THE KNIGHTS

OF

ARISTOPHANES.
THE KNIGHTS
OF
ARISTOPHANES

EDITED BY

ROBERT ALEXANDER NEIL,
M.A., LL.D. (ABERDEEN)

LATE FELLOW AND TUTOR OF PEMBROKE COLLEGE, CAMBRIDGE,
UNIVERSITY LECTURER IN SANSKRIT.

CAMBRIDGE
AT THE UNIVERSITY PRESS
1901
Cambridge:

PRINTED BY J. AND C. F. CLAY,

AT THE UNIVERSITY PRESS.
PREFATORY NOTE.

The following edition of the *Knights*, which had been in the press for some years, was almost completed at the time of the sudden death of the Editor last June. The commentary up to page 144 had been printed off: the rest of the commentary, the appendixes and the introduction were already in type. The pages which had not received final revision have been carefully read; references have been verified; and small corrections, which seemed to be beyond question, have been made. It is difficult to say how far the introduction might have been expanded: it is certain that it was not regarded as complete. In the note to ll. 1288—9, as originally printed, reference was made to the introduction concerning the supposed collaboration of Eupolis in the authorship of the *Knights*, but the introduction contains no allusion to the subject. No doubt it was intended that this and other topics bearing on the play should be discussed, and an account of the manuscripts (of which those at Ravenna and Milan at least had been collated by the Editor) and some estimate of their relative value would certainly have been included.

In other respects the book is complete, and remains the only direct memorial of Neil's work as a classical scholar, which his scanty leisure and fastidious pen permitted him to leave. The twenty-five years since he took his degree at Cambridge were devoted to College and University teaching: and however regrettable the sacrifice may seem, it is justified by the influence he exerted on the many scholars that he taught. For if Neil wrote but little, he never had a pupil whom he did not impress by the depth of his knowledge and the breadth of his interests. Greek and Latin, as he taught them, were a means of literary education: a fine sense of the humanities informed his method, and supplied a complement to the more strictly linguistic training which the conditions of the Tripos required. His mastery of the Classics was aided by a gift of simple exposition, while a wealth of illustration from the languages and records of modern times made it easy for
him to show that the phenomena of language and of history never stand alone or unparalleled. Moreover he was reconciled to the drudgery inevitable in his work by a quick intellectual sympathy, which while it afforded him compensation could not but stimulate and develop the talents of his pupils.

Yet despite the many hours devoted to tuition Neil never ceased to learn. The energy of his research was unremitting: he read and re-read the Classical authors with the fullest sense of their manifold interest: he was familiar with the work accomplished by scholars, both in the present and in the past, on every side of Classical life and thought and language. The knowledge thus rapidly assimilated and ever at the command of a wonderful memory was placed fully and generously at the service of others, as is abundantly testified by the works of the many scholars who record grateful acknowledgment of his help in inspiring, suggesting and amending. His learning, moreover, unrestricted in its range, was catholic in its comprehension. Thus he escaped the possible dangers of specialism, and thus became an intellectual force of the greatest moment in the University.

The qualities of scholarship which characterised him as a teacher are manifest in his own work. A wiser commentator could not be found, for his delicate sense of language enabled him to discriminate meanings and usages, to detect the particular associations of words, to discover instances of parody and imitation, in fact, to give the fullest and the most subtle interpretation to the original text. While there is no part of Classical life or thought which he did not explain and illuminate, he sought parallels, illustration or comment from the whole range of literature. Indeed, of the many admirable qualities revealed briefly and modestly in this commentary upon a single play, none is more intimately characteristic than the universal interest in the life and literature of all ages, which marked the genius of Robert Alexander Neil.

W. S. H.

L. W.

Pembroke College, Cambridge.

October, 1901.
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>List of mss.</td>
<td>iv</td>
</tr>
<tr>
<td>Addenda et Corrigenda</td>
<td>iv</td>
</tr>
<tr>
<td>Introduction</td>
<td>v</td>
</tr>
<tr>
<td>Text and Notes</td>
<td>1</td>
</tr>
<tr>
<td>Appendix I. The Particle ΠΕ</td>
<td>185</td>
</tr>
<tr>
<td>Appendix II. Political Use of Moral Terms</td>
<td>202</td>
</tr>
<tr>
<td>Appendix III. Tragic Rhythm in Comedy</td>
<td>210</td>
</tr>
<tr>
<td>Indices</td>
<td>213</td>
</tr>
</tbody>
</table>
CODICES HUIUSCE FABULAE.

A Par. Bibl. Reg. 2712
B " " " 2715
C " " " 2717
N " " " L 41
P Vaticano-Palatinus
R Ravennas
V Ven. Bibl. Marc. 474
F Flor. Bibl. Laur. 31, 15
A " " " 31, 16
Θ Flor. Abbat. 2779

Dindorf’s numbering is followed in the references to the Fragments of Aristophanes and Kock’s numbering in the references to the Fragments of the other Comic Poets.

ADDENDA ET CORRIGENDA.

p. 9 At end of note on l. 19 add So Rousseau Confess. 9 speaks of ‘la vapeur d’une bonne omelette au cerfeuil’ as characteristic of the country (town luxury.

p. 15 l. 61 add critical note εἰδή ὃ MSS. except R.

p. 22 At end of note on l. 120 add In the Athenian hymn at Delphi 3 προσφαίρεις λόγια is only a conjecture of Weil’s: Crisius has προσφαίρεις, σε καλαθάμιοιν.

p. 33 Note on l. 197 (3 lines from the foot of column 1) after mythical serpents add (of real snakes in artificial poetry, e.g. Anth. Pal. vi 331. 1).

p. 43 Note on ll. 269—70 (last line of column 1) for mentioned in 255 read mentioned on 255.

p. 52 At end of note on l. 327 add Cp. fr. 514 ηδανγήμην θεώμενος.

p. 53 Note on ll. 333—4 (line 3 of column 1) for is regular read are regular.

p. 81 Note on l. 537 (line 10) for the innovation as Vahlen says, read the innovation. As Vahlen says,

p. 84 Note on l. 552 (line 6) for ὠκοπτόνων read ὠκοπτῶν.


p. 120 Note on l. 823 (line 12) for Ἀττικῶν read Ἀττικῶν.

p. 123 Note on l. 851 for ἐγγένεσθαι, ἐγκένεσθαι read ἐγγενέσθαι, ἐγκενέσθαι.

In all cases where Demus occurs in the notes the form Demos should be substituted.
INTRODUCTION.

The comedy of the *Knights* was produced in Athens at the Lenaea in the year when Stratocles was eponymous archon. This date\(^1\) corresponds to the early part (probably February or March) of the year 424 B.C. Aristophanes for the first time appeared frankly as an author: the three plays he had already written had all been produced as by his friend Callistratus\(^2\).

Aristophanes had two objects of attack throughout his plays produced in the period of the Old Comedy: these were the newer intellectual movements of the day and the politics, home and foreign, of the advanced democrats of Athens. The two were not really connected: Euripides and Socrates, with their coteries, seem to have held political opinions almost identical with Aristophanes' own. If Aristophanes had shared the views they held on subjects other than politics, he might have shared their fate. As it was, he suffered nothing worse than a prosecution by Cleon: we do not know whether he was attacked in this

---

\(^1\) Since Böckh's treatise on the Dionysia (published in 1816) it has been generally held that the Lenaea were held in the month Gamelion (Jan.-Feb.) about a month before the Anthestheria. The old theory that the Lenaea and Anthestheria were, at least for a long time, the same festival has been revived by O. Gilbert, and is held by Dörpfeld (*Griech. Theater 9*) and Miss Harrison (*Journ. Hell. Studies* xx p. 111).

\(^2\) We know neither the reason nor the exact effect of the poet's habitual avoidance of producing plays in his own name. He may have been under legal age when the first play was produced (as he seems to imply *Nub.* 530): but this reason would soon disappear. It is suggested by Kaibel (in Pauly-Wissowa's *Encyclop. s.v. Aristophanes*) and by Murray, that he was well to do, did not care for the money prize, and merely wished to save himself the trouble of training his chorus. The *Wasps* was produced under the name of Philonides, but Aristophanes speaks plainly in the parabasis of that play (1015—1050).
way as a politician directly by a charge of disloyalty to the state, or indirectly by a charge of alien birth.

His first play, the Δαιταλής B.C. 427, was directed against the first of the two movements above mentioned: the next three, Babylonians (426), Acharnians (425), Knights, against the second. The chorus in each play was typical: the Babylonians are the subject-allies of Athens, treated by her as foreigners and slaves; the Acharnians are bigoted villagers, full of a narrow Attic patriotism and hate for Sparta; the Knights are the young flower of Athenian life, ready for enterprise and proud of their city, but tired of the political notions and leaders that prevailed.

The Peloponnesian war was raised against Athens. Her imperialism deeply offended the Greek faith in the independence even of small states. Her allies pleaded that they had joined her in the belief that the confederacy, of which she was so much the absolute head, was against Persia and for no other purpose: they found themselves deluded and humiliated into tributaries. Her democracy set an example to the commons of every state in Greece, inciting them to take power from the noble and the rich, to harass and overtax the classes, to irritate established authority by rhetoric and public discussion and litigation. She had too much commercial prosperity and wanted more: this had ruined Aegina and might ruin Corinth and other busy ports. Her amazing intellectual brilliancy had come after the fall of Miletus and the other Ionian cities which might have been as brilliant as Athens if they had remained free. Her active and successful democracy roused the slow jealousy of the great aristocracies—Thebes, Sparta, Corinth, each with its own reasons for enmity—into a readiness for war.

The war seemed to Thucydides the most important event in human history. Probably, like Plato and Aristotle, he thought that the great political question was what might be the best form for a small Greek republic, and that the contest between

---

1 Gilbert, Inn. Geschichte 154. Kaibel (Aristophanes in Pauly-Wissowa Encyclopaedia &c.) thinks the γραφή ἕνειας came later than 425, if at all.

2 This is the strong point made by the Mytileneans in their speech at Olympia (Thucyd. iii 10. 3): ξύμαχοι ἔγενομέθα οὐκ ἐπὶ καταδολῶσει τῶν Ἑλλήνων Ἀθηναίων, ἀλλ’ ἐπὶ ἐλευθερώσει ἀπὸ τοῦ Μῆδου τοῖς Ἑλλησὶ.
INTRODUCTION.

democracy and oligarchy would settle the future of humanity. When the Knights appeared, the war had lasted for more than six years. The blows dealt had exasperated, rather than exhausted, the combatants. Athens had recovered from the plague. The conflict between states and between classes in each state was more keen and bitter than ever: Corcyra had just shown that the People and the Few could hate each other more fiercely than members of different countries; the Spartans were using their system of espionage with the result that soon afterwards they made away with many of the best Helots. The rage of class against class is nowhere more clearly expressed than in the bitter taunt addressed by an ally of Athens to a Spartan prisoner taken at Sphacteria, “were the killed on your side gentlemen?” Whatever the causes of this class-hatred, it was natural for thinking men to hope that it might be reduced to a point short of bloodshed.

Victor Cousin’s brilliant theory of Nations and War teaches that every people exists in order to represent one idea, which it works out in its industry, art, government, religion and philosophy: that idea is incomplete and exclusive, but seems to its people the whole truth: this pretension brings collision with other ideas embodied in other nations: and hence “the indestructible root of war.” History recognises that all the ideas which nations have represented have only a partial and relative truth: the nation’s great man best expresses its idea as absolute and complete, in its finest form and at the right time. No nation has ever had its ‘idea’ so splendidly expressed as Athens had in Pericles’ funeral oration: enlightened democracy there finds a voice, probably for the first time, and in words that can

1 It has been noted that Dionysius of Halicarnassus, from his point of view as a Greek not ill-content to be under the power of Rome, holds Thucydides profoundly unfortunate and mistaken in his subject: πόλεμον ένα γράφων, και τούτον οτε καλόν, ούτ’ εύτυχή: οι μάλιστα μὲν άφειλε μὴ γενέσθαι: εἰ δὲ μή, σιωπή καὶ λήδη παραδοθεῖς, ύπο τῶν επιγεινομένων ἡγούσθαι (epist. ad Pomp. de praecip. histor. 3. p. 767 Reiske).
2 Thucyd. iv 40. 2: the translation ‘brave men’ for καλοὶ κάγαθοι quite misses the mark.
3 Introd. à l’histoire de la philosophie, neuvième leçon.
4 Ib. dixième leçon.
never fail to have an echo in the aspirations of freedom. In the background are the subjection of women and a great population of slaves: neither of these drawbacks could rouse much indignation then; but the assertion of Athenian Empire over other states, though not obtrusively made in the funeral speech, gave an excuse for the haters of democracy. Brasidas tells the Acanthians that Sparta will not interfere in party politics: she will not ignore the history of each state and enslave either the majority to the Few or the minority to the mass: he is protesting for independence merely. But when Alcibiades at Sparta speaks of democracy as essentially opposed to all sound reason, he is only giving lively expression to his hearers' opinions: and Cousin's theory finds no better instance of an inevitable conflict. When and how the conflict might have come had Athens not entered on a policy of imperialism, is hard to say.

There were men in Greece who could see no sufficient reason for the war, who hated it above everything, and who thought it might be brought to an end but for extremists. In Athens there may have been men in 424 B.C. (there certainly were later), who were much more Spartan and oligarchic at heart than Athenian. But there were also a very considerable number of moderates. Moderates in Athens were almost outlaws: the famous law of Solon, himself a moderate, forbade any citizen to abstain from party contests. Pericles and Cleon both, as Thucydides reports them, sneer at these ἀπράγμονες as deserving of a harder name and as quite condemned by public

1 Pericles may well have thought that before the Athenian democracy, set as an example for all men to emulate, teaching the equal opportunity of citizens, the self-respect of the poor, the mental culture of all free men as the work of the state, any political constitution depending on privilege or exclusiveness of birth or wealth would have sunk abashed. If so, he imagined as vain a thing as Napoleon did: but we cannot find in his speech that he had failed to foresee the war that came. Political and social ideas are hard to force on peoples that do not comprehend them: the force is more obvious than the ideas behind it.

2 The Boeotians in Thucyd. iii 62. 2 actually say that Athens attacked the Greeks 'in the same way' as Persia did.

3 Thucyd. iv 86. 4.

4 Pericles in the funeral oration Thucyd. ii 40. 2 μόνοι γὰρ τῶν μηδὲν τῶν ἐκ τῶν μετέχοντα οὐκ ἀπράγμονα, ἀλλ' ἄχρείον νομίζομεν.
feeling: they may call themselves the 'gentlemen,' but their ἄνδραγαθία is inconsistent with Athenian Empire.

The Periclean ideal had to contend with another. This was the ideal of Panhellenism, sinking minor differences of social and political arrangements, and aiming at peace at home, war, if anywhere, abroad with the barbarian. Cimon had been the champion of this ideal: his brilliant victories on the Strymon and the Eurymedon showed that Greece might still hope for success even in aggressive war against Persia; his bringing back the bones of Theseus from Scyros to Athens had given him a hold on the peculiar religious pride of Greek cities; and his personal qualities were such as to kindle enthusiasm on his side. That enthusiasm was expressed not only in battlefield and ordinary social gathering, but by two poets of distinction—Ion of Chios and Cratinus of Athens. But Lacedaemonian jealousy baffled his ideal of Athens and Sparta as yoke-fellows in the procession of Hellenic glory, and his countrymen ostracised him as a philo-Laconian. After his recall in circumstances most honourable to himself, he still worked for peace with Sparta and war with Persia: and when he died besieging Citium in Cyprus, he may have believed that his policy would govern the affairs of Greece.

Soon after Cimon's death, Athens made peace with Persia on conditions which will probably never be made quite clear: but to make peace between Greek and Persian was the way to bring on war between Greek and Greek. We know too little of Thucydides, son of Melesias, to say whether he upheld

---

2 If the head on Dexamenes' well-known gem is really a portrait of Cimon, his great inferiority in presence to Pericles must plainly be allowed.
3 We have no proof that Ion possessed the first quality of a great poet—an original view of human life—but in charm of fancy and language his few fragments stand high in Greek literature. For his praise of Cimon cf. Plut. Per. 5. In Cratinus, fr. 1, the government clerk Metrobius gives fine expression to an admiration for Cimon which must have been common at the time. It is possible that Aeschylus should be added to the list: the Eumenides is the triumphal hymn of Athens in the Cimonian period, of the brilliant πάλις not forgetful of the rock from which she was hewn, willing to retain all that was good in the old ways, but needing to be warned against too rapid change.
Cimon’s ideal; but his ostracism removed the one Athenian capable of making any head against Pericles.

Pericles made the edifice of democracy complete. No high or constructive statesmanship was shown by any Athenian after him: it is not clear that such statesmanship was possible. The one side was forced to be violent and warlike in its imperialism: the other, when not confined to a policy of clean and folded hands, was driven to a policy against which the cries of ‘treasonable’ and ‘unpatriotic’ were ready and loud.

The spirit of Attic literature is in the main that of moderate, not extreme, democracy\(^1\). Though Aristotle\(^2\) pointedly omits Pericles from his list of first-rate Athenian statesmen, there is no lack of admiration for him in the great writers of earlier days. He lay exposed at several points to the shafts of Comedy: in his relations with Aspasia\(^3\) he was a “fantastical duke of dark corners,” his generalship was of doubtful merit\(^4\), and Cratinus’ frank attack\(^5\) was no doubt thought by many to hit the mark:

\[\Sigma\tau\alpha\iota\varsigma\;\delta\varepsilon\;\kappaαι\;\piρεσβυγενής\;\Κρόνος\;\αλλήλοις\;\muγήντε\;\muγιστον\;\τίκτετον\;\τύραννον,\;\deltaν\;\deltaή\;\nuε\;\varphiελληγερέται\;\Τεοί\;\καλούσιν.\]

\(^1\) It sometimes surprises us by its want of what we expect in democratic literature. For instance, it shows hardly any sign of a sympathetic and respectful attitude towards the lives and feelings of the independent poor. Such a sentiment was not characteristic of any epoch in literature before the French Revolution: Burns and Wordsworth of course asserted it, and it forms an essential element in the great and humane genius of Scott.

\(^2\) Pol. Ath. 28 δοκούσι δέ βελτιστοι γεγονέναι τῶν Ἀθηναίων πολιτευματῶν μετὰ τῶν ἀρχαίων Νικας καὶ Θουκυδίδης καὶ Θηραμένης.

\(^3\) But I cannot agree with Wilamowitz (Aristot. und Athen ii 100) in his depreciation of that remarkable woman (see note on Eq. 132), or in his general judgment, finely expressed though it is, “es ist kein kleines zeichen von der würde der attischen geschichte, dass nur ein weib in ihr vorkommt, das aber beherrscht sie: die jungfrau von der burg.” The absence of female influence in Attic history is of course undeniable: Plutarch de virtute mulier. mentions no Attic women.

\(^4\) Hermippus 46

Βασιλεὺς Σατύρων, τι ποτ’ οὐκ ἔθελες
δόντι βαστάζειν, ἀλλὰ λόγους μὲν
περὶ τοῦ πολέμου δεινῶς παρέχεις
ψυχὴν δὲ Τέλητος υπέστης;

\(^5\) 240.
INTRODUCTION.

But even that attack recognises him as the Olympian, a figure more than human. A self-contained and peaceful democracy without demagogues might have escaped censure; but a democracy of aggressive imperialism under Pericles’ successors is a fair mark. And here lies the justification of the moderate party in Athens and of the literature that embodies its feelings. It was not that grumbling aristocrats might call Pericles a τύραννος at home, but that he had made Athens’ rule a τυραννίς over other Greek cities. He makes no secret of this, though he adds a phrase of some regret or apology, ὡς τυραννίδα ἦδη ἐξετε αὐτὴν (τὴν ἄρχῃν), ἢν λαβεῖν μὲν ἄδικον δοκεῖ εἶναι, ἀφεῖναι δὲ ἐπικίνδυνον (Thucyd. ii 63. 2). In Cleon’s mouth the apology disappears and the tyranny of Athens over unwilling subjects is avowed: these subjects cannot be expected to show good-will; they are to be kept obedient not by favours, but by force (iii 37. 2): and the commons are to be held guilty of the sin of revolt as well as the Few (39. 6).

Cleon has naturally found defenders who believe that he was carrying out Pericles’ policy, home and foreign, only with an inferior air. It is the great service of Pericles to have shown that a state where equality is the corner-stone and privilege is banished may be beyond all other states humane, and splendid with all mental gifts: in such a state a political leader who lacks that humanity and culture may have less weight than if he possessed them, but he is a surer mark for censure. It is unfortunate that Thucydides probably had personal grounds for being unfair to Cleon¹: but no reason can be drawn from ancient writers for any disbelieve in Thucydides’ picture². It is true that they speak chiefly of Cleon’s defects in style and manner, of the want of τὸ πρέπον in his oratory³: he was careful

¹ Plutarch de Herodoti malign. 3. 855 c praises Thucydides for being too much of the dignified historian to give a full account of Cleon’s abounding misdeeds.
² I do not mean to defend, as a fair or full statement, Thucydides’ black account of Cleon’s motives for pressing the war (γενομένης ἰδιωτικῆς καταφανείας νομίζων ἀν εἶναι κακουργῶν καὶ ἀπιστότερον διαβάλλων, v 16. 1).
not to allow private friendships to influence his public conduct\(^1\), and he seems to have borne himself with at least as much haughtiness as servility towards the multitude\(^2\). But he has been fairly placed in history as the typical demagogue, and that in the typical democracy.

The exception to the rule that Attic literature is on the side of the moderates, in favour somewhat vaguely of a restricted franchise and clearly of a Panhellenic peace, against extreme democracy, is of course found in some of the orators\(^3\): and almost the only reference to Cleon as a creditable figure occurs in Demosthenes\(^4\). But men like Cleon were condemned by a continuous literary tradition, historical, dramatic, and philosophical\(^5\): the Isocratean school of historical writers probably made the condemnation more definite than before\(^6\): and in Plutarch and Lucian Cleon is an evil genius of his country. Aristophanes' attacks on Socrates and Euripides may have been stupidly wrong: this may rouse, but it does not justify, a suspicion that he was wrong in attacking Cleon.

The Old Comedy handled subjects of public interest only: a passion for the πόλις is its inspiration. The plots would have no point but for what Mommsen calls the "republican agony," the strain of patriotism, and the hate and fear of bad citizenship. Even in the enchanted land of the Birds, there is no "fleeting the time carelessly, as they did in the golden

---

\(^1\) Plut. præc. ger. reip. 13. 806 ff.
\(^2\) The tone of his speech in Thucydides is very masterful. Plutarch gives an anecdote (præc. ger. reip. 3. 799 d) that he once asked to have a meeting of the ecclesia postponed because he was going to entertain friends at a sacrificial banquet: the request was granted with hilarious acclamation. It was thought a somewhat insolent innovation on his part to begin a despatch with χαίρετα, Eupolis fr. 308,

\[\text{πρώτος γάρ ἡμᾶς, ὦ Κλέω, χαίρετα προσείπα τολλά λυπών τὴν πόλιν.}\]

Cf. Lucian pro lapsu inter salut. 3.

\(^3\) Wilamowitz Arist. und Athen i 182 calls Hermippus a radical and thinks Eupolis was clearly more democratic than Aristophanes.

\(^4\) Rost. de dote § 25.

\(^5\) Most, if not all, the Socratics agree here: for the Cynics, ὁ πολιτικὸς αὐτῶν (ἈντισΘένευς) διάλογος ἀπάντων καταδρομὴν περιέχει τῷν Ἀθηναῖου δημαγωγῶν Athen. ν 220 D.

\(^6\) Theopompus περὶ δημαγωγῶν &c.
world”: the quest of a τόπος ἀπράγμων only lands the adventurers in a new sphere of civic activity.

The two essential elements of the Old Comedy are the Agon or altercation and the Chorus¹. There can be little doubt that the former developed out of that form of entertainment, so natural, and still apparently so common, among southern nations, which consists in watching two persons improvising abuse and insults against each other.

This form of entertainment developed in Italy, as Horace’s² admirable sketch makes so clear, into libels which the police prevented from going further: in Attica the state encouraged it in due time and the result was the Old Comedy. Dionysus was no patron of privilege or aristocratic priesthoods: freedom of speech was in his province a form of religion³, and under his name it was raised from a coarse personal encounter⁴ to a splendid picture of the contest between great principles embodied in striking, though grotesque, figures⁵. Tragedy was practically debarred from handling contemporary events; Comedy had a certain underlying seriousness naturally connected with its wide sweep of subject. Herein lies the distinctive character of the Old Comedy. The struggle depicted in it is between great tendencies or parties in a state. In later Comedy, this has been displaced by the “duel of sex”: and the conclusion is not the

¹ Lucian non lev. aud. calumni. 6 τρεῖς ὁντων προσώπων, καθάπερ ἐν ταῖς κομψ-δίαις, τοῦ διαβαλλόντος καὶ τοῦ διαβAlphaλλομένου καὶ τοῦ πρὸς ἦν ἡ διαβολὴ γίνεται.

² Epist. i 2. 139.

³ Hence Cleon was shown in the Babylonians as harassing the god, Aristoph. fr. 48 Kock.

⁴ The various forms of this entertainment in other literatures, Arabic, Celtic, Italian, Provençal, Scottish, do not seem to have risen above personality. It apparently died away with the Renaissance, after appearing in great men’s hands with amazing vigour and coarse humour of imagination and language in such pieces as the Flyting of Dunbar and Kennedy, and How a great scholar of England would have argued against Pantagruel and was overcome by Panurge.

⁵ This was probably due mainly to the genius of Cratinus: if we had some plays of his (and I would rather have the next great papyrus-find bring back him than anyone else but Sappho), we might recognise in him the Aeschylus of Comedy, the first and greatest of his kind; many of the ancients regarded him in that light.
triumph of the public weal in the victory of one side, but the happiness of two individuals by union of the two sides in marriage. It is interesting to observe that this manner of comedy owes its existence above all men to Menander—the friend and follower of Epicurus—and that the Epicurean school, bound up as it was with so much abandonment of high ideals, should be credited with this enormous contribution, through comedy and its descendant the novel, to the general feeling and conduct of society.

Yet in Menander's hands the individualising of female character and the freeing of the female will\(^1\) have gone but a little way: women were emerging from a state hardly above slavery, and his women are mentally without distinction. His art has taken but the first step towards the charm of Rosalind or Beatrice. In a further development of that character lies the possibility of advance in comedy, as well as in other respects, in happier times to come.

In Aristophanes the very few maiden figures that appear are dumb. His women are generally types of the whole sex, banded together to use all their powers for patriotic or public ends\(^2\). Where public spirit gave the law for literature, its conditions would make a single love-plot appear as trivial as to us it seems essential\(^3\).

---

\(^1\) The importance of this for the best comedy need hardly be insisted on after Mr George Meredith's *Essay on Comedy*.

\(^2\) In one passage of the *Lysistrata* (588—597) we are for a few lines in the grip of a powerful appeal to human sympathy for mother and maiden: the *σίγα, μη μνησικακήσης*, one of the very rare touches of pathos in Aristophanes, is almost worthy of Dante; yet even there the phrase used was mainly one of public life.

\(^3\) Marcus Aurelius (x i 6) gives what was no doubt the accepted view, that the Old Comedy was for public edification (*παιδαγωγικὴν παρρησίαν ἔχουσα*, καὶ τῆς ἀνυφίας οὐκ ἄφρήσεως δι’ αὐτῆς τῆς εὐθυρημοσύνης ὑπομιμήσκουσα· πρὸς οἷς τί καὶ Διογένης ταυτὶ παρελάμβανε), while the New tended to art for art's sake (*κατ’ ἀλήγον ἐπὶ τὴν ἐκ μμήσεως φιλοσεχνίαν ὑπερρή*).
ΑΡΙΣΤΟΦΑΝΟΥΣ

ΙΠΠΗΣ.

N. A.
ΤΙΠΟΘΕΣΕΙΣ.

I.

Τὸ δρᾶμα τούτο ποιεῖται εἰς Κλέωνα, τοῦ 'Αθηναίων δημα-
γογοῦ. ὑπόκειται δὲ ὡς Παφλαγών υεώντος, δουλεύων τῷ
Δήμῳ, καὶ προσηγόμενος παρ' αὐτῷ περιττότερον. ἐπιτιθεμένων
dὲ αὐτῷ δυνῶν τῶν ὁμοδούλων, καὶ κατὰ τινα λόγια πονηρία
dιάσημον ἀλλαντοπόλην Ἀγοράκριτου ἑπαγόντων, ὃς ἐπιτροπεύει
tοῦ δήμου τῶν Ἀθηναίων, αὐτοί οἱ Ἀθηναίων Ἰππεῖς συλλαβῶντες
ev χορῷ σχήματι παραφαίνονται. ὦφ' ὃν προσηλακτιζόμενον ὁ
Κλέων αγανακτεῖ, καὶ διενεχθεῖς ἱκανός περί τοῦ ἀνότερος εἰναι
tῶν ἐναντιουμένων, σφάς ὡς συνομομοκότας κατὰ τής πόλεως
(διαβαλών) pro tην βουλήν ἱσται. διώξαντος δὲ καὶ τοῦ ἀλλα-
tοπόλου κατὰ τόδας, οἱ Ἰππεῖς περί τε τοῦ ποιητοῦ τινα καὶ τῶν
προγόνων, ἐτι δὲ καὶ τῶν συγκινδυνευόντων σφίσιν ἐπὶ ταῖς μάχαις
Ἰππων, πρὸς τοὺς πολίτας ἁδρωτόρας διαλέγονται. ὁ δὲ ἀλλα-
tοπόλης περιγεγενημένος εἰν bouli μάλα γελοίως τοῦ Κλέωνος,
καὶ λοιδορούμενος αὐθίς αὐτῷ προσέρχεται. ἐκκαλεσαμένου δὲ
tοῦ Κλέωνος τῶν Δήμου, προσέκληθων ὡς διαφερομένων ἀκροταῖ,
λόγων δὲ πολλῶν γεγομένων κατὰ τοῦ Κλέωνος, τοῦ Ἀγορακρίτου
μᾶλ' ἐνέχυρος τοῖς ἐπινοήμαι καὶ ταῖς θωπεῖαις, καὶ προσέτη
tais ἐκ τῶν λογίων ὑπερβολαῖς κρατούντος, κατὰ μικρὸν τοῖς
λόγοις ὁ Δήμος συνεβέλκεται. δεισάντως δὲ τοῦ Κλέωνος κατὶ
tὸ ψωμίζειν τῶν Δήμου ῥυμήσαντος, ἀντιψωμίζειν ἀτέρος ἐγχειρεῖ.
καὶ τέλος τοῦ Δήμου τὴν ἑκατέρον κύστην συνέντωσ, ἐτα τῆς μὲν
κενῆς, τῆς δὲ τοῦ Κλέωνος μεστῆς εὐρεθείσης, ἐλεγχθεῖς αὐτὸς ὡς

The arguments are not given in R. I follow the readings of V in the main.

