὰν μέν γὰρ ἐν τις τούτ’ ἐπιβλέψῃ μόνον,

τοῦτον ποιήσαι κατὰ τρόπον πῶς δεῖ, τίνα

τρόπον παραθέναι δ’, ἡ παρ’, ἡ πὼς σκευάσαι,

μὴ τε προθήση τούτο, μὴ τε φροντίσῃ,

οὐκ ἐστι μάγειρος, ὀφθαλμοῖς δ’ ἐστίν.

Dionysius ap. Athen. IX. 404, e.

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

p For the intellectual cookery displayed in the rectification of this fragment, the reader will consult those Ἀδβερσα 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. Εἰτ' οἶδεν εἰκὴ παρατίθημι (μανθάνεις;) βρώμι, ἀλλὰ μίπατα κατὰ συμφωνίαν, Β. πῶς; Α. οὗ τινιν αὐτοῖς ἀ διὰ τεττάρων ἧχει κοινωνίαν, διὰ πέντε, διὰ πασῶν πάλιν ταῦτα προσάγω πρὸς αὐτὰ τά διαστήματα, καὶ ταῖς ἐπισφοραῖς εἰδὼς οἰκεῖοι πλεκὼν ἐνίστε δ' ἀφιετός παρακλείουμαι ' 'πάθει ἀπει; τί τούτῳ μεγώνεις; ὄρα διάφωνον ἔλκεις." Damoxenus 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.

παρίθηκε πίνακα γὸρ μέγαν ἤχοντα μικροὺς πείντε πινακίσκους ἐν φι. τοῦτον ὅ μεν ἤχει σκόρδὼν, ὅ δ' ἤχινος δύο. ὅ δὲ τ' θρυμματίδα γλυκείαν, ὅ δ' κύκχας ἰκέα, ὅ δ' ἀντακαίον μικρόν. ἐν ὅσῳ δ' ἵσθιο, ἔτερος ἤκειν, ἐν ὅσῳ δ' ἤκινος, τοῦτ' ἔγνυ ἡφάνιασ. Βουλομαι δ' ἔγνυ, βέλτιστε, συγκαμέν καὶ τοῦτο γε. ἀλλ' ἀδύνασα βουλομαι. οὕτε στόματα γὰρ, οὕτε χεῖλη πείντ' ἔχω. ὃμιν μὲν ὅν ἤχει τὰ τοιαύτα ποικιλήν, ἀλλ' οἶδεν ἐστὶ τοῦτο πρὸς τὴν γαστέρα. κατέπλησα γὰρ τὸ χείλος, οὐκ ἐνέπλησα δέ. τὶ ὅν; ἤχις δαστρεια πολλά; πίνακι μοι τοῦτον παραθήσεις, αὐτὸν ἐφ' ἵστοι, μέγαν. ἤχις ἤκινος; Β. ἔτερος ἔστιν σοι πίναξ; αὐτὸς γὰρ αὐτὸν ἐπιρρίπην ὅκτω βολῶν. Α. ὁψάριον αὐτὸ τοῦτο παραθήσεις μόνον, ἰκά ταῦτα πάντες, μὴ τὸ μὲν ἔγνυ, τὸ δ' ἔτερος.

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

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

Ib. δόρπον (δρήπω). "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 ἀριστόν, δείπνον, δόρπον, a You must know that some (τῶν & ) have this proportion to each other, and some that proportion: well, I join them, &c. Dobree.

r A sort of bake.


t This faulty verse, as well as the succeeding one, has escaped the eyes both of Porson and Dobree. The whole fragment in fact needs correction.
δόρπον, to two meals: for ἄριστον 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. σ' δ' ἐρχεο δειελήσας. Callim. δειελήν αἰτοῦσαν.) See Buttmann's Lexil. p. 229.


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

Ib. μᾶζα, barley-bread, as opposed to wheaten bread (ἄρτος). For various kinds of it, see infr. 798. 1129. Our present text requires us to attend to two only of those kinds: the hard and thick-kneaded (μεμαχμένην) and the light and moist-kneaded (φωστή). 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 τοῦτ' ἕν, ἄνικ' ἐγὼ ὥσον, ἵνα ἠπίαταν ἀλλ' ἥ μᾶζαν καλέσα τι καὶ έπιπατή εἰπεν. Hence also the following lively scene. Xen. Hell. VII. 2. 22. κατελάμβανον δὲ τοὺς ἐν τῷ τείχει πολέμιους, τοὺς μὲν λουομένους, τοὺς δ' ὀψοποιομένους, τοὺς δ' ἱφώροντας, τοὺς δ' στιθίσας ποιομένους. For further references to the μάζα in Athenæus, see l. II. 60, b. IV. 130, d. 157, e. 161, a. 270, e.

Ib. μεμαχότος. μάσσαν Att. μάστον. fut. μάξο. pf. μεμίχα. pf. pass. μεμάγκα. (Derivations μάγειρος, the cook's oldest office being that of kneading the bread, μάγμα, μαγεῖα, μᾶζα, μάκτρα, μακτήρ.) Athen. XIV. 603, b. καταρχάς μὲν ἄδικα τὴν εὐμητικὴν καὶ κοινὴν ταύτῃ τροφῆν τήν ἐκ τῶν ἄλφιτων (barley-meal) ΜΑΖΑΝ ἀνοίμαζον καὶ ΜΑΤΤΕΙΝ, τὸ παρασκευάζειν αὐτήν. Herodot. I. 200. ἐσάλε ἐν αὐτῶν (Babyloniorum sc.) πατριαίστερ' αἴτησιν, καὶ οὐδὲν ἄλλο στέκεται εἰ μὴ ἰχθὺς μοῦν' τοῖς ἑπεὶ τῇ ἑπείρᾳ καὶ συνάντησιν αὐτῶν, ὁτ' μᾶζαν μαζάμενοι ἔχειν' ο δὲ, άρτον τρόπον ὀπτίσσει.

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

1 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, Sphakteria, 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. περιδραμὼν ὑφαρπάσας. 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. ἵπτε ἐμον. 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 desertions 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:

Ἐν δορὶ μὲν μοι μᾶζα μεμαγμένη, ἐν δορὶ δὲ οἶνος
'ἰσμαρίκος' 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. —βυσσίνην, a leathern fly-flap: play of words for μυρσίνην, a branch of myrtle, the usual fly-flap among the Greeks.


Ib. —τοὺς ρίττορας. The word expected was ἄφλες; 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. ᾧδει. 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. κεμέ, κεμ. A low haunting 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 kinsemen, 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.

1b. χρησίμος (χράω), answer given by an oracle to a question put. The word first occurs in Solon, Fr. 28. 9. τοὺς δ’ ἀνεγκάθις ὑπὸ | χρησίμων λέγοντας. Pind Pyth. IV. 105. σε δ’ ἐν τούτῳ λόγῳ | χρησίμος ἀρθωσεις μελίσσας | Δελφίδος αὐτομίτω κελάδῳ. Frequent in Herodotus. 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 antiquity. "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 prophecies, 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 Astrallogical Predictions, Poor Robin’s Almanack, and the like." De Foe’s History of the Plague.

1b. σιβαλλάω, to have a longing for Sibylline oracles, to take a pleasure therein. Suidas: σιβαλλάω, ἀντί τοῦ χρησίμων ἔρα καὶ ἐπιθυμεῖ. 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 χρησίμωδα and χρησιμολόγου 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. Σιβαλλα, Δωδ βιβλία Δορ. Σιβαλλά. 61. μακκοῦν (μῆ, κοίω, κοίω, Ion. for νοίω), to be simple, silly, stupid. Infir. 32ο. καὶ τὸ τοῦ δῆμον πρώτων μακκοῦ καθήμενον. (Where see fragment from Epicharmus.)

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

1b. ἀντικρίνε, forthwith, directly. Axioc. III-8.
65. ὑποδοκεῖ (ὕπορον, ἡξομαί). Herodot. VI. 72. ἐδωροδόκησε ἄργυρων πολύ.

66. Υλαν. Gt. Vict. όνομα οἰκέτου πέπλακεν. Voss supposes this imaginary fellow-slave of Cleon to have typified some inferior commander at Pylos, whom he had brought into trouble.

68. ei δὲ μὴ sc. δίδομεν, or, as Xenophon (Hell. VII. 1. 36.) fills up the ellipse, ei δὲ ταῖτα μὴ πείθωντο.

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 εἰς τὴν κάτω κολλά.)

70. ἄνυσαντε φροντίσωμεν, let us consider deeply, and that without delay. (The word φροντίσων, 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. πολλὰ δ’ ἕχονσα θαυμασίμους αὐτοῖς ὀδούς, | οὐκ οἷδ' ὡποία πρῶτον ἐγχειρῶ, φιλαὶ ... then 38.4. Κράτιστα τὴν εὐθεῖαν, τ’ πεφίκαμεν | ἵσθαι μάλιστα, φαρμάκους αὐτοῦ ἐλείν. 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 'μόλυμεν, ' off and begone.'"

73. So Cleon of himself. (841.) καὶ μ’ οὐ νέλθεν αἴδεσφ | εν τῇ πόλει ἐξουσιάζομεν. 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. βήμα διαβαίνειν. For the illustration of this formula, we must wait a more convenient opportunity.
Ben for drawing nose-led Infr. 'H>e-Born.

77. τὸ χεῖρ' (εἰςίν) ἐν Αἰτωλοῖς. The allusion is to the verb αἰτέω. Ib. ἐν (δῆμῳ) Κλωπιδῶν, for ἐν Κροπιδῶν. 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.

1b. The more important topics for consideration in this instructive as well as amusing Ριάς, 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 commentator on The Knights must ex officio sit with the Greek orators 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 incessantly throughout this play, the reader will see another reason for not objecting too strongly to the numerous quotations which have been heaped upon him.


\textsuperscript{1} See infr. 961—1062. \textsuperscript{2} Infr. 1114—1186.
That bullock's blood was considered a poison, see Nicander Alexiph. 312 sqq. Herodotus speaking of the death of Psam- menitus, (III. 15.) observes, ἔπει τε δὲ ἐπάιστος ἐγένετο, ὡς Καμβ- σεω αἷμα ταῦρου πιῶν, ἀπέθανε παραχοίμα.

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-Eschines, 666.

83. ἄκρατον. Bergler quotes Theopompus ap. Athen. 485, f. ἐκποιοῦ ἄκρατον ἀγαθοῦ δαιμονος. One consequence of potations of unmixed wine is humorously described in a fragment of Menander.

πάντας μεθύουσος τοὺς ἐμπόρους
ποίει τὸ Βυζάντιον ὁλὴν ἐπίνομεν
τὴν νύκτα διὰ σε, καὶ σφῶδρ ἄκρατον μοι δοκοί
ἀνίσταμαι γοὺς τέσσαρας κεφαλᾶς ἔχων.

Emend. in Men. p. 12.
NI. idou \' akratov. peri po\'ou go\'on esti sou; 85
pws de ' an meuth\'on chr\'oston ti boulle\'ustai\' an\'hr;
DH. allh\'es, ou\'tos; krou\'onochr\'otlhrwos ei.
oi\'ou sou tolm\'as eis ep\'iwonan loipore\'in;

85. peri po\'ou go\'on (pr\'agma sc. Herodot.—) esti sou; Is this a
matter of drinking? are trinken is dir\'s also? Wieland. Are all
your thoughts upon drinking? Have you nothing to do but with
liquor?

86. xhrist\'on tu. Reisig compares Nub. 793. xhrist\'on ti sme\'bolou
le\'iastate. Ran. 1421. parain\'esewn | meldei ti xhrist\'on. Lysist. 648. o\'ra
pro\'ofkein\'o ti xhrist\'on t\'i p\'alei parain\'esew. Bergler compares Hedylyl
ap. Athen. 11. 472, f. pinwmen\' kai gar ti ne\'on, kai gar ti par\' ei\'on |
eurgm\'enw le\'pt\'n kai ti mele\'khr\'on e\'pos.

87. krou\'onochr\'otlhrwos (\'krou\'os, a spring, or 
flow; \'khtara, a pitcher; 
\'l\'pos, trip\'ling). 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. Wasserkrugsal\'fanz\'er. Voss.

88. eis, in respect to. To the examples given in the Wasps,
v. 753. add Av. 804. o\'i\'b\' e\'ma\'lai\' e\'kossai e\'paterovmen\'; | eis e\'wleis\'an
xhri synhgen\'am\'men\'. Eurip. Androm. 979. \o\' de\' \'an \'e\'uxhara\'t\', e\'s t\' e\'rh\'e
mu\'thr\'on f\'\'on | t\'a\'s e\'ma\'ratt\'os\'os the\'is o\'n\'ed\'i\'wv e\'moi. Heracl. 811.
strap\'os \p\' e\'pi\'e\'nea\', e\'s t\' e\' apall\'av\'as p\'a\'wv | kal\'os le\'k\'h\'i\'a m\'v\'on e\' t\' e\' 
e\'upp\'e\'xh\'i\'a. Aleave 85. ar\'i\'st\'a ... go\'\'h \'s\'an eis a\'i\'th\'a. Soph. Philoct.
83. \'in \p\' e\'is w\'anai\'s i\'m\'e\'ras mi\'ros ba\'ax\' | di\'s mi\'a se\'a\'n\'ov. Aj. 400. ede\'
\'am\'e\'ri\'os (\'e\'n\'os) e\'\' \'a\'xi\'os bl\'e\'p\'ei\' n tu\' eis o\'n\'h\'an anh\'w\'r\'on. Herodot. IV.
183. \'al\'lo de o\'u\'e\'n diaphr\'e\'n\'ei\'s ti\'w\' all\'wv bo\'wv \'\'t\'i \m\'h \'t\'o\'t\'o, kai ti \'\'e\'r\'a ei\'s p\'a\'xh\'h\'et\'a t\'e kai tri\'f\'e\'n. Dem. 308, 17. \'e\'t\'wv eis ma\'lak\'i\'a sk\'o\'p\'o\'wv. 
385, 13. st\'e\'m\'o\'n eis a\'r\'e\'ti\'s l\'h\'o\'wv kai du\'o\'s. Lysias 177, 19. peri m\'e\'h
ou \'e\'moi ... o\'u\'e\'n e\'u\'e\'l\'o\'s e\'i\'pi\'e\'n e\'x\'e e\'i\'s mi\'o\'d\'o\'h\'i\'a\'n. Antiph. 140, 24.
\'hla kate\'g\'h\'i\'a\'n eis t\'a\'s e\'u\'d\'i\'a\'. Plut. Lycurg. 10. sk\'o\'p\'o\'t\'e\'st\'o\'s \'Ati-
k\'o\'n tu\'n\'os ti\'s la\'k\'a\'n\'i\'a ma\'g\'h\'i\'a eis ti\'n mi\'o\'d\'o\'h\'i\'a\'. Thucyd. II. 37. kai
\'h\'o\'n\' o\'n\'a, de\'i, ti\' \m\'h \'e\'l\'o\'g\'h\'i\'a \'a\'l\'l\'l\' e\'i\'s pi\'o\'\'o\'n o\'i\'ke\'i\', di\'m\'e\'r\'a\'t\'a
k\'i\'k\'h\'e\'t\'a. Antiph. 110, 1, \'e\'\'h\'o\'s a\'n\'t\'e\'r\'h\'a\'t\'h\'e\'t\'o\'s eis po-
n\'h\'i\'r\'i\'a.
18. ei's epínoias kaióreiv, to find fault with wine as not aiding the inventive faculties. For a humorous illustration of the word ἐπινοια (a device, an invention), read the soliloquy of Mnesilochus in the Thesmophoriazusae, when he is considering how he may apprise Euripides of the awkward situation in which his policy has involved him.

90. πρακτικος, leading to practical results. Plat. Polit. 258, e. ταυτη τοινυ συμπάσαι ἐπιστήμας διαιρεῖ, τὴν μὲν πρακτικὴν προσεύχων, τὴν δὲ μόνον γνωστικὴν. 5 Rep. 476, a. φιλοτεχνος καὶ πρακτικους.

91. διαπράττωσι, i. e. εὐτυχοῦσι, Gl. Victor. This is an unsatisfactory explanation of a remarkable construction; but the commentators avoid all notice of the word, and my own reading affords no means of supplying the deficiency, unless the following may be considered as such. Arguing from what follows, νικῶσι δίκας, the word διαπράττωσι seems to refer to that active, thorough-going class of people, who make their way wherever they bestir themselves—in the courts of law, the ecclesia, or the agora. If this metapho-

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 show 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 sanhedrin, 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 Nicano—we may confine ourselves to the great sanhedrin, 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 sanhedrin had fallen into such desuetude—not from any interposition of the Romans, as Lightfoot learnedly and satisfactorily contends (XI. 390. 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 of 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 scourings of St. Paul, and to the earnestness with which the latter appealed from the jurisdiction of the sanhedrin to that of Cesar, to assure us how fully the prophecy was completed in the persons of many others among the early preachers or convers to Christianity.
rical 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 ένθα και ένθα διαπρήσασθαι κέλευθον. II. 213. κάλα δ' άκα διέπρησασθεν πεδίο. II. XIV. 282. ούμφα πρήσασοντε κέλευθον. Od. XV. 219. ίνα πρήσασων άδιο. But whatever difficulty there may be in explaining the grammatical construction, there is none in illustrating the fact insinuated.

κάτα πάλι' ἐπανώ μάλλον ἡμών τὸν βίον, τὸν τῶν φιλοσοφῶν, ἦπερ ἡμών, τῶν μόνον ἐν τῷ μετάπο υ νοις ἐχει εισόθων.

ἡ μὲν γάρ ἐπί τοῦ συντετίχθαι διά τε λόγους φρόνησις όσια, διά τὸ λεπτός καὶ πυκνός πάντες εὐεργείες, δέδομεν ἐπί τὰ πράγματα ὁμοῦ προχείρω. ἢ δὲ διὰ τὸ μὴ σαφές τι ποτ' αφ' ἐκάστον πράγματος συμβεβηκέν διαλελογίσθη, δρά τι καὶ νεανίκον καὶ θερμόν.

Amphis ap. Athen. X. 448. a.

Ib. νικώσιν δίκαιον. Νυκ. 1211. ἀν σ' νικᾶς λέγων τὰς δίκας. 432. νικᾶν γιγάντιων. Α.σ.χ. 62, 35, 63, 22. νικᾶν σφήναμα.

92. εὐδαμονούσιν. This has ever been the language of the poetical distributors of happiness in all ages, whom it certainly costs little to throw a conlure de rosse over the whole world.

'Ο πάπι τοῖς φρονούσι προσφιλέστατε, Διόνυσε, καὶ σοφότατ', ὡς ἡμῶς τις εἶ' δὲ τῶν ταπεινῶν μέγα φρόνειν ποιεῖς μόνος, τῶν τὰς ὀφρέως ύποτασσαν συμφιλέσθαι γελῶν, τῶν τ' ἀσθενῆς τολμᾶν τί, τὸν δελών ερασίν.

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 dût sa gaieté 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. ἀν — ἀρδὼ. 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

Ib. λέγω τι δέξιον. The pitcher, which is presently put into the speaker's hands, and to which he makes such frequent application, is most probably a mere accommodation to his scenic character, and the humours of a Dionysiac festival. But the "doings" of Demosthenes deserved the praise of dexterity and cleverness, at least as much as his "sayings." His skilful chain of operations for carrying a war round from Eetolia into Boetia (Thucyd. III. 95.)—the honourable conduct which conferred on him, without solicitation, the command in chief of all the forces of the Acarnanian republics, (Id. III. 105.)—his skilful arrangements in the battles of Olpa (Id. III. 107, 8.) and Sphacteria (Id. IV. 32—38.), together with his occasional but well adapted oratory (Id. IV. 10.), all evince, that a mind to plan, a hand to execute, and a tongue to persuade, were characteristics of this able and excellent orificer.

95. τῷ σῷ πάρῳ=Vesp. 1395. διὰ τῶν σῶν ὅπων. 96. κατακλυσμα. (Demosthenes throws himself into the recumbent attitude of a person at table. Vesp. 1208. 10, 11.)

97. μεθύσκῳ (μεθύν, μερίμν, unmixed wine), aor. ἐμεθύσκην. Grief being proverbially dry, something must be allowed, notwithstanding the grand evaporation at v. 10. for the speaker to rid himself of what remains. Ib. καταπίσθω Att.—πῶ (πάσσα, to sprinkle).

98. βουλευματίων καὶ γνωμεδίου (Nub. 321.) The word expected, I imagine, was ἄλων. (Galen ap. Steph. Thes. tom. iii. col. 57. προσπάττειν λοιπάραι ἄλων.) But is there not Attic salt in the substitute proposed, shewing as it does, that the process which the speaker's mind had gone through (supr. 26.), had necessarily impregnated it with Euripidean phraseology? For the sparing manner in which diminutives of this kind ought to be used, see Aristot. Rhet. 3. 2, 15. The passage itself has been imitated by Alciphron, b. III. ep. 22. ἀργαλείος ἄνθρωπως καὶ ὑμνικός, γνωμίδια καὶ προβουλευμάτια συνήξου ἐπί τῆς πινοκός Ἀθηναιῶς εἰπηγογένενος.

99. Nicias returns from the house with a huge pitcher of wine.

with Dionysiac festivals, as his great model himself. "Then did they fall upon the chat of the afternoon's collation; and fortheith 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.
101. *épíspasta, salted cakes, cakes stewed 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. *inf. 1052.* ἐν Ἐκσαράνους δικάσεις, λείχων ἐπίσπασα. Athen. 269, εἰποταμί, λισταροὶ ἐσπείατοι ... καὶ Ἀθηλείοις μόριας κοκέυοντες. Id. 119, f. ἄλας ἐπὶ τὸ τάρμος ἐπέτασο (sic Dobree). Id. 63, ε. ἄστα δειλάτια ἐπίσπαστὰ τρία. 658, α. ἄλπαστα ταύτα παραπεθήμη νοῦ. Ib. ὅστικον ὀλίσπαστον.

Ib. *δημούρπα (πιπράσκω), properly confiscated and publicly sold.* Lysias 151, 11. καὶ εἰ μὲν ἐφάρσα, ὡς ἄνδρες δικασταὶ, σωζόμενα τῇ πόλει τὰ ὑπὸ τούτων δημευμένα, συγγραμμίζειν ἢ ἔχωμεν τὸν ἐπίστασα ὅτι τὰ μὲν αὐτῶν ὑπὸ τούτων ἀφανίζεται, τὰ δὲ πολλῶν ἀξία ὠνὰ ὀλγοῦν πιπράσκετα. 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. 105, 26. ὅστες μὲν γὰρ, ὡς ἄνδρες Ἀθηλείοις, παραδόν ἂν συνοδείη τῇ πόλει, κρίνει, δημεύει, δἰδώσεται, κατηγορεῖ, συνέκρινε ταῦτ' ἀνδρία ποιεῖ, ὁλ' ἔχων ἐκνηύρω τῆς αὐτοῦ σφημίας τὸ πρὸς χάρων ὑμῖν λέγειν καὶ πολτείσεθαι ἀσφάλεῖς ἔρρησαι ἄστιν. (Cf. *inf. 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. ἂ μὲν ὅταν δημοκρατία μάλιστα μεταβάλλουσι διὰ τῆς τῶν ὑπημαγωγῶν ἀδικείας, τὰ μὲν γὰρ, ἱδία σκοκισαντεύετο τὰς τὰς οὐσίας ἔσχοτας, ὁστρείφονσι αὐτοῖς συνάγει γὰρ καί τοὺς ἐχέσιοι τὸ κόινος φῶς τὰ δὲ, κοινή τὸ πλῆθος ἐπίστασεν. Καὶ τοῦτο ἐπὶ πολλῶν ἃν τὰς ἱδία γεγομένων οὖσα. ... Ἁρμακληριῶν δὲ καί ἡ ἐν Μεγάρως κατεκλήθη δημοκρατία. Οἱ γὰρ ὑπημαγωγοὶ, ἴνα χρήσαται ἔχωσι δημευμένως, εὔξεσθαι πολλοῖς τῶν γνωρίμων, ἐσε πολλοὶ ἐποίησαν τοὺς φεύγοντας οἱ δὲ, κατάστατε, ἐνίκησαν γνωρίσαντον τὸν δήμο, καὶ κατέστησαν τὴν ὀλγαρχίαν. Συνεβη δὲ ταύτων καὶ περί Κίερω ἐπὶ τῆς δημοκρατίας, ἐν κατεύθως Θαρσιάμαχος. Σχέδων δὲ καί ἐπὶ τῶν ἄλλων ἃν τὰς ἱδία θεωροῦν τὰς μεταβάλλον τοιούτων ἐχέσια τῶν τρόπων. ὅτε μὲν γὰρ, ἴνα χρησιμοποιηθῇ, ἀκούεσθαι τοῖς γνωρίσις συνιστών, η τὰς οὐσίας ἀναδάσατο μετασχητεύσετε, η τὰς προσόνες τὰς λειτουργίας ὅτε δὲ, διαβάλλοντες, ἵν' ἔχωσι δημευμένα τὰ κτίσμα τῶν πλουσίων. Ἔπει δὲ τῶν ἄρχοντων, ἃν γίνοιτο ὁ αὐτός ὑπημαγωγὸς καὶ στρατηγὸς, εἰ τυραννίζα μετέβαλλον. Σχέδων γὰρ οἱ πλείον τῶν ἄρχοντων τυραννῶν, εἰ δημαγωγοὶ γεγόναν. See also same author, IV. 14. V. 10. Lysias 152, 43. 154. 35.

Ib. *βασκανος (Βασκάνω), der Zauberwicht, Voss. sorcerer.* The ideas of fascination and the evil eye, (by which the thriving of

e 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 νυκοφάντης, a calumniator, a common informer. Pl. 571. ἀλλ' οὐ φεύγει ταύτων γ' οὖν, καίστε σφόδρα βάσικανον οὕσα. Dem. 307, 23. πωρην ο νυκοφάντης καὶ πανταχύδεν βάσικανον καὶ φιλαίτιον. Cf. 262, ult. 267, 8. 271, 10.

102. ὑπτιον, ὃ ἐπὶ νότα κείμενον, 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. "Hac voce notatur hominis immodesti situs inter dormiendum. Nam dormiendum est situ naturali paululum diductis in latus cruribus; vacordes autem extensi, quod exprimit vox ὑπτιον" 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 ἔσον τι συμβάινει περί τάς ἐκ τῶν κριθῶν, τό καιλούμενον πίνων. ὑπὸ μὲν γὰρ τῶν λαιῶν τε καὶ μεθυσικῶν οἱ μεθυσθέντες ἐπὶ πάντα τὰ μέρη πίπτουσιν. καὶ γὰρ ἐπὶ τὰ ἀρίστερα, καὶ δεξιὰ, καὶ προσεῖς, καὶ ὑπτια. μόνον δὲ οἱ τῷ πίνῳ μεθυσθέντες εἰς τοῦπίσω καὶ ὑπτιοι κλίνονται. Athen. X. 447, b.


1b. σπείσον (σπουδήν) ἀγαθοῦ δαίμων. Athen. XV. 675, b. καὶ διὰ τοῦτο ἦν Ελληνες τῷ μὲν παρὰ δεῖπνον ἀκράτῳ προσδιδομένῳ τῶν 'Αγαθοῦ ἐπιφανοῦσιν Δαίμων, τιμῶντες τῶν εἰρύτατα δαίμονα. ἦν δ' οὖσιν ὁ Δάιμων. τῷ δὲ μετὰ δείπνου κεκραμμένῳ πρόσω προσδιδομένῳ ποτήρῳ Δία Σωτῆρα ἐπιλέγουσιν, τῆς ἐκ τοῦ μίγματος ἀλώπυον κράσεως τῶν καὶ τῶν ἀμβρων ἄρχηγῶν αἰτίων ὑπολαβόντες. 692, f. καὶ μετὰ ταῦτα πλείστων, τῶν μὲν 'Αγαθοῦ δαίμονος αἰτούντων ποτήρων, τῶν δὲ Δίως σωτῆρος, ἄλλω δὲ 'Ὑγιεινας κ. τ. λ. 693, c. τῶν ἀκρατον ... ὧν δὴ λέγουσιν Ἀγαθοῦ δαίμονος εἶναι πρόποσιν κ. τ. λ.

λεπαστὴ μάλα συχνῆ, ὧν ἐκποιοῦν· ἀκρατον Ἀγαθοῦ δαίμων, περιστατοῦ βοῶσα τὴν κώμην ποιεῖ.

Athen. XI. 485, f.

ἀλλ' ἐγκαύοσα δάντων Ἀγαθοῦ δαίμων, ἀπενεγκατό μοι τὴν τράπεζαν ἐκ ποδῶν.

ἰκανος κεχάρτησαι γάρ. Ἀγαθοῦ δαίμων δέχομαι.

Athen. XV. 693, b.
€λχ’ €λκε τὴν τοῦ δαίμονος τοῦ—Πραμνίου.

ΔΗ. δ δαίμον ἀγαθε, σὸν τὸ βούλευμ, ὅν ἐμῶν.

ΝΙ. εὑτ’, ἀντιβολῶ, τί ἐστι; ΔΗ. τοὺς χρησμοὺς ταῦτα κλέψας ἐνεγκε τοῦ Παφλαγόνων ἐνδοθέν, ἑως καθεύδει. ΝΙ. ταῦτ’ ἀτὰρ τοῦ δαίμονος δέδοιχ’ ὥπος μὴ τεῦξομαι κακοδαίμονος.

105. ἐλκε (Ευριπ. Cyc. 416. ἐπασαν τ’ ἀμαστιν ὀλκύσας.) τὴν sc. κέλια. A part of the pitcher of wine is poured into the cup.

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 bibliomanias 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. ἔσω (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 Ecl. 83. ἔσω ἔστιν ἀστρα κατὰ τῶν φθανόν. Ι. XI. 411. ἔσω ὅ ταῦτ’ ὀρμανε κατὰ φρένα. Dem. 15. 5. ἔσω ἔστι καρ-πός, ἀντιλάβατος τῶν πραγμάτων. See further, infr. v. 132. 379.

110. ταῦτ’ sc. ὑπάρχει. Nicias having expressed his fears that the daimon which he shall meet, will differ widely from the Agathodaimon, and the Pramnian, of whom they had been speaking, (δέδοιχ’ ὥπος μὴ τεῦξομαι τοῦ κακοδαίμονος δαίμονος,) enters the house again for the purpose of abstracting the oracles. Demosthenes in the mean time applies to his pitcher.

110. δέδοιχ’ ὥπος μὴ τεῦξομαι. Soph. (Ed. Tyr. 1074. δέδοιχ’
ΔΗ. φέρε νυν ἐγὼ μαυτῷ προσαγάγω τὸν χῶα. 
[τὸν νῦν ἰν' ἀρδῶ καὶ λέγω τι δεξίον.] 

ΝΙ. ὥς μεγάλ' ὁ Παφλαγών * * ῥέγκηται, ὥστ' ἐλαθὼν αὐτὸν τὸν ἱερὸν χρήσμον λαβὼν, ὀντερ μάλιστ' ἐφύλαττεν. ΔΗ. ὥ σοφότατε, φέρ' αὐτὸν, ἵν' ἀναγνώ' σον δ' ἐγχεον πιεῖν

ἐπωσ [μη 'κ τῆς σιωπῆς τῆς δ' ἀναρρίζει κακά. Eurip. Hippol. 520. δέδοιχ ὢπος μοι μὴ λιαν φανει σοφή. Dem. 130, 13. δέδοικα ὢπος μὴ πάνθ' ἀμα, ὁσα οὔ βουλώμεθα, ποιεῖν ἡμᾶν ἀνάγκη γενηστει. 113. Νικιας returns with a load of oracles, and more particularly with that sacred one which Clean so carefully guarded, as pointing out his future successor in office. 

116. ἐγχεον (ἀνύπσας τι, nimby) πιεῖν. Athen. XI. 464, f. λέγει δὲ περὶ τούτων ὁ Φιλάχρος ὦτασι: "Αθροισία τοῖς Διονυσιακοῖς ἀγώσι, τὸ μὲν πρῶτον ἤργαμετρίται καὶ πεπωκότες ἅδειδίον ἐπὶ τὴν θέαν, καὶ ἐστεφανωμένοι ἑθέρων γναθά τῶν ἄγων πάντα οὐσοί αὐτοῖς φωναίκτο, καὶ τραγήματα παρεβέρετο, καὶ τῶν χώρων εἰςωφύσιν ἐνέχεσιν πίνειν, καὶ διηγουμένοις ὡτ' ἐξηπορεύοντο ἐνέχεσιν τ' πάλιν."

c These were fine doings unquestionably in honour of Bacchus, and his festivals: 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'".——"Rabnah 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 Rabban Simeon Ben Gamadiel 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 Rabbaea, 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; whereupon they became sad." 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 delivered 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, (liviii. 13.) It is at all events no unpleasing trait in the character of a class of men, who having played more tricks with the human intellect than the Greek sophists, and subjigated the human will more completely than Papacy itself, may, in their sphere, be styled the most pestilent race, which the records of history have made known to us."
Demosdhenes reads and drinks; drinks and reads.

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 οἰκτέστο, πολλὰ δὲ χρησμολογοῦ ἤδου 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.

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 beuvant escripvoit, escripvant beuvot; Eschylus (si à Plutarque foyn avez, in symposium) beuvont composant, beuvant composoyt. Homere jamais n'escripvoit 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 Badebee l'enfantoyt, et que les saiges femmes attendoyent pour le recevoit, yssirent premier de son ventre soixante et huit gre- geniers (mulleces) chasseur tirant par le rein ung mulet tout charge de sel, apres lequels sortirent neuf dromadiers chargez d'anguillettes, puis vingt et cinque charrettes de pourreuxx, d'aulx, d'oignons et de cibotz; ce qu'esponvoyaient bien lesdites saiges femmes, mais les audemmes d'entre elles disoyent: veicy bonne provision, aussi bien ne beuvions nous que laschement, non en lancement. Ceci n'est que bon signe, ce sont aguillons de vin." I. II. c. 2.
τὸν περὶ σεαυτὸν χρησμὸν ὄρρωδῶν; ΝI. τιῇ; δΗ. ἐνταῦθ᾽ ἔνεστιν αὐτῶς ὡς ἀπὸλλυται. 125
ΝI. καὶ πῶς; δΗ. ὅπως; ὁ χρησμὸς ἄντικρυς λέγει ὡς πρῶτα μὲν στυππεισοπόλης γίγνεται, ὃς πρῶτος ἔξει τῆς πόλεως τὰ πράγματα.

124. ὄρρωδῶν, fearing greatly, horror-struck at; (derived, according to some etymologists, from the bestial tribe, who from extreme fear (δος), let down the tail (ὄρρος). Cf. Hes. Op. 510.) Infr. 523. Pl. 122. Ran. 1112. Herodot. I. 34. καταρροδήσας τῶν ὄνειρον. The reader will easily picture to himself the soul-absorption of Demo-
sthenes, and the anxious expectation of Nicias at this interesting moment.


127. στυππεισοπόλης (στυππείων, low, 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 frag-

ments as are left of our author's first play, the Babylonians, and from different remarks of lexicographers, Ranke ingeniously con-

cludes (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 Diodottus, 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.

128. ἐξεί (to administer) τὰ πράγματα (the government). Herodot. VI. 83. οἱ δοῦλοι ἐσχῶν τὰ πράγματα. Thucyd. III. 72. τῶν Κερ-
kυραίων οἱ ἔχοντες τὰ πράγματα. Plato, Polit. 291, b. κατιδὼν τὸν περὶ τὰ τῶν πόλεως πράγματα χαρόν. Xen. Hell. I. VI. 13. τῶν τὰ πράγ-

ματα ἔχοντων ἀτικάκατων. To which add from Aristophanes and other authors, the collateral phrases. Pl. 907. τῶν τῆς πόλεως εἰμ' ἐπιμελητής πραγμάτων | καὶ τῶν ἰδίων πάντων. 919. ὠς' ἕς ἐρ' ἥκει τῆς πόλεως τὰ πράγματα. Eccl. 107. τὰ πράγματα. 175. 557. Ly-
sist. 32. Pac. 690. Herod. III. 80. ἐς μέσον ἔφηραν καταδείκνυα τὰ πράγματα. IV. 164. ἐπικρατήσας τῶν προμαθῶν. VI. 39. καταλαμφύ-

μενον τὰ πράγματα. VIII. 136. οὕτω τε ἑλογίζετο κατ' ὑπέρθεν τὰ πράγ-

"mata ἐσσαθαὶ τῶν Ἑλληνικῶν. Thucyd. IV. 2. νομιζότας ῥάδιος κατα-

σχῆσεως (become masters of) τὰ πράγματα. Also I. 74. P. 65. (Cf.
NI. εἰς οὖτοι πώλησε τί τοινυνεθθεν; λέγε.

ΔΗ. μετὰ τούτον αὐθεὶς προβατοπώλησε δεύτερος. 130

NI. δύο τώδε πώλα. καὶ τί τόνδε χρη παθεῖν;

ΔΗ. κρατεῖν, ἐως ἐτέρος ἀνήρ βδελυρώτερος ἀυτοῦ γένοιτο· μετὰ δὲ ταῦτ' 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.

By the sheep-seller is meant Lysicles, most probably, like Ecirates, a person of great opulence, but of low birth and uneducated. (Plut. in Per. Διοχῆς δὲ φορεῖ, καὶ Λυσικλῆς τῶν προβατοκατηγο- 


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 εὐτερος ἀνήρ —γείη, see Hermann de Met. p. 129. Reisig's Conject. 63, 4, 7.
134. _βυσσοπόλης_. If the reader wishes to extend his knowledge of Attic salesmen, he may do it from the following fragment:

μεμβραδοπώλαις, ἀκρατοπώλαις,
ἰσχαδοπώλαις, δυθεροπώλαις,
ἀλφιτοπώλαις, μυστροπώλαις,
βεβικοπώλαις, κοσκινοπώλαις,
ἐγκριδοπώλαις, σπερματοπώλαις. Athen. III. 126, e.

1b. ὁ _Παμπλαγών_. A senarius is never closed by a word of three syllables, having the first two short, but when a monosyllable precedes it, as ἐν ἀγορᾷ Ach. 533. ὁ _Βασιλεὺς_ 1224. ὁ _Παμπλαγῶν_ Eq. 136. 1392. τὸ θύρων Thesm. 27, 28. δὲ ὃς ὁλὸς Ran. 141. τὸ τεράχη 517. τίν ἐξετον 1422. τὸ παράπαν Plut. 359. τὸν ἔτερον 397. τὰ μεγάλα 845. Elmisl. in Ach. v. 830.
135. _Κυκλοβόρον_. To the explanations given, in a former play on this subject, add Fr. Arist. ap. Dind. 539. φινν δ' ἐγώς τὸν _Κυκλοβόρον_ κατέναι.
139. ὑπερφυ (φῶν), _something out of the common course of nature, extraordinary_. Nub. 76. δαμοῦν ὑπερφυ ᾗ αἰσθήσεις. Pac. 228. Th. 851. Herodot. in good sense, IX. 78 ; in a bad sense, VIII. 116.
1b. τέχνην ἔχειν, _to exercise a profession, or trade._ Cf. infr. 1205. 1346. "τέχνη de artibus bonis ; quare τέχναις ἔχοντες sunt poetae, 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. _ὑποθεκυάσεις μὲν ὑδας ἀστείων πάνω_ καὶ πρῶν' ἀλίγαρον δὲ πεπόνηκασ τι. B. Πῶς;
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. oik oîsth', òti ðaûtw òi ùagieirûk têxh
pròs eusètèiav plèiástà prôsèényevb' òlòs ;

B. toûoutòv èstì toûto ; A. pànu, gê, bàûbàpè.
tòù òhpròdòvov kai pràpàspàodòvì bìou
hòmàs xàp òpolòüasa, kai tîs dàsochêròv
állhlofagìas, hêgà' eîs tàzìn tîn,
kai tòutòv pèrîphèyen, òn ìnû bìou

'òmèn. B. tînu pròspòv ; A. pròsèxe, kàûw ñòphi èpòs.
'Allhlofagìas kai kàkòv òntòv sàvùv,
gévòmènò àvàbpròs tîs oûk àbèlèteros,
ebò' ìreìwv pròtòs, àpàtèrav kàreà.
wò ò' hû tò kàreà òdîon àvàbpròvov kàreà,
àutòvñ èn òûk émàstòvo, tû ðè ßàskhâsà
bûnèstès òpòtwv. wò ò' ápàç tîs ãðònìs
eùmèrìwv tîn' èlàbòu, ìrìhì gèvòmènìs
ètì plèiòv ìbòv tîn' ùagieirûk têxh.

Athenion ap. Athen. XIV. 66b, e.

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

B kai pràpàtèi g' âûtà, ðài,
òtan pràtati'bìs, (màvâiâes ;) èv'èmèina.
àûmìs xàp òntòw òûhì pròsèpòdèstai
tàs èpì, àllì òwò ìbàl' èstì ìkatàphègòvòv.

A. pòlla' g' èmèinòv, òs èoukàs, ìðòì ìrà
loqògràfìsò òi ùagieiro. B. h ò dè lègìs, ìb' lègìs' 
têxhèn ò' ènàdèdèse.

Athenion ap. Athen. IX. 383, e.

Sic Pers.

h Handsomely said of you, sir; but I will not accept of a compliment at the ex.
NI. εἰπ’, ἀντιβολόω, τίς ἐστίν; ΔΗ. εἰπὼ; NI. νη

Δία.

ΔΗ. ἀλλαντοπώλης ἐσθ’ ὁ τούτον ἐξελῶν.

NI. ἀλλαντοπώλης; ο Πόσειδον τῆς τέχνης.

φέρε τού τῶν ἀνδρα τούτων ἐξευρήσομεν;

ΔΗ. ζητῶμεν αὐτόν. NI. ἀλλ’ ὅδι προσέρχεται ὡσπερ κατὰ θείον εἰς ἁγοράν. ΔΗ. ὃ μακάρε 145 ἀλλαντοπώλα, δεύρο δεύρ’, ὃ φιλτατε,

140. εἰπὼ; shall I speak? Plato Protag. 322, c. καὶ δίκην δὴ καὶ αἵδω οὕτω θῶ εν τοῖς ἀνθρώποις, ἢ ἕπι πάντας νείμω; Apol. 37, b. ἀντι τούτου δὴ ἐλομαί τι ὁν εὖ οἴδ’ ὧν κακῶν οὕτων; Georg. 472, d. ἀλλ’ τὶ ὁ οὕτω σοι νομίζοντος διανοούμεθα; Hence the following constructions, where the nature of the rule is self-evident. Soph. Trach. 974. τί πάθω; τί δὲ μὴ σομαι; Plat. Conviv. 212, e. μεθύοντα ἀνδρα πάνι σφάλμα δέξεθε συμπότην, ἢ ὅπωμεν ἀναθήματε μόνον Ἀγάθωνα; 213, a. ἐπὶ ρητοῖς εἰσίω ἢ μῆ; συμπιεσθε ἢ οὐ;

141. Demosthenes pauses, looks again at his oracle, but too evidently there is no mistake. The important announcement is of course made slowly, deliberately, and with all proper emphasis.


142. ἀλλαντοπώλης; 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!"


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.

Ἀρχέστατοσ γεγραφέν τε καὶ διδάσκεται

παρά τοις οὕτως, ὡς λέγων τι χρήσαμον.

τὰ πολλὰ δ’ ἡγνώσεν, καίθε ἐν λέγει.

οὐ δ’ ἐστὶν εἰπὲν περὶ μαγειρικῆς: "ἐστιν
eip’ ἄρτιως." ὅπων γὰρ οὐκ ἐσφίγγει, οὐ

δ’ καιρός. αὕτη δ’ ἐστὶν εὐαρτή δεσπότης.

ἀν δ’ εἰ σὺ χρῆσῃ τῇ τέχνῃ, τὸν τῆς τέχνης

καιρὸν δ’ ἀπολέσῃ, παραπόλωλεν ἢ τέχνη.

Anthippus, ap. Athen. IX. 405, b.

D 4.
ανάβαυνε σωτήρ τῇ πόλει καὶ νόφ φανείς.
ΑΛ. τί ἐστι; τί με καλεῖτε; ΔΗ. δεῦρ' ἔλθ', ἱνα πῦθη ὡς εὕτυχίς εἰ καὶ μεγάλως εὐδαμονεῖς.
ΝΙ. ίδι δή, κάθελ' αὐτοῦ τούλεον, καὶ τοῦ θεοῦ τὸν χρησμὸν ἀναδίδοξον αὐτῶν ὡς ἔχει

147. ανάβαυνε. 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, (Ach. 29, 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. Demo-sthenes accordingly calls to him at the top of his voice. A loud voice, hoarse and harsh (φωνῇ μαραὶ), responds as at a distance, τί ἐστι; τί με καλεῖτε, but the utterer and his appurtenances do not actually appear on the stage till the end of v. 140. "Casanbonus ἀνάβαινεν vel ex fabrica scene explicandum putat, vel simpliciter significare: ascende in superiorem gradum. Verius est, locum ante edem Cleonis (?) ex poetae mente editorem 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 "Ανα!" 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 quos ligia Mercenarius), 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. τοῦ-λέον, i.e. τὸ ἕλεον, a cook's table, a chopping-block. (II. IX. 215. αὐτάρ ἐπὶ τῷ ἐπιτρέπει καὶ εἰν ἑλεονίν ἐξενε. Od. XIV. 432. βόλλον δ' εἰν ἑλεονίν δολλαί.) 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.

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, (Σωμήρυσις φέρος, ὀθελισκούς δώδεκα, Κράγγοι, θείαιν, τυρκνήστιν παιδικήν, στελεών, σκαφίδιας τρεῖς, ὑρίδα, κοπίδας τέταρας.)

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 (889.), the chopping-block already discussed, and perhaps a περίξωμα, or leathern apron.

It is doubtful whether this act of reverence is to be taken literally, or whether it consisted in kissing the hand, and then outstretching it, as an act of reverence. See Pass, in voc. Bergler compares Soph. in Philoct. 1408. stéixe προσκύνωσας χθόνα. and Aristoph. in Plut. 771. καὶ προσκυνῶ γε πρῶτα μὲν τοῦ Ἡλίων, ἵππεισα σεμνῆς Παλλάδος κλειών πέδων.

1 παντοπόλεμος (πολέω), considered the cook, who used all these, as no better than a dealer in frippery. k Τουρ. ἐλαίων. Schw.


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.

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 were consecrated to her cooks as well as her sages.

It 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 élément. d'Anat. Comp. 2. 105.
These preliminary remarks will prepare the reader for such glorious visions as the following:

Ploutos δ' έκείνων ἃν πάντα συμπεφυμένα, ἐν πάσιν ἀγαθοῖς πάντα τρόπον εἰργασμένα. Ποταμοὶ μὲν ἀδάμης καὶ μέλαιος ζωμὸν πλεοῦν διὰ τῶν στενωσῶν τονθαλυγούστες ἔρρεον αὐτῶν μισθίλασι· καὶ ἃ ναστῶν τρύφη· ὡστ' εὔμαρη τε καλτόματον τὴν ἐνέθειν χωρέων λιπαρὰν κατὰ τοῦ λάργυγος τοὺς νεκροῖς. ὁ φύσαι δὲ καὶ σίζοντες ἀδάμαντων τόμοι παρὰ τοῖς ποταμοῖς ἔζεκεντ' ἅντ' ὀστράκων.

Pherecrates ap. Athen. VI. 268, e.

ὁ μὲν ποταμὸς ὁ Κράθις ἦμιν καταφέρει μάζας μεγίστας, αὐτομάτας μεμαγμένας. ὁ δ' ἐτερός ἐστιν ὁ Σίδαρης καλούμενος, ποταμός, διὸ ὦθει κύμα ναστῶν καὶ κρέων, ἔφθον τε ἃ βασίδων, εἰλευμένων αὐτός. Τὰ δὲ μεκρὰ ποταμὶ ἐν μὲν ἐντεῦθεν μὲν τεῦθιν ὑπηλίκας καὶ ὁ φάγροις καὶ ἃ καράβοις ἐντεῦθεν δ' ἀλλάζει καὶ περικόμμασι.

Metagenes ap. Athen. VI. 269, f.

160. ποίας κολλας, intestines indeed! Athen. 102, a. ποῖος μάγειρος, 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 ναστῶν, a thick, solid cake.

ο φύσαι, a thick intestine.

p βατίς, the prickly ray-fish.

q The phagrus.

r The prickly crab.
from vine-breakers. Suidas: κλαστάεις, κλάςεις, ἀπὸ μεταφορᾶς τῶν τευμομένων κλημάτων ἐν ταῖς ἀμπέλοις.

165. Πρυτανεῖο. Creuzer, discussing the word 'Εστία, observes, "ΠΕΙΜΑΤΙ, 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 Πρυτανεῖον, und hier bringen im Namen der Gemeine die Obrigkeiten der Stadt, Πρυτανεῖον genannt, der Feuer- und Schutz-göttin Opfer. Sie selber, der personifizirte Stadtheerd, heisst auch Πρυτανίτης, κοινὴ 'Εστία, 'Εστία τῆς πόλεως, 'Εστία βουλαία u. s. w. So kann es nicht befremden, wenn in ähnlichen Sinne das Delphische Orakel die Stadt Athen eine κοινὴ 'Εστία oder Πρυτανεῖον τῆς Ελλάδος nannte." Symbol. u. Mythol. 2. 627.

1b. — λαικάσει. At this word, audibly whispered into the sausage-seller's ear, and substituted for δεινύσαι (Pac. 1085. οὔποτε δεινύσαι ἐτι τοῦ λοιποῦ ν' Πρυτανεῖο), the brute and inert mass begins to shew signs of animation, and sundry explosions, meant to be laughter, break from the future demonagogue. "What! the Prytaneium 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. Czar, 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 intimidation—Po! 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 Prytaneium 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 Pnyx.

171. παραβάλλειν τῷ ὁφθαλμῷ, to turn both eyes side-wards, con-
τὸν δεξιόν, τὸν ὅερον ἐς Καλχηδόνα.

ἈΛ. εὐδαιμονίσω δ', εἰ διαστραφῆσομαι;

ΔΗ. ὅπι, ἀλλὰ διὰ σοῦ ταῦτα πάντα—πέρναται.

γίγνει γὰρ, ὡς ὁ χρησιμὸς οὔτοσι λέγει,

ἀνὴρ μέγιστος. ἈΛ. εἰπέ μοι, καὶ πῶς ἐγὼ ἀλλατοπώλης ὅν ἄνὴρ γενήσομαι;

ΔΗ. δὴ αὐτὸ γὰρ τού τοῦτο καὶ γίγνει μέγας,


173. διαστραφῆσομαι, 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. ἀπολαυσσόμαι τι δ', εἰ διαστραφῆσομαι. Athen. 339, e. φίλιχθες καὶ διαστραφος τοὺς ἀφθαλ-μοὺς.

174. —πέρναται. The word expected was διοικεῖται; 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. 

175. γίγνει γι γενῆση. Cf. infr. 1050. The stage-play seems to be as follows: Demosthenes, laying down his cup (an inadvertence which by no means escapes the audience), fixes his eye intently 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 ἄνηρ μέγιστος. The dulness and backwardness of the sausage-seller, who was expected intuitively, as it were, to catch a sense of the greatness of his destinies, gradually provokes Demosthenes, and hence the insertion of the word κωδαλμὸς in the oracle itself, and the further hit at his stupidity in v. 210.

176. On the difference between καὶ πῶς and πῶς καί, see Porson's Phæniss. 1373.

177. ἄνηρ, emphatic, a man. Hence on the completion of the prophecy, Demosthenes suddenly drops his character as a mute, and reminds Agoracritus of this previous declaration: (infr. 1217.) καὶ μέριμν' ὅτι ἄνηρ γεγένησα δι' ἐμέ.


Πάλαι μέγας εἰ, γίνωσκε' τοῦ γὰρ μὴ χαρεῖν

λίκων διακεῖσθαι σὺ μόνος εὐρήκας τέχνην. Athen. IX. 380, b.
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. 565, 26. Æsch. 39, 30. 53, 6. 84. 27. Herodot. I. 153. (Cf. Xen. Cyrop. p. 6. Aristot. Polit. VII. 12. Eurip. Orest. 907.) An extract from the great political philosopher of antiquity will be more in place on the present occasion.

Ib. epistis, 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 idealities which lay beneath.

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

181. kalon kóyathôn. This expression and its opposite ek poinròv (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 glorious days of Marathon and Plataea; events naturally calculated to produce a class of men, who had no claim to rank with the Enpatridæ 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.) toûs agathôs tûs ψυχês kai toûs kalôv tû sw-ματα.

184. ei μή. The progress of the text, with regard to this difficult 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:

\[ \mu \nu \epsilon \kappa \alpha \lambda \omega \nu \epsilon \iota \kappa \gamma \alpha \beta \alpha \nu \omega ; \mu \nu \tau \omicron \sigma \tau \omicron \nu \sigma \omega \nu, \epsilon \iota \iota \kappa \nu \pi \omicron \nu \rho r \nu \omega \gamma. \]

Equit. 185. 6.

\[ \alpha \nu \tau \nu \Theta \sigma \omicron \nu \omicron \Pi \rho \omicron \tau \omicron \epsilon \omicron \omicron \nu \tau \omicron \sigma \omicron \omega ; \mu \nu \tau \omicron \sigma \tau \omicron \nu \sigma \omega \nu, \epsilon \iota \iota \kappa \nu \kappa \tau \iota \nu \lambda \lambda \gamma. \]

Thesmoph. 895.

Professor Porson, with his accustomed penetration, remarked upon the former of these passages: "In his non omitti potest \(\delta \lambda \lambda\)." And he corrected both of them by inserting \(\delta \lambda \lambda\); 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.

\[ \omicron \chi \ \eta \theta \nu \tau \omicron \mu \nu \rho \nu, \tau \omicron \nu \Lambda \pi \omicron \lambda \lambda \omega, \tau \omicron \sigma \omicron \gamma \iota, \epsilon \iota \mu \nu \ \delta i a \rho \tau \pi \iota \kappa \tau \iota \kappa \omicron \nu \delta \zeta \nu \nu \gamma \omicron \omega \nu. \]

This led him to propose, though with some hesitation, to read in the two former passages, \(\epsilon \iota \mu \nu \kappa \pi \nu \rho \nu \gamma\), and \(\epsilon \iota \mu \nu \kappa \nu \kappa \tau \iota \nu \lambda \lambda \gamma\). And in the late edition by professor Bekker, the reading \(\epsilon \iota \mu \nu\) 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 \(\epsilon \iota \mu \nu\) is the proper reading, and that its sense is exactly equivalent to \(\delta \lambda \lambda, \text{but}\)." With great deference to my learned friend, I must be permitted in the first place to doubt whether the exceptive \textit{but} is always "exactly equivalent" to \(\epsilon \iota \mu \nu\): in many cases, the French expression \textit{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 Cretylla daughter of Antitheus and of the deme Gargettie be Theonoe." I doubt whether I ought to proceed further: yet in a verse of that sacred discourse (Matt. v. 13.), 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 \(\epsilon \iota \mu \nu\) may not be improperly applied.

185. ὁσον πέπουθας ἀγαθῶν, how great an advantage you enjoy (Herodot. II. 37. πάγχουσι δὲ καὶ ἄγαθα οὐκ ὀλίγα. Andoc. 29, 28. δέκα ἐτῶν ἡ πώλις οὐδέν ἀγαθῶν ὑπὸ τούτου τοῦ ἀνδρός πειστα,) ἐς τὰ πράγματα (sc. τῆς πώλεως) 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. Χρέμ. ἔρωτος. Καρ. ἄρτων. Χρέμ. μουσικής. Καρ. τραγῳδίων. 1163. ἄγωνες μουσικοί. Herodot. VI. 129. Λ. Sch. 86, 19. Isoc. 189, a. 2. Music united with poetry. Aesch. 851. ἄ ταχες ἄγαν τήν μουσικήν. More particularly tragic poetry. Ran. 797. καὶ γὰρ τα—λάντω μουσικὴ σταθύρετα. 1493. ἀποβαλοῦτα μουσικήρ. 872. ἄγωνα κρίνεις μουσικώσατα, by the most skillful lights of poetry. 3. Liberal education generally. Isoc. 199, a. 486, 286. οἱ περὶ τήν γραμματικήν καὶ τήν μουσικήν καὶ τήν ἄλλην παιδείαν διαπονθήνετε. Λ. Sch. 88, 44. εδιδιδότα, ᾧ ἄνδρες Ἀθηναίοι, οὕτως ἄταχες ἄγαν τῆς παιδείας γένος εὑρεῖς μουσικὴν μονὴν παιδείαν τοὺς νεώτερους, 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. "Εστί δὲ τέτταρα σχέδια ὧν παιδείας εἰσώθηκεν, γράμματα, καὶ χρηστικὰ καὶ μουσικὰ καὶ τέταρτον ἐναν γραφικὸν; τῶν μὲν γραμματικῆς καὶ γραφικῆς, ὡς χρησιμοί πρὸς τὸν βιον οὕσας καὶ πολεχρῆστους τῆν δὲ γιγαντικήν, ὡς συντείνουσαν πρὸς ἅνδραν. VIII. 3, d. χρησιμοι, ὡσπερ τὰ γράμματα πρὸς χρησιμοῖς, καὶ πρὸς οἰκονομικὰς, καὶ πρὸς μαθησικὰς, καὶ πρὸς πολιτικὰς πράξεις πολλὰ. Letters serving the purpose of figures, among the ancients, the word γράμματα is pretty nearly equivalent to our reading, writing, and arithmetic.

Τὸ κακὰ 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 κακὰ 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
paper some fine summer evening, in the Palais Royal, be sure that paper is the Constitutionel!” Bulver’s Monarchy of the Middle Classes, vol. I. p. 55.

189. δημαγωγία (δήμος, δ' αγω), demagogism, office of a demagogue, or leader of the people. (Solon ap. Diog. Laer. I. 64. τὸ γὰρ ἑπείν καὶ οἱ πολλοί οὖν καὶ καθ' ἐαυτὰ δίνεται ὁ ἄνθρωπος τῶν πόλεως οὐ δὲ ἀεὶ τὸ πλῆθος ἄγωτες ὅπως ἦν γραπτός ἢ ἠγοι.) The word is here used in that honourable sense which it bore as well as the word æsymmetism (Wachsmuth I. 195, 200. II. 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. Ὅσον δὲν, παντάπασι λυθέσθαι τῆς διαφορᾶς, καὶ τῆς πόλεως οὖν ὁμαλῆς καὶ μιᾶς γεωμέρης, κομιόθη βεβηρικές εἰς ἐκείνου τῶν 'Αθηναίων, καὶ τῶν 'Αθηναίων ἔξωτην πράγματα, φόρους, καὶ στρατεύματα, καὶ τρίμης, καὶ νύσσους, καὶ βαλλοστάν, καὶ πολλήν μὲν δὲ Ἐλλήνων, πολλήν δὲ καὶ διὰ βαρβάρων ἦκοισαν ἵχνην καὶ ἡμερών. ὑποκόιος ἐθνεῖς, καὶ φιλίας βασιλέως καὶ συμμαχίας πεσφαγμένην ἐναστάτην, οὐκεθ᾽ οὗτος ἢ, οὐδὲ ὁμοίως χειρίζεται τῷ δήμοι καὶ μέσοις ὑπείκειν καὶ συνενθείναι τοῖς ἐπιθυμίαις, ὅπερ πανοικίας, τῶν πολλῶν 'ἄλλη ἐκ τῆς ἀνεμένης ἐκείνης καὶ ἵπποσφυτοτήτης ἦν δημαγωγίας, ὅπερ ἀνθρώπος καὶ μαλακῆς ἀρμοσίας, ἀριστοκρατικῆς καὶ βασιλικῆς ἐνεπαύθεισαν πολιτείαι, καὶ χρώματος αὐτὸς πρὸς τὸ βελτιστὸν ὁρή καὶ ἀνεγκλήτῳ, τὰ μὲν πολλὰ βουλιόμενον ἦν πείθων καὶ διδασκόντων τῶν ὁμοίων ἢ, ὥς ὁ ὅτε καὶ μάλα διαχειρισθοντο κατασκεύας καὶ προσομβίως, ἔχεορτο τῷ συμφέροντι, μιμούμενος ἀτεχνῶν ἱστρῶν ποικίλα νοσήματι καὶ μακρῷ, κατὰ καιρόν μὲν ἡδονὰς εἰλαθεῖς, κατὰ καιρὸν δὲ δημοίνος καὶ φάρμακα προσφέρουσα σωτηρία. Vit. Pericl. c. 15.

1b. “ἐναί πρὸς τίνος dicuntur que alicui conveniunt, et eis tīna similiter, que ad aliquem spectant, ei commoda sunt et congrua.” DIND.

1b. μουσικός, a man of education. Cf. Eurip. in Hippol. 990.

191. ἀμαθις, a man utterly illiterate. Nub. 135, 492. Buttmann in Men. Plat. § 27. Xenophon, or whoever was the writer of the treatise de Rep. Athen. expresses himself still more sarcastically than the poet on this subject. I can transcribe but a short specimen. Ἐπειδ' ὦ ἄν τίς, ὅσ' ἐχρήν αὐτούς μὴ ἔων λέγειν πάντας εἴ ιςου,
µηδὲ βούλευεν, ἀλλὰ τοὺς δεξιωτάτους καὶ ἄνδρας ἀρίστους: οἱ δὲ καὶ εὶν τούτῳ ἁρματα βουλεύονται, εἰσὶν καὶ τοὺς πνευμοίς λέγειν. Εἰ μὲν γὰρ οἱ χρηστοὶ λέγουν καὶ ἠξίωσιν, τοῖς ὁμοίωις σφίσαι αὐτοὺς ἦν ἁγαθά, τοῖς δὲ δημοτικοῖς οὐκ ἁγαθά: νῦν δὲ λέγων ὁ βούλουμεν ἀναστᾶσι ἄνθρωποι πνευμὸς ἔξερχαι τὸ ἅγαθον αὐτῷ τὲ καὶ τοῖς ἁρμοῖς αὐτῷ. Εἰπεὶ τις ἄν, τί ἄν οὖν γνοῖν ἁγαθόν αὐτῷ τῷ δήμῳ ποιήσεις ἄνθρωπος; οἷοι γεγράφησιν, ὅτι ὁ τούτον ἁμαρία καὶ πνευμα καὶ εὐνοια μᾶλλον λυπητέλει, ἢ τοῦ χρηστοῦ ἀρηγὲ καὶ σοφία καὶ κακώσια. Εἰπέ μὲν οὖν ἂν πάλιν οὐκ ἀπὸ τούτων διαστήσας ἢ βελτίστη, ἀλλὰ ὡς δημοκρατίᾳ μᾶλλον ἢ σάββατο ωὖν. 'Ὁ γὰρ ὅμοιος κ. τ. λ. Καπ. I. §. 6—10. Φορν the character of the ΒΕΔΛΥΡΩ, see Appendix (C.).


Ib. αἰνίστεθαι = Ran. 61. δ' αἰνιγμών εἰσίν τε, to speak ambigiously. Pac. 47. εἰς Κλέανα τούτα αἰνίστεται. Cf. infr. 1048. Αν. 970. ἡμῖνβαθ' ὁ Βάκις τούτο πρὸς τοῦ αἵρα. — Herodot. V. 56. αἰνίστεθαι τάδε τὰ ἔστε. Plat. Apoll. 21, b. τί ποτε αἰνίστεθαι ὁ θεός. See also 1 Rep. 332, b. Θεατ. 152, c. 194, c. Γοργ. 495, b. Παῦδο 69, c. 2 Αλείπ. 47, b. d. Κων. 192, d. Λύσις, 214, d.

195. 'ΑΛΛ' ὁπόταν. 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. 776. Αν. 967, Herodot. I. 55. III. 57. VI. 77. Lucian's Jup. Trag. VI. 260, de Morte Pereg. VIII. 293. On the Aristophanic hexameters see Hermann de Metr. p. 353.

Ib. μάρψη. Cf. Herodot. VI. 86.

Ib. βυρσαίτες (βύρσα, αετός), leather-eagle, i.e. Cleon. ἄγκυλος, ἄγκυλος, (ἀγκὺλος, χεῖλος), emmoked-beaked. The epithet is applied to an eagle in Od. XIX. 538. to vultures, II. XVI. 428. Od. XXII. 302.
γαμφηλήσι δράκουτα κοάλεμοιν αίματοπώτην,
δη τότε Παφλαγόνων μεν ἀπόλλυται ἦ —σκοροδάλμης,
κοιλισώπόλησον δὲ θεὸς μέγα κύδος ὑπάξει,
αἱ κα μὴ πωλεῖν ἄλλαντας μᾶλλον ἐλὼνται.

Α.π.πόσον, πρός ἐμὲ ταὐτ' ἐστίν ; ἀναδίδασκε με. 200
Δ. Βυρσαίετος μὲν ὁ Παφλαγών ἐσθ' ὄντος.

Α. τί δ' ἀγκυλοχήλης ἐστίν ; Δ. αὐτό ποι λέγει,
ὅτι ἀγκύλαις ταῖς χερσίν ἄρπάζων φέρει.

196. γαμφηλαί (γαμφος, (γαμμπτός, 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 γαμφηλαίσι for γαμφηλήσι from Athena-
eus II. 460; but that there is no occasion, as the word occurs
in an oracular hexamer.

Ib. 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.

Ib. κοάλεμοιν (κονω, κοῖο, νοῦσο, and ἀλέος, ἥλεος), dull, simple. Plut.
in Cim. 4. δν δὲ εὐθεῖαν φασὶ Κοάλεμοιν προσαγορεύειν. Suidas :
κοάλεμοις, ματαιώφρων κοῖν γὰρ τὸ αἰσθάνεσθαι. καὶ ὁ ἥλιος καὶ ὁ ἀνό-
ητος κοάλεμος.

Ib. αἰματοτόπης (αἴμα, πίνω,) blood-drinker.

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

Ib. σκοροδάλμη (σκόροδον, σλυμ): here evidently some chemical
process, by which the manufacture of leather was assisted. Trans-
late: tau-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 inconsolable.

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... ἐλὼνται,
see Acharn. 666.

Ib. 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. τούργον, vel τὸ πράγμα). Eurip. Bacch. 974. αὐτὰ
ἡξει γὰρ αὐτὰ, κἂν ἔγω σιγή στέγω.
ΑΛ. ο δράκων δε προς τι; ΔΗ. τοῦτο περιφανέστατον, ο δράκων γάρ ἐστι μακρόν ο τ' ἀλλὰς αὖ μακρὸν: εἰδ' αἰματοποίησις ἐσθ' ο τ' ἀλλὰς χῶ δράκων. τὸν οὖν δράκοντα φησι τὸν βυρσαίεστον ὤδη κρατήσειν, αἰ' κε μη θαλφηθ' λόγοις.

ΑΛ. τὰ μὲν λογί' αἰκάλλει με' θαυμάζω δ' ὅπως τὸν δήμον οἴος τ' ἐπιτροπεύειν εἰμ' ἐγὼ.

ΔΗ. φαυλότατον ἐργον' ταῦθ' ἀπερ ποιεῖ τάραττε καὶ χόρδεν' ὁμοῦ τὰ πράγματα ἀπαντα, καὶ τὸν δήμον ἂεὶ προσποιοῦ ὑπογλυκαίων ῥηματίων μαγειρικοί.

τὰ δ' ἀλλα σοι πρόσεστι δημαγωγικα, φωνή μιμαρά, γέγονος κακώς, ἀγοραῖοι εἰ:

209. αἰκάλλει. Thes. 869. αἰκάλλει τι καρδίων ἔριν, does my heart good. τὰ μὲν λόγα καλεὶ με. Br.
211. φαυλότατον, easy, simple. An expression common in Aristoph. and Plato. See Timae Lexie. in vocc.
212. χορδεῖν (χορδῆ), prop. to make a sausage; here metaphor, to chop in pieces state-affairs, like sausage-meat, and confuse them together. Herodot. VI. 75. εἰ δ' εἰ τὴν γαστρά ἀπίκετο, καὶ ταύτὴν καταχορδέων, ἀπέδυνε τρόπῳ τοιοῦτῳ.
213. προσποιοῦ, win to yourself, bring to your side, as a friend. Herodot. I. 6. τοὺς μὲν καταστρέφοι... τοὺς δὲ, φίλους προσποιοῦσατο. VI. 66. ἐνθαῦτα προσποιεῖται Κλεομήνης Κόβωνα τὸν 'Αριστοφάνου.
214. ὑπογ. ῥημ. μαγ. soothing the people by such words as cooks and kitchen-artists use. The substantial meaning of this has been explained in a preceding comedy; for further illustrations of the subject, the reader is referred to the Appendix (E.).
216. Bergler compares the language of a parasite in Nicolaus Damascenus:

Οἵραι δ' ἐμαυτόν εἴδοστον τοῖς πράγμαις,
Παιδες, γεγονέας πάντα γὰρ πρόσεστι μοι
"Ὅσατερ ἠγείν τιλατέμα τῶν δειπνοιντα δει,

1b. γέγονας κακῶς, you are of mean birth. Aristot. Polit. VI. 2.
2ητ., ἐπειδή ὥλεγαρχία καὶ γένει καὶ πλοῦτω καὶ παιδείᾳ ὀρίζεται, τὰ δημοτικὰ δοκεῖ τάνναιστα τοῦτων εἶναι ἀγνοεῖ τεννία βασισία.
1b. ἀγοραῖος. Acts xvii. 5. προσλαβόμενοι τῶν ἀγοραίων τινὸς ἀυδας πονηρῶς.
έχεις ἀπαντα πρὸς πολιτείαν ἃ δεῖ·
χρησμοὶ τε συμβαίνουσι καὶ τὸ Πυθικὸν.
ἀλλὰ στεφανοῦ, καὶ σπέινετε τῷ—Κοιλέμφοι·
χώπως ἀμνεῖ τὸν ἄνδρα. ΑΛ. καὶ τὸς έύμμαχος
γενήσεται μοι; καὶ γὰρ οὗ τε πλούσιοι


218. τὸ Πυθικὸν sc. μαντείαν. Soph. Οἰ. Τυρν. 240. The Pythian oracle is separated from the rest by way of dignity.

219. στεφανοῦ, as preparatory to the religious rite of making libation. So in the halcyon days of Cleon. Plut. in Nic. 7. λέγεται δὲ, ἐκκλησία πατρὶ ὁστὸς, τῶν μὲν δήμων καθήμενων ἄνω περιμένει πολιῶν χρώνων, ὡσεὶ δ' ἐστελθεὶν ἐκεῖνον ἐστεφανωμένον, καὶ παρακαλεῖ ἐπερθεῖσατι τὴν ἐκκλησίαν εἰς ἀφρόν. Λασχολούμενα γὰρ (ἐφη) σήμεραν, ἐστιν μὲν ἐκινδύνου καὶ τεχνῶς τοῖς θεοῖς. Τοὺς δ' Ἀθηναίους γελάσαντας, ἀναστήρα τινα διαιλίσαν τὴν ἐκκλησίαν.

Ib. —Κοιλέμφοι. 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 literature, and also at his backwardness in comprehending the high fortunes which are in store for him.

220. χώπως ἀμνεῖ τὸν ἄνδρα, el vide, ut strenue obsistas homini isti. Brunck.

221. οἱ πλούσιοι δεδίσασιν αὐτῶν. From a remarkable expression in the Greek argument, prefixed to this play, (εὐδιάχθη τὸ δράμα ἐπὶ Στρατοκλέους ἄρχοντος δημοσία εἰς Δήμαρα,) 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 present drama, and that it was finally brought out at the public 8 ex-

8 Few persons have investigated the old comedy with such unwearying diligence as Ranke, and none evinces a more enthusiastic admiration of its greatest ornament. 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? "Εν! Wieland! somnia tua, quibus indolem poetae nostri polluire volebas, ut labuntur, ruunt, concidunt, abeantque in aera et ventos! Non erat Nicias, qui sumptus ad descendas Aristophanis fabulas illi praebet, non Demothenes, non aliud procerum primorumque caput! Civitas ipsa, ipsa, inquam, civitas Aristophanis docendam curabat comediam. 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. ἵππης, Attic for ἵππεις. "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, II. 405. Wachsm. II. 150. III. 399. Xen. de Re Equestri. II. 1. Mag. Eq. I. 9. Aristot. Polit. IV. 3. 13. V. 6. VI. 7. Dem. 751, 1. 732, 6. (πάντα πράγματ’ ἀναρεῖ, δῆμου, ἰππείας, βουλή, ἱππά, βοσά.)

224. μισοῦντες αὐτὸν. What private reasons the Knights might have for this hatred to Cleon, would have been better known to us, had the history of Theopompus 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. ἐξιλήφεται. Thucyd. I. 110. καὶ αὐτὸς ἔφη ἐξιλήφεσθαι. Aleiph. I. 37. συλλήφεται δὲ ἡμῖν καὶ ὁ Ἐλίξ. 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.

228. μὴ δεδιθ'. "Subabsurdum est, quod Demosthenes Agoraeritum hortatur, ne seneicium Cleonem timeat, quia ejus persona non anima, (ac quanta beatitía, quanto gaudio!) quo jure, tune tibi conscius innocencia, de tuo ex illa fabula edita homine locutus sis:

ἀμβείς δὲ μέγας καὶ γεμηθεὶς ὡς οὐδεὶς πάσοτ' ἐν ὑμῖν,

οὐκ ἑκτελέσαι φησιν ἐπαρθεῖς κ. τ. λ. " Vesp. 1023.
sit ad similitudinem veri Cleonis efficta. Sed hoc genus absurditatis non fugiebat Aristophanes, modo risum spectatoribus excurteret." Schutz.

Ib. ἔγερσαινεοι. Pollux IV. 143. τὰ μὲν κομικὰ πρόσωπα, τὰ μὲν τῖς παλαιὰς κωμῳδίαις, ὡς ἐπισολῦ τοῖς προσώποις, ὧν ἐκομισθοῦν, ἀπεικόστερα.

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 leaves 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—incription 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 (infra. 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

† The jocose hit at the public orator, who had endeavoured to curtail the dramatic remunerations (Ran. 357.), 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 words 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 τηρίδα γέγονος. 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 Φίλιππος (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 (496-4.), 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.

23c. σκευοποιοί, artists employed in providing masks and other requisites for a theatre.

231. τὸ διάτροφον 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 Paphlogonian.

233. οὗ τοι ... χαρήσατον. 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 οὗ τοι, with an oath preceding or following, occur also infr. v. 392. 418. 680. Pae. 188. 1117. Pl. 64. (οὗ τοι μὰ τὴν Δίαμητρα χαρήσεις ἐτὶ.) 364. Ran. 42. 668. Thes. 34. 533. Nub. 814. Vesp. 1366. 1396. 1442.
οτίν’ πι τῷ δήμῳ ξυνόμυντον πάλαι.
τοιτὶ τι δρά το Χαλκιδικῶν ποτήριον;
οὐκ ἐσθ’ ὅποις οὐ Χαλκιδεὰς ἁφιστατον.
απολείσθον, ἀποθανεῖσθον, ὁ μιαροτάτω.

234. τῷ δήμῳ, the democracy. Πο. ξυνομύναι, to conspire against,
or, to belong to a club, or, συνομοσία. On these latter associations,
sometimes formed for purposes of foreign treachery, but more com-
monly for political u security and power at home, see infr. v. 459.

235. Χαλκιδικῶν ποτήριον, (pointing to the cup from which De-
mosthenes had just been drinking.) The Scholiast refers the al-
ursion 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. Χαλκιδείας. Casaubon and Dindorf agree in supposing the
people of Chalcis 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 Thu-
cydides, that the whole tide of Grecian warfare was now fast set-
ting in that direction (the star of Brasidas shedding no small lustre
over its transactions), and in the intermediate time intrigue, soli-
citation, 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 ar-
 mies 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 Py-
lus,” (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 Potidea, see Thucyd. II.
58. 70. 79. 101. IV. 81. 83. 84. 110. 121. 135.

u Thucyd. VIII. 54. τὰς ξυνομολογίας, αὐτῷ ἐπὶ ἐπιγραφοῦν... ἐν τῇ πόλει οὕσα
eπί δίκαιας καὶ ἀρχαῖς. Dr. Bloomfield renders the latter words “ for the obtain-
ing of offices of judicature and magistracies.” Mr. Mitford is at a loss altogether
how to understand the expression. With the word ἀρχαῖ there can be no diffi-
culty: by the word δίκαι I understand suits in a court of law, which were gene-
 rally decided more by calum and intrigue (παρασκευή), than by the merits of the
case. Hence Dem. i059, 23. καὶ αὕτη ἐνίκησον οἴδεμης παρασκευήν οὐδὲ συναισ-
σης, ἐλλάδα κ. τ. λ.
ΔΗ. οὐτος, τι φεύγεις, οὐ μενεῖς; ὦ γεννάδα ἀλλαντοπῶλα, μὴ προδὸς τὰ πράγματα.

καὶ άνδρες ἵππης, παραγένεσθε νῦν ὁ καιρὸς. ὡ Σίμων, 240 ὁ Παναίτι τε, οὐκ ἐλάτε πρὸς τὸ δεξίον κέρας; άνδρες ἐγγύς· ἀλλ' ἀμύνου, κάπαναστρέφου πάλιν. ὁ κοινόρτος δῆλος αὐτῶν ὄς ὁμοῦ προσκειμένων.

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 contended 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 ἵππους. Nub. 1298. οὐκ ἐλάς (sc. σειασόν), ὁ σαμφύρα. Demosthenes having addressed these words to two supposed Knights in the former verse, turns again to the sausage-seller.

242. καὶ ἐπαναστρέφου. Ἐπαναστρέφειν 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. ὁ δ' ἐπαναστρέφειν δύναται κατεργασθαι τοπῶς. (Where see Thiersch, who quotes in illustration. Xen. Hell. VI. 2. 21. οἱ μὲν πολέμῳ ὡς φεύγουσιν ἐπενεκυ-, οἱ δ' οὐκ εἴπαν ἐπαναστρέφειαν. See also Dobre'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 misuse had left such a problem to be solved by such a man!

243. κοινορτον. 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 αὐτοῦ ποιοῦ. Xen. Hell. V. 4. 43. και ἐγένετο ἐν ἔλπίδι τροπὴν τῶν ἁρδών ποιήσασθαι. VII. 2. 20. ἵνα δὲ ἐπιφανεὶς σὺν ὁπέρ ἐν Πελληνη, τροπὴν ποιήσει. Lucian IV. 256. τροπὴν αὐτῶν πουσάμενοι.

245. "Cleon is thus styled from the new tolls, or tributes, which he had imposed, and severely exacted.

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

ἀλλὰ παῖε καὶ δίωκε καὶ τάραττε καὶ κύκα
καὶ βδελύττου, καὶ γὰρ ἢμεις, κατικείμενος βόα:
εὐλαβοῦ δὲ μὴ 'κφύγῃ σε' καὶ γὰρ ὀδε τὰς ὀδοὺς,
ἀσπερ Εὐκράτης ἐφευγεν εὐθὺ τῶν κυρήβιων.

250. ἐπικείμενος. Ἰνθ. 264. ἐυνεκίκεισθ' ἢμείς. Θουευδ. VI. 68.
οἱ γὰρ ὑπῆς πολλοὶ ἐπικείσοντα. VII. 71. ἐτρεψαῖν τοις 'Αθηναίους καὶ ἐπικείμενοι λαμπρῶς. 

251. εὐλαβοῦ. Μετρι: εὐλαβεῖσθαι, ἀντὶ τοῦ φυλάττεσθαι, 'Ατ-

tικός.

252. κυρήβια, brans, hulls of coarsely-ground barley, chaff of
wheat or barley. Schol. κυρήβια τὰ πένταρ καὶ ἄχυρα τῶν πυρῶν ἢ
κρέβων.

Ἰθ. εὐθὺ τῶν κυρήβιων, right to the brans. Νυβ. 162. εὐθὺ τοίχω-

πυγῶν. Ρακ. 68. 77. τοῦ Δίος; 301. τῆς σωτηρίας. 819. τῶν δίων. 
Ἀν. 1421. Πολλῆς; Ἐκεί. 835. τῆς στρατηγίδος. Πρ. Αριστ. ἀπ. Δινδ. 
216. ἤσαν εὐθὺ τοῦ Διονυσίου. Ηροδοτ. VII. 179 ἢ Ὕκραθος. 

264. ἠτὸ τῆς φασολίδος. Plat. Οἰκ. 525. α. ἀπέτειμαι εὐθὺ τῆς

φρουρᾶς recta in custodiam. Λυσί. 203. ά. Λυκέου. 203, β. δεύρη

whether ἢ δ' ὅσ, εὐθὺ ἡμῶν ὑπὸ παραβιάλλες; (hither, quoth he, straight to
us: will not come (παραβιάλλεν;) ? See also Χεν. Η. I. 4. 11. 

Ἰθ. 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 (Schol. '"καὶ σὺ κυρήβισιν Εὐκρατῆς στύπαξ"), and
in this second trade we must look for some explanation of this di-
ficult verse. Ranke, continuing his ingenious observations on the
fragments of the "Babylonians," imagines the drama to have de-

erived 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 slipping back to his tan-yard.

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8 The following fragments seem to bear closely on this supposition. 58. (Prob-
ably Bacchus the president.) ἔνειδει με φεύγειν ὁσκαλό. 59. εἰς ἄχυρα καὶ χρῶν.
CLEON ADDRESSES THE AUDIENCE, AND MORE PARTICULARLY THAT PORTION OF IT FROM WHOM HE FELT ENTITLED TO RECEIVE SUPPORT, HIS FRIENDS OF THE HELIAEAE. "Fratres, members of a phratria. ‘Fratres τριοβδηλοῦν, sive συγγενεῖς trioboli, dicuntur senes qui non minus amant mercedem judicialem quam omnes suos cognatos aut consanguineos.’ Cels. Register’d to a three-obl-piece.

254. καὶ δίκαια κάδικα. To the examples given in Ach. 323. add Schol. Λευχ. Choephr. 71. δούλα, δεσποτῶν ἄκω καὶ δίκαια κάδικα. 256. ἐν δίκῃ. Bergler compares Nub. 1336. ὡς ἐν δίκῃ α’ ἔτυπτον. 257. ἀποσκάβειν, to prove the ripeness of figs by pressing them. 258. ὀρύζων, unripe. i. e. for accusation. πέπων (πέπω), baked by the sun, ripe. Pac. 1166. Herodot. IV. 23. See also Blomf. Gl. in Ag. p. 294.

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 (ὑστεραν 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

γ σφρίχος = ὄρρήςεν, a platted basket. z ἐρύνων = ἐρευδών, wild fig.
on (Dem. 979, 5. Xen. Mem. II. 9, 1.): to quit the place altogether, like the two fugitives in our author's Birds— ἰδοὺντες τόσον ἀπράγματα—; or to console themselves with a quotation from some satiric comedian.

Ἀπράγματος ἢν, ἤδη. μακάριος βίος, καὶ σεμνὸς, ἐὰν γ’ μεθ’ ἔτερον ἀπραγμόνων. ἐν θηρίοις δὲ καὶ πιθήκωσι ὡστα δεὶ εἰναι πιθηκόν ὡ τυλιγτόρων βίον.


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. Schutz.

Ib. From metaphors derived from fīgs, 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. διαλαμβάνων, to hold between the two hands, to grasp by the haist. Eel. 1090. διαλελμούν. Plut. Anton. 33. διαλαμβάνων τῶν νεανικῶν ἐπροχλίζεσθαι, or, perhaps, as a learned friend suggests, so tripping the poor fellow as to get his legs asunder (διαδραμῶ), and thus make him lose his footing.

eit' ἀποστρέψας τὸν ὄμον αὐτὸν ἐνεκοληβάσας· καὶ σκοτεῖς γε τῶν πολιτῶν ὅστις ἐστιν ἀμυκοκών, πλουσίους καὶ μὴ πονηρός καὶ τρέμων τὰ πράγματα.

ΚΛ. ἐνυπηκείσθ' ύμεῖς; ἕγω δ', ἀνδρές, δὲ ύμᾶς τύπ-τομαι,

ὅτι λέγειν γνώμην ἐμελλὼν ὡς δίκαιον ἐν πόλει ἐστάναι μνημείον ύμῶν ἐστιν ἀνδρείας χάριν.


1b. ἀγκρίζειν (ἀγκρία), to grapple, to hold with fishing-hooks. Pass. in voc. 261. ἀποστρέψας τὸν ὄμον, twisting the shoulder out of joint.

1b. ἐγκοληβάζειν (κοληβαζώ). The interpreters give two senses to this word; one, to swallow as if were a ἀ κόλλαβος, a small wheaten cake, so called from its resemblance to the κόλλαβος, or peg of a lyre: the other, as equivalent to καταστάνων, to throw a man down and trample on him. The latter meaning preserves the congruity of metaphor, and is perhaps more agreeable to analogy (κόλλαβος, κολ-λαβίζω); the former meaning is more comic and Aristophanic.

262. ἀμυκών (ἀμοῦς, κοῶ, κοῶ), sheep-milited, 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.


*a "Αλε ἄφις μοι. παρατέταμα γὰρ τὰ λαπαφά κάπτων. ἀλλὰ φέρεθ' ἡπάτοιο, ἢ καπρίδιον νέον κόλλατά τί" εἰ δὲ μή, πλευράν, ἢ γλώτταν, ἢ στερεός, ἢ νυστιν, ἢ δέλφακος ὀπαρθηθι ἠτριανῶν φέρετε δεύορ μετὰ κολλάβων χλιαρῶν. Fragon. Arist. in Tagenistis."*
For the achievements of the equestrian order, which Cleon thus proposes to reward, see infr. 563—592. 267. ἀλαξῶν (ἄλη, 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 ἀλαξῶν 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 ἀλαξῶν and φίναξ. Ran. 909. 919—921. 267. ὃς ἐστιν ἀλαξῶν, ὃς δὲ μάσθης, O the deceiver! O the supple cringer! Dem. 382, 1. τὸν δὲ βάσκανον! τὸν δὲ διέθρον! τούτον δὲ ὑπερστέτου ἄναπνεῖν δὲ; ὅτι εἰ τίς ἐὰν ξίνῳ, ἵππαι νῦν ἐδει: ἦν. μάσθης:—μάσθης, a leathern thong. Metaph. as above. Nub. 448. μάσθης. εἰρών, γλυών, ὑλζῶν.


268. ἐκκοβαλικεύεσθαι (κοβαλικεύεσθαι, to play coxal-tricks, deceits and flatteries of apes.) Zonaras, Π. 1247. κοβαλικεύω, πανωργεῖο. Infr. 400. καὶ νῦν δὲ ἄλκα γ' ἐστιν μου κόβιλα παδὸς ὄντος. 322. πανούργια τε καὶ δράσει καὶ κοβαλικεύμασιν.

269. ἐὰν... 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 trilling service by collecting into one point the various phases, which the latter of these particles exhibits in comic Greek. (See Appendix, F.)

1b. ταῦτα (infr. 822.), this fashion, namely, by low coxaleries (κοβαλικεύματα). At the second ταῦτα, 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 first, not their tongue, to the Russian demagogue. (Infr. 270.)

270. ὑπεκκλίνειν (κλίνω), turn out of the way. Ib. κυρηβάζειν, to push with the horns, like a ram or goat. "Si Cleon in me cornua vererit, crūs eī opponam in quod impinget." Bergl. The Corypheus here puts out his foot, and kicks or pretends to kick Cleon.
ΚΛ. ὁ πόλις καὶ δήμι, υφ' οίων θηρίων γαστρίζομαι.
ΧΟ. καὶ κέκραγας, ὄσπερ ἄει τὴν πόλιν καταστρέψει;
ΑΛ. ἀλλ' ἔγω σε τῇ βοᾷ ταύτῃ γε πρώτα τρέψομαι.
ΧΟ. ἀλλ' εὰν μέντοι γε νικᾶς τῇ βοᾷ, τήνελλος εϊ· ἦν δ' ἀναίδεια παρέλθης, ἴμετερος ὁ πυραμοῦς.

ΚΛ. τούτοι τὸν ἀνδρ' ἔγω 'υδεικνυμι, καὶ φημ' ἐξα-γευ


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 thorough-paced demagogue is on his present mask.

273. At the end of this verse, the sausage-seller gives a specimen 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 Heliaca, 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.


275. ἀναιδεία. The Chorus put the matter on too low a footing: Cleon had to outdone in much more than this. Ἑσχ. 15, 7. τοῦτο... περίεστι βδελυγία, συκοφαντία, θράσος, τρυφή, δεῖλα, ἀναιδεία, το μ' ἐπίστασαν ἑρυθρῶν ἐπὶ τοῖς αἰχμοῖς. The gods be thanked, our sausage-seller was equal to it all.

Ib. παρέρχεσθαι, properly to pass in a course, (II. ΧΧΙΙ. 344. εἰ γὰρ κ' ἐν νύσῃ γε παρεξελάσθησα διώκων, | οὐκ έσθ', δι' κέ σ' ἐλημενέ ἐθνος, οὐδὲ παρέλθη): hence, to conquer, to get the better of. Dem. 227, 19. τὰς αἰτίας καὶ τὰς διαβαλᾶς... παρελθεῖν.

Ib. πυραμοῖς (πυρός), a cake of roasted wheat mixed with honey, adjudged to the person, who, at a πυρνχις, or night-feast, kept longest awake. Translate, victory. Callippus ap. Athen. XV. 668, c. ὁ διαγρηγοῦσα τὸν πυραμοῦντα λήψεται. Arist. Thes. 94. τοῦ γὰρ τεχνί-ζεων ἴμετερος ὁ πυραμοῦς. See further, Athen. ΙV. 647, c.

276. ἐνδείκνυμι, a forensic word, which implies the bringing of the action ἐνδείξεις. ("ἐνδείξεις autem est delatio ejus, qui jam ante convictus et atrimos factus est, neque tamen foro et comitio absti-
Among Athenian articles forbidden to be exported (παρόρρητα), may more particularly be reckoned ship-timber, and naval stores. For the timbers which bind, and, as it were, girdle a ship's sides (τεμαχος), Cleon suddenly substitutes shoe-cases (παπαρόρρητα), broths, sauces.

280. ταπόρρητα, things forbidden. Reserving for another occasion a full explanation of this word, let us at presentconfine 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 Prytaneum 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 (τέμαξω), properly, a slice of fish, as τόμος was a slice of animal food. Nub. 338. κεστών τιμαχώ. Pl. 894. πολύ χρήμα τέμαχων και κρέαν ὑπηρέτησαν. Aesch. 881. α τερπνότατον σὺ τέμαχος ἄφρον, | . . . εἰ φέρεις τὰς εὔχεις.


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 explanation 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.
ΙΙΠΕΙΣ.

285. κατακεκράξομαι σε κράζων. 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. διαβάλω. See Thucyd. IV. 27, 28. Hence a general reflection by the same author (V. 16.), why Cleon and Brasidas were averse to a termination of the Peloponnesian war. ο μὲν διὰ τὸ εὔσεβεῖν τε καὶ τιμᾶσθαι ἐκ τοῦ πόλεμου, ὁ δὲ γενομένης ἠστικὰς καταφανείτερος νομίζων ἄν εἴην κακοφυγῶν καὶ ἀπιστότερος διαβάλλων. Plut. in Demost. 26. τὸν δὲ προσώπως αὐτῷ καὶ συνιστρίβοντας νεανίσκους ἀπέτρεπε (Demosthenes, sc.) τῇ πολιτείᾳ, λέγων, ὥς, εἰ διόντων προκειμένων ὄδων ἀλήθειας, τῆς μὲν ἐπὶ τὸ βήμα καὶ τὴν ἐκκλησίαν, τῆς δὲ ἀντικρὺς εἰς τὸν ἄλλος, ἐπίγνουν προεδρεύει τὰ κατὰ τὴν πολιτείαν κακὰ, φάσοντας, καὶ φθάνοντας, καὶ γαίρων, ἐπὶ τάσην ἄν ὀρμήσαν τὴν εὐθύ τοῦ διάλεγον 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.)

287. στρατηγεῖν, to discharge the office of strategus. (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.

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. Περιμερέων appears to be here a term of the speaker’s trade. Plat. in Polit. 288, d. ἐφεύρων σωμάτων περιμερεύεσα σκέπωσική. Sophist. 264, e. αὐτοῦ τὰ κοινὰ περιελόντες. The expression seems to me one of those παρ’ ὑποσοιών, 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 Timaei Lex. in v. ἀλαζόνων. ἀλαζονείας, Dind. Oxf. ed. b ἀλαζονείας, Bek. Rav.


290. ἀσκαρδάμικτος (σκαρδαμίσσω, σκαίρω), without blinking.


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

294. Clean, 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 occasion to deny them, even though the denial should be coupled with the grossest perjury.

296. γ' ἐμβλεπόντων, Purs. ad Ach. 739. Dobree compares Aïsch. 67, 11. τὰ δέκα τάλαινα, ὁμώνυμον φρονούντων βλεπόντων ἐλαθον ἐμῶν ὑφελόμενοι.

297. ἀλλάτρια (h. 1. mea). Ib. σοφιζοῦσα, "sapienter, prudenter, aliquid in suam rem comminisci." Dind. Herodot. II. 66. πρὸς

b Passow also reads ἀλαζονείας, and comparing the phrase with περιαρίων διὰ τῶν, translates, "I'll disencumber your house." A learned correspondent, whose opinion is entitled to the utmost weight, considers ἀλαζονείας as the nec. after περιemspò, in the same manner as δῶνω is after ὑποστετομαι. "I render therefore the passage," he adds, "I'll cut short your house; the two accusatives σε ἀλαζονείας, being precisely the same as in Hecub. Soc. τοί μ' ὑπελάγων πέδα, where see Porson's note."
καὶ σε φανῷ τοῖς πρωτάνεσιν,
ἀδεκατεύτους τῶν θεῶν ἐ-
rας ἔχοντα—κοιλίας.

ΧΟ. ὦ μιαρὲ καὶ βδελυρὲ καὶ κατακεκράκτα, τοῦ σοῦ θράσους
πᾶσα μὲν γῇ πλέα, πᾶσα δ' ἐκκλησία, καὶ τέλη
καὶ γραφαὶ καὶ δικαστήρι', ὦ βορβοροτάραξι καὶ
τὴν πόλιν ἀπασαν ἣμων ἀνατετυρβάκως,
ὥστε ἢμῶν τὰς Ἀθηνᾶς ἐκκεκώφηκας βοῶν,
κατὸ τῶν πετρῶν ἀνώθεν τοὺς φόρους—θυννοσκοπῶν.

ἄν ταῦτα σοφίζονται τάδε. VIII. 27. ἐνθαῦτα ὁ Τελλής υἱὸς σοφίζεται
αὐτὸις τοιχῷ. Xen. Mem. I. 2, 46. τουαῦτα γὰρ καὶ ἐμελετῶμεν, καὶ
ἐσοφιζοῦμεν. Plato, Polit. 299, b. σοφιζομένους ὠπίσων περὶ τὰ τουαῦτα.
Translate: they are my tricks you are copying.

299. ἀδεκατεύτους (δεκατέω), which has paid no tithe. 300. —κοι-
λίας perhaps for οὐσίας. ἐχει οὖσιαν, 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-disturbner: metaph. one who disturbs
and mixes things like mud.

304. Suidas: ἀνατετυρβακῶς, ἀναταράξας. τυρβάσαι δὲ κυρίος λέγε-
tαι τὸ τῶν σηλὸν ταράξαν. 305. ἐκκοφοῦν, 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. By the word is probably insinuated the Pnyx. 308. κάττυμα, att. for κάσσυμα, shoe-leather. Ib. χορδεύματα (χορδεώ, 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. ὥστε, ut qui. Ib. ὑποτείμων, to cut obliquely, as leather-sellers do, for the purpose of making their article look thicker. 311. πρὶν (τία, one, they) Ἰνομᾶσαι (αὐτό) ἧμέραν. Dobree compares for the first ellipse, Hom. II. I. 98. Eurip. Med. 184. Æsch. 70, 4. Ib. μείζων δύον δοχαίων, 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 Permyndai, the learned writer assigns these verses to that general, and not to Demosthenes, as Brunck's edition does. Some deception which had been played on the easy Nicias is here not improbably alluded to. 313. τοῖς δημόταισι καὶ φίλοις. Rav. τοῖς δημόταισι καὶ τοῖς 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. 314. ἐνοφ ἐν τοῖς ἐμβάσιων. Kuster compares Ovid. Ars Am. I. 516. " nec vagus in laxa pes tibi pelle natet." Sidonius Apollinaris VII. ep. 11. " laxo pes natet alto in coturno."

315. προστατεύει, to stand by a person's side as his protector, or
προστάτης, to guard. 317. "ἀμέλγειν ut ἀμέργεν h. l. non est mul-
gere, sed decerpere." Schutz. Ib. τὰ κάρπια (Pac. 1154.), ripe
field-fruits. The allusion requires no explanation.
Ib. εἴνων. Cf. infr. 1357. The exact distinction between μέτοι-
κοι and εἴνοι, is, I believe, yet a desideratum in Grecian literature.
318. πρῶτος ὁν, 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.
Ib. ὁ 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.
Ib. Ἰπποδάμου. "These verses appear to deserve greater atten-
tion than they have yet received. Ach. 220. καὶ παλαιὸς λακρατίδη
τὸ σκέλος βαρύνεται. Eq. 327. πρῶτος ὁν' ὁ δ' Ἰπποδάμου λείβειν
theōmenos. Pac. 1154. μυρρινὰς ἀίτησον ἐξ Αἰσχυναύδων τῶν καρπίων.
It is almost superfluous to observe, that the two middle syllables
of these three proper names are necessarily short. Ἰπποδάμος, in
particular, cannot reasonably be supposed to be a Doric compound
of ὅπος and δίμος. 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 α μινορ, in the
place of the regular trochaic dipodia." Elmsl. Review of Porson's
Hecuba.
321. πάρεισι σε πανοργία, vincet te nequitia. Ib. δῆλος ἐστι (παύ-
σων) αὐτόθεν. This very moment will manifest the truth of my
assertion, that he can stop and surpass you. Cf. Pac. 913, 1048.
Ib. αὐτόθεν, on the spot. Eccl. 246. καὶ στρατηγὸν αἱ γυναῖκες
αὐτόθεν | αἴροιμεθ'. Lysch. 70, 20. καὶ αὐτόθεν ἐστηκός ἐδείκνυον τοῖς
Xen. Mem. II. 8. 3.
καὶ κοβαλικεύμασιν.

άλλ' ὁ τραφεὶς ὀθεντέρ εἰσιν ἀνδρὲς οὐπέρ εἰσιν δεῖξον ὧς οὐδὲν λέγει τὸ "σωφρόνως τραφήναι." 

ΑΛ. καὶ μήν ἀκούσαθ' οἶός ἐστιν οὔτοι πολῖτης. 326 

ΚΑ. ὁυκ αὖ μ' ἐάσεις; ΑΛ. μὰ Δί', ἐπεὶ κἀγὼ πονηρός εἰμι. 

ΧΟ. έαν δὲ μὴ ταύτῃ γ' ὑπείκη, λέγ' ὦτι κάκ πονηρῶν. 

ΚΑ. ὀυκ αὖ μ' ἐάσεις; ΑΛ. μὰ Δία. ΚΑ. ναὶ μὰ Δία. ΑΛ. μὰ τὸν Ποσειδῶ, 

άλλ' αὐτὸ περὶ τοῦ πρῶτορος εἰπείν πρώτα διαμαχοῦμαι. 330 

ΚΑ. οὔμοι, διαρραγήσομαι. ΑΛ. καὶ μῆν σ' ἔγω οὖ παρίσω. 

ΧΟ. πάρεσ πάρεσ πρὸς τῶν θεῶν αὐτῷ διαρραγήναι. 

ΚΑ. τῷ καὶ πεποιθῶς ἀξιός ἐμοῦ λέγειν ἐναντα; 

323. κοβαλικεύματα, the tricks of a ὀδαλίς, 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. εἰσιν ... οὐπέρ εἰσιν. On this mode of expression, see Blomf. Gloss. in Ag. p. 167. A shrug of the shoulders evinces what sort of persons the Κορυφής means. 325. οὐδὲν λέγει, says what is of no consequence, is an expression without meaning. 


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

Ib. καρυκοσταίων (καρύκη, a scientific and poignant sauce, invented by the Lydians, ποίου). 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, Mithaecus, Dionysius, the two Heraclidae, Agis, Epænetus: but the reader begins to exclaim with Achaus (Athen. IV. 173, c.), καρυκοσταίων ... θεδελώττωμαι. Of a similar nature is the verb καρυκευεῖν.

A. οὐδὲ φιλοδεπτοῦς εἰμι, μᾶ τοῦ Λακήντων,
τραγήμασιν δε χαίρω μᾶλλον. B. εὐ πάνω.

A. τραγήματι αἰσθάνομαι γάρ ὅτι νομίζειται
toις νυμφίοις μετιούσι—. B. τὴν νύμφην λέγεις,—

A. παρέξειν, ἀμήσας, καὶ λαγφά, καὶ κύκλας.
tοῦτοι καὶ χαίρω, τοις δὲ κεκαρυκευμένοις
δύνοι καὶ εἰμι τοῖς σεαντοῖς ἀγόρως'. B. ὁ Θεός.

Athen. XIV. 642, e. See also the same writer, IV. 160, a. b. Here: to dress up a speech cleverly.

336. ὕμοσπάρακτον (Ὠμός, σπαράσσω), torn in a raw state. The term is properly derived from the kitchen. Ib. χρηστός. Dobree (2. 317.) compares Athen. 311, b. 322, d. Pulchre tu sane, negotium aliquid tibi oblatum susciptiens, in frusta discerperes, tracturesque, ut par est. Br.

338. δικιάν εἰπέν. so δίκην λέγειν, to plead a cause, Wasps v. 791., and to the examples there given add Diog. Laert. in Aristipp. II. 71. πρὸς τῶν ὑπὲρ αὐτοῦ λογογράφου δίκην εἰπότα καὶ νικήσατα, ἔπειτα φάσκοντα πρὸς αὐτόν, τί σε ὁμοία Σωκράτης; ἑφη, Τούτο, τοῖς λόγοις, οὐς εἰπας ὑπὲρ ἔμοι, αληθείς εἰσαι.


340. εἰπεδείκνυε, making an εἰπέδειξις, i. e. an exhibition, or display of yourself. Ran. 771. ὅτε δὴ κατηλθῇ Εὐρυπίδης, εἰπεδείκνυτο | tois
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-ender; but how infinitely superior the achievements performed by the latter on the strength of his coarse fare!


345. θυμεία sc. τεμάχη. The word θύμος, says Athenæus, (VII. 302, b.) is derived from θύνων = ὄρμων. ὀρμητικός γὰρ ὥς ἵθες, διὰ τὸ ἐξειν κατὰ των ὄραν οὐστρον ἐπὶ τῆς κεφάλης. The parts most preferred in the tunny-fish were the head (Athen. IV. 135, c.), the ilia (VII. 295, c.), and the abdomen (VII. 302, d.) For salted fish of the fat kind, the tunny was preferred to all others (III. 116, c.). 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;

εἴτε δ᾿ ἐστὶν ἐκ βαλάσσης θύμος οὐ κακὸν βρώμα, ἄλλα πάνω ἱππέσων ἐμπρητῆς ἐν μοττρῳφ. 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 χαλεῖ in the latter barely reaching an anchovy of the meanest kind (μερβρῶς), is the best we can furnish on the occasion.

'Αγρίμιον ἢδεϊν εὔφων, εὐποροῦντε μὲν ἠλαιστον· ἀν δ᾿ ἀπορὴ τις, ἀδλιώτατον.
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.

(Coquus loquitur)

A. θερμοτέρως χαίρεις δέι
tois ὑφαρίοις, ἦ τὸ μέσον, ἦ κατωτέρῳ;
B. κατωτέρῳ. Α. τί λέγεις σὺ; ποιοτός οὐσιν ἀνθρωπος; οὐκ ἔπισταται ἤμ. ψυχρά σοι
ἀπαντα παραθῶ; Β. μηδαμῶς. Α. ξέοντα δέ;
B. Ἀπολλων! Α. οὐκοῦν τὸ μέσον ἐστώ δηλαδή.
tούθε ἑτέρος οὐδεὶς τῶν ὁμοτεχνῶν μοι τοιεί.

Alexis ap. Athen. IX. 386, a.

Ib. ἐπίπνεων, to drink out of large goblets, after eating. 346. κασαλβάσω (κασάλβη, scortum) Suidas: λωδορήσω. Cf. Thucyd. IV. 27. 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. ἡνυστροφ (ἀνό, 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 oesophagus into the mouth, where it is subjected to a second mastication. The manyplus, 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 oesophagean canal, and which are armed with numerous hook-formed papillae, 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 immnutritive 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 *φνστρον* in dramatic writers, see Athen. II. 49, f. III. 100, c. IX. 403, a.

1b. ιειαν.

(The speaker declines any comradeship with Egyptians.)

οὐκ ἐν δυναμὴν συμμαχεῖν ἤμιν ἐγὼ.
οὐθ’ οἱ τρόποι γὰρ ὁμοιοῦσα, οὐθ’ οἱ νόμοι
ἡμῶν· ἀπ’ ἀλλήλων δὲ διέχοισιν πολύ.
Βοῦν προσκυνεῖς· ἐγὼ δὲ θώο τοῖς θεοῖς.
τὴν ἐγχελων, μέγαστον ἤρει δαιμόνα·
ἡμεῖς δὲ τῶν ὄφων μεγαστὸν παραπολύ.
Οἶκ εἴσθεις ἕκει· ἐγὼ δὲ γ’ ἤδομαι
μᾶλιστα τούτοις.

Anaxandrides ap. Athen. VII. 299, f.

348. καταβροχθίσω (βροχθίζω, βρόχθος, *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.

Γάγγρα τε λεικά πίσι τε τοῖς κολλώδεσι
βρόχθεσε. τοῦτοις γὰρ τρέφεται τὸ πνεῦμα, καὶ
tὸ φωνάριον ἡμῶν περίσταργον γίνεται.

Clearchus ap. Athen. XIV. 623, c.

Εἵδωνος δ’, ἔλων
σανδάλιν καὶ σφραγίδα, καὶ μεμρασμένος,
ἐλογίζετο τι τῶν πραγμάτων οὐκ οἴδ’ ὲτε.
Θαυμάζετε δε, Ταύρας δ’ ὁ φιλτατος,
ἀνδρες παλαιοὶ ἀθρόφαιγοι τοιοὶ τινες.
δοιο καταβροχθίζειν ἐν ἀγορᾷ τὰ τεμάχια, ὀρθώτες εἰσεθνήκον ἐπὶ τὸ πράγματι.

Antiphanes ap. Athen. VIII. 342, e.

Εἴ δ' ἦν τὸ γένος τῶν ἀνθρώπων τῷ νῦν τοιόνυν μάχεσθαι, καὶ βατίς αὐτῶν ἤγεΐτι' ὀπτῇ μεγάλῃ καὶ πλευρῶν ζύλιοι;

τοὺς μὲν ἄρ' ἄλλους οἰκουρεῖν χρὴ, σέμπεινε δὲ Νόδιππον ἐν ὄντα:' εἰς γὰρ μόνον ὁν καταβρόχθιζεν ἐν τὴν Πελοπόννησον ἀπάσων.

Hermippus ap. Athen. VIII. 344, d.

Metaphorically: ο δὲ Κύνουλκος ἐφή, ἩἈνδρείς ὑπόστατοι, σφόδρα με λιμῷτωτα οὐκ ἄρθος ἡ Δημόκριτος εἰσίτατο, ποτημοὺς διαπεραμένους ἀμφοτέρας καὶ κέκτας· ἦν γάρ ἀρδεύεις τὴν ψυχήν, πάνω πεναλίδος γεγείνας, λόγους αὐτὸ μόνον καταβρόχθισας. Athen. VI. 270, b. Arist. Av. 502.

Ib. Ἑωμόν.

(Parasitus loguitor)

Βούλομαι δ' αὐτῷ προσπειν, οἶδος εἰμὶ τοὺς τρόπους. Ἄν τις ἔστι, πάρειμι πρῶτοι· ὄρντ' ἤδη πάλαι [παρὰ νέον] ξωμός καλοῦμα. δεῖ τιν' ἄρασθαι μέσον τῶν παρακούσιων; παλαιάτιν νόμισον 'Ἀντάιον μ' ὄρν. προσβελεῖν πρὸς οἰκίαν δεί; κρώς. ἀναβίζατι τε πρὸς κλιμάκιον; Κατανεῖν. * * ὑπομείναν πληγάς, ἀκμῶν.

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

Ib. ἀναπόνυστος (ἀποψύκτω) unwashed. The Greeks washed their hands as well after meals as before. Both ablutions occur in Vesp. 1216. ὑδρον κατὰ χειρός; τὰς τραπέζας εἰσφέρειν. | δειπνούμεν' ἀποψύκτ. Athen. XIV. 642, f. ἀρτέων | τράπεζαν' ἀποψυκά ὕδεις. 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 δείπνων ἦν τουίττον. τυρώ, καὶ φύστη μᾶζα νόμον χάριν ἐπὶ χαλκίων κανών, τῶν παρὰ τις καλούμενων μακομείσαν, ἀπὸ τῆς χρείας εἰληφότων τὴν ἐπωμίναν' ὄμοι δὲ τῇ μάξη καὶ τῷ τυρῷ, σπλάγχνων καὶ άλει, προσφαγέων, καθαγαίνων δὲ ταύτα, ἐν κεραίῳ κοφταβίοι πιεῖν ἐκάστῳ μικρόν; καὶ ὁ προσφέρων ἀνείπεν "ἐν δείπνεως." εἶτα δ' εἰς τὸ κούνων, ξωμός, καὶ περίκομμα' πρόσχερα ἐκάστῳ δύο κρέα. 'Ενάμοιον δ' ἐν ἀποστοί τοῖς δείπνοις, μάλιστα δὲ τοῖς λεγομένοις μάζως, (τοῦτο γὰρ ἦν καὶ νῦν ἡ Δωρυσαίη σύνοδος ἔχει τοῦνα,;) ὑς ἔθνοι τῶν νέων ἀδρικότερον, ξωμόν τ' ἔγχει τετελεῖ, καὶ μαζα καὶ ἄρτους παραβαλεῖν, γενειαί γὰρ τὸ τουίττος ἐκρίνετο καὶ ἀνδρώθη υπάρχει. Θαυμαστῶ μίατ νῦν καὶ περίβλεπον παρ' αὐτοῖς ἡ πολυφαγία. Μετὰ δὲ τὸ δείπνων στουὸς ἐποιούστο, οὐκ ἀποψύκτηκαν τὰς χεῖρας, ἀλλὰ ἀποματίκευκαν τοῖς ψυμοῖς, καὶ τῷ "ἀπαραγηθαίνα ἐκάστῳ ἀπέφερ' τοῦτο ποιοῦντες ἐνεκα τῶν εἰς ταῖς ἀμφότεροι γυμνομένων νικητέρινοι φόβοισ. Athen. IV. 149, a.

c See infr. v. 397.
78

λαρνγιζω τους ρήτορας καὶ—Νικιάν ταράξω.

ΧΟ. τὰ μὲν ἀλλὰ μ' ἡρεσας λέγων' ἐν δ' οὐ προσιταὶ με τῶν πραγμάτων, οἵτινες μόνος τοῦ ζωμὸν ἐκροφήσει.

ΚΑ. ἀλλ' οὐ λάβρακας καταφαγῶν Μιλησίους—κλονήσεις.

349. λαρνγίζειν (ἅρνγιζε) die Kehle zuschnüren, to throttle. Wieland.


1b. —Νικιάν ταράξω. The sausage-seller strikes the scenic Nicias a hearty blow on the back, who of course gives the proper theatrical start. Uproars of mirth among the nautic multitude.

350. οὐ προσιταὶ με, δοκεῖ μοι please me. See Wsps, v. 752. Thucyd. IV. 38. προσίσέθαι (to be pleased with) τὰ κεκηγμένα.

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

ταύθ' οἱ πέντεστοι οὐκ ἔχοντες ἀγοράσαι,
ὑπογάστριοι βύθακας, οὐδέ κρανίον
λάβρακας, οὐδὲ γόγγρον, οὐδὲ σηπίας·
δὲ οὐδὲ μάκαρας ὑπέροραν οἴματος θεοῖς.

Εριφύς ap. Athen. VII. 302, e.

Where the best were to be found, the great gastronomist, Archestratus, condescended to inform the world.

Ἀδάμβας δ' ἐκ Ταῖτανων, ὅταν Μυληνήν ἤκμα,
κεστρία τῶν κείμαλον, καὶ τὸν θέσπαθα λάβρακα.
εἰσὶ γὰρ ἐναδ' ἀρματοι· ὁ γάρ τότος ἐστὶ τουτοῖος.
ποιητέρας δ' ἔτεροι πολλοί, Καλλιδώγη τε κλεινῆ.
'Αρμβρακία τ' ἐν πλούτοφορῳ, Βολῆς τ' ἐν Νήμῃ
ἀλλ' οὐκ εὐφόδῃ γαστρών κέκτηταί ἀλουφίνην,
οὐδ' οὕτω δρμείσαι, ἔκεινοι δ' εἰσίν, ἐταῖρε,
τὴν ἄφετην θαυμαστὰ. Ὄλος δ' αὐτῶι διείστων
ὄπτήςας, μαλακοὺς χρήστωσι προσίσευκε δὲ ἀλής.

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

d 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 capable. 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.

theatre 

In a fragment of his Lemnia (Dind. 334.), Aristophanes speaks of the head of the sea-wolf, as a particular dainty; and to the same purport also perhaps a fragment of Eubulus, in which the Porson-sauce will be found better than the fish itself.

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

Ib. κλονεύ (κλόνος). Π. V. 96, πρὸ ἔθεν κλονεύτων φακαγας. XI. 496. ὧσ ἐφέπε κλονεόν πεδίον τότε φαίδωμοι Αἰας. With the language of the heroic age, Cleon of course assumes an heroic port and bearing. His hostile movements, however, against the people of Miletus, must have been less directed against their persons than their purses.

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

καὶ μὲν παρὴν τεμάχη μὲν ἐξοπτηρέα, κατασχματίσαι παντοδαποίσι πῶρες. σχελίδας δ’ ὁλόκληροι πλήσιον τακερώταται, ἐπὶ πυκνάκομας καὶ διεφθ’ ἀκροκόλλια, ἦδιστον ἄτμυξον, καὶ χωλίκες βοῶς καὶ πλευρὰ δελφάκει ἐπεξανθήσειν, χναυρότατα, παρέκειν ἐπ’ ἀμύλλους καθήμενα.

Pherecrates ap. Athen. VI. 269.

Ib. — ὄνησομαι μέταλλα. Casanbon 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 Laurium. 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-
ardice. Ach. 1120. δείλιας φευγόμενος. See Matthiae Gr. Gr. § 346.

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

357. ’I'll draw your skin over your ears, and cut me a thief's pouch (θυλακος) out of it.” Wieland. θυλακος κλαπής, a sack in which plunder is deposited. Schutz compares Nub. 441. άσκον δαίμων, 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. διαπαταλεύω, Att. for διαπασαλέεις, to stake down, as leather, for the purpose of being stretched. Cf. Herodot. VII. 33.

359. perikóματα (perikóptw), meat and herbs chopped small, minced meat.


361. πρηγορέων, δίνος = πρηγοροεων (πρό, άγειρο, because birds first collect a quantity of food in the crop, where it undergoes a certain degree of h maceration, before passing into the stomach.)

Ib. σουκτεμό, i. e. σουκτέμω. The mind of the sausage-seller is as usual in the kitchen. Av. 1113. ἵν δὲ σου δειπνήτη, πρηγορόως ὑμῖν πέμψωμεν.

e The phragus, 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 'chymical 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 plats, 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.
ΔΗ. καὶ νὴν Δ' ἐμβαλόντες αὐ-
τῷ πάτταλον μαγειρικῶς
ἐσ τὸ στοῦτ', ἔτα δ' ἐνδοθέν
τὴν γλῶτταν ἐξείραντες αὐ-
τοῦ σκεψῴμεσθ' ἐν κάνδρικῶς
κεχυνότος

* * * εἰ χαλάξῃ.
ΧΟ. ἄν ἄρα πυρὸς γ' ἕτερα θερμότερα, καὶ λόγων ἐν
πολεί
τῶν ἀναιδῶν ἀναιδέστεροι: καὶ τὸ πράγμα ἄν ἄρ' οὐ 370
φαύλον ὄδι. ** * ἀλλ' ἐπιθεὶ καὶ στροβεῖι,
μηδὲν ἐλαφρὸν ποιεῖ. νῦν γὰρ ἔχεται μέσος:
ὡς εἶναι νυνι μαλάξης αὐτῶν ἐν τῇ προσβολῇ,

362-3. ἐμβαλόντες πάτταλον. (Thes. 222. τί κέκραγας; ἐμβαλόν πά-
ταλον, ἔμ' μή συνάθις.) The allusion is to the mode in which
trial was formerly made whether pigs had the χαλάξα, (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. ἄν ἄρα, i.e. ἐστί. Cf. infr. 370. Vesp. 821. ὣ δέσποθ' ἥρως,
ὡς χαλεπός ἄρ' ἐδώθ' ἰδείν. Ἀυ. 280. τὶ τὸ τέρας τούτι τοτ' ἐστίν; οὗ
σὺ μίνος ἄρ' ἢδω' ἐσπο' ὄρο; Ρακ. 22. οὐδὲν γὰρ ἔργον ἄν ἄρ' ἀδιωτερών,
ἢ καθήρω μάτοτον φοίνευς ἐσθείν. 819. ὡς χαλεπόν ἄν ἐλείν ἄρ' εὐθὺ
tῶν θεῶν. For other examples see Porson's Plutus, p. 73. and Heind-
dorf in Phaedon. §. 35.

Ib. πυρός. Musgrave (in Soph. Philoctet. 950. ὡ πῦρ σὺ, καὶ πᾶν
δείμα, καὶ πανουργίας | δείψ τεχνὴ ἐκδαιτον) refers to the present
and other passages as proofs that fire was considered among the
ancestors as a symbol of audacity and impudence. Lýsist. 1015.
οὐδὲ πῦρ, οὐδ' ὀδ' ἀναδέλθεις δικαιομεν πάρδαλε. Eurip. Hec. 605. ναι-
tικῇ τ' ἀναρχία | κρείσσον πυρός. Androm. 271. ἐχίδνης καὶ πυρός
περαιτέρο.

371. στροβεῖων, prop. a word belonging to fullers, who are accus-
tomed to work violently their cloths on an instrument called στρο-

372. ἔλαφρῶν Oxf. Ed. ὀλίγον Br. Ib. ἔχεσθαι μέσος, το βε θεύ
by the waist. A term of the palestra. See Acharn. v. 516.

373. "Si in hoc impetu (προσβολῇ), qui nunc in eum faciendus

Ib. τὰλλὸτρων ὄμων θέρους, reaping another's harvest. This metaphor, common to all languages, (and which needs no explanation here, after all that has been said on the subject of Pylus, Demothenes, 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 νῦν ἐλκετ', ὡς κακοὶ, τιμᾶ, βροτοί, καὶ κτάσθε πλούτον, πάντοεν θερμώμαν 

σύμμετα, μὴ δίκαια καὶ δίκαι' ὄμοι' ἐπει' ἀμάσθε τῶνδ' ὑστηριον βέροιν. 

Ino Fragm. 13.

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

Ib. οὖν ἑκείθεν ἤγαγεν. Thucydides (IV. 38.) observes, that there passed over into the island of Sphacteria, of heavy-armed, four hundred and twenty men, of whom 292 were 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 redeem 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 considerable 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 prejudices, and, most of all, if by party prejudices. Those who formed

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1 So in the old Spanish poet, referred to in the Appendix.
In "Ev, §evoz, fie € and (]

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. 243.

378. Ev eβιλφω. (Herodot. VI. 75. έδησαν οι προσήκοντες εν εβιλφω. IX. 37. ώς γαρ δή εδεδει δν εβιλφω σιδηροδοτω. Λαυδ. 7, 6. εν τοις εβιλφοις. Lucian VI. 91. Lysias 117, 32. εν το εβιλφω.) Thucyd. IV. 41. κοιμασθέντων δε των άνδρων οι Άθηναις εβαλευσαν δειμος μεν αυτοις φυλάσσαν, μεχρι οι τι εμπιστωσυνην προ τοιτο ει την γην εσβάλλασιν, εξαγαγόντες απόκτειναι. (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. αφαίρω, 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, toις εκ Πύλων ληψθείσαι, τοις Δακονικοῖς.

379. δεδοιχ ἕμας. 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, εν δε τη βουλή εχει ρήτορας επιτηδείους, ὅπως λέει τοις ιππίσις (βελτίων γαρ ιεν φοβούμενοι) κ.τ.λ. c. 1. § 8.

Cf. infr. 470.

Ib. ἐν, is in a state of vitality and energy. Ib. βουλευτηρίου = βουλή. Cf. sup. 231.

Ib. ἐν ἐν ἐν. In tragic writers ἐν (dim, donec) may be joined with a subjunctive without the ἐν, but not so in comic or prose writers. Cf. Eccl. 683. Nub. 1460, 1489. Lysist. 178. 743. Th. 583. 853. Ran. 266. Vesp. 486. 505. 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 instance out of such minutiae one of those sources of delight which only scholars feel.

λεπτος ἐπί μονήσιν ἐμπολίς μακρᾶς
καὶ τὸ τοῦ δήμου πρόσωπον μακκοῦ καθῆμενον. 380
ΧΟ. ὡς δὲ πρὸς πάν ἀναιδεύται κοῦ μεθί—

ἀπο παραρρήτουτοι οἱ πολιφθοροι
(ἢ ὡς ἄν MSS. ἢ ὡς ἄν Grot. ἢ ὡς ἄν Valekenaer. Diatrib. c. 22.
p. 240.)

380. τὸ δήμου πρόσωπον, the representative of the sovereign multitude. Wiedand supposes the scene to have been so contrived, that the doors of the house are here thrown open, and Demus exhibited in a sitting posture, and with an aspect such as that described 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 sittings of the sovereign multitude, and the stolidity of the legislative Demus, (unconscious of the tricks played upon him by demagogues 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.

Il. μακκοῦ (μή, κοῖνο, κωῖν), 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 Epicharmus.)

Συνεδρικές τῷ λόγῳ, καλέσαι δεὶ μύνον
καὶ τῷ γαμηλίωντι, κοίδεν δεὶ καλέν,
τηρεῖ δὲ χαρίες τ' είμι, καὶ ποιῶ πολὺν
γλώστα, καὶ τῶν ἑστιῶν' ἐπαινῶ.
κάκα τις ἀντίοι τῷ λή τῷ λέγειν,
τήνω κυνάξωμα τε καὶ ποτέχθωμαι,
κήπειτα πολλὰ καταφαγὼν, πολὺν ἐμπιὼν
ἀπειμ. λύχνων δ' οὐχ ο ποῖς μοι συμφέρειν
ἐρπ' δ' ἀλυθάζων τε καὶ κατάσκοτος,
ἐρμοσ. αἱ κα δ' ἐντέχω τοῖς περιπόθεις,
τοιτοις ἀγαθὸν ἐπιλέγω τοῖς θεοῖς, ὅτι
ἐν λόγῳ παίειν, ἀλλὰ μοστιγώντι με.
'Επει δὲ χ' ἢκο οἶκαδες κατασθαρεῖς,
ἀστρωτος εὖδο καὶ τὰ μὲν πρῶτ' οὐ κω,
ἀς καὶ μοι ἄκρωτος οἶνος ὀμψέθη φρένας.

Epicharmus ap. Athen. VI. 255. c.

381. πρὸς πάν ἀναιδεύται:
τῶν δ' ἰχθύαρρων ποταμῶν ὑπερείδομ περᾶς,
ὅς ἄπαν φανοῦσιν ἐμφάνουσα λύγον
κυμάσι παθλίζων αἰμάλοις πυκνώμασι
πρὸς πάν ἀναιδεύται ἀν' εὐφῶς δ' ἐχει
μαθώτος ὀρθεὶς πεδία τοῦ δεδωκότος.

Timocles ap. Dobree Advers. II. 318.
στησι τοῦ χρόματος τοῦ παρεστηκότος. εἰ σε μὴ μισῶ, γενοίμην ἐν Κρατίνου κώδιον, καὶ διδασκοίμην προσάδεων Μορσίμου τραγῳδίαν. ὥ περὶ πάντ' ἐπὶ πᾶσι τε πράγμασι
385
dωροδόκοισιν ἐν ἄνθεσιν ἰζών, εἴθε φαύλως, ὡσπερ εὔρεσ, ἐκβάλοις τὴν ἄνθεσιν.