1 This word, so common in grammarians' Greek, correlative to ὑπόθεσις, may here
be rendered presented on the stage: ἐναρμότων τῷ ὑποκείμενῳ προσώπῳ Plut. quom. adol. 3. 18 b. So ὁ ὑποκείμενον κατοίς, present time))( parakei'menos perfect, as
Athen. ix 409 b.
2 ἀλογότερος V.
3 Supplied by Bergk.
4 om. V &c.
περιφανῶς τὰ τοῦ Δῆμον κλέπτων, εἰκε τιθαρη τῆς ἐπιτροπεῖας. μετὰ ταύτα δὲ τοῦ ἀλλαντοπόλου τοῦ Δῆμον ἀφεψήγας, ἔτα νεώτερον ἔξαυτης ἐς τούμφανες γεγονότα προϊόντος, Κλέων περικείμενος τῇ Ἀγορακρίτου σκευήν ἐπὶ παραδεγματισμῷ διὰ μέσης πόλεως ἀλλαντοπόλων ἀνὰ μέρος, καὶ τῇ τέχνῃ χρησάμενος περιέπεται, καὶ ἡ ἐπιτροπὴ τῷ ἀλλαντοπόλῃ παραδίδοται. τὸ δὲ δράμα τῶν ἄγαν καλώς πεποιημένων.

II.

ΑΛΛΩΣ.

Ὁ σκοπὸς αὐτῷ πρὸς τὸ καθελείν Κλέωνα. οὕτως γὰρ βυρσοπόλης ὁν ἐκράτει τῶν Ἀθηναίων ἐκ προφάσεως τοιαῦτης. Ἀθηναίοι πόλιν Πύλου, λεγομένην Σφακτηρίαν, ἐποιλόρκουν διὰ Δημοσθένους στρατηγοῦ καὶ Νικίου· ὅν στρατηγῶν χρουσάντων ἐδυσχέραινοι οἱ Ἀθηναίοι. καὶ εἰς ἐκκλησίαν συνελθόντων αὐτῶν καὶ ἀδημούντων, Κλέων τις βυρσοπόλης ἀναστὰς ὑπὲρχετο δεσμίως φέρειν τοὺς ὑπενναίους εἰσώ εἰκοσι ἡμερῶν, εἰ στρατηγῶς αἱρεθεὶς ὑπὲρ καὶ γέγονε. κατὰ τὰς ὑποσχέσεις αὐτὴν ὑπεράθητην, κυκών τὴν πόλιν. ἐὰν οἷς μὴ ἐναγκών Ἀριστοφάνης καθίσῃ τῷ τῶν Ἡπτέων δράμα δὲ αὐτῷ, ἐπεὶ τῶν σκευοποιῶν αὐτῶν ἐπλάσθη τὸ τοῦ Κλέωνος πρόσπομον διὰ φόβου, καὶ τὰ μὲν πρῶτα κύπτει φοβούμενος· εἰτὰ προφανεῖς αὐτὸς ἀνεδίδαξε τὸ δράμα.

Εἰσεκεν ὁ προλογίζων εἶναι Δημοσθένης, δε ἐκεκμήκει περὶ τὴν Πύλου πολιορκίαν, ἀφηρέθη δὲ τὴν στρατηγίαν ὑπὸ Κλέωνος, ὕποσχομένου τότε τοῖς Ἀθηναίοις παραστήσασθαι τὴν Πύλου εἰσώ εἰκοσι ἡμερῶν· δὲ καὶ κατώρθωσε διὰ τὸ πλείστα τῆς ἅλώσεως προπεποιήθηκα Δημοσθένει. Εἰσαυ ψ ό ἐπὶ οἰκίας δεσποτικῆς ποιεῖσθαι τῶν λόγων. εἰ δὲ ἄν δεσποτής ὁ Δῆμος, οἰκία ἡ πόλις. οἰκέται δὲ δύο τοῦ Δῆμου προλογίζασιν, κακῶς πάσχοντες ὑπὸ Κλέωνος. ὃς δὲ χρονος ἐκ τῶν ἰπτέων ἑστίν, οὐ καὶ ἔκχεισσαν τὸν Κλέωνα πέντε ταλάντως ἐπὶ δωροδοκία ἀλόντα. λέγοντι δὲ τῶν οἰκετῶν τοῦ μὲν εἶναι Δημοσθένης, τὸν δὲ Νικίαν, ἵνα δι δημηγόροι οἱ δύο.

1 Sic mss.
'Εδιδάξθη τὸ δρᾶμα ἐπὶ Στρατοκλέους ἀρχοντος δημοσίᾳ εἰς Λήναια, δι’ αὐτοῦ τοῦ 'Αριστοφάνου. πρῶτος ἐνὶκα· δεύτερος Κρατίων Σατύρους1· τρίτος 'Αριστομένης 'Τλοφόρους.

'Ιστέον ὅτι εἰς τέταρτα μέρη διήρητο ὁ δήμος τῶν Ἀθηναίων, εἰς πεντακοσιομεδίμνους, εἰς ἵππεας, εἰς ξενύτας καὶ εἰς θητάς.

III.

ἈΡΙΣΤΟΦΑΝΟΣ ΓΡΑΜΜΑΤΙΚΟΤ.

Παράγει τινὰ Κλέωνα, τὸν καλούμενον Παφλαγόνα, κατὰ βυρσοτώλην, πικρότατα κατεσθιόντα πως τὰ κοινὰ χρήματα· καὶ παραλογισμῷ διαφέροντ’ ἐρωμένως ἀλλαντοπώλην, εὐθέως τε σκατοφάγον3, πεισθέντα τ’ ἐπιθέσαι σὺν ἵππευσίν τισιν, ἐν τῷ χορῷ παροῦσι, τῇ τῶν πραγμάτων ἀρχῇ. Κλέωνός τ’ ἐν μέσῳ κατηγορεῖ. ἐγένετο τοῦτ’· ἐξέπεσεν ὁ Κλέων παγκάκως· ὁ δὲ σκατοφάγος ἐτυχε προεδρίας καλῆς.

Aristophanes of Byzantium set the fashion of giving an argument (Ὑπόθεσις) as necessary in a proper edition of a play: and many of the extant arguments, especially the metrical ones, are attributed to him; though the latter were no doubt written long after his decease (Nauck’s Aristoph. Byz. pp. 253—, Wilam. Herakles ed. 1, i p. 145). We naturally find these arguments most numerous in the case of the two plays read first—Plutus and Nubes: Thesm. has none. The historical style of the second argument suggests the same hand as in the second arguments to Nub. Pax Av.

1 No fragments of these two plays have been preserved.
2 This remark of course has little to do with the case: the cavalry was no doubt drawn from both the πεντακοσιομεδίμνου and the ἵππης of the Solonian division: see Martin, Cavaliers Athéniens, pp. 308—.
3 "Simply a coarse buffoon": cf. κοπρᾶς.
TA TOT ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΚΕΤΗΣ Α' (ΔΗΜΟΣΘΕΝΗΣ).
ΟΙΚΕΤΗΣ Β' (ΝΙΚΙΑΣ).
ΑΛΛΑΝΤΟΠΟΛΗΣ
(ΑΓΟΡΑΚΡΙΤΟΣ).
ΠΑΦЛАΓΩΝ (ΚΛΕΩΝ).
ΧΟΡΟΣ ΠΙΠΕΩΝ.
ΔΗΜΟΣ.

The mss. which contain this list (R omits it) give Δημοσθένης, Νικίας, Κλέων, not οικέτης α’, οικέτης β’, Παφλαγών. It is plain however from the second argument that these characters' names, which never occur in the play, were not given in the early copies: probably the names would have been felt as inconsistent with their stage-character as slaves, though their identity would be unmistakable. So in the Acharnians, Euripides' slave was no doubt meant for Cephisophon, but he is never called by that name.

Παφλαγών, as slaves commonly had no individual name, merely the name of their race: Λυδός Θράττα Σύρα Καρίων Cappadox Geta and perhaps Davus are such names and throw some light on the chief sources of the slave-supply at various periods 1. Paphlagonian slaves would come from the Euxine pirates and the Sinope market.

A name for a Paphlagonian slave, common in later times, was Τίθως, cf. Leuco in Kock's Fragm. Con. i p. 704, Strabo vii 304 c, Lucian Timon 22, salt. 29 το καταγελαστον...ολα Δαων και Τιθων και μαγειρων πρόσωπα.

Hyperbolus was presented on the stage as Λυδός by Plato, fr. 170.

Παφλαγών is of course intended to suggest παφλαζω, as expressly said in 919, Pax 314: that word is used of Hyperides' oratory by Timocles fr. 15, of barbarous speech by Eubulus fr. 109, of spluttering talk by Hippocrates epidem. ii 5. 2. p. 1040 Foës.

1 In the list of sixteen slaves belonging to Cephisodorus, an attained Hermocopid, at least fifteen have names of this kind Σύρος, Λυδή, Καρ παίς &c. Corp. Inscr. Att. i 277. 16 (Hicks Gr. Hist. Inscr. p. 104). A slave's name was accordingly a shorter word than the compound which was the normal form of a free Greek's name: hence we find δισιθλαβοι Athen. xiv 614 e meaning slaves.
ΑΡΙΣΤΟΦΑΝΟΥΣ ΙΠΠΗΣ.

ΟΛ. Α. ἦτταταιάξ τῶν κακῶν, ἦτταταί.
κακῶς Παφλαγόνα τὸν νεώνητον κακόν ἀνταίσι βουλαίς ἀπολέσειαν οἱ θεοὶ.

1. ήτταταί mss. ἦτταταί edd. since Dindorf, following the grammarians' rule that τὰ σχετικά περιστάται (see Chandler Greek Accent, § 897). But the rule was not always kept, τὰ σχετικά ὁ μερῶν ὑπὸ δέκτω τῷ ἀκριβῶς ἔγερτος Herodian i 507. 5 Lentz. From Arcadius 183. 18 ἣ συνήθεια ὄξει τὸ παπάλ καὶ ἦτταί it might be inferred that -ταί would appear in Tragedy (so Soph. Phil. 790 &c.), -ταί in Comedy, and mss. always give -ταί in Aristoph., except that R gives ἦτταταί in parody as Αχ. 1190, Νυβ. 707.

1. The -άξ is comic, βασάνις, παταίαξ, εὐράξ Plaut. Bacch. 247; so βομβάξ, πυτταίξ, εὐράξ πατάξ, πάξ Diphilus 96, Herondas 7. 114, Plaut. Trin. 889; more serious πόταξ Aesch. Eum. 143, and perhaps βμπαξ (Lobeck Aglaoph. 780). No doubt the Greeks felt the ξ sound to be clumsy as the Romans did (Cic. orator 153). ἦτταταί seems to be used not only in pain, but also in remonstration, τι-τι, cf. Ran. 57.

τῶν κακῶν 'confound it all,' as οἶμοι τῶν κακῶν (Plut. 389, Luc. pisc. 3), an exclamation recommended to a vulgar orator by Lucian rhet. praecl. 19: φων τῶν κακῶν Epicuriam (p. 251 Lor.) ap. Athen. vii 277 f. [Such phrases hardly occur in tragedy: Eurip. Her. 224 is probably spurious; Soph. OC 982 has ὧμοι μοι κακῶν (the passage has been suspected): Eurip. Hel. 1233 of γῶ τῶν ἐμῶν τῆς χωνιάν κακῶν is different: and Lucian fugit. 33 calls φων τῶν κακῶν, ὅτιτοι, παταίαξ a quotation from tragedy only in ridicule.] In colloquial Greek and Latin, κακὸς and malus were constantly used with a meaning that would in modern times be expressed by an imprecation. 'Bad' is a poor rendering in hundreds of such cases: τι κακόν; Them. 1080 is quid, malum?: κακίσω is 'swear at': and the κακοδιαμοσταί mentioned by Lysias were an Athenian 'Hell-fire Club.' The use is more common in Latin: malum was the common imprecation of a Roman, and the adjective has a similar meaning in many such cases as Horace's mali culices, Catullus' malus liber (44. 21) and mala tenet, male moleatus (as Cicero Brutus 88, Phaedrus 1 3. 9) is a weaker form of Lord Wharton's 'damnably mauled.' The words ἄγαθος κακὸς bonus malus, so obscure in origin, may all have had a religious meaning once: this would suit their social and political usage, as nobility were διογενεῖς, and also such cases as mala lingua, malum carmen.

2. The combination κακὸς κακῶς is of course constant: here the order of words is uncommon, as the κακὺς rarely comes first (see Elmsley on Eurip. Med. 787) and the κακὸν after another adjective is awkward. Possibly there is a quotation or parody of something in tragedy: the rhythm of 2—5 suggests this. νεώνητον not so much because his importance was recent (four years in Attic politics gave a good standing) as because he was a νούς homo, no οἰκογενής or οἰκόπριφ, as the regular stage-servant was (Plut. comp. Ar. et Men. 2. 853 E).
8  ΑΡΙΣΤΟΦΑΝΟΥΣ

εξ οὖ γὰρ εἰσήρρησεν εἰς τὴν οἰκίαν,
πληγὰς αἰεὶ προστρίβεται τοῖς οἰκέταις.
5
ΟΙ. Β. κάκιστα δῆθ' οὖτός γε πρῶτος Παφλαγόνων
αὐταὶ διαβολαίς. ΟΙ. Α. ὁ κακόδαιμον, πῶς
έχεις;
ΟΙ. Β. κακῶς καθάπερ σὺ. ΟΙ. Α. δεύρο δὴ πρόσελθ',
ίναι εὐναυλίαι κλαίσωμεν Οὐλύμπου νόμον.
ΟΙ. Α καὶ Β. μῦ μῦ μῦ μῦ μῦ μῦ μῦ μῦ μῦ μῦ.
ΟΙ. Α. τί κινυρόμεθ' ἄλλως; οὐκ εὔχρην ἐπειν τινα
11
σωτηρίαν νῷ, ἀλλὰ μὴ κλαίειν ἑτί;
ΟΙ. Β. τίς οὖν γένοιτ' ἄν; λέγει σὺ. ΟΙ. Α. σὺ μὲν
οὖν μοι λέγει,

5. τοὺς οἰκέτας R. 8. δὴ R. νῦν the other MSS. 13—16. I keep the ms. ar-
rangement, though with hesitation. Editors generally adopt the proposals of K. F. Her-
mann (Prop. 3. p. 21) and Beer (Zahl d. S. Schauspf. bei Aristoph. p. 149), giving :—

4. In Attic ἔρως has always a sense of contempt or misfortune: the Laconic ἔρει τὰ κάλα in the famous despatch given by Xen. Hell. i. 23 might be Athenian as far as the verb is concerned. It is by no means confined to comedy: ἔρει πᾶο' Ἀφροδίτα Ἀρεγ. Αγαμ. &c.

5. πληγάς προστρίβεται gets them beaten: the nearest parallel is given by πληγὰς απὸ τοῦ ἐντρίβων, ἐντρίβονθαι Cobet VLL p. 223: προστρίβεσθαι δόξαι, ἀδόξαι Demosth. Androt. 75 (repeated Timocr. 183), cf. Ι. Aristog. 52, Antipho Tetral. γ 2. 8. Cf. also the use of the compounds of ὠμόρρυμις and σφω.

6. δῆτα is common in responses as Pax 978, Ῥαυ. 522: δῆτα .ιε Soph. ΟC 537, οὖ
δῆτα .ιε άC 810 ΟΤ 1377, μὴ δῆτα .ιε άC 111 &c. ἀπόλοιτο is easily supplied
from ἀπολείπεται. For πρῶτος Παφλ. cf. οἰμόζει μακρὰ πρῶτος μαγείρων Diphilus
43—37.

7. κακόδαιμὼν 'poor devil' was barely a serious word. It occurs only once in tragedy, in Hippolytus' cries, τὸν κακο-
δαιμώνα καὶ κατάρατον Εὐρ. Ἰππ. 1362, once in the Orators Antiph. Herod. 43;
where it is almost colloquial (confounded fool, cf. κακοδαιμων), as it is in Plato
Rep. iv 440 A, Symp. 173 C, and perhaps

Men. 78 A (the only cases in Plato). Aristotle, who has εἰσδαιμων so often, avoids it altogether: so do Thucydides
and Xenophon.

9. Οὐλύμπου because the rhythm and tone are tragic. To this famous Phrygian
or Mysian master were attributed the development of flute music, the first com-
position of music without words (κοινωνία κρωματική), and the invention of the
Phrygian and Lydian modes. The points
here are their whining tone, like Lydian
music, and the want of words, μὸ μὸ
being only κρώφματα or τερετίσματα
(Aristot. Proble. x 10). Εὐναυλίαι, in
apposition apparently to νόμον, inferred
that no articulate words were sung to the
notes Semus ap. Athen. xiv 618 A. Cf.
Theopompos com. Τελαμώνων οἰμω-
ζοντες ἀλλήλους μέλη.

11—12. 'Why this silly whimpering?'
κινυρόμας may be from the same root as
whine, or, less probably, from the Phoe-
nician kinmor, the κιννέα: this seems the
only case of its use outside serious poetry.
The rhythm changes markedly from comic
to tragic as he passes from one course to
another. ἀλλὰ μὴ 'and not': the Greeks
emphasize the contrast, and say ἀλλὰ οὑ, ἀλλὰ μὴ, rarely καὶ οὑ, καὶ μὴ.
ίνα μὴ μάχωμαι. Ol. B. μὰ τὸν Ἀπόλλω γ' γω μὲν οὐ.
άλλ' εἰπὲ θαρρῶν, εἶτα κἀγὼ σοὶ φράσω. 15
Ol. A. πῶς ἂν σὺ μοι λέξειας ἀμὲ χρὴ λέγειν;
Ol. B. ἀλλ' οὐκ ἐνι μοι τὸ θρέττε. πῶς ἂν οὖν ποτε εἴποιμ' ἂν αὐτὸ δήτα κομψευριστικὸς;
Ol. A. μὴ μοι γε, μὴ μοι, μὴ διασκανδίσης·
άλλ' εἰρέ τιν ἀπόκινον ἀπὸ τοῦ δεσπότου. 20

ΝΙΚ. τίς οὖν γένοιτ' ἂν; ΔΗΜ. λέγε σὺ. ΝΙΚ. σὺ μὲν οὖν μοι λέγε
ίνα μὴ μάχωμαι. ΔΗΜ. μὰ τὸν Ἀπόλλω γ' γω μὲν οὐ.

Besides this, Sauppe’s proposal (cp. crit. ad Herm, p. 111) to transpose 15 and 16 has found support from Mein. Dind. Vels. Ribb. Bergk.

14. ἵνα μὴ μάχωμαι has been thought more suitable to Nicias’ timid spirit, as such phrases may have been current about him even before Hermocrates’ jest γελοῖος ἂστιν ὁ Νικίας, ὡς οὐ μακείται στρατηγῶν Plut. Nic. 16. But in argument such phrases were used to mean ‘don’t let us quarrel about it’ as Plato Crat. 430 D, Rep. i 322 B, and here the speaker probably means only that he will not insist on the first word, as the Sausage-man does in 339 ἀλλ’ αὐτὸ περὶ τοῦ πρώτου εἴπειν πρῶτα διαμαχώμαι.

16. The line is Eurip. Hipp. 345, where Phaedra shrinks from speaking out to the nurse. The Hippolytus had appeared in its second form four years before the Knights, but the scandal the play caused was not forgotten: and the φορὸν ἀνώμοιο itself was hardly more notorious than Phaedra’s fencing in the scene quoted from here (Plato i Alcib. 113 c).

17—18. θρέττε βαρβαρστὶ ἀντὶ τοῦ βαρην(scil.) and there is no other case of it in literature: but it may be originally the imper. of a verb surviving in this one form [θρεα-ιω] θρέσω, from the root of ὑπερἰ.

πῶς ἂν utinam, as in 16. πῶς...ὅτα as Nub. 1196, Lys. 912, Thesm. 211: ὅτα giving a certain emphasis to αὐτὸ ‘the thing’, ‘the point’. κομψευριστικὸς syncopated for κομψευριστικῶς (cf. βδελυκτροσ, idolatry &c.). Adjectives in -κως were an affectation of the day (1375—), and no doubt adverbs in -κῶς came with them. It is noticeable that Euripides first used κομψός in serious literature.

19. μὴ μοι γε, ‘O pray don’t’: μὴ μοι γε, μὴ σὺ γε are both appeals, the former more colloquial (does it occur in tragedy?), the latter more serious: the pronouns may be combined in strong appeal as Eurip. Med. 964 μὴ μοι σῷ.

dιασκκανδίσης is given as a fair retort to such an invention as κομψευριστικῶς. The use of ἰζω was elastic and lent itself to such formations. The public was already familiar with the tale that Euripides’ mother, Clito, had plied the trade of a greengrocer and sold bad herbs (Ach. 478, Thesm. 456). The σκάνδας, translated chervil, cerfeuil (from χαφεύλλω), was not a garden-herb, ἑο holus quiEum legitimum Plin. N. H. xxii 80, not always reckoned even among ἄγρα λάχανα Theophr. Hist. Plant. vii 7. 1, and eaten only by the poor (Alciphro iii 49. 1, Diog. Laert. ii 8. 17) or in famine: Andocides fr. 4 referring to the Archidamian war μηδὲ ἄγρα λάχανα καὶ σκάνδας ἐπὶ φάγομεν: so it was familiar to the audience. Teleclides 38 διασκανδίσεως seems to mean eat coarse country food. “Dioscorides saith it is eaten both raw and boiled, and that it is an wholesome pot-herb among the Greeks: but in these days it is of small estimation or value, and taken but for a wild food, as appeareth by Aristophanes taunting of Euripides, as aforesaid” Gerarde’s Herbal (Of shepheard’s needle or wilde chervill).

20. ἀπόκινον, a comic dance, Athen. xiv 629 C τὴν ἀπόκινον καλομενὴν ἄρχησον,
ΟΙ. Β. λέγε δῆ μολῶμεν ξυνεχές ὧδε ἔλλαβον.
ΟΙ. Α. καὶ δῆ λέγω· μολῶμεν. ΟΙ. Β. ἐξόπισθε νῦν αὐτὸ φαθὶ τοῦ μολῶμεν. ΟΙ. Α. αὐτῷ.
ΟΙ. Β. πάνυ καλῶς.

όσπρεν δεφόμενος νῦν ἀτρέμα πρῶτον λέγε τὸ μολῶμεν, εἶτα δὲ αὐτὸ, καὶ ἐπάγων πυκνὸν 25
ΟΙ. Α. μολῶμεν αὐτὸ μολῶμεν αὐτομολῶμεν. ΟΙ. Β. ἢν, οὐχ ἤδυ; ΟΙ. Α. νὴ Δία: πλήν γε περὶ τῷ
dέρματι
dέδοικα τουτοῦ τὸν οἰωνόν. ΟΙ. Β. τί δαί;
ΟΙ. Α. ὅτι τὸ δέρμα δεφομένων ἀπέρχεται.
ΟΙ. Β. κράτιστα τοῖν τῶν παρόντων ἐστὶ νῦν, 30
θεῶν ἱόντε προσπεσεῖν τοῦ πρὸς βρέτας.

21. μολῶμεν vulg. and so till 26: μολῶμεν M, tines το μολῶμεν προπεραπάσσων schol. 25. Most mss. καταπάγων, standing to ἐπάγω as καταπέγω to ἐπέγω: but Enger's καὶ ἐπάγων is better, cf. εἰρ' ἐπάγει Athen. xi 782 D. καταπέδουν V Bergk. 26. ἢν R and most mss.: see Wilam. on Eur. HF 867. 29. τῶν δεφ. mss.
Ol. A. ποιον βρέτας; ἔτεδυν ἡγεῖ γὰρ θεοῦ;
Ol. B. ἐγὼγε. Ol. A. ποιω χρώμενος τεκμηρίω;
Ol. B. ὁτιθυ τεοῖς ἔχθρος εἰμ. οὐκ εἰκότως;
Ol. A. εὖ προσβιβάζεις μ. ἀλλ' ἑτέρα πη σκεπτέον.
βούλε τὸ πράγμα τοῖς θεοταίνων φράσω; 36
Ol. B. οὐ χείρον. ἐν δ' αὐτοῦ παραίτηςώμεθα,

32. βρέτας R and most mss. βρεττάς VN βρεττάς schol. Aldus: βρέτας ὀ τάν
Dobr. βρέτας σὺ γ' Kock βρεττάς W. G. Clark. 35. ἐτέρα mss. ποι mss. vulg.

32. The best remedy for the metre of this line, which in the Greek is plain prose, is to read βρεττάς. Demosthenes thus ridiculing Nicias' nervousness and chattering of teeth. It comes near the scholiast's βρεττάς: which he explains by the words εὖ παραλήθ' παῖτο 'the redundant syllable is in joke'; and there is a point in the extremely un-tragic rhythm. For such stammering repetition of syllables in fear, see Av. 310, 315, in drunkenness Plut. Most. 310, 316, in cold Rud. 528—(Sonnenschein), in babble-speech Truc. 506 (Scholl).

ποῖος in this contemptuous retort of the emphatic word in the last sentence is common in Comedy and Plato: Soph. Truč. 427 and Eurip. Hel. 567 seem to be the only cases in Tragedy.

ἐτέων is in Attic confined to Aristophanes, who uses it only in appeals for information as here.

33—34. The rhythm becomes tragic to suit the topic. Nicias' answer is 'Because I'm god-forsaken', θεοὶ ἔχθρος being a very familiar phrase of contemptuous dislike, so common that it was pronounced in one word and formed the noun θεοὐχερία. The argument was obviously good in retort either by or to one charged with atheism: Theodorus the Cyrenaic and Diogenes the Cynic both replied to such an accuser πῶς αὖρον ὅπων ἀγορον τι έθεος ἔχθρον οἷων υμαῖς; (Diog. Laert. ii 102, vi 42): so did Pomponius Laetus (Creighton Papacy iii 42) and Cicero in Pis. 59 "your Epicurean view of the gods will not do for Caesar; tibi enim et esse et quisque videbit iratas." Of course there is a certain pathos in the lines, and the rhythm is meant to help this; so is also the form θεοίν ἔχθροι, as in the dying Alexander's retort to the flatterer who spoke of 'gods like you', ποιοι θεοι; φοβουσαι μη τι θεοταίν ἔχθροι (Phylarchus ap. Athen. vi 251 C): but the main thing is the jest, and there is little of the poignancy of Job's 'As God liveth, who hath taken away my judgment'. We need not of course look for any distinction between τεκμήριον and εἰκόν such as we should expect to find in Aristotle.

35. προσβιβάζεις 'make me come over to your view' as Av. 426, where Schol. explains κατ' ὅλγον πειθεῖν; so of argument or instruction μεταβιβάζω, συμβιβάζω (the regular causal of συμβιβαινει in Aristotle).

36. πράγμα of the action, story, of a play: this special meaning appears in 39, Pax 44 τῶν θεσαύρων τινὰς ἄλγοι τὸ δὲ πράγμα τί; Ran. 1122 and the Euripidean ending τοιοῦτον ἀπέβα ηδέ πράγμα. From Aristot. poët. 3. 1.44B 25—39 it would seem an accident that a play was called δράμα and not πράγμα. So πρακτικός 'suited to the drama' Th. 24. 1450a 1.

37. οὐ χείρον was a common phrase in giving a justification for going into a
38. *poioi* RV &c.: such seems from inscriptions to have been the common spelling of the parts of this verb where ο is followed by ε or η (Meisterhans § 16 a).

41. ἀγροίκος R: the distinction *ἀγροίκος* a rustic, *ἀγροίκος* rude was drawn by some, but was reversed by others and is denied by Thomas Maguire for Attic (Chandler *Greek Acc.*, § 388, Wheeler *Greek. Nominalaccent* p. 114).

subject at length: Plato *Phaedo* 105 δούλα γάρ

39. Ziziński (Gliederung, p. 289) says ἐπὶ in tragedy means trimeters, in comedy tetrameters: but the distinction fails here, unless we suppose there is a parody of tragic terms.

40. The rhythm is tragico for the first three lines: this is natural in such *rhythms*. Ἰν η ἂν that the time has come implies a satisfactory response to Nicias’ appeal. γάρ has the original meaning of γ’ ἂρ’ ‘well then,’ and is usual in such statements: at least twenty of Demosthenes’ speeches shew it, after the prelude, introducing the facts of the case.

41. ἰγροίκος: Aristophanes always looks on the farmer as the backbone of the country and the proper hero for a play: he naturally attributes the temper of the farming class to Demus. The Eupatrids had all migrated to the city in early times.

The use of beans in elections was apparently specially Athenian: Soph. *Fr.* 271 is attributing Attic habits to mythical Ætolians in Satyr plays; Athenians imposed the habit on some of their subjects, as Erythrae *Clit.* i 9. 8—. So κυνομοτρώς *Aphid.* in the comic fragment quoted by Suidas s.v.; and κυνόμως τρώγειν of the dicast *Lyk.* 537, 690 would lack part of its point outside Athens.