382. τοῦ χρόματος, sub. οὐδέν. Plat. Phaed. 117, c. διαφθείρας οὔτε τοῦ χρόματος οὔτε τοῦ προσώπου.

Ib. τοῦ παρεστηκότος, qui semel illi abortus est. Cas.

383. ἐν κώδιοι. Bek. Dind. Oxf. Ed. "I question whether this can signify una de pelibus Cratinii; Bos's emendation ἐν Κρατίνου (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. κώδιοι, 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 compares Alexis in Athen. VIII, 340, c.

εἶ τινας μάλλον φιλῶ
ἔνονοι ἐτέρους ὑμῶν, γενοίμην ἐγχελεὺς,
ἐνα Καλλιμέδων ὁ Κάραβος πρώτῳ με.

384. For another attack upon the tragic writer, Morsimus, see Pac. 803. Among those plunged into the stercoraceous marsh described in Ran. 115, we find ei Μορσίμου τίς ῥήσιν ἐξεγράφατο.

385. περὶ πάντα. Dobree refers to Athenæus 278, c. Χρύσιππος, ὁ ὄντως φιλόσοφος καὶ περὶ πάντα ἀνήρ.

386. ἰζών. Isoc. 13, b. ὡσπερ γὰρ τὴν μελιττιν ὀρόμεν ἐφ' ἀπαντά μὲν τὰ βλαστήματα καθιάυωσαν, ἀφ' ἑκάστου δὲ τὰ βελτίστα λαμβάνονταν, οὕτω δὲι κ. τ. λ. The language of some dithyrambic part of the day is no doubt imitated here.

387. ἄνθεσιν (ἐνυθένα), a mouthful, which, with Cleon's habits, must be considered a very large one. Of. infr. 699, 700.

κοσμῶν ποιῶν τὴν ἄνθεσιν
μικρῶν μὲν ἐκ τοῦ πρόσθε, μεστὶν δ' ἐνδίβεν
tὴν χείρα, καθάπερ αἱ γυναίκες, κατέβατε
πάμπολλα καὶ ταχύτατα. Antiphanes in Phil. Mus. i. 572.

The Thebans, great innovators in language, it appears used to say ἄκολος instead of ἄνθεσις, much to the indignation of the comic poets.

Σωκρῆς' οὐδέν, πᾶσα Θηβαιων πόλις,
οὐδέν ποτ' ἀλλ' οἱ πρώτα μὲν τὴν σημαίν
ὅπερ θοών, ὡς λέγουσ', ὁνομαζέτε
tὸν ἀλκτρονίαν δ' ὀρτάλιχον, τὸν ιατρὸν δὲ
σακτάν, βλέφαρον δὲ τὴν γέφυραν, τύχα δὲ
ἀσαμι γὰρ τῷ ἀν μόνον:
"πίνε πίν ἐπὶ συμφοραῖς"
τὸν Ἱουλίου τ' ἀν οἴομαι,

τὰ σίκα, κοπιλάδοις δὲ τὰς χελεδώνας,

τὴν ἐνθεσιν ὅ ἄκολον, τὸ γελᾶν ὅ ἕκκριδέμεν,

απασάτωτον ὅ, ἥν τι νεοκαττύπον ὑ.

Strattis ap. Athen. XIV. 622, α.

See also Athen. 268, c. f.

II. φαίλως, easily.

389. συμφοραῖς. Quotation from Simonid. Fr. 120. The word συμφορά applies first to an event indifferent to itself. Thus in The Frogs, when Euripides objects to a sonarius of Ἀεσχύλος (1128, ἦκω γὰρ εἰς γῆν τῦρδε καὶ κατέχρωμα), Ἀεσχύλος defends the phraseology as not merely correct, but excellent in its kind. (ἁριστ ἐπον ἦν.) On what grounds? Because the word ἐλθὼν, says he, is altogether independent of accident (χωρὶς ἄλλης συμφοράς), and simply means to come to the land of which we are a native; whereas κατέχρωμα 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 ἐγαθή (infr. 656. Lysist. 1276.); where it betokens a melancholy one (Lysist. 1278. Th. 198), the same faithful indices would discover it, without adding any such epithet as τιλαύα. (Ach. 1204.)

390. πυρροπίσπη. The application of this epithet to the aged son of Julius, (whosehe 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 πυρροπίσπη let us imagine the actor's voice, by one of those substitutions which prevail so much throughout this play, to have given πυρροπίσπην (πυρὸς, ὅπιττείον), a wheat-looker. We have then only to suppose that the son of Julius had been engaged in some of those fraudulent transactions 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 accounted for, with which he is seized at a similar dissolving on the part of Cleon himself. As to the word πυρροπίσπης it belongs to a Homeric class of words, such as παρθενοπίσπης (II. XI. 385.), οἶνοπίσπης, γυναικοπίσπης, παιδοπίσπης, &c. which easily explain themselves.


392. ὑπερβάλλεσθαι, to surpass. Infr. 396. Nub. 1035. εἰπερ τῶν ἀνδρόν ὑπερβάλει. Instead of multiplying instances: from other authors, with acc. or without, (Herodot. I. 61. Π. 175. IX. 71. Eurip. Orest. 683. Soph. Trach. 584.) I transcribe a characteristic passage from our author's Pax, where Mercury accounts to Trygeus for certain proceedings on the part of the gods to the Greeks.

Τρυγ. τοῦ δ' οὖνε' ἡμᾶς ταῦτ' ἐδρασάν; εἰπὲ μοι. Ἐκμ. ὅτι πολεμεῖν ἡρείσθ' ἐκείνων πολλάκις στομαῖα ποιοῦντον' κεὶ μὲν οἱ Λακωνικοὶ ὑπερβάλουσιν μικρόν, ἐλεγόν ἀν ταῦτα:
"ναὶ τῷ σίω, κὼν ἀπίκοιοι δώσει δίκην."
ei d' ait ti πρᾶξαν' ἀγαθὸν ἀπίκοιοι καλθομεν οἱ Λάκωνες εἰρήνης πέρι,
ἐλέγετ' ἀν ύμείς εἰδες' "ἐξαπατώμεθα
νῇ τῇ Ἀθηναὶ, νῇ Δί, αὐξὶ πειστέον
ἐξοικί καθες, ἵν ἐχωμεν τῇ Πόλος." 
Pac. 210–19.

393. ἀγοραίον Δίως. Cf. infr. 483.

Ib. σπλάγχνουσι. 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 packaging of the animal mass.


Ib. κοῦδουσ (κώδος), cub's, boxes on the ear, blows.

395. εκ παιδίου, from childhood. Thes. 747. εκ Διονυσίων, from the time of the Dionysiac festival. Paul. Ep. ad Rom. i. 4. εξ 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. μαχαϊρίδων, small knives. Pollux 10, 104. μαχαϊρικὰ δὲ καὶ κα-
pidēs, καὶ δορίδες, καὶ μαχαϊρίδες.
It has been already partly seen: 'On what our Caesar 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 ἀπομαγδαλία (ἀπο-
μάστω, τo μπύρε ἵππου), 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-
μάξεθαι δὲ τῶν βουλόμενων τοῦ συστήματος μεταχείν οὕτω βασι. λαβῶν τῶν συνστίτων ἵππων ἀπομαγδαλίαν εἰς τὴν χεῖρα, τοῦ διακόνου φέρουσαν ἄγχατον ἐπὶ τῆς κεφαλῆς, ἐβαλλε στωπῆ καθάπερ ψήφων· ὁ μὲν δοκιμάζων ἀπλῶς, ὁ δ' ἐκείστων σφόδρα τῇ χείρι πιέζω. ἡ γὰρ πεπισμένη τῶς τετρα-
μείνης ἤχει δύναμιν. κἂν μίαν εὐρωπω τοιατίν, οὐ προσδέχοντα τὸν ἐπε-
ιστάντα, βουλόμενοι πάντας ἑδομίνως ἀλλήλους συνείναι. 

Ib. ἀπομαγδαλίας στιτώμενος. Æschyl. Ag. 1658. ἐπίδας στιτομενοι.


399. κυνοκεφάλων ατ' κυνοκεφάλων. (Cf. Dohbee's Advers. II. p. 180.) For the wild and ferocious nature of this species of ape, Dindorf refers to Pliny. Plat. Theart. 161, d. ἐν ὅ κυνοκέφαλοι. 166, d. ἐς καὶ κυνοκέφαλος λέγων. Ib. Βορί (Βαθρόσκος) ψιλ. 

400. κώδαλα, tricks of a low hussy. Rain. 104. ἡ μὴ κώδαλα γ' ἑστιν, ὡς καὶ σοὶ δοκεῖ. (Said of the sophist tricks played by Euripi-

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.

(Copii loquuntur.)

"Ὅταν ἐραυνασία. Κυρίων, διακριόης, ὥσ τε ταῖς παιδείας, οὕτ' ἡ μεμάθηκας ποιεῖν. 'Εδές κεκατόμηννας, σταυρίς εἰχ' σοι καθιέρων γὰρ ἡ παρὰ, ἀλλ᾽ ἡ σαν κενοὶ έκκεφαλος ἠλλοικητό. Δεὶ δι, Κυρίων, ὅταν μὴ ἐλέγχει εἰς τοιότον συρρητέον,
Δρόμωνα, καὶ Κέρδωνα, καὶ Σωτηρίδην,
μισθὸν διδότας ὅσον ἂν αἰτήσαις, ἀπλῶς
εἶναι δίκαιον· οὐ δὲ νῦν βαδίζομεν,
εἰς τοὺς γάμους, ἀνδροφόνον. ἂν τοῦτ’ αἰσθάνῃ,
ἐμὸς εἰ μαθητής, καὶ μάγιερος οὐ κακὸς,
ὁ καρός εὐκτός· ὕφελον· φιλάργυρος
ὁ γέρων· ὁ μισθὸς μικρὸς· εἰ σε λύψομαι
νῦν μὴ κυτεσθίουτα καὶ τοὺς ἀνθρακας,
ἀπόλλας. εἰσω (πάραγε)· καὶ γὰρ αὐτὸς οὕτωσι
προσέχεθ’ ὁ γέρων. ὡς δὲ καὶ γλύσχορον βλέπει!

Εὐφρών ἀπ. Αθην. ΙΧ. 377, d.

"Αγε δή, Δρόμων, νῦν, εἰ τι κορυφών ἡ σοφία
ἡ γλαφυρόν οἴσθαι τὸν σεαυτοῦ πραγμάτων,
φανερὸν ποίησον τοῦτο τῷ διδάσκαλῳ.
νῦν τὴν ἀπόδειξιν τῆς τέχνης αὐτῶ σ’ ἔγω.
Εἰς πολεμίαν ἄγω σε’ θορρὴν κατάτρεχε’
ἀρίθμῳ διδάσσει τὰ κρέα, καὶ πηροῦσί σε.
ταχέρα ποίησας ταῦτα, καὶ ζέσας σφόδρα
τὸν ἀρμιμὸν αὐτῶν, ὡς λέγω σοι, σύγχεων.
ἁθὺς αὐτὸς πάρεσμι. τώτος ἔστι σά,
κἂν τέμαχος ἐκκλίνης τι, καὶ τοῦτ’ ἔστι σῶν,
ἐώς ἂν ἐνδὸν ὥμεν’ ὅταν δ’ ἐξω γ’, ἐμὸν.
* * * * *
λαφύρων πολυρόφι παντάπασι μεταδίδουν,
τὴν πάροδον ἐν’ ἔχοι τῶν θυρῶν εὐνοούστεραν.
Τι δεῖ λέγειν με πολλά πρὸς συνεδότα;
'Εμὸς εἰ μαθητής, σός δ’ ἐγὼ διδάσκαλος.
μέμνησο τῶνδε, καὶ βάδιζε δεῖρ’ ἀμα.

Διονυσίου ἀπ. Αθην. ΙΧ. 381, d.

'Εγὼ δ’ οἴρων τὰ πολλὰ προκατελημμένα
ἐφόρον τὸ κλέπτειν πρῶτον, ὡστε μηδένα
μαστίν με διά τούτ’ ἀλλὰ πάντας λαμβάνειν.
'Υπ’ ἐμοὶ δ’ οἴρων σὺ τοῦτο προκατελημμένον,
ἰδιὸν ἐφεύρηκας τι, καὶ τοῦτ’ ἔστι σῶν.
Πέμπτην ἐθνὸν ἡμέραν οἱ Τήνηοι,
pολλοὶ γέρωντες, πλοῖον πολλὸν πλησκοῦτες,
λεπτὸν ἐρίφων καὶ μικρὸν. οὐκ ἓν ἐκφορὰ
λύκῳ τότε κρέων, οὐδὲ τῷ διδασκαλῷ.
ἐτέρους παρισσαθαὶ δῦ’ ἐρίφως ἡναγκασάς·
τὸ γιὰ ἦπαρ αὐτῶν πολλάκις σκοπούμενον,
καθεὶς κάτω τὴν χεῖρα τὴν μιὰν λαβὼν
ἐρρίψας εἰς τὸν λάκκον ἑταμίῳ τῶν νεφρῶν.
πολλὸν ἐποίησας θάρυσσολ, οὐκ ἔχει νεφρῶν,
ἐλεγον. ἔκπνοαν ὑποτέτοις ἀποβολῆς,
ἐθυσαν ἐτέρους, τοῦ δ’ δευτέρου πάν
τὴν καρδίαν εἰδὼν σε καταπίνου τ’ ἐγώ.
Πάλαι μέγας εἰ, γύσσωκε’ τοῦ γαρ μὴ χαναίον
λύκων διακενῆς σὺ μόνος εὐρήκας τέχνην.

Εὐφρών ἀπ. Αθην. ΙΧ. 379, f.
"σκέψασθε, παιδεσ' οὐχ ὦραθ'; ὧρα νέα, χειλόδων."
oi δ' ἐβλεπον, κάγῳ' ν τοσοῦτ' τῶν κρεών ἐκλεπτον.
ΧΟ. ὦ δεξιώτατον—κρέας, σοφῶς γε προνοήσω.

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. 362.).

402. ὧρα 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. 362.).

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. σῶμα. Cf. infr. 440. (Ran. 191. νεανιμάχηκε τὴν περί τῶν κρεών.) The Chorus, during this short pause, contemplate with admiration the enormous bulk of the sausage-seller.
Nettles (άκαλήφας) 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 salad." 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. áκαλήφαι . . εὐσαφανῶσθαί. b. ὅστε', áκαλήφας, λεπάδαις παρέθηκέ μοι) add,

ἐκόσ δήπον πρότον ἀπάτων
ἴφνα φίναι
καὶ τὸς κραναίας áκαλήφας.


Nettles, dual of κοχών, the hip or haunch. "Pars illa, quam insistimus, quum equo velimur. Metaplasmus generis factus in hac voce. Quemadmodum autem parum honestus locus est, qui hoc nomine denotatur; sic legimus inter probrosa nomina fuisse illud κοχώνας." Cas.


ἀνὴρ τῶν ρητόρων, a certain orator. Cf. infr. 454.

Laµµρός, fresh. Infr. 739. Herodot. Π. 96. ταῦτα τὰ πλοῦα, ἀνὰ μὲν τὸν ποταµὸν οὐ δέχεται πλέειν, ἢν μὴ λαµµρός ἀνέµος ἐπέχῃ.

πρόετος μὲν εἰ πνεύσειε Βορρᾶς ἡ Νάτος
ev tē bαlαττή lαµµρός, ἰχθὺς οὐκ ἀν ἢν
οὐδὲν φαγεῖν.

όμοι ταράττων τήν τε γῆν καὶ τήν θάλασσαν εἰκῆ.

ΑΛ. ἐγὼ δὲ συντείλας γε τούς—ἀλλάντας εἶτ' ἀφήσω κατὰ κύρι ἐμαυτὸν οὐριόν, κλάειν σε μακρὰ κελεύσας.

ΔΗ. κάγωγ', εάν τι παραχαλά, τήν ἀντλίαν φυλάξω.

ΚΛ. οὐ τοι μὰ τήν Δήμητρα καταπροίξει τάλαντα πολλά


415. The nautical imagery of Cleon is returned by his opponent, but in a tone of calm composure, admiringly contrasting with the boisterous 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 therefore draws in (συντείλας) the sails or sausages which the rude gales threatened by his opponent might damage, commits himself to the stream (κατὰ κύρι οὐρίων) 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. ἰδεῖ μ' ... ὅστε νῶς κεδνῶν οἰκοστροφόν ἢ κροκεί λαίφους κρασπέδοις ὑπεκθραμεῖν | τὴν σῆν στόμαργον, α' γυναϊ, γλωσσαλγίαι.

Ib. συντείλας.

416. συντείλας, k ἀκρωσι χρόμενοι τοῖς ἵστοις,

εἴτε μάλλον μάλλον ἰδεῖς

καὶ φυλάξεις,

ἐνίκ ἢν τὸ πνεύμα λεῖον

καὶ καθεστηκὼς λάβης.

Ran. 999.

Ib. ἀφήσω. Herculot. V. 42. ἀπέει ἐκ τῆν λιώτιν τὰ πλοία.

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

418. μὲ τὴν Ἀνεῶρα. 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. Solution mentions (Diog. Laer. 2. § 12.) that it was by Cleon that the

k ἀκρωσι. Schol. τοῖς ἐν δορρω δεχομένους τὸ πνεύμα καὶ μη κατὰ τὸ μέσον.
philosopher Anaxagoras, the tutor of Pericles, was brought to his trial for impiety.


419. πόδες, cables, by means of which a sail is turned to the wind, drawn up, stretched, or loosened. Od. V. 260. ὧν δ᾽ ὑπέρας τε, καλοὺς τε, πόδας τ᾽ ἐνέδρουν ἐν αὐτῇ. X. 32. αἰὲ γὰρ πόδα μην ἐνώμων. Bergler quotes Eurip. Orest. 705. καὶ ναῦς γὰρ, ἐνυθείσα πρὸς βίαν ποδί | ἔβαγεν, ἐστὶ δ᾽ αὐτὰς, ἢν χαλά πόδα. Soph. Antig. 726. αὐτὸς δὲ, ναῦς ὀσίας ἕγκρατης πόδα | τεῖναι ὑπείκει μυὸν, ὑπαίτιον κάτω | στρέψας τὸ λοιπὸν ὀξύσαν ναυτίλειαν. 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.

Ib. τοῦ ποδὸς παρεναι = ποδὸς χαλάσαι. 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, Skiron.

Ib. —συκοφαντίας (σε. ὦνεος) in a sycophant-wind. Cf. ὦνεος

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 platean 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 swelling 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 areus, 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 inclement 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.

2 Instead of this comic fabrication, Passow observes that the verse may be read κάκιας καὶ συκοφαντίας πνεί: συκοφαντίας being the genitive of συκοφαντία.
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ΑΛ. σὲ δ' ἐκ Ποτιδαίας ἔχουτ' εὖ οἶδα δέκα τάλαντα. 
ΚΑ. τί δήτα; βουλεῖ τῶν ταλαντῶν ἐν λαβῶν σιωπᾶν; 
ΧΟ. ἀνήρ ἄν ἱδέως λάβοι, τοὺς τερπήσιον παρίει. 
ΑΛ. τὸ πνεῦμ' ἐλαττον γίγνεται. 
ΚΑ. φεύξει γραφᾶς ἐκατοταλάντους τέτταρας. ΑΛ. σὺ δ' ἀστρατείας γ' εἰκοσιν, κλοπῆς δὲ πλείν ἡ χιλίας. 
ΚΑ. ἐκ τῶν ἀλιτηρίων σὲ φη-

(Br. Acharm. 877.) and ēnephias (ἕφος) a hurricane, in the following fragment.

πρότερον μὲν εἰ πνεύσει Βορρᾶς ἡ Νότος 
ἐν τῇ θυάλησι λαμπρός, ἱξῆς αὐξ ἅν ἡ 
οὐδενί φασίν. Νυν ἔστι πρὸς τοὺς πνευμάτ 
τουτέστι Φανόλος προσεγγίζων χειμῶν τρίτος. 
ἐπάν γὰρ ἑνεφίας καταγίδει τέχη 
ἐν τὴν ἄγραν, τούπον πρώμερον οἴσετα: 
φέρων ἄπαν τον λαβζεῖν ὁπως γίγνεται 
ἐν τοῖς λαοῦσι το λαυπν ἐμὼ ἡ μαχή.

Alexis ap. Athen. VIII. 338, 1.

1b. πεί, is bloring. Od. V. 400, ἐξήθ 9' ἐκ ποταμοῦ ψευδὴ πυνι. 
Xen. de Venat. c. VI. 1. 2. ἐξήθεν ἐν τοῖς κέισα εὔχρ ἐπὶ τα εὐπη-
σια, ... υπάν ἵπτασι πυγ μεγα. 421. Πετίδειας.

422. The former tense tone of Clean (soon to be resumed) here 
drops into one of confidence and intimacy. The first part of 
the Chorus's answer is addressed to Clean, the second to the sausage-
seller.

425. τερπήσιον παρίει. "Propric erat funis, qui, sedata tem-
pestate, in prora remittebatur, ut velum expanderetur. Contra 
pedes (nam duo fuerunt in quavis navi funes, quibus vela rege-
ban tur) laxabantur tempus 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. πλείον, i.e. πλεῖον. Corinthus de Dial. p. 59. Ἀττικῶν εἰ ὡ
πλείον ἄντιτοι πλεον, δεῖν ἀντὶ τεῦ διεον.

438. ἀλτηρίων: 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. 
44. ἀναραφήσεται εἰ σπίλας ὡς ὀστὲς ἀλτηρίων τῶν διειν. Esch. 72, 
20. ἐ τῆς Ἑλλάδος ἀλτηρίων. Lysias, 107, 44. εἰρημένων τῶν ἱερῶν ἡ 

and following the usual regimen after τοῦ. Matth. § 567: also Townsend's 
The etymology of the word leads us eventually to δλη, mental aberration; the ancients apparently considering all sin against the gods as a departure from right reason.

Ib. Dimeter Iambics appear to admit anapæsts 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. 1. 23. IV. 5. 8. Hence also like δορυφόρημα (Plut. Alex. M. 77), the body-guard of a monarch. Athen. 213. a. και θαυμάσει μὲν αὐτῶν Ἀρμενίων καὶ Περσῶν δορυφόροις. Herodot. II. 168. On the formation of the word, see Blomfield in Ag. v. 115.

432. Βυρσίῳς. A fictitious name derived from βέρσα, 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-democratical feeling upon his opponent. 433. πανούργος and κόβαλος are also joined Ran. 1015.

433. αὐτὸν ἀνδρικῶτατα, καὶ γάστριζε καὶ τοῖς ἐντέροις καὶ τοῖς κόλοις, χώπως κολᾶ τὸν ἀνδρα. 

ὁ γεννικώτατον κρέας ψυχήν τ’ ἀριστε πάντων, καὶ τῇ πόλει σωτηρ φανεὶς ἤμιν τε τοῖς πολίταις,

Δαστήρων δότα. Athen. 108. d. The etymology of the word leads us eventually to δλη, mental aberration; the ancients apparently considering all sin against the gods as a departure from right reason.

The theatre convulsed with laughter.
9. He shall come upon, to reach, or come upon, to reach, with dat. 11. XX. 91. Thucyd. IV. 32. VI. 34. or acc. II. VII. 262. ἐπιθέσεις Oxf. Ed. ἐπιθέσεις Dind.

445–6. τεκτανόμενα, 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 eclesias, or that heard in the dicasteria, to hazard such a remark. Those speeches were addressed almost exclusively 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 deliberative assemblies and courts of justice.

447. ἐξ, after the fashion of. Ran. 1281. στάσις μελῶν | εκ τῶν κεδαρφωδῶν νόμων εἰργασμένη. Evæn. Johan. viii. 44. διαν λαλή (τε) τὸ ψεύδος, εκ τῶν ἱδιῶν λαλεῖ. 'When a man speaketh falsehood, he speaketh after the manner of his kindred.' See professor Scholefield and bishop Middleton on the passage.

II. ἀμφίσιφυν, (ἀμφίς, ἄργων,) a wheelwright. Casaubou, 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. 1314. Hec. 600. Soph. Trach. 712. 781.

448. To the false charges of Cleon, the sausage-seller opposes some true ones. The frequent journeys of his rival into the Peloponnesus, 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 μὲν Ἀργείους φίλους ἠμῖν ποιεῖ· ἡδία δὲ ἕκει Λακεδαμονίους Ἐγγύγυνεται.
καὶ ταύτ’ ἐφ’ οἷς ἐστὶ συμμφυσώμενα ἐγγοδ’ ἐπὶ γὰρ τοῖς δεδεμένοις χάλκευται.
ΧΩ. εὖ γ’ εὖ γε, χάλκευ’ ἀντὶ τῶν κολλωμένων.

449. πρόφασιν, κατὰ (Herodot. I. 29.) or διὰ (Herodot. IV. 145. VII. 230.) to be understood. II. XIX. 301. εἰτὶ δὲ στενάχοντο γυναικεῖς Ἐπάρκειν πρόφασιν. Dem. 251, δ. ἐξαιτετάλη ταύτα τὰ πλαῦ πρόφασιν μὲν ὡς τὸν σῖτον παραπέμψατα κ.τ.λ. Lysias, 130, 39. εἰς ἀγώνα Κλεοφώντα καθιστάσει, πρόφασιν μὲν ὑπὶ κ. τ. λ.
451. συμμφυσώμενα (συμμφυσάν, conflaere). The metaphors are now derived from the forge and the smithy.
452. εἰτὶ 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.

1b. χάλκευται, cuduntur, Br. 
Τρυγ. ἀλλ’ οἱ Δάκωνες, ἥγαθ’, ἔλκουσ’ ἀνθρώποις.
Χορ. ἀρ’ ὁσθ’ ὅσοι γ’ αὐτῶν ἠχοῦν τοῦ χίλου, 
μόνοι προθυμοῦν’ ἀλλ’ ὁ χάλκευ’ ὅκι ἐξ. 
Pax, 478.

453. εὖ γ’ εὖ 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 hare-hunting: καὶ έὰν πάλιν ἀπαντῶσα δίωκοντα αὐτόν, ἀνάβοι, "εὖγε, εὖγε, δ’ κῖνε, ἐπευθέ δ’ κῖνε." (well done, dogs: to him dogs!) ... πρὸς δὲ τοῖς ἄλλοις κελεύμασιν, ἐὰν δ’ οὗν ἐν δ’ ὁρεῖ αἱ μεταδρο- 

n 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.

o As distinguished from ἐν ἑργοῖς, cultivated land.
ΚΛ. έγὼ μὲν οὖν αὐτίκα μᾶλʻ ἐς βουλὴν ἱδὼν ὑμῶν ἀπάντων τὰς ἐγνομοσίας ἐρό,

μαί, ἐπικελεύων τόδε, "ἐν κόνες, ἐν ὃ κόνες" 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 (φολεψ) his head, and pulling back his ears, and addressing him by name, "Well done Cirrha, well done Bonna, excellent Hormé!" (ἐνγε, ὁ Κιπρα, ἐνγε, ὁ Βώνα, καλός γε, ὁ 'Ορρή), 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. χάλκευ (hammer anag) ἀντι (in return for) τῶν κολλωμένων, the taunts about glueing from the other party.

454. συγκροτέω (kroto), to assist in soldering, to beat or hammer together.

Ib. ἀνδρες, certain persons, (see examples in Dobree’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. ἤν ... ἐρό. See Dobree’s Advers. II. 313.

459. ἐγνομοσίας. "There were at Athens societies called p Synomosies, 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

ν Of the extent to which these societies prevailed, an incidental passage in Plato’s Defence of Socrates gives a lively view. Speaking of his great preceptor, he observes, (Apol. 36. c.) δεικνύασα ἐν περ’ οἱ πολλοὶ, χρηματισμοῦ τι καὶ ὀικονομίας καὶ στρατηγικῶν καὶ δημητριακῶν καὶ τῶν ἄλλων ἄρχων καὶ ἐγνομοσίων καὶ στάσεων τῶν ἐν τῇ πόλει γεγομένων. κ. τ. λ.
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. ὄτι εἰδείς πολλοὺς ἀνθρώπους καὶ ἐς τοῦ περιπολάρχον καὶ ἄλλης κατ' οἰκίας ξυνόντας.


463. πῶς, at what price? (implying that this wholesale corruptionist knew the price of every thing and everywhere). Ach. 758. Μεγαροῖ πῶς ὁ σῖτος ὁινος;

464. παραστορῶ, distendere, a metaphor derived from hides. Schol. Suid. παραστορῶ present for fut. παραστορέω. Cleon 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.


Ib. βουλευτήριον. Cleon meaning to proceed against his opponent by a μῆνυσις, his first appeal was necessarily to the senate. See Plattner, I. 362.

469. εἰσπεσόν Dind. εἰσπεσῶν Oxf. ed. ἐμπεσῶν Br. and from the metaphoric language which runs throughout this play, it may be doubted whether Brunck is not right, and whether θεύσει, (Eccl. 109. II. I. 483.) ἰδίας, (Ran. 999. μᾶλλον μᾶλλον ἰδίας, magis magis magisque insurges: see Thiersch.) and ἐμπεσῶν are not all terms applicable to winds and waves.

ὁς (Boreas sc.) τε διὰ Θρήκης ἵπποτρόφου εὐρέτι πόντῳ
νμάς ἀπαυτας καὶ κραγὸν κεκράξεται. 470
ΑΛ. ἀλλ' ἔμυ πρῶτον δ', ὡς ἔκω, τὰς κοιλίας καὶ τὰς μαχαίρας ἐνθαδί καταθήσομαι.
ΧΩ. ἔχε νυν, ἀλευφόν τὸν τράχηλον τουτῷ, ἵν' ἔξοιλισθάνειν δύνη τάς—διαβολάς.
ΑΛ. ἀλλ' εὕ λέγεις καὶ παιδοτριβικῶς ταυταγί. 475
ΧΩ. ἔχε νυν, ἐπέγκαψον λαβὼν ταίδι. ΑΛ. τί δαί; ΧΩ. ἵν' ἀμεινον, ὡ τάν, ἐσκοροδισμένος μάχη.
καὶ σπεῦδε ταχέως. ΑΛ. ταῦτα δρῶ. ΧΩ. μέμνησό νυν ὀάκνειν, διαβάλλειν, τοὺς λόφους κατεσθίειν,
χ'πως τὰ κάλλας ἀποφαγών ἑξεις πάλιν.
"ἀλλ' ἵθι χαῖρων, καὶ πράξεις κατὰ νοῦν τὸν ἐμὸν," καὶ σε φυλάττωι

ἐμπνεύσας ὀρφεὺς μέμυκε δὲ γαία καὶ ὕλη
πολλάς δὲ δρύς ψικόρους, εὐταῖς τε παχείας,
οὔρεος εἰν βήσσης πιλνή χθονὶ πολυβοτείρη
ἐμπίπτων. 470. κραγὸν, adv. with loud cries.
473. τουτῷ, gives him some lard, instead of the oil, used by
474. ἐξολοσθάνειν, to slip from, to escape. Pac. 141. πῶς ἐξολο-
σθάνειν πτηνός ὧν δυνήσατα; Eccl. 256. ὥς μὴ ποτ' ἐξολισθῇ. Eurip.
Phren. 1598. ὅπως σίδηρος ἐξολοσθάνου μάτην. (where see Porson. See also Kidd's Dawes, p. 602.) Ib. —διαβολάς. The word expected was λάβας.
475. παιδοτριβικῶς, in a manner suitable to a παιδοτριβή, or master
of a wrestling school. Cf. infr. 1202.
476. ἐπεγκάπτειν (κάπτω), swallow in addition. ταῖδι, sc. σκόρδα,
gives him some garlic, with which food the Athenians fed their
fighting cocks. Xen. Symposium. εἰς μὲν γὰρ μάχην ὄρμωμενος καλῶς ἔχε
κρύμμον ὑποτρώγειν, ὥσπερ ἐνοι τὸν ἀλεκτρυνήσας σκόρόδα στίςατες
συμβάλλουσι.
480. τὰ κάλλας, a cock's gills. Nicias, Demosthenes, and the
sausage-seller here leave the stage.
481. Quotation from the Iolans of Sophocles. See Dindorf's
Fragments, and compare infr. 531.
Ib. ἵθι χαῖρων, go and farewell. See Monk's Hippol. 1438. Alcest.
282. For a translation of the ensuing parabasis, see Appendix (G).
Zeis ágoraíos: kai nikhíasa
aðhis ékeíthev pályw ós hımás
éthoiost stefhánois katápaastos.
ymeis d' hımín próσxete tôn vóvn
tóis ánapatíostois,

483. Zeis 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 énaikamós, 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, II. 507. See also Æsch. Eum. 973. Agam. 89. (with Blomfield's note). Eurip. Heracl. 70. (with
Elmsley's note). Herodot. V. 47.

484. aðhis pályw. To the examples of this pleonasm, given in
845. 861. Pind. Olymp. I. 106–8. The oldest example of this
pleonasm is in Hesiod's Theog. 772. éxeileún d' óuk aðtes ég pályw.

485. stefhánois katápaastos. Inf. 931. álouyrída | éxwv katápaastov.
Hesych. katápaastos, pépouiklýmenos. Su'dás: katápaastos, katáméastos,
plýrhis, katapepouiklýmenos. The sausage-seller here quits the stage,
and the chorus address the audience.

486. Nub. 575. ó sofoústatoi theatai, déíro tôn vóvn próσxete. (See
Kidd's Dawes, p. 356.) prósoéxete, Br. which proceleusmatic is
defended by Hermann ad Nub. 914. See also the same writer, de
Metr. p. 376. Ib. hımín is pleonastic.

487. tów ánapatíostos. That the word "anaprest" was more
particularly applied to the tetrameter catalectic measure, see the
learned editor of Hephæstion, to whom also the student is indebted
for the following note. "Jure autem Lacinicum nominatum fuisset
ex locis deinceps subjectis satis patebit. Polycrates in Lacoicis
de secunda Hyacinthiorum die, apud Athenaeum IV. p. 139. E. tó
de mésh tów tródón hmerów gíneTai thea poukíla, kai navýrrous ábýlários,
meigmá. Paideis te ýar kaðáríousin, en xítous anevsíomenoi, kai páros
aúlon áðoures pásas ãma tó plýktrw tás xorðás épitprékontes, en mév
II. 15. Spartiatarum mora procedit ad tiibiam, nec adhibetur utto
et éμbañhron dicitur, quod est proprium carmen Lacedemoniorum.
Id in praefis ad incipientium virium per tibias cannot, incendentes
ad pedem, ante ipsum pugna initium." Gaisford's Hephæstion,
p. 277, 8.
After the novelty of the ancient dramatists, the novelty of the present has begun to be felt; for it is not only that they are more difficult to make than the ancients; the whole remains of antiquity presents two important subjects for consideration; the one local and temporary, the other of permanent 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 Aristophanes 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 modern 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 proceeds—and a nice thread in the author's hand for bringing all parties easily and skilfully out of the labyrinth in which he has involved 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 Comedy 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; exposing what was hurtful, and pressing, in season and out of season, all that was useful and honourable. In the discharge of this high duty he was to be uninfluenced by fear or favour; he was neither to be awed by place nor power; and the most capricious and despotic of masters, a sovereign mob, was from his lips at least, to hear the most unwelcome and stubborn truths. Hence, amid all the levities 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 consideration; and yet, if any should deem lightly of them, as exhibited in the present 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 necessary 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 present 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 discuss: 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 putting 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 generous spirit, in which it has of recent day been met. In this country 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 nation's gratitude, and that those who do honour to their country's name by intellectual endowments and achievements, may as surely reckon upon her liberalitv and munificence, as those who shed their best blood for her on the ocean or in the tented field.

Ib. τὸν ἀρχαίον. The immediate predecessors of Aristophanes are mentioned in the following parabasis; their precursors were, Euxenides, Myllus, Chionides, Eephantides, Tolynus, and others.

Ib. κομψόδοξοδιάσκαλος. 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 διάσκαλια, will come better under consideration hereafter.

οὐκ ἂν φαύλως ἑτυχεῖν τούτον νῦν δ' ἀξίως ἐσθ' ὁ ἰονήτης,
ὅτι τοὺς αὐτοὺς ἢμῖν μισεῖ, τολμᾷ τε λέγειν τὰ δίκαια,
καὶ γενναίως πρὸς τὸν Τυφῶν χαρεῖ καὶ τὴν ἐριώλην.

492, οὐκ ἂν φαύλως ἑτυχεῖν τούτον, he would not easily have obtained this; viz. that we should come forward to address the audience.

493. τοὺς αὐτοὺς ἢμῖν μισεῖ. The great objects of the political hatred of Aristophanes, at this time, were preeminently three: those who wished to perpetuate a state, which his prophetic mind saw would ultimately end in the misery and degradation of his country—those, who instead of devoting their talents gratuitously to the service of the state, made places of office and magistracy a means of private profit; and those, who without the advantages of birth or education, presumed to thrust themselves into situations, which, in the poet's opinion, ought to be exclusively filled by gentlemen.

On all these points the Knights give sufficient indication that their opinions and proceedings had been in accordance with those advocated by the poet. Their services to their country had been gratuitous (559.), and their dispositions were evidently inclined to a peace (561): of their aristocratic feelings and bearings generally, and their concentrated hatred to the demagogue, whose object it was to remove every vestige of the old nobility, it is unnecessary to speak. Whether the Knights as a body cooperated with the poet in a point of not less consequence than any which has yet been mentioned, it will be time to consider when the most important of all his dramas, viz. the Clouds, comes before us.

ἡ τολμαί 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' οἰδά μὲν ὅτι πρόσαντες ἔστων ἐνωπιοῦθει τοῖς ἐμετέρας διωκοῖς, καὶ ὅτι ἐμετωρίας ὑσταὶ οὐκ ἔστω παρρησία, πλὴρ ἐνεβίδε μὲν τοῖς ἀφροσεστάτοις καὶ μηδὲν ἐμῶν φροντίζοντας, ἐν δὲ τῷ θεάτρῳ τοῖς κυριοδοδιασκάλοις (ὅ καὶ πάντων ἐστὶ διενότατος, ὅτι τοῖς μὲν ἐκφέρονται εἰς τοὺς ἄλλους Ἐλληνας τὰ τῶν πόλεως ἀμαρτήματα τοπαιτήρες ἔχει χώρα, ἄστρον οἰδά τοῖς εὐ ποιοίσι, πρὸς δὲ τοῖς ἐπιπλήττοτας καὶ νουθετούτας ἢμὰς οὕτω διαίδεσθε δυνάκα.

λαός, ἀσπερ πρὸς τοὺς κακοὺς τῷ τῶν πόλεων ἐργαζομένους.) κ.τ.λ. Lysias fr. 31. ἐρωμένον μὲν εἰ μὴ βαρέως φέρετε ὅτι Κυνήγια ἔστων ὁ τῶν νόμων ἔφη, ὅτι ἐμεῖς πάντες ἐπισταθεὶ αὐσπιστασίαν ἐπάνωτος καὶ παραμονήτωτα

ἀμαρτωλῶν γεγονέων. οὐχ ὡς δ' ἐστων ὁ ποιατή περὶ θεοῦς ἐμαρτύρουν, τοῖς μὲν ἄλλοις αἰτηρῶν ἔστω καὶ λέγειν, τῶν κυριοδοδιασκάλων δ' ἀκούετε καθ' ἐκατὼν ἐκαστὸν; From persons of this description Aristophanes might well think it proper to separate himself (as he continually does) by as wide a mark as possible.

494. Τυφῶν, ὅ, ὁ, ὁ. (Cf. Lysist. 974. Æsch. Ag. 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 Typhoeus, 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. 269, sq. 277. II. 440. 813. IV. 129.

Ib. ερίωλην. Hesych. ερίωλα, ανέμων συστροφαί, αύρας, πνοαί. 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 λειτουργίαι, 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. Craninus (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.

δι οὐκ ἔδωκ' αἴτοῦντι Σοφοκλέους χόρον,
τῷ Κλεομάχῳ δ', ἐν οὐκ ἀν ἥσιον ἐγὼ
εἴρη διδασκέων οὐδ' ἀν ἐσ 'Αδωνία.

See further, Mus. Crit. II. 84. Boeckh’s Economy of Athens, l. III. §. 22.

Ib. καθ’ ἐαυτὸν. 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

9. 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.

498. dia triβεων, loiter, idle, dilly dally. Cf. infr. 523. Lysias 170, 11. ἀος εἰ τις ὑμῶν παρείρι θεῖαν ὁργίζεται τῶν ὡς εἰς εἰσίν τῶν, δήλον ὅτι καὶ τῶν παρὰ τοῖς ἄλλοις δια τρίβοντων εἰ δὲ κικεῖσθαι, ἀπάντων ἶδην, ἀπάνται γὰρ εἰδίβαλε προσοῦται καὶ δια τρίβον ἄμοι γέ πον.

499. κωμῳδίδισκαλίαν, on the omission of the article, see Elmsley, Ach. 500. and Porson ad Hec. 782.

500. ἐπίτειος, prop. yearly; here changeable in their natures.

502. τοῦτο μὲν (partly), and τοῦτο 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 ἑν, v. 508.

Ib. ἀμα ταῖς πολλαίς κατασκόσιας, with the descent of grey hairs. "Cani descendere dicuntur, cum de summo capite vel de temporibus, qua parte primum canescimus ex sententia quorundam veterum, mentum et barbam occupant. Theoc. Id. XIV. 68. ἀπὸ κροτάθων πολύμεσθα πάντες γεραλέω. Hom. II. VIII. 518. πολυκρόσαφοι τε γέρας. Cas.

503. τροπαία ἵσταναι. Lysias 193, 6. τροπαία τῶν βαρβάρων ἵστησαν. Isoe. 72. 4. τροπαίον ἴσταναι τῶν πολεμίων, τροπαία ἴστασθαι. Pl. 453. Thes. 606. Xen. Hell. VII. 2. 4. 15. Sympos. The proposition κατὰ, or ὡς, is to be understood. Lysias 149, 27. τροπαία πολλὰ καὶ καλὰ ἵστενε κατὰ τῶν πολεμίων. Αἰσχ. 75, 41. ἰκετεύχμα ὑμῖας ... μὴ τροπαίον ἴστησθαι ἰδι' ὑμῶν αὐτῶν. Ib. τῶν ἀντιπάλων χορῶν, over the rival choruses.

504. 5. The comedies of Magnes are described in these two
verses in a very characteristic manner. He had written one, called 

\[ \text{βαρβατίδες}, \] 

the chorus apparently consisting of women playing on the 

\[ \text{barbilius}; \] 

hence the word \( \text{ψάλλων}. \) (Herodot. I. 155. \( \text{παίδευεσ} \) 

\[ \text{τούς παίδας κιβαρίζειν τε καὶ ψάλλειν.} \] 

Another was termed the Birds: hence the word \( \text{περνυγίζων}. \) His drama of "the Lydians" furnishes 

a clue to the third word \( \text{λυδίξων}; \) the two others will require a little more detail.

Ib. \( \psiρηξε̂ν (ψήρες, \text{gall-flies}) \); prop. to hang the wild fig, with 

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. 

\[ \ldots \text{τούτων τῶν καρπῶν περιέχουσιν τῇς βαλανηφόρασι τῶν φωικῶν, ἵνα πε-} \] 

\[ \text{παίνη τῇ σφῆ, ὅς ἡ ψῆν τὴν βαλανὸν ἐσόδων, καὶ μὴ ἀπερρήθω ὁ καρπός ὁ τοῦ} \] 

\[ \text{φωικῶν.} \] 

\( \psiρας \) ἔγερ δὴ φορέσουσι ἐν τῷ καρπῷ ὧν ἑρεσένες, κατάπερ δὴ ὧν 

\( \text{ὀλυθοῦ.} \) Here, to write a play, called the \( \psiρῆς. \)

Ib. \( \text{βαραχείου (with, or without χρώμα, a frog-colour). A robe} \) 

of this colour (infr. 1553.) appears to have been worn by the state-

banqueters in the Prytaneum, or town-hall. The allusion is to a 

play of Magnes, called \( \text{βαραχαῦ.} \) (Did Aristophanes condescend to 
imitate this production of his precursor in the drama?)

506. \( \text{οὐκ ἐξήρκεσεν, \text{was inadequate}: οὐκ ἀντήρκεσε, \text{was unable to} \) 

\( \text{bear up against,} \) would perhaps have suited the sense better. 

The language of the palaestra seems to be still in the poet's thoughts. 

Ib. \( \text{τελευτῶν ἔπι γῆρως, at last, in the time of old age.} \)

507. \( \text{ἐξάλλεις and ἐκπάτεις, words applied to unsuccessful dramas} \) 

and actors. Dem. 315, 10. \( \text{ἐξέπτετες, ἐγὼ ὅ' ἐκτίσεως.} \) Cf. infr. 

522. Ib. \( \text{ἀπολείπεσθαι, said properly of one, who is conquered in} \) 

running.

508. — ἐπάνω. The word expected was \( \text{ῥοβίῳ.} \) "Multa laude 

fluens, h. e. abundans." 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 ἀπολλον, τῶν ἐπών τῶν ρεμάτων
καναχῶσι πηγαί δωδεκάκραυνον τῷ στώμα
'Ἰλισσός ἐν ἰἀρνηγημ. τί ἄν ἐπιμιεί σοι;
ἐὶ μὴ ἔγερ ἐπίζυσε τις αὐτοῦ τῷ στώμα,
ἀπαντα ταῦτα κατακλύσει ποιήσας." 

\( r \) His mouth's a conduit of twelve gushing pipes 

That pour a loud Ilissus down his throat. Wordsworth.
dia τῶν ἀφελῶν πεδίων ἔρρει, καὶ τῆς στάσεως παρασύρων ἐφόρει τὰς δρῦς καὶ τὰς πλατάνους καὶ τοὺς ἐχθροὺς προθελίμων. 510 ἵματι δ' οὐκ ἦν ἐν ξυμποσείῳ πλήν, "Δωροὶ συκοπεδίλε," καὶ, "τέκτωνες εὐπαλάμων ὠμοίων," οὖτως ἤνθησεν ἐκεῖνος.

νῦν δ' ὑμεῖς αὐτῶν ὁρῶντες παραληφροῦντ' οὐκ ἐλεεῖτε, ἐκπτυπουσοῦν τῶν ἥλεκτρων, καὶ τοῦ τόνου οὐκ ἐτ' ἐνύοτος,

509. ἀφελής (φιλλεῦς) πέδια, smooth plains, without stones, or hills. Ib. στάσεως παρασύρων, tearing up violently from their abiding-place. "Tria verba sunt diligenter distinguenda: ἄγω, volentem ducere; ἐκαίνω, volentem trahere; σύρω, renitentem velut obtorto collo trahere." Cas.

510. προθελίμων (θελύμων) from the foundation. II. IX. 537. πολλά δ' ἄγε προθελίμων χαμαί βάλε δένθρα μακρά | αὐτής ρίζας. (Many grammarians, however, as Dindorf remarks, interpret the word by ἄλλα ἐτ' ἄλλους, συνεχή.) Ib. On the word ἐφόρει, see Porson's Advers. p. 210.

511. Δωρὸς quasi Dea Mineraria. Ib. συκοπεδίλος (πρὸ συκοφάντης) formed from the χρυσοπεδίλος of Homer. A satirical choral-song of Cratinus appears to have begun with these words. Schutz 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. ἥλεκτρων. 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.
109

τῶν θ' ἀρμονίων διαχασκουσών· ἀλλὰ γέρων ὃν περιέρρει,

515 ὥσπερ Κούνας, στέφανον μὲν ἔχων αὐν, δύψη δ' ὀπολῦλωσ,

ἐν χρήν διὰ τὰς προτέρας νίκας—πίνειν ἐν τῷ πρυτανείῳ,

καὶ μὴ ληρεῖν, ἀλλὰ θεάσθαι λιπαρὸν παρὰ τῷ Διονύσῳ.

οίας δὲ Κράτης ὄργας ὑμῶν ἱνέσχετο καὶ στυφελιγμοῦσιν.

515. ἀρμονίων (ἀρμάζω), joints, fastenings. Od. V. 248. γόμφοσις

δ' ἄρα τὴν γε καὶ ἀρμονίησθιν ἄφησεν. 361. ὃφρ' ἂν μὲν κεν δούρατ' ἐν ἀρ-

μονίωσιν ἄφησε.

Ib. διαχασκουσά, gaping asunder.

καὶ Λαίς ὁρθὸς γοῦν νομίζοιτ' ἀν τέρας.

άιτη γὰρ, ὅποτ' ἦν μὲν νεοτός καὶ νίκα,

ὑπὸ τῶν στατήρων ἦν ἀπηγραμμένη,

εἶδες τ' ἄν αὐτῆς Φαρμάξατον βάττον ἄν.

ἐπεὶ δὲ δολιχὸν τοὺς ἔτεσιν ἤδη τρίχευ,

τὰς ἀρμονίας τε διαχαλαί τοῦ σώματος,

ἰδεῖν μὲν αὐτὴν ἱμέν ἕστι καὶ πτύσαται.

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. δύψη δ' ἀπολῦλωσ. The allusion is to the intertemperate habits

of the old bard. "Prisco si credis, Mæcenas docte, Cratino, Nulla

placere diu nec vivere carmina possunt, Quae scribuntur aquae poto-

ribus." Horat. The death of the bard is thus pleasantly accounted

for in our author's Pax.

Ἐρμ. τι δαί; Κρατίνος ὁ σοφὸς ἐστίν; Τρυγ. απέθανεν,

δ' οἱ Δάκωνες εὔξεισαλων. Ἐρμ. τι παθὼν; Τρυγ. δ τι;

ὁρακάσασα οὐ γὰρ ἔξαρεν. ἤτοι τιθὸν καταγνύμενον ὥσπον πλeous.

701.

517.—πίνειν. The word expected was δειπνεῖν. 518. ληρεῖν for

καταφρονεῖσθαι ὡς ἱληρίσται. Ib. θεάσθαι, to be a spectator, to have a

seat in the theatre. λιπαρόν, nitidus, pinguis, laetus.

518. παρὰ τῷ Διονύσῳ. ἀντὶ τοῦ ἐν τῷ θεάτρῳ. Schol. aliorum fabulas

in Dionysiis spectare. Schutz. parà τῷ (τείχει) Διονύσου. Elmsley in

Acharn. 1586. 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 para' ὑπόνοου for his priest? Theophrast. peri

ἀρεσκείας. τοῦ δὲ θεάτρου καθῆσθαι, ὡτ' ἄν ἦ θέα, πληρίων τῶν στρατη-

520. ἀπὸ σμικρᾶς δαπάνης, at a small expense. (Plut. 377. ἐγὼ τοῦ τούτ' ἀπὸ σμικροῦ πάνω (sc. ἀναλώματος) ἐδέλα διαστράζει. Xen. Mem. I. 2. 14. ἀπ' ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ζων. Also Hell. IV. 2–7. Anab. I. 1. 9. Isoc. p. 446, 118.) By these words Schütz understands the trifle originally paid for admission to the theatre; Crates being thus compared to a cook, who for a small remuneration treats his guests very handsomely.


(A parasite magnifies his profession.)

τὸ γὰρ παρασιτεῖν εἰρέν' οὐκ ἔσται, οὐ τῶν θεων μέγατος ἀμολογομένως. οὐκός γὰρ εἶς τὰς οἰκίας εἰσέρχεται, οὐκ ἔστοικας τὴν πενηνήν ἢ πλουσίαν. οὐ δ' ἂν καλῶς ἑστρωμένη κλίνη ὑδη, παρακείμενη τε τὴν τριπτεζ' πάνθ', ὁ δ' ἔστι ἐχονσαν' ἡδη συγκαταλιθείς κοσμίου, ἀριστίζας εὐαυστό, ἑντραγω, πιων, ἀπέρχετ' οἰκαδ', οὐ καταβαλών σωμιδόλας. καγώ ποιώ νῦν τούτ'. ἐπαν κλίνα ὑδω ἑστρωμίνας, καὶ τὰς τριπτέζας εὔπροετείς, καὶ τὴν θύραν ἀνεφομένην, εἰσέρχομαι ἐνθάδε σιωπῆ, καὶ ποιήσας εὐποταλῇ ἑμαυτόν, ὅστε μὴ νοχλεῖν τὸν συμπότην, πάντων ἀπολαύσας τῶν παρατεθέντων, πιων, ἀπέρχομ' οἰκαδ', ὡσπερ ο Ζεὺς ο φίλος.

ἐδ' ἐστερον τὸν Ἡρακλία μμοῦμενοι τῶν εὐπόρων πινεῖς, παρασιτύς ἐλόμενοι τρέφεις, παρεκάλουν οἰχὶ τοὺς χαριστάτους ἐκλεγόμενοι, τοὺς δὲ κολλατείων δυναμέως, καὶ πάντ' ἐπαύεις, οἰς ἐπεδῆ προσεργάζαι, ἰμαλινίδα καὶ σπαρόν σίλουρον καταφαγαν, ἵκα καὶ ρόδι ἐφασαν αὐτὸν ἡρστήκαν.

Diodorus ap. Athen. VI. 239, b.

521. κραμβόστατον στώμα = καπνῶν στῶμα, clear and sound. Pass. Ib. μάττεων (pinerv). The word makes a conspicuous figure in a busy culinary scene described by Mnesimachus.

πῶς δὲ κατ' οἶκους μάττεε, πέττεε, τίλλεε, κόπτεε, τέμνεε, εἶεε, χαίρεε, παίζεε, πηθίδει, δειπνίει, πίνεε, σκιρτά, λοιδοί, κειστεί.

Athen. IX. 403, c.
χοῦτος μέντοι μόνον ἀντήρκει, τοτὲ μὲν πίπτων, τοτὲ δ’ οὐχί.

taυτ’ ὄρρωδον διέτριβεν ἁὲ, καὶ πρὸς τούτουσιν ἐφά-

σκευ

ἐρέτην χρήμα πρώτα γενέσθαι, πρὶν πηδαλίους ἐπιχειρεῖν, κατ’ ἐντεῦθεν προφατεῖσαι, καὶ τοὺς ἀνέμους διαβρῆσαι,

Ib. μάττων ἐπινοιας, ornaus sua scripta inventionibus. Cas.

ἆλλ’ ὁσπὲρ διεπιού γλαφυροῦ ποικύλην εὐωχίαν

τὸν ποιητὴν δεὶ παρέχει τοῖς θεσαίοι τῶν σοφῶν,

ἐν ἁτιὶ τούτῳ φαγών, καὶ πιὸν, ὁσπὲρ λαβὼν

χάριν τοῖς, καὶ σκευασία ἡ ἡ τῆς μουσικῆς.


522. ἀντήρκει. Plat. 3 Epist. 317, c. οὐχ οὐδ’ οὔτ’ ἐστοι ἀνταρκέσαι

τοῖς διαβάλλουσαν ἡμᾶς. Ib. πίπτων. Casaubon understands this word in the same sense as ἐκβάλλειν, ἐκπίπτειν. Cf. sup. 507. Coupled as it is here with the word ἀνταρκέω, I should rather understand it as a term of the palaestra. Ib. τοτὲ μὲν, τοτὲ δὲ. Cf. Av. 1398. Ran. 290.

524. ἐρέτην... γενέσθαι. The train of reflexions 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. προφατεῖσαι, to perform the part of the προφάτης or προφας, 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. Φιλόχοροι δε παρὰ Σκιρον φρένιν ἐκ Σαλαμίνοι τῶν Θησέως λαι-

βείν κυβερνήτην μὲν Ναυσίθοον, προφάς δε Φαλακα, μηδέτερι τότε τῶν Ἀθη-

ναίων προσεχόντων τῇ βαλαίσθῃ. Id. in Cleom. 27. καὶ Δημάδησ, τὰς

τρίπες μὲν καθελκεῖ καὶ πληροῦντες τοις τῶν Ἀθηναίων κελευόντων, χρή-

ματα δ’ οὐκ ἔχοντων, πρῶτον ἔστιν, ἐφι, τοῦ προφατεῖσαι τὸ φυγαίνει. Id. in Agide, ι. καθάπερ γὰρ οἱ προφαῖς τὰ ἐμποροῦσθην προφορομένου

τῶν κυβερνητῶν, ἀφοροῖ πρὸς ἐκείνους, καὶ τὸ προστασσόμενον ὑπ’ ἐκεί-

νων ποιοῦσιν· οὕτως οἱ πολιτεύομεν, καὶ πρὸς δόξαν ὁρῶντες, ὑπηρέται μὲν

τῶν πολλῶν εἰσίν, ὡςμα δ’ ἀρχόντων ἔχουσιν.

κάτα κυβερνάν αυτόν ἑαυτῷ. τούτων οὖν οὐνεκα πάντων, ὅτι σωφρονικὸς κοῦκ ἀνώντως ἐστὶ θάνατος ἐφιλνάρει, 527 αἴρεσθ' αὐτῷ πολὺ τὸ—ῥόθιον, παραπέμψατ'—ἐφ ἐν- δεκα κόψας.

526. κυβερνάν, to act the part of the κυβερνήτης, steersman and master. Od. III. 282. ὃς ἀκαίνετο φίλ' ἀνθρώπων | νη κυβερνήσαι. Pind. Ol. 12. 4. ἐν πόσῳ κυβερνᾶται θαυμάζει. Dem. 929, 14. Ἐρωσι- κλῆς μαρτυρεῖ κυβερνάν τῷ ναίν ἢ β' βλήσεις ἕνακληρει. 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 ὁπερ κράτιστον, κυ- βερνάτας ἔχομεν πολιτάς καὶ τὴν ἅλην ὑπηρεσίαν πλεον καὶ ἀμίενου ἡ πάσα ἡ ἅλη Ελλάς. For moral and political reflexions derived from this word, see Dem. 801, 10–20. Lucian V1. 280–3.


528. τὸ ῥόθιον. 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:

529. To which may be added from the same author:

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 Hephaestion (p. 220), sufficiently prove:

We shall venture to state what appears to us to be the metrical
law respecting the inceptive \( \dot{p} \), actually observed by the writers of iambics. When the final short vowel is in the second syllable of the foot, the power of the \( \dot{p} \), in the following word, coinciding with the metrical ictus, makes the syllable long; as Ἀσχ. Prom. 1059, διαταγήσει 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:

CEd. T. 1289. Br. τὸν μητρὸς ... αὐδῶν ἀνόσει, οὐ γέρη τὰ μοι.
Diph. ap. Athen. p. 55, d. ὡδῶ, ἁφανίδαις, θερμοκνάμους ... στέμ-φολα.
Eriph. ibid. p. 84, c. τίθημι, λογιούμαι γάρ: αὐταὶ δὲ ροαί.
Macho ibid. p. 579, c. τὸν αὐτόμολον ἐκακτίζει, ρίψαστι π' ἐφη.
Timon ibid. 445, e. ἐκ δὲ ῥυτᾶ δ' ῥήπτασκεν, ἐπηρτοίους τ' ἄρτανας.

To these examples add from Porson's Correct. in Advv.

Soph. Autig. 317. τὶ δὲ ῥυθύμει τῷ ἐμῷ λυτῷ ὅποι;
Com. Fragm. p. 301. ἀντὶ ῥαφανίδος ὀξυθόμε εἰσορῶν.


Ib. —ἐφ' ἐνδεκα κώπαις, in eleven-oar fashion. A large ship, according to Casaubon, was rowed by 22 marines. On joyous occasions it was not improbably the custom for half the crew to suspend their oars, and raise a shott; the other half taking their turn, when their companions had ceased.

529. χρυστὸν: to distinguish it from the χρύνθος of a different kind, so often heard in Athenian theatres.

Ib. θραυτὴς = ληναίκος, belonging to the λήμα, or feast of the wine-press.

s "Hic in uno eodemque versu vocalem sine ietu metriceo correptam habes, cum ietu vero productam." MALTBY. See also Monk in Hippol. 461.
κατὰ νόν πράξας,  
φαίδρος λάμποντι μετώπως.  
ἵππι' ἀναξ Ποσειδόν, ὄ

531. κατὰ νόν πράξας. Ex animi sententia aliquid perpiciens.  
Dind. Pac. 762. πράξας κατὰ νόν. 940. χωρεὶ κατὰ νόν.  
Plat. 3 Rep. 399, b. πράξας κατὰ νόν. Cratyl. 428, c. χρησιμοδεῖν κατὰ νόν.  
2 Rep. 366, b. κατὰ νόν ςώντες. 7 Επιστ. 339, c. 8 Επιστ. 353, d.  
κατὰ νόν γεγονόμενα.

532. φαίδρος λάμποντι μετώπως. 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 anapests in his Pax:

πρὸς ταῦτα χρεών εἶναι μετ' ἐμοί  
καὶ τοῖς ἄνδρας καὶ τοῖς παῖδας:
καὶ τοῖς φαλακροῖς παρανοοῦμεν
ξυσπονδαίζειν περὶ τῆς νίκης,
πᾶς γάρ τις ἑρεὶ νικόντας ἐμοῦ
καὶ τραπέζῃ καὶ ξυσποσίοις,
φέρε τῷ φαλακρῷ, δῶς τῷ φαλακρῷ
τῶν τρωγαλίων, καὶ μὴ ἀπαίρει
γενναστιτοῦ τῶν ποιητῶν
ἀνδρὸς τὸ μέτωπον ἔχοντος.

Pac. 765–774.

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.

Quart. Rev. vol. xxiii.

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 dregs 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, braggardism, 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: “c’en the noisiest holds his breath For a while.”

Ib. Ἰππεῖν...Πόσεδών. The horse, the dolphin, and the trident (infra. 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. Π. 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 Phœnicians 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.

Horses, whose hoofs brass-shod sound when they stamp.

Compare Xen. de Re Equestri 1. § 3.

Porson, (Orest. 1623.) doubting whether an accusative is to be found after this verb, corrects Theog. 26 substituting πάντως for πάντας or πάντως. But, as Passow observes, why should not an accusative follow the same rule as ἄφθος? See also Elmsley on this point. (Eurip. Med. p. 79.)

μισθοφόροι, receiving pay, and large pay, if we may judge from a quotation to be made forthwith from Lysias.

Ib. τρίψεις. Here, I imagine, triremes for mock sea-fights, or sailing-matches. (See Boeckh. II. 204.) Lysias 162, 5. νευκίσκε

δέ τρίψει μὲν ἀμφιλόμενος ἐπὶ Σούνιο, ἰναλόσας πεντακιθέα μνᾶς.

538. "λαμπρύνεσθαι ἐν ἀρμασι διενενθρ, qui curribus splendent, se ostentant in illis certaminibus." Dind.