τρώγει, τράγημα, &c. are used in good Greek only of things eaten at the second course or desert, *Alexis* 163. 1—2 ἄδειφίλλοθεν εἰμι, τραγήμασιν καλῶν ὃ δὲ μᾶλλον: so κυνομοτρώς can apply only to beans *in natura*, not to the ἐτος made of them; cf. Herod. ii 37 κυνόμοι οὗτε τρώγουσι οὗτε ἐφοτεῖς πατέονται, Agathocles *Ap*. Athen. xiv 650 a. ἀκράχαλος was a word of the Ionic medical schools in the form ἀκράχαλος, choleric. In extant Attic verse it is confined to comic lines of tragic rhythm, *Ar. Fr.* 535 κύων ἀκράχαλος *Ekatos* ἐγκλιμα φωσφόρου γενόμενα, Pherocrates 164 ἢ τῆς ἁχεροῦ τῆς ἀκράχαλωτάτης, Epi- nicus i 7 εςμων μελόσως τῆς ἀκράχαλου γλυκών. Arist. *Eth. Nic.* iv 5. 1126 a 18 distinguishes it from πικρός, as ‘hasty’ from ‘bitter.’

42. Demus is defined as Πυκνότης: this adjective occurs again only in a comic fragment, and is probably invented in imitation of Ἀρεσταγίτης and such words. The *Phyx* was of course the regular place for the ecclesia (see on 749). *Demus* was known as a name, in the person of the famous beauty *Demus*, son of Pyrampses (*Vesp.* 98, *Eupolis* 213).


43. ὑπόκαψες: this touch is found in Plato’s ναύκληρος in the ship of democracy (*Rep.* vi 488 a). Dr Jackson points out to me that Aristotle (*Rhet.* iii 4. 3. 1406 b 35) took Plato’s ναύκληρος to mean Aristophanes’ ἄδημος, and that Cope on the passage is mistaken.
The market for slaves and cattle was held at the new moon, *Vesp.* 170, Lucian *de merc. cond.* 23 *τῆς σουμφώνιας ἐπιστάσης... ἡ πρῶτη ἑστιν*, Alciphro iii 61. 2: hence the name *Σουμφών* when applied to slaves, id. iii 38. 1 *ὅ τε ἐγὼ καὶ νέο τοῦτον ἐπιτάχθηκαν, Σουμφώνιοι εὐθὺς ἐθέμαν καλεῖτον*. There is no serious reference to the date of elections or of the Schpachterian operations.

44. Tanners in Athens might be either free workmen as in *Plut.* 167, or slaves in a large household as in *Aeschin.* *Tim.* 97. Cleon's father had a factory of tanners-slaves according to a scholiast here: Anytus, Socrates' accuser, had made a fortune by this business (schol. on *Plato aplol.* 18 b). The business was not in high repute: tanneries were generally forbidden inside a town (see on 852) and Pollius vii 128 mentions, among the livelihoods ἕρ′ οῖσιν ἄτιν ἀνεδιδειθείς, παρομοιότατος κάτης τελής βουθοδηγής ἀλλατιστότης. *σκυλοδέψης* and *σκύτοδέψης* are more common synonyms.

46. *καταγχικάσω* 'see a weak point,' the kata- having the meaning 'to the disadvantage of': so Thucyd. vi 34. 8 *δικαίως καταγχικάσοι δι' αὐτῶν οὐκ ἐφέθερομεν*; Xen. *Cyrop.* viii 4. 9, *Plato Meno* 76 c, and the noun *κατάγχισις* in Thucyd. iii 16. 1 *διὰ κατάγχισιν ἀσθενείας αἰφόν.*

47. *ὑποπλέπτω* 'fawn on,' like ὑπέρχομαι ὑποτέχων ὑποτέχων ὑπόθωμαν. Deemosthenes' indignation makes him heap up the words in the next line, but the idea of flattery is often emphasized in Greek by the use of more than one word to denote the art: *Plato rep.* iv 436 c ὅ τι ἀν ἡδίατα θεραπεύει καὶ χαρίζεται ὑποτέχων, Dem. *Aristocyr.* 8 ὅμας ὑπέρχεοντας καὶ θεραπεύειν and Weber's note there. The words here may be arranged as a climax: ἑυρήσατα coming last, as being a very common word in public life, *nomos*, *humbug* a jury or meeting.

49. *κοσκυμάτια* 'leather-parings,' a reduplicated form from σκυλια, σκυλλω: *quintiniae* is from the same root.


Apparently it was a question whether the dicasts should be paid except for a full day's attendance in court: popular leaders carried the principle that one case should be held as a day's work, *Vesp.* 594.

51. *ἐντολήμι* is used of a nurse feeding an infant, *inf.* 717, *Plato Rep.* i 345 D. *Plut. Commai* ii 2 ψωμίσατα ἐντείνει τοις βρέφεσιν, *fort. Rom.* 8. 320 F: probably *ἐντὸς* was a nurse's word. *ἐντείλω* implies either that the eater is helped to the morsel or that it is daintily eaten, as *Pherecrates* 108. 6, Athen. iv 161 D, Lucian *diael. mererl.* 6. 3; so ἐνθείουλος: *ψωμίσατος* Hesych.

*bos* (for *σφρηνός* sorbet slopper) is used of thick or hot liquids, such as soup (inf. 360, *Pax* 716), or the lentil-porridge called *φάκη* (*Vesp.* 812, 906), or gruel (fr. 10 *ἡ κόσμον εὔφω...ἐδίων ροφήσαι, Strabo* xv 1. 53 δρύα λεβόθιον), or thick milk (Athen. xiii 585 C γάλα παρεκάλει ροφήσαι)
βούλει παραθῶ σοι δόρπον; εἰτ' ἀναρπάσας
δ' τι ἄν τις ἡμῶν σκενάσῃ, τῷ δεσπότῃ
Παφλαγὼν κεχάρισται τούτο. καὶ πρώην γ' ἐμοῦ
μᾶζαν μεμαχότος ἐν Πύλῳ Λακωνικήν,
πανοργοτατά πως περιδραμῶν υφαρπάσας
αὐτὸς παρέθηκε τῇ ὑπ' ἐμοῦ μεμαγμένην.
ἡμᾶς δ' ἀπελαύνει, κοῦκ ἐὰν τὸν δεσπότην
ἀλλον θεραπεύειν, ἀλλά βυσσίνην ἔχων

ο 'ον θέλω' εἶπεν· ἵνα γὰρ ἐφεστηκία
γράφειν αὐτῇ), or soft eggs (Athen. ii 58A, Galen de alim. facult. iii 22), or blood
(Esch. Eum. 264, and perhaps Soph. Trach. 1055). So sorbet is always distinguis-
ghished from bibo: Plaut. Mil. 834 (I me
perdant, si bìdi...quiæm obisurbi). ρόφῳ
and its compounds may also mean sip,
as of unmixed wine, Theopompos com.
76 ἀγαθὸν δαλώνων ἐπιρροφεῖν, ἀπορροφῶ
i 3. 10 (this is the Latin sorbillo); or of
iced drinks cf. ψυχορροφῶ Plato com. 259
and perhaps the French sorbet. ῥόφημα
and sorbito in medicine meant a thick or
hot draught (as Persius 4. 2), or a 'slop-
diet' (as Plut. de tuend. sae. 3. 123 D,Senec. epist. 73. 43). See more on 700.
ἐντραγεῖν is the regular aorist of τραγεῖν:
though the rule as stated by Kock
on Menander 146, in correction of Cobet
VL 73, that the comedians never use the
simple τραγεῖν is too sweeping (Phere-
crates 67. 5 ἵνα γὰρ τραγεῖ τις). The word
is of course used only of eating τραγήματα;
the φακοί in Pherecrates are lentils οἷον
canestra, not made into the φακῆ, and the
ἐντραγεῖν τοῦτι in Vesp. 612 refers to
dessert of some kind after the μάζα.
This is the earliest mention of the
famous τρώφωδον. Pay for jurymen was
introduced by Pericles, but the amount in
his time is never stated, and Nub. 863 is
reasonably held to imply that it was
originally one obol. Köhler first pointed
out that the fee was probably raised to
three obols when the allies’ tribute was
raised in 435, and this theory has been
generally accepted. Arist. Pol. Ath. has
not helped to settle the question.
52. δόρπον (probably connected with
δρέπον, cf. snack, snatch) is almost con-
fined to Homer and later epic (Lehrs Arist.
stud. p. 129). This is the only instance
in Attic (except Aesch. fr. 181 of the
heroic age), though we have δορπηστὸς
Vesp. 103 of the evening meal, and ἐπι-
dορπησμαι ἐπιθρήμαμα not uncommonly
of a supper after the regular δείπνον and
εὖμπτιόν (ἥρτη παράθεσι Athen. xiv
664 c). δόρτια was an Ionic word for
the eye of a feast-day, kept in Attic
for the first evening of the Apaturia.
In Homer, δόρπον is always an afternoon or
evening meal, later than δείπνον (Robert
Hermes xix 469—, Ridgeway Journ. Phil.
xxvii 159—): when δείπνον was put late,
δόρπον became extinct, except as an extra
meal.
Cleon waits on Demus, helping him to
the φακὴ and dessert of an ordinary δεί-
pνον, and then asks if he may set the
exceptional δόρπον as well.
54. The progress of the new-comer’s
influence is indicated by the tenses, im-
perfects 48, perfect 54, aorist 57, present
58. The passage is applied to literary
55. τύχε ώς, generally a bath-bowl, was
suggested here by the actor’s pronunciation
of Πόλω, as a comic substitute for
μάκτρα: so Pollux vii 168 says
Eupolis (fr. 136) used μάκτρα for πύχλος.
The rare perfect of μάκτω suggests μάχο-
μαι. The distinction μάζαν μάττειος
of barley, ἄρτον πέττειον or ὅπταυ of wheaten,
bread is absolute: there is additional
point here as the Spartans never used
wheaten bread.
57. It would be interesting to know
whether Aristophanes had reasons for
writing ὑπ’ ἐμοῦ and not ἐμοῖ: it may be
that ὑπ’ ἐμοῖ gives more emphasis (see
Marchant Class. Rev. v 260).
59. θεραπεύειν of more honest service
(ἡ κολακευέω and the other words in 48.
It is the regular word of *courting* politically, Thuc. iii 11. 5 ἀπὸ τρεπτείας τούτος καὶ τῶν ἐν προσφώνωσιν. 59—60. 

59. *μυρόν* for *μυρίνη* (cf. 50) a myrtle-twig used as a fly-flap or muschβή: Vesp. 597 Κλέων ἡμᾶς φυλάττει δία χειρός ἔχων καὶ τὰς μιᾶς ἀπαίσιες: cf. Menander 503 Ἐρώτησις ἐξ οὗτος μυρίνης ἐκτήσεων, Mart. iii 82. 12 *μυρίσε* μυρίσει ρυήν ςίργα. There is no need to see a reference to the wreath, possibly of myrtle, which Cleon wears in the play (cf. on 1227).

60. Parts of this play are a good commentary on the passages of Thucydides (iι 8. 2, 21. 2), which inform us of the extraordinary demand for oracles at the beginning of the war. The demand was still strong; and Cleon may have helped in the supply. The story that he prosecuted Anaxagoras for impiety has the respectable authority of the Alexandrian Sotion (Diog. Laert. ii 12). These oracles were no doubt sometimes forged, Ameliasias 10 πωνίντες χρησιμοί αὐτῷ δίδασκαν ἅπειρα τῷ παραμυθευτίῳ. χρησιμόι are regularly spoken of as sung or chanted metrically, ἐν ἑταῖρι καὶ μίστροι ἄλλος (Plut. Pyth. orac. 17. 402 B). Plu- tarch's tract says that even in old times the metre was sometimes the work of ποιητικοί ὄροι outside (25. 407 B); it was often bad (§. 396 C), and ultimately the priestess spoke plain prose (7. 397 D). On the distinction between χρησιμόι and οἷον see on 120.

In the scholia and Suidas the two explanations χρησιμέων ἀρραθείς καὶ ἐπιθυμεῖ: ἡ παραληπροί among others are given for σβυβλία. The terminations -αώ, -αώ, imply nearly always either a morbid state (ποιητικοί μελαγχολίας ύποκαθημέναι ντ.ο.) or a desire, generally morbid (φοινίκας μαθητῶν σχολικῶν βαραττῶν ντ.ο.). Rutherford *New Phryn.* 153 translates 'play the old woman'; and the phrase is said to have become proverbial ἐπὶ τῶν παραγγελματίων (Macar. 7. 60).

The Sibyl is first mentioned by Heraclitus, fr. 12 Byw.: in Attic first here, then Pax 1095, 1116. The word is probably foreign: the old etymology σβυ-
ψευδὴ διαβάλλει· κάτα μαστιγούμεθα ἡμεῖς· Παφλαγῶν δὲ περιθέων τοὺς οἰκέτας ὅπατε τὸν 'Ὑλαν δὲ ἐμὲ μαστιγούμενον; εἰ μὴ μ' ἀνατείσετ', ἀποθανεῖσθε τὴμερον. ἡμεῖς δὲ δίδομεν· εἰ δὲ μὴ, πατοῦμεν υπὸ τοῦ γέροντος ὀκταπλάσια χέρομεν. 70 νῦν ὁμον ἀνύσαντε φροντίσωμεν, ὑγαθὲ, ποίαν οἴδον νῦ τρεπτέον καὶ πρὸς τίνα.

Ο. Β. κράτιστ' ἐκεῖνη τὴν κοίλωμεν, ὑγαθὲ.
Ο. Α. ἀλλ' ὦν ὡν τὸν Παφλαγὸν ὑπὲν λαθεὶν ἐφορᾷ γάρ αὐτὸς πάντ᾽. ἐξει γὰρ τὸ σκέλος 75

66. τάδε μsq. ταδί εdd. vulg. 68. ἀνατείσετ' all mss. except C (and schol.): but this is exactly a case where εἰ with the fut. ind. is idiomatic in Gildersleeve's "minatory and monitory" sense. For εἰ with subj. see on 698. 72. ἦν ὀμολόγειν προς τοὺς ἀυτούς πάντ᾽· ἐχει γὰρ τὸ σκέλος 75

64. κάτα has the tone of indignation that εἰτα and ἐπετα very often have; this is heightened by the emphatic ἡμεῖς in 65: cf. the emphatic pronouns in 57, 58, 69.

66. ταράττει 'makes mischief,' a word often used by Arist. of Cleon's conduct. ὁ ποροδόκει a scholiast has the note ὅπως λαμβανεῖ· τοῖσι δὲ ἡ λέξις καὶ ἕπι τοῦ διδόντος: the latter usage is of course late, see Cobet VL 347.

67. Hylas, the Myrian Adonis, was probably a name for a specially favourite slave: Alcibiades may be meant here.

68. ἀναπείθω generally in a bad sense, implying either hoodwinking (as Νυχ. 77, Αἰσχ. Κτειν. 256), or bribery (as here, inf. 473, Βερ. 101, Plat. Ρεπ. ii 365 E). Innocent words were no doubt often used with sinister meanings in such transactions; so ἀπελλαξε in such cases as Cic. Cluent. 71, Liv. xxvi 38. 7. 69—70. Cf. Lyc. 439.

72. It is well known that verbs in -τέον can take acc. of the personal agent, as if τρεπτέον were δει τρεπθέατι. No rule can be laid down apparently as to when this usage is preferred: sometimes two datives are avoided by means of it as Αὐγ. 1337 ὃς δυτέον ἀυτοῦ, Xen. Men. iii 11. 2, Isocr. Εὐαγ. 17: but two datives are allowed (see cases in Blydes' note on Αὐγ. 1.1.), and sometimes we have two accusatives owing to it, as here, Πλ. Gorg. 507 D, Demosth. 2 Οἰλυμ. 13, Πλ. Ρεπ. iii 413 D—E, Aristot. Oecon. i 6. 1344 a 5. The tragic rhythm here suggests that the usage was felt as something more serious than the dative: but other instances hardly bear this out.
75—76. Eupolis 290 ὧ καλλίστη πόλις ποσόν δόσα Κλέων ἐφορά, from the Χρυσών γένεσ, produced probably in 423 or 422. 'As he doth bestride the narrow world like a Colossus'; his foot-holds being the ecclesia, which he controls, and the military reputation he won at Sphacteria.

77. 'As he straddles with such a stride'; διαβαίνω as Vesp. 688, Lucian Anach. 23, εἰ διαβᾶει II. xii 458, δεισδοκεῖ of swaggering walk Av. 486: so διαβάηθης a companion, and διαβεβηκός in art criticism of archaic statues (ὑπεβεβηκός Diod. Sic. iv 76 (Δαμαλος) πρώτω δίμαται καὶ διαβεβηκότα τὰ σέλην πονήρας. βήμα in this sense is mostly poetical, of heroic or monstrous vigour, Hom. lymn. Herrn. 222 βήματα δ’ οὕτω ἀνδρός τάδε γίγνεται οἷς γυναικός...δοτὶ τοῖς πέλαργο βιβά, Pind. Pyth. 3. 43, Eurip. Trop. 342: Plut. de Alex. fort. 9. 331 B Alexander says to his father πρὸ διῆθα φαίνεσαι ἵνα τῆς ἀρέτης κατὰ βήμα μνεμονεύῃ.

78. αὐτόχρησμα, originally αὐτὸ χρῆμα in acc. of respect, a rare word: used especially to mark a person as a dunce, as here on Χάοις, Alciphro iii 25. 2 on μεσοπόλιος, Lucian Dem. enc. 13. ἐν Χάοι (this seems the right accent, Theognost. Can. 167, Choerob. 289. 12): cf. Ach. 604, Vesp. 1493. This Epireo people had joined the great mixed force that the Ambraecii lost against Acarnania in 429. Demosthenes had campaigned and schemed in those parts with varying fortune: Chaonians and Aeolians were familiar enough to him. The Athenian public probably knew of the Chaonians chiefly in puns: but they had to be reckoned with in the western policy; their land was opposite Corycya and the Corycayan oligarchs got aid from them against Attic interests.

79. For the pun on αἰτῶ cf. Anth. Pal. v 63 'Ἀκτιγάμος. Σκέλη τάρος ὅσιοι, ὦς δ’ ἐγενήθης Άιτωλή, κάγῳ Μήδου (μὴ δοὺς) ἵδιο γέγονα. Eupolis 404 made a joke against Cleon out of Γαλαγή (πέπαικται ἀπὸ τοῦ λαβέων). Κρωπίδαι is said by a scholiast to be a comic perversion, suggesting κλώς, of the deme Κρωπίδαι. The identification of this deme near Acharnae with Κρωπίδα mentioned by Thucyd. ii 19 is doubtful (Ross Att. Demen, Milchhöfer Text zu Karten η. Att. ii 39): and a deme called Κρωπίδαι seems to be mentioned in CIA ii 788, iii 1111. 6, 1121. 65.

80—1. Zielinski (Gliederung p. 97) sees a parody of Eurip. Helena 835--; but there is no sufficient reason for altering the traditional date of the Helena (B.C. 412), and Hipp. 401 is almost as near to our passage.

ὀτὸς ἂν with subj. in such clauses occurs again 917, 925, Ach. 1059, Nub. 738: see Goodwin Syntax § 348, Ph. Weber Absichtssätze 123, Rutherford on Babrius 16. 2.

ἀνδρόκος is a less serious word than ἀνδρεῖος. It is never used in Epic, Tragedy, Thucydides or the Orators (exc. by Lysias in the phrase ἀνδρόκος χρόνος). Comedy and Plato used it often: Pollix ii 20 ἀνδρεῖος, καὶ ἀνδρόκος ὃς Πλάτων: in Polit. 365 E, Charm. 160 D—E it is used beside ἀνδρεῖος, and no doubt a contrast is intended. The relation of γενναῖος to γενναῖος is the same, see on 457.

83—4. For the belief in the poisonous
OL. A. μᾶ Δι' ἀλλ' ἀκρατον οἶνον ἀγαθοῦ δαίμονος. 85 ἵσως γὰρ ἄν χρηστόν τι βουλευσάμεθα.
OL. B. ἰδοὺ γ' ἀκρατον. περὶ πότου γοὺν ἐστὶ σοι. πῶς δ' ἄν μεθύουν χρηστόν τι βουλεύσατ' ἄνιρ;
OL. A. ἄληθες, οὖτος; κρονικυτρολήραιον εἰ.

87. τοσοῦ MSS. except. Θ. ὀὖν R, γ' ὀὖν corrected to γὰρ V.

nature of bull's blood see Herod. iii 15, Plin. NH xi 90 taurorum sanguis celerrime coit atque durescit (so far from Aristot. part. anim. ii 4. 651ª, hist. anim. iii 19. 520b26), idem pestifer potu maxime, Nicand. Alexiph. 317—. An article by Roscher in Neue Jahrb. cxxvii 185— gives a full list of authorities: Prof. Ludwig of Leipzig suggested to him that the belief took its origin from cases of animals dying of spenic fever, when the blood would be poisonous. See also Adams on Paulus Aegineta ii p. 230, Bussensaker and Daremberg on Oribas i p. 645. Aelian Nat. Anim. xi 35 gives a case where it was prescribed by the god Serapis to cure haematemesis: and it was used as an ordeal for certain priestesses Pausan. vii 25. 8, Plin. NH xxviii 147: so the belief may have come from religious usage, "the danger lay in its sacred nature" (Robertson Smith Rel. of Semites i 361). Thucydides i 38 ignores the tale as regards Themistocles: and Symmachus on this passage denied it.

The line imitates Soph. fr. 185 ἐμὸν δὲ λωστὸν αἶμα ταῖρεων πιεῖν, λωστὸν being apparently avoided, though the tone here would excuse that tragic word, which in ordinary style was almost confined to the humorous ῥώστα; it is doubtful in Av. 823, and we can feel the point it gives in Eurip. Cycl. 186 ἀντρόπων λωστὸν, and Plato Phaedo 116 D. aierotéteros is suggested by such a line as Aesch. fr. 395 ὡς ψυχῆς θάνατος aierotéteros. It has been altered to aierótéteros by some; but the comparative is quoted by Athenaeus iii 122 A.

85. A little unmixed wine was tasted, with the words ἀγαθοῦ δαίμονος, immediately after dinner, like liqueurs now, Athen. ii 38 D. The phrase was made an excuse for drinking neat wine at other times, Theopompus com. 40—41, Xenarchus 2, though ἀγαθοδαίμονοται Aristot. Eth. Eud. iii 6. 1233b3 are those who do not go on with the symposium. The genitive is possessive, of the deity or hero honoured, so Pind. Isthm. 3. 81 ἀβοῦνει ἵππουρα χαλκοῦραν ὡκτὶ θανάτῳ, Lucian synpr. 19 προτεῖνε σοι Ἡρακλέους ἄρχηγότον and Athenaeus xv ch. 47: hence came the gen. of the person whose health is drunk Antiphanes 81 τῆς σεμίσι θέας καὶ τοῦ γλυκτάτου βασίλεως δημοτήν, Callim. epigr. 29, Thocer. 2. 151. 14. 19, Anth. Pal. v 136. 1, 137. 1, Athen. x 434 D, CIG 2448 D 22, Hor. odi. iii 8. 13, 19. 9.

87. ἵσῳ γνόνθα as inf. 344, 703, Nub. 872, Pax 198, ἵσῳ γνόνθα. 149, 818 ἵσῳ γ' ἵσῳ Δ' Ὀλυμπίων, 1469, Lys. 441, Thesm. 266, Ecol. 93, 137. 'It's a question of drink with you, then!' περὶ τινος ἔστι τινι as Thucyd. iv 63. 2 ὧν περὶ τοῦ τιμωρησασθαί τινα (sc. ἔσται ωμών), where Shilteo quoted Olysias 12. 74 ὧν περὶ πολεμᾶς ωμών ἔσται ἀλλὰ περὶ σωρησας, Demost. Timoc. 5, Androt. 46: Madvig's ms. note here adds Plut. adul. et amic. 35. 73 ὧν ἔστι σοι περὶ αἱρωνικῆς ὁ λόγος. περὶ τι may also be used, as Isocr. antid. 2 ὧν ἔστι περὶ δικοργιαίαι, Euthym. 13 ὥστε μὴ περὶ τούτων, εἶναι Νίκια, οὐ πρὸς τι Demost. Cor. 278 πρὸς τοὺς ἐναντίους ἐστι τῷ δήμῳ. γούν has its original meaning 'oh then,' here ironically as Thesm. 845, Ecol. 754: there is no reason a priori why it should not be used interrogatively, as γὰρ is so often, but that use of γούν is rare and doubtful, as in Eurip. Hel. 1227, Lucian dial. merēτ. 5. 4.

Nicias' private life was simple and temperate, and he avoided banquets Plut. Nic. 5.

89. The ironical interrogative ἀλήθες seems to be confined to poets, as Thomas Magister said: the cases outside Aristophanes are Soph. OT 350, Antig. 758, Eurip. Cycl. 241, fr. 878.

It is useless to alter this Rabelaisian
invention for a ‘teetotal tw addler’ as given by mss. It may have been suggested by grotesque heads at the Enneacrounos, cf. Thompson in Journ. Phil. v 183, Harrison and Verrall Myth. and Mon. 91. For κρούνος used of a copious style cf. Ran. 1005, Cratinus 186 δωδεκάρηον τὸ στόμα, Dion. Hal. de adm. vii 28, Philostr. vit. soph. i 24. 4.

After verbs of praise or blame eis τι is regular: Plato i Alcib. 111 Α δικαίως ἐπαινοῦτ’ ἀν εἰς διδασκαλίαν, Athen. viii 343 Ε Δημοσθένης Φλοκράτην εἰς ἀσέλγειαν καὶ ὄνομασίαν λοιδορεῖ, Plut. Nicias 2: πρὸς is found as a variation, Plato Thæt. 148 C πρὸς ὀρθῶν ἐπανών, Lucian dial. mort. 13. 5 ἐπαυνῶν ἀρτι μὲν πρὸς τὸ κάλλος, ἀρτι δὲ ἵπ τὰς πράξεις καὶ τὸν πλοῦτον. Syllburg’s proposal of ἄπτωνων implies a misunderstanding of standing of this word: he thought ἐπινοα impossible as λοιδορεῖ eis is always followed by a word expressing a bad quality. This is probably true when the word expresses a quality: but ἐπίνοα does not mean ‘inventiveness’ in the abstract: it means ‘invention,’ ‘a practical hit’ (as also in Theophr. de odor. § 7 κατὰ τέχνην καὶ ἐπινοα): so that the phrase is parallel to ἔτων τὰς φιλάν διάβαλλεν Thucyd. viii 88, cf. Xen. Anab. ii 6. 30, Eurip. Andr. 978. ἐπίνοα has always a practical bearing (§ ἐννοα: in Lucian’s Ζευς ἐπίνοα is the painter’s conception of the subject as he is going to paint it (so ὁ πρὸ ἱμας. 10), ἐννοα (ἕκεια ἐννονος § 2) his reflections on the comparative value of conception and technique.

In literature Enublus (Athen. ii 43 F) and Demosthenes are among the few who took Nicias’ view: cf. on 349.

91—4. The rhythm is mock-serious. διαπράκτικος does not occur; πρακτικός was used as the adjective of διαπράττω ‘effective,’ ‘successful.’ The middle διαπράττων is the regular form, probably owing to the well-known tendency of δια- verbs to that voice: the active is rare (Plut. 217, 378, Aesch. Eum. 953, [Xen.] Pol. Ath. 3. 3, Symp. 5. 9), never occurring in Thucyd., Plato, Aristotle, or the Orators. Amphip 33 says the wine-drinker ὅρν τι καὶ νεανίκοι καὶ θερ- μοῦ because he is not timid from too much thinking, but here the success throughout is apparently the imaginary triumph of vinous exaltation (the passage is so explained by Athenaeus xi 782 C, cf. Plato’s etymology of ὀνος Crat. 406 C, and Athenaeus’ quotations in ii 2), as in the fine fragment (27) of Bacchylides ap. Athen. ii 39 E. “Thus became Tom Toss-pot rich: thus went in the tailor’s stitch. Thus did Bacchus conquer Inde; thus Philosophy, Melinde.”

95. In liquid measure χοῦς was the conqins of about six pints, but in common usage it does not seem to mean any exact amount (Dar. and Saglio s. v.): a σκόφος χοῦς is emptied by one man Athen. iv 129 E, cf. x 412 E, 316 C, 437 η: Dionysus Ὀοντής was honoured by Themistocles.

96. ἄρων of benign and genial moisture: so Xen. Symp. 2. 24 ὅ όνος ἄρων τὰς ψυχὰς, Plut. sep. sep. 13. 186 ὅ οὐδὲν ἔργων ἔστι κῦκλος, ἄλλ: οἱ Μούσαι... ἐγείροναι καὶ κατάρδουσι. No doubt some held a physiological theory opposite to Heraclitus’ αὖ ψυχὴ σοφωτάτη fr. 72—4.
98. ágayá, or the like, was a colloquial retort in such cases: it is implied in PAX 363, cf. Herod. iv 95.

ényke following éényke: it was idiomatic in such repetitions to drop the preposition: inf. 366, Andoc. mût. 4 éeáντει μὲν...όστι δὲ..., Plato Euthyphro 14 A, Phaedo 104 D, Thead. 178 A, Thucyd. iii 16. i διὰ καταγραφῶν...όστι οὐκ ὀδηγός ἐγρώκασιν.

This usage is the Attic counterpart to the Epic epanalepsis of prepositions, where the verb is omitted.

99—100. πάντα ταῦτα 'the whole place' on the stage, PAX 319, Cratinus 186 ἀπαντά ταῦτα κατακλύσει ποτίσμασι (from the Pwsá), Plato com. 24: πάντα έκέινα 'the whole place' off the stage, AV. 1158, fr. 460, Pherecrates 108. 1.

πάσεως and its compounds might naturally take a partitive genitive of the thing sprinkled as πᾶσσε δ' ἀλὸς θείῳ Πομ. II. ix 214: the construction here is a combination of that gen. with the acc. of the thing besprinkled: elsewhere the instrumental dat. is found instead. Words like νοῦν διαφέρει the diacresis entirely and are always tri syllabic, at least in Attic, as βολίδων Ach. 1038; see Lobeck Phryn. p. 87. νοῦς is to νοῦδα as δός to δόδα, cf. on 921. The want of caesura is probably intentional, to be emphasized by the delivery of the line, cf. inf. 165, Ach. 31, PAX 291, so in enumeration as Ves. 659.

103—4. Xen. Hell. iii 2. 28 tells of a demagogue at Elis drunk and asleep in time of revolution. εἴπαστα were small salt relishes with wine Pherecrates 130, cf. Plut. quæst. conv. iv 3. 669 B: such relishes were often a mixture of salt and sweet flavours Athen. ix 366 B ἀλὰς ἡδυμένους ὅρω, Varro ap. Charisius 106. 18 Keil, Plin. NH xxi 41. πάσινων is the natural word of sprinkling salt, and λείχω is idiomatic of eating ἀλὰ λεί-

Confiscation of goods followed conviction on several charges in Attic law; exile, except in case of ostracism, was regularly attended by confiscation. A tithe of the estate was due to Athena: but the bulk fell to the people and to the accuser, who got a third as his share generally. The δημόσια come appear with some comic emphasis in the list of state income Ves. 659. The sales were managed by the πωληται, who rendered accounts of them, published in permanent form (Cl. i 274—281 are parts of such an account of about 414 B.C.): these documents were collected in the book called Δημόσια, so much used by Pollux in book x. Conservatives attacked the system as encouraging συκοφαντία and unjust condemnations (see on 1359): Aristot. Pol. vii (vi) 5. 13204 posts it first among the dangers of democracy.

Among the Greeks, so constantly afraid of the evil eye, βάσκανον easily became a common word of abuse: it was specially associated with the malignity of the συ- κοφάντης, Dem. Cor. 242 πορνην δ' συ- κοφάντης ἀλεί καὶ πανταχόνδειν βάσκανον καὶ φιλαίταιν, cf. 317, 189 τί δ' (συκοφάντης)... τούτα βάσκανοι, Strabo xiv 22 Τιμαιον βάσκανον ὄντα καὶ συκοφάντη, schol. on
Plato in Alcib. 147 C ô báskavno vâto phônôs anpókharnei kai katapóreit. In acting, the word would probably be pointed by a gesture of aversion.  

105—6. ἐγκάνασαν ὁ δὲ ἐπὶ τοῦ βούλημαν ἄρησεν τὰς διὰ τῆς καὶ παρὰ τὴν καὶ σχολήν. It seems to be confined to the aorist, where the ξ sound suits the sense: so ἄφωνς is almost confined to the more onomatopoeic parts with σκ, cf. Ion ap. Athen. xi 495 B. σπουδὴν again a jocular excuse as 85: libations were generally of unmixed wine, except to Hermes apparently, and of course always so in the case of the θαυμός δαιμόνων.

107. Demosthenes' reply to Nicias' hope for due piety and temperance in the libation is a call to himself to drink the cup. ἐκατολειπόμενον ἀφώνωσιν ἐπάθεσεν, Parmeno ap. Athen. v 221 A, Alexis 5 melēthān ἄρκατου θηρίλευον ἐσπασαν, Athen. xi 483 E ἀκρατοκόιδωνας καλόνθε τοὺς πλέον ἄρκατον σπώντας, cf. xiv 613 A, Arist. Pal. v 12. 2 ἄρκατον ἔστων: Eur. Ion 1200 of birds μεθύνειν εἰκόναιν εἰς αὐχένας. The τῶν Πραμών is parâ prosdokiai: the rhythm marks this. Pramian is the only variety of wine mentioned in Homer except Ἰσμαρίαν; the former is used only to mix in a kugê jê. Athen. xi 639, Od. x 235. It was strong and astringent (fr. 301, Hippocrates, i, iii p. 676 Kühn ιππικον οὐν οὐδείς ἴδεις: certain styles of poetry are compared to it fr. 563, Phrynichus 65 Ἓν (Συρακύλης) οὐ γλυῖς, οὐδ' ἴδεις, διὰ οὐκ ἴδεις, ἀλλὰ Πραμωνίων. The name was a puzzle; the wine was assigned to various places along the Asiatic coasts from Lesbos to Caria, and several explanations of the word as a common noun were proposed (as from παραμον voxel, παραμονοικέπι: also πολεμεῖς &c.) Athenaeus i 30 B—Apostolius xiv 74. Hehn Culturpflanzen 466 thinks it may be akin to the Thracian word παραβίας for a drink made from millet, Athen. x 447 D.

A daemon Acratus was worshipped in Attica Paus. i 2. 5, Harrison and Verrall Myth. and Mon. 12.

111—12. ταύτα of undertaking to carry out an order or request, ἵθος of carrying it out on the spot: so ταύτα ὑπό εὐποτά Vesp. 142, Paus 275, ταύτα δὴ Aeh. 815, sometimes in full ὅρασι ταύτα Lys. 1030, ταύτα πουσα Καν. 1515: ὃρασι τὰς Αυ. 864, Eur. Med. 184, is rather more independent, 'I'll do my part.' ἄταρ marks a strong contrast, like the German soudern, which is its etymological equivalent (sptár). ὡς μὴ after verbs of fearing is probably due to a confusion between caution and purpose: see Goodwin Syntax § 370, Ph. Weber Absichtssätzte 114.

κακοδαιμονίων conveys a plaintive rebuke to Demosthenes for his rather daring variation in 107 of the usual phrase ἄγαθον δαιμόνων. κακοδαιμονισταί suggest a Κακοδαιμόνων, a profane counterpart to the 'Agathodaimon as he was called later: the club, mentioned by Lysias (see on 2), may well have been in existence at this time.

Of course Nicias exit here, returning almost immediately. Meanwhile
Ol. A. φέρε νυν ἑγὼ 'μαυτῷ προσαγάγω τὸν χώα, τὸν νοῦν ἵν' ἀρδῶ καὶ λέγω τι δεξίον.
Ol. B. ως μεγάλ' ὁ Παφλαγῶν πέρδεται καὶ ἰέγκεται,
οὕστ' ἔλαθον αὐτὸν τὸν ἱερὸν χρησμὸν λαβὼν,
όντερ μᾶλιστ' ἐφύλαττεν. Ol. A. ὦ σοφῶτατε,
φέρ' αὐτὸν, ἵν' ἀναγών' συ δ' ἐγχεον πιείν
ἀνύσας τι. φέρ' ἵδω τι ἀρ' ἐνεστὶν αὐτόθι.
ὁ λόγια. δός μοι δός τὸ ποτήριον ταχύ. 120
Ol. B. ἵδον' τι φησίν ὁ χρησμός; Ol. A. ἐτέραν ἐγχεον.
Ol. B. εὖ τοῖς λόγιοι ἐνεστὶν ἐτέραν ἐγχεον;
Ol. A. ω Βάκι. Ol. B. τί ἐστιν; Ol. A. δός τὸ
ποτήριον ταχύ.

Demosthenes drinks from the pitcher, though he more decently uses a cup when Nicias returns.

115. ἰέγκεται δ' ἡμιοικατάληκτον ἐρε-
οῦ γὰρ ἐστὶ δόκιμον ὁστί λέγει σχολ.
The middle occurs again Amb. Pal. xi 343. 4 in the non-Attic form ἰέγκεμον,
but here it is merely a comic Datismus
like χαλρωμαί Roa 291, and probably ὅταν
πεινώμεθι ή διψώμεθα Hermippus 25. No
doubt the future was ἰέγκεμοι by Ruther-
ford's rule, but it is not quoted.

117. ὦ σοφῶτατε, a half-burlesque
compliment, not used in Tragedy, but
common in Comedy as Av. 393, 1271, ὦ σοφῶτατοι Amb. 575, Menander 11,
Athen. viii 337 b, ix 366 b. σοφός might
be used of skill in any craft: καὶ τοὺς
κλέπτας σοφοὺς ἐλεγον σχολ.

120. Distinctions have been drawn
between λόγια and χρησμοι which do not
hold: Suidas and the scholiast on
Thucyd. ii 8. 2 say λόγια are in prose,
χρησμοι in verse, but this play ignores
that distinction, and Porphyry's collection
of λόγια was mainly metrical: Eustathiu's
opinion that λόγια was Attic, answering
to the Ionic πρόφαντα, is adopted by
Bouché-Leclercq (Hist. de Divination
dii 230), but λόγια occurs often in Her-
rodotus. Wilamowitz (Hermes xiii 352)
ought not to reject Eurip. Héracl. 465
on the ground that λόγια is not tragic.
The distinction seems to be that λόγια ap-
plies to oracular utterances of gods or seers
preserved and circulated orally, or more
commonly in writing, while χρησμοι is
the general word. In Plut. Thes. 26
the λόγια πυθόχρηστον had been given
some time previously; Fuba 4 and Mar-
cellus 3 λόγια are the Sibylline books at
Rome; Lysander 22 Diophanes brings up
the λόγιον about a lame King of Sparta;
λόγια are expressly contrasted with χρη-
σμοι (a response just given) in Pelop. 20,
Nicetas 13; and in defct. orac. 5. 412
οἱ χρησμοί becomes a λόγον after a
time. So Herod. viii 141 of Λακεδα-
μονίοι ἀναμεταφέρες τῶν λόγῳν, in 178,
n 190, viii 60, Thucyd. ii 8. 2. Sometimes
the words are used as synonyms, inf. 194—5 &c.: but I know of no case where
λόγιον means an oracle just delivered,
except perhaps Lucian Iuf. trac. 31.

121. ἵδοι, the common phrase of imme-
diate compliance, never takes ye as the
other usage (61) does. ἐτέραν sc. κύλικα οἱ
φίλανθρωπικοὶ εἰς ὑμᾶν, ἰδ' ἐτέρα τὰν ἐτέραν καλιὰς ὦθην
Alcaeus 41: ellipse of these nouns is
found with other adjectives, as παῖς,
τὴν μεγάλην δός Alexis 111. 1, ἀκρατον ἐβρών
tὴν μεγάλην Menander 510, πολλὰς πίνων
Theognis 492, φιλοτησια &c.

122. ἐνεστι to introduce a quotation
from an oracle as Av. 974, 979, or an
official document as Thucyd. viii 43. 3,
Demosth. Timocr. 151.

123. Bacid is often mentioned along
with the Sibyl, as Plato Theages 124 D : and as with Sibyls so we hear in later times of more than one Bacis Aristot. problem. xxx i. 954 a36, schol. on Pax 1071 Bácios dé trete, ów presbptotatoi exe 'Elewos tis Bouwías, ô de deúteros 'Aptikós, tretoi de Ô Arkás eπ plóswos Kaφfis ôs kal Kôdas ékalíeto kal 'Alítres: the word being probably not a proper name. Plutarch Pyth. orac. 10. 398 F— says Sibyls and Bacides gave, not oracles in view of special consultations, but general prophecies ois πλανωμένους άρημενες πολλάκις ἡ τύχη καί σωφερίσεων αυτομάτως: Cicero Divin. i 34 duo genera divinationum esse dixerunt,...nun quod particeps esset artis, alterum quod arte carereat, and of the second kind prophesying consultations quadam animi aut soluto liberoque mutu the instances he gives are Bacis Boeotius Epimenides Cres Sibylla Erythrea. He is set up as a male rival to the Sibyl! seriously by Plutarch, mul. vict. 243 B εϊαν τὰ Ἀστροφόροι μελὰ τοις Ἀσκαρανθοῖς ἡ τὰ Συβλήσθη λόγια τοῖς Bácios antiparaβάλωμεν, and comically by Lucian, Perginius 30. He was νυμφόλητος Pax 1070, Pausan. x 12. 11, like Merlin and Thomas of Ercildoune, whom he resembles also in his importance during great national struggles. [Goethe's curious experiments, the Weisagungen des Bakis, are very general: but some have been interpreted as political.] His oracles attained great repute during the Persian Wars, and Herodotus quotes them with special respect viii 20, 77, ix 43; Pisis- tratus was nicknamed Bacis, schol. on Pax 1071: and very possibly a collection of Bacis- oracles was made by Onomacritus at Pisistratus' command, with a view to counterbalance the aristocratic and Spartan tendency of Delphi: Pausanias iv 27. 4 quotes two such oracles of his which encouraged Epaminondas against Sparta. Whether for this reason or not, he was evidently popular in Athens during the Peloponnesian War inf. 1003, Pax 1070, At. 962.

124. The article is again for quotation-marks. There is probably no more ground for the connexion of Bácis with Bácios (Bergk Griech. Lit. i 342) than for the off-repeated derivation from βάςος.

125. 'This is why you were so cautious': so Herod. vii 130 Xerxes said σοφαi άνδρεις οι Θεσσαλεις: ταυτ' ἀρα πρὸ πολλοῦ εφιλάξατο, φιλάττομαι being absolute (Shilleto on Dem. FL 287). Parts of φιλάσω were very common in oracles, see on 1039. This 'Aristophanic' use of ταυτ' ἀρα Ach. 90, Nub. 319, 335, 394, Pax 414, 617, Them. 168 is found also in Xenoph. Cyrop. i 4. 27, Symp. 4. 28: the less idiomatic δι' ταυτ' ἀρα. Ath. 486, Plato Protag. 341 c, δι' ταυτ' ἀρα Them. 166.

127. The tone is tragic: for the vivid present in predictions of downfall cf. Eupolis 182 (from the Maricas) κεκού τιν Πειλανδρός ὡς ἀπόλλυται, Aesch. Prom. 171, 767, 948 αὐδαν πρὸς ὦν εκινῶν ἐκπίστευε κράτους. There is some aye in the αὐτός, cf. inf. 151, as in the οὕτωs ἀνήρ οf II. xviii 257, the ille of Plaut. Pseud. 921, repeated with ridicule 924—5, and the illé (Clodius) so common in Cic. ad Att. ii—iv.

128. καὶ πῶς with the shade of objection or incredulity which is never absent from καὶ with an interrogative word following, except sometimes when there is no change of speakers.

129. πρώτα μὲν: the new era dates from Pericles' death, after which the political leaders came from a lower social stratum: the well-known fragment (117)
of Eupolis' Δήμος laments this falling off. Eucrates is the στυπτειοτῶν, for which στυπταξ in fr. 540 is a contemptuous variation: other nicknames for him were ὀνοστυπταξ (Hesychius), Μελιτός κάρπως, ἀρκτός, σὺς fr. 193. The name was a common one, and we cannot be sure that our Eucrates is the same as the Eucrates who was strategus in B.C. 432/1 (ClA iv 179 a—d, Beloch Ath. Pol. 339); nor can he be identified with the father of Diodotus (Thucyd. iii 41), or the brother of Nicias (Andoc. Myst. 47), or the general of dubious loyalty in Lys. 102, Lysias 18. 4. Gilbert Inn. Geschichtc 126 thinks that our Eucrates was strategus in the plague-year 430/29, and fell into obscurity when Pericles regained popularity: but this is without proof: we know practically nothing of his short-lived influence (infra. 254). τὰ στυπτέα, τουτέστι: καννάβας ἡ λωά (schol.), must have been an important article of commerce, used not only in ship-building, but for clothes, as we see from χίτων στυπτίων, χίτωνοι στυπτίων, in the inventories CIA ii 675 &c.; Diocletian's edict (26. 1 Mommsen) fixes the price of λάνθω τὸ καλοῦσθεν στοιχιῶν at 24, 20 or 16 denarii per pound according to quality.

130. Aristophanes always keeps the distinction between ἐξω and σκῆσαι, the continuous and momentary futures of ἐξω, the one verb where the Greeks developed the distinct futures (Kührner-Blass Griech. Gramm. § 229. 3). He uses σκῆσαι only three times, in the sense of check, Lys. 284, 380 or put in (check a ship voyage) Ran. 188, σκῆσαι only once Ac. 1335 οὐ τὸ μά τὰς κερχυράς ἐτι σοῦ σκῆσαι, where ἐπομαι would mean exactly the opposite. The distinction is kept in good Greek. Apparent exceptions, as far as I have noticed, are as follows: Homer has ἐξω for keep in check Il. xiii 51 (where Aristoph. ἔτι. read σχῆσουσαν) and xx 27, using σκῆσαι in the same sense xi 820, xiii 151, xiv 100: Pindar has σκῆσαι in the proper sense fr. 256 Böckh σκῆσει τὶ πετρωμένων ὑπὸ πῦρ, but again where ἐξω might be expected Plyth. 9, 116 διακρώναι ἀντικα σκῆσε τὶς ἄρων: Sophocles has εὑ σκῆσεi Aj. 684: Eurip. Hel. 30 ὦ ἄκου σκῆσαι μέχρι, Cyc. 697 τυφλή δῦν σκῆσαι, Bacch. 1337 νόστον σκῆσαι, and perhaps Med. 862 (but there ὄδοκρυν μοίρας σκῆσεις φῶν seems right, ex ill. their happy life by murder): Thucydides has τὴν ἀπανα ὑδάμα τῆς Σικελίας σκῆσειν vii 6. 2, and πλέον σκῆσειν in 59. 2, vili 36. 2, viii 90, so ὡς ἐλασσὸν σκῆσειν viii 36. 4, πλέοντα σκῆσειν vii 36. 5. But in all these cases the writer felt a difference between σκῆσαι shall get, and ἐξω shall have, though the most idiomatic sense of σκῆσεις is to check. The distinction is well seen in Xen. Anab. iii 5. 10 τὰς ἀκάρ δὲ ἄνθρωποι ἐξεί (will hold) τὸ μὴ καταδίδει: οὕτω δὲ μὴ διαλαμβάνων ἡ ὕπο ἡ γὰρ σκῆσις (will prevent). E. R. Schulze in Neue Jahrb. cxvii 163—thinks the Orators made no distinction: he has been answered by Blass in Rhein. Mus. xliv 285. σκῆσεις Dem. FL 272 means check ησιχαίοι σκῆσει i Olynth. 14 refers to Philip inactive even for a day, ἁσιχαίοι ἐξεί Euryg. 29 is of continued inaction: σκῆσεις καλῶς i Olynth. 9 σχ. ἀσφάλως Cor. 45, mean get into a good, safe, state, for ἐξεί καλῶς can be used as well as εὑσε καλῶς. The distinction between ἐξομαί and σκῆσαι is very clear in all cases I have noticed. ἐξεί and σκῆσας were always recognised in medicine and philosophy as permanent and transitory states respectively. It is probable that a similar distinction was felt in the compounds also: we can see it in νομίσασα αὐτῶν καθέξεις αὐτῶν Thucyd. viii 100. 2, contrasted with νομίστω κατασκῆσῃς ῥαΐδως τὰ πράγματα id. iv 2. 3. Cf. Aristot. Pol. Ath. 24. κατασκῆσῃς τὴν ἑγεμονίαν will gain (καθέξεις would mean retain); see on καθέξεις 838 and ἐφέξεις 915.

131. πώλης was not used separately except as comic, so mungor in English (Shilleto on Thucyd. ii 60): the type of noun is really not Greek (Lobeck Para- lip. 134).

132. The proβατοπόλης is Lysicles (a scholiast and Suidas give Callias as an alternative): he was strategus in 428/7, and perished that year in the Maeander valley, on a money-raising expedition, Thucyd. iii 19. Phuriarch Pericles 24 quotes
Ols. B. δύο τώδε πώλα. καὶ τι τόνδε χρὴ παθεῖν;
Ols. A. κρατεῖν, ἕως ἑτερος ἁνιή βδελυρωτερος
αυτοῦ γένοιτο. μετά δὲ ταῦτ' ἄπολλυται. 135
ἐπιγίγνεται γὰρ βυρσοπώλης ὁ Παφλαγών,
ἀρπαξ, κεκράκτης, Κυκλοβόρου φωνῆν ἔχων.
Ols. B. τὸν προβατοπώλην ἢν ἁρ' ἀπολέσθαι χρεών

133. χρὴν Elmsley on Eurip. Heracl. 929 to suit γένοιτο in 135, but see expl.
note on that line.

from Aeschines Socrates, the tale that after
Péricles' death Aspasia lived with Lysicles
and made him ἐξ ἄγεννοις καὶ ταπεινοῦ
τὴν φύσιν Ἀθηναῖων πρώτον. I can see no
to disbelieve this (see inf. 765), or to
to conjecture the onjectives on the subject
made or adopted by E. Curtius, Müller-
Strübing (Aristoph. 580—), Petersen (de
hist. gent. Att. 111), Duncker (Gesch. d.
Alt. n. f. ii 14), Beloch (Att. Pol. 29,
Griech. Gesch. i 532).

133. It is very hard to say what
difference an Athenian would feel be-
tween the ὀφθαλι of 131 and the dual of
δὲ in 133. That δὲ was more closely
connected with the first person, ὀφθαλ
with the second, seems certain as a general rule,
yet we find instances, such as Av. 637—
8, where the case is reversed: and no
doubt Latin lost ultimately by confusing
ἐστι not to a connexion with the
second person. Besides ὀφθαλocol is a step
nearer δὲ than ὀφθαλ is, as Blass shows
from the Orators in Rhein. Mus. xlv

136—5. The coarse word βδελυρόδος
was used freely by Aeschines and De-
omethenes: Plato has it once, in the
mouth of Thrasymachus Rep. i 338 v. It
was no doubt specially used by conserva-
tives of the demagogues (so βδελυττομαί,
Βδελυκλέων), as 193, 304 &c.: so Plu-
tarcho allows himself to use it of Cleon
(Nicias 2, Demetr. 11) and of Clodius
(Pomp. 46, Caesar 9).

The optative γένοιτο is excused by the
fact that the oracle has fixed the man's
fate in the past: so the optative is used
in such clauses in citing laws Kan. 766
νόμος τις ἐστι κείμενος...αυτῶν σήμερον λαμ-
βάνειν...ἐος ἄριστο τὴν τέχνην σοφί-
tερος, Demosth. Androt. 11, Timocr. 145:
cf. Goodwin Syntax § 323.

137. κράζω in Attic was so much con-
fined to the reduplicated forms that even
in derivative nouns we find only κεκραγμὸ
κεκράκτης and the like. The
words are specially applied to Cleon as
an orator inf. 256 d., Vesp. 566 κεκρα-
δάμας, Pax 314 παφλάμω καὶ κεκραγός:
Aristot. Pol. Ath. 28 (Κλέων) πρώτος
ἐπὶ τοῦ βήματος ἀνέκραγε καὶ ἐλοιδορήσατο,

Κυκλοβόροι: schol. ποταμὸς τῆς Ἀττι-
κῆς χειμάρρους, ὑπὸ Αθηναίων χωρίθες. τὴν
κακοφωνίαν οὖν τοῦ Κλέωνος εἰκάσε τῷ χῆρ
τοῦ ποταμοῦ. καὶ ἀλλαχοῦ
ψιμνὲς δ' ἐγένει τὸν Κυκλοβόρον κατείναι

κυκλοβόρων is invented as a verb for
There seems to be no clue to the position
of this stream except Pollux x 185, where
Aristoph. fr. 275 is quoted showing that
it was near the brick-works: it has been
identified with the upper course of a
stream flowing from Lycabettus to join
the Cephissus under the name of Scirus
(E. Curtius Stadtesch. von Athen 18,
183, Milchhöfer Text zu Karten v. Att.
ii 15): the identification is rejected by
Wachsmuth Stadt Athen ii 274, but seems
more likely than the opinion of Bursian
(Geogr. Griech. i 257) and Wilamowitz
(Hermes xvii 647) that the stream was
near Marathon. Cf. Cratinus 'Ἡλίοδος ἐν
τῇ φάργῃ (fr. 180) and Pherecrates fr.
51 χαράδρα κατελήκουσαν.

138. 'It's fated then...'. This seems to
be the only case in Comedy where
χρεὼν means fated. Aristoph. does not
use the substantive verb with χρεὼν in its
other sense of right, except perhaps in
Pax 1029. It is not of course meant that
Lysicles owed his death directly to
Cleon.
ΑΡΙΣΤΟΦΑΝΟΥΣ

υπὸ βυρσοπώλου; Ο.I. α. νὴ Δί. Ο.I. Β. οὐμοί δέλαιοι.
ποθεν οὐν ἀν ἐτὶ γένοιτο πώλης εἰς μόνος; 140
O.I. Α. ἐτ’ ἐστὶν εἰς, ὑπερφυὰ τέχνην ἐχων.
O.I. Β. εἰπ’, ἀντιβολῶ, τίς ἑστιν; Ο.I. Α. εἰπω;
O.I. Β. νὴ Δία.
O.I. Α. ἀλλαντοπώλης ἔσθ’ ὁ τούτων ἔξελὼν.
O.I. Β. ἀλλαντοπώλης; ὡ Πόσειδον τῆς τέχνης.
φερε ποῦ τὸν ἀνδρα τούτων ἐξευρήσομεν; 145
O.I. Α. ξητῶμεν αυτὸν. Ο.I. Β. ἀλλ’ ὄδι προσέρχεται ἡσπερ κατὰ θείον εἰς ἀγοράν. Ο.I. Α. ὡ μακάρε

143. ἔξελὼν all mss. except R.
147. καταβεῖον R. κατα θείον other mss. and scholia. θείον Cobet VL 358.

139. Aristoph. has δέλαιος in the third foot Nub. 12, 709, 1504: in Nub. 552 (Euclidean metre) the quantity is doubtful: in all other cases the word ends the line and is of course scanned δέλαιος, always with οὐμοι except Plut. 850. R here gives δέλαιος : as the last element of a diphthong was naturally apt to be pronounced before another vowel as y, which was a vanishing sound in Greek. This of course explains -ai -ai in hiatus and perhaps in accentuation: it explains also the change from older forms like adel Ἀθηνᾶς &c. to the newer aei Ἀθηνᾶ &c.: see Meisterhans § 142 for epigrammatic evidence. So Ἀθηναῖος Pherecrates 34, Eu- polis 35.

141. The rhythm is intentionally serious and without caesura for emphasis.
143. ἔξελὼν of course from ἔξελάων: ἔξαρὼ = debellare, but ἔξαρω from ἀρω is fictitious. Cleon is supposed to use the word in Vesp. 1230.

Ἀλλας is a black-pudding, Blutwurst.
It does not seem to have been a particularly poor or despised food Pherecrates 108. 8, Eubulus 15. 7, 63. 7. The father of Aeschines Sorat. was an ἀλλαντοπώλος Diog. Laert. ii 7. 60.

144. I hope to show, on 551, that there is reason to believe that Poseidon was looked on as a Tory god, in some opposition to Athena, who was certainly democratic. If this was so, it is not unreasonable to see some conservative meaning in Nicias' selection of this appeal: so in Ach. 560 it is the more conservative half of the chorus who mark their feeling by νὴ τῶν Ποσείδων. Appeals to Athena are strangely few in Aristophanes, and those that do occur seem to have a political significance in most cases, see on 581.

145. 'Now where are we to find this hero of yours?' The future has a shade of helplessness or unwillingness: as in τι δράσομεν; Eurip. Cyc. 193, ἐπο- μεν ἐγεμυῖ η τι δράσομεν; Ion 758.

146—7. Nicias' objections are overcome by the hand of providence. Cobet's fine sense of idiom was possibly right in reading θεῖον even κατὰ τὸ θείον does not seem to occur: Plato Legg. iii 682 ε ἀφγυ- μεθα ἡσπερ κατὰ θείον, and cf. id. 682 A, Plut. de facie 30. 944 F, Athen. vii 359 D, Apostolius 9. 37. κατὰ θείον) (κατ’ ἀρχοντα in dates, of the old lunar j) the later solar calendar (Reinach Εἰριγ. grecque 500). Dobbree Advers. i 93 seems to hold that to business is always εἰς ἀγοράν, to the agora may be εἰς ἀγοράν or εἰς τὴν ἀγοράν: but it is hard to see what difference the article was felt to make; we have εἰς ἀγοράν of intending sellers here, TheSm. 457, Ram. 1350, Menander 962, but εἰς τὴν ἀγοράν Ach. 877, Lucian Lexiph. 22, of intending buyers εἰς τὴν ἀγοράν Pax 1010, Alexis 46. 6, Ephippus 21, Macho ap. Athen. 580 C, but εἰς ἀγοράν Eccl. 819, Strattis 44: Lysias
\[\text{ιππης}\]

\[\text{άλλαντοπῶλα, δεύρο δεύρ', ὃ φίλτατε, ἀνάβαιε σωτὴρ τῷ πόλει καὶ νῦν φανεῖς.}\]

\[\text{ΑΛΛ. τι ἐστι; τί με καλεῖτε; ΟΙ. Α. δεύρ' ἔλθ', ὡν πῦθι ὡς εὐτυχῆς εἰ καὶ μεγάλως εὐδαιμονεῖς. 151}

\[\text{ΟΙ. Β. ἰθι δὴ, κάθελ' αὐτοῦ τοιελέον, καὶ τοῦ θεοῦ τὸν χρησμὸν ἀναδίδαξον αὐτὸν ὡς ἔχει· ἐγὼ δ' ἣν προσκέψωμαι τὸν Παφλαγόνα. ΟΙ. Α. ἄγε δὴ σὺ κατάθου πρῶτα τὰ σκεῦη χαμαί. 155}\]

\[\text{Eratosth. 8 and 16 has ἀγοράν and ἔις τὴν ἀγοράν in the same phrase. 151 Schol. ὀν, φασὶν, ἐκ τῆς παρθένου ἐπὶ τὸ λογεῖον ἀναβη. διὰ τί ούν ἐκ τῆς παρθένου; τοῦτο γάρ οὐκ ἀναγκαίως. λεκτέων οὖν ὅτι ἀναβαίνει τὸ ἐλέγητο τὸ ἐπὶ τὸ λογεῖον εἰςεῖναι, ὡς καὶ πρόσκεπται. λέγεται γάρ καταβαίνει τὸ ἀπάλλαττεσθαι ἐντεῦθεν ἀπὸ τοῦ παλαιοῦ θουν...ὡς ἐν θυμήλῃ δὲ τὸ ἀναβαίνειν. These interesting scholia are discussed by Haigh Ath. Theatre 144, White Harvard Studies ii 165, Pickard Amer. Journ. Phil. xiv 289, Capps Trans. Amer. Phil. Ass. xxii 65, Christ in New Jahrb. exilix 161: the American scholars hold that ἀναβαίνω had lost the sense come up and that therefore no argument for a raised stage can be based on the word. But it requires much faith to believe that ἀναβαίνω does not mean come up here, Achl. 732, Vesp. 1340, and that καταβαίνω does not mean come down in Vesp. 1514, Eccl. 1152. Surely the scene represents Demos's house either as on the Acropolis or on the Pnyx: the agora is supposed to be in view as Achl. 21: and the sausage-man is seen with his dresser and wares there below. I cannot think that there was no means of indicating this, that all was left to the imagination of the audience. Dörpfeld has shaken the old belief in a stone stage for the actors: but I do not understand that even he denies the existence of a wooden one if required, Dörpfeld and Reisch Greech. Theater 180, 344. See on 156.