540. — βαρυδαμονοῦστων (βαρυδαμών), afflicted with an evil demon. Met. to be most unfortunates. Eccl. 1102. ἠρ’ οὐ κακοδαμίαν εἰρ’; βαρυδαμών μὲν οὖν . . . ἀνὴρ 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 ἱππικοῖς ἀγώνων ἡδίστην θεν παρέχεται τα κανσαυνών.


542. Σουνιάρατε (Σούνιος, ἄραμα), 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
refers solely to the invocations used in the naval contests or games, which took place in this neighbourhood, (see the quotation from Lysias at v. 537.) and which, in ships doubling this cape, often proved so destructive. "The promontory of Sunium is lofty, steep, and rugged on every side, except the south-west, where is a beach and small bay, with an island at the entrance." Leake's Demi of Attica, p. 38. See also Kruse's Hellas, II. 242.

543. Geraestus, a promontory of Euboea, where Neptune was worshipped.

544. Φορμιών. The compliment here paid to this excellent officer and man, (Thucyd. I. 117. II. 84, 85. 92.) is, if I understand the spirit of the old comedy correctly, a more delicate and valuable one than might at first sight be imagined. Referring little either in the way of praise or censure to by-gone deeds, the old comedy confined itself, as might be expected from its ephemeral nature, to the passing events of the day; and under such circumstances, a compliment, if any, should have been paid to the fresher exploits of Phormion's gallant son, or the achievements of the excellent Nicostratus, (Thuc. III. 73. sq.) But Phormion was the founder of a naval school, not altogether unlike that of our own immortal Nelson, and the poet, a zealous admirer of what was excellent, as well as a keen satirist of what was the reverse, goes more than once out of his way (Pac. 348. Lysist. 804.) to pay a compliment to this most meritorious servant of the republic.


1b. πρὸς τὸ παρεστός, in the present condition of things. Cf. Plato Polit. 262, b. ἐν τῷ παρεστηκότι.

548. ἄξιοι τοῦ πέπλου, worthy of enrolment in the peplus. The πέπλος (πετάννυμι, πέπταμαι, ἄκον, πόλα, παλλὰ, παλλία, Ῥιέμη) was a large, broad, richly folded garment, peculiar to the female sex, made of the finest and lightest stuff, and generally richly embroidered. It was thrown over the rest of the clothing, covering the head as well as the entire body. A peplus or drapery of this kind is generally found upon the statues of Minerva, when she appears as the healing goddess, or as the companion of the Muses. But her peplus, most famous in ancient history, are those which were carried in procession at the two Panathenaic festivals,
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 Panathenaee 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 Cerameicus, 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 Demetrios (Plut. Dem. 11.) we find ἐνναίνεσθαι δέ τῷ πέπλῳ μετὰ τῶν

1 "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 Panatheniac festival." Wordsworth.

2 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. 283. (note) 305. 390. 410. 413.

3 In conducting the peplus along this route, Mr. Wordsworth speaks of the splendid streets; and the 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 (Iosech. I. c. 12. De Pace's Recherches Philosophiques, I. § 8.); and no 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. Eurip. Hippol. 476.) 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 Pace 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.)
οίτινες πεζαίς μάχασιν εν τε ναυφράκτῳ στρατῷ πανταχοῦ νυκῶντες αἰεὶ τίνῳ ἐκόσμησαν πόλιν.

οὐ γάρ οὐδεὶς πόσοτ' αὐτῶν τοὺς ἐναντίους ἰδὼν ἥριθμησεν, ἀλλ' ὦ θυμὸς εὐθὺς ἤν—ἀμνίας:

εἶ δὲ που πέσοιεν ἐς τὸν οἴμον εν μάχῃ τινὶ, τοῦτ' ἀπεψήσαντ' ἄν, εἶτ' ἥριούντο μὴ πεπτωκέναι, ἀλλὰ διεπάλαιον αὐθίς. καὶ στρατηγὸς οὐδ' ἄν εἰς τῶν πρὸ τοῦ σιτησιν ἦτησ' ἐρώμενος—Κλεαίνετον.


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. II. 138. σὲ δὲ χθόνα καὶ κατὰ πόσων | ἀξίων ἀὐσσεὶς. Passow (II. 1101.) classes the particle τε in this verse among such formulæ as the following. Soph. Ἀδ. 53. καὶ πρὸς τε ποίμας ἐκτρόπω σύμμακτα τε | λείας ἀδαστὰ θουκόλων φρουρῆματα. Electr. 599. ἐκ τε σοῦ κακῶς | πολλοῖς αἰ τίνοσα τοῦ τε συννόμον. Plato Menex. 243, e. ἐκ τε γάρ τοῦ Πειραιῶς καὶ τοῦ ὀστειος κ. τ. λ.

Ib. ναυφράκτων (φράσσω), beset or defended with ships. στράτως=στράτευμα Schneid. 550. πανταχοῦ ἀεί. This pleonasm has been illustrated by Porson, Phæniss. 1422.

Ib. τίνῳ πόλιν ἢ τινὶ τινὸ πόλιν. See Reisig. p. 182.

552. ἥριθμησεν; of course to see whether they outnumbered themselves. Casaubon refers to Theophrastus' character on cowardice for illustration.

Ib. ἀμνίας. Hesych. ἄμνιας ἐ ἄμνιστος, παρὰ τὸ ἀμνίων, capable of self-defence. In thus using ἀμνίας for ἄμνιστος, some allusion, not now easy to explain, is probably directed at a living person of that name.

554. ψῶν, tergere, ἀποψῶ, 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. διαπαλλάως, to fight a matter out or through, ἀμφοτέρως, πρὸ τοῦ, i. e. πρὸ τοῦτο, before this. Infir. 1290. Herodot. I. 122. φαίς πρὸ τοῦ μὲν οὐκ εἶδεν. III. 62. V. 56. Plato Symposium. 175, e. Thucyd. II. 58. 73. Lysias 120, 16. ἐν τῷ πρὸ τοῦ χρόνῳ. "Jam quum eandem legem etiam in ceteris vocabulis, qua conjuncta unam notionem exprimant, valuisse grammatici testentur, vereor, ne barbarae pronuntiemus et scribamus, si scissim profera.
mus, quae Graeci conjuncta esse voluerunt. ... Ubi το λοιπόν, εξ ἀρχῆς, et similia substantivi munere fungenunt, subunio omnino evitanda est; sin autem meram adversiorum significacionem in- duunt, necessario per subunionem scribenda et pronuntianda sunt kai τὸν καὶ σημανομένον, ut grammatici dicunt." Thiersch.


"Επει' ἐγὼ παράστων ἐπιτρέψω τινι κακὸς λέγειν; ἥκιστα. οὐδὲν ἐστὶ γὰρ ἐν τοῖσ τοιούτοισ χρησιμῶτερον γένος.  

αὐτοὶ ἢ ἢ μὴ δὲ πολλὰ μακρολογῶ δι' ἡμέρας, τεκμήριον τι παμμέγεθε οὐμα γ' ἔρειν, ὁ τῶν παρασίτων ὡς τετίμηται βίος. γέρα γὰρ αὐτόσ ταῦτα τοῖσ τ' Ὀλυμπία  

ικόσω διδοται, χρυστήτους εἰνεκα, σίτησιν, οὐ γὰρ μὴ τίθενται συμβολαί, πρωταιώρ ταῦτα πάντα προσαγορεύεται.  

Timocles ap. Athen. VI. 237, d.  

σίτησιν in the Prytaneum were either granted for life, in which case the enjoyers of them were termed ωδείσιν, (Pollux, IX. 40. St. Croix, I. 236.) or were occasional entertainments given to ἀποστόλους, &c.

Ib.—Cleaneutus, 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 σίτησις of a different kind at Sparta is thus described by Plutarch: τῶν ἐν ἐπιστηθείσιν ἐκατος αὐτῶς δεύτερον παρατηθεῖσθαι ἔλεγεν, ὅτι ταίης ἡ πάλιν τοιαὶ τῇ τραγείᾳ. Περιελάθη δὲ, εἰς τό συσσίτων ἄπειεν καὶ τὰ μὲν ἄλλα ἐγίνετο συνήθες, διετέρα δὲ μερίδος αὐτῶς παρατέθησεν, ἐφόλλιτεν ἀράμευς. καὶ μετὰ τό δεύτερον, ἐπὶ ταῖς θρίασις τοῦ φιλίτηρ τῶν ὀικελίων παρουσῶν γυναικῶν, ἤ ἠμέλεστα τυχαία τιμᾶν, προσκειλείτο. καὶ διδόν τῷ μοῦρῳ ἔλεγεν, ὅτι ταύτῃ αὔτῶν λαβὼν ἀριστείαν, ἐκείνη δίδωσιν, διότι κάκελείρη, ζηλομενήν ὑπὸ τῶν ἄλλων προσπήπεσθαι γυναικῶν. Lycurg. 26.
οὐ μαχεῖσθαι φασιν. ἡμεῖς δὲ ἀξιοῦμεν τῇ πόλει προῖκα γενναίως ἀμύνεων καὶ θεοῖς ἐγχορίοις.


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 decrease, and her gain our detriment."
Arist. Thes. 836-845.

559. προῖκα, gratuitously.

παῖς δ' ὑπ' ἑαυτοῦ μὴν δράν τι προὶκ' ἐπίσταται,
ἀυτὸς πιπ' ἀυτῶν μαθᾶν ἀνεν πόνον·
tὰ χρήστα δ', οὔδ' ἵν τὸν διδάσκαλον λάβῃ,
ἐμηγόνεσεν, ἀλλὰ κεκτησε μόλις.
ταῦτ' ὅπ' φυλαξόμεσθα, καὶ μοιχητὴν,

= ἀξία γαῖν ἐπ τόκον, τεκυσά τοιωτόν 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.
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. 

562. κορών, to wear the hair long. (Herodot. I. 82. Ἀργείων μὲν ὄντων τοῦ γόμφον κατακεραμοσυνόμενα τὰς κεφαλάς, πρότερον ἐπάνως κομώντες, ἐποίησαντο νόμον τε καὶ κατάρρη, μὴ πρότερον θρέψεις κομήν Ἀργείων μιμεῖτα... πρὶν ἐν θυραίς ἀνασωμάτω τα. Δεικεδαμομένα δὲ τὰ ἐννιά τοῖσιν ἐθινο νόμον, οὐ γὰρ κομώντες πρὸ τοῖσιν, ἀπὸ τοῖσιν κορών.) 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.


The martial feeling connected with wearing the hair long, will be best understood from Plutarch in Loucr. 22. As the chorus pronounces the word κορών, they point to their locks, braided and arranged in the most tasteful manner. Cf. infra. 1084.

Ib. ἀποστελλεγγίζοντο (σταλεγγίζον, σταλεγγίζα, 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, applied to the young knight in the Clouds (838. στ ἔτορ τεθενόται κομάλας μοῦ τῶν βιῶν). 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.

563. πολιοῦχον (πολύν, ἔχω, Arist. Nub. 602. Thes. 1136–42. Cf. AEscyl. Eumen. 953. Herodot. I. 160. V. 82. Παλλᾶς, Pallas, possessor of the Acropolis, and looking down from that eminence into the spirit of protection and security. It is far beyond the

a Athen. IX. 574. a. Ἀναξανδρίδης διδάσκων ποτὶ διδήμαρον Ἀθηναῖσι, εἰσῆλθεν ἐφι ἑπτάκοσι, καὶ ἀπήγγειλεν τι τῶν ἐκ τοῦ ἄφιμος. ἦ δὲ τὴν Ὀσύνα καλλις καὶ μέγας, καὶ κομών ἐπέφερε, καὶ ἐδώρει ἀλατρῆδα (cf. infr. 93.) καὶ κράτησαν χρυσά. (Cf. Vesp. Br. 172.) That Aristophanes did not, like this comical knight, teach his dramatis 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 drama did not command success, (however they might deserve it,) he was not the man to act as this same Anaxandrides did on similar occasions (infra. 1327).

b Whether the colonization of Greece came primarily from Egypt or Phenicia,
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 Ἁλλᾶς.


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 encores 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-Ἀθηνα, see the same writer II. 722. 805-7. IV. 205; also Wordsworth's Athens, p. 107.

Ib. χορηγῶν. 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

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c 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 check 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.
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. **read out of companionship with the end.** Herodot. I. 18. V. 99. and yap δη πράγματα ξυνδύνηγεν μεθ’ ἡμῶν, ἐσβολάς τα καὶ μάχας.

ἀλλὰ τὰν τῇ γῇ μὲν αὐτῶν οὐκ ἀγαν θαυμάζομεν, ὥς ὁτ’ εἰς τὰς ἵππαγωγοὺς εἰσεπτήδων ἀνδρικοῦς, πριάμενοι κάθωνας, οἱ δὲ καὶ σκόροδα καὶ κρόμμας:

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.

**580 - 589**


581. **Republican made into an enemy's country.** Thucyd. II. 56. ἰγε δὲ (Pericles) ... καὶ ἵππας τρακοσίων ἐν ναυνὶ ἰππαγωγοῖς πράσων τότε ἐκ τῶν παλαιῶν νεὼν ποιηκίας. Herodot. DOT. VI. 48. ἰππαγωγά πλοία. 95. ἰππαγωγοὶ νεές.

582. **kώδων, a Lacedaemonian drinking-vessel.** Critias ap. Athen. XI. 483, b. κώδων Λακωνικὸς, ἐκπομα ἐπιτηδεύοντο τοῖς στρατεύσαι, καὶ εὐθυρασίαν ἐν γυλίῳ. Being made of iron, it was much used on ship-board, because it stood firm, like the scissilis obba of Persius (V. 148.) The word is first found, I believe, in a fragment of Archilochus.

"ΑΛΛ’ ἀγε, σῖν κώδων θοίς διὰ σέλματα νῆος φοίτα, καὶ κυλῶν σώματ’ ἄφελκε κάδων, ἄγρει δ’ οἶνον ἐμφίμω απὸ τρυγοῦ, οὔδὲ γάρ ημέεις νήφεις εἴ φυλακῇ τίδε δυσημόθεα. Pr. 5.

For further examples of the word **κώδων,** see Athen. XI. c. 10. Xen. in Cyrop. p. 9. Porson’s Advers. p. 147.
Ita tás köpás labróntes ósoter ἤμεις οἱ βροτοὶ ἐμβαλόντες ἀνεβρύαξαν, "ίππαπαι, τίς ἐμβαλεῖ; λῃστέων μᾶλλον. τί δρόμεν; οὐκ ἐλαῖς, ὃ σαμφόρα;" ἐξεπήδων τ᾽ ἐς Κόρινθου ἐίτα δ᾽ οἱ νεώτατοι 586 ταῖς ὁπλαῖς ὀρυττὸν εὐνάς καὶ μετῆσαν στρόματα.


Ib. Ἰππαπαι for ἰππαπαί, the usual nautic exclamation. Ran. 1073.

584. 5. τίς ἐμβαλεῖ; λῃστέων μᾶλλον. "Quis remis incumbet? remi sunt magis capessendi; i. e. fortius tractandī." Dind. Ib. αἰσθ. ἐπίκειται ἡ ἐλάσσον οὐκ ἡ ἐλάσσεις. Attic fut. for ἐλάσσῳ, ἐλάσσεις. The English word pull will answer to the double sense, nautic and draught, in which the word seems here to be used.

585. συμφόρας (σων, φόρω), a horse, which as a mark of his race had the σῶν, or σῖμα, burnt into him. Cf. Nub. 1298.


587. οἵτως. That we may leave no proper source of illustration untired, let the subject be our excuse for a moment’s descent into the stable (staphylai). Xen. de Re Equestri I. 3. πῦδοι δ᾽ αὖ τοῖς δοκι- μαίου, πρῶτον μὲν τοὺς ὄντας σκοπῶν . . . ἐπείτα οἴδι τούτο δει λαβᾶναι, πλᾶσινοι οἱ γναφές. Τρία δὲ παραφίλαττε ὅταν κωνοφόρη μὴ ποηρᾶν ὀδον πλο- είων, μὴ δὲ ἄκρατον, μὴ δὲ τραγιματίζεται εἴ τοις κωνοφόροις. ὅταν δὲ ἰκανοῦ ἐχρις ἄδη, μὴ κωρώ, πρῶτ ἄν ἐκάστης πλοῶν ἡ ἐκάστῳ. εἷν, εάν μὲν ἐκάστης ἰκανος, ἀνα- καίου, μηδὲν περιχαλαίμως. εὰν δὲ μὴ δυνηθῆ γὰρ ἰκανοὶ κωρώι συναίτων, πλαύουσι χρή- σαι τῷ λουτρῷ, καὶ εἰς τὴν πύλου κατακλίθησε σσόθρη εἰς θεμβὸν ὑδρων."
They made their meal upon sea-crabs (παγούρους ἀντὶ—ποιάς Μηδικῆς, εἶ τις ἔξερποι θύραξε, κάκι βυθοῦ θηρώμενοι: ἀπὸ τῆ Θέωρος οἰπεῖν καρκίνον Κορώθιον: 590 "δεινά γ', ὁ Πόσειδος, εἰ μηδὲ ἐν βυθῷ δυνὴσομαι, μήτε γῆ μῆτ' ἐν θαλάσσῃ διαφυγεῖν τοὺς—ὑπνέας." ΧΩ. ὁ φίλτατ' ἀνδρῶν καὶ νεανικότατε,

πότερον αἱ ὀπλαὶ ἐίσιν ὕψηλαι Ἡ ταπειναί, καὶ ἐμπροσθὲν καὶ ὅπισθὲν, ἡ χαμηλαί. Id. IV. 3. Τὰ μὲν ἕγρα τε καὶ λεῖα τῶν σταβμῶν νυμαίνεται καὶ ταῖς εὐθυγενῶσ ὀπλαῖς. Δεῖ δε, ὡς μὲν μὴ ὅ ἕγρα, εἶναί ἀπόρρυται· ὡς δὲ μὴ λεῖα, λίθους ἔχεται κατοργογεμένους πρὸς ἄλλοις, παραπλησίουσ ὀπλαῖν τὸ μέγεθος. V. 9. τὴν γε μὴν τῶν σκελῶν κατάπλυσιν ἀφαιροῦμεν . . . βλαστεῖ τὰς ὀπλὰς ἡ καθ' ἐκάστην ἥμέραν βρέξεις.

588. "They made their meal upon sea-crabs (παγούρους), 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 directs 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 Herac. p. 93.

590. Theorus 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—handsome 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

εἰς ἀλειδός ὧν ἄρος
σοφίαν, παγούροις μὲν θεώς ἔχθρωι καὶ
ἰχθυίως εὖρηκα παντοταπάς τέχνας
γέροντα βούλησται δὲ μη ταχείως πάνυ
συναρπάσομαι; καλὸν γ' ἄν εἰς.

Timocles ap. Athen. VII. 319, a.
tells him, that the ring of office will soon sit, transferred from Cleon’s keeping (infr. 913.) to his own.

594. φροντίδα, anxious thought.

595. σῶς. This word must not go unnoticed. The ἐνδείξις, originally threatened against the sausage-seller (sup. v. 276.), had evidently, as the proceedings shew, been changed into a μήνας, the ground of denunciation being most probably the Chalcidian cup, found with the sausage-seller and his associates. The person of the denounced being usually secured on such occasions, till the Ecclesia had taken further cognizance of the matter, the safe return of their friend is naturally a subject of great joy to the anxious Chorus. The most memorable instance in Athenian history of a μήνας 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 Appendix (II) than Mr. Mitford’s pages contain.

596. πράγμα ἡγούμενον, fought out the matter. “Negotium conten- dendum persecere.” Dind. 597. νικώζουσα, senate-vanquisher.


"Ως ἵμαρός μοι ὑπήλιον, γῆ τε κοιρανοῦ
λέξα μοι διδύσι του ψυχὸν ὡς ἑσύκαισα,
Νὴ τὴν 'Δελθην, ἥδυ γ' ἑστ' εὐπαρείων
ἐν ἄπασιν. Ἰχθὺς ἀπαλος οἷον γέγομεν μοι,
οἶοι παρατέθεικ, οὗ πεφαρμακευμένοι
τυροίσιν, οὐδ' ἁμαθεν ἐξηνθησιμένοιν'
ἀλλ' οἷοι ἴσω ἱων, κύπτος ὁν τοιοῦτον ἵν,
οὔτος ἀπαλος ἐδωκα καὶ πρῶτο τὸ τύρ
ὕπτων τῶν ἰχθυν οἰδ' πιστευθήσομαι.

The loudness of these shouts seems to be implied in the following list of sonorities:

"Τμεῖας γὰρ ἀλλήλους ἀεὶ χλευάζετ', οἶδ' ἀκριβῶς.
ἀν μὴν γὰρ τις οὕτε ὑπερτησί, ἢδυν γάμον κατείτη
ἐὰν δὲ μικρὸν παρετέλων ἀνθρώπων, ὀπαλαγέν
λαμπρὸς τις ἐξελάθησθεν δ'; χαλαγόμεν οὖν οὖσί εστὶ.

ɀ καλὰ λέγων, πολὺ τ’ ἀμείνον’ ἐτη τῶν λόγων ἔργασάμεν’, εἰδ’ ἐπέλθωσιν μοι σάφος; ὅσ’ ἐγὼ μοι δοκῶ καὶ μακρὰν ὄδὸν διελθεῖν ὅστ’ ἀκούσαι. πρὸς τάδ’, δ’ βέλτιστε, θαρρήσας λέγ’, ὅσ’ ἀ-παντεῖς ἡδομεσθά σοι. ἈΛ. καὶ μὴν ἀκούσαι γ’ ἄξιον τῶν πραγμάτων. εὐθὺς γὰρ αὐτοῦ κατόπιν ἐνθέων ἰέμην’ δ’ ἀρ’ ἐνδον ἐλασιβροῦτ’ ἀναρρηγνὸς ἔπη τερατεύμονος ἦρειον κατὰ τῶν ἰππεϊν,

οὗτοι εὐγένετε, ὃπειρο ποταίον ἀρταγάη τοῦ καταπείνει μείζον τι’ περιτρέτει κύκλο, τηροῦσα τοὺτο’ κατὰ περισσοῦδακεν ἑτέρα, διωκάδουσα ταῦτην. ταύτων ἵν’ τὴν ἴδουν ὁ πρῶτος αὐτῶν καταμαθῶν τῆς λοπάδος, ἀνεπίθετο, κάθευγεν κύκλῳ τὴν λοπάδ’ ἑχον. ἀλλοι δ’ εὐδώκου κατὰ τόδας. εὐδικὴ θλιβεῖν’ οἱ μὲν ἠρπασάν τι γὰρ, οἱ δ’ οὐδένειν, οἱ δὲ πάντα.

Alexis ap. Athen. VII. 288, d.

600. ἔπελθαν (ἐπέρχεσθαι, to narrate). Plato Polit. 279, c. δὲ βραχεῶν ταχὺ παντ’ ἐπελθόντες. 603. μακρὰν ὄδον διελθεῖν.

μὴ ποτὲ, Κύρνε, κακὰ πίσυνοι βούλευε σὺν ἄνδρι. εἰτ’ ἄν σπουδάιον πρήγμα έθέλησε τελέσαι ἀλλὰ μετ’ ἵθλιν ιῶν, βουλεύον πολλὰ μονήγας, καὶ μακρὴν ποσαῖν, Κύρε’, ὅδον ἐκτελέσας.

Theogn. 67—73.


610. τέρατα and τερατεύματα, portents, things strange, unnatural, unexpected, &c. Ran. 1343. 1367. Vesp. 1036. Pac. 42. 759. Av. 280. Th. 701. Lysist. 763. τεράτεια, narratives of such portents; also the fabrication of them, and, consequently, lying. Nub. 316. Νεφέλαι .. αἰτέρ γνώμην καὶ διάλεξιν καὶ νόην ἡμῖν παρέχουσιν καὶ τερατείαν καὶ περιλεξίν καὶ κρούσιν καὶ κατάληψιν. Hence τερατεύμεσθα,
to do something strange, and portentous. Ran. 832. ἀποσμηνυνεῖται πρῶτον, ἀπεκκατοστεί ἐν τοῖς παραφώναις ἄρετοτε. (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.

Aristen. Π. 18. καὶ πῶλλα τερατευώμενοι, ὑπηρεγίλατο κ. τ. λ.

1b. ἑρείδε (ἑρείδεων). Schol. Ven. ad II. XVI. 108. κερίος τῷ ἑρείδι τῷ ἑκ κερίον πατάξα, εὐφήτα τε καὶ Ἐτή βολής. 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. Pac. 31. ἑρείδε, μὴ πάντως μηδέποτε ἔσθων. Nub. 558. ὀλλοῦ τῇ ἡδη πάντες ἑρείδου- σιν εἰς ὑπέρβολον. (Query, ἑρείδε τερατεύωμενος, proceeded instantly to utter strange portentous words; the verb and participle being joined, as in other Attic formulae? So also, perhaps, Eccl. 434. κατείχε ἐς λέγων. Act. Apost. XVIII. 5. συνείχετο ... διαμαρτυρόμενος, was constrained to witness).

611. ἑρείδων (Schol. ἑπιτιμῶν καὶ ἀκοντίζων) κρημνοίς (Schol. τὰ μέρη τὰ ἀπὸ τῶν ὄψων ἀποσπόμενα), launching, and hurling rock-fragments. Nub. 1366, 7. Ἀντώλον ... στόμβα καὶ κρημνοτοί. ἑρείδων with acc. occurs, Ran. 912. ἑρείδεω  ὄρμανος. Xen. Hell. V. 2. 5. ἄντερεδεϊ δὲξα. Nub. 1375. ἔτος πρὸς ἐτος ἑρείδῳμος.

613. ψευδατραφάξεως (ψευδής, ἱπράφαξες, a garden herb, as spinach, orach, &c.), ἕσσείδος, 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.

1b. Σκίταλοι, demons of wantonness and immodesty. To this class may perhaps be referred the companions of Bacchus in Corinthus, c. 361. Σκίττοι ἀπὸ τοῦ σκίττειν καὶ οἱ Σιλήνοι ἀπὸ τοῦ σιλήνειν καὶ οἱ Σενίδαι ἀπὸ τοῦ σενίδειν. 1b. Φίνακες.

618. Βερεσχεδος, 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. Βερεσχεδος ὁ ἄνωθεν.
The genii presiding over the kōβαλίκεματα, or such low buffaloeries, 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 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 Cordicus and the Shibta of the ancient Jews, the one an evil spirit, “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?

Hence perhaps the language of the mockers, Acts, ii. 13. έτεροι δε χλευάζοντες έλεγον: ὃτι γλευκούς μεμεστωμένοι εἰσίν.
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 τοῖς στρατηγοῖς ῥῶν ἐστὶ μερίας
μοῖρας προσελθὼν ἀξιωθημένη λόγου,
λαβών τ’ ἀπόκρισιν, ἂν τι ἐπερωτᾷ τις, ἡ
πρὸς τοὺς καταράτους ἠχθοποίησα ἐν ἀγορᾷ
οὗς εἰς ἐπερωτήσῃ τις, ὡς λαβὼν τι τῶν
παρακειμένων ἐκψέφω ὀστέρ Τίλέφους
πρῶτον σιωπή· (καὶ δικαίως τοιὸ γε’
ἀπαντεῖ ἀνδροφόνα γὰρ εἰσὶν ἐν λόγῳ)
ὅτει προσέχων εὗρεν ὀδίν, ὧν ἄκρως,
ἐκροσὺ πολυπόν τω’ ὀ δ’ ἐπρήσθη, κοί λαλῶν
οἶλα ῥήμασι’, ἀλλὰ συνλαβοῦν ἄφελον, ‘‘ ἰ θαρων
βολῶν γένοιτ’ ἣν’ ἢ δὲ κ’ θεστρ’ ὀκτὼ βολῶν.’’
τοιαύτ’ ἀκοινοῦσα δεῖ τὸν ἄφωνοντα τ’

Amphis ap. Athen. VI. 224, d.

ἐγὼ τέως μὲν ωφύμη τάς Γοργόνας
ἐίναι τι λογοποίημα πρὸς ἀγορὰν δ’ ἄταν
ἐλθω, πεπιστευκ’ ἐμ’ ἐπέπων γερ αὐτοὺς
τοῖς ἠχθοποίησε, λήπως εἰδὼ γίγνομαι.
‘‘ὡστ’ ἐξ ἀνάγκης ἐστ’ ἀποτραφάντι μοι
λαλεῖν πρὸς αὐτούς. ἐὰν ἰδὼ γερ ἰδίκον
ἐχθῶν ὅτων τιμῶσι, πῆγμα τι μισάω.

Antiph. ap. eund. ibid.

Νή τήν Ἀθηνάν, ἀλλ’ ἐγὼ τεθαύμακα
τοῖς ἠχθοποίησα, πῶς ποτ’ οὐχὶ πλούσιον
ἀπαντεῖ εἰσι, λαμβάνοντες βασιλικόων
φόρους’ οὐχὶ μόνον ἀποδικαίωντοι γέρ
τῶν ὀυσίας ἐν τοῖς πόλεις καθιμένοι,
ὅλως δ’ ἀφαιροῦνται καθ’ ἐκκύστεν ἡμέραν.

Alexis ap. Athen. VI. 226, a.

Ib. ἄφοη, a sort of small herring, or anchovy, thin, white, and

1 i.e. τετάρατος ἄβολων; but the great man cannot pronounce the whole at full

length.

2 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:

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:

A. I must have all accounted for:
   Item by item, charge by charge; or look ye:
   There's not a stiver to be had from me.

1 Hence the familiar and affectionate terms in which this dainty is mentioned:

   'H δὲ Φαληρική Ἀφέι, Τρίτωνος ἔταρπι.
   Matron ap. Athen. IV. 135, a.

   όμοι δὲ τευθες καὶ φαληρις ἣ κόρης
   σπάχνυσιν ἀρνείοις αὐσμεμεγήν
   πηθς, χωρεὶς, πῶλος ὡς ὑπὸ λυγού.

   Eubulus ap. Athen. III. 108, b.
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—youseI 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. Dealers on the square? no filching—no purloining?—
B. No, not a doit—thou'ret 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.


637. εἰσαγγέλλα θεῶν, to perform the evangelian sacrifice. Xen.
640

Theocles ap. Athen. XI. 497, c.

639.—βολίτοις, con-dung. "Pro ipsis boviibus ponit, ut sit: "cum viderem me vinci a Cleone, centum boves sive hecatomben sacrificare jubeo." Bergl. ήγρων ἵτημένος, perceived myself beaten.

640. ἐπερακοντίζειν (ἀκοντίζειν), to throw a dart further than another person; to surpass. Λν. 363. ἐπερακοντίζεις εἰς γ' βή Νικάν ταῖς μυχαίναι. Pl. 606. κλέπτων δὲ τοὺς βλέποντας ἐπερακοντίκειν.

641. Αγρότερα sc. Αρτέμιδ. Π. ΧΧΙ. 470. σῶτια θηρῶν | Ἀρτέμις ἀγρότηρ. 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. εἰδέμενοι τῇ Ἀρτέμιδι, ὡσπὸν ἀν κατα- κόνωσι τῶν πολεμίων, τοσάντα χιλιαρίων καταβύσον τῇ θεῷ, ἐπεί οὐκ ἔχον ἰκανίας εὑρεῖν, ἐδοξεῖν αὐτοῖς, κατ’ ἐναυτὸν πεντάκοσίας ὄνειν καὶ ἐτι καὶ νῦν ἀποθεώσων. Hellen. IV. 2, 20. σφαγασάμενοι οἱ Λακεδαιμόνιοι τῇ 'Αγρότερᾳ, ἥσπερ νομίζεται, τὴν χίμαιαν κ.τ.λ. de Venet. c. VI. 13. καὶ εἰδέμενοι τῷ Ἀπόλλων τῇ καὶ τῇ Ἀρτέμιδι τῇ 'Αγρότερᾳ μεταδοθοῦ τῆς θηρᾶς. Arrian de Venet. c. 35. τοὺς ἐπὶ θήρα ἐςπονδακῶσας οὐ χρῆ ἀμέλειας τῆς Ἀρτέμιδος τῆς Ἀγρότερας.

ai τριχίδες εἰ γενοίαθ' ἐκατὸν τοῦβολοῦ. ἐκαραδόκησεν εἰς ἐρ' ἡ βουλὴ πάλιν.

ο δὲ ταῦτ' ἀκούσας ἐκπλαγεῖς ἐφηληνάφα. καθ' εἷλκον αὐτὸν οἱ προτάνεις χοί τοξόται.

οί δ' ἐθορύβουν περὶ τῶν ἀφύον ἐστηκότες:

"ιν' ἀτθ' ὁ κήρυξ οὐκ Λακεδαιμόνος λέγει πῦθησθ' ἀφίκται γὰρ περὶ σπονδῶν λέγων."

645

Ephist. ad Hebr. vi. 13. τῷ γὰρ Ἀβραὰμ ἐπαγγελάμενος ὁ Θεὸς, ὑπεκατ' οὐδενὸς εἰς ἐμίσον ομοῖα, ὑμοὶ καθ' ἑαυτοῦ.

643. τριχίς (θρίξ), 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. "Φανίας γοῦν, ἐν δευτέρῳ Προπαγῶν 'Ερσείων, ἐν Χερουσίῳ, φησιν, ἐπὶ τρεις ἡμέρας ἐσαι τῶν θεῶν ἱχθύας. Καὶ Φίλαρχος δ', ἐν τεταρτῇ, ἐφαρκιάν τινὰς πολλαχοῦ τῶν θεῶν ὑπάντα ἱχθύας." Athen. VIII. 333, a. The following person was evidently no partaker of this valuable shower.

644. καραδοκεῖν (κάρα, δοκεῖν), properly with outstretched head to look after something. (Herodot. VII. 163. Eurip. Troad. 93.) Here, to nod. Paus. Xen. Mem. III. 5. σαρώσαν καραδοκεύστε τὰ προσταχθοῦρα, ὡσπερ χορευταί. The word occurs in a passage of the Orestes of Euripides, which would suit many places in our present drama. (Cf. 687—694.)


646. ἐκπλαγεῖς. Aristae. L. 1. ἐπ. 7. ὅτας ἐξεστήν εκπλαγεῖς πρὸς τὴν λαμπρύστα τῶν μελῶν.


650. περὶ σπονδῶν. See further Porson's Hec. v. 1161.

The name will remind modern entomologists of the hair-insect, an animalcule 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 animalculae, it should seem that they have their Cleons and mischief-makers, as well as animals of larger growth.
οί δ' εξ ἐνὸσ στόματος ἀπαντεῖς ἀνέκραγον·

"νυνὶ περὶ σπονδῶν; ἐπειδὴ γ', ὥ μέλε, ἦσοντο τὰς ἀφύας παρ' ἡμῖν ἀξίας;

οὐ δεὸμεθα σπονδῶν· οἶ πόλεμος ἐρπέτω."

ἐκεκράγεσταν τε τοὺς πρωτάνεις ἀφιέναι·

ἐϑ' ὑπερεπτίδον τοὺς δρυφάκτους πανταχῆ.

ἐγὼ δὲ τὰ κορίαν' ἐπιράμην ὑποδραμὸν ἀπαντά τα τε γ' ἤπε' ὅτι ἐν τάγορα·


655. ἀφιέναι sc. τιν Βουλῆν.

656. δρυφάκτος, the fences, with which the place of assembly was surrounded. Schutz. Xen. Hell. II. 3. 50. καὶ ἐπιστήματι ἐκλευομεν τοὺς ὑπ' ἐγχειρίδια ἔχοντας φανερός τῇ Βουλῇ ἐπὶ τοῖς δρυφάκτοις. Also II. 3. 55.

657. κορίαννον (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 ἐνταῦθα μοί· μηθ' "οὐκ ἔχω."

B. ἀλλὰ λέγετε ὅτεί· λήφομαι γὰρ πάντ' ἕγω.

A. ὅρθως, τὸ πρῶτον μὲν λάβῃ ἑλθεῖν σήματα.

B. ἀλλ' ἐστίν ἐνδοθ. Α. ἀσταφίδα κεκομείνην,

μάραθον, ἄνηθον, πάτν, καιλίον, σίλφιον,

κορίαννον αὐξ', ῥοῦν, κύμινον, κάππαριν,

ὄργανον, σκορόδια, γῆτεων, δέμων,

σφάκον, σίραιον, σέσελι, πίργανον, πάσον.

Alexis ap. Athen. IV. 170, a.

Ib. ὑποδραμὼν, huc illuc discurrens, aut, clam subiens. Dind. On the metre of the verse, see Reisig. 59. 60.

658. γῆτεων, Αττ. for γῆδων, allium porrum Linnaei. Schutz.

κύκλῳ δεήσεις περιτρέχειν με καὶ βοῶν

ἀν τοῦ δέωμα. δείπνον αἰτήσεις με σὺ

ἳδῃ παρελθὼν' οὐκ ἔχων δὲ τυγχάνω

οὐκ ὅξος, οὐκ ἄνηθον, οὐκ ὀρίγανον,

οὐ βριόν, οὐκ ἐλαιον, οὐκ ἄμυγδάλας,
659. ἡδηματα, 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.

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.

"Omos λογίσασθαι πρὸς ἐμαυτὸν βιοῦμαι, καθεξίματι εἰς τοῦτο, τῷ ἐνεργόν ὄνειρον τῆς συντάξει, τῷ πρῶτον ὁστέων ἑπταμένη ποὺς ἑκαστὸν ἐστὶ μοι, Τάριχος ἐστὶ πρῶτον ὥραιον τοῦτο. Ὅμοιοὺς πόρους ἐστὶ ἐπεκινδυνομενον πλωτόν εὔ μάλα. Εἰτ' εἰς λοπίδιον ὑποτάσσων ἠδηματα, ἐνεχει τὸ τέμαχοι, λευκῶν ὀνόματι ἑπιχιας, ἑπεκινδυνομενον τοῦλαον εἰτ' εὖ πνον ποτὲ μελῶν ἀρατών ἑπιγιανωσι σφιξιν."

Alex. ap. Athen. III. 117, d.

661. πυππαξίων, properly to exclaim πύππαξ oder πύπαξ, a loud expression of wonder and astonishment among the Greeks. Plat. Euthyd. 303, a. ὁ δὲ Κτήσιππός μοι ἡν ὄν τηδείβῃσον, πύππαξ ὃ Ἡρακλείς, ἐφη, καλοῦ λόγου. Κτεσιππος ἄπει ἦν, καλοὶ ίδίον, καὶ γαλλός, ἀνδρος ἀλήθειας, ἐπεκινδυνομενον τοῦλαον εἰτ' εὖ πνον ποτὲ μελῶν ἀρατών ἑπιγιανωσι σφιξιν."

Timocles ap. Athen. IX. 407, d. ύπερπιππαξίων expresses astonishment in the highest degree.

663. ὃς ὀξύλων κοράννων, a pennyworth of cariander. Ἀρτος ὀξύλων (Lyssias 185, 9) est vel nostrum, a penny lobbij, vel a pennyworth of bread. Lyssias, 908. ἀλάκαδι δύον ταλάντων, a cargo worth two talents. Dobree. 1b. ὁ ἔνδολων. Schol. εἰς ἔμαυτόν τῇ ἐννοίᾳ πείειν πέτειαν. Dobree. 1b. That the grossest caricaturist could have ventured upon such a picture of the upper of his nation's councils, as that contained in

v ἐδων ποτὲ μελῶν ἅρφ. streived it, and at last took it off the fire reduced to a perfect marrow. Dobree.

v ἐπεκινδυνεῖν. Schweigh.
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 presents 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 protege. (Cleon, in the late popularity-auction, had evidently proved a dolt, (κόκκυξ.) Cf. Ach. 598, and infr. 699.)

666. κέκασμαι, κεκισθα, κεκασμένος (from κάω or κάνωμαι), adorned, provided with. Hes. Theogn. 929. έκ πάνων τέχνης κεκασμένων Ουρανίωνων.


In. κολύκμα, prop. that large billow, which breaks still and leisurely upon a sea-shore (Lucret. namque movetur aqua et tau- tillo moneine flutal): here, the heavy swelling waves, which an- nounce a coming storm; metaph. in reference to Cleon's threats.
These words have been illustrated in a former play. Cf. Lysist. 489—491.

Here an exclamation of affected terror—Bless us and save us! Theoc. XV. 40. morrow, daekve i^pos. Xen. Hell. IV. 4. 17. deite oi mev lakedaimnovoi kai eviskopn^tev eudoum, os os siymachoi fobo^uto tov p^l^stasov, d^sper morovnovas paivdaro.

The sense is clearer than the construction: if any of my usual habitual falsehoods is left in me. Reiske proposes de te tov laqtopov emoi p^sevov evnsto, si quid resistat mendacius, qua mihi addere superstit.

Past time for present. (Cf. Nub. 174. 1240. Pac. 1065. Av. 570. 880.) and so throughout these two verses.


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.

Cuckoo! equivalent to goose among ourselves, and dindon among the French: ergo, 'Word of fear, Unpleasing to a blockhead's ear.'
681. οὐδέποτε βιώσομαι. Brunck observes (Eccl. 384.) that οὐδέποτε is found only in conjunction with a future; and that with a past tense οὐδέποτε is used. Brunck's edition, however, contains at least two violations of his own rule; Ach. 197. Vesp. 969. The case, I believe, in regard to this negation stands as follows: in Homer it is found mostly with a preterite; but both in him and in Hesiod sometimes with a present; Od. X. — Hes. Theog. 759. and sometimes with a future, Od. II. 203. Hes. Op. 174. Though most commonly joined by the Attic writers with a future, yet that it is sometimes found in the writings of Plato, Xenophon, and Isocrates, with a preterite, see Passow in voc. who refers to Priscian. Gramm. 18. p. 1196. Wolf. Dem. Lept. p. 313. Lobeck Phryn. p. 458. The old reading in L 956. τοιτὶ μὰ Δί' ἐγὼ τὸ κακὸν οὐδέποτ' ἠλπίσα, and which Brunck, to the great indignation of Invernizius, altered to οὐ τοιτὶ ἠλπίσαν ἄν, Dindorf and the Oxford Editor have restored.


Ib. ἑπιδιαρραγώ. See Dobree's note to Pors. Plut. v. 593.

684. τῆν ἐκ Πύλου, derived from Pylus. To sail for Pylus and announce his arrival at the scene of action (Thucyd. IV. 30.), to hold a conference or two with his coadjutor and the real master of all the operations (30. 38.), to hear a proposition made to the same coadjutor (36.), and to return to Athens within twenty days after he left it — such were the real exploits of Cleon, and which the Demus of Athens had rewarded with the two greatest honours of antiquity — a place at the Prytaneian banquets, and precedence (προεδρία) at all public spectacles. (Cf. sup. 557.) Had Nemesis no compensation in store for all this? Let us wait a little and see.

685. οἵον, qualiter, i. e. quanto cum gaudio. Cas. 686. ἐκτ. π. ε. θ. "instead of the first place in the theatre occupying the last."
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 proposition εἰ to be rendered? A construction, not altogether unlike, occurs Plut. 627, 'ο ἀποκατάστασις μεταπτυχιά (spoon'd, i. e. fed on) γέφυρες ἀδέρφες επ' ἀληθίνως ἀληθίνοις. As the sausage-seller asks the question, what will you eat? he dangles before Cleon's eyes a purse of huge dimensions.

691. ἀπονυχίω, ἵσω, Att. fut. ἵνα (ἀπονυχίω), 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 (πόμος) used in weaving: μάλλ' εἰμ' επὶ τῶν κλέων, ὡς αὐτοῦ τίμηται ἕντεις ταύτα.

692. For other examples of a μάφωσα, brought first before the Council, and then before the Ecclesia, see Xen. Hellen. 1. 7. 3; and Lysias, contr. Agoratum, 132, 34–37. See also Tittman p. 205.
697. ἐπίσταμαι αὐτὸν κ. τ. λ. Ἰσοκ. 129, α. ἐπίσταμαι γὰρ πρῶτον μὲν Ἀθηναίους, εἰ καὶ μὴ πάντα μεθ᾽ ἡμῶν εἰσιν κ. τ. λ.
Ib. ψωμίζω (ὁ ψωμίς), to feed with small bits. Od. IX. 374.
Arist. Thes. 692. τοῦτο δὲ (παιδών) οὐδὲνε τοῖς ψωμίσει.

χαλέπῃ τοις γυμνικοῖς ἔφοδοις.
ἡ μὲν γὰρ ἡμῶν περὶ τῶν ἀνδρῶν ἐκπαταίρησεν,
ἡ δ᾽ οἰκέτην ἔγειρεν, ἢ δὲ παιδίων κατέκλυσεν, ἢ δ᾽ ἐλούσεν, ἢ δ᾽ ἐφόμυσεν.
Lysist. 16.


οὐδεὶς πώποτε,
ἀπέστρω, ἀπέβαλλ ἀποδανεῖ πράθυμος ὄντος γλυκομένους δὲ ζην κατασπά τοῦ σκέδους ἀκοπτας ὁ Χάρων, ἐπὶ τὸ πορθμεῖον τ' ἀγιοι στιξομένους καὶ πάντ' ἐχουσας ἐφθανοι.
Antiphanes in Phil. Mus. I. 571.

699. μασῶμενοι, cibum prænandens.


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 nobody 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 Introduct. 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 owes 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.” Athenian Letters, vol. II. p. 431.

706. περιβρίζομαι. Herodot. II. 152. περιβρισμένος πρὸς αὐτῶν. IV. 159. περιβριζόμενοι ἵπτο τῶν Κερυκαίων. Br. οὐ πέρ γάν ἤβριζομαι. 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. εἱρέσιώνη (ἴρον), 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 a 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, (πίνακος a bean, ἐψω 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 (πίνακος), and the archaeologists give various reasons for its origin (Potter I. 428); but the object of the suspended ἑιρεσίων, 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 evince us 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.

r One of these songs is preserved in Plutarch (Thes. 22.):

Ἐιρεσίων σῶσα φέρει, καὶ πίνακος ἄρτων,
καὶ μέλι ἐν κυτολή, καὶ ῥαμον ἀποφήσαςθαι,
καὶ κόκις ἐξάφωσον, ὡς ἄν μεθύσας καθεύδης.

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!

s Schneider, though evidently with hesitation, refers it to the pot or vessel (θαργάλιος) in which the consecrated and dressed fruits were brought to the altar.

I.
146

ΔΗΜ. σὺ δ' εἶ τίς ἔτεον; ἈΛ. ἀντεραστὶς τοιοῦτος, ἐρῶν πάλαι σου, βουλόμενος τε σ' εὖ ποιεῖν, ἄλλοι τε πολλοί καὶ καλοὶ τε κάγαθοί.

ἀλλ' οὐχ οἶοι τ' ἐσμέν διὰ τοιοῦτον. σὺ γὰρ ὀμοιος εἶ τοῖς παισὶ τοῖς ἐρωμένοις· τοὺς μὲν καλοὺς τε κάγαθους οὐ προσδέχει, σαυτὸν δὲ λυχνοπῶλαισι καὶ νευρορράφοις καὶ σκυτοτόμοις καὶ βυρσοπῶλαισιν δίδωσ.

11b. κατασπαράσσειν, to Icar in pieces.

712. σὺ δ' εἶ τίς. Demus, as he asks the question, measures the sausage-seller from head to foot, 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. προσδέχομαι. Dobree (Adv. I. 121.) compares Thucyd. V. 28. fin. Enirip. 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: ἐκ δημοκρατίας δὲ, τὸ πολέμειν τοῖς γυναικῶι καὶ διαφθείρειν λίθῳ καὶ φυγαίνειν ὡς ἀντιτέκμιοι καὶ πρὸς τὴν ἀρχὴν ἔμποδίουν. So more clearly Isocrates 161, b. ὅταν μὲν ὑπὲρ τῶν ἱδίων βουλεύσατε, ὑπετῆ συμβούλους τοῖς ἁμαίοις φρονοῦντας ὡς ἀμύτων, ὅταν δ' ὑπὲρ τῆς πόλεως ἐκκλησίασητε, τοῖς μὲν τοιούτοις ἀπετέει καὶ φθονείτε, τοῖς δὲ πονηροτάτοις τῶν ἐπὶ τὸ βίμα παρόμοιον ἀνέκτει, καὶ νομίζετε δημοτικότεροι εἶναι τοὺς μεθύνουτος τῶν νηφότων καὶ τοῖς νοῦν οὐκ ἔχοντας τῶν εὖ φρονοῦντων καὶ τοῖς τῇ τῆς πόλεως διανεμομένοις τῶν ἐκ τῆς ἱδίας οὕσιν ὡς μίαν λειτουργοῦν.

718. ἄγχοραται, link-sellers, (more particularly Hyperbolus.)

11b. νευρορράφους (νέπος, σινεω, ραστο, to sem). 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 sinews were used, the application would be more appropriate to him. The worker in leather (σκύτοτόμοι) and hide-seller (βυρσοπῶλης) 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 Hyperbolus, 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 quelibel. The opposition in the terms περιταστῶν and ὑποδραμῶν, as illustrative of the characters and feelings of the two speakers, will not escape the acute reader.


727. διακρίνων, properly, to pass a legal decision, which Demus
was authorized to do in the Ecclesia, as well as in the Heliaea. In
the scene in Xenophon's Banquet, where Socrates and Crito-
bulus contend in a mock trial which is the handsomest of the
two. "γένε γέν, ἐδρ το ὑπόκριτος ὑπό τοῦ κάλ-
λους .... Κριςίνω δ' ἦμας μὴ Ἀλεξάνδρος ὁ Πρίμων κ.τ.λ. Cf. infr.
999.
172, ε. οἱ δ' ἐν λόγοις αἰὲ περὶ ἀμοδολοῦν πρὸς δεσπότην καθήμενον, ἐν χειρὶ
tὴν δίκην ἐξοφτα.
730. ετὸ πρώτῳ, forwards. To examples given in a former
play, add Xen. de Venat. VIII. 4. ετὶ δ' ἐν φανή τ' ἵχνος, προϊναι εἰς
tὸ πρῶτον. VI. 23. ἐπειδὴ δὲ περὶ τοῦ λαγώ ὁσὶ .... προσέχειν, ὡς
ἐν μὐ ὑποκριτὴ εἰς τὸ πρῶτον (steal off before the huntsman comes
up), περιβαλλόμενος τῆς κύνας αὐτῇ ... ἐπαναλαγχαίνως (doubling their
longues) .... ὑφ' αὐτῶν ἀναστήσασα τοῦ λαγῶ (start the hare from
her quail), καὶ ἐπιστη ἐκκαταγώι (and pursue her in full cry). The
following graphic account of the same event is given with less of
mutilation: ὅταν δὲ περὶ αὐτῶν ὁσὶ τοῦ λαγῶ, ἄξολον ποιεῖτοσαν τοῦ κυ-
νατῆς θάττων ψωσθάναι, μᾶλλον γνωριζόμενα, ἀπὸ τοῦ θυμοῦ, ἀπὸ τῆς
κεφαλῆς, ἀπὸ τῶν ὁμάτων, ἀπὸ τῆς μεταλάξεως τῶν σωμάτων, καὶ ἀπὸ
tῶν ἄμβλημάτων, καὶ ἐμβλημάτων τῶν ἐπὶ τὰς καθέδρας τοῦ λαγῶ, καὶ
ἀπὸ τῶν εἰς τὸ πρῶτον καὶ οπαθέν καὶ εἰς τὸ πλάγιον διαφρμάτων ....
ὁτι τοῦ λαγῶ ἐγώ εἰς. IV. 4.
734. κέχθεν. 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 misdirected the proceedings of the ecclesia, either
when acting in a deliberative or a judicial capacity. The first pro-
ceeding 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. 'ο γὰρ μεταληθησθαι εἰς ταῖς ἀμβα-
nai ... γράφει ψήφασμα, τοὺς καρποὺς τῆς πόλεως ὑφαρμοίμενοι, ἐκκλη-
siās ποιεῖν τοὺς προτάσεις τῇ ὑγιῇ ἱστομένων τοῦ ἐλαφροβολίους μηροῦς, ὥτε
Prior possession of the bema was necessarily an important object. ενταύθα δὴ προκαταλαμβάνων Δημοσθένης τὸ δῆμο, οὐδεὶς τῶν ἄλλων παραλιπόντων λόγου, κ. τ. λ. Ἀσχ. 63, 12. To keep the people in profound ignorance as to the real business which they met, by withholding the proper formulæ of business, was a bold step, yet it seems to have been occasionally practised. ἡ μὲν τοῖν διὰ τούτα προσβεβουλέυκε, τὴς δ' ἐκκλησίας γενομένης ... οὐδεὶς ἀνέγγον τῷ δήμῳ τὸ προσβούλευμα, οὐδ' ἦκονσιν ὁ δήμος. Dem. 351, 20. Or a proper προσβουλευμα was manufactured for the purpose. ἄν μὲν τοῖν ἐνεκ' ἐρρήθη τὸ προσβούλευμα, οὐ κυρώσειν ἢ δήμος ἐξαπατηθεῖ, καὶ δ' ἡ τὴν γραφὴν ἐποιησάμεθα ἡμεῖς ταυτῆ, βιολόγονοι κολλᾶσα, ταὐτ' ἑστὶν. 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. 957), 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' αὐτῶν διὰ τὴν πρώτην ἐκκλησίαν οὐκέτι φειδομένους τῶν χρημάτων, ἀλλ' ὀνομασίας τὰς αὐτῶν ψυχὰς καὶ παρὰ τῶν λεγόμενον καὶ παρὰ τῶν ἐγχύον καὶ παρὰ τῶν πρυτάνεων. Lysias, 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. ἐπεχείρησαν δ' εἰπεῖν ὦτ καὶ τὴν ἐπὶ τοὺς 'Αμφικτύωνας προσβείαν ἐξομοσώμενος παρετρισθενώς, καὶ ψήφισμα τὸ μὲν ἀνέγγον τὸ δὲ ὑπερεβής. Ἀσχ. 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.) εἶτα πῶς γέγραπται μετα ταύτα; "καθεστάνων τούς ἐγγυητάς ἡ μὲν ἐκτίσιν τὸ ἀργύριον ὁ ᾠδέλων," ἐνταύθη πάλιν τῶν μὲν ἰερῶν χρημάτων τὴν δεκαπλασίαν ὑψηλητα, τῶν δ' ὀσίων, ὅπότεν εν τῷ νόμῳ διπλασιάζεται, τό ἡμέρας. πῶς δ' ὥτο τούτο ποιεῖ; γραφάς ἀντὶ μὲν τοῦ "τιμήματος" "τὸ ἀργύριον," ἀντὶ δὲ τοῦ "τὸ γεγονόμενον" "ὁ ᾠδέλων." Dem. 726, 20. In an ἑνδέξεις, such as that with which the sausage-seller is threatened in the present play, we find a trick of another kind practised. Κηφίσιος γὰρ ὁ οὕτω ἑνδέξεις μὲν με κατὰ τόν νόμον τῶν κείμενον, τὴν δὲ κατηγορίαν ποιεῖται κατὰ ψήφισμα προτέρου γενόμενον, ὁ εἰτὲν ἵστατος, οὐ ἦμοι προστηκει ὦτεάν. Andoc. 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 ἐυμερέων τὴν ἐκκλησίαν. Ἀσχ. 36, 18. For a few more instances, connected with this sub-
XO. νῦν δὴ σε πάντα δει κάλων ἐξείναι σεαυτοῦ, καὶ λήμα θυρίων φορεῖν καὶ λόγους ἀφύκτους, ὥστω τῶν ὑπερβάλει. ποικίλος γὰρ ἀνήρ κάκ τῶν ἀμηχάνων πόρους ἐμηχάνους πορίζων. πρὸς ταύθ' ὅπως ἔξει πολὺς καὶ λαμπρὸς ἐς τὸν ἄνδρα.

ject, see Thucyd. V. 45. Plut. Vit. Alcib. and Nic. Thucyd. VI. S. 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. ἐμποδίζων ἱππόδασ. Hesych. τοῦτο δὲ φασι τῶν, ἱδοι οὖν παι-δίας. The game thus played with figs seems to have resembled that practised among boys when bobbing for cherries. "Πάδου petiolus s. pediculus, a τῶν ποδός' unde podìzez et ἐμποδίζων pedem implicare laqueo: ἐμποδίζων ἱππόδασ, laqueum pediculo s. petiolo fìccum aptantes. Erat autem ludi puerilis genus, quo ãe ão filo suspensas impellebant, ut in aere librarentur et hue illuc ferrentur, quas pueri ore hiante captarent." B€rg. Stringing figs.


736. λῆμα (λάο, λό). 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.

1b. λῆμα θυρίων, i. e. φρόνημα πολεμικῶν. Suid.
1b. ἀφύκτους (α, φεύγω). Nub. 1047. ἐπίσχες εὐθὺν γὰρ σε μέσον ἐχω λαβοῦν ἀφύκτον. Ἀσεχ. 56, 14. πρὸς δὲ δὴ τῶν ἀφύκτων λόγον, ἢν φροι δημοσθήνης, βραχεία βουλόμα προειπεῖν.

737. ποικίλος. See Blomfield’s Prom. Vinct. p. 141.

738. Ἀσεχ. Prom. 59. δεινῶς γὰρ εἴρειν κάδ ἀμηχάνων πόρους (where see a learned note by Blomfield; also Kidd’s Dawes, p. 87). Bentley compares EccL 236. χρόνημα πορίζων εὐπορίστατον γεν.ιν.

739. ἐξείς, 2 pers. of ἐξείς. Applied at v. 413. to a strong wind blowing, with the epithets, λαμπρός and μέγας. Here, with πολèles and λαμπρώς. Ran. 1218. τὸ ληχθὸν γὰρ τοῦτο πνευσεῖται πολύ. Dem. 787, 20. πολῆς παρ’ ὑμῖν ἐπεις καὶ λαμπρώς ἦν.
740. τοις δελφίνας μετεορίζων καὶ τὴν άκατον παραβάλλον. K.Α. τῇ μὲν δεσποινή 'Αθηναία, τῇ τῆς πόλεως μεδεμούση.

740. prosekéthai 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 Pherecrates, recovered by Saumaise and Meinecke from the Scholia of Thucydides, (VII. 41.) sufficiently expresses their formidable nature.

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. 263, b. δεύτερο δὴ, εἰδὸν ἠμῶν οὐ παραβάλλεις; ἄξιον μενοί. Sympos. 214, č. μεθύσεται δὲ ἀνδρα παρά ἄλλοις θηλών λόγους παραβάλλειν, μὴ οὐκ ἔξι ἵσον γ. As the present example exhibits παραβάλλεσθαι with an accusative, so Ran. 269. appears to supply the instrument by which an active sense is supported. παραβάλλον τῷ κατίπῳ, push the boat to the land with your oar. Hence supply the wholly elliptic form in Ran. 180. ὄπι, παραβαλόν.

Ib. ἄκατος, a vessel, boat, ship. Pind. Nem. V. 5. εἰ πτι ἄκατος ἐν τ' ἄκατῳ. Pyth. XI. 62. ὄν ἄκατον εὐνολίαν. Eurip. ἄκατοι θοι. Lucian, IV. 223, καὶ τὴν ναῦν (ἄκατον δὲ ἵν) ὃς πρὸς μεγαν καὶ βιαν πλοῦν ἐκρατοῦσαν. 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 bema or pulpits. Demus sits with his legs crossed, his mouth wide open like a person catching flies, and with a look of transcendant stolidity. 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.

μεδισσα=models. Used of goddesses, as state-protectors, &c.
In Hymn, Homer, IX. 4. Aphrodite is termed Σαλαμίνος μεδόνσα. 
Hes. Th. 54. Memnosyne, Ἕλευθρος μεδόνσα. *Lysist. 853: ὁ πό-
tmia, Κύπρου καὶ Κυθῆριν καὶ Πάθου | μεδόνσα'.
744. —Λυσικλέα. Cleon pauses, and makes a profound reverence, 
before he mentions the following worthies, male and female. Of 
Lysicles and Cy'nna we have already spoken. The name of Sali-
baecha, into whose history there is no occasion to inquire too mi-
nutely, occurs again Thes. 805. καὶ μὲν δὴ καὶ Κλεοφών χείρων πάντως 
δήποτε Σαλαμίκεοι.

746. μονὸς αντιβηθρός, resisting, opposing, if none else does. Ran. 
203. οὐ μὴ φλανρήσεις ἓκων, ἀλλ' ἀντιβηθρός | ἐλαῖο προβόμω; Eurip. 
Iph. in Anc. 1016. ἴν δ' ἀντιβηθρόν, πῶς ἐμέ σου πορέουν. ἀντιβηθρή-
κός, Br. ἀμφιμεθρόκος, Dawes. ἀντιβηθρός, Reiske.
747. διαπρεπέω, το κατω ασινθε. Pac. 1262. διαπραβεῖν.
Il. λέπαδον. A broad leathern thong, with which the yoke 
(ἐτύριον) was fastened under the neck of a carthorse, or other beast 
of carriage, and bound with the waist-belt (ματρανίστηρ). It is 
generally found in the plural number. II. V. 730. ἐν δὲ λέπαδον | 
καὶ ἐβαλε, χρύσα. XIX. 393. σὰ δ' ὑπό σέδιγμα κρατερῶν λέπαδῶν | 
στήρα γαῖας καὶ πολίας βαλλάσσας | σφίγγεται. Erinnus' Hymn Stob. 
Floril. p. 49.

Il. κατατμηθεῖν λέπαδα, sc. εἰς λέπαδα. Ach. 300. (Br.) ὄν 
(Cleonem sc.) κατατμή κοτίων ἱππεύσα κατίματα. Xub. 441. ἄσκον δαῖ-
ρείν γον εἰς ἄσκον δαίρειν. Alexis ap. Athen. VII. 324, c. τὸ δ' ἅλο σῶμα 
Küst. Translate: may I be cut into breast-bands. (See a learned 
note in Blomf. Persse, p. 120.) We must expect in the following 
pleadings to be again landed in the currier's shop and the kitchen.

748-9. κατατμηθεῖς, ἐφοίην ἐν περικομματίοιο. Dissectus (in 
frusta) coquir inter alia minutilia. Schultz.

Il. περικομματα, minutilia: περικομματα, tenuissima minutilia. 
Cas. Cf. sup. 359.

Μετὰ τοῦτο γαστρ' ὅν τις ὀδυλευμὸν
καὶ τῇ κρέαγρᾳ [τῶν ὁρχιτέδων] ἐλκοίμην ἐς—Κερα-
μεικῶν.