φανεῖς originally of deities, then of divine messengers or agents. In this sense ἐπίστασαι, ἐπιφάνεια, ἐπιφανὴς seem to be Ionic and late, Timaeus Taur. ap. Athen. ii 37 Εἰσωθέρησα ὡμός ἐπιφανεὶς ἱδρυμένα ὡς αἰῶν ἡμῶν ἐπιφανόντασ, Nymphodorus ap. Athen. vi 266 D—Ε ὃς ὁ ἐπιφανὴς ὀστὸν θύων οὐτώ, Chamaeleon ap. Athen. xi 457 b.

The new-comer is addressed in the high style. μεγάλως is comic in rhythm, but would be felt as a word of heroic tone, cf. inf. 175, 782, 1162, Not. 660. It never occurs in good Attic prose. It is found twice in Homer, II. xvii 733, Od. xvi 432, once in Hesiod, Theog. 419 ὁ ἐθέλει (ἐθέλος) μεγάλως παραγίγνεται ἥδινθην, often in Herodotus, thrice in Tragic chorus (Aesch. Pers. 906, Eur. Med. 183, Tro. 843). Xenophon uses it of injuries and benefits, Cyrop. viii 2. 10, Anab. iii 2. 2, Ages. 11. 10, Hiero 4, 5, Rep. Lac. 4. 6 (Cobet NL 720). Lucian quom. hist. scrbl. 22 gives as a specimen of poetic diction ἔλεξε μὲν ἡ μηχανή, τὸ τέχνος δὲ πεποίητο μεγάλως ἑυδοηύπη, where the adverb as well as the verb is meant to be inconsistent with ordinary prose style.

152—4. Nicias now shows some awe before the new-comer: this is implied by the αὐτοῦ...αὐτῶν, cf. on 127: he confesses the λόγια of Bacis with a Delphian χρησμός. The word ἔλεων for a cook’s table or rough dresser seems to have died out by the time of the New Comedy, Pollux vi 90: another form was ἔλεος, and there was a doubt about the breathing. ἀναδίδασκω implies a conversion from a former opinion to a new one (though possibly a wrong one, as Herod. iv 95, Thucyd. iii 97. 1): the meaning ‘expound oracles’ seems confined to this play (inf. 203, 1945), but here too the idea of conversion to a new view is suggested. mss. give 334 to Nicias, but editors are now mainly agreed that he does not reappear after this exit. 155 = Pax 886. Demosthenes is more cavalier in tone than Nicias. The active of καταθήμα is rare in Attic, except when it means pay, or when the agent
gives up connexion with what is laid down (hence καταθέναι εἰς μέσον and the like are common), or had no close connexion with it before, as Lys. 202.

156. προσκυνεῖν adorare means the raising of the hand to the lips, a gesture very common in Greek and Roman religion and in Eastern etiquette: it was distinct from, though often followed in the East by, kneeling or prostration. This form of salutation, still common among Turks and Arabs, was held by the Greeks to be inconsistent with freedom, μεγάστων μαρτυρίων ἡ ἐλευθερία τῶν πολιῶν εἰς αἰς ὑμᾶς ἐγένετο: οὐδένα γὰρ ἀνθρώπων δεσπότην ἀλλὰ τῶν θεῶν προσκυνεῖτε Xen. Anab. iii 2. 13: it was the mark of allegiance to a king (Plut. Aristides 6, Thomist. 27, frat. amor. 18. 488 f) of the Eastern kind, and Alexander’s introduction of it at his court was bitterly opposed (Arrian Anab. iv 10—11; an Athenian envoy to him was executed on his return for having stooped to it, Athen. vi 251 b). In Greek literature the salutation is mentioned (i) when paid to men, as a habit of Orientals and Egyptians (Herod. ii 80), which might spread to Greece in burlesque (Plato Rep. iii 398 a), or in cases of the most earnest supplication Soph. OT 327 πάντες σε προσκυνοῦμεν οἴον ἵκτηριον: (2) when paid to divine beings, generally Earth as here (Soph. Phil. 148), Earth and Sky (Aesch. Pers. 499, Soph. OC 1054), Sun (Plut. 771, Soph. fr. 771, Menander 609, Plato Legg. x 887 b, Lucian salt. 17 ἵδια προσεύχατο τῶν Ἡλίων, οὖχ ὡσπέρ ἡμῖν τὴν χείρα κύκλων ἡγομένη ἐνεκῆλη ἡμῶν εἰς τὴν εὐχήν, Plut. Marcell. 6, Pomp. 14 τῶν Ἡλίων ἀνατέλλοντα πελώνες ἡ δύναμιν προσκυνοῦσαι, cf. Pind. 31. 27), Nemesis or Adrasteia (Aesch. Prom. 936, Plato Rep. v 451 a, Demosth. i Aristog. 37; so Soph. Phil. 776 τῶν φθόνων δὲ προσκυνοῦσι: rarely to other deities, as the Agathos Daemon (Theophr. fr. 123 ap. Athen. xv 693 d), Hermes (Hipponax 32, Lucian Timon 24), Apollo (Pythagoras at Delos refused the salutation to other gods, Diog. Laert. viii 1. 13), Pisistratus’ pseudo-Athena (Aristot. Pol. Ath. 14), Zeus Basilus (Xen. Cyrop. ii 4. 19). [The epigraphic records called προσκυνήματα are Egyptian, Reinach 385.] Polybius xv 1. 6 implies some distinction between the salutes offered to Earth and to the other gods ὧν τῶν θεῶν ἀπάσαντο καὶ τὴν ἱερὰν προσκυνοῦσαν, καθάπερ ἔστω τοὺς ἄλλους ἀνθρώπους. προσκυνήσαι was used also to things held sacred, such as relics, Lucian Demosax 67 τῶν βάτων ἐφ’ ὑμῖν εἰσεισθείη προσκυνοῦντο, Heracles’ bow Soph. Phil. 657, tombs of heroes Plato Rep. v 469 a, marks of divine footsteps Lucian vera hist. ii 7, the Tholos (sarcastically of Aeschines, Demosth. Cor. 314) &c. It was often the mark of stupid superstition merely, Theophr. ehar. 16, Lucian Alex. 39, Plut. quaer. adol. 8. 26 b: and it was usual on hearing a sneeze, Xen. Anab. iii 2. 9, Aristot. problem. 33. 9, Athen. ii 66 c. Here it marks recognition of good fortune as often (Soph. Elect. 1374 πατρία προσκύναν” εἶδος οἱ Ὀρέστες returned, Phil. 533, Lucian comm. 9, psc. 39).

159. Ἀθηναίων Bergk for Ἀθηναίων.

158—9. The rhythm and language are of course tragic. ὑπέρμεγας would in good Greek seem almost grotesque for ὑπερμεγήθης (cf. Rutherford on Babrius 47. 1): genitives like Ἀθηναίων come in with great effect in parodies or quotations, as Σοῦν άκρον Ἀθηναίων Νεμ. 401 (cf. ARISTOFANUS

ἐπείτα τιν ὡν πρόσκυνοι καὶ τοὺς θεοὺς.

ἈΛΛ. ἵδιοι τί ἔστην; ΟΙ. Α. ὦ μακάρι, ὦ πλοῦσιν, ὦ νῦν μὲν οὐδείς, αὐτοῖον δ' ὑπέρμεγας; ὦ τῶν Ἀθηναίων ταγέ τῶν εὐδαιμόνων.
ΑΛΛ. τί μ', ὁγάθ', οὐ πλύνειν ἐὰς τᾶς κοιλίας ἰόν πωλεῖν τε τοὺς ἀλλάντας, ἀλλὰ καταγελᾶς;
ΟΙ. Α. ὦ μῶρε, ποῖας κοιλίας; δευρὶ βλέπε.
tὰς στίχας ὅρας τὰς τῶν ἰων; ΑΛΛ. ὅρω.
ΟΙ. Α. τούτων ἀπαντῶν αὐτὸς ἀρχέλας ἐσεί, καὶ τῆς ἄγορᾶς καὶ τῶν λιμένων καὶ τῆς πυκνός·
βουλὴν πατήσεις καὶ στρατηγοὺς κλαστάσεις, 166 δῆσεις, φυλάξεις, ἐν πρυτανείῳ λαικάσει.
ΑΛΛ. ἐγὼ; ΟΙ. Α. σὺ μέντοι· κούδετῷ γε πάνθ' ὅρας.
ἀλλ' ἐπανάβηθι κατὶ τουλεύν τοδ' καὶ κάτιδε τὰς νήσους ἀπάσας ἐν κύκλῳ. 170

163. λέων Cobet, but Meineke Vind. Aristoph. 52 points out that there is a reference to II. iv 90 λαῶν στίχες ἀσπατάων.
167. λαικάσεις mss. except V corr. and B (cf. Cobet NL 253).

the accumulation of non-Attic genitives plural in Nub. 335—9); and ταγόδ, known in ordinary style only as a Thessalian title, was a favourite Aeschylean word to express the haughty ruler, Prom. 96, Pers. 324 &c.

160—1. The democratic spirit of Athens levelled distinctions of class in address, and ὁγάθ, not was specially respectful: Socrates uses it to a eunuch porter, Plato Protag. 314 D. πωλῷ vendito, ἀποδίδομαι πένει, is a very clear and constant distinction: it is of course seen when both words occur in the same sentence, as Xen. Memor. ii 5. 5 ὀν ἴσην ἵνα ὑπεράνων πωλῇ καὶ ἀποδίων του εἰρήνος: and so Symp. 8. 21, Demosth. i Aphob. 32, Alexis 125. 3—4, 128. 8 ἑρὶν ἀπέδοτο σύκα πωλεῖν ὅμών, Aristot. Oecon. i 1. 1346b9—20, Lys. fr. 7, Athen. viii 348 b. Rutherford NP 48 seems to think strangely that the distinction does not hold for the future, πωλήσω being Ionic: but though πωλήσω is not often required, it was good Attic and had always its proper meaning (fr. 460. 3. Av. 1039, Xen. Hell. vi 2. 38, Aristot. Pol. Ath. 51).

162—3. βλέπω may take acc. of direct object in Tragedy, New Comedy and late prose, but not in Attic prose or Old Comedy except in parody, as Paz 208 (Ruth. Babrius 22. 7) here the change to ὅρας is natural, though the tone of 163 at least is tragic. στίχες and its parts are epic and tragic, generally of serried array: distinguish it from στοιχοι ranks of a chorus, as fr. 45 ἤ πον κατὰ στοιχος κεκράξατο τι βαρβαρίτη.

164—5. The word ἀρχέλας would be poetical (Aesch. Pers. 297 is a doubtful case of it) and ἀρχέλας would be a non-Attic contraction. Names like Λάγκρατος occur in dialects and later in Attic: Pindar seems to have used Ἀγγέλας, and Eupides Μενέλας. The tragic tone breaks down in 165 into a rapid colloquial appeal: 'trade, home and foreign, and politics will be at your mercy.'

166—7. The omission of the article is probably intentional: 'Council! you'll kick it. Ministers! you'll dock them!' πατῶ as 69: κλαστάω is the regularly formed frequentative of κλάω, which is also used in this farmer's sense ραμπίνο. δεῖ, φυλάττων probably are synonymous: imprisonment was rare at Athens, and a clause in the Council-oath was ὦ δῆσο Ἀθηναῖον οὐδένα (Demosth. Timocr. 147): the new-comer is to have in his own hands the powers of the heliastic juries. The future of λαικάω was used, in the southern style of coarseness, to end an altercation, Thesm. 57, Cephisodorus 3, Strato i. 36, cf. Petron. 42: it is here of course a vulgar surprise for στίχης.

169—70. If ἄναβαλων in 149 implies
a real ascent, ἐπανάβαςω here means 'go up further' and the κατά favours this: that meaning of ἐπανάβαςω is not common, but seems to occur Xen. Cyrop. ii. 1, 23, possibly Ηέλλ. vii 2, 8, and certainly in the causal ἐπαναβάζω after ἀνεβάζεσθαι Thucyd. iii 23. 1. On the statement of Pollux iv 123 that before Thespis the actor stood on an ἐλέης above the chorus see A. Müller Büchnerlt. 2, A. B. Cook Class. Rev. ix 271. aι νῆσοι often means our allies, our empire: inf. 1319, Πάξ ἐπὶ ἑκάστοις ὑμῶν καὶ τῶν ἐλλήνων νῆσών 'Athens and its empire too'; so Aristophanes' comedy Νῆσοι meant 'Our Empire,' as Eupolis' Ποιδίες did. ἐν κύκλῳ may suggest the Cyclades (schol.).

171. ὀλκάδες are of course the merchant ships in the ports: Aristophanes' Ολκάδες was another of his appeals for peace in the interests of civilisation. ἐμπόριον may be a whole town or island (Herod. i 62 ἐμπώριονες μιᾷ αἰὲν νῆσος ἐμπόριον γέννων), or a part of a town marked off, as in the Piraeus (Wachsmuth Stadt Athen ii 96,—), Chalcis &c. (Böckh Staath.) Most of the great trading ports were Athenian allies, Corinth being the most notable exception.

173—4. On the question between Καρχηδόνα and Καλχηδόνα here and inf. 1303, the only ancient authority for Καρχηδόνα is a confused scholium on the latter passage, Casaubon preferred Καλχηδόνα there, and the romantic Huguenot scholar Palermus may have based his conjecture here on recollection of hearing his master's note. The map at the end of the Corp. Inscr. Ath. 1 shows how well the extent of Athenian rule is defined by 'from Byzantium or Chalcedon to Caria,' where the Greek cities, though Dorian, followed Athens (Thucyd. ii 9, 4): the Bosporus was of course extremely important for Attic trade and supplies: and a line of Eupolis 279 Α. ἔρωτος Α. θέω νῦν τίδε Μαρανθωνίων (from the Χρυσούς γένεσις, which probably appeared soon after the Knights) might possibly be quoted as an imitation of this scene and in defence of Καρχηδόνα. But in both cases, especially in 1303, the ms. reading is more likely to be right. Vesp. 700 ἀπὸ τοῦ Πυθοῦ μέχρι Σαρδῶν measures the Athenian empire from East to West: Chalcedon was not so very familiar, and Thucyd. iv 75. 2 does not find it superfluous to tell his readers where it lay; owing to its inferior position 'the city of the blind' had gone down before Byzantium, and its decay may have been the reason for the remarkable change in the tribute of the two cities (Byzantium is raised from 15 talents to 18 in B.C. 438 and to 21½ in 428, while Chalcedon is lowered from 9 talents to 6). Carthage was within the circle of Athenian commerce: Hermippus puts its carpets and cushions with emphasis at the end of his trade-list (63, 23): and any spirited survey of Attic power would take account of the dreams men had of conquests in that direction (Alciatiades in Thucyd. vi 90, 2, Plut. Pericles 20, where the range of Attic ambition is described as reaching from Sinope beyond Sicily to Etruria and Carthage). Chalcedon would hardly lie beyond the limits of the νῆσος of 170, whereas εἰτε implies a new field. Though τῶν δεξιῶν at first seems to support Καλχηδόνα, the acting would gain in farcical absurdity, and the Sausage-man's reminiscence in point, with the ms. reading.
ΑΛΛ. ευδαιμονήσω δ', εἰ διαστραφήσομαι;
Ο. Α. οὐκ, ἀλλὰ διὰ σοῦ ταῦτα πάντα πέρναται.
γίγνει γάρ, ὡς ὁ χρησμὸς οὔτοσι λέγει, ἀνήρ μεγιστος. ΑΛΛ. εἰπέ μοι, καὶ πῶς ἐγὼ ἀλλαντοπώλης ὡν ἀνήρ γενήσομαι;
Ο. Α. δι' αὐτὸ γάρ τοι τοῦτο καὶ γίγνει μέγας, 180 ὅτι τὸ πονηρὸς καῖς ἁγορᾶς εἶ καὶ θρασύς.
ΑΛΛ. οὐκ ἀξιῶ 'γω 'μαυτὸν ἵσχυεν μέγα.
Ο. Α. οἶμοι, τί ποτ' ἐσθ' ὦτι σαυτὸν οὖ φης ἀξιον; ἐξουειδέναι τι μοι δοκεῖς σαυτῷ καλὸν. 184 μῶν ἐκ καλῶν εἶ κἀγαθῶν; ΑΛΛ. μᾶ τοὺς θεοὺς, εἰ μὴ 'κ πονηρῶν γ'. Ο. Α. ὁ μακάριε τῆς τύχης,

175. Ρ is alone in reading δ' here and in the similar line Αυ. 177: the rest have γ'.
177. γίγν. γάρ νῦν ὡς Ρ: ὡς is adopted by Dindorf and Kock: if this were right, it would be the earliest case of the word, see Wilam. on Eurip. ΗΡ 610, Tycho Mommsen Πνεύμ. 662—.

175. Αυ. 177 ἀπολαφομαι τι δ', εἰ διαστραφήσομαι; so in some lost play Στρεψάιοι ο Ἑρμῆς παρά τῷ Ἀριστοφάνει παρὰ τὸ διεστράφθη τάς ὁψεις, Cramer Anecd. Οἰκ. ii 53: 14.
176. δέν εἰτέω διούκειται, ο δ' εἰτέ πέρναται πικρᾶς schol.: so the Orators of corrupt politicians, as Demosth. Ι Aristoc. 46 κατήλοι ἐστὶ πονηρας καὶ πατερικός κάπηλος καὶ μεταβολευσ, καὶ μόνον οὐ χυγά καὶ σταθμά ἑχων πάνθ᾽ δει πώστ᾽ ἐπραξεν ἐπώλει. The presents are in the oracular style, as 127. There is probably a point in the πέρναται: the word was extremely rare in Attic, the only other case except seeming to be Eurip. Τυχ. 271: it was chiefly used of over-sea trade, Herodas 2. 18 περνασ εκ Τύρου τι το δήμω.
179. ἀνὴρ, cf. 1255, Νυβ. 823, Χερ. Συγρ. ΙΒ 25 ὁ τοῦτο ποιών οὐκέτι ἀνήρ ἐστίν ἀλλὰ σκεφθορός, Εβ. ν 5. 33 στὸ μὲν ἀνὴρ φαίνει, ἐγὼ δ' οὐκ ἄξιος ἄρχης. He attempts tragic rhythm, breaking down at the comic curse in 189.
180—1. After αὑτο τοῦτο and the like the emphasizing is specially common, Νυβ. 1499, Τυχ. 445 ο δά ταυτά γάρ τοι καὶ καλύπτεται μακάριον, Λυσ. 46, and Blaydes there.

πονηρὸς in the social and political sense which it regularly has in the 5th century B.C.: χρηστὸς or καλὸς κἀγαθὸς was the opposite: see Appendix ii.
182. ἐγὼ and ἐμαυτὸν give a strong emphasis to his unworthiness. The middle of αξίω appears to be Ionic and Tragic only.
183—4. αἰμοι, of rather sarcastic anger, as Soph. Αντε. 86: the consciousness of anything καλὸν would be fatal.
185—6. ‘You aren’t come of gentle-folks surely?’ The answer is given in the form εἰ μη…γε, which puzzled or baffled the copyists of several MSS. which give εἰμι ἐκ πονηρῶν γε, as well as Porson, Elmsley, Dobree. Fritzsche on Θέσμ. 898 defined it “vim habet graviter minuendi estique tantummodo.” The other cases are Αυ. 1681, Λυσ. 942, Θέσμ. 898, probably fr. 19 εἰ μη δικῶν γε (τε vulg.) γυργάδους γυμνασίαν τε θωμοὺς, and perhaps the fragment (645 Kock, not in Dindorf) εἰ μη Προμηθέης γ' εἰμι τάλλα γενόμαι (γ' inserted by Cobet ΝΛ 586). Dobree was wrong in proposing εἰ μη φέρεις γ' in Βεσπ. 180. I can find no other instances. There is probably an ellipse
οί νοήθεν ἀλλα, τί ἄλλα, τί δὲ ὁ θελε, after which we find ei μη—γε often: Xen. Cyrop. i. 4. 13 τί δὲ, ἐφη, ei μη ματιγώρος γε...εξ ἀρχῆς χρήσουσι; Ovssv. 1. 13 οὐδα-μώς ei μη πέρ γε ὤσκαμοιν χρήσατε εἰναι φήσουμεν, ἦβ. 3. 12. 7. 17. 9. 1, Plato Protag. 310 ν οὐδέν γε ει μη αὐγάθα γε, Lysias. 3. 33. Later we find ei μη—γε and πλην ei μη—γε introducing sentences, as Lucian philosp. 26, vit. anct. 7, almost like the Latin nisi forte. Possibly the curious nisi quia in Plautus (Pseud. 107, 367, Ruid. 1024, Trin. 936 &c.) is a translation of ei μη—γε in the New Comedy.


188—9. μονίκηκ τὴν ἐγκόλου παι-δείαν γράμματα τὰ τὰ πρῶτα στοιχεῖα schol. Education had two obvious branches, mental and physical, μονίκηκ and γγυμναστικῆ: the former might be subdivided into elementary and more advanced, γράμματα and μονίκηκ proper: Plato Protag. 325 δ, Leggs. vii 800 c τὰ περὶ τὰ γράμματα πρῶτον καὶ δεύτερον λύρας πέρι καὶ λογισμῶν, Xen. Pol. Lac. 2. 1 πεπνυθέν τις διδασκάλων μαθησιόμενων καὶ γράμματα καὶ μονίκηκ καὶ τὰ ἐν πα-λαστρα, Isocr. Antid. 267 οἱ περὶ τὴν γραμματικὴν καὶ τὴν μονίκηκ καὶ τὴν ἄλλην παιδείαν διαπονήθεντες. Comedy no doubt often showed an illiterate de-magogue, Cratinus 122 ἀλλὰ μά Δι᾽ οὐκ οὐδ’ ἑνώ γε γράμματ’ οὐδ’ ἐπισταμαι, Vesp. 959. Quinithl. i 10. 17 transeamus igitur id quoque, quod grammaticum quondam ac musicæ iunctæ fuerunt: siquidem Ar- chytas atque Aristoxenus etiam subjectam grammaticen musicæ putaverunt: et eodem utriusque rei praecceptores fuisset cum Sophron ostendit, tum Eupolis apud quem Prodamus et musicen et litteras docet, et Maricas qui est Hyperbolus nihil se ex musicæ scire nisi litteras conficitur. Suidas s.v. γραμματικῆ quotes Procopius Bell. Pers. 107 c, who refers to our passage in his account of John the Cappadocian, ό γάρ ἂν ἄλλων οὖν εἰς γραμματιστὸν φαύνων ἔμαθεν ὅτι μὴ γράμματα, καὶ ταῦτα κακὰ κακῶς, γράφας. καὶ μεντοὶ of an emphatic reservation, as Plato Theaet. 143 b, Protag. 339 c, Xen. Anab. i 8. 20 (L and S), Riddell Digest § 145 b.

190. 'That's the only draw-back in your case,' βλάστω having its old meaning, common in Homer, ἅμαρ, obstrue. 191—3. μονίκηκ is of course the opposite of ἀμαθῆς, and χρηστός, which is used in its social sense, of βδελυρός (cf. on 134). Eurip. Hipp. 989 οἱ γὰρ ἐν σοφίᾳ φαύλοι παρ’ όξω γράμματα μονικότεροι λέγειν (on which Aristot. Rhet. ii 22. 3 comments) may be an allusion to the new kind of popular leader after Pericles (to whom the ἐντα here points). ἀμαθία is defiantly championed by Cleon in Thucyd. iii 37. 3. To explain εἰς ἀμαθῆ most editors have supposed an ellipse of ἐκλήθη or some such word; but the parallels quoted are not much more in point than ἐσὰρκαι. It is hardly credible that the text is right, but I know of no good correction.

194. διδασκει, offer: διδοῦμι often has this inceptive or conative sense in the present as well as in the imperfect.
καὶ ποικίλως πῶς καὶ σοφῶς ἦν γεμένος.

'Άλλ' ὁπόταν μάρψῃ βυρσαίετος ἀγκυλοχίλης
gαμφηλῆς δράκοντα κοάλεμον ἀιματοπώτην,
dὴ τὸ τὸ Παφλαγόνων μὲν ἀπόλλυται ἢ σκορο-
δάλμης,
κοιλιοπώλησιν δὲ θεὸς μέγα κύδος ὅπαξε, 200
αἳ καὶ μὴ πωλεῖν ἀλλάντας μᾶλλον ἐλωνται.

196. σοφῶς R. σαφῶς the other MSS. 197. ἀγκυλοχίλης MSS., ἁχήλης
schol. δ’ ἐπικαμένη τὰς χηλᾶς ἐχον, confirmed by 205.
201. αἳ κα R, other MSS. have αἳ κε or αἳ κεν.

196. ποικίλος and σοφός are both natural words for what would be expected in the oracle. ποικίλος is the opposite of ἀπλοῦς (Plato Theaet. 146 D, Arist. Rhet. iii 16. 2), applied to oracles Herod. vii 111, cf. ὑ ποικιλοῦς Σφιξ Soph. OT 130. The σοφία or artistry of an oracle would lie in its ποικιλά αἰνιγ-
ματα: Enul. Med. 675 of an oracle σοφῶτερ’ ἡ κατά ἄνδρα συμβαλέν ἔτη, ep. on Lycothron in Didot’s Anth. Pal. vol. iii, ν 36 ἐνθυσιασμῶς παρθένοι φοβο-
στριας αἰνιγματωδῶς καὶ σοφῶς εἰρημένως.

197. The oracular style is well paro-
died. Many λόγια began with ἀλλ’ ὅταν and the like, the ἀλλά being of course not adverative but injunctive, as with imperatives: instances are the λόγια given by Herod. i 55, iii 57, vii 77, viii 77, Plut. Pyth. orac. 11. 399 C, Ammian. Mar-
cell. xxii 1, Pausian. ix 17. 5 (attributed to Bacis), Suidas s.v. Ἰουλιανός: so the parodies Av. 967, Lucian Peregr. 29—
30. Rival beasts often appeared in oracles and parables as in portents: for the eagle and snake see II. xii 300, Vesp. 16, Lucian Ἰουτ. trag. 31 ἀλλ’ ὅταν αἰγυπτός
γαμφηλῶν χυμὸς ἀκρίδα μάρψῃ, δὴ τὸ τὸσθὸν ὁμφροφόροι κλάγησαν καρπάναi, Aristot. Hist. Anim. 1. 609 b 4 ἐστι δ’ ἄετος καὶ
δράκων πολέμων: τροφὴν γὰρ ποιεῖται τοὺς ὄρεις δ’ ἄετος, Thompson Greek Birds 7, γαμφηλῶν always of taming animals (of Harpies Apoll. Rhod. ii 188), except in II. xix 394 of Xanthus and Balius. The real δράκων was apparently a water-snake Aristot. Hist. Anim. ix 20, 602 b 25; but the word is generally used of mythic serpent, and the contrast of supernatural δράκων and everyday ἀγχύτων gives point to Nero’s disclaimer in Tac. Ann. xi 11, cf. Sueton. Nero 6. κοάλεμος, a quaint word, occurring again in 221 for a figure of Stupidity: it was a nick-name for Cimon, father of Miltiades (Plut. Cimon 4), for Hipponicus son of Callias (Athen. ν 220 b), and probably for the Euthyphro of Plato’s dialogue (Numenius fr. 12 Mullach). The ancient
derivation from κοῖν ἠλατος seems to me unlikely: Hesychius has κόμαλος: βάρβαροι, which connects well with the Sanskrit चावरा and गाबा, a non-Aryan, savage: possibly κόβαλος is akin. Several gram-
marians hold that -πώτης was more regular than -τότης (see Lobeck Phryn. 456, Paralip. 445): but the evidence is on the other side (Athen. x 460 c): αἰματοπώτης
would be felt as burlesque, so ὀδαπωτωτι Cratinus 288.

σκοροδάλμης, a brine and garlic sauce, may have been specially common on the
Euxine: Lucian Alex. 39 speaks con-
temptuously of Παφλαγόνες καρπάττινα
ὑποδεδεμένοι, πολλῆν τὴν σκοροδάλμην ἔφυγανον: and the cook in Diphilus 17. 13 would please Byzantine guests κάδακα πούτασ πάντα κάκορονδισμένα.
It is mentioned by Cratinus 143 ap-
parently as a favourite sauce of the Cyclopes, and inf. 1095, Eccl. 292, where the point is that its ὀρμοῦτα is like that of the
typical dicast (so ὄρμος Vesp. 331 and ὀρμηγιμα fr. 398), ὀρᾶω, the causal of ἐπισαυα, has a very restricted use in Attic:
Tragedians have it about 10 times, mostly in lyrics, Aristoph. here and Thesm. 973 in tragicosce lyric. In 201 the pathos of the imagined situation is implied by the spondaic rhythm and the unusual Dorism αἰ κα (Kock).

N. A.
203. Compounds of ἄετος to denote species were known—ὕπατος, νυκτατός, γρυπάτος Ῥαυ. 929, ἀλάδετος.

οὐτοῦ is rarely used of anything not on the stage: Vesp. 74 and Plut. 800 it means one of the audience: here it may be supposed that Cleon is visible inside the house from the stage.

204. αὐτὸ is nom., as Plato Crat. 402c τούτῳ ὁλίγων αὐτῷ λέγει ὅτι πηγής ὅνομα ἐπικεκρυμένον ἐστὶ. The distinction φημι 'say' of the words (as 194), λέγω 'mean,' 'simply,' of their significance, is regular: Vesp. 74 'Ἀμφιλοχία φημο 'φόδο-

κυβὸν εἶναι' ἀλλ' οὖν ὁλίγων λέγει, Soph. Antig. 403 ἦ καὶ ἄνωθεν καὶ λέγεις ὅρθως ὁ φής; Aesch. Esch. 657; Anaxandrides 6, Athen. x 456 Α, xiv 640 c: it is often very clear in Plato, as Phaedo 92 b τοιά ὁλίγων ἐναι ᾧ ὁλίγων ὁ λέγων ὅτι τῶν ὁλίγων εἶναι, ἀλλ' αὐτῶν τούτων καὶ λέγω σοφὸν δὲ ἄν,... 181 c τοῖς τοῖς λέγοντες φασὶ τὰ πάσα κωπεῖσθαι; Philod. 14 c—d. Σο ἀκοῦσα ὁ φής, μανθάνω καὶ λέγεις, is the proper connexion.