ΚΑ. καὶ πῶς ἀν ἐμοὶ μᾶλλον σε φιλῶν, ὁ Δῆμε,
γένοιτο πολίτης;

οὗ πρῶτα μὲν, ἢνίκ' ἐβούλευον σοι, χρήματα πλεῖστ' ἀπέδειξα
ἐν τῷ κοινῷ, τοὺς μὲν στρεβλῶν, τοὺς ὀ' ἄγχων, τοὺς
dὲ μετατιθέαν,

οὐ φροντίζων τῶν ἰδιωτῶν οὐδενὸς, εἰ σοι χαροίμην. 755

προϊόντος εἰπρεγέκατ' ἰδίᾳ τοῦ χρώματος
ἐερίφων ἐτάκεισα πικτῶν, διελαβον
περικοματίων, βιγγύγρας ἱππορόσυας γλυκεῖ,

ἐξων παρασκευασμένων. Athenion ap. Athen. XIV. 661, b.

750. ἐπὶ ταυτησί, sc. τραπέζης. Cas. Is it not rather πέτρυς?

II. κατακώμ τυρών. II. XI. 638. ἐπὶ δ' αἰγείον κνή τυρὼν | κνὴστι
χαλκία.

II. ἐν μυττώτῳ. The nature of a Greek sallad has been explained
in former plays. To former illustrations add a most amusing one
in Lucian, I. 122-3.

751. Κεραμεικῶν. 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,
thing 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 Aleiphron
naturally fixed their eyes on the latter: ἀκονίω γὰρ σε τὰ πολλὰ ἐπὶ
Σκίρον καὶ Κεραμεικοῦ διαπρίζεων, οὐ̂ θαυτοῦ ἐξωπλαστάτου σκολῆς καὶ

Ib. κρεύρα, (κρεάς, ἀγρίων,) a flesh-hook.

754. ἐν τῷ κοινῷ, sc. ταμεῖο. Treasury. Thucyd. I. 80. οὕτε ἐν
κοινῷ ἄχομεν οὕτε ἐτοίμως ἐκ τῶν ἰδίων φίρομεν. Xen. Anab. IV. 7,
27. δωρὰ δόντες ἅπα τοῦς κοινοῦ.

Ib. τοὺς μετατιθέαν. Schol. τοὺς μὲν μετὰ βίας εἰςἐπιτραπτῶν τῶν χρω-
στουμένων, τοὺς δὲ μὴ οφείλοντας μετητούν. Herodot. VII. 150. ἐπι-
στάμενοι, ὅτι οὐ̂ μεταδόσασα τῆς ἀρχῆς Λακεδαιμόνιοι, μετατείν, sc. τὸ
ἡμεῖς τῆς ἀρχῆς.

755. ἰδιώται seem in this particular instance to imply single indi-
nividuals, in opposition to the people generally.

Ib. εἰ σοι (the people generally) χαροίμην. (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. Ἀμαλόμενοι δὲ αἱ πολιτεύματα χρυσοτισ τὰς τις παίρνοντες, καὶ τιμώμενοι μᾶλλον εἰ δὲν ἐπολειτευόμενον κεχαραμένους, καὶ τούτον τὸν τρόπον ἢ ἐφίλοτιμίᾳ πρὸς τὸν δήμον ἠαυτοῦ, καὶ τὸν δήμον πρὸς ἐαυτῶν ἐκκαΐωσαν τὰς ἑλῶν ἀνάμεινον προαγά- 
των, ἐν οἷς ἐπει ὦνκε ἵν τὸ προβῆσαι καλῶν, αἱρέσεις ἡδὲ τὸ παῖσασθαι. Plut. in Agide, s. 2. "Ἀπερ ὦνδ Φωκίων πρὸς Ἀπόστατον ἀξιοῦταί τι 
παρ’ αὐτῶν τοὺς μῆ καλῶν, "Οὐ δύνασαι, εἰπεν, ἀμα καὶ φίλοι Φωκίων 
χρήσαται καὶ κάλακα" τούτο λέγεται, ἢ ὦμοιον τοῖς τούτων, πρὸς τὸς πολλοῖς; "οὐ δύνασθε τῶν αὐτῶν ἐξεῖν καὶ ἱρχοῦται καὶ ἀκολουθήσουν. Ἐπεὶ συμβαί-
νει γα καὶ οὔτε τοῦ τοῦ δράκοτος, οὐ φησίν ὁ μίθος τὴν οὐράν τῇ κεφαλῇ 
στουπάσασαι ἀξιοῦν ἡγεῖσατα παρά μέρος, καὶ μὶ διὰ παντὸς ἀκολουθεῖς ἐκείνης 
λαβώσαν δὲ τὴν ἡγεμονίαν, αὐτὴν τὸ κακῶς ἀπαλλάττεται, ἀνίκη 
περιφερές, καὶ τὴν κεφαλὴν καταδιαίνει, τυφλοί καὶ κωφοί μέρες ἀναγκασμένην παρὰ φύσιν ἐπεσθαί. Τοῦτο πολλοί τῶν πρὸς χρίνη ἀπαντα 
πεσολειτεμένων ὀρμόν πεποιθήσατε. Ἐξαρθήσατε γὰρ αὐτοῦς ὧξα ν εἰκὸ 
φερομένων, οὐδ' ἀναλαβεῖν ύπαρεν, οὐδ' ἐπιστήσαι τὴν ἄταξιαν ἐπιθήσασαν. Id. ibid.

756. οἴδεν σεμνόν. Nichts so besonders. Wieland: nothing so re-
markable.

758. εἰσοδέ. A very important word, as the sausage-seller 
known, in Athenian phraseology. Lyrias 130, 31. πειθόντες δὲ ἔκα 
πίλετε ἡκέκου πρεσβευτὴν αὐτοκράτορα, ὡς τὸ προτερός ἐστὶ στρατηγὸς χει-
ροστηθήσατα ἀπεδοκιμάσατα, οὐ νομιζόμενες εἰσοδοι εἰσιν τῷ πλῆθε τῷ ὑμε-
τίρῳ. Xen. de Rep. Athen. III. 10. Δικοῦσε δὲ Ἀθηναίοι καὶ τοῦτ 
μοι οὐκ ἡρῴδους βουλεύσαται, ὡς τοὺς χείρους ἀρτυνταί εἰσιν ταῖς στατασιούνταις. Οἱ δὲ τούτο γνῶρι τι ποιοῦτει εἴ μὲν γὰρ ἡρῴοτο τοὺς 
βελτίως, ἦρουτ' ἢ δὲα ὀ扫一扫 τοῖς ταῦτα γεγράφονται σφιν' αὐτοίς' ἐν οὐδέ-
μα γὰρ πολεῖ τὸ βέλτιστον εἰσοδοι εἰσιν ἐτὶ τῷ δήμῳ, ἀλλὰ τὸ κάκιστον ἐν 
ἐκείνῃ πολεί εἰσοδοι τῷ δήμῳ. οἱ γὰρ ὄμοιοι τοῖς ὄμοιοις εἰσοδοι εἰσιν. Λέο 
Sch. 90, 14. ἢ γὰρ εἴσοδοι καὶ τῷ τῆς δημοκρατίας ὄνομα κεῖται μὲν ἐν 
μέσῳ, φύσαται δ' εἴ' αὐτὶ κατανεοῦσας τὸ λόγῳ ὡς ἐπὶ πολὺ οἱ τοῖς 
ἐργας πλείονοι ἀπέχουσι.
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.

760 καὶ νικήσας ἡμῖν μεγάλως—ἐγγυλωττοτητικὰς παρέδωκας, ἐπὶ ταῦτα πέτρας οὐ φροντίζει σκληρῶς σε καθῆμενον οὖτως,

οὐχ ὀσπερ ἐγὼ ῥαψάμενος σοι τούτῳ φέρω. ἀλλ' ἐπανανεύον,

759. οὐχὶ ... ἀλλ' ἡ, only, but. Ran. 1130. ἀλλ' οὐδὲ πάντα ταῦτα γ' ἐστι ἀλλ' ἡ τρία. Παρ. 475. οὐδὲ οἶδε γ' εἰλκον οὐδὲν Ἀργείου παλαι | ἀλλ' ἦ κατεγέλων τῶν ταλασσοφυλακέων. In interrogation, when there is a latent negative. Ran. 438. τοιτί τί ἢ τὸ τράγμα | ἀλλ' ἦ Δίως Κόρνησος εἰ τοῖς στράμμασιν; See further, Passow in voc. Heindorf. in Plat. Protag. §. 108. Fischer in Apol. Plat. §. 22.

760. ἄνθρακα, a heap of coals. II. IX. 213. ἄνθρακιν στορίσας. Johan. xviii. 18. εἰσήχθησαν δὲ οἱ δοῦλοι καὶ οἱ ὕπνηται ἄνθρακιν πεποιηκότες, ὅτι ψύχοι ἦν, καὶ ἑβεραινόντα.

761. ἐγγυλωττοτητεῖν (γλώσσα, τύπτω). Schol. σεμνολογεῖν τὰ ἐκείνον καὶ δεῖ ἐπὶ γλώσσης ἐχειν, 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. διαξείφιζεσθαι (ξίφος), to fight vigorously, to fight and vanquish.

762. ἐπὶ ταύτῃ πέτρᾳ. "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 tribune, had been formed; partly also from the stone-seats for the people within this space." Sührn.

763. οὐχ ὀσπερ ἐγὼ. Heindorf (Plat. Protag. §. 77. compares Eurip. Bacch. 926. ἀλλ' ἐξ ἔθρας σοι πλόκαμος ἐξετηθ' ὀδε, | οὐχ ὄς
κατα καθίζου μαλακῶς, ἵνα μὴ τρίβης τὴν—ἐν Σαλα.

μίνι.

ἐγὼ νῦν ὑπὸ μίτρα καθίρμοσα. Plat. Gorg. § 163. ὑμᾶς—ἀπορεῖν ποιεῖ πικρότατα τόματα διδοῖς καὶ πεινῇ καὶ ἐφῇ ἀναγκάζον, οὐχ ἀπερε ἐγὼ πολλὰ καὶ ἤδεα καὶ παντοδαπὰ εὐώγον ὑμᾶς.


Ib. τοι sc. προσκεφάλαιον φέρο. 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 παιδὸς εἰς τῷ θεάτρῳ ἀφέλομενοι τὸ προσκεφαλαῖον αὐτὸς ἐποστρώσαι. Wordsworth.)

764. "The humourous ellipse in the original, ἵνα μὴ τρίβης τὴν (sc. πεινή) ἐν Σαλαμίνιν, 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 Plataea, 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 le 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 Doriuns, 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
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.

θη. έκγνοςος. "έγγονος est proprie is, qui genus cum aliquo communicate seu recta seu transversa linea; έκγνοςος vero is est, qui in reta linea descendit ab alio et veluti propago illius est." Cas.

766. So Porson, Suppl. ad Pref. p. 58. For Reisig's opinion, see Conject. p. 150: see also Kidd's Dawes, p. 415. τούτο γε τούργον ἀληθῶς ἐστὶν γενναίον καὶ φιλόδημον. Br.

770. περί τῆς κεφαλῆς περιδόσθαι, to wager my head, my life. Brunck compares the French phrase: Je parie ma tête. The expression has been already illustrated in the Acharnians.


772. γυνηρίων dim. of γυνή (γυφ'), 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.
'Alλα καθείρξασ αυτόν βλίττες: Ἀρχεπτολέμου δὲ φέ- ροντος
tὴν εἰρήνην ἔξεσκέδασας, τὰς πρεσβείας τ᾽ ἀπελαύνεις
ek τῆς πόλεως—μαθαπυγίζων, οὐ τὰς σπονδὰς προκα-
λοῦνται.

ΚΛ. ἵνα γ’ Ἐλλήνων ἀρξῇ πάντων. ἔστι γὰρ ἐν τοῖς

λογίσμοις

773. βλίττες. Tim. Lex. ὁφαίρει τὸ μέλι ἀπὸ τῶν κηρίων. "Ver-
titur: fumo enecare: qualis in istis angustis domiciliis plurimus
fuit." Diss. Süvern 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 poulterers 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. ἐκσκεδάνυμι (σκεδάνυμι) fuit. ἐκσκεδάσω, to scatter, to disperse,
to hunt out.

775. —μαθαπυγίζω (μαύσω, πυγῇ), 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. Enthyp. 5. n. αὐτὰ ταῦτα προκαλεῖσθαι αὐτὸν. Xen. Cyrop. I.
4. 4. ταῦτα προκαλεῖτο τοὺς ἐξωθύτας. In Thucydides' own account
of these proffers of peace, the word προκαλεῖσθαι occurs in various
forms. IV. 19. Λακεδαιμόνιοι δὲ ἐμάς προκαλοῦνται εἰς σπονδὰς. 20.
ἔμας δὲ στηριθῆναι ὅν νῦν προκαλοῦμεθα. 22. οὐ ... ποίησοντες ἁ προκα-
λοῦντο.

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 particular 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 Peloponnesus.

Ib. “ἡλιασάσθαι, judicando acquirere, pro judicii mercedem accipere, ut ap. Hom. κάμεσάθαι, labore acquirere. II. σ. 341. τὰσ αὐτοὶ καμόεσάθα. et ληίξεσάθα quod alias praedari, depopulari significant, quoque etiam valet, praeda acquirere. II. σ. 28. διωκτὶ δ’ αὐτ’ Αχιλείς ληίσασατο.” Brunck. Dobree proposes to read πεντωβόλου here, and τετρωβόλου Pac. 253. The same thought had occurred to Kuster.

779. εὖ καὶ μαρώς. Schol. non anxie laborans, nec si ea justo, nec si ex injusto res conficiatur.

782. ὑπὸ τοῦ πολέμου. Thucyd. V. 16. (Plut. in Nicia, §. 9.) Κλέων τε ... μάλιστα εναυτοῦ τῇ εἰρήνῃ, ... γενομένης ἡσυχίας καταφανέστερος νομίζων ἐὰν εἶναι κακοφυών. But here again we must look to the system as much as the individual. Lysias, 180, 4. οὕτως, ὁ ἀνδρεῖς Ἀθηναῖος, ἐπειδὴ τάχιστα ἑυπέπληκτο καὶ τῶν ἐμετέρων ἀπέλασαν, ... δεδοτές ὕπερ ὧν ἀφήρηται ἐτοιμοὶ εἰς καὶ χωρία καταλαμβάνειν καὶ διαγραφὶ καθεστῶν καὶ πάντα πράστειν, ὅποιος ὤμεῖς ἐν τοῖς δεινοτάτοις κυνώνοις καθ’ ἐκάστην ἡμέραν ἐσεῖτο: οὕτω γὰρ ἤργονται οὐκετὶ τοῖς σφητοῖς αὐτῶν ἀμαρτήμασι τὸν νοῦν ὑμᾶς προσεξεῖν, ἀλλ’ ὑπέρ ὑμῶν αὐτῶν καὶ τῆς πόλεως ὄρρωδοντας ἡσυχίαν πρὸς τούτοις ἐξεῖν. Ib. ὀμιχλῆ, nebuła. “άρεσ μὲν παχύτερα, νεφών δὲ ἀραστέρα Aristot. do Mundo, IV. ὀμιχλῆ ἀφορσία, ἡ παχὺς ἀήρ. Photius Lex. MS.” Blomf. in Prom. Vinct. p. 122.
784. εἰρήναίος, at peace with people. Herodot. II. 68. ὁ δὲ προ-
χῖλος εἰρήναίος οἱ ἐστί, ἀτε ὀφθειλομένον πρὸς αὐτοῦ.
785. χίθρον (on the quantity, see Malby's Thes. in v.), more
commonly χίθρα in the plural, wheaten grain, unripe and roasted.

'Ἀλλ' ὅπων' ἡ ἐρίφοιο νεοσφάγος, ἥ κεν ἀρρός,
ὁ ... ὀμνισθὸς ῥοπλίζεια ἐνωδὴν,
χίθρα μὲν ἐκτρίψεως, ὑποστρώσας δὲ ἐν καλοῖς
ἀγγείον, εἰνάδει δὲ μηχανή ἀμα φύρσον εἴλα. Ζωμὸν δὲ βρομοῦντα κατάντλασαν, αὐτῶν ἀν' αὐτόν ἀρνήμενον, ἵνα μηδὲν ὑπερηφ. ὧ πυγὶ δὲ, πῶμα ἀρβηξιδολοι. x) φωκτὸν γὰρ ἀνοιδάινει βαρύ πρόκριμον.
ὁρίμα δὲ χλιαρὸν καλώς τε ἐκδαίνει τε μῦστρος.
Nicander ap. Athen. III. 126, b.

Ib. στέμφυλον, more commonly στέμφυλα (στέμβω, στεῖβω), a
bruised mass of pressed olives. Tim. Lex. στέμφυλα ἀλλαίων καὶ
σταφυλῶν ἀποτέσσαρα, οἷς ἄντι ὄψεων ἐκρώντο. Nub. 45. βρύων μελί-
tασι καὶ προβάτων καὶ στεμφύλων. Πτ. Aristoph. ap. Dind. 345. οὗ
ταῦτῶν ἐστιν ἀλμάδες καὶ στέμφυλα.
κατὰ τὴν ὄδον πολλὰν περιπατῶν βοῦλομα
ῥόδα, ραφανίδας, θερμοκυνάμους, στέμφυλα.
Athen. II. 55, d.

Ib. στεμφύλῳ εἰς λόγον ἐρχεσθαι, to come to the speech of pressed
olives. A formula prolific of examples, under various phases, to the
collectors of parallel passages. To the numerous ones given by Kidd
(Dawes Miscell. p. 368.) and those in the Wasps, v. 490. add the following:

οὐ γὰρ τις ἀν ὄνυνται προφατήσει στρατοῦ
tοῖς πᾶσι δεῖξαι καὶ προσαρκεῖσαι χάρων,
ἐπεὶ οὖν ὃ κρείσσαν ζέει ἐμὸν τυραννίδι
οὔτ’ ἐξεπομμῷον οὔτ’ ἐπαυχήσας φιλος

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 πινακῶν κρίας, for-
bidden by the apostolic decree. (Acts xx. 20.)
x) φωκτὸν (φάγον), roasted. y Coarsely-shelled barley.
2. ἐκδαίνει, take out. Cf. Schn. in v. ξαίνουμαι.
* μῦστρον, a sort of spoon.
Note the following.

2. Ib. Bruneck, not aware of el governing a subjunctive mood, (see sup. v. 682.) reads διστήτει ... ἀναβαρρήτει ... — ἔλθω. 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 el, congratulating him on the recovery of his rights, and making him a present of these, and many similar aberrations, made by the Greek editors, while his honours were in abeyance.
3. 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.
4. Ib. τῇ μισθοφορᾳ, 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.
6. 787. δραις, a word applied to more than one of the senses in Aristophanes, and implying sternness, pungency, bitterness. To the sight. 562. ὑπεθεν εἰς μὲ δραι. To the smell. Vesp. 146. δραμίτατος καπνών. Pl. 693. βδέουσα δραμίτερον γαλής. Taste, Pac. 248. δραμέα κλαύματα. 256. κόπων δραμύς. Out of many other illustrations of the word which the writings of Aristophanes and Plato would supply (8 Rep. 554, d. 7 Rep. 519, a.), young readers will decide for themselves as to its correctness in the following: Plato, 7. Legg. 808, d. ἡμέρας δὲ ὄρθρον τε ἐπανώντων παιδᾶς μὲν πρὸς διδασκάλους πον τρέπεσθαι κρεών. ἄνεν ποιμένος δὲ οὕτε πρὸς τατάσεις οὕτε ἄλλο οὐδὲν ποι ειδένων, οὐδὲ δὴ παιδᾶς ἄνεν των παιδαγωγῶν οὐδὲ δούλους ἄνεν δεσποτῶν. ὄ δὲ πᾶς πάντων θηρίων (αιμιᾶλας) ἐστὶ δυσμεταχειριστόταταν· ὅσο γὰρ μάλιστα ἦχε πηγή τοῦ φρονεῖν μήπω κατηρτυμένην, ἐπίθεουλον καὶ δραμύ καὶ ὑματιστότατον θηρίων γίγνεται.
7. Ib. —ψηφοῦ, a judicial vote of any kind, whether pebble, bean, or other material.
8. Ib. ἰνεῶν, trailing for. (The speaker here puts down his nose, and mimics a dog running upon the scent. Xen. Mem. III. 11. 9. ἄτι κνύσεται, δότις ἰνεῶν 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 ἵππη) 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 ὀζει αὐτῶν sc. τῶν ἱκνῶν) 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. (χείρα δὲ καὶ τὰ νῶτα ποιεῖ ἵππαινον χάρ διαίει.) "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 (μανόστατα): "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: προλογίζοντες δὲ τὰς κύους, ἐφιάσσεται, καὶ ἀνακλίζοντες ἐπιφύονταν αὐτοῖς, καὶ ἑπακούονται, εἰ ποὺ πληρῶν κλαὐγή ἡ ὄφρος τῶν κυνῶν, καὶ θεῦ ἂν ἀκούοντων, ἀποτρέπονται. "Οτε δὲ καὶ οὐκ ἀκούονται, ἀλλὰ δώσαντες, ἢ πειθόντες ἢδ' αὐτῶν (of their own accord) παρὰ τὰ αὐτὰ, διὰ τῶν αὐτῶν (by the same way they came), ἐπαλαίπτονται ἄλματα, ἐμπόνοις ἱππεῖν ἵππη, ἀποχοροῦσι. 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 (ἐπειδὴ δὲ ἡ κύους λάβῃ τὸ ἵππος ὅρθιον ἐκ τῶν ἁπαλαμμένων), another is slipped, and so on gradually, till the whole pack is loosened: αὐτὸ ὕπο χαρᾶς καὶ μένον προϊόντας ἔχειλονται τὰ ἵππη, ὲς πέρεκε (investigating the trail through every turn), διπλὰ, τριπλὰ, προφορομενα παρά τὰ αὐτὰ, διὰ τῶν αὐτῶν, ἁπαλαμμένα, περιφερή, ὅρθια, καμπύλα, μακά, γνώριμα, ἱγνωστα, ἄναιτα παραθέουσα, ταχὺ ταῖς ωραῖς διασείουσα, καὶ ἐπεκλύουσα τὰ ὀντα, καὶ ἀποτρέπουσα τοῖς ὁμάμεν. 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. οὐτὸ δὲ ἐπιχείρη ἐστὶ τὸ θηρίου, ὡςτε οὐδὲς ὡσει οὐκ ἄν, ἱδὼν ἱππεῦμεν, ἐφερσκόμενον, μεταθεύμενον, ἀλκακόμενον, ἐπιλάθοντ' ἀν εἰ τὸν ἐρώ. V. 33. To the metaphorical language in the Greek writers, derived from this source, we may perhaps refer hereafter. Plat. Polit. 263, α. ταύτα δὲ εἰσαίδες κατὰ σχολήν, καθα περ ἱππεῦμεν, μέτιμεν.

b "In this," says Arrium, "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 ἐγνώκατι ὁκειάς κύωνες), to think the taking of the hare an agreeable sight." c. 17. §. 6, 7, 8.
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α συ γιγνόσκων τόνδ’ ἐξαπατᾶσ, καὶ ὀνειροπολέσ περὶ σαυτοῦ.

ΚΛ. οὐκοιν δεινὸν ταυτὶ σε λέγειν δὴ τ’ ἐστ’ ἐμὲ καὶ διαβάλλειν πρὸς Αθηναίοις καὶ τὸν δήμον, πεποιηκότα πλείωνα χρηστὰ 790 νὴ τὴν Δήμητρα Θεμιστοκλέους πολλῷ περὶ τὴν πόλιν ἴδῃ;

AL. “οἱ πόλεις "Ἀργοὺς, κλιεθ’ οίᾳ λέγει." σὺ Θεμιστοκλεῖ ἀντιφερίζεις;

δός ἐποίησεν τὴν πόλιν ἡμῶν μεστὴν εὐρὼν ἐπι-χειλῆ,

788. ὀνειροπολέων, 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 hearse 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. ὀ πόλεις ... λέγει. Cf. Plut. 601. Porson (Advers. 239.) considers the expression as derived from the Supplices of Euripides (S 18): he should have said his Telephus. See Dind. Fr. Eurip. in Teleph. 14.


793. μεστήν, full to overflowing. Soph. Ὁσδ. Col. 768. ἄλλ’ ἡρίκ’ ἡδὴ ε μεστὸς ἢν δημοφόμενος, when my rage had run all over, and expended itself. Dem. 1175, 5. ἐπεδή δὲ μεστὸς ἐγένετο ἄγανακτων, when his indignation had run over.

794. ἀρωτάν, to make the morning, διαπνέω, to make the evening meal. Nub. 416. μήτε ρυγών ἄχθει λιαν, μήτ' ἀρωτάν εἰσαλέοι εἴλαλε. Νο- where does the word appear to more advantage, than in the cheer- ful change which the house of Aristarchus assumed, after taking the advice of Socrates: ἔκ τοιτών δ' ἐπορίαθ μὲν ἄφορῃ, ἐσφηθ' δὲ ἑρία, καὶ ἐργασώμεα μὲν οἱράτων, ἐργασάμεα δὲ ἐδείπνουν' k. τ. l. Mem. Soc. Π. 7. 12.


11.—προσέμαχε, kneaded into one mass with: i. e. connected with. On the long walls which connected Athens with the Piraeus, see chap. 33. in Walpole's Memoirs relative to Turkey. Mitford, Π. 396. Wordsworth, ch. 24. How little did Aristophanes dream, that his metaphorical 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 Piraeus 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. πλευραίος γὰρ προσμαχθέν ἐκ μὲν εὐχάτατος ἔκ βέβηκε σάρκας.

795. ἰδέα. 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 familia- rity of biography has recorded.

796. μικροπολίταις, citizens of a small state. Xen. Hell. Π. 2. 10. Οἱ δ' Ἀθηναίαι πολιορκούμεναι κατὰ γῆν, καὶ κατὰ βαλαντιών, ἴττον, τι χρη ποιεῖν, οὔτε νεῶν οὔτε συμμίσχων αὐτός ὁστου, οὔτε ἱενν. Ἐναέλαιον δ' οὐδεμιάν εἶναι συνημίαι, εἰ μὴ παθεῖν ἢ οὐ τιμωρούμεναι ἐποίησαν, ἀλλὰ διὰ τὴν υψίν ἤδικον ἀνθρώπως μικροπολίταις, οὔθ ἐπὶ μὴν αἰτία ἑτέρα, ἢ ὅτι εκείνους ανεμίσασαν. Can any person read this affecting passage, and doubt of that retributive justice which is meted to nations as well as to individuals?

796. διατείχειν, 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 τέχη μακρά, the great glory of Themistocles, and the διατεχθεμετα, of Cleon.

1b. χρησμοδοῦν, chanting oracles. So Herodotus of the famous oracle-monger Onomacritus, VII. 6. ὁ οὖσις τε δὴ χρησμοδοῖν, 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. 1. 35.) ο’ δὲ Κωριάδος συντίθεται αὐτοῖς εἰς τὴν ὑπερταῖαν παρεπεσθαι ἐπί τὸ στράτευμα, ἔχων καὶ ιέρεια καὶ μάντις, καὶ σίτῳ καὶ ποτά τῇ στρατῷ.

798. Ἀχιλλείων, sc. μαζών. Athen. III. 114, e. καὶ μάζας δ’ ἑστω ἐφεύρει ... ΦΥΣΘΝ, τὴν μὴ ἄγαν τετριμμένην’ ἐτι δὴ ΚΑΡΔΑΜΑΛΛΗΝ, καὶ ΒΗΡΗΚΑ, καὶ ΤΟΛΥΠΑΣ, καὶ ΑΧΙΛΛΕΙΟΝ; καὶ ἴσως αὐτὴ ἐστὶν ἢ ἐξ Ἀχιλλείων κραδὸν γινομένην. Hence in those visions of the comic poets, to which reference has been more than once already made.

Αὐτόμαστος γὰρ διὰ τῶν τριμῶν ποταμών, λεπαρῶς ἔπιπάστους ἔμοιον μέλανος καὶ Ἀχιλλείων μάζας κοκυδοῦστε, ἐπιμελές ἀπὸ τῶν πηγῶν τῶν τοῦ Πλούτου βέσουσθαι, σφῶν ἀρτύεσθαι.

Pherecreases 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 Athenaeus 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.

1b. ἀπομάττε, wipe your hands upon, i. e. as an ἀπομαγδαλία. The word by a contemptuous emphasis is put in strong contrast with the laughable προσμάττεω of Sup. v. 794. Others consider the verb as signifying simply to eat, and refer the construction to such formulæ as πίνειν οἰνῷ, ἐδίνει τῶν ἐρίων, κατέγα τῆς κεφαλῆς, μυστιλάδια τῶν δημοσίων, &c.

800. “παῦ παῦ” was formed from παῦν παῦν by the same rapidity of pronunciation, which converted τέχη ἀγαθῆ into τεχάγαθη. Pho- tius: παῦ, τὸ παῦνα λέγουσιν μονοσυλλάβος.” Elmsley’s Review of Hermann’s Heracles Furens. (Classical Journal XV. p. 218.)

1b. οὖσις, hearkye.

1b. σκερβάλλεων, to revile. The derivation of the word from κέαρ βάλλεων, or εἰς κέαρ βάλλεων, 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) πολὺν (long) χρῶνον. Nub. 915. θεραίνει εἰ πολλοῦ, you are too bold. Ran. 1046. (where speaking of Euripides and Venus, Æschylus observes,) ἀλλ' ἐπὶ σοὶ τοι καὶ τοῖς σοίσιν ἀπὸλλη πολλοῦ (very potently) πικάθητο.

Ib. ἀλλάζει—ἐγκρυφάζον, you have dealt in secret frauds without my being aware of it. The word is formed according to Bergler, from ἀλλάζει, a bread baked under hot ashes; the poet still deriving his language from the baker's art, as in προσέμαζεν, and ἀπομάττει.

802. δήμος, dim. δημακίδον, dim. δημακίδον, my own dear little Demus.

803. ὀπόταν 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. καυλών, the stalks, i. e. the sweetest parts.

804. —εἰδούνω τῶν τιμωρίων, Gl. Victor. I imagine legal punishments, of which a fine constituted the principal part.

Ib. ἐκακαλίζον, rooting up with stump and stalk. Imagery not unlike occurs Eurip. Suppl. 717. κακόνθες κατακακαλίζον κύκλωφ. Thucyd. II. 76. ἡ δὲ ρήμα ἐρπίπτονα ἀπεκακαλίζε τὸ προέχον τῆς ἀμ-βολῆς.

805. καταβροχθίζει. 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 Gloutre est d'un si haut appétit, on plutôt d'un appétit si brutal, qu'il mange à pleine bouche, bafre, se gorge de tout assez indistinctement; il mange et mange pour manger. Le Goulou 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 gober. 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.

4 See Thiersch on the passage. Weleker translates: Sondern auf dir wohl und den Deimigen soll in Hülle und in Fülle sie sitzen.
μυστιλάται τῶν δημοσίων.

ΚΑ. οὐ χαίρήσεις, ἀλλὰ σε κλέπτονθ' αἰρήσω γ' ὑδ θερίς μυριάδας.

ΑΔ. τί θαλασσοκοπεῖς καὶ πλατυγίζεις, μιαρότατος ὅν περὶ τὸν δῆμον τῶν Ἀθηναίων; καὶ σ' ἐπιδείξῳ νὴ τὴν Δήμητρ', ἢ μὴ ζωῆν, δωροδοκήσαντ' ἐκ Μυτιλήνης πλείν ἢ μνᾶς τετταράκοντα.

805—6. καμφρών χαίρων μυστιλάται τῶν δημοσίων, with both hands ladles out of the public properties. The spoon called μυστίλη was properly a piece of bread, scooped out “for the nonce,” and deriving its title from the Homeric word μυστίλλειν, to cut in pieces. Cf. infr. I 130. 

Πλ. 627, ὁ πλείστα Θρακείως μεμυστηλημένου (μεμυστηλημένου Θιερσχ.) γέρουτε ἄνδρες ἐπὶ διψύστοις ἀλφίτοις.


Ib. αἱρέν τινα κλέπτοντα, to convict a person as a thief.

809. θαλασσοκοπεῖν, (θάλασσα, κόπτω), 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. πλατυγίζειν (πλατύς, πλάνυξ), 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 διδόνει καὶ ἀναπτεῖν, 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 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 ὑπαρχή, μνᾶ, ὑβαλός, he considers to have been derived from the Phœncians.

e A decree not less infamous was that proposed by Cleon respecting the people of Scione (Thucyd. IV. 121.), 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.
ΧΟ. ὃ τάσιν ἀνθρώποις φανείς μέγιστον ὠφέλημα, 815 ἐγκαθεστείσας. εἰ γὰρ ὃδ᾽ ἐποίεσεις,
μέγιστος Ἑλλήνων ἔστι, καὶ μόνος καθέξες
tάν τῇ πόλει, τῶν ἔσομάχων τ᾽ ἄρεις ἐχὼν τριάναυν,
ἡ πολλὰ χρήματ᾽ ἐργάσει σεῖον τε καὶ ταράττων,
kαὶ μὴ μεθῆς τὸν ἀνδρέ, ἐπειδῆ σοι λαβῆν δεδωκεν. 820 κατεργάσει γὰρ ῥαδίως, πλευράς ἐχὼν τουσίτας.
ΚΛ. οὐκ, ἀγαθοὶ, ταῦτ᾽ ἐστὶ πω ταύτη μὰ τὸν Πο-
σείδον.
ἐμοῖ γὰρ ἐστ᾽ εἰργασμένον τοιοῦτον ἔργον ὡστε ἀπαξάπαντας τοὺς ἐμοὺς ἐχθροὺς ἐπιστομίζειν,
ἐὼς ἂν ἢ τῶν ἀσπίδων τῶν ἐκ Πύλου τῇ λουτών. 825
ΑΛ. ἐπίσχες ἐν ταῖς ἀσπίσισιν λαβῆν γὰρ ἐνδέδωκας.
οὐ γὰρ σ᾽ ἔχρην, εἴπερ φιλεῖς τὸν δῆμον, ἐκ προνοιάς
tαυτάς εἰν αὐτοῖς τοῖς πόρπαξίν ἀνατέθηναι.

816. ἐστηφήσατο, fut. ἐποίεσε. A term of the palaestra. II. I. 89.
ου...βαρεῖς χείρας ἐποίεσε. Od. XVI. 438. Τρηλαμάχε...χείρας ἐποίησε.
818. τριάναυν, the symbol of maritime power. Here it's possession
implies the first man in Athens, herself the mistress of the sea.
ὅς ἀπαξ παρέδωκεν λαβὴν Ὑπέρβαλοσ. Lysist. 673. εἰ γὰρ ἐνδώσας τις
ἡμῶν ταῦτα κἀν συμπροσ ταῦταν. Dem. 1420, 9. τούτο φιλιστευθε... ὅπως μὴ
ποτὲ τοῖς ἐπιστομίζοντι λαβῆν δώσετε. Plut. in Aristid. 25.
τὴν αὐτὴν λαβὴν παρέσχει.
821. κατεργάσει, will bring about, will accomplish. Xen. Anab. II.
822. ταύτη (χώρα), in this wise, fashion. Eurip. Med. 365. ἀλλ᾽
οὐτε ταύτῃ ταυτῇ, μὴ δοκεῖτὲ πω. Isaeus 73, 23. ὅποσ δὲ μηδὲν μον τοιὰτη
πλευρεκτοῦν.
824. ἐπιστομίζεις (ἐπί, στόμα), prop. to tame a horse by putting hit
and bridle in his mouth. (Philostr. Ion. II. 18. ἐπιστομίζοντες καὶ
χιλιαώντες): here, to stop the mouth, to bring to silence.
825. "As standing in the most splendid quarter of Athens, the
Pacile was chosen as the spot in which the Spartan shields taken
at Pylos should be suspended as trophies. There they were pre-
served with great care, being ἐπιστομίζοντας πίσαγος, μὴ σφάς ὅ τι
χρῆσος λαμβάνηται καὶ ὁ ὅς, when they were seen there by Pausanias."
Wordsworth.
827. ἐκ προνοιάς, premeditatedly.
828. πόρπαξ (πύρην, πεῖρα, περιάω), ἀκος, 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. τοῦτο δ' εἰς ἐν ἐστὶ συγκεκυφὸς, 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.) Dobree (Advers. II. 307.) compares a curious fragment from the Epiphaltes 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 βρυόμαι. (Hence also βρυώω, 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. θλέσεως διστρακίνδα. 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 διστρακίνδα was a game played by the Greek boys, and so called from the shell, or potsherd (διστρακὸς) with which it was played. Pollux (IX. 103.) mentions several other games

1 ἀμυχή = ἀμύξις (ἀμύσσω), a scratch, a slight wound.

2 καταμύξσω, Lat. ττω, to scratch.
ending in a similar termination as βασιλίνδα, διελευστίνδα, ἐκυστίνδα, ὀραπετίνδα, μυνίνδα, χυτρίνδα, φαυνίνδα, ψηλαφίνδα, σχουσφιλίνδα. The nature of the game is best learned from the Scholiast on Plato (ad hPhadr. 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 Schumann (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 decern dies urbe excedere cogebantur, ex iliumipie illud decem annorum spaio finiebatur, neque cum infamia aut bonorum publicatione conjunctum erat, eoque ditterebat ab eorum exilio, qui judiciis damnati erant. Haud raro tamen etiam ante illud legitimum tempus exules populi Psephilomate revocabantur." A well known construction of our author now leads to the translation: if you should look the game of ostracisms: i.e. if your countenance should threaten him with ten years' exile.

836. "They will occupy (καταλαβαίνει) the entrances to our markets, where barley-meal is sold;" (Cf. infra 1066. 1327. and Eccl. 819.) and so have it in their power to starve the people.

837. ἐξουσι γὰρ, se. αι ὁσπίδες.

838. —κρουσθήμω (κροώ, δήμος), to give the people a push, to deceive them: a comic word formed after κροοφρετικόν (κροώ, 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. σταθμόν μή κροίειν.) See also Theophrast. ch. 11.

839. τοῦ λέγοντος ἵσθι. Soph. Ἱδ. Τύρ. 917. ἀλλ᾽ εὔτι τοῦ λέγον- 

τος, ἰν φόβους (res metuendas) λεγή.

835 ὑπέκτωρ καταστάσαντες ἀν τὰς ἀσπίδας θέοντες τὰς ἐσβολάς τῶν ἀλφίτων ἠν καταλάβοιεν ἡμῶν. ΔΗΜ. οἱμοί τάλας· ἔχουσι γὰρ πόρτακας; ὡς πονηρὲ ὅσον με παρεκόπτου χρόνου τοιαῦτα—κροοσθημῶν. ΚΛ. ὡ δαιμόνιε, μὴ τοῦ λέγοντος ἵσθι, μηδ' οἴηθης

h ὁσπακῦν περιστροφή (cf. de Rep. VII. 521, c,) ἐπὶ τῶν διὰ τάγχων εἰς φυγήν ὑποκάτων, ἑρμηνα δε ἀπὸ παθηών τοιοῦτος. διελόντες ἔμπυλοι οἱ παιδεῖς, ὡς ἵδρυ- μοις ἀκτιέρους γενόντας, οἱ μεν πρὸς ἀνατολὴν ἐπιτεταρμανοί, οἱ δὲ πρὸς δυσμᾶς. ἂλλος δὲ τὶς μεταὶ ἀκτιέρων καθισθέντοι ὄπταρον ἐίχεν, ἐκ μεν τοῦ ἐνὸς μέρους κροοφρετι- κὸν λεκοφ., ἐκ δὲ διατέρων μέλαι, καὶ ἐρρυπτὸ τοῦτο ὁρόν· καὶ εἰ μὲν κατεφρετο τὸ λευκὸν μέρος διω, οἱ πρὸς ἀνατολάς ἐστάτες ἐδώκαν τοῖς πρὸς τὰς δυσμᾶς· εἰ δὲ τὸ μέλαν διω, οἱ πρὸς τὰς δυσμᾶς ἐδώκαν, ἐς καταλάβοιν· καταληφθέντες δὲ ἐφιστάσανται ὑπ᾽ αὐτῶν ἄφ᾽ οἱ κατελήφθησαν τόπου, ὡς ἐν ἐπανάλεισιν ἐπὶ τῶν τόπων, ἄφ᾽ οὐ τὴν ἀρχὴν ἔφαγον.
émoï pòth eúrhēseis filon bélton'. δostis eis ὄνν ἔπαυσα τοὺς ἑξωμομάτας, καὶ μ᾽ οὖ λέληθεν οὐδὲν ἐν τῇ πόλει ἑξωμομάειον, ἀλλ᾽ εὐθέως κέκραγα.

ἈΛ. ὅπερ γὰρ οἱ τάς ἐγχέλεις θηρόμειον πέτωθασ. ὁταν μὲν ἡ λίμνη καταστῆ, λαμβάνουσιν οὐδὲν· εάν δ᾽ ἄνω τε καὶ κάτω τὸν βόρβορον κυκώσων,

αἱροῦσιν καὶ σὺ λαμβάνεις, ἣν τὴν πόλιν ταράττῃς. ἐν δ᾽ εἰπέ μοι τοσοῦτον᾽ σκύτη τοσαῦτα πωλῶν, ἐδωκας ἦδη τουτῷ κάττυμα παρὰ σεαυτοῦ ταῖς ἐμβάσισι, φάσκων φιλεῖν; ΔΗΜ. οὐ δῆτα μὰ τὸν 'Απόλλω.

ἈΛ. ἐγνωκας οὖν δῆτ᾽ αὐτὸν οἶος ἔστιν; ἀλλ᾽ ἐγὼ σοὶ ἔργοι πριάμενοι ἐμβάδουν τοὺτο φορεῖν δίδομι. ΔΗΜ. κρίνω σ᾽ ὡσειν ἐγροδα περὶ τὸν δημον ἄνδρ᾽ ἄριστον

840. 'εις ὄν, by my single prowess or person. PI. 186. 'εγὼ τοσαῦτα δυνατὸς εἰμὶ εἰς ὅν ποιεῖ; 948. ὡσιν καταλύει περφρανώς εἰς ὃν μῶν | τὴν δημοκρατίαν. Dem. 743, 24. τι ποτ᾽ ἂν ἐπάθητε ὑπὸ τούτον αὐτό, εἰ οὔτος εἰς ὃν ἐπρέσβειν ὑπὲρ ὑμῶν. 1451, 21. μᾶλλον γὰρ ἂν ἦγησάμην ἐνν ὃντ᾽ ἐμαυτοῦ ἄγνοειν τὰ κράτιστα ἡ πάντας ὑμᾶς. Lysias, 169, 23. ὠστε ὑμᾶς περαιτέον πείθειν, τοσοῦτον ὄντας εἰς ὃν.


843. This imagery was subsequently adopted by some of the poet's contemporaries, see Nub. 559. As to the word ἐγχέλωs, Athenaeus (299, d.) observes: 'Ἀριστοτέλης δ᾽ ἐν τοῖς Περὶ ζῶων, διὰ τοῦ ἐγχέλως εἰρήκεν. οὕτω δ᾽ Ἀριστοφάνης ἐν 'Ἱππεύον λέγει' (ὁπερ γὰρ, κ.τ.λ.) σαφῶς δηλοὶ, ὅτι ἡ ἐγχέλωs ἐκ τῆς ἑνὸς λαμβάνεται. θεῖον καὶ τὸνμόμαι εἰς ὃς ἐπεταφωθή.

844. ἡ λίμνῃ. Most probably the famous Copaic lake.

Ib. καταστῇ, is still, unmoved. Ran. 1003. ἴνα ἂν τὸ πνεύμα λειων | καὶ καθαιρικὸς λάβῃς. Herodot. III. 80. ἐπεὶ τε δὲ καταστῇ ὁ δόρυφος. For instances of the simple verb in a similar sense, see Plat. in Polit. 270, d. 273, e. Theext. 157, b. 180, d.

849. The sausage-seller returns to his bema, and brings from thence a pair of ἐμβάδοι, which he subsequently presents to Demus.

850. ἐγνωκας οὖν δῆτ ἀυτὸν οἴος ἔστιν. Eurip. in Cycl. 90. οὐκ ἠσαι δεσπότην | Πολύφημον, οἶος ἔστιν. Herc. Fur. 840. γνω μὲν τὸν Ἡρακ, οἶος ἔστιν; ἀυτῷ χόλου; | μάθη δὲ τὸν εἰμών. See further Elms. in Bacc. v. 858. 851. τοτε, here it is.
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\[\text{eũνουστατόν τε τῇ πόλει καὶ τοῖς δακτύλουσιν.}\]

\[\text{ΚΛ. οὗ δεινών οὖν δὴν ἐμβάδας τοσοῦτοι δύνασθαι,}\]
\[\text{ἐμοῦ δὲ μη μειᾶν ἔχειν ὅσον πέπονθασ;} \quad \text{Ὅστις} \quad 855\]

\[\text{ΑΛ. (interrupting) τοῦδε ὁ ὀρῶν ἀνευ χιτῶνος ὁντα} \quad \text{τηλικοῦτον,}\]

\[\text{οὐπώποτα ἀμφιμασχάλον τὸν Δήμου ἕξωσας,} \quad \text{χειμώνος ὄντος: ἀλλ' ἐγὼ σοι τοντοι δίδωμι.}\]

\[\text{ΔΗΜ. τοιοῦτοι Θεμιστοκλῆς οὐπώποτ' ἐπενόησεν.} \quad \text{καίτοι σοφὸν κάκεῖν' ὁ Πειραίευς: ἐμοιγε μέντοι} \quad 860\]

854. τοσοῦτοι (Attic and emphatically for τοὐοῦτο) δύνασθαι, to be of so much value or worth. Xen. Anab. I. 5. 6. ὁ δὲ σύγχρον δένται ἐπὶ ὀξοῦσι καὶ ὀμοβολοῦν.

855. ὅσων sc. ἀγαθῶν.


857. ἀμφίμασχάλον (ἀμφὴ, μασχάλη) sc. χιτῶνος, having two sleeves: consequently better fitted for winter wear.

858. χειμώνος ὄντος. 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 present drama was brought out at the Lenaean festival.

860. Πειραίευς. When Themistocles determined upon making a great naval power of Athens, (how far wisely or not, may perhaps 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 Peiræus. Phalerum, nearest of the three to the city, had been hitherto the principal harbour and arsenal; and it had sufficed for all the purposes of the state, when, without assistance from Corinth, Athens could not meet at sea the inhabitants of the Ἀγινηταν 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. Peiræus, 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, according to the report of travellers, choked with sand, but in the age of Themistocles in a different state; whence Thucydidès describes Peiraeus as having three natural harbours. Adjoining to the outer port, on the south-west, is an excellent roadsted, 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. πιθηκισμοῖς, αρείες-tricks, flatteries.


864. βλαύτων dim. of βλαύτη, a slipper, such as was used by persons going to a banquet. Plat. Symposium. 174. α. ἑφι γὰρ οἱ Σωκράτη ἐντυχεὶς λελούμενοι τε καὶ τὰς βλαύτας υποδεδεμένοι. 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. προσαμφιεννύμα, f. —έσω, Att. ὦ. (ἀμφιεννύμα) τινα τί, 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. ἀποφθείρῳ f. φθείρῳ. Nub. 789. οὐκ ἐς κόρακας ἀποφθείρῃ (pack off to the crows) | ἐπιληψάτατον καί σκαίραταν γερόντων; See further a learned note of Taylor (Reiske's Orat. Att. IV. 168.) and one by Reitz (Lucian VI. 503.) on this formula.

Ib. δύσφης κάκιστον δόξω, 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:
οὖν, simply, to cast a scent. Xenophon, having observed that dogs with delicate noses (μαλακάσα τάς ρίνος) 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 κίνες φαινόνται, καὶ αὐτὰ (sc. τὰ ἵνα, the trail) ἐπαναφέρουμε ὅζει (casts a scent as it evaporates). V. 2. ἐν δὲ τοῖς ἱλασθεὶς μάλλον, ἡ ἐν τοῖς φυλοῖς ὅζει (the scent is stronger in woody than in open places). V. 7. with a gen. ὅζει δὲ τῶν ἤγων ἐπὶ πλεῖον χρόνον τῶν εὐνῶν ἡ τῶν δρομῶν (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 ὅζει μάλλον ἡ τῶν μεγάλων. V. 13. (For philosophical explanations of some of these facts, see the author himself.)

868. peramphíγω, fut. peramphίξω, aor. 2. peramphίσσων, clothed you with. See on this verse Elmsley in Ed. Rev. No. XXXVII. p. 87.

869. βωμολόχειμα (βωμός, λόχαι). prop. the speech of a βωμολόχος: here, long jests. Pui. 748. βωμολόχειμαν ἄγενη. The βωμολόχος, 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. 558. ἦ βωμολόχου ἐπεσεν χαῖρε. Plut. in Demetr. 11. Ἡν δὲ καὶ τῶλλα παράτολμοι ὃ Στρατεκλησ, καὶ βεβιωκός ἀσέλγεις, καὶ τῇ τῶν παλαιῶν Κλέωνος ἀπομειναὶ δικῶν βωμολοχία καὶ βεδελεία ἡν πρὸς τῶν δήμων εὐχερείαν.

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 μασθῶν τρυπῆζεν implying the two latter boons, the actor's intonation would form them as it were into one word. Sorhie cátinum mercuris judiciaria. Br. Einem Naps' voll Sporteln auszuschlösren. Wiel. 'Dass ohn' alles Than du des Lohns ein Nöpchen ausschlürfet. 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 μασθῶν 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 (αὐτικυψίς, Plut. 784.). While the
word κυλίχνων, 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 (ἅμει δὲ δεινός καὶ ἔλεγ ἔχειν ἐν τοῖς ἀντικήμιοις), for reasons specified in the former part of this note.

875. So Cleon’s brother “flatterer” in Theophr. καὶ ἐπιγελάσας δὲ εἰπεῖν, ὄρας; ὅτι διὸν σοι ἡμερῶν οὐκ ἐπετίγχακα, πολίων ἐπιθηκας τὸν πόγωνα μεστὸν καὶ περ., εἶτα καὶ ἄλλοι, έχεις πρὸς τὰ ἐτη μελαιαν τὴν τρίχα.

Ib. σούκλέγων, i. e. σον 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 (ἄχωρα) from his master’s head: ἀδαχεὶ γὰρ αἰτώ τὸν ἄχωρ’ 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. ἀπομείκαμενος, having blown your nose. Lucian’s “True History.” ἀπομείκτωταί δὲ μελε δρμύτατων κατείθαν ἡ πονόσωφ, ἡ γυμνά-
ξισιν, γάλακτι πάν τὸ σῶμα ἱδρούσω, ὡστε καὶ τυρώς ἀπ’ αἰτώ τήνω-
σθαι, δόλιον τοῦ ἑλετος ἐπιστείξατε. IV. 243. (Is the author of the “Pacha of Many Tales” a reader of Lucian?)

Ib. ἀποψώ. 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. “Tur-
pissimum et spurcum adulationis genus, alteri se emungenti caput suum praebere.”

878. μὲν οὖν, into 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. τριηραρχεῖν. For the following remarks on Attic trierarchy, the reader is almost exclusively indebted to the learned writer on "The Public Economy of Athens." (H. 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 (τριήρη ἐπιδοτής) 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 (τριήρη ἐπιδοτής) 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 (σκέψις), to the ferrying 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,
σαντοῦ, παλαιὰν ναιν ἕχοντ',
eis ἰν ἀναλῶν οὐκ ἐφε-
ξεις οὔδε ναυπηγούμενος:
διαμηχανήσομαι θ' ὀποσ
ἂν ἰστίον σαπρὸν λάβης.
ΧΟ. ἀνὴρ παφλάζει, παῦε παῦ',

(cf. Thucyd. 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 {., who, as being the legal authorities for military affairs, brought causes relating to the triarchy into court." (326.) "The duration of the triarchy 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 heiresses (ἐπίκληροι), of wards (ἄρφανικα), 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 triarchy exempted the triarch from all other liturgies (348.), and if any one thought that another could bear the office better than himself, the ἀντίδοσις or exchange of properties was open to him." (321.) The conclusion to which the learned writer comes, after a close examination of this important subject, is, "that the triarchy, 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 resolution, and statesmanlike talents of Demosthenes so eminently exhibited, as in his endeavours to put this branch of the public service on a wise and effective footing.


Ib. ἀναλῶν ἐφέξεις, cease spending.

883. ναυπηγούμενος (ναὸς, πήγωμι), building. Herodot. I. 27. ναυ-
πηγέσθαι νέας. H. 66. ναυπηγέμενοι τρόπον τοιοῦτον. VI. 46. ναὸς
ναυπηγεύμενοι μακράς. Xen. Hell. V. 4. 34. ναὸς ἐναυπηγοῦντο. Also
I. 1. 25. 3. 17.

886. παφλάζει ὑπερξέων, foams and froths even to boiling over.
Arist. Frag. in Tagen. 423. τὸ δ’ ετύνον ἐν ταῖς κυλίχναις τοιτὶ θερμὸν καὶ τοῦτο πυθλίζουν.

887. ἰσφοραὶ τῶν ἀδιδῶν, some of the fire-wood must be withdrawn.

888. άπαρυστεῖ (άπαριτω) τῶν ἀπειλῶν, the threats must be skimm’d off.

Ib. ταυτη σε. τῇ τορύνῃ, 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. See Blomf. in Prom. Vitae. pp. 33, 149.

891. ἴπω, πρέπω. Photius Lex. ΜS. ἰπούμενος, πιεζόμενος, ἀνακαζόμενος. See Blomf. in Prom. Vitae. pp. 33, 149.

In vulgar English: “To contribute (ἰσφέρεων) does not merely mean to pay taxes, but to enter a certain taxable capital into the summorium. 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 exhausted, 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 legally exempted was the advance of the property-tax.” II. 230, 1.

892. & τῶν πλουσίων. 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.

"Οὕτως ἀνθρώποις γεγόνεν ἀσφαλές τι κτῆμι ἐπάρχειν τῷ μᾶν λογίζεσθαι πλείστων ἡμάρτηκεν. ἦ γὰρ ἰσφοραὶ τῆς ἡμίπακε τάνδυθεν πινοῦ, ἢ δίκη τις περιπεσῶν ἀπώλεσον."
One of the guests in Xenophon's 'Banquet,' who had known it was to be rich and to be poor, gives the preference to the latter condition in the following strong terms: 'Εγώ τοίνυν ἐν τῇ τῇ πόλει ὅτε μὲν πλούσιος ήν . . . τοὺς συκοφάντας ἐθεράπευνοι, εἰδὼς ὅτι παθεῖν μᾶλλον κακῶς ἰκανον ἦν ἡ ποίμαι ἐκεῖνος. Καὶ γὰρ δὴ καὶ προσετάτετο μὲν ἂν τοι δαπανᾶν ὑπὸ τῆς πόλεως, ἀποδημήσας δὲ ὀδυμόν εἴην. Νῦν δ' έπειθή τῶν 1 ἵππερον στέρομαι, καὶ τὰ κ' ἔγγυαι ὡς καρποῦμαι, καὶ τὰ έκ τῆς οἰκίας πέρασα, ἤδειν μὲν καθεύδω πετάμενος, πιστῶ δὲ τῇ πόλει γεγένησαι οὐκέτι δὲ ἄπειλομαι, ἀλλ' ἦδη ἄπειλὼ ἀλλοις'. ὡς ἑλευθέρω τε ἐξετιζ μου καὶ ἀποδημῶν καὶ ἐπινήμων ὑπαντήσαντα δὲ μου ἦδη καὶ θακών, καὶ ὅδων ἐξάστατον οἱ πλοῦσιοι. Καὶ εἰμὶ νῦν μὲν 1 τυ- ράννης οὐκός, τότε δὲ σαφῶς δύολος ἦν. Καὶ τότε μὲν ἐγὼ φόρον ἀπέ- φερο τῷ δήμῳ, νῦν δὲ ἡ πόλις τελῶς φέρεσα τρέφει με. Καὶ ἐμπέμμεναν ἐνηκότα. Ποίμαι δὲ τῇ πόλει, καὶ τὸν πολέμο ἵππος πέρασεν τέτοιον με. Καὶ τότε μὲν ἐγὼ φόρον ἀπέ- φερο τῷ δήμῳ, νῦν δὲ ἡ πόλις τελῶς φέρεσα τρέφει με. Καὶ ἐμπέμμεναν ἐνηκότα. Ποίμαι δὲ τῇ πόλει, καὶ τὸν πολέμο ἵππος πέρασεν. Conviv. p. 76.


1b. ἔγγραφω, to inscribe a person's name on the public registers, as the deme-register, the phratoric register, or as in present case, in a sumporia. Dem. 412, 25. τὸν Ῥών ... ἐς ἄνδρας ἐγγράφα. 1313. 19. εἰς τοὺς δημόσιας. 997. 1. εἰς συμμορίαν. Æsch. 3. 28. 14, 37. εἰς τὸ λησταρικὸν 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 στάντες ἀκροασασθέ μου. πρὶν ἔγγραφηναι καὶ λαβεῖν τὸ χλαμύδιον, περὶ τὸν παρασύτητον εἰς τὰς ἐμπέζους λόγους, τὸ τεχνίον αἰεὶ τούτῳ μου κατετίνευτο, καὶ παιδομαθῆς πρὸς αὐτὸ τὴν διάνουν ἦν.

Antidotus ap. Athen. VI. 240, b.

1 ἵππεσας = ἐγγράφα. 2 ἔγγραφω = beyond the border.

1 Cf. infr. 1077.
894. The response of the sausage-seller begins gravely, passes into solemnity, and ends lightly and with rapidity.

896. τάγηνον = τάγανον, 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 demagogue.

(Chorus, consisting of 24 men, each armed with a small silver frying-pan, the Coryphæus, or leader of the troop, holding a larger one than the rest.)

Coryphæus (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 faulter 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 equall'd yet the pan.
How he hisses, how he whizzes!
Is he thoroughly 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.)

Coryphæus (as demagogue of the day.)

Agitation, subornation,
Tricks and tricksies not a few;
Force and funning, 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 throughly brown'd and fried?
First just burn him and then turn him
With a jerk on t'other side.

Coryphœus (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 ῥάγνον in comic fragments, see Athenæus III. §. 68. 71. VI. §. 14. 270, a. VII. 293, a. XII. 516, e. XIV. 646, e.

Ib. τενθίς, a species of fish, very closely resembling the cuttle-fish, 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. σίζων, hissing hot.
Milησίων καὶ κερδανεῖν
tάλαντον, ἥν κατεργάση,

σπεύδειν ὅπως τῶν τευθίδων
ἐμπλήμενος φθαῖνης ἐτ' εἰς
ἐκκλησίαν ἐλθεῖν· ἔπει-
ta πρὶν φαγεῖν, ἀνὴρ μεθή-
κοι, καὶ σὺ τὸ τάλαντον λαβεῖν

βουλόμενος ἐ-
σθίων ἐπαποτυγεῖσις.

A. m Πάντες ἐστίν ἡμῖν· ὥς τε γὰρ συνὼνομοι

θὰ ἐνδον οὐσίας, ἐγχελος Βοστώια,

τμῆδείας κολοις ἐν βυθοίς κακαίσις,

χλαίνεται, αἰρέθα, ἔφεται, παθλαίζεται,

προσκάλεθ· ὡστε μὴ δ' ἄν εἰ χαλκοῦς ἔχων

μικτήρας εἰσελθοί τις, ἐξελθεῖν πῶλιν

εἰκῇ· τουσιντίν ἐξακολουθεῖ πνοήν.

B. λέγεις μάγειρον ἡ Ζώντα. Λ. πλησίον δὲ γε

ταῦτα ἁκίστω ιὑρέαν καὶ υὐχθ' ἄλη

κεντρεῖς, λεπίσμεις, ἐκπλείεις, ὁ χρώσθεις, στραφεῖς,

όμοι τι πρὸς τέλος π... ὑφὸμον περῶν

στιχεί κεκαγμός, παι δ' ἐφεστηκέν παρὼν

ὁδεί· Λίζου τε καῦλος ἔξηραμένος

ακτίσα θείας συλφίων παραστατέi.

B. εἰν' οὖν ἐπωδίωσ φαινει ἰχθύειν πῶς;

ἐγώ γὰρ ἔδη τρεῖς ὡρῶ μισοσώμενος,

σοῦ ταῦτα συντρέφομην.


901-2. ὡσς... φθαῖνης... ἐδέων, that you may get before every one else. This use of an infinite after the verb φθάνω, is very rare. Something like it occurs again in Nub. 1534. kikcvm δ' ἄν οὖν ἐφθεὶς

φρίσαισ, κτίγω λιβών κ. τ. λ. 11. XVI. 801. φθηνὴ ἐμφ' ὑπὸ δοθρι τυπεῖς

ἀπὸ δυμῶν ὀλίστη.

907. θέλων ἀποπνεύεις, Br. may you be choked. "We conclude our observations on these verses by mentioning that in v. 957. of

m "Servus herc dicit, se aliquunde parasse, unde carent of treis, adolescentes, unica cui seil. nomen erat Boestia, (η ἐνδον ωβα) et ipse servo. Minusado-

lescence eum allerquitur ut mugam et incunctatem." Dobree Advers. 11. p. 348.

n Dobree puts a mark of interrogation after this word: but is this correct?

Ζώντα implies here a state of active vitality, as at supr. v. 379. ἐς ἀν εἰ ὁ το βου-

λευτηρων.

χρώσθεις, στραφεῖς, fried brown and turned in the pan.

P I prefer leaving a hiatus here to the seminaries which Schweighaeuser gives, διομ. τι πρὸς τέλος μέτοι δρύμων περῶν, or the ingenious emendation which Dobree proposes, πρὸς τέλος δρύμων (vel drýmow) περῶν, μέλας | ἡχετο — βανῶν ut conserv-

gat.
the Knights, at the end of a system, we must read ἐπιτροπεύειν instead of ἀποτυγγεῖν, in order to prevent the lengthening of a short syllable before a mute and a liquid. The compound ἐπιτροπεύειν may be compared with ἐνδιαμεργᾶ, v. 608." Elmsley in Edinb. Review. 904. μεθήκοι, accessal, μεταπέμπτοιο, 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 ὁ Ἀπόλλων καὶ ὁ Δήμητρα, οὐ ψεύσομαι πρὸς ὑμᾶς.

910. "Qualis nemo a longo tempore vir exstilīi erga plebeulum vīlem." Kust.

911. πολλοὶ τοῦβολοῦ, who go many to a penny.