The Latins sometimes distinguish lōgor and dico in the same way, Cic. Fin. i 26.

205. 'With hands like claws,' so ἀγκυλοῦντα δεῖ σφόντα τὴν χεῖρα πέμπειν τῶν κόττατοι Athen. xv 667 b.

207—210. So in 1074, in a scene of elaborate parody of interpreters, ὅτι ἡ τρίχης ἐστὶ χωὶ κών ταχύ. φηςείρει here, because he keeps the oracle's symbolism: he would have said ὅτι ἂν αὐτῶτοι λέγει τῶν Παφλαγώνα κρατήσειν, αὶ κε μὴ ταλφῆ λόγοις. 210 τὰ μὲν λόγια αἰκάλλευ ὁ θεῖος ὁ ὁπως τὸν δῆμον οἰός τῷ ἐπιτροπεῖν εἰμὶ ἑγὼ.

Ol. A. θαυμάσατον ἔργον· ταῦθ' ἀπερ ποίειν ποίειν.
τάραττε καὶ χόρδευν ὁμοῦ τὰ πράγματα ἀπαντα, καὶ τὸν δῆμον ἀεὶ προσποιοῦν ὑπογλυκαίων ῥηματίως μαγειρικῶς.

215 τὰ δὲ ἄλλα σοι πρόσεστι δημαγωγικά, φωνῇ μιαρά, γέγονας κακῶς, ἀγόραιος εἰ· ἔχεις ἀπαντα πρὸς πολιτείαν ἂ δεὶ· χρησμοὶ τε συμβαίνουσι καὶ τὸ Πυθικὸν. 220 ἄλλα στεφανοῦ, καὶ σπένδε τῷ Κοαλέμῳ· χώπως ἀμυνεῖ τὸν ἀνδρα. ΑΛΛ. καὶ τίς ξύμαχος γενήσεται μοι; καὶ γὰρ οἱ τε πλούσιοι δεδιασών αὐτῶν ὁ τε πένης βδολλεί λεώς.

216. ἀγόραιος mss. except R. The grammarians' distinction between ἀγόραιος ἀγέλαιος ἀγρόικος in the primary sense of the words, and ἀγόραιοι ἀγέλαιοι ἀγρόικοι in the secondary, is denied by Chandler § 380, but accepted and explained by Wheeler Griech. Nominal accent 118: cf. Valckenæer on Ammon. animadw. 8.

a cook's word, like κυκάω: χορδεύω (whence χορδεύματα 'sausage-stuffs' 315, cf. χομεύω χομεύμα), was of course a sausage-man's: Herodotus' καταχορδεύων τὴν γαστήρα γίνεται κατακεκουρηθή ἄπαθεν. vii 181 is excused by Longinus 31. 2 as too expressive to be called mere vulgarisms (οὐκ ἰδοὺνετε το ηπιμακτικόν). ὁμοῦ implies want of order, ὁμοῦ πάντα χρήματα. The scholium on 214 παράφωσε τὸν ἔρωμαν τε Ηρακλείου τὸ Εὔνθισον can be right only on the supposition that the Ηηρακληδαὶ is now mutilated: Wilamowitz Herm. xvii 349 thinks the original line occurred in an altercation scene now lost.

μαγειρικός 'of the trade,' used of professional dexterity, as Ἀείκ. 1015, Ραξ 1017: probably the μαγειρός, butcher as well as cook, had got the name of an impostor which he has throughout the New Comedy, ἀλαφούκων πάν τοῦ τῶν μαγείρων φῶλον Athen. vii 290 b, and specially Posidippus 26. 3 τῶν ἄνωμάτων πάντων κράτιστον ἐστίν ἐν μαγειρικῇ ἀλαφονείᾳ. ῥηματίων only by telling catch-phrases in popular oratory, as Ἀρ. 668 τοῦτος τοῖς ρηματίοις περιφθεῖει, or of the schools, Lucian Ἀρ. 81, bis acc. 16.

217–18. 'You have all that has given Cleon success,' as the acting had already made clear to the audience. The rule that γέγονα καλός, κακός, is of looks or character, γέγονα καλός, κακός, of social position, is generally borne out by some MS. authority: Cobet VL 157 gives cases, correcting however γεγονότας εἰπεικές in Lysias 19. 12 to εἰπεικές. Other instances of the rule are Plato Thesae. 173 δ εἶδ ἢ κακῶς τε γέγονεν εὖ πάλη, Isaeus 3. 15, Lysias 19. 14, Isocr. Paneg. 24, Plut. Agis 2, C. Graecch. 8. 3.

219–20. πολιτεία 'statesmanship,' as Xen. Mem. iii 9. 15 where πολιτεία is parallel to γεωργία and ἱερεία: in Eupolis 117. 2 ὁ δὲ σφόδρος ἅγιος τὴν πολιτείαν ὑμῶν παρ’ ἡμῖν: it means the personnel of politics. συμβαίνων, of oracles 'tallying' with the case in hand Soph. Trach. 173 καὶ τῶναν ναμέρεσαν συμβαίνει χρόνον τοῦ νῦν παρόρισ, ὡς τελεσθήρα χρέων, 1184 φανῶ δ’ ἠγοτ τοῦτοι συμβαῖνον’ λαος μαντεία κατ’ τό Πυθικὸν as all oracles were vaguely referred to Apollo, cf. on 229.

221–2. Κοκλέως (see on 197) like Μόρθων and the other demons in θυ. 34—5. ὁ ἄνηρ, a spirited way of speaking of an enemy: so Ibrasidas in Thucyd. ν 10. 5 ·οι ἄνδρες ἥμας οὐ μένουσι.

222–4. καὶ τίς implies an objection, see on 128. The feelings of rich and poor
OL. A. ἀλλ᾽ εἰσὶν ἵππης ἀνδρὸς ἄγαθοι χίλιοι μισοῦντες αὐτὸν, οἱ βοηθήσουσι σοι, καὶ τῶν πολιτῶν ὁι καλοὶ τε κἀγαθοὶ, καὶ τῶν θεατῶν ὅστις ἐστὶ δεξιός, κἀγὼ μετ᾽ αὐτῶν χωθεὶς ξυλλήψεται. καὶ μὴ δεδιδ᾽ οὐ γὰρ ἔστιν ἐξηκασμένος. 230 ὑπὸ τοῦ δέους γὰρ αὐτὸν οὐδεὶς ἠθέλε τῶν σκευοποιῶν εἰκάσαι. πάντως γε μὴν γνωσθῆσεται τὸ γὰρ θέατρον δεξιόν.

are expressed by a good and a coarse word respectively. δεδια and φοβοῦμαι are distinguished by Ammonius' rule δέος μὲν ἐστι πολυχρόνος κακόν ὕπνοια, φόβος δὲ ἡ παρανύκτικα πτῶσις: see Shilleto on Thucyd. i 36. i. βόδλω 'funk' was used with accus., as Lys. 354 τι βοδλθ' ἡμια; the word is formed from βόδω by the plebeian suffix -υλα: cf. εξεπατύλα 1144, στω-μυλα, ὁγκύλωμαι Pax 465 &c. There was always a coarse or comic meaning in words ending in -υλος and the like, καθά-μυλας, ἡβυλμοι, μειρακυλλοι: and I think this can often be seen in proper names of that formation. Whether the Αριστάνελος of Eccl. 647, Phil. 314, be meant for Plato or not, the name is intentionally contemptuous: Βάδυλας is not usually a reputable person, Κράτωλας Theos, 898 is the opposite of a heroine, Δράκυλλος Αθ. 612 goes well with the comic patronymics Εὐφορίδης and Προμῖδης: Χηνυλας Theas. 633, Herodas' Γυλας, Lucian's Μικυλας are meant to carry something of their character in their names. Of course we find respectable men called Διόλλος Ορα-συλλος Αριστάνελος in the Corp. Inscr. Att. i, and many more cases in later times; but I have no doubt that the formation was originally contemptuous; and a comedian would use it in inventing names for a situation. There is probably a kindly touch in the ὁ πένθος λέως for ὁι πένθος, as in ὁ θραύσις λέως Αθ. 162, οὐράγατης λέως Pax 632, τὸν γεωργικὸν λέων Pax 921.

225-9. Demosthenes' reply is mostly in tragic rhythm delivered ὄροι ʀυτυτῶν. The number of ἵππης was 1000: Thucyd. ii 13, 7, Aristot. Pol. Ath. 24, give 1200, but that includes 200 ἵπποστοξταί. δεξιός is often used of the capable critic, as σφός is regularly of the original artist; Ἱσρ. 65 ὅλως μὲν αὐτῶν οὐχι δεξιότερον, κωμῳδίας δὲ φορτικής σφοδρότερον, so 1315, Ran. 1370, Nib. 521 ὁ μᾶς ἴσηνεν εἶναι θεατὰς δεξιοὶ καὶ ταύτην σφαγήν ἔχει τῶν εἰμῶν κωμῳδιῶν: but in many cases δεξιός and σφός are used indiscriminately, Αθ. 629, inf. 421, 1377, Pax 1096, Ran. 1118-21: δεξιός is applied to Sophocles by Phrynichus 31.2, to Euripides by Strattis 1.2: and so σκαίος is the opposite of σφός Eurip. Med. 190. Like so many other words of commendation, it was probably applied by the καλὸς κἀγαθὸς to themselves: so there is a political shade in the meaning here, as in [Xen.] Pol. Ath. i. 6, 9 εἰ ἐνώμαν γονεῖς, πρῶτα μὲν ὑμεῖς τὸς δεξιότατος αὐτοῦ τῶν νόμων τιθέντας: ἐπείτα κολάσασθε οἱ χρυσατοὶ τὸς πορνηφῶς: this is probably intended by Cleon in Thucyd. iii 37.3. Like 'clever,' the word (in the metaphorical sense) was colloquial, and apparently quite rare except in Comedy. ὁ θεός is of course Apollo: the phrase was oracular, Thucyd. i 118.3 and ii 54, 4 καὶ αὐτὸς (ὁ θεός) ὡς ἐξελλησσαθαι: a common stimulus to self-help was τῷ γὰρ ποινοῦντι καὶ θεός ἐξελλησσάντες Eurip. fr. 435, cf. Aesch. Pers. 742, Soph. fr. 666, Menander 572.

230-3. δεδεία is allowed an imperative, as being present in meaning; see Rutherford on Babrius 15.13. In the Old Comedy new masks would be required for many plays: they were carefully made as portraits, so that the person intended was recognisable by the mask alone (Platonius de differ. com. §19: he adds that in the New Comedy the masks
of types carefully avoided resemblance to real people. An actor without a mask, as in this case, was called αὐτοπρόσωπος (Lucian Timon 27, ἀριστο). and in later times and styles this was more common: Athen. x 452 Κλέων ὁ μίματος ἐπικαλομένος, ὀθηρ καὶ τῷ Ἰταλίκῳ ἀριστο τῇ ἀνώπος. The story that Aristophanes himself played the part of Cleon in the play is given in a scholium here, in the second argument, and in the vita Aristoph.: but it is not accepted by Kock p. iv, A. Müller Bühnennatt. 281, Denis Comèdie grecque 1380. Pollinx iv 115 explains σκευοποίος by προσωποποίος, and ii 47 says ἡ νέα κωμῳδία καὶ προσωποποίον εἴρηκεν ἡ ἀρχαία σκευοποίον: but σκευοποίος was the regular word even in late times, Aristot. Poet. 6, Phyt. comp. Ar. et Men. 2. 853 E, adv. Colot. 28. 1173 C, so σκευοποιεῖσθαι μασκαρέα id. quom. adul. 17. 59 B. γέ μὲν, 'however,' see Appendix i. θεάτρων, 'the house,' the only meaning the word has in literature till well on in the fourth century b.c. (Wilmovitz Hermes xxi 602).

οἶμοι κακοδαίμων, a comic explanation of distress: see on 7 and 1243.

Is there a reason for the oath by the Twelve Gods? Their altar was set up, as a point from which distances were to be measured, by the younger Pisistratus, son of Hippias, Herod. ii 7, Thuc. vi 54. 7. It was thus a central point of Attic interests, and the Twelve Deities may have been appealed to when the heart of Attic feeling was to be touched. The only other case of the oath I know is Alciphron ii 3. 8, where Menander swears μά τοὺς δώδεκα θεοὺς that he will not think of leaving Athens for all Ptolemy’s tempting offers in Egypt. As the Pisistratic arrangements were so often in a democratic spirit, this too may have had a political meaning as against aristocratic particularism in religion and government. The altar was an asylum, Ἡρωδ. vi 107; it was circled in Dionysiac festivals by the chorus, Xen. Hipparch. 3. 2 (and perhaps Pindar, fr. 53 Böckh, means it by the ὀμφαλὸν θυβετείας): and it was the scene of some striking appeals to popular sentiment, Plut. Nicias 13.

ξυνώμυναι ἐστὶ may take dat. of the enemy or of the object to be gained, as ξυνωμοσίας ἐστὶ δίκαια καὶ ἀρχαί Thucyd. vii 54. 4, Lys. 577. The word was mostly used of oligarchic combinations in ἐταίρεια, and that is no doubt the meaning here, cf. on 475.

were used -both of Chalcis and of Chalcidice. It is probable that here Χαλκίδικος means 'of Chalcis' and Χαλκίδικος 'the people of Chalcidice': the audience would understand the absurd ignorance implied in this piece of συκοφαντία on Cleon's part. Chalcis' commercial and political league with Samos, Corinth and Croton against Eretria, Miletus, Athens and Sybaris had a most important influence on Greek history (see Curtius Gesamm. Abhandl. i 185, Holm in Aufsätze gewidmet zu E. Curtius 211-). Its aristocracy had made revolt against Athens, and the decree of settlement passed on its reduction in b.c. 445 is extant (CIA iv 1 p. 10, Hicks, Greek Hist. Inscr. no. 28), the clause of the Chalcidian oath being ἑὰν ἀφιστῇ τις, κατερ' ἀθεραίοις. πολέμοι Χαλκίδικα occur several times in the Parthenon inventories (one in a list for the year 425-4 CIA 1 174): they were probably from Chalcis (Böckh Staatsk. 2 ii 168—), though Athenaeus xi 502 B and Eustathius on II. ii 537 thought they
38

ΑΡΙΣΤΟΦΑΝΟΣ

Οι. Α. οὖτος, τί φεύγεις, οὐ μενεῖς; ὁ γεννάδα 240 ἀλλαντοπώλα, μὴ προδῶς τὰ πράγματα.

ἀνδρές ἰππῆς, παραγένεσθε· νῦν ὁ καίρος. ὁ

Σίμων,

ὁ Παναῖτι, οὐκ ἐλάτε πρὸς τὸ δεξιόν κέρας;

ἀνδρές ἐγγύς· ἀλλ' ἀμύνου, καπαναστρέφου πάλιν.

ὁ κοινορτὸς δῆλος αὐτῶν ὡς ὁμοῦ προσκείμενον.

245 ἀλλ' ἀμύνου καὶ δίωκε καὶ τροπήν αὐτοῦ ποιοῦ.

240—1. A scholiast says that some copies omitted these two lines: also that some gave ἄνδρες ἰππῆς to ΑΛΛΑ, and some ἄνδρες ἐγγύς to Θεράτων (meaning Demosthenes). 244. ἄνδρες Dindorf for ἄνδρες.

might be from Chalcidice: they are usually described as ἀργυρά, but here the ware is no doubt humbler, the slaves' poteria of Plaut. Thor. 1017, Stich. 994: so a scholiwm ἔχαντο τοῖς θαρκαίοις εἰς τὰ συμπόσια. Some of the Athenian allies in Chalcidice had revolted before, and others were looking forward to the Spartan aid that Brasidas brought them later in the year (Thucyd. iv 79).

240. γεννάδας (only nom. and voc.), in Comedy, Plato, Aristot. Eth. Nic. i 10 —12, and Lucian: the Dorism is peculiar and would be felt as a comic form of γεννάεις: so we have comic patronymics applied to humble individuals, as in Aech. 220, 612, Pax 1143, 1154—5.

242. The chorus is seen from the stage now, but it comes into the audience's full view in 247. The change from iambic to trochaic rhythm heightens the trepidation of the moment: so in other cases at the entrance of the chorus, Pax 298, cf. Av. 268: indeed the chorus always makes its appearance to trochaics when there is no lyric parados. Members of chorus are often addressed individually: the Simon and Panaetius here may be the names of the two hippocasts of the time. The Simon whose book on horsemanship is quoted with respect by Xenophon de re equestrī was probably contemporary, and may be the person mentioned here. Hellbig thinks so and identifies his portrait on a vase (Daremberg-Saglio s.v. Equitatio).

The name, however, was not originally an honoured one: it was no doubt connected in the popular mind with σιέλοι, though the quantity makes the connexion doubtful: Lucian's cobbler, Simon, Callias 14, changes his name to Simonides when he becomes rich: Phaedo's dialogue Σίμων ὁ σκυτερός is in point: Simon in CIA i 321 is a mason, in CIA iv 1 p. 42 a fuller: the Simon of Nub. 351 is a swindler.

The order given to the hippocasts might be familiar on the battle-field as the cavalry were regularly posted on the wings.

They would naturally enter on the west side, as they would be supposed to come from the town: δεξιόν probably means to the other side of the stage, the actor's right, though 'right' and 'left' are ambiguous in stage-language (Haigh Attic Theatre 177).

244—6. ἐγγύς and ὁμοῦ form a climax, ὁμοῦ suggesting ὁμοῦ χαρωῖν: Xen. Hell. iv 5. 15 ἀναχωρῶν ἐκέλευ ἀπὸ τῶν ὀπλίτων ὁμοὺ γυρνεσθαί: so ὁμοῦ is more than ἐγγύς in Pax 513 (where καὶ μὴ implies that Peace is just coming on to the stage), Thesm. 572: see Cobet NL 99. προσκείσθαι was specially used of cavalry charges, Herod. ix 40, 57, 60, Thucyd. vii 30. 2, 78. 3.

τροπήν ποιεσθαί by the common periphrasis: Cobet NL 261 denies τροπήν ποιεῖν and corrects Xen. Hell. vii 2. 20,
ΧΩΡ. παῖε παῖε τὸν πανούργον καὶ ταραξίπτοστρατον καὶ τελώνην καὶ φάραγγα καὶ Χάρυβδιν ἀρπαγής, καὶ πανούργον καὶ πανούργον· πολλάκις γὰρ αὐτί ἐρώ.
καὶ γὰρ οὗτος ἢν πανούργος πολλάκις τὴς ἰμέρας. ἀλλὰ παῖε καὶ δίωκε καὶ τάραττε καὶ κῦκα 251 καὶ βδελύττον, καὶ γὰρ ἰμεῖς, κατικείμενος βός· εὐλαβοῦ δὲ μὴ κφύγη σε· καὶ γὰρ οἴδε τὰς ὀδοὺς,

248. φάλαγγα V: Zieliński Märcbenkomödie 46 approves in the sense 'venomous spider'; he has also the strange idea that τελώνησι here has a modern Greek meaning of 'mischievous spirit.'

Eurip. Heracl. 743 (reading θέλων for θελὴν); but in Herod. i 30 τροπῆς ποιήσας τῶν πολεμίων ἀπέθανε κάλλιστα καὶ Plut. Philopomen 14 the active is used of the general or prominent individual; in Thuc. vi 90. 2 τροπᾶς ἀλήθειας ἐπονομάζεται the ἀλήθειας excuses the active.

247. The chorus divides at once into two squadrons: 247—250 come from one and 251—4 from the other, probably at the two ends of the orchestra. The first words of the chorus often fall into four lines, either trochaic as Ach. 204, Pax 301, or iambic tetr. as Eccl. 285, Plut. 257. παῖε is specially common in Aristophanic style, Rutherford NF 261. The coined word ταραξίπτοστρατον is suggested by the Ταραξίπτες, the bogey of horses on race-courses. Pausanias vi 20. 15—19 gives an account of various beliefs as to the origin of this daemon or form of Poseidon at Olympia and the Isthmus: something of the same kind caused ill-luck at the Pythia too (id. x 37. 4). In any case, the name stood for a δάιμων βάσκανος τοῖς ἱππεύουσι (Paus. vi 20. 17) and is so applied here. One of Pausanias' explanations (vi 20. 18), that the terror was something which Pelops buried in the earth at the spot, reminds us of the curious devotiones of horses found on race-courses at Carthage, Demon...trado ibi os equos ut deteneas illos et implicateart.

The τελώναι in Athens formed the various state-revenues. Some politicians, like Agyrhrius, tried to make money in this way (Böckh Staatt. p. 1452): Andoc. Myst. 133 'Αγυρρίος, δὸ καλὸς κάγαδος (of course ironical here), ἀρχώνης ἐγένετο τῆς πεντηκοστῆς. The abusive application was natural and became common: Philonides 5 πορνοτέλων, Μεγαρίς δευτοι (the pornokoin tēlos being farmed like the rest), Theophr. char. 6 (16 Jebl) δευτοι πανδοκεύσαι καὶ τελώνησαι καὶ πορνοβοσκήσαι, Apollod. com. 13. 12 θείητες ἐπιορκείτε μαρτυρεῖ δικορραφεῖ κλέπτει τελωνεῖ φανοργεῖ, Lucian Ἰσεύνιος 30 προσατεί καὶ λυποῦτε καὶ τελωνεῖ, Plut. curios. 7. 518 Ε τοὺς τελώνας βαρνύμεθα καὶ δυνασταῖναι. The actual collection of taxes was sometimes made by underlings like ἐκλογῆς, but that word is rare, and the τελώναι were collectors probably in Athens and certainly in the East under Roman rule: publicanus was wrongly used (instead of portitor) to translate the word in the New Testament. Pollux ix 32 gives a collection of abusive epithets, in high style and low, for use against the class.

ἀρπαγής must be taken with φάραγγα as well as with Χάρυβδιν. Χάρυβδις occurs in this sense as early as Hipponax 95 ποινοχάρυβδιν: ἐκχαρίβδισαι Pherocrates 95. Cic. de orat. iii 163 thinks the phrase Charybdis horonum rather too strong for voraginem.

251—4. τάραττε καὶ κῦκα: the two verbs used so often of Cleon's conduct are here turned against him. βδελυττομαι is always middle until late times, the classical passive being βδελυγμένα παρέχει, as Xen. Mem. iii 11. 13. βδα of a hopeful or triumphant cheer, as always in military affairs. We know nothing of the allusion in 254: Euclares' (see on 129) 'flight straight to the bran' has been taken to mean (1) that he retired to enjoy the
καὶ δίκαια κάδικα

255. *φρατόρες* mss., but the grammatical note that *φράτη* was the Attic form (Aelius Dionys. ap. Eustath. 239. 30 &c.) is fully borne out by Inscriptions (Meisterhans § 50); it is also etymologically better, -της, -τερος being the inflexion for nouns of relationship, -τος, -τερος for nouns of the agent.

wealth won as a miller (K. Hermann, Ribbeck, Müller-Strübing Arist. 583), (2) that he escaped a conviction by largesses of corn (Meineke *Fraugi. Coni.* ii 1003, Holden), (3) that he hid in his mills, or among his chaff (like the lover in Xenarchus 4. 12), till he could escape from a prosecution (Ranke Arist. vita 336, Mitchell). The proverb ὅνος εἰς ἀγύρθει for unexpected good fortune (Apostol. 12. 78) may be in point (cf. fr. 76), as in *Vesp.* 130 κλητήρι τ᾽ εἰς ἀγύρως ἀποδεδρακτέ. Nicknames, such as Κυρήβων for a brother of Aeschines (Demosth. FL 329, Athen. vi 242 D, 244 A), Κυρήβως for a rich baker (Xen. *Memor.* ii 7, 6), may have been given to Eucrates: Donaldson *New Crat.* § 331 thought κυρήβα took its sense 'bran' from him. Aristot. problem. xi 25 and Plut. *non posse suav. 13.* 1906 b say that the orchestra was sometimes strewn with chaff and the like; so the reference may be to some scene in comedy.

εὐθὺς with gen. 'straight to' is a common Attic construction. Phrynichus' rule that εὐθὺς is of place, εὐθὺς of time, is accepted as holding for Attic prose and comedy by Rutherford: Lobeck gives instances to show that it was disregarded in Ionic and late Greek: Ammonius plainly was not convinced of its correctness. Shilleto thought that both forms might be used of place, the distinction being only in grammatical usage, εὐθὺς Ἀθηνῶν, εὐθὺς ἐστιν ἢ πρὸς ἢ εἰπ᾽ Ἀθῆνας: but he had to correct εὐθὺς πρὸς in Soph. OT 1242 into εὐθὺς ἐστι, and to allow Eurip. *Hipp.* 1197 τὴν εὐθὺς Ἄργους καθεδριασάω δῶν as an exception. The latter passage stands alone in Attic, with the possible exception of Pherecrates 110: but in Epic and Ionic εὐθὺς with gen. was common. Cases of εὐθὺς with prep. meaning 'straight to' are Thucyd. iv 118. 3 (in a treaty), viii 96. 3 (not certain), Xen. *Cyrop.* ii 4. 24, vii 2. 1—2, *Ages.* 1. 29.

255—7. Cleon appeals to his partisans among the audience. Aristophanes’ true democrat of the Philocleon type is always old: his young man tends to oligarchy. The old φρατία, a tie of blood and worship (πολιά δὲ χέριν φρατέων προσέτεται; Aesch. *Eum.* 655), has now given place to one of interest and pay, a creation of Cleon’s.

βόσκων ἑφη πώς θέμμαιν τάυτα κεχρηται ἄλλης schol. Cleon’s use of the word shows his arrogant mastery over his supporters: βόσκω is properly used of beasts, and is transferred to men only with a sense of irksomeness or contempt. Note its contrast with the unobjectionable τρέφω in *Ae.* 1356—9, the change in *Vesp.* 80 ὑπάλλελοις 720 to καὶ μὴν θρέψῳ τ᾽ αὑτὸν 737 where Idelyleon and his father understand each other, Eubulus 88 τρέψῃ µὲν ἀπὸ τὸν Ποροφοσκόσ, Lucian *dial. meretr.* 6. 1—2 ἐβοσκοῖν µὲν ἀπὸ τὰς θρέψεις ἐμῖ. Serious prose writers sometimes use it, Herod. vii 39 of mercenary troops, and so Thucyd. vi 48. 5 where *εὐσυντροφοντας ἀναλιπότατα βόσκοντας ἄλλης schol.* are felt as a climax, Plato *Rep.* ix 386 a. In Tragedy the use is more refined, and the food implied generally metaphorical: the person described may be despised, as in Soph. *fr.* 144 µὴ τὰν ἐκείνου δεῖλαν ἢ βόσκετα, Aesch. *Eum.* 303, but the contempt is generally pitting or kindly, as in such reflections on life generally as ἐπὶς γὰρ ἢ βόσκουσα τοὺς παλλοῦ βρατών Soph. *fr.* 687, cf. *fr.* 518, or on thehelplessness of children as Soph. *Trach.* 144. *Aq.* 558 where the contrast between ἑτράψῳ and βόσκον is of course intentional, or on one’s own humble lot as Aesch. *Cho.* 26, Soph. *Ant.* 1246, *Elec.* 263, Eurip. *Phoen.* 405, *Ion* 127, 183.

παραβοηθεὶδ', ὡς ὑπ' ἀνδρῶν τύπτομαι ἐξωμοτών.

ΧΩΡ. ἐν δίκη γ', ἐπεὶ τὰ κοινὰ πρὶν λαχείν κατεσθίεις, κατοσκάζεις πιέζων τοὺς ὑπενθύνους, σκοπῶν ὅστις αὐτῶν ὁμός ἐστιν ἢ πέπων ἢ μὴ πέπων, 250 καὶ τιν' αὐτῶν γνῶς ἀπράγμον ὄντα καὶ κεχνοτά,

ἀνδρῶν must not be neglected as otiose. ἀνήρ, especially in the plural, is very common in apposition: the effect generally is complimentary; a pleader would hardly venture to say δικασταί, or a general στρατιώται, without the ἀνδρὲς, if he wished for a favourable hearing (in Cratinus 143. 5 ὁ στρατιῶτας is contemptuous, as it is probably in Lukian Zeuxis 11); and so in comic speeches ὁ ἀνήρ ἦν Λυκιαν ἱμ. trac. 15, ἀνδρὲς κύρε Ἀθην. IV 100 b; but with a word of unfavourable meaning ἀνήρ deepens the dislike implied: we get cases of both applications, good and bad, in Ach. 121 ἀνὴρ πρεσβύτης ὑπ' ἀνδρὸς τοῦτον κυκυμένον, and in Plato Ἐπιμήκην 13 ὑπὲρ ἀνδρὸς θητὸς ἀνὴρ πρεσβύτης ἐπικεφάλεις φύον: so with ἔξωμοτοι here the ἀνδρῶν emphasizes their villainy: cf. υπ' ἀνδρῶν βαρβάρων Vesp. 439 ἄν ἀνδρῆς.

The same word may of course in different mouths have different connotations: Medea says ἀνήρ" Ἀλλος λόγοι πειθέοις (Europ. Med. 801) with hatred, cf. Aesch. Pers. 320, but Isocrates Philipp. 139 says ὑπ' ἀνὴρ Ἑλλῆνος with pride: ἀνὴρ ὑμηροῦ is to 'a mere commoner' Soph. Antig. 590, but in Hesiod 1219 'my worthy townsman,' ἀνὴρ βασιλεύς is deprecatory in a defence of democracy Eurip. Supp. 444 (see on ἀνὴρ τυχανὸν inf. 1114): so is μάντις ἀνήρ ΛΑ 956.

The enemy have become οἱ ἔξωμοται, a recognised factor in politics, by 145. τύπτομαι may be used in both senses of τύπτω, i.e. as ταυρίζει or as ναυτιτείρ: it is actually found, as might be expected, more commonly in the former sense (Cobet VL 330).