914. ταμιεύειν, to hold the office of ταμιας. "The manager of the public revenue (ταμίας) had alone of all the public officers, the whole superintendance 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. administrator, steward, representative of any person, province, &c. Herodot. I. 65. Λυκούργον ἐπιτροπεύεισαν Λεωβότεω. III. 15. ἀπελαμβάνειν ἄν Ἀγύπτων, ὡστε ἐπιτροπεύειν αὐτῆς. VII. 62. Μεγάλαν, τὸν Βαβυλῶνος ἐπιτροπεύεισαν.
The impressions on seals have in all ages been a test of skill in engraving. For those of antiquity, see Müller’s “Handbuch der Archäologie der Kunst.” For those of middle ages, see Quart. Rev. No. CXI. p. 13. 919. καὶ ημι, nisi.

920. Voss translates: ein Kloss von Rindfett, wohl im Feigenblatt 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.

Δείπνια μοι ἐννεπε, Μοῦσα, πολύτροπα, καὶ μᾶλα πολλὰ, ἀ Σεινοκλῆς ῥήτορ ἐν Άθήναις δείπνησε ἡμᾶς.

Ἡλθον γὰρ κακεῖσι, πολλὲς δὲ μοι ἐσπέτα λιμῶς.

οὐ δὴ καλλίστους ἄρτους ἴδον, ἢδὲ μεγίστους,

λεκτοπέρους χάνος, ἔσβην δὲ ἵμιλωτοι ὁμίας

τῶν καὶ δορῆσα ἡράσατο πεττουμένων.

Αὐτὸς δὲ Σεινοκλῆς ἐπεσωλείτο στίχας ἄνθρω, στὶ ὁ ὅρρν ἐπ’ οὐδόν ἴων. σχεδόθεν δὲ οἱ ἡ παράσιτοι

Χαρεσίως, πεινώντες λάρῳ ὁρνίθι ἐνοκός,

νήστης, ἀλλοτρίως ἐν εἰδῶς δειπνοσινῶν.

Athen. IV. 134, d.


Ἰβ. πῖτρας, the stone ἐπίμα in the Pnyx. So also Pac. 680. ὡσίς κρατεῖ νῦν τὸν λίθον τῶν ν τῆς πτερί. Thesm. 528. ἐπὶ λίθῳ γὰρ | παντὶ ποι ἄρη | μη δική ῥήτορ ἱδρεῖν. Eclv. 86. ὡστε δὲ σε καταλαβεῖν ἐδραῖον | ἐπὶ τῷ λίθῳ τῶν πρυτάνεων κυστυκεῖρον.

925. Takes a ring from his finger, and gives it to the sausage-seller.
πρὶν ἂν γε τῶν χρησμῶν ἀκούσης τῶν ἐμῶν.  
ἈΛ. καὶ τῶν ἐμῶν νῦν.  
ΚΛ. ἀλλ' οἱ γ' ἐμοὶ λέγουσιν ὡς ἀρξαί σε δεῖ ἀχώρας ἀπάσης ἐστεφανομένου ρόδους.  
ἈΛ. οὐμοὶ δὲ γ' αὐ ἀλέγουσιν ὡς ἀλωργίδα ἔχων κατάπαστον καὶ στεφάνην ἐφ' ἄρματος χρυσόν διώξει Σμικράθην καὶ—κύριον.  
∆ΗΜ. καὶ μὴν ἔνεγκ' αὐτῶς ἢν, ἵ' ὀντοσι αὐτῶν ἀκούσῃ.  
ἈΛ. πάνω γε.  
∆ΗΜ. καὶ σὺ νῦν φέρε.  
ΚΛ. ἵδοι.  
ΧΟ. ἡδιστον φάος ἡμέρας ἔσθαι τούτι παροῦσι πάσιν καὶ τοῖς ἀφικνουμένοις, ἥν Κλέων ἀπόληται.  

931. ἀλουργίς (ἀλς, ἔργον), a true purple robe, coloured with sea-purple. Zonar. Ι. 128. ἀλουργίς, πορφυρὰ γλαυκ' ἐκ τοῦ ἀλς, ἀλς, καὶ τὸ ἔργον. ἥ ἀπὸ τοῦ βαλασιαν κόχλου γυμνήν. 

Ἰ. 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 representative, 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 ingeniously suggests ΚΑΙΨΥΡΙΟΝ, (i. e. καὶ Ἀγύρριον). There was in later days an Ἀγύρριος, in no good odour with the comic writers (Εκκλ. 102. 184.) and it is full as much in Aristophanic keeping, to send his Demus in hostile pursuit after Ἀγύρριος, as after the Thracian Smicythes. For the nature of the legal κύριος of the Athenians, see Plattner I. 92. Auger I. 249.  


937. Metre: three Glyconics, succeeded by a versus Pherecratus.  

940. ἥν Κλέων ἀπόληται. The poet and the contemporary historian are here again in perfect unison. Thucyd. IV. 28. τοῖς δὲ Ἀθηναῖοι ἐνέπεσε μὲν τι καὶ γελωτος τῇ κουφολογίᾳ αὐτοῦ, ἀσμένοις δ' ὦμως εὐγνωτοι τοῖς σώφροι τῶν ἀνθρώπων, λογιζομένοι δυού ἁγαθοῖν τοῦ ἐτέρου τεῦξεθαι, ἦ Κλέωνος ἀπαλαγήσεθαι, δ' ἰάλλου ἦπτιζον, ἦ σφαλείς γνώμης Δακεδαμονίους σφίσει χειρόσωσθαι.
kaitoi presbyteron tivon
oivn argaleotaton
en to deigma twn dikwn

"Aσκητη, χείμα κακή, διέρε υργαλεία, οδίτ ποτ' εσθιή.

943. Deigma (diekenvai). Harpocrat. "A show-place in the
port of Piraeus, where merchants exhibited specimens of their
goods: also a law-court, where disputes relating to mercantile busi-
ness were decided." And where were the "Sketchers" of anti-
quity 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 unloading—squabbles
—a fight here, and a set of dancing-girls yonder—casks, pun-
cheons, corn, wine, strings of onions, slaves, official authorities,
boat swains, prowmen, 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 then shall 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 hugely for
their tutoring. As for those dark-eyed eastern girls, with whom
your neighbour Glyceria 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 (ἀμφοτέρων) 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 provision 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 carcasses 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 congre gated 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 Heliea, 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. 1. 21.

doïdvξ ouïde torúvην.

άλλα καί τού εγώγε θαυ-
μάζω τῆς—υφομονσίας

αυτοῦν' φασι γὰρ αυτὸν οἱ
παίδες οي ξυνεφοίτων

τὴν Δωριστί μόνην εναρ-
μόττεσθαι θαμὰ τὴν λύραν,

άλλην δ' ούκ έθέλειν λασείν'

κάτα τὸν κιθαριστὴν

948. doïdvξ, a pestle.

1b. torúvην, a spoon for stirring articles of food while cooking, a pot-ladle. Λv. 78. The pestle seems to refer to Cleon's public char-

acter as an agitator and disturber, the spoon as ministering to the sensual appetites of his countrymen. Ραc. 269. ἀπόθαλ 'Αδρανίωνον

αλτριζάνον, | ὥ βουρσπόλης, ὡς έκκαι τὴν Έλλάδα.

949. τοδὲ .. θαυμάζω .. τῆς υφομονσίας. Plat. Theact. 161, b. ὥ θαυ-

μάζο τοῦ ἐταίρου σου. 2 Rep. 376, a. ὥ καὶ ἄξιον θαυμάσαι τοῦ θηρίου.

Lucian IV. 221. έκείνο δ' αὐτῶν ἐθαύμασα.

950. υφομονσία, such music as pigs make, swine-music.

952. ευμφοιτάν, condiscipulatum agere cum aliquo. Cas. The

simple verb often occurs as expressing the act of going to school.

Νυb. 916. διά δὲ φοιτάν | οὐδεὶς έθέλει τῶν μερακίων. 938. ὅπως άν

άκοισα σφών | άντιλεγόντων φοιτά. Σιακας, 77, 33. λαβέ τὴν μαρτυρίαν
tῶν διδακτικῶν ὅποι ἐφοιτώμεν. See also Plato, 1 Alchib. 106, e.

tο 109, d. 121, e. 7 Leg, 804, d. Lach. 181, c. Phaedo 59, d. Gorg.

456, d.

953. Δωριστή. "The fullest and best account of adverbs of this

kind, which we have seen, is given by Mr. Blomfield, in his note

on Άησε. Prom. 216. To Mr. Blomfield's enumeration may be

added αἴνωμοι (Herodot. Π. 108.), παγενί (Enseb. Hist. Eccl. ν.

21.), and perhaps a few others. In the remains of the Attic poets

we find, ἀναρ, ἀστικατε, ἀστικαι, πανηδημα, πανομιλ. άμοι, ἀλητά, ἀγερτα, Σκυμι, Δωριστή, &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." Elmsle,

Mns. Crit. vol. I. p. 485. It is almost unnecessary to add, that in this and the following word Δωριστή, a blow is

aimed at the δωροικία of Cleon.

954. ἐναρμόστεσθαι τὴν λύραν, apture consuerisse. Plat. 1 Rep.

349, e. ἀρμοστόνεσσες λύραν. Phaedo 86, a. ἐν τῇ ἡμοστέσηι λύρα.

to Leg. 894, c. ἐναρμόστουσα πάσι μὲν ποιήσατι. Plut. Them. 5. τοις

πολλοίς ἐνήρμοτε, i.e. ἦσπερ.
The two candidates for favour enter staggering under a load of oracles, those of the sausage-seller by far the most numerous.

964. ὑπερφόν, an upper room. Eccl. 698. φήσει τις ἄνωθε ἐκ ὑπερφόν. Pl. 811. Homer uses the word in the plural number, as the place where females slept. Od. II. 358. IV. 751. Lucian VI. 184. ἐμὲ δὲ ὁρίμενοι ἐκ τῶν ποδῶν κομίζουσιν ἄνω τῇ κλήμαι, ἐς οἰκήμα ὑπερφόν, (where see Reitz.)

Ἰβ. 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 (insulae); accidentally indeed a dwelling-house might be let 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 (insula) 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.
ΔΗΜ. οί σοι δε περί τού; ΑΛ. περί Ἀθηνῶν, περί φακῆς, περί Λακεδαμινών, περί σκόμβρων νέων, περί τῶν μετρούντων τὰλφιτ' εν ἄγορας κακῶς, περί σοῦ, περί ἐμοῦ. τὸ κέαρ οὔτοι δάκοι. 

ΔΗΜ. ἄγε νυν ὅπως αὐτοὺς ἀναγνώσεσθε μοι, καὶ τὸν περὶ ἐμοῦ 'κείνου ὅπερ ἦδομαι, ὅσ ἐν νεφέλαισιν ἄετος γενήσομαι. 

ΚΛ. ἀκούε δὴ νυν καὶ πρόσεχε τὸν νοῦν ἐμοί. "Φράζευ, Ἑρεχθεῖδ, λογίων ὄδον, ὑμ σοι Ἀπόλλων

971. σκόμβρος, a mackerel.

976. This oracle, preserved by the Scholiast, runs as follows:

Εὔδαμον πτολείθρον 'Ἀθηναίας ἀγελείνς, πολλά ἵδον καὶ πολλά παθῶν καὶ πολλὰ μογήσαν, αἰετὸς ἐν νεφέλαισιν γενήσεται ἡματα 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 . . ἤτατο τῆς Βουλής Ἀλκιαίδον καὶ φιλοτιμίας, . . κατασκόντως ἦδη πλῆθος ἐλπίσι καὶ λόγως προδιεθσαρμούν ὁστε καὶ νέους εν παλαιάστραις, καὶ γέροντας εν ἐργαστηρίσις καὶ ἴμμικλισίς συγκαθεζομένους, ὑπογραφέων το σχῆμα τῆς Σκελίτας, καὶ τῆς φύσεως τῆς περὶ αὐτὴν διαλύσης, καὶ λυμεῖς καὶ τόπους, οἷς τρέπταται πρὸς Λυξίνην ἤ νήσος. Οὐ γὰρ ἄθλον εποιοῦντο τοι πολέμου Σκελίων, ᾿Αλλ’ ὀρμηθηρίων, ὡς ἀπ’ αὐτῆς διαγωνοσάμενοι πρὸς Καρχηδόνιοις, καὶ σχέσιντος ἀμα Λυξίνην καὶ τῆς ἐντὸς Ῥυκλείων στηλῶν διάλασσαι. Plut. in Nic. 12. Cf. Thucyd. VI. 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. φράζευ, mellitute, ponder upon: a high oracular word.

Φράζευ βαρβαρόφωνον ὡς τῶν εὐγων εἰς ἀλα βάλλῃ βεβαίων, Ἐὔδαμης ἀπέχειν πολυμερίδας ῥήμας. 

Herodot. VIII. 20.

ταῦτα νῦν ἐν φράζεσθε Κορινθίων. Ἰβ. V. 92.

Ib. Ἑρεχθεῖδ, epithet for Demus, derived from Erechtheus. So infr. 1018. Κεκριπόιδα, from Cecrops. 1030. Αἰγείδα, from Αἰγές. 

Ib. λογίων οὖν, the path which oracles take. Kuster compares Pae. 733. ἦν ἔχομεν ὄδον λόγων, ἐποίημεν. Eurip. Hee. 732. ἐξιστηρη- σαι σοι ὄδον Βουλαντίματων. Πιππολ. 301. λέξω δὲ καὶ σοι τῆς εἰμὶ γνώ-
\[ \text{ιαχευ } \varepsilon \ \text{αδύτου } \text{διὰ } \tauρπόδων \ \text{εριτύμων}. \]

\[ \text{σώκεσθαι } \sigma' \ \text{ἐκέλευο } \\text{ιερὸν } \κύνα \ \text{καρχαρόδοντα,} \]

\[ \deltaς \ \piρὸ \ \text{σέθεν } \χάσκων \ \text{καὶ } \upsup2 \ \text{σοῦ } \delta\text{ει } \text{κεκραγὼς} \]

\[ \text{σοὶ } \mu\text{σθὸν } \text{ποριεῖ, } \kappa\nu \ \mu\text{ὴ } \text{δρὲ } \tauαῦ', \ \text{ἀπολεῖται.} \]

\[ \text{πολλοὶ } \gamma\nuρ \ \text{μίσει } \sigmaφε } \ \text{κατακράζουσι } \text{κολοιοῖ.} \]

\[ \text{ΔΗΜ. } \text{ταυτὶ } \mu\alpha \ \text{τὴ } \Delta\gamma\muητρ' \ \text{ἐγὼ } \οὐκ } \text{οὐδ' } \ο \text{τι } \lambda\gammaει. \]

\[ \text{τι } \gamma\nuρ \ \text{ἔστ}' \ \text{Ἐρεχθεῖ } \kappaα \ \text{κολοιοῖ καὶ } \kappaυνί; \]

\[ \muης } \ οδίνων. \ \text{Phæn. } 924. \ \text{ἀκόνε } \text{θη } \nu\nuν } \ \text{θεσφάτων } \text{ἐμῶν } \text{οδίνων.} \ \text{Lycoth.} \]

\[ 10. \text{ s. } \δοςθάτων } \text{αἰνιγμάτων } \text{| } \text{ο ῶμα τυλίσων. } \text{Add } \text{Av. } 1373. \ \text{οδίνω } \text{μελεών.} \]

\[ \text{Pind. } \text{Olymp. I. } 178. \ \text{οδίνω } \text{λόγων.} \ \text{Hymn. II. } \text{Merc. } 451. \ \text{ο ῶμα } \text{αὐδιδ.} \]

\[ \text{Pind. } \text{Ol. IX. } 72. \ \text{ἐπέων } \text{ο ῶμα. } \text{See also } \text{Thiersch’s } \text{Plutus } v. \ 501. \]

\[ 979. \ \text{ιαχευ, } \text{to make to sound. } \text{Ran. } 213. \ \text{αοδαν } . . . \ \text{ην } \text{ἀρφι } \text{Νυ-} \]

\[ \text{ςθήνων } | \ \text{αο } \ \text{Διονύσου } . . . \ \text{ιαχισαμεν.} \]

\[ \text{Ib. } \text{αδύτου } (\alpha, \ \text{δύω } ; \ \text{not to be treaded, inapproachable }) \ \text{sc. } \text{ο ῶκαμα,} \]

\[ \text{inmost part of a temple. } \text{II. V. } 448. \ \text{ἐποι } \\text{το } \text{Λητώ } \text{τε καὶ } \text{Ἀρτέμις } \text{ιο-} \]

\[ \text{χαιρα } | \ \text{ἐν } \text{μεγάλῳ } \text{αδύτῳ } \text{ακέωτο. } \ \text{Frequent in Herodotus.} \]

\[ 980. \ \text{κύνα } \text{καρχαρόδοντα, } \text{i.e. } \text{Cleon. } \text{Vesp. } 1031. \ \text{Pac. } 754. \ \text{Hes.} \]

\[ \text{Op. } 602. \ \text{καὶ } \ \text{κύνα } \\text{καρχαρόδοντα } \text{κομείν.} \]

\[ 981. \ \text{πρὸ } \text{σέθεν. } \text{Dobree, who compares } \text{infr. } 986. \ \text{πρὸσθεν, } \text{Br.} \]

\[ \text{ Cf. chapter in Xenophon’s Mem. II. 9. } 982. \ \text{καὶ } \text{μὴ } \text{δρασ, } \text{νι } \text{cum } \text{serves.} \ \text{Hotib.} \]

\[ 983. \ \text{μίσει. } \text{A few examples of this kind of dative are here added} \]

\[ \text{from Herodot. III. 30. } \text{το } \text{ἀπέσεψε } \epsilon \ \text{Πέρας } \text{φθόφω } \epsilon \ \text{Λιγύπτου.} \]

\[ \text{V. 2. } \text{o } \text{Πέρας } \text{τε } \text{καὶ } \text{ο } \text{Μεγάβαζος } \text{ἐπεκράτησαν } \text{πλῆθεί. } \text{37. } \text{καὶ } \text{συλλα-} \]

\[ \text{βοτος } \text{δολω } \text{Ολιστον. } 94. \ \text{το } \epsilon \ \text{ελε } \text{Πεισιστράτου } \text{αἰχε } \text{παρὰ } \text{Μυτιλη-} \]

\[ \text{ναιν, et alibi.} \]

\[ 985. \ \text{κατακράζεως, } \text{to croak down. } \text{Cf. Av. } 24. \ \text{metaph.} \ \text{Lysist.} \]

\[ 506. \ \text{Pl. } 369. \ \text{While Pericles lived, there was, as Thucydides} \]

\[ \text{observes, a democracy in name, but in reality an office administered} \]

\[ \text{by one principal person. } (\text{ἐγγυντο } \text{το } \text{λόγο } \mu \text{εν } \text{δημοκρατία, } \text{ἐργο } \text{δε } \text{υπ } \text{το } \text{πρώτω } \text{ἀνδρος } \text{ἀρχη.}) \]

\[ \text{His death left the government a stage for contention} \]

\[ \text{among a variety of competitors, the jackdaws and the gnats, with whom the favourite demagogue here represents} \]

\[ \text{himself as perpetually at war.} \]

\[ \text{Ib. } \text{κολοιοί. } " \text{As Dohle, a jackdaw, comes from dahlen, to chatter,} \]

\[ \text{so } \text{κολοιος } \text{comes from a similar root, which means a cry, or scream,} \]

\[ \text{and with which are connected, as we must at once feel, κολεω, κέλω, κέλωμαι.} \]

\[ \text{From this root comes the abstract word } \text{κολοφως, as well as} \]

\[ \text{the name of the bird, } \text{κολοιος, &c.” } \text{Buttmann’s } \text{Lexil. p. } 391. \]

\[ " \text{Jackdaws abound at Athens, and are frequently seen flying round the} \]

\[ \text{Acropolis.”} \ \text{Sibthorp.} \]

\[ 982. \ \text{τι } \epsilon \ \text{στι } \text{(πράγμα } \text{νελ κολον } \text{sc.) } \text{Ἐρεχθεί } \text{κ. τ. λ. } \text{What has} \]

\[ \text{Erechtheus to do with jackdaws and a dog?) } \text{Herodot. V. } 84. \ \text{o } \text{δε } \text{Λιγυπηται } \text{ἐφασαν, σφάσι } \text{τε } \text{καὶ } \

\[ \text{Λεσσανοίσι } \text{εἶναι } \text{οιδέθ } \text{πράγμα. } \text{Nicor-} \]
machus in Athen. 291, b. γεωμετρικὴ δὲ καὶ σοὶ πράγμα τί; Eurip. Ion. 1285. τί θέτε Ψεύδο οἱ σοὶ τε κουνόν ἐν μέσῳ; Dem. 320, 7. διομήνευος μὴ δὲν εἶναι σοὶ καὶ Φίλιππον πράγμα. 855, 6. ὅστε τί τῷ νῦν καὶ τῇ βασάνῳ. Very frequent in Hellenistic Greek. Johan. II. 4. τί ἐμοί καὶ σοὶ, γύναι; Matth. viii. 29. τί ἡμῖν καὶ σοὶ; also Matth. xxvii. 10. Mark i. 24. v. 7. Luke iv. 34. viii. 28.

936. πρὸ σοῦ, on your behalf, for your protection. II. IV. 156. πρὸ Ἀχαιων μάχεσθαι. VIII. 57. πρὸ παῖδων. Herodot. IX. 48. τί δὴ οὗ πρὸ μὲν τῶν Ἑλλήνων ἡμές, ... πρὸ δὲ τῶν βαρβάρων ἡμές, ἵσοι πρὸς ἱσοὺς ἁριβῶν μαχεσθομεθα; Xcn. Hell. VII. 4. 23.

1b. ἄποιειν, to bark, to call loud. The penult of this word is long in Eurip. Hec. 155. οὗ γὰρ μελέα, τί ποτ' ἀτούω; Suppl. 800. ἀύσατ', ἀτύσατ', ἀντίφων' ἐμὼν | στεναγμὸν κλείσανα. It is short in Ἑσchin. Prom. 613. πόθεν ἐμοὺ σὺ πατρὸς ὑμῶν ἄπτεις; also in Theb. 143. Pers. 123. See Blomf. in Prom. Vinct., and Porson's Ad- vers. p. 240. (On "the people's dog," see Appendix, 1.)

937. Ψεύδων has commanded you to preserve me that dog.

939. παραβολή, fut. παρεβολαίον, nor. παρεβολαγον, to gnaw, with a gen. as in verbs of eating. (Ran. 988. τί τῆς εἶδος παρεβολαγον;) 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.


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. Brinee refers to a joke of the same nature in Plantus'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. Κέρβερον. The same substitute is given for Cleon in our author's Pæx (313). εἰλαθέσθη δὲ νῦν ἐκεῖνον τῶν καταθηκῶν Κέρβερον.

1b. ἀνθρωποδιατηρ. "Alluditur ad Cerberon canis infernalis vim et atrocitatem." Cas.
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. 'Egw gar eis touptanov oiv eisfercha,  
B. 'Alkaz, A. theowro phserion kathmenos,  

'opologi v etepo. B. ev de; A. lego tis aitias kai tapobainov. 'ou dvi to perikom, tives.'  
B. armounicos, ou magerios. A. 'etpatewv to piq  

oumaliq toi tais tachesin. 'e h prwth lopas  

B. "Apollon.

Damosenus ap. Athen. III. 102, f.

The effects of this union of theory and practice may be conjectured from the following fragment:

'ta pwepev na mou taut' eistw. eiv de ei labw  
ta deonta kai touptanov armpswv 'apaz,  
opoi eti twn empodsev Seirion, Sire,  
'egweto, kai vyn tauto toud 'dfei pilin.  

'upo tis o SVM gwr oide eis dwnsetai  
aplos dielevein ton steukton tontou  

'ou de parwv tais eudoxos prois twn thran  
esthevet' axwv, proopstrefaleumenos,  

'apnovos,  

Hegesippus ap. Athen. VII. 290, c.

But our oracle-reciters are becoming impatient of this impertinent digression.

Th. kynbou, dlog-fashian. Nuh. 491. ti dai; kynhov twn sofian sth-  
somai; Of the same form are taqridov (Rau. 804.) krybdov (Lysist.  
309.) iptybdov (Exch. s. c. Theb. 317.) kriouvygetov (Herodot. III.  
13.)

997. lopadai. 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 men-  

tioned by the latter author.

Tony (Geryoni sc.) 8' opatian vetai xorvas  

'zhein tiv' elouv oiv umero,  
tis perikloustov 8' alias Kritjs  

meiow megybei, lopis est' autv  

bouthe toontas xorroev ekato.  

kai periokous einais tauty  

Sindo, Aukious, Megdouwitas.
ΔΗΜ. νὴ τὸν Ποσειδῶν θεὸ γράφει, οὐ Γλάυν.

ΚΛ. ὁ τὰν, ἄκουσον, εἶτα διάκρινον τότε.

"Εστὶ γυνὴ, τέξει τε λέονθ' ἱεραὶ ἐν 'Ἄθηναις, 1000

Κρατοῦσα, Παθίους. τούτους δ' ὑλὴ κόπτειν, ὡσεῦτας βασιλεὺς ἡγή τὸν μέγαν ἱχθὺν' καὶ προσάγοντας, καθότων τόλμως ἐστινκέν ὁρος, τοὺς δ' ὑποκαίειν. ἰδίην δ' ἐπάγειν ἓδαιος μεστὴν εἰς τὴν ἄμην, τοὺς δ' ἄλας αὐτῷ ζεῦγη προσάγειν μιμῶν ὁκτὼ συνείχος ἐκατον. περιπλείου δ' ἐπὶ τοῖς ἁμβώσιν ἀνώ πέντε κῆλης πεντασκάλους.

Εφίππως ἀπ. Αθην. VIII. 346, f.

Ib. ... νήσους διαλέξων. Δεμῖος 96, 1. πάντες ὁσοὶ πάσον' ἐκπεπλεύ-κασε παρ' ἄμον στρατηγῷ, ἢ ἠγο πάσχειν ὅποιον τιμῶμαι, καὶ παρὰ Χίων καὶ παρὰ Ἐρυθραίων καὶ παρ' ἄν ἐκαστὸν δύνανται, τούτων τῶν τὴν Ἀσίαν ὁκιούντων λέγω, χρήματα λαμβάνουσιν. λαμβάνουσι δὲ οἱ μὲν ἔχον-τες μίαν ἢ δύο ταῖς ἔλασσον, οἱ δὲ μεῖζον δύναμιν πλεῖσσον. (What ac-count the Islands themselves gave of all this, we should have known better, had the Νῆσος 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 λέονθ'. Ηροδοτ. VI. 131. Ἐκ δὲ Ἰπποκράτεως, Μεγακλῆς τε ἄλος, καὶ Ἀγαρίτης ἄλλη, ἀνὰ τῆς Κλεοσθένους Ἀγαρίτης ἔχουσα τὸ ὀνόμα· καὶ συνυκόμεσαι τὸ Ζαυθύπος τῷ Ἀρέθουσα, καὶ ἔγκυος ἐσώμα, εἰδὲ ὅψιν ἐν τῷ ὑπνῷ, ἐδόκει δὲ λέωντα τεκεῖν· καὶ μετ' ὁλίγας ἡμέρας τίκτει Περικλέα Ζαυθύπος. See also Plut. in Pericl. 3. The lady had per-haps been reading previously to her dream an oracle recorded in the former author.

Λεγὼς ἐν πέτρῃσι κεῖε· τέξει δὲ λέωντα καρπητὸν, ὁμορτήν' πολλῶν δ' ὑπὸ γοῦνατα λύσει. V. 92.

Cf. Theogon. 59.

Ib. ἱεραίς ἐν 'Ἄθηναις. This epithet, however Athens came by it, occurs in an excellent string of apophthegms.

'Ἐπὶ σοφῶν ἔρεω κατ' ἔσος πόλιν, οὐνομα, φωνήρ.

"Μέτρον" μὲν Κλεόβουλος ὃ Λινθίος εἶτεν "ἀρμονόν" Ἐλλών δ' ἐν κοιλῇ Λακεδαίμον, "γνώθι σεαυτόν."

"Ου δὲ Κάρμβουν ἔνας, "χάλου κρατέως," Περιάνθρος· Πιττακος, "οὐδέθεν ἄγων," ὃς ἐν γένος ἔκ Μιτυλήνης.

0 2
ος περι του δήμου πολλοὺς κώνωψι μακενητι, όστε περι σκύμνοισι βεβηκώς. τόν συ φύλασσε,

"Τέρμα θ' ὑπάτοις, Σμύρνης ἔρας ἐν Ἀθήναις:" "τοὺς πλωνας κακίους" δὲ, βίας ἀπέθρεψε Προφετῶν" "Ἐγγύην φεύγειν" δὲ, Θαλής ὁ Μιλήσιος ἤδη.

Anthol. lib. I. c. 86, b.

1000-1. λίονθ . κώνωψι. 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 hest 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. περι = ὑπέρ. II. XVII. 146. μακρόσμενος Δαυδούσιν | ... περὶ πτολίου. XII. 142. περὶ νηῶν. 170. τέκνων. 243. πάρτης.

1002. σκύμνοις περιβεβηκός, περιβαίνειν, to go round for the purpose of protection. II. VIII. 331. XIII. 420. XIV. 424. with dat. of person. XVII. 313. Αἰας δ' αὐτ Φορκενα διαφέρωσα, Φάνωσος νόν, | ἵπποθιφ' περεξίνα, μέστην κατά γαστίρα τυφω. So ἀμφιβαίνειν. II. XIV. 477. ἀμφὶ κασιγρήτῳ βεβαιῶς.
teýchos poiiýsaí ëxúloun pýýrous te sidýrrouí." taut' óíso' o ti légei; ÐHM. ma tón ' Apólllo' γow mév ou. KΛ. élfraxeín o òeós sou safróis sów'zēné eme' 1005 ëgow yar ánti toú léontos éimí sou. ÐHM. kai πow mu' élêlýthês 'Antileów vgeveménos ; AΛ. en ouk anakidáskew se tòwn logíwów ek'w ò móvous sidýrrouí teýxos èstí kai ëxulon, ëv ò se sów'zēné tòw' ékéléunò o Logýias. 1010 ÐHM. πow déita toút' élfraxeín o òeós ; AΛ. touton déita sa' ékéléune penteusuvríygm ëxúló. ÐHM. tauti teleúeštai tà lógy' ἥδη mou dokeí. KΛ. "μη πείðou' φðounerai yar étpikróçousi korônavi.

1005. éfraxeín. Xeu. Mem. I. 4. 15. IV. 3. 12. dia mántikís ðfrá-

ζewn. 1006. ánti (in place of) toú léontos. II. IX. 116. ánti vú pol-

ológ | lóvwn èstín ánti, ónti Zeús kámi vgalýg. XXI. 75. ánti toú éim'

ìketo. Od. VIII. 546. ánti kastiaÝhóvou ðéinos ð' ìketo te téýnukta. Xeu. Mem. II. 7. 14. ánti kuvóv el φilaò. 1007. 'Antileów. Having achieved this pun, for which he de-
served 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 sa-
sage-seller in a loud gaffaw.

1008. anakidáskew, explains.

1010. Logýias (logós, crooked, oblique, wry), a name of Apollo, which occurs first in Herodotus, I. 91. ò kai tà telêntaíw chréstí-

matovrenò èpì tà èpì Logízis peri ëmývoun. Döderlin prefers the deri-

vation from lègyo, lóvgo. Herodot. VIII. 136. Mardávonos dé eπíle-

ázmenò ò ti ðe ỳn lógynta tà chréstíria.

1012. penteusuvríygm, Schol. having five holes, two for the hands,

III. 3.

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 korôvyn. 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.
Of the accipitres, a large species of vulture, called by the Greeks ὀρέον, frequents the cliffs of Delphi, and the woods and precipices of Parnassus; the smaller species, called asproparos, I observed near Liaconia. Of the falcon tribe, I saw a large species, called by our guides actos, 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 Livadeia; 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.

Schol. ἀντὶ τοῦ κούρους. Dindorf doubts whether by this word is to be understood the young of ravens, or like ravens. Aristoph. Fr. 452. ap. Dind. μελανοπτερίγιον κοράκιον. (Is Athenæus correct in referring the expression to the fish of that name?)

1017. τοῦτο ..., παρέκκινδυνεσί, ventured this dangerous task. Vesp. 6. σὲ δ' οὖν παρακινδύνειν. Aeh. 644. ίδείν ἐπιθυμοῦτες τὸν ποιητήν τῶν ἀριστον, ἦσσι παρεκκινδύνεσι εἰπείν ἐν 'Αθηναίοις τῷ δίκαιῳ.

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, 1. 212.
three—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?

1b. μεθυσθεις, in a fit of deep drunkenness, according to Aristophanes; in a fit of sheer madness, according to Thucydides: (IV. 39.) καὶ τοῦ Ἐλευθερίου καίσερ μανιάδος οὕτως ἡ ὑπόσχεσις κ. τ. λ. 1018. κακοβουλος, qui sibi stultum consilium capit. Duk. Nub. 587. φασὶ γὰρ δυσβουλίαν | τηδὲ τῇ πόλει προσέων, ταῦτα μνητοι τοῡς θεοῖς | ἀττ᾽ ἂν υμεῖς ἔσμημεν, ἑπὶ τὸ βέλτιον τρέτειν. (Cf. Eccl. 473.) The whole of this Cloud-chorus is a development of the word κακοβουλος, 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.

1b. φράσσαι, poet. for φράσσα, meditate on the Pylus before Pylus which the god told you of. Æsch. Choeph. 107. άυτή σὺ ταῦτα μαν-θάνουν; ἢδη φράσσα. (See Blomf. in Gloss.) Cf. infr. 1030.

1022. "Tres olim fuere Pyli; (juxta adagium apud Aristophan. quod etiam Plutarchus refert: ἐστι Πύλος πρὸ Πύλου, Πύλος γε μὲν ἑστὶ καὶ ἄλλος. in eos dictum, qui supra alios gloriantur, quasi doctiores, aut fortiiores, aut aliqua in re præstantiores.) Messeniae erat una, altera Arcadiae, tertia vero Elidis sita inter Penei et Selleëntis ostia. Omnes tres Nestorem sibi vindicalant." Maltby’s Lex.

ΔΗΜ. ἐγὼ δ' ἀλουτος τήμερον γενήσομαι. οὗτος γάρ ἡμῶν τὰς πυέλους ἀφήρπασεν. 1025
ΑΛ. ἀλλ' οὕτως γάρ ἐστι περὶ τοῦ ναυτικοῦ ὁ χρησμὸς, ἦς σε δεὶ προσέχειν τὸν νοῦν τάνυ.
ΔΗΜ. προσέχω· σύ δ' ἀναγίγνουσκε, τοῖς ναύταισι μοι ὁποῖος ὁ μισθὸς πρῶτον ἀποδοθῆσεται.
ΑΛ. “Ἀιγείδη, φράσσατι κυναλώπεκα, μή σε δολώσῃ, λαΐθαργον, ταχύτον, δολιάν κερδῶ, πολύιδρων.” 1031
οἰσθ' ὦ τί ἐστιν τούτο; ΔΗΜ. Φιλόστρατος ἡ κυναλώπης.
ΑΛ. οὐ τούτο φησιν, ἀλλὰ ναῦς ἐκάστοτε αἰτεὶ ταχείας ἀργυρολόγους οὕτως:

1030. φράσσαι, meditate and be upon your guard against.

ἀλλ' ὅταν εὖ Σέφων πρυτανεία λεκά γέινται, λεύκοφρὺς τ' ἀγαρί, τότε δὲ δὲ φραζίμους ἀνδρὸς φράσσασθαι ἐξωλοὺς τε λέον κηρυκα τ' ἑρυθρῶν.

Herodot. III. 57.

Ib. κυναλώπης, a mixture of hound and fox, (cf. Xen. de Venat. c. 3.) applied to Cleon as a compound of shamelessness and cunning. Ib. δολώσῃ. Hes. Theog. 494. Γάῖς ἐννεστὶ πολυφράδεέσσα δολωθείς. Soph. Phil. 1288. ἅρα δεῖτερον δολούμεθα; Cf. infr. 1044.


Ib. κερδῶ, for. πολύιδρων, cunning. Od. XV. 458. XXIII. 82. Hes. Theog. 016.

1032. "Obiter perstringit Philostratum, qui alibi dicitur fuisse ieno." Cas.

1034. ἀργυρολόγοι (ἀργυρος, λέγω ὀκλείν) ships sent for the purpose of collecting money from the islanders and other tributaries of Athens. Thucyd. IV. 50. εἰς τῶν ἀργυρολόγων νεῶν Ἀθηναίων στρατηγός. 75. σοὶ τῶν ἀργυρολόγων Ἀθηναίων στρατηγοῦ. III. 19. εἴῃσθαι καὶ ἐπὶ τούτων ἐξεκύκλωσαν ἀργυρολόγους ναῦς διδέκα. Hence the verb ἀργυρολογεῖν. Thucyd. II. 69. ὡς ταῦτα ἀργυρολογώσαι. VIII. 3. εἰ δὲν εἰς ἀρχῆς... τα τῶν ἔμμαχοι ἠργυρολογήσαν εἰς τὸ ναυ-

taímatas ápauνά μή διδόναι σ’ ο Λοξίας.

ΔΗΜ. τῶς δή τριήμερης ἐστὶ κυναλώτης; ΑΛ. ὅπως;

οτί η τριήμερης ἐστὶ χῶ κὼν ταχῦ.

ΔΗΜ. τῶς οὖν ἀλώτης προσετέθη πρὸς τῷ κυνὶ;

ΑΛ. ἀλωπεκίοσι τοὺς στρατιώτας ἡκασεν,

οτί θότρυς τράγουσιν ἐν τοῖς χωρίοις.

ΔΗΜ. εἴην

τούτοις ὁ μισθὸς τοῖς ἀλωπεκίοσι ποῦ;

ΑΛ. ἐγὼ πορίῳ καὶ τούτων ἡμερῶν τριῶν.

“ἀλλ’ ἐτί τόνδ’ ἐπάκουσον, ὅν εἰπὲ σοι ἐξαλέασθαι,

χρησμὸν Δητοῦδης, Κυλλῆνην, μή σε δολόσῃ.”

ΔΗΜ. ποίαν Κυλλῆνην; ΑΛ. τήν τούτων χεὶρ’ ἐποίησεν

Κυλλῆνην οἴρθως, ὥστιν φησ’, “ἐμβαλε κυλλῆ.”

1035. ἀπαυνάν μή, forbid. Soph. Οἰ. Τυρ. 236. τῶν ἀνδρ’ ἀπαυνά τούτων ... μήτ’ εισδέχεσθαι μήτε προσφορέιν τινά.

1039. εἰς τοῖς χωρίοις, farm or vineyards.


1041. τοῦ = πόθεν, whence?

1042. ἡμερῶν τριῶν, for three days’ duration. The allusion has been explained in a former play.

1043-4. Construction: ἐπίκουσον τόνδε (τῶν) χρησμῶν, ὅν εἰπὲ σοι Δητ. ἐξαλέασθαι Κυλλῆνη. Hear further this oracle, which the son of Latona has promulgated in order that you may avoid Cyllene.

Π. ἐξαλέασθαι, epic for ἐξαλέασθαι inf. aor. 1. med. of ἐξαλόμαι, to avoid altogether. Ἡσ. Ὀρ. 105. οὗτως οὕτα πη ἐστὶ Διὸς νόον ἐξαλέασθαι. 756. μηδ’ ἐπὶ κρηπῶν οὐρέων, μᾶλα δ’ ἐξαλέασθαι. 800. πέμπτας δ’ ἐξαλέασθαι, ἐπεὶ χαλεπά τε καὶ αἰνία. Αρηλ. Ρχόδ. Π. 319. τάον οὗ τινα φημὶ διαμπερὲς ἐξαλέασθαι. 339. οὗ γάρ κε κάκων μέρον ἐξαλώισθε | πετρῶι.

Π. Κυλλῆνη. 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 wittiest description. But Demus is in good humour at present, and ready to put up with any thing.

1045. ἐποίησε, induxit in versum, oraculum. Dindorf compares Ran. 635. εν τραγῳδίαις ἀλκτρεφόνα ποιεῖ. 

1046. κυλλῆ = κοιλῆ sc. χεῖρ, hollowed for the purpose of receiving such gifts as the charitable might be pleased to bestow. For
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 κυλλός in the sense of mutilation, and applies it to Diopeithes, 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 (Ae. o88.), 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. Λωπείδης δέ, μάλα χρυσομολόγος ἄνήρ, ἐπιστάτας ἑνεγορεύοντος εἶπεν, ὃς καὶ ἀπολλώνιος χρησμός εἰη, φυλαξάσθαι τὴν χώραν βασιλείαν. Λύσανθος δὲ κ. τ. λ.

1049. πετενγωτός, having wings. Cf. sup. 975–6.

1052. δικάσεις sc. δικαία. Ἰθ. ἔππιστα, vid. sup. v. 101.

1053. Having exhausted their oracles, the two disputants proceed 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.

Sans. I too have my visions and dreams of the night:
From the cup aryballus choice blessings she threw,
On him (turning to Cleon) fell tan-pickle, ambrosia on you (to Demus). Mitchell's Aristoph.

The word has been explained in a former play. Suidas and Schol. explained it. They say that "the sacred word of the priest who reads the incantation over the forehead of the initiate was the είρην, κατακαθήσθαι," which means "to sit down, to be at peace." The word is therefore used in a religious context, particularly in the context of an initiation ceremony. The use of the word in a play is significant as it demonstrates the integration of religious and theatrical practices in ancient Greece.

1056. πόλεως, the acropolis. Thucyd. II. 15. καλείται δε διά την πολιῶν ταῦτα κατοίκησιν καὶ ἡ ἀκρόπολις μέχρι τούτων ἦταν ἡ Ἀθηναίων πόλις. V. 18. στῆλας δὲ στήσατε Ὀλυμπιάδας, ... καὶ ἐν Ἀθηναῖς ἐν πόλει. Ar. Lysist. 245. See also Hemsterh. in Plut.

1057. ἀφώβαλλος (ἀφώ), a flagon. Athen. XI. 467, f. ἀφώβαλλος-ποτήριον κάτωθεν εὑρίσκεται, ἀνώ δὲ συνηγμένω, ὡς τὰ συνπαστὰ βαλάντια ἀ καὶ αὐτὰ διὰ τήν ὁμοιότητα ἀφώβαλλος τινὲς καλοῦσιν. Both the ἀφώβαλλος and the ἀφώβαλλος were vessels belonging to the bath (Pollux VII. 166.) from which the bath-men poured water on the body of the bathers, the ἀφώβαλλος being more capacious than the ἀφώβαλλος.

1058. "κατα, cum verbis, que jundere significant, junctum valet, super, in." Dind. Av. 463. cataxeisthai | κατα χειρὸς ὅπωρ φερετο ταχὺ τις. 1060. Another Phidian shake of the head.

1062. γερονταγωγεῖν (for ὅρνηγωγεῖ). 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
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 oligarchal 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 shews 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 Lysiae occurrerit." 'Numbers' are his chief view of political society, and 'Your Manyship' (τὸ ἐμέτερον πλῆθος) 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 Lysiaean 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 dramatists. Soph. Fr. ap. Diud. 434. Πηλεία τῶν Λάκεων οἴκορος μόνον γερονταγωγὸς καναπαίδευσον πάλιν. πάλιν γὰρ αδέσ παῖς ὁ γεραύσας ἄνδρ. Also Cœl. Col. 361. Bergler compares Plutarch, de Reip. ger. pracc. p. 807. τραχύς ἡν (CLEON sc.) πρὸς τοὺς ἐπιεικείς καὶ θάρε σιδέρες ἐπεξαλει τοῖς παλλοῖς πρὸς χιλιν ἰπτιν, γερονταγωγὸν καὶ ἀναμοσθαρνεῖ διοῦς.


1064. κριθαί or more commonly κριθαί: (Buttmann compares with κρένος, ὀκρεόες, as hordhein with horreo, 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 ἀκοῦν· πολλάκις ἔξηπατήθην ὑπὸ τὸ σεῦ καὶ Θουφάνους.

ΚΑ. ἀλλ᾽ ἀλφιτ᾽ ἵδη σοι ποριῶ 'σκευασμένα.

ἈΔ. ἐγὼ δὲ μαζίσκας γε διαμεμαγμένα καὶ τοῦψον ὅπτον' μηθὲν ἀλλ' εἰ μὴ 'σθείε.

ΔΗΜ. ἀνύσατε νυν, ὦ τι περ ποιήσεθ' ὡς ἐγὼ, ὁπότερος ἄν σφῶν εὑ μὲ μᾶλλον ἄν ποιῆ.

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. ἀλφιτα, barley-meal. Hesych. ἄλφιτα κυρίως, τὰ τῶν κριθῶν' ἄλευρα, τὰ τοῦ σιτον.

(Archestratus de Farinis et Panibus.)

Πρώτα μὲν οὖν δώρων μεμνήσομαι ἦκόμου
Δήσιτος, φιλε Μόσχε' στ' δ' ἐν φρεσί βάλλει σήσιν.
'Ἐστι γὰρ οὖν τὰ κράτιστα λαβεῖν, βελτιστά τε πάντων,
εὐκαρπον κριθής καθαρῶς ἡκιμένα πάντα,
ἐν ἱασμόφερ κλεωσ Ἐρέσοι περικύμων μαστοφ.
λευκότερ' ἀδέρμα νυνος. θεοὶ εἴπερ ἐδούσιν ἀλφιτ' ἐκείθεν,
lόν Ἐρμῆς αὐτοῦ ἀγοράζειν.
ἐστὶ δὲ καὶ Ὁμήρας ταῖς ἐπανάλαβε ἐπιείκῇ,
καὶ Θάσον, ἐν τ' ἀλλαὶ πόλεσιν τισιν' ἀλλὰ γίγαρτα
φαίωνται πρὸς ἐκέινω. σαφεὶ τὰθ ἐπίστασο δάζη.

Athen. III. 111, f.

1068. διαμάσσω (μάσσω), to knead thoroughly. Ἀν. 462. προπε- φύραται λόγοι εἰς μοι, ὁν διαμάσσεις οὐ κωλεῖ. 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 to quality if not quantity, will not escape the reader.


1072. "τινάξιες, h. 1. ipsa concio populi et ἡνία potestas eam habendi et regendi." Dind. Dobree compares Eccl. 466. παραλαβοῦσαι τῆς πόλεως τὰς ἡνίας. Plat. Polit. 266, ε. παραδοθεῖσαι τὰς τῆς πόλεως ἡνίας. Alciph. 3, 61. οὔτως δὲ, ὦ θεοί, τὴν Πύκκα καταλαμβάνει δημηγορόν, καὶ τοῖς ἐν Ἡλλαίᾳ καταρθεῖται δικαίωσι, καὶ τᾶς ἡνίας 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 Panh." 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 epigraphē 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 provide him the means of continuing it; and the other, that there were Powers, in whose sight he might stand better, if it were discontinued 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 literally 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 furnishes a beautiful specimen of Ionic a majore verse, and considering who are the speakers, it may be termed a sort of conflict between the aristocracy and democracy of Athens, the collision being managed with the poet’s usual dexterity.

1077. άνδρα τύραννον. The reader of the Wasps and Acharnenses scarcely needs the following translation, but it may direct his attention 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 sovereignty, 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 authority, 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, whoever he might be, was accountable (υπεύθυνος) to the assembled people. To them also lay ever an appeal. . . . Hence also the orators considered commissioners of the people as the people themselves; addressing for example the judges of the law-courts as they did the people collected in the assemblies. They were the representatives 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 tively few, the works of the apparently humble person before them would be read and studied almost from pole to pole, from where the sun rises to where it sets. But look at the lessons which those writings inculcate, (the teacher himself the great sublime he draws,) and ask if the world has been wrong in its preference.
abhorred in an individual, followed almost as a matter of course. Thucyd. II. 63. III. 37. τυραννίδα ἦσετε τὴν ἀρχήν. Isoe. 144, ε. ὡς δὲ συντόμως εἶτεν, ἐκεῖνοι διεγερνοκόπτες ἦσαν ὅτι δεί τῶν μὲν δήμων ὡςπερ τυράννων καθιστάναι τὰς ἀρχὰς καὶ κολάζειν τοὺς ἔξαμαρτάνουτας καὶ κρίνειν περὶ τῶν ἀμφισβητομένων.

1078. εὐπαράγωγος (εἰ, παράγω), easy to be led astray. Plat. Tim. 69. δ. οἱ δὲ μούριοι, παραλαβόντες ἀρχὴν ψυχῆς ἀδιάνυστον, τὸ μετὰ τοῦτο ἅπαντον σῶμα αὐτὴ περιστρέφεται ὁχὴν τε πάν τὸ σῶμα ἔδωκα, ἀλλὸ τε εἶδος ἐν αὐτῷ ψυχῆς προσφυκόρισθαι τὸ βυθόν, δεῖν καὶ ἀναγκαία ἐν ξαντῷ παθῆμα ἔχον, πρῶτον μὲν ἥδουν, μέγιστον κακοῦ δέλεαρ, ἐπεῖτα λύτας, ἀγαθῶν φυγάς, ἐτί δ' αὖ τίραννος καὶ φόβοι, ἀφρόνε ἐξεμβύλου, δήμον δὲ δυσπαραμεύσεως, ἐλπίδα δ' εὐπαράγωγον αἰσθητεί τε ἦλογῳ καὶ εἰπειρημο-τῇ παντὸς ἐρωτή· ἐνυγκρασάμενοι τ' αὐτὰ ἀναγκαίως τὸ βυθὸν γένος ἤμεθαν. Aristot. Polit. V. 11. Ἐνεχρεστήται τας τας ἀναγκαίον τὸν νυσει καὶ τας τυραννίδας καὶ τας δημοκρατίας καὶ γάρ τὸ δήμος εἶναι βουλείται μόναρχος. Διό καὶ ὁ κόλαξ παρ' ἀμφοτέρως ἐντιμοῖς, παρὰ μὲν τοῖς δήμοις ὁ δημαρχόγος (ὅτι γὰρ ὁ δημαρχός τοῦ δήμων κόλαξ), παρὰ δὲ τοὺς τυράννους οἱ ταυτεῖς ἤμελοντες, ὅπερ ἐντὸν ἐργῶν κολακίας. Καὶ γὰρ διὰ τὸ τοῦτο ποιηρόφυλον η τυραννίς καλοκεφαλοῖς γὰρ χαίρουσιν. ('The grammatical formula will be more fully illustrated in a future play."

1080. ἐξαπατώμενος. So also in the masterly character of the Athenians by the great contemporary historian. καὶ μετὰ κανόντος μὲν λόγου ἀπατῶσθαι ἀριστοῖ, μετὰ δεδοκιμασμένοιν δὲ μὴ ἐνυπνεσθαι ἐθέ-λειν δούλαν ὅπερ τῶν ὁλῶν ὑπεράπτεται δὲ τῶν εἰσιθητῶν. Thucyd. III. 38.

1082. Lucian III. 216. ὅτος ὁυ ταῦτα καὶ τὰ τοιαῦτα ἥκουε, ἔως ὅπως ἔκχεινες πρὸς αὐτὰ, καὶ πάνω σφόδρα πρὸς τὸ δέλεαν ἀναπε-τάμενος παρείχες το σῶμα.

1083. παρὼν ἀποδεικτέ, mens prasens abest, is at home and abroad. Cf. the ἐνδικέων καὶ ἐνδικέων of St. Paul (2 Cor. v. 9.) Also Pind. Pyth. IV. 8. οὐκ ἀποδείκτως πνεύματος, \textquoteleft\textquoteleft quin quoties Pythia vaticinatur, deus ἐπίδοκει, prasens 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 Coryphaeus 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. ἕλθαν, to play the fool; from ἕλθος (ἕλυς, ἕλθος, II. XV. 128. φρέως ἐλέ.)

Ib. ταῦτα, thus. Vesp. 110. τοιαῦτ’ ἄλυε.


1089. βρύλλων (βρῦ, βρόν, a child’s call for drink, Nub. 1382.). Den Tag mit Nippen hinzubringen, 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.

τί δὲι γὰρ ὅπως θυτήν, ἵκτενο, ποιεῖν, πληρ ἰδέως ζῆν τῶν βίων καθ’ ἡμέραν, ἐὰν γ’ ἔχει τις ὑπάθει; ἀλλὰ δὲι σκοπεῖν τοῦτ’ αὐτό, τὰυτρόπει’ ὁρῶντα πράγματ’ εἰς αὖρον δὲι μὴ φροντίζειν εἰ τι καὶ ἐσταί. Philetaerus ap. Athen. VII. 280, c.

1091. ἕνα προστάτην. Compare some reflections of Montesquieu, De l’Esprit des Loix, l. 2. c. 5.

Ib. προστάτην (προϊστήμι). 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 demagoguce, 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 II. 149,) leans

1092. πλέως, plenus, i. e. dives. Cf. Vespasian's sponges (Suet. Vesp. c. 16.).

1093. ἀρας (ἀρα, sursum lollere) ἐπάταξα, i. e. πατίσσειν εἴσαθα. "Significat, &c. hominem sublatum s. sublimem perennis, perlidisse et afflississe." Schutz.


1099. δημοσίους, expiatory victims, scape-goats. The reader has been prepared for the nature of these in Athens by a former note (v. 768.) ; 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 *deprecation*; 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 θείον πᾶν φθονορὸν 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 Phoenicians, 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 λιτρον τῶν τιμωρῶν δαίμονι. 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 δημόσια, 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. eι τάρα νη την "Артемιν την χειμα μοι | ἁρπαν προσοαζε, δημόσιος ἄν κλάστεται.

1100. εν τη πυκν. " SELICET in comitiis, ubi ejusmodi oratores aliquamdiu consiliis suis et eloquentia vigebant, coque ipso facile ditesecere poterant." Schutz.

1101. ὤφων, a relish. Χεν. Συτορ. IV. p. 220. 'O δὲ Κέρος ἐλεγεν, ὤφων μεν τῶν λιμῶν, πεῖν δ' ἀπὸ τοῦ παραρρέοντος ποταμοῦ. 1d. VII. 424. οἱ γὰρ πάντες ὤφων τοῖς ἀγαθοῖς. The following speaker's notion of a relish is of a very martial character:

αρ' οὐσθ' ὠτὴ πρὸς ὄνθας ἐστὶ σοι μάχη, οἱ τὰ κείθη δειπνοῦμεν ἥκονεμένοι, ὤφων δὲ δάδας ἡμείνας καταπίσομεν; ἐντεθεὶν εὐθὺς, κ.τ.λ. Athen. X. 421, c.

1102. παγός. 'The author plays on the double meaning of the words frit 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 Mahrattas, human victims, distinguished by their beauty and youthful bloom, are fritted like oxen for the altar."

1103. ἐσπαταλέων, to eat as a dessert.


1107. ἐξαπατάλλευς, a comic dim. of ἐξαπατῶν. The same word occurs in Ach. v. 657. (Br.)

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 κημόν, 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 Clesarchus an account of the manner in which the barker of the luxurious Anaxarchus performed his operations. Ὅ δὲ σιτοτοῦδ᾽ χειρίσας ἐχῶν, καὶ περὶ τὰ στόματα κημον, ἔτριβε τὸ στάθμον, ὡς μῆτος ἔπρεπον, μήτε τούτων φυγάσας δὲ τρίβον ἐμπύων. Athen. XII. 548, b.

The following reflections of that writer, not improbably derived from the Chorus now under consideration, form a key to the whole constitution of Athens. Σλώλων δ᾽ ἦνοι μὲν ὠλοκληροῦν γενότατα στοιχεῖαν ἀλγαρχίως τε γὰρ καταλαβῖται λαον ἔκρατος ὁδῶν, καὶ βουλεύοντα τὸν δήμον παύσαι, καὶ δημοκράτιον καταστῆσαι τὴν πάτριον, μέγατα καλῶς τὴν πολιτείαν εἶναι γὰρ τὴν μὲν ἐν Ἀρείῳ πάγω βουλὴν ἀλγαρχίως, τὸ δὲ τὰς ἀρχὰς αἱρετὰς ἀριστοκρατικῶς, τὰ δὲ δικαστήρια δημοτικῶς. Ἔσοι δὲ Σλῶλων ἐκείνη μὲν ὑπάρχοντα πρότερον ὁ δικαλοῦσαι, τὴν τὸν βουλὴν καὶ τὴν τὸν ἀρχὸν ἀρείσειν, τὸν δὲ δήμον καταστῆσαι, τὰ δικαστήρια ποτές ἐκ πάνων. Διὸ καὶ μέμψεται τινὲς αὐτῷ: ὁμοίως γὰρ ἀτέρων, κηρίων ποίησάντω τὸ δικαστηρίου πάντων, κληρονομὶ ὡς. 'Εσοι γὰρ τοὺς ἅγες, ἀστερὶ τυραννῶν τὸ δήμῳ χαριζόμενα τὴν πολιτείαν εἰς τὴν μὲν δημοκράτιαν κατέστησαν, καὶ τὴν μὲν ἐν Ἀρείῳ πάγῳ βουλὴν Ἐφιάλτης ἐκόλοουσε καὶ Πειραιάς, τὰ δὲ δικα-
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 "Songs drolatiques de Demus," as his French imitator has with a set of "Sanges drolatiques de Pantagruel," the Cleon of the following scene would doubtless have appeared in a mixed costume, half warrior and half cuisiner; 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 braggadicism 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' Songs Drolatiques, p. 87.)

Ib. ἀπαγεῖ μακαρίαν, ironically (to better regions with you). Tim. Lex. βαλλεῖ εἰς μακαρίαν, ἀντὶ τοῦ βαλλεῖ εἰς άδειν· δέθην τον υπόθανόντας Π. Μακαρίτας ἔθους καλεῖν ἢ ὤτι ἡ Μακαρία θενατή οὖσα τοῦ Ἡρακλείου,


The Florilegium Stobaei 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 τούτῳ

αὕτω • • • ἐτεφραμένου

προφικεῖται οὖ ἄν κατακεχρημένον [μύροις]

εἰ μὴ καταβάντας εὐθέως πίνειν ἐδει.
ΚΛ. ὁ Δῆμος, ἐγὼ μέντοι παρεσκευασμένος τρίπταλαι κάθημαι, βουλόμενος σ' εὐεργετεῖν.
ΑΛ. ἐγὼ δὲ δεκάπταλαι γε καὶ δωδεκάπταλαι καὶ χιλιόπταλαι καὶ πρόπταλαι, πάλαι πάλαι.
ΔΗΜ. ἐγὼ δὲ προσδοκῶν γε τρισμυριόπταλαι βδέλυττομαι σφόδρα, καὶ πρόπταλαι, πάλαι πάλαι.


1115. παρεσκευασμένος 'h. l. est, paratus ad beneficia præstanda.” Dind. 1116. τρίπταλαι.

1117. δεκάπταλαι. Bergler compares Philonides (Athen. I. 23, e.) κατάκεμαι, ός ὀράτε, δεκάπταλαι. Porson corrects and applies Heniochus (Athen. 396, d.) ὁ βοῦς ὁ χάλκοις ἤν ὁ τάφος δεκάπταλαι.

1120. βδέλυττομαι. Demus, taking his seat as before, vents his curses upon the two rivals, for keeping him so long in a state of expectation.

1b. πρόπταλαι, 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 ταύτα γάρ τοι καὶ καλοῦνται μακάρων;
τάς γάρ λέγει τισ., ὁ μακαρίτης ὀξεῖται,
κατέβαρθεν εἰδαίνως, ὦτ' ὦκ ἀνασταῖ.
καὶ θόμην γ' αὐτοίς τοῖς ἐναγιμασίοις,
ὕστερ θεοῦ, καὶ χαῖς γε χείμενοι
αὐτούμουθ' αὐτοῖς τά καλά διώρ' ἁνέναι.


1 This word frequently occurs in Demosth. in a similar sense to φθόρος. 119. 8. ἀλέθροσ Μακεδών. 582, 1. τῶν δὲ βάσκανον! τῶν δὲ ἀλέθρον! 688, 6.

6δ' ἀλέθρος ἀλλ' ἀλέθρος.
7 In Schweigh. edition, ὁ βοῦς χαλκοῖς ἤν, ἦκεφθος δὲ καὶ πάλαι.

P 4
Expecting your large promises, and venting Curses on both before (mimics) creation,—ation—ation. Mitchell's Aristoph.


1122. βαλβίδων, quails, 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: ἀφες ἀπὸ τῶν βαλβίδων—τοιτότι απὸ κανόνων. Βαλβίς γὰρ ἡ ἀφεσὶ τῶν δράμων.

1124. ἤδον, see, 'tis done: prepares to start for his buffet, or receptacle.

Th. ἄκορ' ἄν, run. The brisk sausage-seller tucks up his robes, and makes but three strides to his buffet. (An opt. and ἄν form a modified imperative. Ran. 437. αἰρο' ἄν (lift up) αἴδες, ἡ παί. 1467. κρίνεις ἄν (decide).

Th. ἐπικαίνων, vorluxen, 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, (ἐπικαίνων). For all compounds of the verb θέν, (διατρίψεων, μεταθέων, παραθεών, προσθεών, ἐπιτρίψεων, συντρίψεων, &c.) the student will consult Xen. de Venat., and for this among the rest: διακονεῖ ή δι' αἱ μὲν ἄρχεισιν σφόδρα, δι' αἱ μακάκιαν ωνιάςων αἱ δ' ἐπικαίνωσαν, ἄτα ἀμαρτώνον-σων. III. 8.

1126. θρύψομαι. Gallic: on il faudra que je sois bien difficile; or, on je serai bien le racheté. 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.) Symposium. 86. ἰδ' ἰδόν, οὐ τρέπεις, ἀλλ' ἐγώ προτεράτερος.

Κλ. ήδ' εὖ πρώτος ἐκφέρω διήφρον. ΑΛ. ἀλλ' οὖ τραπέζαν, ἀλλ' ἐγώ προτεράτερος. Κλ. ἰδ' ἰδόν φέρω σοι τήνδε—μαξίσκην ἐγώ

Demus, supplied with his table and chair, and (perhaps) a napkin tied round his chin, now appears strictly en gourmet, and of course exhibits all the airs and wisdom of the school,—the deeply meditated 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 divves through a thousand ingredients, and detects 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 contrа autem, an error into which the best gastronomists are sometimes, it is said, apt to fall.


1129.—μαξίσκην. 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 μᾶζα, or barley-cake, which this drama has immortalized, we may now be allowed to trifle over the subject for a few moments.

Ἄνθρωποι πίνοντες ἀνέφετεν ἢ ἀνέφετεν, ἢ ὁ πρώτος ἢ ὁ μεγαλότερος, οἷον μὲν πρῶτον ἀπάντων ἢ ἰδιότερον ἢ ἰδιότερον, ἢ γὰρ δ' ἐφε' νε' δ' ἐλεύθερον, ἀλλ' αὐτόμοι' ἰδιότερον, ἰδιότερον, ἦ τα δέοματα. ὅπως γὰρ ἀπαντά, ἔρρειν ἵπποι, μάζας δ' ἀρτοὺς ἐμάχακτο περὶ τοὺς στόμασιν τῶν ἀνθρώπων, ἰκετέναις καταπίνεις, εἰ τι φιλοίν τὰς λευκότατας. Οἳ δ' ἰχθύες, οἰκίας ἰόντες, ξεπτόντες σφάς αὐτοὺς ἐν παρεκτέντες ἐπὶ ταῖς τραπέζαις. ξομοῦ δ' ἔρρει παρὰ τὰς κλίνας ποταμός, κριάθερα κυλίνδων· ὑποτρήματι τε' ὁ ξένοι τοῦτον τοὺς θεομένους παρήσαν ἵσατ' ἄφθονικ τὴν ἐνδεικνύειν ἢ ἀρδοῦθ' ἀπαλύειν καταπίνειν.

οἱ δ' ἀνθρώποι πίνοντες ἦσαν τοῦτοι, καὶ μέγα χρῆμα γεγονότων.

Teleclides ap. Athen. VI. 268, b.

See also Crates, Ibid. 267, e.
ek tov olovan ek Pylou memagmeni.

1130. Olae Att. for oiala, 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 twists 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. moustlalas muumestilumevas, 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 clayfloor round a low round table, on which is a large bowl of gurgouti, or porridge, to which each guest helps himself by dipping his bread into the bowl." Wordsworth.

1132. Ty xeiwi tyilefawtini. 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 economy of the ancients made the latter a serious business,) formed the staple thoughts of every Athenian, and left him apparently little time to think about the fine arts. Hence, however, that masculine literature, which none but masculine minds are fit to grapple with, and which has been the original nutriment of all men who have commanded great political influence in our own country.

* 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 surveyed the general splendor 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 Macedon 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 prolat 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 roti, and stews. The patisserie, however, and what some people call, the sweets, in the present instance precede the game.

Ib. ἐτνος. (Tim. Lex. ὑφων ἐξ ὑσπρίου, i.e. all productions with hulls or shells, legumes, pulse.) The ἐτνος was a dish of peas (πίσιν), or beans (κυάμουν), 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 ποικὶ τοι δύσω τρίποδος κύτος,
φ’ κ’ τ’ ἐνί * * * λε’ ἀγείρης,
ἀλλ’ ἐτι νύν γ’ ἀπυρος, τάχα δε πλέος
ἐτνεος, οἰον ὁ παρμάγος Ἀλκμάν
ἡράσθη χλερὸν πέδα τας τροπάς.
ὀυ τι γάρ ἢτ τετυγμένων ἔσθεν
ἀλλά τα κοινα γαρ, ὀσπερ ὁ δάμος,
ζητεύει.

Antiphanes ap. Athen. IX. 370, e.

B. καὶ πράγμα γ’ ἱρώτα με δυστράτελον πάνω
ἐχον δε πολλας φροιτίδων δυσεξόδους.

A. λεγ’ αετό, καὶ γάρ οיס ἀγελοίον ἐστ’ ἵσως.

B. ἐτνος κυάμουν διότι την μὲν γαστέρα
φυτή, τὸ δε πῦρ ὄβ. Λ. χαριεν οῖς γνωσκεται
πράγμα του Παύσωνως. ὡς δ’ αἰεὶ ποτε
περί τούς κυάμους ἐσθ’ ὀστο ὁ σωματής.

Heniochus ap. Athen. IX. 408, a.

The dish seems to have been a great favourite with the poet Alcman.

καὶ ποικὶ τοι δύσω τρίποδος κύτος,
φ’ κ’ τ’ ἐνί * * * λε’ ἀγείρης.
ἀλλ’ ἐτι νύν γ’ ἀπυρος, τάχα δε πλέος
ἐτνεος, οἰον ὁ παρμάγος Ἀλκμάν
ἡράσθη χλερὸν πέδα τας τροπάς.
ὀυ τι γάρ ἢτ τετυγμένων ἔσθεν
ἀλλά τα κοινα γαρ, ὀσπερ ὁ δάμος,
ζητεύει.

Athen. X. 416, c.

Ib. εὑχρων καὶ καλῶν, "well-complexion’d, rich."

1135. τορύνω (τορύνη, τηρώ), to stir what is cooking. As the

t "Qu. ψ’ κ’ ἐνί πλέοι τρίφης. 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 condescending to use her gigantic spear as a τορών (cf. Plat. Hip. Maj. 290, d. e. 291, c.) for his porridge.

Ib. —Πυλαμάχος. Minerva, the gate-stormer, with an allusion to Pylus; Pyramachus, if I understand the passage correctly, being substituted for Promachos. (Cf. Schneider in v. and Athenaeus 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 χιτραν. II. IX. 419. 687. μέλα γὰρ ἔθεν εὐρύστα Ζέους | χείρα ἐγὼ ὑπερείσχη. XXIV. 374. ἀλλ' ἐτὶ τις καὶ ἐμεῖο θεῶν ὑπερείσχεθε χείρα.

Ζέως μὲν τῆσδε πόλης ὑπερέχει, αὐθέρι νιών, 
ἀιεὶ δεξιτέρων χείρ' ἐπ' ἀπροσφιν. Theogn. 755.

Ib. ζωμοῦ. 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.

Εἶπ' οὖ περιέργων ἐστιν ἀδήμοτος φυτῶν, 
ἐπεκατωστάτους τε πλείστους χρόμενον;
ἐρώμεν ἀλλοτρίων, παροριώμεν συγγενεῖς
ἐχοντες οὐδ' εὐτοροίμην τοις πέλας;
ἐμάνους φέροντες οὐ φέρομεν ἅλ' ἥ καικώς,
τάκ τίς τροφῆς δε τής καθ' ἵμεραν πάλιν, 
γιλιάνθη τήν μὲν μαζιν Ἰανακή παρῆς
ζωμον δε ταύτη μελανα μηχανώμεθα.
το καλον δε χρωμα δεντυστιφ χρωμεν.
Και χόνα μεν πίνειν παρασκευαζομεν'
το δ' ὄφων ἀν υν θερμων ἢ, διαστρομεν,
και των μεν οξιν οινων εκπυτιζομεν,
ἐπι ταῖς ἀνατράκαις δ' ἐκαχεκίεομεν,
Οξικοῦν, το πολλοί των σο φώον ειρμενον.
το μ' γενεάθαι μεν κράτιστου ιντ' αει'
ἐπάν γίνεται δ', ὁς τάχιστ' ἔχειν τάλαι.
Alexis ap. Athen. III. 123, f.
The intimation contained in the two following verses, that Pallas herself would not be able to keep the Athenian state together, unless the χυλρα were well supplied, will, it is hoped, furnish a political excuse for the extracts on cookery with which this play has been almost inundated. Cf. Av. 355-8.


Δοκεῖτ' ἂν οἰκείν γαῖαν, εἰ πένης ἄπας
λαὸς πολιτεύοντο πλούσιων ἄτερον;
οὐκ ἂν γένοιτο χωρίς ἐσθάλα κακά,
Ἀλ' ἐστι τις σύγκρασις ὡστ' ἔχειν καλῶς.
ἀ μὴ γὰρ ἔστι τῷ πενήθ', ὁ πλούσιος
dίδυς', ὃ δ' ὁ πλούσιον ἔστείν ὁ κεκτήμεθα,
τοῖς πένησι χρόνῳν θηρόμεθα.

Eurip. in Λεολάριθ. 2. ap. Dindorf.

lb. οἰκείσθαι ἂν. A similar crasis (on crases generally see Thiersch's Prolegomena in Aristoph.) occurs Lysist. 115. ἑγὼ δὲ γ' ἂν ὡσπερεὶ ψυτταν δοκῶ | δοῦναι (i. e. δοῦναι ἂν) ἐμαυτῆς παραμύθους δήμαιν.

1140. τέμαχος, slice of flesh. Suppr. v. 281. Its appearance in a rich scene in our author's Eccles. (835-45.) introduces us to a new term of cookery. τὰ τεμάχαι ῥυπίζεται.

lb. σοῦδωκεν, i. e. σοὶ ἑδώκεν.

lb. —Φοβεσιστράτη, Pallas, 'dread of armies.' As this coined epithet comes out of the Paphlagonian'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 damned by epithets, or 'sesquipedalia vera,' of any kind. (Demus again looks into his authors, and from his air there is evidently "some mistake.")

1141. —'Οβρυμοπάτρα, daughter of a stout father. The sausage-seller, in bringing out this real epithet of Minerva (II. V. 745. λάζετο δ' ἐχόσο | βραδύ, μέγα, στεβαρών, τῷ δάμησι στίχας ἄνθρωπον | ἱρώ-ων, τοῖς τε κοτιστέται 'Οβρυμοπάτρη), mimics the earthquake tone of the mouthing Paphlagonian, and then bursts into a contemptuous laugh.

lb. ἐφθον ἐκ ζωμοῦ κρέας, stewed broth-flesh; "elixu ex suo jusculo." Dind.
καὶ χόλικος ἠνύστροφ τε καὶ γαστρὸς τόμον. ΔΗΜ. καλῶς γ' ἐποίησε τοῦ —πέπλου μεμνημένη. ΚΛ. η —Γοργολόφα σ' ἐκέλευε τουτού φαγεῖν ἐλατήρος, ινα τὰς ναῦς —ἐλαύνωμεν καλῶς. ΑΛ. λαβέ καὶ ταῦτι νυν. ΔΗ. καὶ τί τούτοις χρήσομαι τοῖς ἑντέροις; ΑΛ. ἐπίτηδες αὐτ' ἐπεμψέ σοι

1142. χόλις, tripe. ἠνύστροφ, abomasum. γαστήρ, paunch. Ib. τόμος (τέμνω), a slice. Infr. 1153. πλακοῦστος τόμον. Athen. 95. 5. ἀλλὰ τέμνων· παφαφέρω χρόδης τόμον. 403. α. τόμος ἀλλάκτως, τόμος ἠνύστροφ.

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 membrance, which invests the belly, together with the intestines, and which bore the name of peplus, or peritoneum. The two candidates for favour laugh, as in duty bound, at their patron's wit, execrable as it is; Cleon 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.

1145. 5. τούτων ἐλατήρος (μέρος τι) φαγεῖν. 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 πάσιν ἔφασαν συνειδέναι καὶ εἰλωσι καὶ νεοδαμώσει, καὶ τοῖς ὑπομοιοί, καὶ τοῖς περιόικοις· ὅπου γὰρ ἐν τούτως τις λόγος γένοστο περὶ Σπαρτιαστῶν, οὐδὲν δύνασθαι κρύστειν τῷ μῇ οὐχι ἥδεω ἤν καὶ ἀμῶν ἐσθίαι αὐτῶν.

Ib. ἐλατήρ. The nature of this cake has been described in a former play. Athen. ΙΙ. 57. α. ἐτνος, πέρ, γραγγιλίδες, ράψανοι, δρυ-πετάς, ἐλατήρες.

Ib. ἐλατήρι, ἐλαίω. Cleon 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. ταῦτι σε. ἑντέρα. 1146. 7. τί (i. e. εἰς τί) τούτων χρήσομαι τοῖς ἑντέροις. How shall I deal with, or to what purpose shall I apply these ἑντέρα; Lysist. 477. ὡς λέι, τί ποτε χρησίμεσθα τοίοῦτο τοῖς κοινωδάλοις; Plat. Conviv. 216. ε ὡς ἐκ τῶς χρήσωμαι τοιοῦτο τῷ ἀνέρψῃ (I know not how to deal with this man). Xen. Hell. V. 3. 23. VII. 3. 7. 4. 39. Sympos. p. 65. The poet is preparing for another play of words between ἑντέρα and ἑντέρον.
223.

1148. —вётородис — ивetaиин, timber for a ship's ribs. Suidas, та эгкοιλ, τα уто της τροπίδος αρχύμενα ξύλα, ивetaиин καλείται οι δε το των νεων έδαφοι' οι δε τα έγκοιλα. Βἐλτιον δε την των έγκοιλιων υλη λέγειν. Latine, Coste seu statimina. (An inordinate laugh from Demus, echoed by the sausage-seller.)

1150. кεκραμένον sc. πόμα, a cup mixed (κατὰ τρία μέρη) three parts water, και δυο, and two parts wine. See on these mixtures Athen. X. c. 28.

1151. φέρων (ανοι), admitting. (Arist. Acharn, 354. Athenaeus 1. X. §. 28. 36.) Having tipped his drink with a gout, which produces many a dry lip among the spectators, the little wretch pats his stomach, and surveys the sausage-seller from head to foot with a look of infinite benignity.


1b. —вевтттттв, mixed with three portions of water. The reader will see in the fabrication of this word why the "Tritonia virgo" was introduced in a former verse. (Another inordinate laugh from Demus; and no one dares cudgel the unspeakable booby either for his mirth or his jokes.)

1153. πλακοῦντις (πλακέσις, πλάξ, flat, broad). For various species of it, see Athenaeus 1. XIV. §. 51. The Greek gastronomists exceed themselves, when they have to record the praises of this delicious cake.

(Matron.)

ώς δε έδων ξανθων γλυκερον μέγων έγκυκλον, άνδρες,
Δημητρος παίδ' οπτόν επεσελδύτα πλακοῦντα,
πώς άν έπειτα πλακοῦντος εγώ θείον ἀπεχοίμην;
This is strong, but what is it to the energetic declarations of another professor?

(Archestratus.)

τα δ' ἀλλὰ γ' ἐκείνα πραγμάτα πάντα πέφυκε τρωχείας παράδειγμα κακής: ἐφεδοὶ τ' ἐρέξανθός, καὶ κύμιοι, καὶ μῆλα, καὶ ἠχύδες. 'Ἀλλὰ πλακοῦντα αὔνε Ἀθηρησιν γεγενημένον' εἰ δὲ μὴ, ἢν τον αὐτὸν ἔχῃ ἐτέρωθη, μελι ἔρητεν ἁπελθὼν Ἀπτικοῖν, ὥσ τοῦτ' ἔσται δ' οὐκεί κεῖον ὑβριστήν. οὔτοι τοι δὲν ζήρ τὸν ἐλεύθερον, ἢ κατὰ τῆς γῆς καὶ κατὰ τοῦ βαριόθου καὶ ταρτάρου ἐς τῶν ὀλέθρων ἥκειαι, καὶ καταρωφύχθαι σταδίους ἀναρίθμους.

Athen. III. 101, d.

1155. λαγὺ ς 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 λαγὸ πολλοὶ τε τρόποι, πολλαὶ τε θέαςεις σοι σκευασίας εἰσίν' κεῖος δ' οὖν εἰσμέν ἄριστος, ἢν πεινώσαι μεταξύ φέρης κρίας ὑπὸν ἑκάστῳ, θερμῶν, ἀπλῶν ἀλήπαστον, ἀφραπαίων ἂντιλικὸν, μικρὸν ἐνοφόρετον, μὴ λυπεῖτω δε' σ' ὑρώνῃ ἱλόμα σταῖνοντα κρεών, ἀλλ' ἔστιν λαζόρι. αἱ δ' ἀλλὰ περίεργοι ἔρυγε' εἰσίν διὰ πολυτός σκευασίας, γλυκῶν καταχαίματα, καὶ κατάπτυρα, καὶ καταδείκται λίαν, ὁπερ γελή ἄφθοσκοίνων. Athen. IX. 390, d.

1156. 7. The sausage-seller speaks aside.

1158. ὡρίς τάδ'; Cleon, with a face of high exultation, exhibits his dish to his opponent, who affects an air of the utmost indiffer-

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ence.
2^5

have commenced with an illustrious musician of the name of Lasus (Vesp. 1411. ἐπειδ' ὁ Δαυς ἐπευ, διέγον μοι μέλει), or with the skilful dancer Hippocleides, who being told that he had danced himself out of an excellent marriage (Herodot. VI. 129.) coolly replied, ὦ φροντίς ἵπποκλείδη.

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 ἐάσεις τοὺς 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. τὶ δὲ σοι τοῦτ'; Eccl. 520. τὶ δ', ὃ μελε, σοι τοῦθ'; Bl. ὃ τι μοι τοῦτ' ἐστίν; Lysist. 514. τὶ δὲ σοι ταῦτ';

1162. φέρω. Dobree compares Thucyd. VIII. 69.

1166. With an air of great solemnity and deep devotion.

1167. ἐκινδύνεσθ', 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. Catterfelto 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 accordingly. "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 Bartlemy-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 unperticular a rascal.

x Hence the ἀρκευσθ (ἀρκευς, οὗτος) of Greek sportsmanship, and the accoutr-
ΔΗΜ. ἀπιθ': οὗ γάρ ἄλλα τοῦ παραβέντος ἡ χάρις.
ΚΛ. οὗμοι κακοδαίμων, ἑπεραναιδευθήσομαι.

(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. οὗ γάρ ἄλλα. The nature of the ellipse will be seen by the following examples: οὗ γάρ (κυδυνεύνοντος οἰδή ὡπτώντος) ἄλλα τοῦ παραβέντος 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. "ἡ σκῶπτε μ', ὥδελφ' οὗ γάρ (σκωπτικῶς) ἄλλ' ἔχω κακός. Lyssist. 54. ἐὰν οὗ παρείναι τάς γυναίκας δῆτ' ἔχρην; οὗ γάρ, μᾶ Δ', (πάρεισι) ἄλλα πετομέναις ἥκεν πάλαι ἔχρην αὐτά. 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. 593.)


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.

ην μελαῖνος Μελανίων τις, δς
φείγων γάμων ἀφίκετ' ἦς ἄρμαν,
καὶ τοῖς ἔρεσιν ὥκει
καί ἔλαγοθήρει
πλεξάμενος ἄρκος,
καὶ κύνα τιν' εἴχεν,
κακάτι κατάλει θάλαν ὀικάδ' ὑπὸ μίσουν
οὐκω
τάς γυναίκας ἐβδελόγυθη
κεύον, ἥμεις τ' οἰδέν ἂττον
τοῦ Μελανίωνος οἱ σάφρονες.

Lysist. 785—796.

There was a youth in days of yore,
Melanion was he bright;
This youth no love to woman bore,
Nor in wealook took delight.
And all to slum 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 snar'd him 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.
The sausage-seller, now on the best of terms with Demus, familiarly pats his patron's seat of gastronomic sensation. The latter bestows a look or gesture of infinite benignity on his caterer.

1170. diakrineis, dijudiccare, decernere.
1171. —gastéra. The sausage-seller, now on the best of terms with Demus, familiarly pats his patron's seat of gastronomic sensation. The latter bestows a look or gesture of infinite benignity on his caterer.

1175. βασανίζεων ὥς δοκιμάζεων, said equally of things and persons. Zonar. 1. 379. 1176. ἐμέλεια, omniino.
1177. παραφέρειν = παραφέρειν. Herodot. ι. 133. σίγουσι δὲ ὀλίγους χρέωνται, ἐπιφορήμασι δὲ πολλοῖσι, καὶ οὐκ ἀλέσι τι καὶ διὰ τοῦτο φασὶ Πέρσαι τοὺς Ἐλληνας στειωμένους, πενώντας παύεσθαι, ὅτι σφα ἀπὸ δειπνοῦ παραφερέται οὐδὲν λάγον ἡξοῦν εἰ δὲ τι παραφέροιτο, ἐσθίοντας ἀν οὐ παύεσθαι.
1182. τὸ χρήμα τοῦ πλακοῦντος, a huge broadcake. The idiom has been explained in a former play. 1183. τυμνοῦτοι, so small.
ΔΗΜ. ο μιαρέ, κλέπτων δή με ταίτ' εξηπάτας: εγώ δέ τυ εστεφάνιξα κύδωρηςάμαν.
ΚΑ. εγώ δ' εκλεπτων ἐπ' ἀγαθῶ γε τῇ πόλει.
ΔΗΜ. κατάθου ταχέως τὸν στέφανον, ἐν' εγώ τουτοί αὐτὸν περιθῶ. ΑΛ. κατάθου ταχέως, μαστίγια. 1191
ΚΑ. οὖ δὴτ', ἐπεὶ μοι χρησμός ἐστὶ Πυθίκος φραζόων, ύφ' οὖ χρεών ἐμ' ἡπτάσθαι μόνων.
ΑΛ. τούμων γε φραζῶν ὄνομα καὶ λίαν σαφῶς.
ΚΑ. καὶ μήν σ' ἠλέγξαι βούλωμαι τεκμηρίω, εἰ τι ξυνοίσεις τοῦ θεοῦ τοὺς θεσφάτοις.
καὶ σου τοσοῦτο πρῶτον ἐκπειράσομαι παῖς ὁν ἐφότας ἐς τίνος διδασκάλου; ΑΛ. ἐν ταίσιν εὐστραίς —κονδύλωις —ήρμοττόμην. 1195

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. τοῦ Δωρ. for στὲ. 1187. τατία, thus.


1191. μαστίγια (μαςτιγία), a good-for-nothing fellow, who is always receiving or deserving the whip. Ran. 501. Λυστ. 1420. Dem. 496, 25. δοῦλοι καὶ μαστίγια.

1196. ξυνοίσεις, fut. of συμφέρων, to correspond with. Soph. Aj. 430. αἰν' τις ὄν ποτ' οἰκήσα ὑδ' ἐπώνυμον | τοεμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς; Antiph. 134, 19. τοῖς τῶν ἀνθρώπουν λόγοις συνεφερέτο. 136, 2. οὐ συνεφερέτο τῷ γραμματίδιο, his declaration did not agree with the contents of the written document.


1198. ἐφότας ἐς τίνος διδασκάλον; Bergler compares Nuh. 964. μιμητικῶν εἰς καθημερινών.

1199. εὐστρα (εὖα, uryere, torere), 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 'tv Cleoni accents of the falling demagogue will be equally apparent.
Kl. πῶς εἴπας; ὡς μον χρησμὸς ἀπτεταί φρενῶν. 1200 εἶν.

ἐν παιδοτρίβου δὲ τίνα πάλην ἐμάνδανες;

Αλ. κλέπτων ἐπιρκεῖν καὶ βλέπειν ἑναντία.

Kl. "ὁ Φοίβος Ἀπολλοῦ Λύκιος, τί ποτὲ μ᾽ ἐργάσεις;" τέχνην δὲ τίνα ποτ᾽ εἴξες ἐξαιδροῦμενος; 1205

Ib. κωνδύλως (cf. sup. v. 394.) ήρμοττόμην. Voss translates with great spirit: In den Mezigen durch Faustschläg' empfind ich Ton und Mass. I learnt tone and measure (i. e. music) in the shambles by means of blows with the fist.


1202. ἐν παιδοτρίβου sc. γυμνασίῳ. The music-master (the first branch of Athenian education) having profited the querist but little, he proceeds to the gymnasiast (the second branch of education), and here again he is worsted.

1203. ἐπιρκεῖν. 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 cuique deus . . . dira cupidō.) 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. Π. 132–5. 140. 153. &c. But the learned Dindorf would perhaps say of this, as of Reiske’s interpretation ("in Λύκιος alludit ad ὕπτικε et ὕπτη") "hac nimiris quæsita sunt."

1205. τέχνην εἴξες. 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. 770. 939. 973. and numerous other places.)


γ 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
A. Aristoph. Fr. Dind. 198. ὥς σφόδρ' ἐπὶ λεπτῶν ἐλπίδων ὀχεῖσθ' ἀρα. ὁμοίους ἤ ὀχεῖσθα ἐπὶ ἄγκυρας, a well known Greek expression, says Porson (Eurip. Orest. 68-9.) who refers to Dem. 319, 18. ὥς ἐπὶ τῆς αὐτῆς ἐκάκυρας τεῦχος τοῖς πολλοῖς. And since hope is aptly signified by an anchor, by an easy translation came the proverbial expression ἐπὶ ἐλπίδος ὀχεῖσθα. (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. ἤ ἐπὶ ἐλπίδα ὥς ἄγκυραν ἔχομεν τῆς ἡμερίδος ἀσφαλίᾳ καὶ βεβαιών.)

1. ἐφ' ἤς. Pl. 1013. ὠχουμένην ἐπὶ τῆς ἀμαξίης. Ran. 25. ὥς γ' ὀχεί (ἐπὶ τῶν ὠνομ.).

Acceptable; but it falls in with the course of illustration pursued in this drama:

Of all fish-eaters
None sure excelled the lyric bard Philoxenus.
'Twas a prodigious twist! At Syracuse
Fate threw him on the fish called ' Many-feet.'
He purchased it and drest it; and the whole,
Bate me the head, form'd but a single swallow.
A crudity eased—the doctor came,
And the first glance informed 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 Nile.)
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, however,
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!"

ΚΛ. οίμοι πέπρακται τοῦ θεοῦ τὸ θέσφατον.
"κυλίνδετ' εἰσώ τόνδε τὸν δυσδαίμονα."
ω στέφανε, χαίρων ἀπίθι, καὶ σ᾽ ἄκων ἕώ
λειτω σὲ Δ ἄλλος τις λαβῶν κεκτήσεται,
κλέπτης μὲν οὐκ ἄν μᾶλλον, εὔνυχίς Δ ἵσως.

ΑΛ. Ἐλλάνει Ζεῦ, σὸν τὸ νικηθήριον.

Ib. ζτὸ 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 encyclema. So Thes. 265. εἰσώ τις μ᾽ ἐσκυλκηπάτω. See Acharn. The verse itself is taken from the Bellerophon of Euripides.

1213. χαίρων ἀπίθι, farewell and begone. Takes the chaplet from his head and gives it to Demus.

Ib. καὶ, and yet. Bion. Idyl. I. 53. καὶ θεὸς ἐμμὶ, καὶ οὐ δίωναι σε διώκειν. 6 Legg. 767, a dixiasthēs δὲ οὐκ ἄρχον καὶ τινα τρόπον ἄρχον. Matth. i. 19. ἱσογῆ δὲ ὁ ἄνήρ αὐτῆς, δίκαιος ὄν, a καὶ μὴ θέλων αὐτὴν παραδειγμασίαν.

1214. Parodied from the Alcestis of Euripides, v. 179. θυσκο' σὲ Δ ἄλη τις γυνὴ κεκτήσεται, σφόρων μὲν οὐχὶ μᾶλλον, εὔνυχίς δ ἵσως.

1215. (γενόμενος) ὄν.

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 ὁ τάριχος disputans et Daetalen- nibus Aristophanis apposuit.

οὐκ αὐτῷ φωνήμα τῶν τάριχων τουτοῦ
πλύσων ἡπατίων ὅτα σύνοιδ' αὐτῷ κακᾶ.

Ad sententiam verborum quod attinet, Casaubonus non τάριχον qui proprie dici- tur intelligit, sed hominem nequam, quemadmodum, quod Wakefieldus comparavit, Angļā 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. Raphael, t. II. p. 519. Palairet, pp. 41. 96. 221. 236. Elsner, I. 293. Krebsius, p. 147. See also Schleusner in v. καὶ §. 11. Rose's Parkhurst's Lex. §. 8. Bretschneider, II. §. 2. Wahl, §. 6.
1218. *ānīp, 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 renvoie pas des hommes." Montesquieu.

1219. Bruneck reads ὅπος γένωμαι σοι Φανός ὑπογραφέως δικών. The first syllable in Φανός being long, the verse, as Porson saw, had a redundant syllable, and he accordingly substituted ὅπος ἐσομαι, 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. ὅπος ἐσομαι. "Ora or rather ὄρατον, is I think to be here understood, and the stage-play as follows. Demosthenes advancing close to the sausage-seller, places his hand at right angles to his face, and *whispers* into his friend's ear, what is heard all over the theatre. Shouts of laughter follow the modest request, and a voice is heard: 'Hearkye, Demosthenes, find us a Pylus on the south as well as the eastern side of Laconia, and something better than a little secretaryship shall be your fee for so doing.' Demosthenes makes a low bow, as much as to say, 'Your pleasure shall be done' (that it was done, see Thucyd. VII. 26.); and resumes his usual place behind the throne.

On Φανός, one of Cleon's parasites (Vesp. 1220.), and who no doubt found the office of ὑπογραφέως δικών (whatever its exact nature might be) one of considerable emolument.


1220. δὲ τοῦ τούνου. It may seem somewhat of the latest for Demus to be just now demanding the name of his benefactor; but such has been the Public's custom in all ages. There is nothing which that compound body acquires with so much difficulty as a name; but in

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b See Boeckh on the subject, I. 251. Passow translates the words ὑπογραφέως δικών, ein Privatschreiber, der für einen Sykophten Klageschriften abrieb, a writer in a private capacity, who transcribed legal memorials appertaining to a suit or accusation, for a sykophtant. 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 δικην ἄ γραμματεῖς).
return, when once thoroughly master of it, the Public seldom lets go its hold.

Ib. 'Αγοράκριτος. Casaubon, observing that compounds in τοις 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 (βόσκεσθαι) by such accusations?

1225 Voss translates this difficult verse: Weil ich auf dem Markt durch Rechten mich ernährte: Because I got my living through law-proceedings in the agora. See also Mitford V. 11.

Ib. κρυόμενος. By this word I understand quarrelling, battling, litigating. Νυπ. 66. τέως μεν οὖν έκρινομεθ'. Eurip. Med. 609. άς οὖν κρύομαι τώνδε σοι τά πλεῖονα. See also Schlesner and Brestschneider in v.

1226. —Κέχραϊον (χαίνω, κέχρα) i. e. Αθηναίων, who however profited something better by their gaping than the good people of Beance. ("But all the breakfast the mare got that day was but a little yawning and gaping, in memory whereof the gentlemen of Beance do as yet to this day break their fast with gaping, 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 προσφοδία were once sung at the altars of the Delian god, and elsewhere, but of which a few fragments are all that is now left.

τί κάλλιον ἀρχομένουιν
ή καταπαυσόμενους,
ή βαθύζων τε Λατώ
καὶ θόν ἰππον ἐλατήρας ἀείσαι.

Fr. ex Prosod. 5.

(Quid dulcius est aut incipientibus canere aut desinentibus quam canere alle cinctam Latonam et celerum equorum agitatores (Dioscorus).

c Hesychius, κεστρεῖς: τοὺς κέχροντας καὶ πεινώντας κεστρεῖς λέγουσι, καὶ τοὺς 'Αθηναίους οὖν ἐλεγον καὶ προσηγδρεύον τὸ γὰρ ζώον αὐτὸ λαϊμαργόν τέ ὡτι καὶ ἀπληστον.)
γ θοῶν ἵππων ἐλατήρας άείδειν,"—μηδὲν ἐς Λυσίστρατον, 
μηδὲ Θούμαντιν τόν ἀνέστιον αὖ λυπεῖν ἐκοῦση καρδία; 
καὶ γὰρ οὕτως, ὦ φίλι Ἀπόλλων, ἄεὶ πενή, θαλερῶς 
δακρύοισιν

σάς ἀπτόμενοι φαρέτρας Πυθώνι ἐν δία κακῶς πένεσθαι.

1229. ἵππων ἐλατήρ. Bergler compares Aesch. Pers. 32. ἵππων τ' 
ἐλατήρ 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 so- 
lemn 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 
éς Λυσίστρατον ἵππων. To be the sport of poetical satire—and this 
person had had his share (Ach. 855. Vesp. 787. Dact. fr. 1.)—is 
no very pleasant thing; but to be told that one is not worth poet- 
ical powder and shot, is if possible still worse.

1230. Θοῦμαντ. 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 dshower 
for himself. Αὐ ῥεῖλε, he belongs to the grammarians, who decide 
that his name is to be written with a diphthong, as Θοῦφρατος 
(Vesp. 1303.), Θουκίδης (Ach. 703.), Θουφάνης (sup. 1066).

Ib. λυπεῖν ἐκοῦση 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 supplanting look, deprecate 
such rudeness, and of course the audience laugh louder than be- 
fore.

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, n.) he appears to have been not only without a hearth or house (ἀβί- 
στασις), but often without food. At least the writer speaks of certain "small kine 
that were leaner than Leotrophiles and Thumantis" (Βοϊδία ἦν Ἐλεωροφίδων ἐπτό- 
τερα καὶ Θομανάτων).

e A learned friend says: "I think we must adopt Bentley's correction Πυθών 
ίδιον δία τὸ κακώς πένεσθαι. It agrees with the metre of the Λυσίστρ. and the Ven. 
MS. reads διὰ τὸ." The moral of the poet's satire will I think be found in a 
sermon 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.

Δεῖ τοὺς πενημένους, μέχρις ἐν δῶσιν, ποιεῖν. 
Emend. in Menand. p. 82.
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.

Herodot. VII. 139. ένθυτα ἀναγκαία ἔξεργομαι γνώμην ἀποδείξασθαι, ἐπίθεσιν μὲν πρὸς τῶν πλείων ἀνθρώπων' ὁμοὶ δὲ, τῇ γέ μοι φαίνεται εἶναι ἄλθεις, ὀνκ ἐπι-σχίσαμεν. Plat. Euthyp. 3, d. ὅν δὲ ἀν καὶ ἄλλους οἴωνται (i. e. εἶν δὲ τινα οἴωνται) ποιεῖν τοιούτους, (where see Stallbaum's note.)

The word expected was the conclusion of a well-known proverb, οὔτε οἶος τὸ λευκὸν ἢ τὸ μέλαν. To the notice given of this expression in Ach. v. 16. add from Herodot. I. 24. τῶν δὲ (Ariona), ἑνθυτα τε πᾶσαι τὴν σκευήν, καὶ λαβόντα τὴν κιβάρρην, στάσα τινες εἴσοδος, διεξελθεῖν νόμον τὸν ἀρχίου τελευτῶντος δὲ τοῦ νόμου, ρίγη μὲν εἰς τὴν κιβάρραν ἔως τῶν, ὡς εἰς, τὴν σκευὴν παῖσαν. 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. Beöckh. de Metr. Pind. Thiersch's Ranie, 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. 'Ο μὲν τοι ΝΟΜΟΣ γράφεται μὲν εἰς 'Ἀπόλλωνα, ἔχει δὲ καὶ τὴν ἐπωνυμίαν ἀπ' αὐτοῦ 'νόμοις γὰρ ὁ 'Ἀπόλλων ἐπεκλήθη ὅτι τῶν ἀρ-χαιῶν χοροὺς ἱστάντω, καὶ πρὸς αὐλόν ἢ λύραν ἀθάντων τῶν νόμων, Χρυσό-θεμος ο Κρῆς, πρῶτος στολῆ χρησάμενος ἐκπεπελεῖ. καὶ καθαρὰ ἀναλαβοῦν, εἰς μέμησε τοῦ 'Ἀπόλλωνος, μόνος ἦν νόμον. Ἑυδοκιμήσατος δὲ αὐτοῦ διαμεῖτε ὁ τρόπος τοῦ ἀγωνίσματος. Δοκεῖ δὲ Τέρπανδρος μὲν πρῶτος τε-λείσας τῶν νόμων, ἤρων μέτρῳ χρησάμενος. ἐπείτα Ἀριῶν ὁ Μηθυμαίων οὐκ ἄληγα συναυξήσατα, αὐτὸς καὶ ποιητής καὶ καθαροῦς γενόμενος. Φρύνης δὲ ὁ Μιτυληναῖος ἑκαντοτύμησεν αὐτὸν τὸ τε χαίρ ἐξάμετρον τῷ λειμασθῷ
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. 1550. it occurs as a long syllable. Athenaeus, however, X. § 66. brings together several passages of comic poets, in which it is found short. On ὁποίας τίττα, consult Kidd's Dawes, 375. Cf. Mark x. 39. See also Arist. Fr. (Dind.) 491.

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 diction may consequently expect a rebuke in the anteipirrhema: 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 epirrheuma served us up two starvelings, and the counterpart owes us a fat equivalent; and who so fit for the turn as that bloated consumptant?"

Π. ἐνυψίμως φρονίσα συγγίνεσθαι, nunc cogitare de aliqua re diligenter. Cas. The expression seems to be directed at some affected phraseology of Euripides. Hippol. 377. ἧδη ποτ' ἀλλως
fo rupts to the innermost,  
and the most remote of the two,  
the two branches of which the Athenians had divided before the age of Sancho had thought of making the same division. Let us first illustrate the full form, and then the elliptic; the first is soon dispatched. 

The elliptic form is found far more abundantly in the ancient poets and prose writers. 

The phrase "shell" is used in the ancient Greek texts to refer to what we would call a "shell" today.
οὐκ ἂν ἐξελθεῖν ἀπὸ τῆς σιπύης· τοὺς δὲ ἀντιβολέων ἄν ὀμοίως·

“ἳθ’ ὁ ἀνα, πρὸς γονάτων, ἐξελθε καὶ σύγγνωθι τῇ τραπέζῃ.” 1250

φασίν ἀλλήλαις ἐξυνελθείς τάς τρήρες ἐσ λόγον, καὶ μίνω λέξιν τίν αὐτῶν, ἥτις ἦν γεραίτερα·

“οὔδε πυνθάνεσθε ταῦτ’, ὦ παρθένοι, τάν τῇ πόλει;

φασίν αἰτεῖσθαί τιν’ ἡμῶν ἑκατόν ἐς Καλχηδόνα ἀνδρα μοχθηρὸν πολίτην, ὡς ἤπνην ὶΥπέρβολον” 1255

ὡς τῶν ἐχώντων πάντες ὀνθρωποὶ φίλοι,

ἐστιν δ’ ἐν ὄλαθρο καὶ τοῦ οὐκ ὀρθῶς ἐχον,

εὐφυχίας δύσχειρας’ εὐφυσθάνη γαρ
tὸν εὐνυχουντα παῦτ’ ἐπιστασθοι κρέων.


ἀδείκως δ’ ἡ μὴ κτὸ κτήματ’, ἢν βοῦλῃ πολῶν

χρώνων μελάθρως εἰμένεοι’ τὰ γαρ κακῶς

οἰκους εὐσεβθῶν’ οὐκ ἔχει σωφρινή.

ἐκεῖν δ’ πειρῶν τούτο γὰρ τὸ τ’ εἰγενές

καὶ τοὺς γάμους δίδωσι τοὺς πρότους ἐκεῖν.

ἐν τῷ πέπεσαθ’ δ’ ἐστιν ἢ τ’ αἰδοξία,

καὶ ἡ σοφὸς τε, ἢ τ’ αἰτία βιον.

Eurip. in Ereth. Fr. 20. Dind.


1250. ἀνα, voc. of ἄν, but only in connexion, ὡς ἀνα, or ἀνα, Ζεῦ ἀνα, and as an invocation to heavenly, not to earthly kings.

Ib. συγγονῳ 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 Chalcedon 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. μοχθήρων, of mean condition. Plat. in Phaedon. 82. c. εἰδε
"Ours, ye gods, to ye gods, in return, the gift of the wine of Bacchus, and for the sake of the other gifts which ye give us, we beg of ye gods that ye grant us the same thing, so that we may be able to worship thy majesty and adore thee as our best friend.

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, thou vinegar, the son of good vine (i.e. thou wicked son of a good father), how long, &c." Lightfoot, 407.

"Le peuple est admirable pour choisir ceux à qui il doit confier quelque partie de son autorité. Si l'on pouvait 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 continuelle de choix étonnants que firent les Athéniens et les Romains; ce qu'on n'attribuera pas sans doute au hasard." Eucrates, Lysicles, Cleon, Hyperbolus. Had the French writer forgotten this succession of men, when he made the above remark?

"So also in the German language: "Mein! Sollte wohl der Wein noch fliessen?" Faust.

"Our wine is naturally looked up to as their best friend. On the Dii alexturis, see Blomfield's Gloss, in S. c. Theb. p. 101.

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 fliessen?" Faust.


1258. άποτρόπαιο ("Apolloν sc. Cf. Vesp. 161. άν. 61. Pl. 355. 851. Ran. 658. where the frightened Bacchus inserts the substantive and leaves out the epithet), aevrumus, averter of evil. (Varro de L. L. VI. p. 81. "A vertendo averruncare; ut deus qui iis rebus praest, aaverrus. Itaque ab eo precari solent ut pericula avertatur") Apollo, as the god πατρόως of the Athenians (Schol. ad Plat. Ethyd. 502, d: φαινεῖνες, Αθηναίους ἀυτόχθονας φύκαι καὶ τοῦτων γονιόν ἔχειν ἵναι καὶ" Ηλιον, ὥς ὁ αὐτός ἐστιν ἀπολλωνι, ὁ δὲ, ὅτι Κρεοῦσῃ τῇ 'Ερεχθείδεις μεγίς 'Απόλλων 'Ιωνα ἑγένεθαιν αὖρα ὧν καὶ τοὺς 'Αθηναίους ποτὲ 'Ιωνας κλήθησαι, καὶ διὰ ταῦτα Πατρόων αὐτοὺς ἀπολλωνι ἔχεων, was naturally looked up to as their best friend. On the Dii alekturis, see Blomfield's Gloss, in S. c. Theb. p. 101.

Χέν. Ἑλ. III. 3. 4. et δὲ τοῦτον θνόντες καὶ τοῖς ἀποτροπαίοις καὶ τοῖς σωτηρίας κ. τ. λ. 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 fliessen?" Faust.
the ship-worm. Theophr. h. pl. V. 5. ἓστι δ' ἡ τερηδόν τῷ μὲν μεγέθει μικρόν, κεφαλὴν δ' ἐχει μεγάλην καὶ ὀδόντας.

11. σαπίσια, cortusas.

1260. Ναυφάντης sc. ἄρρητα. 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. II. 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. παρασκευάζεσθαι καὶ ναυτικοῦ, ξύλα ξυμποτασμένους καὶ χρηματα.


11. τῶν σεμνῶν θεῶν. Thes. 224. οὕτως ὥστε τεῖς; ἐς τῷ τῶν σεμνῶν θεῶν. See also Thucyd. I. 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 Dobree's Adv. I. 47.) For some terrible scenes which took place even in sanctuaries of this kind, or at the sacred altars, see Mitford III. 198, 206.

1266. ἑτέρως τοὺς λύγφοις. "He of the lamps, or the lamp-market" is thus stigmatized in Nub. 1065. ἤπερβολὸς δ' οὐκ τῶν λύγφων πλεῖος ἡ τάδαινα πολλὰ | ἐλήσῃ διὰ πονηρίαν, ἀλλ' οὐ μᾶ Δέ οὐ μάχομαι.
AGOR. εὐφημεῖν χρή καὶ στόμα κλείειν, καὶ μαρτυρῶν ἀπέχεσθαι,


Ib. A translation of the foregoing chorus is here subjoined:

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."
(So 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-wicks and chandler's trade.

Mitchell's Aristoph. I. 278.

1267. The sausage-seller, whose wit and dexterity have so long amused us, is no more. He is now Agoracritus, prime minister
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 descendant will commence his dynasty.

Ib. ἑφθαίειν (to hold a solemn silence) καὶ στόμα κλεῖειν. 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. μαρτυρῶν ἀπίστευον, 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 μοιχὸν μηδὲν φίλειν μηδεμία ἀρχῇ), or otherwise he should be pronounced accursed. The word ἀρχῇ 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 Thucydidcs bestows (VIII. 97.) on the measures of Theronenes, "that then first within his memory, the Athenians had taken their political measures wisely." (καὶ οἶχ ἤκαστα δὴ τῶν πρώτων χρόνων ἑπὶ γε ἐμοῦ Ἀθηναίοι φανέρωσα ἐπὶ πολιτεύσαντες.) On the metre of the verse, see Reissig. p. 171. Hermann p. 400.

Ib. γέγονεν, f. ἐσο. perf. γέγονα, but having a present signification.


1269. παιωνίζων = παιωνίζεων, to shout a pean (Athen. XV. §. 52.)
in the curious conflict between the Paeonians and Perinthians, related by Herodot. "οὕτως μουνομαχία τριφασίζω ἐκ προκλήσιος σφί εγένετο· καὶ γὰρ ἄνδρα ἄνδρι, καὶ ἦπιπον ἦπιπον συνεβαλον, καὶ κύνα κυνί. νυκώντων δὲ τὰ δύο τῶν Περινθῶν, ὃς ἐπαύωνος κεχαρηκότες, συνεβάλοντο οἱ Παίωνες τὸ χρηστήμαν αὐτό τοῦτο εἶναι καὶ εἶπαν κοι παρά σφίσι αὐτούσι, "καὶ ἥμετερον τὸ ἔργον," οὕτω τοῖσι Περινθίσαι παυνίσασι οἰκισφαίρουσι οἱ Παίωνες, καὶ πολλὰν τε ἐκρίσθησαν, καὶ οἰκισφάν σφέων ὀλύνου. V. 1.

The following fragment has been quoted in a former play, but it will surely bear repetition.

See also Arnold's Thucydides, I. p. 72.

In. τὸ θεάτρον, i. e. the spectators. The audience (Qy. 30,000 in number. Cf. Plat. Symp. 175, e. Wordsworth 93.) here rise, and shout a tremendous Ιὸ Ρααν.

1270. τῶς ιεράς ὡς προσεπάγωμεν 'Αθῆνας. For the process by which the skill of Porson brought this verse into its present shape, see Kidd's Dawes, p. 520.

1271. κωσάν (κνία) πόλις, ἀγνιάς, to fill, to perfume a city or its streets with a κωσα, i. e. the steam and odour of fat meat, roasted in the fire, more particularly sacrificial meat. Dem. 530, 22. (Cf. 1072, 20.) ἵστε γὰρ ἔθησαν τοῦθ, ὅτι τοὺς χρόνους ὑμῖν ἀπαντᾶς τούτους καὶ τοὺς ἐγών τῷ θέω ποιεῖτε ὑμοῦν κατὰ τοὺς νόμους τοὺς περί τῶν Διονυσίων, ἀλλὰ κατὰ τὰς μαντείας, ἐν αἷς ἀπάσιμος ἀρχηγομένον εὑρίσκετε τῇ πόλει, ὑμοίων ἐκ Δελφῶν καὶ ἐκ Δωδώνων, χρονός ἑστάναι κατὰ τὰς πάτριμα καὶ κρισάν ἀγνιάς καὶ στεφανηφορίην. Ἀνάγωμεν δὲ μοι λαβὸν αὐτὰς τὰς μαντείας.

MANT. Αὐδὼ Ἐρεχθείδαισιν, ὅσοι Πανδιόνοις ἀστυ ναίτε καὶ πατρίσις νόμως ἰδύνεθ' ἐστάθας, μεμνησθαί Βάκχου, καὶ εὐρυγόνον κατ' ἀγνιάς ἱστάναι ὁραίοις Βραμόρχαρον ἄμμαγα πάντας, καὶ κυσάν βομβοίς κάρη στεφανοῖς πυκνάτας.

For further allusions to the subject, see Av. 1230. Eurip. Alcest. 1175.

1272. ἀφεψω, fut. ἀφεψήσω (ἐψω Ἰττ.), to make young by a culi-
nary process, as Medea did her father. Plat. Euthyd. 285, c.
paradoxwmiç εμαυτων Διονυσοδώρω τούτω ώσπερ τῇ Μηθείᾳ τῇ Κόλχῳ
ἀπολλύτων με, καὶ εἰ μὲν βουλέται, ἐψετο, εἰ δ’, ὦ τι βουλέται, τοῦτο ποι,
εἶτον μονον χρηστὸν ύποφηντιο. In our author’s ΤΗΡΑΣ, the whole
Chorus appear to have undergone an operation, similar to that
here worked upon Demnis. See Dindorf and Siuvern.

1274. ιοστεφάνως... ἀρχαίασιν Ἀθήναις. The ancient Athens as
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 con-
siderable of those exhibitions of public luxury, from which the poet
was upon principle so much 1 averse. The epithet ισστεφάνως 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 Soeratic 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 monopolical or
despotical government may be maintained and supported without any

8 Of the reproaches, which were or might be thrown upon the author of these
proceedings, Phitarach affords a lively specimen. καὶ δικαίος δεινόν ἢ Ἑλλάς
ὑβρίζεισα, καὶ τυπανεῖσαι περιφανός, ὄργαν τοῖς εἰσφερομένως ὑπ’ αὐτῆς ἀναγ-
καίως πρὸ τὸν πόλεμον, ἤμιλη τὴν πόλιν καταρρυθοῦσά καὶ καλλικρυσάσα, ὅπερ
ἀλαζόνα γυναῖκα, περιστοιχίην λίθων πολυτελείς, καὶ ἀγάλματα, καὶ νάους χιλιο-
τάλαντων. Plut. in Peric. 12. But what signified such reproaches, when a
swarm of eniploj’s like the following were to be kept quiet by such a proceeding?
"Οτομ γὰρ ἔλθε μὲν ὧν λίθος, χαλᾶς, ἑλᾶς, χρυσός, ἐλεος, κυπάρισσος, αἱ δι ταύ-
της ἐκτοιχίας καὶ κατεργαζόμενα τέγνη, τεκτόνες, πλάσματα, καλουτρός, λιθω-
γοί, βαρεῖς, χρυσοὶ ψαλακτιρίες, ἑλέφαντος μεγάλα, ποικιλαί, τοιοῦτοι τοι-
οι δι τούτων καὶ κομιστήρες, ἵπποι, καὶ ναύται, καὶ κυθήρεις κατὰ ἐδάφας οἱ
δι κατὰ γῆν, ἁμαξινημεν, καὶ σεμαχούμεν, καὶ ἀγάλματα, καὶ καλωστρόφου, καὶ
ἀλυγοφόροι, καὶ σκυτοτόμοι, καὶ ἄδουναι, καὶ μεταλλεῖς... εἰς πάσας, ὡς ἐνοῦ
εἰτειν, ἤλικαι καὶ φερεῖν αἱ χρεῖαι διεσελέων καὶ διεπείρασαν τὴν ἐποράν. Id.

9 And so, it may be inferred from a remarkable expression in Thucydides, 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 κατά τὸν πόλε
τι εἰς ντελείαν σωφρονισά.
That 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 servitude." Liv. VIII. c. 3. Cf. Isoc. 174, b. Dem. 35, 20-5.

Ib. συσσίτια, to eat together. Hence the συσσίτια (Herodot. I. 65.) of the Spartans.

1277. ἀνοιγμένων ψόφων...τῶν προπυλαίων. The rattling of machinery is now heard, the magnificent Propylaeum 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 population 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 contemplation; who it is, the intimations of Agoranctitus have already given sufficient notice, but the progress of the text will presently bring him under the closer inspection of the reader.

I give with great hesitation this and other similar descriptions, as not knowing 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. Wordsworth in a work that has been often referred to. That eloquent writer supposes the bronze valves of the five gates of the Propylaeum 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 simplicity, virtue, and Aristide, 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 prudence, because the progress of the fine arts is too often commensurate with a nation’s progress in refinement and corruption: his moral sense, because in the present instance, most of these beautiful specimens of art had been paid for in other people’s money. The Propylaeum, therefore, the proudest of them all, appear to have been exhibited throughout the drama, in conjunction with the little tub-fashioned house, as contrasted proofs of the mixed splendour and misery, in which the ambitious proceedings of Athens had involved her, and both are got rid of at the first proper opportunity, that the lesson might be taught in what a nation’s
This is the Athens, implies the poet, to which the epithets and impostures may be applied, without any risk of incurring the charges of adulation and deception, to which in the mouths of the self-interested and flowery-spedched Gorgias, and other ambassadors from Sicily, they were indeed liable. (Cf. Ach. 637-9. Br. Mitford, IV. 15. and Ranke’s Life of Aristoph. 340.) The epithet ἄρχηλωσιν Monk supposes to have been borrowed 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 of tough gales, and hard north-westers, we now behold the glorious representative of the days of Marathon and Plataea, in a mask borrowed from one of those younger divinities, on whom the statuaries of Greece lavished all their notions of ideal youth and beauty, and with a bodily frame, reaching to the utmost altitude of heroic grandeur. 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 τήτιξ, the proud emblem of Attic k autochthony.

Ib. τεττιγοφόρας. The τήτιξ (τιτίκω, to chirp) was to poets of the old world, almost, as Passow observes, what the nightingale is to the birds of modern days. It was a winged insect, which delighted 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 Acropolis 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. 329.
the 1 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-de-
lights, as any other cause, seems to have been particularly ac-
tetable. (II. III. 151. Hes. Op. 580. Se. m. 393.) It was kept, as it
is to this day in Spain, in rush-cages, and fed with γήτευν (Meleag.
Epig. 112). As a comb, the τέττις 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. ἀρχιαί γε καὶ Δισπαλώθη καὶ τεττίων ἀνώμεστα.
Ib. τεττιγόφορας. Pors. τεττιγοφόρος, Br. For a number of simi-
lar 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 ποσωνθαί, or libations made at sacrificial rites
on the establishment of pacific treaties, or other festive occasions.
Ib. σμύρην, πραγγά. Theoph. h. pl. 9, 4. Dioscor. I. 77. One of
the ingredients used for embalming (Herodot. II. 40. S6.) and for
healing wounds. Id. VII. 181.

ἀπὸ γὰς ἀγίας, ἀλίας, Συρίας
νύνη σεμνὴ μυκτήρα δονεὶ
λιβάνου, σμύρης, καλάμου, στόρακος.

Athen. 402. d.

Ib. κατάλειπτος (καταλείφω) besmeared, anointed.

1284. Demen here advances upon the stage, and is received with

1 Xen. Hell. VII. 1. 38. πρὸς δὲ τοῦτοι, καὶ τὸ τῶν χρημάτων πλῆθος ἄλαφο-
νειαν αὐτῷ δοκεῖν εἶναι ἐφή ἐπεὶ καὶ τὴν ὑμονύμην ἄν χρησιν πλατανόν ὅμω ἰκα-
νήν ἐφὴ εἶναι τέττις σκαίν παρέχειν.

II I shall easily be forgiven for transcribing the poet’s latter description.

II 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, Ἐσπονδλὶ; 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 exist-
ing, they called Ἐσποนδλ, out of compact, or outlaws.” Mitford, III. 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."

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.
τούτοις ὑπὸ τε χρήσαιτο τις προοιμίοις, ἀναφηλίζεις κάκερουτίας. ΔΗΜ. ἐγὼ;
ΑΓ. εἰτ' ἐξαπατήσας σ' ἀντὶ τούτων ὕχητο
ΔΗΜ. τί φῆς;
tαυτὶ μὲ ἔθρων, ἔγὼ δὲ τούτ' οὐκ ἰσθόμην;
ΑΓ. τὰ δ' ὦτὰ γ' ἀν σου νη Δι' ἐξεπετάνυντο ὡσπερ σκιάδεοι καὶ πάλιν ἕξυψητο.
ΔΗΜ. οὕτως ἀνόητος ἐγενενήμην καὶ γέρων;
ΑΓ. καὶ νη Δι' εἰ γε δύο λεγοίτην ρήτορε, ο μὲν ποιεῖσθαι ναῦς μακρὰς, ο δὲ ἔτερος αὖ καταμισθοθεροῦσα τοῦθ', ὁ τῶν μισθῶν λέγων τὸν τᾶς τριήρεις παραδραμόν ἄν ὕχητο.

1295. ἀναφηλίζω (ἄφηλίζω), said properly of cocks, when after a victory they beat their wings, and spread themselves (πτερύσσονται). Schn. and Pass. Met. carry oneself high.


1299. The ears of Demus are resembled to the parasols (σκαδία) 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—820.)


1303. ναῦς μακρᾶς, ships of war, on which the very existence of Athens depended.

1304. καταμισθοθεροῖν = καταμισθοδοτεῖν τοῦθ', to employ this (money which should have been spent in building ships) in providing that μισθὸς, which was so largely required for dicasts, ecclesiasts and senators, but more particularly the former, in Athens. Dem. 731, 20. ἄλλα νη Δι' ἀμαθῆ ταῦτα ποιήσωμεν; καὶ πῶς οὐ δεισῶν, εἰ διὰ τῶν νόμων, ὃν τοῖς τέθεικας μισθῶν λαβῶν, ἀμαθὸς ὁ δήμος καὶ ἡ βουλὴ καὶ τὰ δικαστήρια ἵππων;

1305. τῶν τᾶς τριήρεις (λέγοντα). Ίβ. παραδραμόν, having conquered in speed. II. XXIII. 636. 'Ιδίκον δὲ πύόεσσι παρέδραμον, ἐσθλὸν ἑόντα.
250

ΔΗΜ. αἰσχύνομαι τοι ταῖς πρότερον ἀμαρτίαις.

ΑΓ. ἀλλ' οὖν σὺ τῶν αἰτίων, μην φροντίσῃς, ἀλλ' οἱ σε ταῦτ' ἕξητάτων. νυνὶ δὲ φράσον: ἕαν τις εἰπή βωμολόχος ἐξωνήγορος:

"οὔκ ἐστιν ὡμί τοῖς δικασταῖς ἀλήτη, εἰ μὴ καταγνώσσεσθε ταύτην τὴν δίκην"

τοῦτον τὶ δράσεις, εἰπὲ, τὸν ἐξωνήγορον;

ΔΗΜ. ἄρας μετέωρον ἐς τὸ βάραθρον ἐμβαλῶ,

1310

1306. Demus hangs his head as one ashamed, and shifts his ground in nervous restlessness.

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. Lydias 177, 40. ἐνθυμεῖται δι' ἥν ὦτα πολλάκις ἠκούσατε τούτων λεγώντων, ὡστε βοηθοῦν των ἀδίκων ἀπολέσαται, ὅτι, εἰ μὴ καταψηφίσατε ὅπως αὐτοὶ κέλευσαν, ὑπολείψει ἕμις ἡ μισθοφορία. That little persuasion was necessary on such occasions, the following extraordinary admission by the writer of the speech against Aristogeiton will painfully evince: καὶ ἔγων ὑπολαμβάνω τῇ μὲν κατηγορίᾳ καὶ τῷ τῶν λόγων πλῆθος έδον ἔνεκα καὶ τῆς ἐμέτρεσα ἀκροτίσθεν δεῖ ποιήσασθαι, κεκρίσθαι δὲ τούτῳ τῷ πρώτῳ πίλῳ ὑπὸ τῆς εἰσόμεν φύσεως άκιδίν. 770, 10. Surely old Bridlegoose's system of deciding suits by a throw of dice was better than this.

1312. καταγγέλων δίκην, causam, h. c. reum, qui in ius vocatus est, damnae. Dind. Dem. 872, 27. καταγγέλων τῆς δίκης. Antiph. 130, 40. φῶνον δίκην καταγγέλων.


1315. —'Ὑπέρβολον. Demus (speaking with particular emphasis and gout) substitutes this word for λίθον. In our author's Pax, Trygaeus, the honest representative of the agricultural interest, speaks with a similar emphasis, when alluding to the ostracism of this turbulent successor of Cleon.

Trygaeus (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 acceptation—
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. Αἰ. 27. 34. οἴδε γὰρ ὁ νόμος τοῦς ἱδοτεῦοντας ἄλλα τοὺς πολιτευομένους ἐξετάζει. Ισο. 98, c. ἐγὼ γὰρ πρὸς μὲν το πολιτεύεσθαι πάντων ἀφιέστατο ἐγενόμην τῶν πολιτῶν. 148, a. δει δὲ τοὺς ὅρθος πολιτευομένους οὗ τὰς στοὰς ἐπιπλάναι γραμμάτων, ἄλλ' ἐν ταῖς ψυχαῖς ἔχειν τὸ δίκαιον.

1319. καταγομένοις, coming into port, said equally of ships and their crews. Οδ. ΠΙ. 177. ἐσ τὸ Γερμαστόν ἐνυψίμα κατάγοντο (ἵγουν διὰ μᾶς νυκτὸς κατέστησαν εἰς τὸν ἐκεῖ λιμένα. Eustath.) ΠΙ. 10. οἱ δ' ἰδίος κατάγοντο.

II. ἐντελῇ μισθῷ, full pay. The reader will consult on this subject Boeckh. I. 367.

1320. ὑπολίσσων (λιστός), somewhat smoooth, rubbed, or slippery,
ΔΗΜ. ἐπειθ’ ὁ πολίτης ἐνετείθει ἐν κατάλογῳ
ουθείς κατὰ σπουδᾶς μετέγγραφησεται,
ἀλλ’ ὀσπερ ἤν τὸ πρῶτον ἐγγεγράψεται.
ΑΓ. τοῦτ’ ἔδακε τὸν πόρπακα τὸν Κλεστήμου.
ΔΗΜ. οὐδ’ ἀγοράσαγένειος οὐδεὶς ἐν ἀγορᾷ.
ΑΓ. ποὺ δὴ τὰ Κλεστήνης ἀγοράσει καὶ Στράτων;
ΔΗΜ. τὰ μειράκια ταύτ’ λέγω, τὰν τῷ μῦρῳ,


1321. κατάλογος (κατάλογω), the roll, the conscription, state-list for the liturgies, state-officers, and more particularly for military or naval service. Thucyd. VI. 26. κατάλογοςσις ποιεῖσθαι. Isoc. 574, d. εἰς τὸν μετὰ Δασάμβρου κατάλογον εὐγράφας. Dem. 1211, 16. οἱ ἐκ καταλόγου ναῦται (sailors thus enrolled, and opposed to foreign sailors, whom the speaker had hired at his own expense). Dem. 167, 17. τοὺς ἐπὶ 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 (1170—1184.). See also Xen. Hell. II. 3. 51. et alibi.

1b. ἐνετείθει. Examples of the Nom. pend. have been given in a former play.

1322. κατὰ σπουδᾶς, in consequence of exertion. Plat. 1 Leg. 647, d. ἐν παθῶι καὶ ἐν σπουδᾶι. 5 Leg. 732, d. 6 Leg. 761, d. παθῶι καὶ σπουδᾶι.

1325. ἐγγεγράφησεται, will or shall become enrolled in another class. 1325. ἐγγεγράφησεται, shall remain enrolled in that in which he was. Matt. Gr. Gr. §. 498.

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. ἀγοράσει. Schol. ἐν ἀγορᾷ διατρίψει.

1b. ἀγένειον. Arist. Fr. 361. παῖδες ἀγένειοι, 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, Ισταμβολ (ἐν τῶν πόλειν) i.e. Constantinople, shews, that this mode of connecting words is not obsolete.