258—60. ἐν δίκη γε, as Νυβ. 1379 ΣΤ. ἄλλῳ ἀδεὶς αὐ τυπτόματι. ΦΕΙ. νὴ τῶν Δὗ ἐν δίκη γε, Vesp. 508 νὴ Δὗ ἐν δίκῃ γε. τὰ κοινὰ of the object of peculation, as Plut. 569 πλουτάντες ἀπὸ τῶν κοινῶν, Plato com. 14 κλέπτεν τὰ κοινὰ, Aristot. Pol. viii 6. 9 of ruined oligarchs ὅτε μὲν ἐπιχειροῦσι τι κυνεῖν, ὅτε δὲ κλέπτοσι τὰ κοινά.

The charges are the natural ones, 'you steal state-moneys yourself, you persecute and black-mail other functionaries.' The audience probably cared little whether τὰ κοινὰ referred chiefly to the cleruch-lands, which were a special feature of Periclean policy and were fresh in mind in the case of Mytilene (Thucyd. iii 50. 2), or the other spoils of war, over which a general had great control: and we need not suppose that the poet was precise. The thought of συνοφανία starts him on an elaborate metaphor of the trade; Cleon picks the fruit from the fig-tree of state, the ὑπεθυνοί being the figs. ἀποσκάζω, on the analogy of ἀποθραύζω, ἀποκαρπίζω &c., ought to mean 'pick off figs.' ὁμοὶ and πέπων suggest also the two types of character: μὴ πέπων must mean 'ripening.'

261. Prof. Mahaffy's explanation of these lines in Hervathena i 237— is ingenious and probably right: he supposes that the metaphor of fig-gathering is carried on: more point is then given to κεχνοτά (gaping like a ripe fig): the ms. διαβαλῶν stands, 'having hooked him by calumny,' and ἕγκολβας has its proper meaning acc. to Hesychius and the scholion, 'gulp down.' The only change from the ms. reading is ὁμὸν for ὁμῶν. The other explanation, that 262—3 give a picture of a wrestling-match, is as old at least as the scholia: but, as Prof. Mahaffy says, they have an inkling of his rendering. ἀγκυρίζω was a wrestling term, but it would seem that a meaning 'throw heavily' or the like had to be forced on ἕγκολβας. The ordinary Athenian was apt to understand ἀπράγμους in a sense suggested by Solon's law, 'useless to the state': but the moderates assumed it as a title to praise, 'a hater of πράγματα' in the Aristophanic sense of warfare abroad and συνοφανία.
καταγαγών ἐκ Χερρονήσου, διαβάλων, ἀγκυρίσας,
εἶτ' ἀποστρέψας τὸν ὁμόν αὐτὸν ἐνεκολῆβασας:
καὶ σκοπεῖς γε τῶν πολιτῶν ὡστὶς ἐστιν ἀμω-
κῶν,
πλούσιος καὶ μὴ πονηρός καὶ τρέμων τὰ πράγ-
ματα. 265

ΠΑ. ἐνεπικείσθη ύμεις; ἐγὼ δ', ἀνδρες, δι' ύμαις
τύπτομαι,
ὅτι λέγειν γνώμην ἐμελλὼν ὡς δίκαιον ἐν πόλει
ιστάναι μνημείον ύμων ἐστιν ἀνδρείας χάριν.

262. διαβάλων mss. διαλαβῶν Casaubon and most editors, in the wrestling sense.
263. ὠ μὸν mss. ὠ μὸν Mahaffy. ἐνεκολῆβασας mss.
264—5. Transposed to after 260 by Brunck.
266. εἰστάναι mss. ἐστάναι Elmsley on Eurip. Heracl. 937 and most editors

at home: in Plato Rep. viii 365 a the
αὐτούργοι τε καὶ ἀπαγόμενοι are the best
class in a democracy: Nub. 1007 ἀπαγό-
μοινή is a feature of the ideal youth, but
in the speeches of Pericles (Thucyd. ii 40.
2, 63, 2) and Alcibiades (vi 18, 6—7) it is a
contemptible feebleness (see Appendix ii).
The ἐκ Χερρονήσου probably is intended
to remind people of some actual case, now
beyond guessing, of someone, either an
Athenian officer on duty in the north, like
Thucydides, or a man of position in an
allied city of Chersonesus. For ἀπο-
αὐτὸν 'the one you want') τὸν ὁμόν,
cf. αὐτό in Plato Rep. iv 433 Ε.

264—5. εὐθεῖα ἀλληλοւασίν ἀνωτέρω τῶν
τρόπων Pax 935. κοῖω was no doubt
common in some dialects, as it is a com-
mon element in proper names (of Trojans
and Spartans chiefly), like Λαοκόων. We
are reminded of Xen. Mem. ii 9, where
Crito is the sheep at the mercy of wolfish
συκοφάνται.

266—8. He warns the knights that
they are in danger if a new demagogue
should arise to outbid him: they are un-
popular already, and he has suffered on
suspicion that he meant to propose an
honour to them. ἐμελλὼν (which never
takes ἦ augment in Aristoph. except in
anapaests, see Rutherford on Babrius 7)
has probably its very idiomatic sense 'I
was going to, as they know,' 'they know
I was going to.' This usage is not very
uncommon in Homer (see instances col-
clected by A. Platt in Τοιχον. Φιλ. xxi
39—), nor in Attic, as Thucyd. i 107.
3 κατὰ θάλασσαν Ἀθηναίων ἐμελλὼν κωβ-
σεως, διὰ δὲ τῆς Τερενίας οὐκ ἄσφαλες
460, Theicm. 1177, Plato i Alcid. 110 b
ἀλλὰ τί ἐμελλὼν ποιεῖν, ἐν Σύκιατρεῖς, ὡστε
τίς με άδικος; 'what did you expect me to
do?' γνώμην λέγειν 'to propose a mo-
tion' either in Βουλή or ἐκκλησία was the
formal phrase, cf. inf. 654, 931, Lysias
20. 7 ὡμίας τᾶς κατηγορίας ποιοῦνται τῶν
tεις ἐπούστων γνώμης τινα ἐν τῇ Βουλῇ καὶ
tῶν μη, Thucyd. viii 67. 1, 68. 1 ο.: so
γνώμην μνήμη 'carry a motion' Nub. 432,
Vesp. 594 ἐν τῇ Βουλῇ γνώμης θυσίας Thucyd. iii
42. 5. In state-records, the mover's name
is given with ἐπίταν alone (very rarely
γνώμη τοῦ δείνου is found instead, Swo-
boda Griech. Volkesheschlisse 34).
ἐν τὸν ἐν τῷ ἀναρχία τόλμων Without the article = ἡ ἀκρόπολις Thucyd.
i 15. 6 καλειτα ἡ ἀκρόπολις μέχρι τοῦ ἤτο τοῦ ἂν ἂνατομα εἰς τὸν κεκόμηκες, Pau-
sanius i 26. 7 ἐν τῇ νῆν ἀκροπόλει, τότε δὲ
ΧΟΡ. ὃς δ᾽ ἀλαζὼν, ὃς δὲ μάσθης: εἴδες ὃς ὑπέρ-χεται

ὡς περεῖ γέροντας ἤμας καὶ κοβαλικευταί; 270 ἀλλ’ ἐὰν ταύτῃ γε νικά, ταυτή πεπλιξεται. ἤν δ᾽ ὑπεκκλίνῃ γε δευρι, τὸ σκέλος κυρημβάσει.


ὅμως ὁμώνυμον πόλει: and so always in documents (as Thucyd. v. 18. 10, 23. 5, 47. 11) and Inscriptions, which do not seem to give ἀκρότοις at all till the fourth century. For cases where ἡ πόλις in the same sense appears in MSS. see Wyse ap. Sandys' Arist. Pol. Ath. 24. 15.

The monument 'for valour' would be in honour of their conduct at Solygeia. Among the many honorific decrees found in Athens and elsewhere, very few, if any, seem to bear such terms: the services rewarded are generally social and political, and the phrases run ὅτι ἄνδρες ἀγαθοί εἰσιν περὶ τὸν δήμον, ἀνδραγαθίας ἐνεκα τῆς εἰς τῶν δήμων and the like.

269—70. δὲ in indignant exclamations was allowed and could be repeated: Demosth. Mid. 209 is parallel οὐκ ἄν εὐθέως εἰσοικ 'τὸν δὲ βάςκανον, τὸν δὲ ἄθροιν, τοῦτον δὲ ὑδρίζειν, ἀναπτεῖν δὲ': cf. also inf. 397. There is no doubt an adversative meaning behind, as we might say 'but what nonsense!'

μάσθης 'prepared leather,' Hippocr. de morb. ii 59 τρίζει τὸ αἵμα οὖν μάσθης: from the idea of suppleness it was one of the many words used for 'rascal,' ἱνυ. 449 μάσθης, εἰρων, γλοίος, ἀλαζὼν.

εἴδες. This 'aorist of instantaneous action' is naturally much commoner in drama than elsewhere: comparison with Vedic Sanskrit shows it to be the original use. ὑπέρχομαι, for synonyms see on 47: this compound of ἐρχόμαι has the strange peculiarity of being used in Attic, when it means 'fawn on,' in parts besides the pres. indic. as ὑπέρχοκεθαι Andoc. Alcib. 21, Demosth. Aristocr. 8, ὑπέρχωμεν Plut. Crito 53 e. [Xen.] Pol. Ath. 2. 14 (Rutherford New Phryn. 110: there seem to be no other instances).

The knights' youth and the dramatic rule mentioned in 255 make them choose the word γέροντας 'old drammers' with special indignation.

κάβαλος, an apos imp (possibly akin to κόβαλομον, see on 221), was familiarly used of grotesque trickery. κοβαλεία 'ἡ προσ-ποτη' μετ' ἀπάτη παιδ. Harpocr.: ins. 332, 417, 635; Aristot. Hist. Anim. ix 12. 597b13 ἔστι δὲ (ὅ ὄτος) κάβαλος και μυ-μητής, καὶ ἀντρώπωος ἀλεκταί. Hence came the Low-Latin cobalinius, French gobelin, our goblin. On verbs in -eωμαι, see Rutherford on Babrius 103. 2. I fancy that from a few rather pretentiously and officially serious words—μαστεύω, πολιτεύω, προσβεύω, ἐπικρημεύω—there arose in a kind of parody a large class of colloquial words applied to calling or manner, like ὀψεύω, δημοτεύω, ἀλαζονεύοις; ὄφαιρωτευωμαι for instance is not a word of the highest seriousness, any more than Strepsiades' ἐνωρκεύωμαι, and Aristotle's ἀνθρωπεύωμαι. Eth. Nic. x 8. 6, would enliven his lecture room: the habits implied are usually not respectable: ἡμολο-χεύωμαι, διδερεύωμαι, φορτικεύωμαι show the type (see also on 279).

271—2. Only the performance could make these lines quite clear. The scholia show that some took ταύτη as for πονηρή, some as for χειρί. No doubt the chorus is divided, and the pronouns take definite meaning from the speakers and the action. Herwerden (Hermes xxiv 607) suggests that ταύτη answers to δευρι, and ταυτή (sc. τῇ χειρί) to τὸ σκέλος. It is pretty certain that ταύτη and ταυτή cannot have the same reference: so perhaps Theoc. 1218—: Blass shows in Rhein. Mus. xlv i— that οὕτωσι is often nearer δδε than οὕτοις, νικά has been objected to (Zielinski Gliederung 268—g); but Cleon's partial victory is not regarded as unlikely. The phrases are military: πατήρεστα seems to be σιρετ, not ταπουλαῖν (Cobet VL 338), and the only other instance quoted of
ΠΑ. ὁ πόλις καὶ δῆμος, ὑψίστων θερίων γαστρίζωμαι.
ΧΩΡ. καὶ κέκραγας, ὀσπερ αἴει τὴν πόλιν καταστρέφει;
ΑΛΛ. ἂν ἐγὼ σε τῇ βοῦς ταυτὶ γε πρῶτα τρέψω-

275 ΧΩΡ. ἂν ἐὰν μὲν τούδε νικᾶς τῇ βοῦς, τήνελλος εἶ:

ἡν δὲ αναιδεία παρέλθη σ’, ἡμέτερος ὁ πυραμοῦς.

274. Most editors, following Sauppe, mark a lacuna of one verse between 273 and 274, thinking that the chorus should have two lines here corresponding to 276–7. ὀσπερ 5 mss. and old editions: ὀσπερ Kock Mein. καταστρέφει R. -στρέφει the other mss. 275. Α.Α. mss., ΠΑ. editors, surely without sufficient reason. 276. μέντοι γε μᾶς, μὲν τούδε Porson and editors since. τήνελλος εἰ mss. τῇνελλ’ ἔνει Porson Vels. τὴνελλάει Mein. τήνελλα σοι Kock Ribb.

277. παρέλθης mss., except M which has παρέλθη σ’.

ὑπεκλίνω (Plut. Camillus 18 τὸ δεξιὸν ὑπεκλίναν τὴν ἐπιφορὰν ἐκ τοῦ πεδίου πρὸς τοὺς λόφους) shows its use in tactics: κυρηφάζω was probably a ‘sporting’ word of the wrestling ground; can it be connected with κυρήφαξ (see on 254), ‘bring him to the sawdust’?

273. πόλις is the common vocative in Attic tragedy and comedy alike: ὁ πόλις πόλις Ach. 27, Soph. OT 629, Eupolis 205, and so Aut. 842, Eurip. Hær. 884, Phœn. 1213, Ar. Thesm. 839: πόλις seems to be confined to comedy and there to critics, Ach. 971, fr. 162. 1 ὁ πόλις φίλη Κύρκυρος, αυτοφόρος Ἀττική (quoted by Marcus Aurelius iv 23), and ‘epionics,’ Eupolis 290 ὡς καλύπτῃ πόλιν πασών ὅσα Κλέων ἐφορά, πόλις and δήμος are associated even in Homer, as Od. vii 555 εἰπε δὲ μοι γάιαν τε πας δημόν τε πόλιν τε: here Cleon means his demesmen, often invoked for protection (Lys. 685), though he extends it to the spirit of democracy.

γαστρίζω with the usual elasticity of verbs in -ἰζω may have various meanings: it is found in two; (1) as here, punch in the stomach, so inf. 454, Vesp. 1529, Diog. Laert. vii 172, which illustrates the ease with which such words might be formed, εἰ δὲ εἰς τὴν γαστρή τῶν γαστρίζει, καὶ (ἦν) ὁ τούς μηροῖς τῶν περί: (2) eat a bellyful, as Lucian rhet. præc. 24; Athen. iii 96 κ.κ., Alciphro iii 45. 3, 46. 4: Athen. x 471 A plays on both meanings: the former sense became rare, and Phrynichus 76 strangely denies it (see Rutherford there on this class of words).

274. καταστρέφω ‘overturn,’ κατα-

στρέφουμαι ‘subdue,’ is the distinction. I see no sufficient reason against the indig-

nant καὶ, which some editors object to.

275. The Sausage-man now breaks in to challenge Cleon on his own ground. There is no awkwardness in the chorus addressing Cleon in the next sentence; surely ἰε cannot not always refer to the last speaker. The ms. arrangement seems to me to give more point to almost every word in the line, than it has if spoken by Cleon.

276–7. Apart from the question whether μέντοι γε is good Attic (see Ap-

pendix i), Porson’s emendation of it improves the meaning: τὸνδε has its proper meaning, ‘this friend of ours.’ The spirited onomatopoetic τήνελλα was of course very well known in the phrase τήνελλα καλλικε: the rather strange τήνελλος is given by Suida and Hesychius and the scholia: the knights no doubt use phrases throughout the play that marked their sporting and social coteries of the day.

277. πυραμοῦς, formed from πυρολ, perhaps on the analogy of σαραμός. It was a cake, given as the prize to the banqueter who kept up the symposium all night (Pollux vii 108 τῶν διαπανυ-

χίσαν αὖλα ἴν σαραμόις καὶ πυραμοῦς: so Athen. xiv 647 c, xv 668 c), as the ἐψωκρασία was the punishment for those who failed. It became a symbol or phrase for success in general: τοῦ γὰρ τεχνίζειν ἡμέτερος ὁ πυραμοῦς Thesm. 94: Plut. quaest. conv. ix 15. 747 B πυραμοῦς is a prize for dancing, Artemid. Oneíνορ. i 72 a sign in dreams of success at law.
ΠΑ. τοι τόν ἀνδρ' ἐγὼ 'ὑδείκνυμι, καὶ φήμ' ἐξ-ἀγείν
ταῖσι Πελοποννησίων τρυῆρες ζωμεύματα.

ἈΛΛ. ναὶ μὰ Δία κάγωγε τούτον, ὅτι κεῖν' τῇ κοιλίᾳ 280
ἐσδραμῶν ἐς τὸ πρυτανεῖον, εἶτα πάλιν ἐκθεῖ
πλέα.

ΟI. A. νη Δι', ἐξάγων γε τάπόρρηθ', ἀμ' ἄρτον καὶ κρέας
καὶ τέμαχος, οὔ Περικλέης οὐκ ἡξώθη πώποτε.

278. δείκνυμι MSS. 'ὑδείκνυμ scho. Dobeer. 282. ἐξαγαγών MSS.

278—9. Cleon begins with something which would be called συκοφαντία: and the οἶτος and οὐσία of legal and political opposition appear. Αν ὑδείεις was generally brought against a disqualified holder of office, but it might be brought against a disqualified candidate or speaker as well; it seems to have ensured the arrest of the person charged, Demosth. Niciost. 14 παρεκουανότο ὕν-
deiknýnai me kai ἐμβάλλειν εἰς τὸ δεσμω-
tírion. For a similar case in history see Andocides de red. 14. Πεισανδρος ἐρή
"ἐγὼ τὸν ἀνδρα τούτον ὑδεικνύω χώρια ἐν τοὺς πολεμίους εἰσαγαγόντα καὶ
κυπές." The penalty on conviction was often death. ἕφιμ is almost technical, cf. 445. Plato com. 14 εἴ Πᾶμβρολο γε 
φαιν κλέπτης τα κουνά: it does not seem that it was certain whether φημι or φαιν was the verb of φάσι: so Athenaeus iii
94 D quotes 300 with φησιν instead of φαινων: ὑνδείκνυμαι και φαινω in the
commercial treaty CIL ii 546. εξάγω, 'export,' has as correlative ἄγω as well as
εἰσάγω: Plato Legg. viii 847 C μήτε τις 
ἀγέτω μήτε ἐξαγέτω (Kock on Cratinus 40).

The ἀπόρρηστα, or forbidden exports, of Athens were mainly corn and ship-
building materials, in both of which the country was naturally so poor. ζωμεύ-
ματα is of course a comic invention; 'manufactured broth-stuffs' is hardly an
exaggerated translation. There were only a few old words, used outside Attic,
in -εωμ, like στρίτεωμα, τόξεωμα, βοῦ-
λευμα: none of them seem to be older than about Pindar's time, and even they
must have been felt as rather artificial at first. Tragic style delighted in them,
a pupil was παίδευμα, a slave δοβλευμα
and so on. Outside serious poetry the words are used to denote artificial pro-
ducts of civilisation, as πολίτευμα ἀπο-
μυθωνεμα, of art, such as τόξεωμα, 
σμιλευμα Κατ. 819, comically of the art
of cookery and the like, as καρδικεμα, 
ναγαλευμα, χόρδευμα (inf. 313): sometimes
more generally, but always with
the idea of being the result of trouble
or skill, even in ποσιμεμα, ϑωπεμα,
διαστέρεμα (Με. 166) &c.

The idea that there is a play on ὑπόξω-
ματα, 'cables for under-girding,' is as old
as the scholia, but does not help.

280—1. 'If smuggling is your charge against me, we can all see what sort of
smuggling you carry on.' Public enter-
tainment was provided at the Prytaneum for envoys and those distinguished Athen-
ians who had the ἥτησις, at the Tholos
and Themistheion for Prytaneis and
Archons.

282—3. Demosthenes is struck by 
the new idea 'By Zeus, it is illegal to
take out...': ἀπόρρητα, 'contraband goods,'
as Κατ. 362. He mentions what the ordi-
mary Athenian would think invidiously
sumptuous fare, wheaten bread, meat
and fishes large enough to be sliced.
Athenaeus iv 137 E says that Solon pre-
scribed only μαζα for the Prytaneum
meals, allowing ἄρτος besides on festivals.
τέμαχος is always of fish (τόμος of meat and other eatables): L. and S. say salt-
fish, but there is no evidence for this:
Archestratus ap. Athen. vii 303 E θερμα
t' ἕχει τέμαχος βάπτων ὀρέγειν ἂν ἄλομα
is of fresh tunny with brine sauce: cf.
inf. 1177—8, Pherecrates 42 καὶ δὴ
ὑπάρχει τέμαχος ἐγχέλεων ἡμᾶς, τεὖδις,
287. "I have long suspected that Aristoph. gave the vastly more sonorous κατακεκράζομαι κεκραγώς," Shilleto on Thucyd. ii. 4. 2. No doubt κράζω is hardly an Attic form (here and thrice in Aristotel), but it is excused as closer to βοῶ, and so is necessary.

Κόκ gives a rule that Aristophanes contracts -κλής into -κλής only when the resulting antepenult is long as in θεματοκλής: for instances see his notes here and on Cratinus 15. The rule must have been one of metrical convenience only: Inscriptions lend it no countenance, giving Περεκλής, Περοκλής &c. as regular forms, with ἡρακλής and the like as rare exceptions, Meisterhans § 51. 7. Kretschmer Grie. Vasenschriften 194.

The natural meaning of the words is that Pericles never had the ψῆφος. From the mutilated inscription CIA i 8, it may be inferred that successful generals formed the last and rarest category of citizens so honoured.

284—. The Agon begins with lively trochaic dimeres, the resolution of the first foot adding to the spirited effect. This metre is rare, but occurs again Av. 387—398, Thesm. 524—8, Ran. 242—2, 534—548, answered by 590—604, Excl. 893—. Observe that Clean is more political, less coarse and personal, and therefore less successful, than his rival.

The dual means of course that Demothenes is included: he hardly threatens the chorus at all: and after the first line he practically ignores Demothenes too except at 429. αὐτίκα μᾶλα is a favourite combination, cf. πηρίκα μᾶλστα: even when αὐτίκα means for example, μᾶλα may be added, as Plato ii Alcib. 143 E, Demosth. i Aristog. 29.

286. καταβοῶν τως shout against, καταβοῶν των shout down, is the regular distinction, applicable to all such κατα-compound verbs. L. and S. give instances for καταβω, καταγλώττιζω, καταγελάω, κατα-λαλω (the meanings rail at and talk down should be distinguished), καταπαίζω, κατα-ψευδομαρτυρῶ, καταρχόμαι. Like many other Attic refinements, this was lost in later Greek, where the gen. is used instead of the acc., see instances in L. and S. under καταδολεχῶ, καταδυναστεῖο, καταληπτήρια, καταφλεοντι, καταφλυσσά, καταπέφω: Theophrastus' καταλείψ τοῦ τόπου if correctly quoted by Athen. xiv 624 b would be the earliest case. So καταφξω, ῥυί down, δέρη has, acc. in Plato, but gen. in Athenaeus &c. (Cobet V 629), καυσπάζω has gen. in Diog. Laertius: in 287 most MSS. give κατακεκράζομαι σου, though metre as well as good usage demand σε: Plutarch follows the rule in πολλοί κατα-δημογραφούντοι τοῦ ἀδελφοῦ ἑαυτοῦ, am. 483 ε, as compared with καταψυχρώντα τοῦ ἀδελφοῦ τὸν ἑαυτόν ib. 10. 483 c, though he sometimes neglects it. Cobet NL 97 positively denies καταγελάλω τινι in Herodotus (iii 37 and four other cases): but there are other instances of such κατα- verbs with dative in Ionic: Μασσαγέτων τρεπτημοῖ τῷ στρατῷ καταβάλλει Herod. i 212, καταδοντεὶ τῷ ἀνέμῳ vii 191.

287. κράζω is more of an inhuman or inarticulate cry than βοῶ: hence Aristot. Poet. 22. 1458 b 31 reduces Homer's ἱώνει βοῶνας to prose by substituting κράζουσιν. In good prose it is used only by orators attacking their opponents' style, generally in combination with βοῶ, Demosth. Cor. 132 βοῶν ὁ δάκταλος οὗτος καὶ κεκραγός, ἵδον 199, i Aristog. 47, Lysias 3. 15, Aschin. Cles. 218 συν ἀνάλογα ἐκείνα, Athen. x 430 ε, xiii 601 β, Xen. Cyr. 3. 10, of drunken men.

288. The office of στρατηγὸς was of course the main object of the statesman: Thucydides uses διαβάλλω of Cleon's conduct to other στρατηγοί in iv 27, 4 and v 16. 1; it is the regular word for 'damaging' a political opponent.
κυνοκοτήσω σου τὸ νῦτον.
πα. περιελὼ σ’ ἀλαζονείας.

υποτεμοῦμαι τὰς ὀδοὺς σου.
πα. βλέψον εἰς μ’ ἀσκαρδάμυκτος.

ἐν ἄγορᾷ κἀγὼ τέθραμμαι.
πα. διαφορίσω σ’, εἰ τι γρύξει.

κοπροφορίσω σ’, εἰ καλῆσει.
πα. ὁμολογῶ κλέπτειν σὺ δ’ οὐχί.

νὴ τὸν Ἑρμῆ τὸν ἁγοραίον,
κάτιορκῶ γι' βλεπόντων.

289. τὸν R and most MSS. 290. ἀλαζονείας Elmsley on Soph. OC 1454 for ἀλαζονείας. 292. ἀσκαρδάμυκτι Mein. from Εἰσμ. Μαγ. 294. γρύξει Elmsley on Aeh. 278 for γρύξει or γρύξει of MSS. 298. γ’ εμβελεῦσαν Pers. on Aeh. 739, Cobet Μινεμος. n. s. ii 416; RV &c. give 298 and 300 to ΠΑ., 299 to ΑΛΛ.; so Piccolomini.

289. νῦτον Ἀττικῶς, νῦτος Ἑλληνικῶς is the grammarians’ rule: the refinement that νῦτος might be used in Attic of animals is applicable to Xen. de re equest. 3, 3 and most of the cases in Aristotle. The ancients differed as to the exact meaning of the unique κυνοκοτῶ.

290. It is curious to notice how scholars have taken περιελὼ from περαιρω (on 143), partly owing to the scholium. Cleon takes his metaphor from cavalry tactics: cf. Plut. Νίκιας 19 τοῦ ἔπεισεν' περελαύνοντες πολλοὺς ἡριον: so περελαὐναμα came to mean harass, as inf. 887, Herod. i 69, Demosth. Φανεροι. 37.

291. ὑποτέμωμαι was also a word of tactics, military as Xen. Συγρ. i 4, 19, Plut. Λυκιλίου 15, or naval as Xen. Ηλλ. i 6, 15.

292. Arist. ap. Athen. viii 353 c has some safe remarks on winking as a clue to character. Kock quotes Xen. Συγρ. i 4, 28 and Lucian in support of ἀσκαρδάμυκτι: and such adverbs became the regular usage, Lucian for instance being full of them. But in older Greek ἀσκαρδάμυκτος &c. would be more idiomatic, there being so many verbs in -τος with ἀ- privative that are active of persons, passive of things, ἀπαρκος, ἀπροσδόκησος, ἀθυτος, ἀνήκουσος, &c. ἀπειπατος and ἀγωνιστος Find. Ισθιν. 3, 48 are both active in sense: in Νεμ. 7, 45 the scholiast's first interpretation, that ἀδόκητον = οὐ δοκεῖνα, seems the best: and in Soph. OT 336 ἀπελεύνησος is possibly active, though ἀτεγκτος is of course passive.

294. διαφορῶ, διέρρη, ῥαν. Compounds of φορώ as slight intensives of the φέρω forms are common in Herodotus, and known in Attic: Eurip. Βασσ. 739, 746, 754 will illustrate the difference between διαφέρω and διαφορῶ: see on παρεφέρον τοις 1215. γρύξει is confirmed by γρύξαι in Alcaeus com. 22, and by Rutherford’s reasoning on such futures Νεω Πρήνης. 381.—The word is used only of human speech, and in negative or quasi-negative sentences, οὔτε γρύζει = ne hisco quidem. It does not seem to mean grunt, whether the other explanations given by Hesychius (γρύς) οὐ υπὸ τῷ οὖχι μόπος ἧση καὶ τὸ ἐλάχιστον) and Clemm (Curt. Studien iii 293, γρῦ κιν to graumum) are right or not.

295. κοπροφορῆσον in parody of the rather exceptional διαφορῆσο. The acc. is found also after ψηφοφορῶ vote for, κωδωνοφορῶ, δοριφορῶ.

297. The oath is by the appropriate deity. Most cities had a Ἐρμῆς ἁγοραῖος: in Athens his bronze statue stood near the στόα Πωκίλη (see Harrison and Verrall Myth. and Mon. 127—). For Ζεὺς ἁγοραῖος see on 410.

298. Arist. is fond of such genitives abs., Vesp. 882 κατάδακρεϊν ἀντιβολοῦντων
48 ΑΡΙΣΤΟΦΑΝΟΥΣ

ΠΑ. ἀλλότρια τοῖνυν σοφίζει,
καὶ σε φαίνω τοῖς πρυτάνεσιν,
ἀδεκατεύτους τών θεών ἑ
ρᾶς ἔχοντα κοιλιάς.
ΧΩΡ. ὁ μιαρὲ καὶ βδελυρὲ καὶ κεκράκτα, τοῦ σου
θράσους

300. φανὼ mss.: so Αἰχ. 819 mss. have φανῷ, eadd. mostly φανώ: Athen. iii
94 c quotes φήσω σε ἀδεκατεύτους κοιλιᾶς πωλέω: φανὼ σε Pors. Dobr. Vels.: φανὼ
for φανώ, like ἀρώ, is possible a priori, but is quite unsupported (φανὼ Αἰχ. 914
&c.).

303. The mss. reading καὶ κεκράκτα is excellent, except for the metre: there
ought to be a correspondence with 381. To suit this, Herm. proposed κατακεκράκτα,
adopted by Dind. Hold. Kock Blaydes; then a lacuna is assumed in 386: παγκατακε-
κράκτα E. S. Thompson. βδελυρὲ κράκτα Dobree (entered in Mädvig's copy), κράκτα
Mein. Ribb. Vels.: this suits the metre, but κράκτας is a late word: καὶ κράκτας in
Plut. praec. 9.: 804 c and Pollux v 90 is a mere mistake for κεκράκτας. The
scholiasts had the mss. reading, which they scan carefully, 304 being a cretic and a
dochmius: such a combination is very rare but it occurs in Aesch. Suppl. 429—437.