1327. ἐν τῷ μέρῳ, ὁ the market for perfumery. The reader, who

στὸν μέρῳ, ὁ the market for perfumery. The reader, who
is conversant with the 15th book of Athenaeus, must feel that he is here at an editor’s mercy, who might so shower him with perfumes, as to leave him rather an ungent 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. Γίγνεται δὲ μῦρα κάλλιστα κατὰ τόπους, ὡς Ἀπολλώνιος φησιν ὁ Ἡρωδίλιος ἐν τῷ Περὶ Μύρων, γράφων οὕτως: ἦρει μὲν ἐν Ὑλῖδι χρηστοτάτη, καὶ ἐν Κυσίκῳ ῥόδινον ἐκ κράτιστων ἐν Φασῆλιδι, καὶ τὸ ἐκ Νέας ἐκ πόλεως καὶ Καπνῷς κρόκινον β' ἐν Ἑλοῖς τοὺς Κλίκιοις, καὶ ἐν Ῥώδῳ νύριδιον δὲ, τὸ ἐκ Τίρσου ὀναύθηδε ἔριστη ἡ Κυρπία καὶ Ἀδρώμυτηνη̑ ἀμμάκινον δὲ Κώον καὶ μύλιον. κυπρινον δὲ προκέκριται τὸ ἐν Δλύστῳ κ. τ. λ.

1328. στομιλέομαι = στομίλλον, chatter. The lively pictures of Alciphron do not confine the chattering 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: ἐστι τοιούτως ὑπομενεὶ τις τῶν φιλοσοφῶν τοῦτον; ἐχέτω τάς περὶ φύσεως αὐτοῦ κυρίας δύτις, καὶ τοὺς διεστραμμένους κανόνας ἐμὲ δὲ ἐφέτω τῇ πυσικῇ κυρίᾳ ἐματῆς ἀνένχλητον καὶ ἀνδριμωστον. "Οὐτως ἐπισυλορκητὴν ἐχω τοιούτων, ὑχων ὑδραμενής, καὶ σωκρατίζω τοι καὶ στομιλεύομαι πέλες καὶ εἰρωνεύουσικα τ. τ. λ.

L. II. Ep. 2. See also L. III. Ep. 60.

1329. Φαίαξ. The Scholiast observes: δεσσός ῥήτωρ ὁ Φαίαξ οὕτως, ὡς καὶ ἀποφυγεῖ ὕπα θανατὸ ήπι αὐτοφόρω κρινόμενος. On the latter subject, the student will consult Taylor’s “Lectiones Lysiaca,” 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

ἔστοι τι τοιοῦτον πεί τάς κωμῳδίας. οὐτι γὰρ μὴ μικρὴ, λαμβάνων ἑδοκεν εἰς τὸν ἱλαστόν (forum, uti thus et odores venundit) κατατειμόν, καὶ οὐ μετεσκιέσεν (retractatabat corrigiatae) ὠσπερ οἱ πολλοί.
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. κατ’ οὐ δήπων, α’ Αδημίων, ἀστρακασθημα μὲν ἐπιτήδειος εἴμι, τεθναία δὲ οὐκ ἄξιος, οὐδὲ κραφόμενος μὲν ἀποφνευέν, ἄρκτος δὲ φεύγειν. See also the declarations in Plutarch’s Alcib. 13. It is odd enough to find Pheax 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. τοιούτου τῶν νέων αἱ διατριβαὶ οὐκ ἐν τοῖς γυμνασίοις ἀλλ’ ἐν τοῖς δικαστηρίοις εστι, καὶ στρατεύοντα μὲν οἱ πρεσβύτεροι, δημηγορούντες δὲ οἱ νεώτεροι, παραδείγματι τούτω χρόμενοι. On the subject of this orator, whom Eupolis stigmatized as λαλέων ἄριστος, ἀδύνατωτας λέγειν, see Thucydides V. 4. Mitford IV. 24.

1330. συνεργικός (συνεργης, an old form of συνεργος, Od. XII. 424.), said of an orator, who binds his proofs well together.

Ib. περαντικός (περανω), clever at a conclusion.

1331. γνωμοτυπικός (γνώμη, τύπω), skilful in coining γνώμαι, i.e. axioms and maxims. Ran. 876. ἄνδρων γνωμοτυπῶν. Nub. 949. γνωμοτυπίσας μερίμνας. So of the mischievous successor of Euripides in the tragic art,

κάμπτε δὲ νέας ἀγίδας ἑτὼν.
τὰ δὲ τορνεύει, τὰ δὲ κολλομελεῖ, καὶ γνωμοτυπεῖ.

Thes. 49.


1332. καταληπτικός (καταλαμβάνω), quick in catching. Bergler refers to Nub. 318. οὐράνια Νεφελαί, . | ἀπερ γνώμαι καὶ διάλεξαι καὶ νοῦιν ἡμῶν παραχώναι | καὶ τερατεύων καὶ περίλεξαι καὶ κροώνιοι καὶ καταληψαι.

Ib. δορυβητικόν, whatever is calculated to excite a tumult of applause. For adjectives of this form, in which Pheax 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. Lyand. c. 22.) Plato’s two Dialogues, Sophista and Politicus. Of the extent to which it prevails in these two Dialogues, the following σχημα, to which many similar might be added, will give some notion:
μὰ Δί', ἀλλ' ἀναγκάσω κυνηγετεῖν ἐγὼ

tέχνη ποιητική—κτητική
  μεταβλητική—χειρωτική
  ἀγωνιστική—θηρευτική
  τῶν ἀφύξων—ζωοθηρική
  πεζοθηρική—ἐνυγροθηρική
  ἀθυροθηρευτική—ἀλιευτική
  τῶν ἀγρίων—ἡμεροθηρική
  ἔρκοθηρική—πληκτική
  βίαιος θήρα—πιθανοφρική
  ἡ δημοσία—ἰδιοθηρευτική
  γεγομένη—τρῳδοντική—ἀσπαλιευτική
  δωροφορική—μεσθαρητική
  κολακική—σοφιστική.

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 palaestra 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

v 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 retreat of the Ten Thousand. To μὲν εἰρήμα θεών, Άπολλώνος καί Άρτεμίδος, ἀγας καί κίνες ἑδόσαν δὲ καὶ ἐπίμισαν τούτῳ Χείρων διὰ δικαίωτη. 'Ο δὲ λαβὼν, ἐγάρη τῷ δόρῳ, καὶ ἐφέρτο. 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; Ἀεσκλα-πιος, Μελανίων, Νέστορ, Τελαμόν, Τιθευσ, Ἀχιλλες; 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: ei οὖν οἱ φάλκνοι χρήσιμα παρασκευάζουσιν αὐτοὺς τῷ παρτιδὶ χρήσιμον εἶναι εἰς τὰ μέγιστα, οὐδ' ἀν τὰ ἴδα πρῶτον σὺν γάρ τὴν πάλη καὶ σώζεται καὶ ἀπολύεται τὰ οἰκεῖα ἐκάστοτε ὡστε πρὸς τοὺς αὐτούς καὶ ταῖς ἴδιοις οἱ τοῦτοι σώζουσιν. XII. 11. οἱ μὲν οὖν παρασκεύοντες αὐτοὺς ἐπὶ τὸ ἄι τοὺς μοχθένια τε καὶ διδάσκοντες, αὐτοῖς μὲν μαθήσεις καὶ μελέτας ἑπίσκοπους ἔχουσι, σωτηρίαν δὲ ταῖς αὐτῶν πλεῖσιν οἱ δὲ μὴ βλέπουσιν διὰ τὸ ἐπίσκοπον, διδάσκοντες ἀλλὰ ἐν ἴδιοις ἀκάρβους διάγειν, φύσεις οὗτοι κακῶστα. 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 ἐπιδίδεται μεγάλω παραδείγματι· τῶν γὰρ παλαιότέρων οἱ παρὰ Χείρων, ὥν ἐπεμνήσθη, νεός ἀντε, ἀνδρεῦσας ἀπὸ κυνηγεσίας, πολλά καὶ καλά ἤμασθον εἰ ὡς ἑγένετο αὐτῶς μεγάλη ἀρέτη, δὲ ἢ καὶ νῦν διαμαζόνται· ὡς τὲ μὲν ἐρωσὶ πάντες, εὐθείαν· οτί δὲ διὰ πᾶσιν εὐτί τόγειν αὐτής, οἱ πολλοὶ ἀφιστάται. 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

9 Hence such combinations as the following among the ancient writers. Ἰσκ. 148, d. τοίς δὲ δὴ δὴ καὶ κυνηγεσίαι περὶ τὴν ἑπτάκην καὶ τα γραμματία καὶ τα κυνηγεσία καὶ τὴν φιλοσοφίαν ἡγήσασιν διατριβέω. Αρτιαν de Venat. I. 4. ἀποκατά τοῖς τοῦ μεν εἰσποδασίκας, κυνηγεσίας, καὶ στατηρίαν καὶ σοφίαν. Iosephus Antiq. XVI. 11. 7. οὐκ ἀποδίδονται ἐν τοῖς ἑπετεῖδίμασι, ἐκὼ ἡμὼν, ἡ γραμμάξει τὰ πολέμου, ἢ λέγειν ἐκ τῶν ἔσπεροντον ἐθελ. Hence a bitter remark of Ἀςχίνουs upon his great rival, 90, 6. τιμὶς ἵππων εἰς τινὶς ἐνθότεροι θεαμάζετε, πτέρους οἱ συγκυνήσετε η δ καὶ συγγυμναστατοί αὐτοὶ, ὅτι ἐν ἑλικίᾳ. ἀλλὰ μὰ τὸν Δία τῶν Ολύμπων, οὐχ δὲ ἄγριως κυνηγετῶν οὐδὲ τῆς τοῦ σώματος εὐφίλεις ἐπιμελήμενος, ἀλλ' ἔπαισκων ἄρεις ἐπὶ τοῦς ταύς οὐδὲν κυκτημένους διαγένεται.
time of a fold far more important being crept into, while this be-
nevolent act is proceeding? But to our extract: Λόγοι πεπαλαίων κατε-
χουσιν, ός και θεοι τούτω τῷ ἔργῳ χιώρουσι καὶ πράπτοντες καὶ ἀρώντες· ὅστε
ὑπάρχειν ἐνθυμομένους τούτων, θεοφιλεῖς τ' εἶναι καὶ εὐσεβεῖς τοὺς νέους,
tοὺς ποιοῦτας ἀ ἔγιο παρανό, οἰκόμενους ἕπι θεόν τοῦ ὀράσθαι ταύτα. οὕτω
δ' ἂν εἰπέν καὶ τοκεύσαι ἄγαθον, καὶ πάση τῇ ἔαστον πόλει, καὶ ἐν ἐκάστῳ
tῶν πολιτῶν καὶ φίλων. XIII. 17.

1334. ψηφισματών. Aristot. Polit. IV. 4. ἐτερον δ' εἰδος δημοκρα-
tίας, τάλλα μὲν εἶναι ταύτα· κύριον δὲ εἶναι τὸ πλῆθος, καὶ μὴ τὸν νόμον
τούτο ή γίνεται, ὅταν τὰ ψηφίσματα κύρια ἢ, ἀλλὰ μὴ ὁ νόμος. Σωμαίαι

1335. ἐπὶ τούτων, on these conditions. Pl. 1168. Av. 154. 1602.
Pan. 706. Herodot. I. 60. et alibi. ἐφ' οἷς Xen. Hell. II. 2. 15. ἐπὶ
tos. III. i. 20. 2. 19.

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 Ἡ Ἀδραίων πόλεις, ἐως
ἐτήσια, μεγάττη τ' ἐν τῇ καὶ μεγαλοφυικότατος ἐτρεβείν ἄνθρας. ἀλλογήρη
μὲν γὰρ ἠγάπηκτον ἵματια, ποικίλους δ' ἐπειδὴν χιτῶνας, κορίμβους δ' ἀναδομαίνουν τῶν τριχῶν, χρυσοὺς τέττιγαι περὶ τὸ μεταπών καὶ τὰς κόμας
ἐφόρον οὐκαλίσια τὰ αὐτοῖς δίφρονοι ἐφερόν οἱ παῖδες, ὅλη μὴ καθίζομεν ὡς
ἐπτυχο.

1337. Agoracritus 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." καθίσματα μακά-
ριος, I am happy (Cf. James iv. 4.), ἐς τάρχαια, after the old fashion
(Nub. 593, ἀδές εἰς τάρχαιον . . . ἐπὶ τὸ βέλτιον τὸ πράγμα τῇ πόλει συν-
ώσεται), or, I am reinstated in my former happiness.

1338. φήσεις γ', ἐπιθώ. Pan. 015. φήσεις γ', ἐπείδαι ἐκπίσης οἶνο
νέον λεπατήρ. 1342. φήσεις γ', ὅταν ἐσθίης | οἶνον τὲ πῖς 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.
Thirty females, equally conspicuous for the beauty of their persons, and the elegance of their dress, here present themselves as the thirty-years (τριάκοντατῶιδοις) 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.

This restoration to rural pleasures and occupations is the aim and bent of all the earlier comedies of Aristophanes. His “Pax” is full of homely but pleasing effusions to this effect. Hence one of the first commands of Trygaeus, 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 countrymen 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 restor’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 pantéd 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—still as barley-cake and strong.

Tryg. Sharp and clear their mattocks glitter—bright their forks arrest 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.
aútás éínaι laβónta. ΔHM. τόν δὲ Παφλαγόνα,
dós ταύτ' ἐφρασεν, εἰφ' ὥ τι ποιήσεις κακόν.

1345

ΑΓ. οὐδὲν μέγ' ἀλλ' ἢ τὴν ἐμὴν ἔξει τέχνην
ἐπὶ ταῖς πύλαις ἀλλαντοπωλήσει μόνος,
tὰ κύνεια μυγνύσ τοῖς ὅνειοις πράγμασιν,
μεθύων τε ταῖς πόρναισι λοιδορήσεται,
κάκ τῶν βαλανείων πίεται τὸ λούτριον.

ΔHM. εὖ γ' ἐπενόησας οὐπέρ ἐστιν ἄξιος,
pόρναισι καὶ βαλανείσι διακεκραγέανι,

(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. H. p. 75) considers this middle verb as here equivalent to ἀντιλοιδορείσθαι, vicissim convicía dicere. Dind.

1350. τὸ λούτριον, (Elms. αὐ τὸ λοιμύρων πίεται, Br.) water that has been used in a bath. Arist. in Heroibus, Fr. 290. ap. Dind. μὴν ποδάνυρτρον τυράζει ἐκχεῖτε μὴν λούτριον.

1352. πόρναισι καὶ βαλανείσι. 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 (βαλανείς), 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. 555) that warmth and comfort which they did not find in their own homes, if indeed they had a home at all. The βάλανεῖς, 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 βάλανεῖς 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. (Ath. 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 belonging 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 blackguards 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, darting suddenly from about the worst man upon God's earth to "the worst who was master of fullers' earth." (σ πονήροτασο βαλανείς ὁπότοι κρατοῦσιν.) Κυμαλίας 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 quarrelsome little animal possible. In a fit of drunkenness, his trusty staff appears to have escaped Cleigines, and in this condition he had


β These frays of the baths appear to have been the subject of a poem by Xenien, a fragment of which is here alluded to: βάλλον ἐκκάλλους καλλικράσιν ἐκχείρου.

ν Certain little satirical poems written by Schiller and Goethe. Their nature will be best understood from a description given of themselves by their representative in a very Aristophanic scene in the latter's Faust.

Xenien.

Als Insektens sind wir da,
Mit kleinen scharfen Scheren,
Satan unser Herrn Papa,
Nach Würden zu verbrenen,
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?

1b. διακεραγέναι (διακράτω) τυί, or πρός τινα, to clamour as for a wager with a person. Av. 305. ἐν ὕπτω τῶν ὄρνεων | ... ἵνα πιππίζουσι καὶ τρέχουσι διακεραγότες. This force of the preposition διά may be illustrated from the following instances. Vesp. 1481. διαρχισάμενος. Herodot. IX. 16. διασπινώσαν. Ænal. I. p. 483. διαπνομένη ἀνδράς. So of him who contended with another (Athen. X. 412, f.) to eat an ox for his breakfast. Τίτορρός τε ὁ Αἰτωλῶς διηματιστάτατο αὐτῷ βοῶν. Ælian V. H. 7. 2. διεφθολμείτο δὲ ἵσχυρός καὶ πρός Νικολέα τῶν Κύπρων. Phrynichus Bekk. p. 37. διάσασθαι τό διαμιλήσασθαι ἐν ἁδῇ τυί.

1355. Βατραχίδα, a robe of a frog-green colour. Schol. εἶδος ἕσθήσατο ἀνθίσεις, ὀρφόν τῷ ὄνοματι ἱχνουσα χρώμα. It appears to have been the official robe, usually worn at the banquets in the Town-Hall.


1b. 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 plays of the author. The Chorns, 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 \(^\dagger\) dream. They then address their praises more fully to that triumphant ear, 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 triumphal car parades the stage amid the joyous acclamations of the applauding theatre, Agoracritus follows at a respectful distance, clad in the official robe, which entitles him to a place at the Prytanean banquets, and sharing in the costly perfumes, which are scattered with unsparing hand upon his royal master. A large processional chorus 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 triumphant nature, sounds of the most harsh and discordant description 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 specimens 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!"

\(^\dagger\) See the Areopagitic oration of Isocrates.
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Note A, p. 22.

Scene. Τρυγαίος, Οἰκέτης, Ἱεροκλέης.

(An altar on the stage, on which Trygaeus is preparing to sacrifice to the Goddess Peace. The brushwood (φρύγανον) having been skilfully disposed, the flame, as scientific seers were always pleased to behold it, crackles, and burns with a tremendous 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. Trygaeus now issues orders to his servant to commence the rites.)

TP. ὃπτα καλῶς νυν αὔτα· καὶ γὰρ οὔτος ἡ
προσφέρεται ἁ δάφνη τις ἑστεφανωμένης.
τίς ὄρα ποτ' ἐστίν; ΟΙΚ. ὄς ἀλαζὼν φαίνεται·
μάντις τίς ἐστίν. TP. b οὐ μὰ Δ᾽, ἄλλα 'Ἰεροκλέης.

a δάφνη ἑστεφανωμένης. 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 augurs, 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 write 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 "Hotibius docuit οὐ μὰ Δ᾽ 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 sinner, with the help of a dictionary, brought his address and opening sentence into the following magniloquence: Spanking Sir, You are large, liberal, and bountiful 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.
OK. Which god is the deity of oracles in ancient Greek literature? (See Appendix B.)

As the Athenians were now inclined to peace, or by the poet represented as so inclined, the hostile augur is taken from a town still disposed for war. Such was Oreiini in Euha-a. 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 Prytaneum. The servant and his master here affect to be intensely busy with their sacrificial operations. If the servant were pressing too close upon the fire. The ancient and modern interpreters, however, speak as if something more were meant. The word is partly emphatic. The following version will assist the student in catching the general tone of the passage.

"Cut off the firstlings, and hand them here!"

Athen. I. 16, l. 8. As the Athenians were now inclined to peace, the hostile augur is taken from a town still disposed for war. Such was Oreiini in Euha-a. 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 Prytaneum. The servant and his master here affect to be intensely busy with their sacrificial operations.

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Doves and pigeons yourselves, league and compact ye bind
With foxes all false—heart and soul, thought and mind.

The humour now consists in the strong contrast between the imaginative and the domestic: Hierocles, with the prophetic furor upon him, giving no limit to his tongue; Trygaeus attending only to his sacrificial and culinary operations. In the present instance, as the latter turns a πλεύμων upon the fire, he wishes a fever to seize the tongue of Hierocles, as hot as the sacrificial portion just under his hands.

* Vapsis. On different origins of the name, see Creuz. III. 126. Wachsm. IV. 274. For specimens of his oracles, consult Herodot. VIII. 20. 77. IX. 43.
* 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.

ν σφονδύλη. Att. for σφονδύλον, an insect living under the earth, and which seizes upon roots of all kinds (Theophr. ii. pl. 9, 14.); apparently the earth-beetle. Scitx.

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 interred 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 limet. 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,
The Scholiast derives the word from ἀκάλλος, adn/ari. Cf. Kijuit. V.47. Kadvos = KKijpos, to try lot.

The meaning is, "You will never make a Spartan act in a straight-forward manner."

The verses following are made up from different passages in Homer. On this verb, see Athen. l. §. 43.

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 leaped 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. Glidtsch 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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δς πολέμου ἠπατα ἐπιθημίου ουκρένεων.

IE.  φράζει δη, μη πώς σε δολο φρένας εξεπατήσας ἱκτίνος μάρψῃ. ΤΡ. τούτι μέντοι ἀν γυ φιλάττου, ὦς οὐτος φοβερῶς τοις σπλάγχνοις ἐστίν ὁ χρηματός. ἤγει δη σπονδὴν καὶ τῶν σπλάγχνων φέρε δευρί.

IE. ἀλλ ει ταῦτα δοκεί, κἀγὼ μαυτό ἐ βαλανεύσω.

TP. σπονδὴ σπονδή.

E. ἤγει δη καί μοι καὶ σπλάγχνων μοῖραν ορέξον.

TP. ἀλλ οὐτω τούτ εστὶ φίλων μακάρεσθι θεοίσων. ἀλλά τόδε πρότερον, σπένδευν ἡμᾶς, σε δ' ἀπελθεῖν. ὥς πότιν Εἰρήνη, παρίμεινον τὸν βίον ἡμῶν.

IE. πρόσφερε τὴν γλῶσσαν. ΤΡ. συ δὲ τὴν σαυτοῦ γ' ἀπένεγκον.

IE. σπονδή. ΤΡ. καὶ ταυτί μετά τῆς σπονδῆς λαβὲ βάττον.

IE. οὐδεις προσδώσει μοι σπλάγχνων; ΤΡ. οὐ γὰρ οὖν τε ἡμῖν προσδοθάναι πρὶν κεν λύκος οὐν ἢμείανοι.

IE. ναὶ πρὸς τῶν γνώστων. ΤΡ. ἀλλος, ὁ τάν, ικτετείς 'ου γὰρ ποίησεις λειον τὸν τραχὺν ἐχίνον.

ἄγε δη, θεατί, δεύρο α συνπλαγγυνήσετε μετά νόμων. ΙΕ. τι ἐγώ δὲ; ΤΡ. σὺ τὴν Σίβολλαν ἔσθιε.

IE. οὐ τοι μὰ τὴν Τὴν ταῦτα κατέδεσθον μόνο, ἀλλ' ἀρπάσσομαι σφόν αὐτά' κείται δ' ἐν μέσῳ.

TP. ἄ παίε παίε τῶν βάκων. ΙΕ. μαρτύρομαι.

TP. κάγωγ', ὅτι τένησης εἰ ὑν καλαξῶν ανήρ. παίαυτόν ἀ ἐπέχων τῷ εὔλορ τὸν ἀλαζόνα.

ΟΙΚ. σὺ μὲν οὖν ἐγώ δὲ ταυτοὶ τῶν εν κοδίων,

ἀθέμωτος (α, θέμις), ἀνέστιος (α, ἀστία). Πλ. πολέμου επιθημίου (ἐπι, δήμος) e vel. ear. Πλ. όρκοις (κρίοις) κρεμός, cold, raising a cold shudder.

x ἐξεπατήσας σε φρένας, πρὸ ἐξα. σου φρένας. Brunck compares Av. 497. 952. Αχ. 1019.

y Hierocles having intimated, what it appears occasionally happened in ancient sacrifices, that some bird of prey might pounce on the entrails, Tryg;eiis puts the servant on his guard, as foreseeing such bird of prey in Hierocles himself.

z βαλανεύς, I will act the bath-man, I will minister to, or help myself.

α συνπλαγγυνῶ (συνπλαγγύνω), to eat the σπλάγχνα in conjunction with others.

b τὴν Σίβολλαν ἔσθιε. 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 lexicographer himself.

c μαρτύρομαι sc. ἐμε παιχνίδων (the address being made to the audience).

d ἐπέχων, = πληγός. Plat. Thesp. 165. c. ἐπέχων καὶ ὀνο ἀπεῖσ.

e κῶδων dim. of κύως, 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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ulîmban' autôs e'zapatôn, f ekab'ázw. οὐ καταβαλένς τὰ κώδι, δὲ ἐν θυμόλε;  
ḥ ἡκουσά; ὁ κόμαξ οίων ἥλθε' ἔξ' Ὠρνο.  
οὐκ ἀποπεθήσει θάττου εἰς Ἔλυμινον.  
  
Pac. 1043—1126.  

Note B. p. 32.

Secce: Peisthetæus, 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 Nephe-lococygia. "Why was I not informed of this before I built the town," asks Peisthetæus. "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 required, 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. 778 §. 5: also Lightfoot's Observations on the book of Genesis. 11. 336.  

f ekab'ázw (ba'bós, a bull), to unbelt, to strip off the various coats of a lóchos πολύς. As the servant utters this word, he proceeds to uncase the seer of his fleecy, 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.  

g θυμόλος (πολέω), a person occupied with sacrifices, or divination; a priest, or seer. Euirip. Herac. 401. θυμολεῖται δ' ἐντο μάττεων ἔτο.  

h ἡκούσας = δεδορκας. Cf. Schol. Ezech. 8. c. Th. 103. The servant appears to address his master, laughing heartily at the slender state to which his Oeian bird of prey had been reduced by the successive stripings 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 public 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 mischief of their magnificent promises had become too fatally clear. (Cf. Thucyd. VIII. 1. 1.)  

† Gen. iii. 21. 77 πλήρω. Of these two words pertaining to the sacerdotal perquisite attendant on the rite of sacrifice, etymology shows that one (χεράω) 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 these skins? Most probably, they were the skins of beasts that were sacrificed: for that sacrifice was from the beginning, &e. &e." Lightfoot VII. 581.
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 un trodden—"

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 shalt thou outshine;
Neglect our sentence, and no eagle you,
Nor pecking wood-bird, nor the 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 (τροχύων και τροχύων). The satire is directed at the Lamjions, and other great augurs of the day, whose promises to their dupes were contingent on the presents made to themselves. Peis-thetaerus evidently addressed as a personification of young Athens!
What tho' he rise and tower above the crowd.
As Lampon 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 trilogies. 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 epi-
thetics Aristophanes more than once couples together (Ach. 289. Ran. 465.); and all three belong to that school in Athens, from which the poet's Clean and sausage-seller are derived.

βελεύρια.

Οὐ χαλεπόν ἐδέ οἰνὸν βελεύριαν διορίσασθαι ἐστι γὰρ καὶ παθιὰ ἐπι-
θαφίας καὶ ἐπονείδωτος. Ὅ δὲ βελεύρια τοιοῦτος, οἷος ἐν θεάτρῳ κροτεῖν,
ὅταν εἰς ἄλλοι παῦνται· καὶ συρίστειν οὐς ἥδεως θεωροῦντι οἷοὶ λοιποὶ· καὶ
ὅταν συνωθίζῃ τὸ θεάτρον, ἕνα κακὰν ἔρμων, ἵνα τοὺς καθημένους ποίησή
μεταστραφήσαι. Καὶ πληθοῦσιν τῆς ἄγορας προσελθὼν πρὸς τὰ 17 κάρα η
τὰ μῆλα, ἢ τὰ ἀκρίδρα, ἐστηκὼς ἥ τραγματιζέσθαι ἀμα τῷ παλαίντη
προσελλόν. Καὶ καλέσαι δὲ τῶν παρώντων ἀνομαστὶ τινα, ὥς ἡ συνήθης

Παθιὰ ἐπιθαφίας καὶ ἐπονείδωτος. Jecus hulueus evidens nimis ac flagitiosus.
Cas. C'est une profession ouverte d'une plaisanterie ouvrière, comme de ce qu'il y a de plus contraire à la bienséance. Bruiyere. Die Schamlosigkeit besteht in einer plumper und ungezogenen Spaßtätlerie. 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 (ἐπονείδωτος), and yet in its psychological tendencies, calculated rather to excite the mirth than the disgust of those who witness it; whence the term παθιὰ. 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 loadsome to a modern reader, has been purposely omitted. A partial explanation of it will be found in note 9.

1 ἕκακόφας, resupinato corpore. Cas. Conchle sur le dos. Bruiyere. This is surely to mistake the nature of the character. The shameless man here de-
scribed, waits till there is a profound silence in the theatre; he then rears his head high (ἕκακότευτων), and performs, to his own prodigious satisfaction, the feat in
the text: the very openness and designed impudence of which excite a laugh.

m κάρα, παί-shops in the agora. ἀκρίδρα, shops for chestnuts.

ν τραγματιζέσθαι. Menander ap. Athen. 172, h. εἰκὸς δ' ἐπείρων μὲν τραγ-
ματιζέσθαι (bellariss vestire).

* Margutta's notions of shamelessness evidently go upon a similar principle.
Doce il capo non va, mette la coda;
Et quel che piu mi piace è ch'ogni l'oda.

Morgante Magg. C. 18. st. 129.
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εστι. Καὶ σπείδοντα δὲ πον ὅρων, περιμένει κελεύσαι. Καὶ ἡττημένοι μεγάλην δικην ἀπώστι ἀπὸ τοῦ δικαστηρίου προσελθεῖν, καὶ συνησθήκαί.

Καὶ ὁψωνεῖν αὐτὸς, καὶ ἀφετερίδας μισθοῦσαί, καὶ διευκάνει δὲ τοῖς ἀπαντώσαι τὰ ὁψωμένα, καὶ παρακαλεῖν ἐπὶ ταῦτα· καὶ διηγεύσαντες προσέπ τὸ κοινεύοι, ἢ μυριπόλων, ὃ μεθυσκέσθαι μελεῖ.

Ἀνασχυντία.

'Ἡ δὲ ἀνασχυντία ἐστὶ μὲν, ὡς ὅρῳ λαβεῖν, καταφρονῶσις δόξης αἰσχροῦ ἔνεκα κρίσεως· ὃ δὲ ἀνασχυντίος τοῦτος, οἴος πρῶτον μὲν, ὁν ἀποστερεῖ, πρὸς τοῦτον ἀπελθὼν ὑπενεχθεῖμαι. Εἶτα ὅσας τοῖς θεοῖς, αὐτὸς μὲν δεσπότας παρ᾽ ἔτερῳ, τὰ δὲ κρία ἀποτιθεῖναι ἅλσι πάσας καὶ προσκαλεσάμενος τὸν ἀκόλουθον, δούναι ἀπὸ τῆς τραπέζης ἀρρα κράς καὶ ἄρτοι, καὶ εἰπέν, ἀκούστων πάντων, εὔοχον τίμιε! Καὶ ὁψωνεῖν δὲ ὑπομιμητεύον τοῖς τραπεζῶν, εἴτε χρήσιμος αὐτὸ γέγονε· καὶ ἔστηκε κράς τῷ σήματι, μάλητα μὲν κράς, εἰ δὲ μή, ἄρα τοῖς τῶν ἄνθρωπων ἐμβάλλειν καὶ ἐὰν μὲν λάβῃ, εὐχεί· εἰ δὲ μή, ἀρέσεις ἀπὸ τῆς τραπέζης χολίκων, ἀμε γελῶν ἀπαλλάσσεσαί. Καὶ ἐὰν δὲ αὐτῷ θέαν ἄγοράσας, μή δοὺς τὸ μέρος, θεωρείν· άγαν δὲ καὶ τοὺς υἱες εἰς τὴν ὑπεραίαν καὶ τὸν παιδαγωγόν. Καὶ ὅσα ἐνωμνημοί αξίας τις φέρει, μεταδοῦναι κελεύσαι καὶ αὐτῷ. Καὶ ἐπὶ τὴν ἀλλοτριὸν οἰκίαν ἐλθὼν δανείσθαι κρίσις, ποτὲ δὲ ἄχρα, καὶ ταῦτα χρήσαντας ἀναγκάσαι.

ἠττημένος μεγάλην δικην, who has lost a suit of great importance.—σωφρονεῖται, to offer his congratulations.

παρακαλεῖ· 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 βδελυγῷος being his own caterer.

γ 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 Humphrey. The announcement therefore of the βδελυγῷος, 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 (δανείσθαι) of a man, whom the would-be borrower had already defrauded (ἀποστερεῦ), 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 ἀνασχυντος 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!"

τ For τίμιε, the reading of the best MSS., Saumaise ingeniously proposed to read Τίμιε, a name not unfrequently given to slaves (See Steph. Byzant. and Lucian in Timoë).  

ί 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 superintendent 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 ε: such a spectacle would seem more adapted to the friends of the ἀνασχυντος, and the whole sense comes out better with such an explanation.
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appoferein prois auton. Dein o de kai prois ta xalekia ta ev to Balanveis prosethlov, kai bainas aritatain, boutotos tov Balanveis, auton o evantoi kata-
heasai, kai eipen, "'oti ledountai," apion. u kakei, "o udeemia soi charis."

'Apionia.

'H de apionoia estin x apomoni aschrnon ergon kai logon' o de Y apone-
nomenvos toisotous tis, oios omousa tach, 2 kawos akounai kai lodorgethriai
dynaimenos, toi thei aygorias tis kai 3 anasesternemenois kai pantopousoi. 3 Amel-
lei dunatos kai urheisai nthfow tov 1 kordaka kai prosostepein mi' ejxon en
komikho xorof. Kai ev 4 thavmati de tois 5 xalhous elgelous, kai 6 ekasaton
parwv kai maixesthai tois to 6 symbalon (ou) ferousai kai proka thewrein
ageontai. Dein o de kai panovkentai, kai pornoiokasiasa, kai televnswai, kai
mbermian aschrwn ergasian apodokamatai, allai 7 khristsen, magereivai,
kubewen, 8 megaraevn, 5 apageontai kltoph, to deisomothron pliev chrwos
oikiein, 9 h twn autou oikiai. 1 Kai toito 20 an ev einai doxei twn periostemewn

u kakei. And then (he adds). Hottinger, afteradvert- to a reading of
Paus, 'ote ledountai, for 'oti ledountai, seems disposed to consider the word kakei as
a false reading, and that the true word to be traced in the anthro kpeires of
Aristophanes, and in the sterterous miles and stereomunin of Plautus. There is no
term of opprobrium applied to a bath-man, to which a person, acquainted with
Athenian manners, could reasonably object; but the present reading has some-
thing much more unfit and amusing. I think, than the substitute proposed.
16. odeemia soi charis, no thanks to you.
20. apomoh, a determined perseverance in any thing.
3 The words apionoia and aponeomenevos thus occur in a political sketch by the
author of the first speech against Aristocleitos. Tis 21 dein hloos melloan, ho mi' genvo,
anaptrejai thei pliai, ei labont' exousias; ov draste thei thei fousas auton
kai thei politiças ou logwmos ou' sidosai adias odeadma, allai' apionoia hgetei; melloin
'21 dein ontis apionoia h touvou politiças; h megistw mou estin auth thei ejxon kawv,
deinoi dein kai xalebudos pios, polei 20 sain anegeton. o yap aponeomenevos ata auton
mi' proesietai kai thei ek logwmos stonasthai, ek thei tou paradobou kai parallogou, ev
eisai sou, palt. (Dem. 777, 26)
22. kawos akounai, milana de se fimani audire. Duport.
20. anapageontai, 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.
20. kordaka, 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.
3 theiastra, 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 Xenophons Banquet.
20. xalhous a small copper-coin, the eighth part of an obol.
3 symbalon, a ticket.
3 khristsen, to act as a common erier; magereivai, to act as a cook. (Cicero
Off. I. 1. 42. Minime ates ha prorandae, quae ministeria sunt vulpitatem, certuiri,
lauit, cujus, furthes, piscivores.)
20. megaraevai, to act as a megaraevta (megarota, megelw), a collector of alms
for Cylene, mother of the gods; a sort of mendicant friar. This ingenious sub-
stitute for the old reading, thei mptera mi' rizewn, which was utterly misplaced
where it stood, was suggested by Hottinger.
20. anapageontai, ad mortem duci (okena) cltoph.
3 Our hero, according to Hottinger, is now acting the patriot and politician.
Note E. p. 52.

Of those ρήματα μαγειρικά, 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. οὐκοῦν τὸ μὲν ὁ γλαυκίδων ἄσπερ ἄλλοτε ἔσειν ἐν ἄλμη φημ. Α. τὸ δὲ λαβράκιον;
B. ὑπατὸν ὄλον. Α. τὸν ὁ γαλεόν; Β. εν ὑποτρίμμιτι ξέσαμ. Α. τὸ δ’ ἐγχέλειον; Β. ἀλες, ὀρίγανον,
υδαρ. Α. ὁ γάγγρος; Β. ταύτων. Α. ἢ Ρ βατίς; Β. χλόη.

Translate generally: "He is also one of those factious instigators (Aufwiegler, 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 impudence, when some religious festival (πανήγυρις) draws the people together in crowds."

k ἐξόμνουσια διειπε, αἴξωνεται et detrectare jus; h. e. absentiam suam in foro, interposito juramento, excusare. Simpson.

1 οὐκ ἄποθ. π. α. σ. "thinking it no disparagement to be at the head of a gang of good-for-nothing fellows."

m τρία ἡμιβόλα, three half-obols, i.e. one fourth of a drachma; therefore equivalent to 25 per cent. An enormous interest, to which however his dupes 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 appear to be superfluous.

ο γλαυκίδων dim. of γλαύκος, blue-fish.
ο γαλεός, a spotted fish, of the shark-kind, and resembling a weasel.
p Βατίς, a sort of prickly ray.
The following fragment is also of the same unambitious form.

καρίδας ἄλαβον πρῶτον, ἀπεταγήμασα ταύτας ἄσπασα. γαλέος ἐηθηκαί μέγας ὀπτήσα τὰ μέσα, τὴν δὲ λοιπὴν γρυμέαν ἐφω, ποιήσας τρίμα συκαμίνων.

γαληκὸν φέρω κεφάλαια παμμεγέθε δέο, ἐν λοπάδι μεγάλῃ ταίτα, λιτῶς προσαγαγὼν χλόν, κύμινων, ἄλας, ὅδωρ, ἐλάδιων.

λάβρακα μετὰ ταὐτ᾽ ἐπριάμυν καλὸν σφόδρα" ἐσται δὲ ἄμης λιπαρὸς ἐφθος ἐν χλόῃ.

œ ἀποθοὺς ὅσο ἐστὶν ἀπ᾽ ὀξείλισκων ὀπτανὰ, τρίγλας καλὸς ἡγάρσα καὶ κύκλας καλὸς, ἔρρυψα ταύτας ἐπὶ τὸν ἀνθραξ' ὡς ἔχει, ἄλμη τε λιπαρὰ παρατίθημ' ὄργανον.

tαύτας προσελάβων σηπίας καὶ τευβίδας: ἀστείον ἕφοδε τευδὶ ἀνθιλεμένη, καὶ πτερύγιον ἐπικαλῶς σηπίας ὀπτημίνα.

tριμμάτων ἱκείωα τούτοις ἀνθινὸν παυσδαπόν. ἐψητὸν δὲ μετὰ ταῦτ᾽ ἐστὶ τί. ἀνθίλατον τούτοις ἐδωκα χρυόριον.

γόγγρον ἐπὶ τούτοις ἐπρίαμυν παχὺν σφόδρα, κατέπνιξ ἐν ἄλμη τούτων εὐανθεστέρα.

κοββίδες ἀστα καὶ πτεραινὴ δὴ τινα ἰχθύδια, τούτων ἀποκινίσας τὰ κρανία, ἐμὸλυν ἀλείριῳ * * τοιοῦτῳ τινι, πέμπω τε ταῖς καρίσι τὴν ἀυτὴν ὀδὸν.

ἀμίαν τε χήραν, θηρῖιον καλὸν σφόδρα,

σάτην: to stuff.

ὡστις, intestinum fecunnum, so called because it is always found empty. Hippioc. carm. c. 5. Aristot. part. anim. 3. 14.

καρίς, a small, long sea-crab.


ἐψητὸν κ.τ.λ. Pars. ἐψητὰ δὲ μετὰ ταὐτ᾽ ἐστὶν τινα, Schw. ἐψητὸν δὲ μετὰ ταὐτ᾽ αστικα, Diud.

κοββίδων dlin. of κοββίδοις, a gudgeon.

ἄμια and ἀμίας, a sort of tunny-fish.
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θρίωσι τούτην δ' ἄλις ἐλαδίῳ διεις ἑπισπαργάνωσα περιπάσας ὄργανον, ἐνέκρυφα θ' ὀσπερ δαλῶν εἰς πολλὴν τέφραν. ἕφιαν θ' άμ' αὐτῇ παρέλαβον Φαληρικήν. εἰς κύκλος ἑναῦθ' ὄδατος ἑπιχυβεῖ πολὺ: τεμών δὲ λεπτὴν τῆς χλόης καὶ πλέονα, κἂν ἵ δικύτλοις λήκυθος, καταστρέφω. τι λαστών; οὐδὲν ἄλλο. τοὺτ' ἐσθ' ἥ τεχνή, οὐκ ἐξ ἀπογραφῆς οὐδὲ δὲ ἰπύμηνμάτων.

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.

τί, ὁ πόνηρ', ἐστιμᾶς ἐν πύλαις ἐτί, ἄλλ' οὐ βαδίζεις; τούδε γενναῖως πῦλα διεσπάρακται θερμά χρύσικων μέλη, διερράχυσται σεμνά δελφάκων κρέα, κατηλθότας γαστρός ἐν μέσῳ κύκλος, κατηχύμας τάντα τάκροκάλω, ἐνογάλισται σεμνός ἀλλάυντος τόμος, παρεντρέωτα πενθεὶς ἐξοπτημένη, παρεγ' ἐκαταὶ ἡ τ' ἀρμ' ἐνε' ἦ δέκα.

Eubulus ap. Athen. XIV. 622, e.

The artist in the following fragment carries his professional language to a cruel extent.

Σφίγγ' ἄρρεν', οὐ μάγειρον, εἰς τὴν εἰκίαν ἐλπηθ' ἀπλῶς γὰρ οὐδὲ ἐν, μὰ τούς θεοὺς, διὸ ἄν λέγῃ συνήμι. καινὰ ρύμιστα πετορισμένων πάρεστω. ὡς εἰσήλθε γὰρ, εὐθὺς μ' ἐπεριώτησε. προσβλέψας μέγα:

"πόσους κέκληκας μέροπας ἐπὶ δείπνου; λέγε." 
"ἐγὼ κέκληκα μέροπας ἐπὶ δείπνου;" "χολᾶς." 
"τοὺς δὲ μέροπας τοῦτοις μὲ γεγράψκειν δοκεῖ; οὐδὲσ πάρεσται. τοῦτο γὰρ, νη τὸν Δία, ἐστι καταλοιπὸν, μέροπας ἐπὶ δεῖπνου καλεῖν."

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ε καταλοῦν (ἀλωδώ), to break in pieces.

f καταισμὸ (αλα, the simp. verb αἰσμο, not in use), to consume.

g Eustathius, p. 1163, 24. abhigrum est. Schw.

h τ' ἀνι', Cas. σταμι', Schw.

T 2
“οὐδ' ἄρα παρέσται δαιτυμῶν οὔδείς ὅλως;”
“οὐκ, οίοραι γε, Δαιτυμῶν.” ἐλογζύμην,
Ἡζεῖ Φιλίνος, Μοσχίων, Νικήρατος,
ὁ δεῖν', ὁ δείνα· κατ' ὄνου ἀνελογζύμην·
οὐκ ἦν ἐν αὐτοῖς οὔδε εἰς μοι Δαιτυμῶν.
“οὔτεις πάρεσται φήμι,” “τί λέγεις; οὔδε εἰς;”
σφάδρ' ἡγανάκτησ', ὁσπερ ἡδυκημόνοις,
εἰ μὴ κῆληκα 1 Δαιτυμῶν. “σκαῖνον πάνω.
οὐδ' ἄρα θείες ἐρυσίχθοι;” “οὐκ, ἔθην ἔγώ,'
“βοῦν ὦ εὐρυμέτωτον;” “οὐ θύω βοῦν, ἄδλει.”
“μῆλα ὑπναίζεις ἄρα;” “μὰ Δ', ἔγω μὲν ὦ
οὐδέτερον αὐτῶν, προβάτινον ὄ;” *
οὐκοῦν, ἔφη, τά μῆλα προβαταί.” “οὐ μανθάνω
ἐγώγε τοιῶν οὐδέν, οὔδε βούλομαι.
ἀγρουκότερος εἰμ'; ὁσθ' ἀπλόκος μοι διαλέγων.”
“Ομηρον οὐκ οἴδας λέγοντα;” “καὶ μήλα
ἐξήν κ' ὠ βούλουσ', ὠ μάγερ', αὐτῷ λέγειν.
ἐλλά τι πρός ἡμᾶς τούτο, πρός τῆς Ἑστίας ἕνε πάντα τοι ἐστὶ νοῦ.
κατ' ἐκείνου ἦδη πρώτευε καὶ τά λοιπά μοι.”
‘Ομηρικὸν γὰρ διανοεῖ μ' ἀπολλύναι;”
“οὐτω λαλεῖν εἰσθα.” “μή τοινών λάλει
ουτώ παρ' ἐρμοτγ' ὦν.” “ἐλλά διὰ τὰς τέτταρας
δραχμας ἀποβιδλώ, φηγοί, τίνων προαιρέσεων;
τάς οὐλοχότιας φέρε δεύο.” “τοῦτο δ' ἐστὶ τε;”
κριθαί.” “τί οὖν, ἀποπλήκτη, περιπλοκᾶς λέγεις;”
πηγόσ πάρεστι;” “πηγός; οὐκ ξυλικί σὺ 
ἐρείς, σαφέστερον θ' ὥ βούλει μοι λέγειν;”
“ἀτασθαλοῦ γ' εἰ, πρεσβύνει φηγοίν' ἀλας φέρε.
τοῦτ' ἐστι πηγός. ἐλλά δείξαν χέριμβα.”
παρην. ἔθυνε, ἔλεγεν ἄλλα ρήματα,
tοιαῦτ' α', μὰ τὴν Γη', οὐδ' εἰς ἤκουσαν οὐ
μιστυλλα, μοίρας, διπτυχ', ὑβέλον, ὁστ' ἐμε
τῶν του Φυλητα λαμβάνονται βιβλιῶν
σκοπεῖν ἐκαστα τί δίναται τῶν ῥημάτων.
πλὴν 1 ἴκετεον αὐτῶν ὢντ' μεταβαλέων,
ἀνθρωπῶσι λαλεῖν τε. τῶν δ' οὐκ ἐν ταχύ
ἐπεισεν ἥ Πειθώ, μὰ τὴν Γη', οὐδ' ὄτα.

Straton, or Strattis ap. Athen. IX. 382, b.

1 Diud. Dacrymomas. κανόν πάνω! Schw.
2 δ βούλουσ', Diud. δ ἐθείετ' Schw. 1 Diud. οὔτως, παρ' ἐμοί γ' ἀν. Schw.
3 Ποι. ἰκετεῶ γ' αὐτῶν ὢντ' μεταβαλεῖν. Schw.
It must surely have been one of this tribe, to whom we are indebted for the following grifh, in which a flesh-pot, a breadcake, together with wine and water, are involved in such magnificent phraseology.

A. πότερ', ὅταν μέλλω λέγειν σοι τὴν χύτραν, χύτραν λέγω, ἢ τροχύμερος τευκτόν κοιλοσώματον κύτος πλαστὸν ἐκ γαίῆς, ἐν ἄλλῃ μητρὸς ὀστηθένι στέγῃ, νεογενῆς πούμης ὃ ἐν αὐτῇ πυκτὰ γαλακτοβρέμμονα μακροχρῶμ' εἶδη κύονταν; B. Ἡράκλεις, ἀποκτενεῖς ἀρά μ', εἰ μὴ γνωρίμως μοι πάνω φράσεις, κρέαν χύτραν.

Λ. εὖ λέγεις. Ἑοθής μελίσσης νάμασιν δὲ συμμιγή μηρίδων αἰγῶν ἀπάρροου θρόμβου, ἑγκαθήμενον εἰς πλατὺ στέγαστρον ἀγής παρθένου Δησύς κόρης λεπτοσυνθέτοις τρυφῶντα μυρίοις καλύμμασιν;

ἡ σαφῶς πλακούντα φράζο σοι; B. πλακούντα βούλομαι.

Λ. Βρομαμάδος ὅ ἠδρῶτα πηγῆς; B. οἶνον εἰπέ συντεχνῶν.

Λ. λειβάδα νῦν φαινα δροσώδη; B. παραλιπόν, ἑδροφαθί.

A. κασίπτονυν ὅ αὖραν ὅι αἱρας; B. σμίρφαν εἰπέ, μὴ μακρῶν μηδὲ τοιοῦτ' ἀλλο 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' ἄνενθαδ' ἐν τῇ ρημίᾳ τούτῳ διελθεῖν βούλομαι τὸ βιβλίον πρὸς ἐμαυτόν. B. ἔστι δ' ἀντιβολῷ σε, τοῦτο τί;

A. Φιλοδένου καυχή τες ὑφαρτυαία.

B. ἐπὶδεξον αὐτὴν ὅτις ἔστών. A. ἄκουε δή.

"Ἀρξομαι ἐκ βολβοῦ, τελευτήσω δ' ἐπὶ θύμων." B. ἐπὶ θύμων; οὐκοῦν τής τελευταίας πολὺ κράπτοντο εἶναιβολ τετάχθαι τάξεως.

A. "Βολβός μὲν σποδίᾳ δαμάσας καταχυσάτω δεώς ὁς πλεῖστος διάτρωγε τὸ γὰρ δέμα το άνέρος ὄρθων, καὶ τάδε μὲν δὴ ταύτα· θαλάσσης δ' ἐστιν' ἀνεμί." Plato ap. Athen. I.5, b.

n Pors. τακεροχρωτα δικτυοῦσαν. Schw.

o Dind. ἀνδρὶς ἀνορθώ. 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 ye immediately after them; but require the interposition of one or more words between ι.

\[\alpha \lambda \lambda \ldots \gamma \epsilon. \text{Ach. 774. Pl. 571. 592. 1202. Nub. 33. 401. + 676.} \]

\[784. \text{Eq. 965. Vesp. 1129. Ecc. 184. Ran. 238. + 525.} \]

\[\alpha \gamma \rho \ldots \gamma \epsilon \text{Ach. 782. Pl. 572. Nub. 801. 1220. Vesp. 150.} \]

\[1141. 1514. \text{Av. 144. Th. 207.} \]

\[\epsilon \epsilon \epsilon \ldots \gamma \epsilon. \text{Pl. 897. Vesp. 6. 319. Th. 78. Pac. 628.} \]

\[\eta \mu \nu \ldots \gamma \epsilon. \text{Pl. 608. Vesp. 277. Ran. 104.} \]

\[\kappa \alpha \ldots \gamma \epsilon. \text{Pl. 99. 103. 153. 473. 574. 771. 838. 1018. 1168.} \]

\[\text{Nub. 293. 854. + 869. 1068. Eq. 54. 298. 423. 1088–9. Vesp. + 23.} \]

\[522. 811. \text{+ 1092. 1139. 1150. Ran. 513. 800. \kappa \alpha \ldots \gamma \epsilon. \text{Pl. 217.} \]

\[\text{Nub. 1235. Vesp. 581. Ran. 623. \kappa \alpha \ldots \gamma \epsilon. \text{Eq. 963. Ach. 317.} \]

\[\text{kα \mu \nu \ldots \gamma \epsilon. \text{Ach. 247. Pl. 93. 380. 1006. 1072. Vesp. 538.} \]

\[548. 736. 1173. \text{Nub. 4. 1036. 1184. 1353. 1414. 1441. Eq. 624.} \]


\[\mu \ldots \gamma \epsilon. \text{Th. 208. Lys. 938. Nub. 84. 433. Vesp. 922. 1400.} \]

\[\mu \eta \ldots \gamma \epsilon. \text{Pac. 457. \mu \eta \delta \eta \tau \ldots \gamma \epsilon. \text{Pl. 651. Eq. 960. Ran.} \]

\[65. 1462. \]

\[\delta \pi \alpha \tau \ldots \gamma \epsilon. \text{Pl. 1019.} \]

\[\alpha \nu \delta \eta \tau \ldots \gamma \epsilon. \text{Nub. 913. Ran. 1456.} \]

\[\alpha \nu \mu \nu \ldots \gamma \epsilon. \text{Nub. 53. Vesp. 268. Pac. 41.} \]

\[\alpha \nu \tau \ell \ldots \gamma \epsilon. \text{Eccl. 522.} \]

\[\alpha \nu \delta \ldots \gamma \epsilon. \text{Eq. 1309. + 1373. Vesp. 917. Pac. 350. 475. Ran.} \]

\[+ 264. \]

\[\alpha \nu \kappa \omega \nu \ldots \gamma \epsilon. \text{Pl. 309. Vesp. 823. Ran. 1065. (Dindorf’s edition classes these two last examples under \(\alpha \nu \kappa \omega \nu\)).} \]

\[\alpha \nu \kappa \omega \nu \ldots \gamma \epsilon. \text{Eccl. 343. 350. 926. Pac. (Dindorf) 261.} \]

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.

\(^p\) 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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† áv ... γε. Pac. 939.
† áv γε. Pl. 462.


εἰ 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 τύπτοις, 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 ἂν ὁδὲ ἐγὼ προ-

ενεδεικνύμεν Ἀλεξάνδρῳ, εἰ γε μὴ ταῦτα ἐνύπνου ἐγὼ καὶ Δημοσθένης εἰδο-

μεν. Αἰσχ. 85. 15. εἰ γε τί τῶν προσηκόντων ἐγένετο, ἐν εἰσαγγελία 

πάλαι ἂν ἥν. Dem. 374, 7. to which add 2 Cor. v. 3. εἰ γε καὶ ἐνδυ-

σάμενοι.

ἀρα ... γε. Pac. 114. (ἡ ρ' ἐνυπόσ γε Dind.) Av. 308. † 821.

ἀρα γε Av. 668. 1221.


εἶν γε Pl. 126. (εἶν ἀναβλέψης, Dind.) 481. (εἶν ἀλῶς, Dind.) 483.

(as corrected by Elms. and Porson), (εἶν ἵπτάσθη, Dind.)


Ran. 1368.


1036.

ἡν γε Pl. 221. Ecc. 669. 856. † 1084.

ἂν ... γε Ecc. 728. Lys. 1243.

νὰ γε Eq. 797. V sp. 816.


Ran. 1072.

καὶτοι γε Ach. 611. Lys. † 1035.

μεντοι ... γε Nub. 126.
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 combats 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

\[\text{As the insertion of } \gamma \text{ in this verse may be referred to another formula, } \text{oeddote } \gamma e \text{ seems rather to fall under our first class.}\]
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 clate '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.
APPENDIX.

Why his dramas hitherto came not forward as was due, their own proper Choregus 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-gnawing and wing-clapping,—
frog-besmear'd, and with Lydian grimaces;
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,
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-crowned, 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,

alike 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,

ere 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 Schweighauser'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. τοιούτῳ τίς εἶμι.
17.  3.  7.  ἂ πότ' ἂ πῶς σκενάσαι
       δεῖ, μὴ προειδῇ τούτῳ μὴ δὲ φροντίσῃ,
       οὐκ ἔστι μάγειρος, ὁψοποίοις ἐστὶ δὲ.
18.  2.  2. ἐν 5' 1. ἐν 6'.
  —  7. ἱπάνσα. βοῦλομαι δέ γ', ᾧ βελτιστε ὑν,
       ἐκεῖνο καὶ τούτ', ἀλλ' ἀδύνατα βοῦλομαι.
  —  13. τί οὖν ζηκε; B. ὁστρεία πολλά. Λ. πίνακά μοι.
37.  1.  ἀκρατοπόλαις 1. ἀχραδοπόλαις.
38.  1.  3. οὗτῳ τ' ἐμισθώσῳ με; B. μὰ Δή, ἔγδ μὲν οὖ.
       Α. ἢ μὴ ἢς ὅσον μαγείρου διαφέρει
       μάγειρος ὅικ οὐσί; B. εἴσομαι δέ γ', ἢν λέγης:
       τὸ γὰρ παραλαβόντ' ὅφειν ἤγορασμένον
       πότερ' ἀποδοῦναι σκενάσαντα μονακαίως
       διακόνων 'στ' οὐ τοῦ τυχόντος; Λ. Ἱράκλεις:
       οὗ μάγειρος κ. τ. λ.
39.  1.  4. οὖν' ἐστιν εἰσεῖν περὶ μαγειρικῆς, ἐπεὶ
       εἰπ' ἀρτίῶς * * *
       ὅρον γὰρ οὐκ ἑσχῆκεν, οὖν' οὗ κύριος,
       αὐτή δ' ἑαυτῆς ἐστὶ δεσπότης. εἰν δ' εὖ
       μὲν σύ χρήσῃ τῇ τέχνῃ, κ. τ. λ.
43.  2.  6. εἰμαρὴ γε καντομάτηρ.
73.  1.  2. τραγήμασιν χαίρω δὲ μᾶλλον.
77.  2.  1. τῶ νῦν 1. τῶν νῦν.
80.  2.  σε καίφι.
84.  2.  2. καὶ τῷ γὰρ μὴ λιώντι, κωδεῖν δὲ καθεῖν.
  —  6. καὶ ποτέχθομαι 1. κάτωνυχθόμαι.
89.  1.  ἀπόλωλος. εἶσθο πάραγε καὶ γὰρ οὕτους.
  —  12. λαθύρωμ πυλορῷ 1. λαφυροπώλη. (see also Maltby
       in ν.)
ADDITIONS AND CORRECTIONS.

P. fr. lin.

89. 3. τότε κρεών l. κρεών τότ'.

110. 1. 24. ῥαφανίδα καὶ σαπρόν, l. ῥαφανίδας ἵ σαπρόν.

129. 1. 3. καταπίειν ἑσπονδάκεν,

έτεραι διώκονσι δὲ ταῦτην.

132. 1. 3. ὧν ἐν ἑπερωτῇ.

137. 1. 2. ἄλλ' ἄγε λέγ' οὖ δεῖ.

138. 2. 9. ἔψων ποιῶ

μνελῶν, ᾧεἰλόν τ' ἐπιγανώσας σιλφίῳ.

160. 1. 8. ἤρμια δὲ χλιαρῶν κοιλοῖς ἐξαινοῦσο μῦστροις.

182. 1. 12. ἐφώτηκε βανῶν.

193. 2. 3. ἐγίδα' βαμάστρ'.

194. 1. 2. ἄλλ' τι θεωρῶ πλησίον καθήμενος,

ποιοῦσι δ' ἐτέρουσιν λέγω τὰς αἰτίας.

5. ἐπίτευγον τὸ πῦρ.

ὅμαλεξέτω τις ώς τάχος.

205. 1. 7. ἀλφιτ' ἐκείδεν, 1. ἀλφιτ', ἐκείδεν.

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 comppeers, 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? Doubtless, 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 villain! 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 δ’ ἀπόκινον καλουμένην ὀρχήσιν, ἢς μημονεύει Κρατίους ἐν Νεμέσει καὶ Κηφισιόδωρος ἐν Ἀμαζόνι Ἀριστοφάνης τ’ ἐν Κενταύρῳ καὶ ἄλλοι πλείονες, ὠστερον μακτρισμὸν ὁνά...μασαν.

30. βρέτας. “This word, as applied to the ancient statue of Minerva Polias, and in the time of Ἀeschylus, acquired the character of a proper name: it did not require to be distinguished by the definite article. Eumen. 80. ἵξον παλαιὸν ἀγαθὲν λαβὼν βρέτας.” Wordsworth.


387. ἐνθέσιν. Hermipp. ap. Athen. X. 418, d. 'Ο Ζεὺς δὲ τούτων οὐδὲν ἐνθυμόμενος | μῶν ἐνυπέλατε Θεταλικὴν τὴν ἐνθέσιν.

407. κοχάνα. Schol.: μέμνηται δὲ τῆς κοχάνας καὶ ἐν Σκηνᾶς κατα-λαμβανόσας “ἄλλα συσπᾶσθαι δεί τας κοχάνας.”

519. Κράτης.

’Η μέγα τι βραώ’ ἔστιν ἢ τρυγοφοδοιομοιουσική, ἢνικα Κράτητι τε τάρχοις ἐλεφάντων λαμπρῶν ἐκόμιζεν ἄπόνως παραβεβλημένον, ἄλλα τε τοιαῦθ’ ἑτερα μυρί’ ἐκχιλίζετο.


ADDITIONS AND CORRECTIONS.

orXryyif ovbe in. d:
€8'. Ver. 595. 'Eustath. 959'.
Se (, IX. 2. 6 (• 839. Xfytiv TO '€ fv (fortasse Dind.) Tats (6.
may consequently (by the figure en daw dnoi) imply merely a box of ointment. Cf. Nub. 381. Pl. 334.
964. ξυνοικία. Pollux IX. 39. καί κυλίνθων καί φάρμακον may consequently (by the figure en daw dnoi) imply merely a box of ointment. Cf. Nub. 381. Pl. 334.
Ξυνοικία. Pollux IX. 39. καί κυλίνθων καί φάρμακον may consequently (by the figure en daw dnoi) imply merely a box of ointment. Cf. Nub. 381. Pl. 334.
Επί τού περιβρόμου στάσις τής συνοικίας.
1249. σιτία. Ἡρακλ. σιτηρῶν ἄγγελων ἐστιν ἡ σιτία. ἐστι δὲ πολλαίς παρὰ τοῖς ἀρχαῖοις κοιμοκείς. Εὐπολίς χρυσός γένει, Ἀριστοφάνης Τελμεσέων.

Page fr. 1.
17. 2. 4. ἡδομαί, 1. ἡδομαί.
38. 2. 13. αὐτοῦ 1. αὐτοῦ.
39. 4. 3. ἡγούμενεν 1. ἡγούμενε.
43. 1. 1. οἴε 1. οἴε.
61. 4. 4. συκών 1. σύκων.
73. 1. 1. Ἀσκληπίου 1. Ἀσκληπίου.
75. 1. 2. παρ' αὐτοῦ 1. καρ' αὐτοῦ.
76. 1. 7. ἡεί 1. ἡεί.
84. 2. 12. παλέων 1. παλῶν.

Page fr. 1.
110. 2. 4. λοιδοῦ 1. λοιδοῖ.
120. 1. 2. ἕκαστα 1. ἕκαστα γ'.
128. 1. 7. κύπτοσ 1. κύπτοτ.
133. 1. 4. ἀγκῶσι 1. ἀγκῶσι.
184. 1. 3. κακεύσε 1. κακεύσε.
205. 1. 7. ἐπτάπελαις 1. ἐπτάπελοι.
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