&c. I keep βλεπτὸντων: γε is allowable in Comedy before βλεπτὸντων but επιορκῶ εμβλέπων: Aeschin.
Cles. 94 τὰ δέκα τάλαντα οἰκονύμων βλεπτῶν ἐξακούσω ἑως ὑφελθοῦν, cf.
Epictet. iii 22. 53, but Demosth. adv.: Πρωμ. 19 εἰς τὰ νύσταρα φράοσων εμβλέ-
ποντα τὰ γενοῦς μαρτυρεῖν.

299. ἀλλότρια σοφίζεσθαι was a common charge among comedians, repelled
by implication on Aristophanes' part Νυμ. 547 ἀεὶ καυας ἑδας εἰσφέρων σοφίζων:
the word reflects the artistic sense of σοφός and was helped to an unfavourable
meaning in that way. It may be however that the phrase means here 'your
arts are out of place here'; this would give a better meaning to καὶ. The process
called φάσεις was applicable to various offences (Pollux viii 47), one class of which
was defrauding the customs. The tithe
would be payable to the gods: but it is
well known that the Athenian state re-
garded the funds of Athena and the other
gods as reserves to be borrowed from, if
not appropriated at need. It is not clear
whether τῶν θεῶν means 'the other
gods' whose funds were separately man-
aged from those of Athena, Athena
having the right chamber of the Opis-
thodomos as treasury, the other gods the
left (I do not know of any certain case of
οἱ ἄλλοι θεοὶ in this sense); nor is it quite
clear that a φάσις would come before the
πρυτάνεις (Isocr. Callim. 6, Trapez. 42
do not prove it, see Meier and Schömann
Att. Proc. 2 300), though the βουλῆ had
so much financial power. The scholium
ἔθος γὰρ εἶχον τῶν δικάτω τῶν θεωμένων
τῶν πρυτάνειν οἱ μάγειροι διδοῦναι is de-
fended by Stengel from CIA ii 163. 11.
But the charge is probably made in a
confused manner intentionally: Cleon is
nervous and alarmed. 'Athena's tithe'
was very well known in Attic finance: it
was levied on confiscated estates; even
filibusters observed the custom Lysias
20. 24: Demosth. Timocr. 120 contrasts
it with 'the fiftieth of the other gods.'

303. The 'enthusiastic' paeanic
rhythm, though no doubt common in
hymns, was in the drama almost con-
figured to Comedy: only two cases are
quoted from Tragedy, Aesch. Suppl. 417
—437 an ode of the Egyptian maidens in
chorus, and Eurip. Orest. 1415 in parts of
the commos of the Phrygian slave.
The 'first paean' is the common re-
solved form in Aristophanes, the 'fourth
paean' being allowed, though quite rare.
The distinction between ἑβάρος a virtue
and ἑβάρος a fault (ἕβαρος ἡ ἐλλογος ὁρμῆ,
ἕβαρος ἐλλογος ὁρμῆ Ἀμμονίου), so far as
it existed at all, was apparently an Attic
refinement, taking advantage of the
πάσα μὲν γῆ πλέα, πάσα δ’ ἐκκλησία, καὶ τέλη καὶ γραφαί καὶ δικαστήρια, ὁ βορβοροτάραξι καὶ τὴν πόλιν ἁπασαν ἡμῶν ἀνατευρβακός, ὁστις ἡμῶν τὰς Ἀθηνας ἐκκεκαφώκες βοῶν, κατὸ τῶν πετρῶν ἀνωθεν τοὺς φόρους θυννοσκοπῶν.

312. ἐκκεκαφώκης R and most MSS. -φεκας, A, -φωκας Reiske and most editors, Cobet Mnemos. n. s. ii 416: Plato Lysis 204c ἐκκεκαφωκε but Anacreon 81 φρένες ἐκκεκαφέσια: the forms were disputed in the time of Aristoph. of Byzantium, who supported ω against ο (schol. on Eurip. Orest. 1288).

313. θυννοσκοπεῖς Lenting Mein. Kock: but see expl. note.

optional ap or pa for vocalic r. For the tragic use see Verrall on Eurip. Med. 469. θάρας seems foreign to Comedy, and θράσος, though generally a fault as here, is a virtue in Lyd. 546. Our texts of Thucydides bear out Ammonius’ distinction well. Plato and the Orators avoid both words, using αὐρήδα for the virtue, and θρασύτης for the fault (yet θάρας does occur Plato Legg. iii 701 b, Demosth. Mid. 10, 20, 194). Aristotel keeps the distinction: θάρας is the opposite of φόβος (Rhet. ii 5. 138a 16), θράσος of αἰών (de caelo ii 12. 291b 26), Eth. Eud. iii 7. 1234b 12 οὐκ ἐπιστῆν τὸ θράσος πρὸς τὸ θάρας καὶ ἀστικα πρὸς ἐλευθερία: so Lucian misr. eikon. 5 οὔτε γὰρ θάρας ἀλλὰ θάρας φοινίκη αὐχτή προσεύχεται.

306—9. All the earth, our politics, finances, and business of law, public and private, have been muddled: cf. ins. 866, Pax 753 ἀπελήνα βορβοροθύμους. Βορβοροτάραξι is a word of a very rare type, a compound abstract noun of this form used as a concrete: almost the only other instance is ὀκτάκατας ‘ear-smasher’ of a boxer fr. 72, Lucian Lexiphs. 9.

310. τυρφάδω and its cognates are colloquial, if not coarse: τυφὰ is found in a Satyricon fragment (321) of Aeschylus, quoted by Athenaeus ix 375 F, δονουσα καὶ τρεποσα τυρφα ἀνω κατα οι σω: τυρφάς is confined to Comedy and Satyricon fragments of Sophocles (720, 627): Xenoph. Cyrop. i 2. 3 has τυφάδει to take up and illustrate the ἀπειροκαλαί of the market, Polyb. 67. 3 makes some apology for using the word, Plut. non poise siav. 2. 1086 F gives ἡ ποιητική τυρφά as a specimen of the rudeness of Epicurean phrase, Lucian has it in Charon’s mouth (Contempl. 15) and again Perigr. 32: we are surprised to find in Isocr. Alitd. 130 τὰς τάραξα καὶ τὴν τύρφην ἐν ἡ ἁγίαν of life’s turmoil. The words were applied to Bacchus-worship Paus. ii 24. 6, and so in the Ionic forms with σ- στρήφεσιν Cratinus 84 &c. We can see from Plautine phrases that the Latin turba, turbo, had a narrow escape from a similar brand.

312—3. The paeanic system ends with trochees, as in Aesch. 233—5, 987 = 999, Vesp. 1283=1291, Pax 326. All analogy supports ἐκκεκαφώκας. Verbs in -ωω are always causals, except ἐργω and ἑρω whose forms show a different vocalism; verbs in -εω, -ηω are denominatives. The distinction is no doubt connected with the Sanskrit rule that causals are formed by -य, denominatives by -य and -य. Although κώφω is the right form for deafen, later Greek for whatever reason evidently used κωφώ or more likely κωφώ in that sense (L and S give κώφω, Stephanus with more reason κεκωφίων): Porson on Eurip. Orest. 1288 leaves the question as to the better form open: several MSS. give ἐκκεκαφηται (the perfect is almost the only form extant) in Lucian βις accus. 1, Timo 2, nav. στατ. κωφάω seems to have been also old Ionic, cf. αμαῖα.

Cleon looking out from the Pnyx over the Aegean as an Attic lake with clusters of tributary islands is compared to a watcher for tunny-shoals from a high rock (θυννοσκοπεῖον). Literature made much use of metaphors from tunny-fishing: as was natural from its picturesqueness, the fish being trapped and spearèd in enormous nets, the migrations of the huge tunny-shoals and the wide-spread
commerce in 'tunneys steeped in brine' (P. Rhode Thymopyrion Carthuri in Neve Jahrb. suppl. xviii); some instances are Herod. i 62, Achsh. Pers. 424, fr. 297, Soph. fr. 440, Theocr. 3, 26, Hor. Sat. ii 5. 44. The stupid helplessness of the fish is often implied: πυγωδές τὸ ἐνθυμημα καὶ παχύ Lucian Ἰππ. τραγ. 25. The full zoological and gastronomical details given about the tunny by Aristotle and Athenaeus (vii 301 E—) are not in point here: but something may be quoted from the descriptions of tunny-fishing given by Aelian and Philostratus; Aelian Nat. Anim. xv 5 skotia ἐπὶ τῶν αἰγαλοῦ παγεία ἀνήστηκεν ἐν περιποίη ἐθάντονος ἐνθυμημάτων, ὁ σκοτείς ὑδάτων σφιρὰ τω ἀπορητώ καὶ φόνει δέοις δεξιωτατύς... δύσων ὅπερ στρατηγὸς τὸ σύνθεμα καὶ χαρολειψι τὸ ἐνδότον...καὶ μᾶλα δέον ἐκθῆσθαι λέγει διώκους...φυλάει δέ οὕτως οἱ δύσων πεπιευμένοι μένουσιν, οἱ δέ ἐρέται αἱροῦσιν ἵχθους, ποιητὴς οὔ εἴπε, δήμων: Philostr. Imag. i 13 σκοπεύεται τις ἄφω ἰσθήματος τοῦ ἱκάνου, τὴν δὲ δύσων ικανόν,...βοηθεὶ τε ἡ μεγαλεία δε αὐτῶ πρὸς τὸν ὑπὸ ἁκάτω...οἱ δὲ ἀποκρά-ξεντα αὐτῶς βαδεί καὶ κλειστώ δικτύν ἄχουσι ἐναπόδεικται ἐναπόδεικται ὑφ' ἵκας καὶ πλου-τέων ἐπιποίη τῷ τῆς θῆρας ἄγεμον. The fishing is still very important in the Mediterranean, but chiefly in the French, Italian and Dalmatian waters.

314. 'I know all about the cobbling up of this job.' The verb κασαθώ became καττάνω in Attic: this is probably due to false analogy, as is the perfect κακάττομαι Alex. 98. 8, the word being for κατ(a)στώ: no other derivative of σω = Latin suō is known. The καττά- matplotlib were the thick soles of the plebeian shoe or coarse sandal, ὑπόδημα ακάττω τα being the elegant wear (inf. 869, Antig. Caryst. ap. Athen. xiii 365 E, Teles 30. 4 Hense ἐλάναγχίσθη εἰς ὑπό- δημα ξένω καὶ τοῦτο ἀκαττωτόν ἡλιος ὕπο ξένων, CIC iv 834 b ii 18 ὑπόδηγματων κάττωσιν τοὺς δημοσίους: in Ach. 300, Vesp. 1160 κάττωσι are meant as a surprise.

315—8. χάρδεμα (here only) is a comic formation like ἵσωμεν 279. ὑπό- τεμω was no doubt a word of the shoe-making trade, as συντέμων Xen. Cyrop. viii 2. 5; it may mean merely cutting for a sole, though editors follow the scholiast on 291 in taking ὑπο- to imply a dishonest trick. μοχθήρως in the common trade-sense of bad wares; here, as in all its meanings, synonymous with συντέμω. For the ellipse πρὶν τίνα φορήσαι, Eufr. Med. 182 σεπόνιν πρὶν τῖς κακαί τις ἀσών. Plut. 597 ἄρπαξεν πρὶν καθαίρεται, Læscch. Ctes. 116 ἀστίδας ἀνέθηκεν πρὸς τὸν νέον πρὶν ἐξαρασθῆναι are quoted. δόσ δοξα, no doubt a phrase in colloquial style, as fr. 721. δοξα was a popular, not an official, style of reckoning (it is not quoted except from Aristophanes): hence the different accounts of its exact meaning: etymology bears out the older authorities in the statement that it means hand-breadth, not span. δοξα apparently was never used with plural, except of abstract nouns, Rutherford. New Phryn. 290.

319. The dactyl in trochaics is con-
fidently defended by Wilamowitz Isyll. 8: he quotes *Ach. 318, Av. 396, Them. 436, Eccl. 1155, four cases from Epicharmus, and an express permission by rule from Hephaestion: the license was confined to Comedy.

320. The feeling that one's δημοταί are one's chief critics as well as audience and allies is very Attic, *Lys. 685, Susarion 1. 3: it is introduced with an almost comic effect into Eurip. *Alc. 1057 διευθ. φοβούμενι μεμένιν, ἐκ τε δημοτῶν, μὴ τὶς μ’ ἐλέγχει... The fiction of slavery is of course dropped here. The general opinion is that σχεθεὶν and such forms are presents; Brugmann *Morph. Unters. i 78—collects similar cases; *Arcadius de accent. 155—6 classes σχεθεῖν with ἐθά φαίθω &c.: but Jebb on Soph. *OT 651 is no doubt right in saying that the forms were sometimes felt as aorists (so Kühner-Blass *Griech. Gramm. § 272).

321. *Περγασάς is Attic locative pl., like Όθησι *Αθήναις &c. (Gust. Meyer *Griech. Gramm. § 379): the form given is however *Περγασάς: I am not aware that it has been identified. Elmsley inferred from Heracl. Pont. ap. Athen. xii 537 that Nicia’s deme was Pergase: but inscriptions show that it was Cydantidae, and the Nicias *Περγασάθεν of Athen. and Aelian *Var. Hist. iv 23 must be a different person.

The ἐμβάς, as the name implies, was a shoe, not a sandal merely: it was worn by men only, and those of humbler station, *ἐστελε τὸ ἐπόδημα, τὴν δὲ ἑδῶν κονδυλίων ταπευούς ἐκεῖν Ἀντώνιον Pollux vii 87; *Nub. 858 Philedippides is scornful of his father’s ἐμβάδες, as Bdelycleon is *Vesp. 1157 ἀπόδου τὰς καταράτους ἐμβάδας: so *Eccl. 633 ἐμβάδ’ ἐχων is the poor man, *Isaues 5. 11 ὁτι ἐμβάδας καὶ τρίβωνα φορεῖ marks the poor; cf. *Plut. 567, 941, *Menander 109. 3, *Anth. Pal. vi 21. 4. Anytus’ nickname Ἐμβαδᾶς (*Theopomp. com. 57) is more pointed than if it came from ἐπόδημα, which was the elegant wear, Athen. viii 351 A &c., see on 314.

For the inelegance of wide shoes, editors quote *Theophr. char. 4 (ο ἄργοκ) μεῖξο τοῦ ποδός τὸ ἐπόδημα φορεῖ, *Hor. *Sat. i 3. 30, *Lucian *Gall. 26; for this way of expressing it, Ovid *ars amat. i 516 nec vagus in laxa pes tibi pelle nataet.

322—5. ἀπ’ ἀρχῆς, even in your trade before you became a politician. *Ἀναίδεια, ‘the sole patron-deity of public men,’ is more than Impudence: it is the tyrant’s quality as well as the demagogue’s: the personification was helped by the stones on the Areopagus, called of *Τίβρις and *Ἀναίδεια, whatever their original significance may have been: they were held apparently to be abodes of these two beings (Ister ap. *Sidias s.v. theo, *Cic. *Legg. ii 28). *Xenoph. *Symp. 8. 35, praising Sparta, at the expense of Athens no doubt, says θεῶν γὰρ οὗ τὴν *Ἀναίδειαν ἀλλὰ τὴν Ἀργεῖαν νομίζουσι: the proverb θεῶν ἡ *Ἀναίδεια is given in all the collections: and *Menander fr. 257 has ὁ μεγίστη τῶν θεῶν τοῦ ὀνόματος ἡ *Ἀναίδεια ei θεῶν καλεῖν σε δεί: δεί δε. The metaphor is rather from the protecting deity (*Eurip. *Hercd. 349 τῶν μετ’ ἄρα Ἡρα προστατεῖ, ἦμων δ’ Ἀθήνα) than from the legal relation of προστάτης to μέτοχος. *Lucian *bis. *accus. 29 makes Rhetoric say ἐπηγάφοντας με ἀπαντεῖ προστάτην ἐνώτων: but in later times Law and the like were more the source of phrases than Religion.
326. The scholiost muses δε ἀποδρέπτην, ἀπανθίζεις, τρυγᾶς καὶ καρπίζει points to ἀμέργεις. The word is mostly lyric and late Epic, but a comic fragment (Mein. v. p. 122, Kock adesp. 437) implies its use among Attic farmers for the olive-harvest ὃ μὲν τις ἄμπελους τρυγόν, ὃ δ' ἁμέργων τὰς ἔλαιας. It was naturally confused with ἄμελγοι in all parts and derivations, as ἄμαργοι πάλιν ὀλέθρων Cratinus 214, but ἄμολγαi in same meaning fr. adesp. 1351 (Eustath. 838. 54). The reference is the usual one, to the harassing of the rich, not only in Athens, but in the allied cities, cf. Ραξ 639 τῶν δὲ συμμάχων ἑσεῖων τοὺς παξεῖς καὶ πλοῦσιοι: or possibly to the recent raising of tribute (so Gilbert Inn. Gesch. 180). 237. The remarkable personality of Hippodamus is commented on by Aristot. Pol. ii 8. i as a natural introduction to his political theories. His physics and architecture had made him welcome from Miletus to Athens, and his son Archeptolemus had gained the full franchise in the deme Agryle. Bred a political idealist, the son was sure to look with hatred on the war and with friendliness on Sparta. His fortunes are pathetic: his vain efforts for peace (see on 794) led to dealings with Sparta that were deemed traitorous: he was executed along with Antiphon, his house destroyed and his very name and race blotted out, at the instance of the moderate party (Plut. vita Antiph. 24—27: and a modern editor of Thucydides thinks he was a Spartan. Antiphon’s lost speeches on the tribute of Lindus and Samothrace were expressions of the aristocratic feelings on such questions implied here (Jebb Att. Or. i 5), and may have been written about this time (Gilbert Inn. Gesch. 187, Beloch Att. Pol. 41: Blass Att. Bereds. i 103 thinks 418 the probable date). θεωρείς may imply some reproach of his inactivity (Kock).

326. ἀμέργεις R. ἀμέργεις the other mss. ἀμέργεις Bothe Vels. ἀμέργεις Mein. Dind. Kock Blaydes.

327. Many conjectures have been made to avoid the irregular quantity in the penult of Ἰπποδάμου. Erdmann in Philol. xlii 199—thinks Archeptolemus was son, not of the famous Hippodamus, but of an Athenian Hippodamus: so Zacher.
νῦν δεῖξον ὡς οὕδεν λέγει τὸ σωφρόνως τραφήναι.

ἈΛΛ. καὶ μὴν ἀκοὐσαθ' οἷός ἐστὶν οὕτωσι πολίτης. 335
ΠΑ. οὐκ αὖ μ’ ἐάσεις; ἈΛΛ. μὰ Δί᾽, ἐπεὶ καγὼν πονηρός εἰμι.
ΧΟΡ. ἐὰν δὲ μὴ ταύτῃ γ’ ὑπείκη, λέγ’ ὡς τὰ κακὰ πονηρῶν.
ΠΑ. οὐκ αὖ μ’ ἐάσεις; ἈΛΛ. μὰ Δία. ΠΑ. ναὶ μὰ Δία. ἈΛΛ. μὰ τὸν Ποσειδῶν, ἀλλ’ αὐτὸ περὶ τοῦ πρότερος εἰπεῖν πρῶτα διαμαχοῦμαι.

339. αὐτὸ R. αὐτὸ τοῦτο most mss.: V and others place the line after 336.
ΠΑ. οἴμοι, διαρραγήσομαι. ΑΛΛ. καὶ μὴν ἐγὼ οὐ παρῆσο.

ΧΩΡ. πάρεις πάρεις πρὸς τῶν θεῶν αὐτῶ διαρραγήναι.

ΠΑ. τῷ καὶ πεποιθός ἄξιος ἐμοῦ λέγειν ἔναντα; ΑΛΛ. ὀτη λέγειν οἶος τε κἀγὼ καὶ καρυκκοποιεῖν.

ΠΑ. ἱδον λέγειν. καλῶς γ' ἄν οὖν σὺ πράγμα προσ-πεσόν σοι

340. ἑγὼ σ' οὐ MSS. σ' ἑγὼ σοι Bentl. Pors. Dind.: but it is better Greek without σ', cf. Soph. OC 591 ἀλλ' οὖθ'...παρέσαν.

342. ἐναντία MSS. ἐναντία Bothe and vulg.: where ἐναντία and similar forms are certain, -αντία is a constant MS. variant.

343. καρυκκο- R and several other MSS.: as the thing was Lydian originally (Athen. xii 516 C), so probably was the word, which may have meant red (cf. καρυκών): the spelling with κκ is a constant variant, is prescribed by Herodian i 317. 19, and is adopted by some editors as Kaibel in Athen. iv 160 A, 173 CD (but καρυκ- i. d. xii 516 C), Wachsmuth Sillogr. p. 155.

344. σὺ Herm. and editors since, σοι R, τι B, om. V and most MSS.

340—1. καὶ μὴν without γε following is commonly used to bring a new person on the stage or a new feature into the action: sometimes however it serves to introduce a counterpart to what has just been said by another speaker; that counterpart may be an acquiescence as Soph. Elect. 556 ΗΛ. ἂν ἐφής μοι... ΚΛ. καὶ μὴν ἐφήμ, or a direct contradiction and challenge as here, Lyg. 363, Thesm. 568, Soph. Ant. 1054. The comic curse διαρραγής is of course in the mind of the chorus: cf. Lucian Perigr. 31 ἕγοι δὲ ἀφεῖς αὐτῶν διαρραγηθο-μενον ἀπήγο.

342. The rule that καὶ before an interrogative word must raise an objection to the last thing said, whatever its reason, was quite distinct in Attic (see supra 128): hence the numerous cases where καὶ follows the interrogative may be partly owing to it, and are sometimes clearly contrasted with it, as Eurip. Phoen. 1367 and 1373, Alc. 1049 and 1052. Porson's classic note on Eurip. Phoen. 1373 lays down that καὶ simply means praeterea. Paley there re-states the rule in this way: "καὶ πῶς asks an ironical question, πῶς καὶ a serious one." Hermann's note 320 on Viger proposes a curious refinement: "qui τι χρὴ λέγειν interrogat, est quid dici, non an aliquid dici debet, quaeuit. Sed qui τι χρὴ καὶ λέγειν, is non solum quid, sed etiam an aliquid dicendum sit, dubitat. Cujus interrogationem plane sic proferemus: quid dicendum est, si omnino aliquid dicendum est? Ei τι πράσεων θέλεις est, si quid vis suscipere, quibus verbis incertum relinquuit, utrum quis id velit, an non. Ei τι καὶ πράσεων θέλεις signifi- cat, vic suscipies aliquid, sed si aliquid tamen suscipere vis." The safest way of expressing the meaning of the καὶ is merely that the question is emphasized by it; the nearest parallel is the Irish use of at all in questions.

ἐναντία, like the similar forms κάταντα &c., is Epic and Lyric, Soph. Antig. 1299, Eurip. Orest. 1478, καταντάνα Cydias ap. Plato Charm. 155 D. There is probably a quotation or parody here.

343. The ellipse of the copula is common with οἶος τε, δύνατο and the like; though few instances are quoted with the first person, Lyg. 719 ἕγοι αὐτὰς ἀποσχεῖν οὐκέτι ὅταν τ' ἀπό τῶν ἀνδρῶν, Soph. OT 92 ἐσομος (εἰμι) εἰσπέ. καρφίκη was a rich kind of soup, mentioned along with ὀφθαλμὸς a rich way of preparing meat, in contrast with simple food, Alexis 163. 6, Menander 467. 7, 518. 7, Timon ap. Athen. iv 160 A, Plut. quaest. conv. iv 1. 664 A: the parallel passage to ours is Plut. quom. adul. 11. 55 A τοῦ κόλακος τοῦτ' ἐργον ἐστὶ αἰε τινα παιδὰν ἢ παῖς ἢ λόγον ἐφ ἀδόνη καὶ πρὸς ἴδιων δόφαιμαι καὶ καρκυκέειν.

344—5. ἱδον as in 87. The meaning of λέγειν becomes more precise each time
it is used. Cleon's furious scorn 'you'd be more of a butcher than a cook in your oratory' is marked by the repeated pronoun and by the two adverbs kalws and χρηστῶς in the places of emphasis: kalws is vague, 'a pretty mess,' χρηστῶς more definite in its trade or business sense, not uncommon in cookery, as Archestratus ap. Athen. vii 311 c or γάρ ἐπισταίναι χρηστῶς σκευάζειν ἱεράς, Alexis 149, 6 τῶν ὑποταίνων σκευάζασαι χρησ- στῶν μόνον δει τούθων. ωμοσπάρακτος, like the ωμοβάθεα and ωμοτέμνεα of tanner's trade, is of course as far removed from καρφικών as possible. Gorgias' phrase ἵναιμα πράγματα, quoted without approval by Aristot. Rhet. iii 3. 4, does not seem to be parallel.

346. 'Look here—shall I tell you what I think of your case?' ὅνατα as in ὁ διὸν ὁ δράσαν &c. is an example of the Greek use of active verbs for passive meanings.

347. el ποιεῖν if perhaps, not the same as el ποιεῖ (Verrall on Aesch. Agam. 524). δῆκεν λέγειν is not a common phrase: its meaning is not certain in the well-known Homeric scene Ἰ. xviii 508: in Attic it may be used of a man conducting his own case (Vesp. 776 ἂν δῆκεν λέγειν μακράν τις, Xen. Mem. iv 8. 1, Plat. Demosth. 12), or of advocates by profession (Isocr. antid. 40, 47 μάλλον ὀφελέων δύναμιν τῶν δίκας εἰ λεγόντων; Dinarch. Demosth. 111 λογογράφος καὶ μεθοδός τὰς δίκας λέγων).

Ξένου μετάκως is strange: though ξένου μέτακως was possibly the original full phrase for a μέτακως, yet ξένου and μέτα- κως are usually opposed, Ach. 505—8, Pax 297, Lys. 580, Isocr. de pace 21, Aristot. Pol. iii 5, 1277b 39, Pol. Ath. 57: in Soph. OT 453 ξένοις λόγοι μέτακως, the terms are not technical, and in Aristot. Pol. iii 2. 1275b 37 πολλοὺς ἐφολεύεσθε ξένους καὶ δοθοὺς μετάκως the meaning is doubtful. But ξένοι may be used for a μέτακως: Clerc Miléguæ Athén. 327 quotes Demosth. Lep. 21, 29, Androt. 21, Lycurg. Lecr. 41: and Cleon here probably is showing a contemptuous indifference to legal accuracy, 'some poor rustic stranger.' Such strangers were easy to attack; Xen. Mem. ii 1. 15 Socrates says to Aristippus, who proposes to go from city to city, σὺ τοὐνότοι ὅν οἷς μάλιστα ἐπιτίθενται οἷς βουλόμενοι ἀδίκεις, ὅμως διὰ τὸ ξένος εἶναι οὐκ ἄν οἶει ἄδικῃσθήναι; cf. Aristotle's complaint in a letter to Antipater, quoted in the lives of Aristot. (fr. 667 Rose), 'τὸ Ἀθηναῖον διατριβής ἐρωτήσεις ὥστιν γὰρ ἔπει' ὥστιν γνατίσκει, σῶν δ' ἐπί σῶν' τὴν διαφορὰν τῶν συκοφαντούντων αἰνιττό- μενος, Aesch. Supp. 994 πᾶς δ' ἐν μετακω γλῶσσαν εὐτυκῶς φέρει κακήν, Demosth. Callipp. 9 τῶν μέτακως ἀνθραπων καὶ ἐν Σκιρά κατοικοῦντα καὶ οἰδεθοῦ ξένων.

348. θρυλός of tiresome repetition: when a speaker uses it of himself, he has an apologetic tone, serious or humorous, as Eurip. Elect. 909, Plato Phaedo 76 θ, Demosth. FL 156. λαλῶ (ἐν λγαῖς ἐν λογοις ἐν λογοις ἐν λόγοις; λαλών ἄρατος, ἄναυπτώ- τατος λέγειν was said of Phaeax about this time, see on 1377. In later Rhetoric λαλιαί, causeries, were admitted as an irregular kind of λόγοι ἐπιτεκτικοῖ. Part of Cleon's charge against his adversaries in Thucyd. iii 38. 2 is τό εὔπρεπες τοι λόγοι ἐκπόνησα. Lucian Scyth. 6 αὐτῶς προσετέ, ὅ ἐπὶ συννοίας, ὅ λαλών ἐστιν.
διώρ τε πίνων, καπιδεικνύς τούς φίλους τ' ἀνιῶν,
/fontawesomeuegos ὧν δυνατὸς εἶναι λέγειν. ὅ μωρε τῆς ἀνοίας. 350
ἈΛΛ. τί δαί σὺ πίνων τὴν πόλιν πεποίηκας, ὡστε νυνι
ὕπο σοῦ μονωτάτου κατεγλωττισμένην σιωπάν;
ΠΑ. ἐμοὶ γὰρ ἀντέθηκας ἀνθρώπων τίν; ὡστὶς εὐθὺς
θύνεια θερμά καταφαγῶν, κατ' ἐπιπιών ἀκράτου
οἴνου χόα κασαλβάσω τοὺς ἐν Πύλῳ στρατη-
γοὺς.
ἈΛΛ. ἐγώ δὲ γ' ἡμνυστρὸν βοῶς καὶ κοιλιαν ύεῖαν 356

349. πίνεις καπιδεικνύς τούς φίλους ἀνίας Cobet Muenos. n. s. ii 416.

349. Water-drinking during training for a speech was practised by some, scouted by others: Demosthenes 2 Phil. 30 admits that this practice had done harm to his reputation, λέγοντες ὅτι ἐγὼ μὲν ὑπὸ πίνων εἰκότως δύσκολος καὶ δυσ-
τρόπος εἰμὶ τοῖς ἄνθρωποι: Lucian rhet. ρητ. παρουσ. 9 ποναὶ καὶ ἄργυρυναν καὶ ἄδατο-
ποιαν καὶ τὸ λιπαρὸ ἀναγκαῖα ταῦτα καὶ ἀπαραίτητα φησί. See on 89 sup.

"ἀνώ in Epic and Tragedy, ἀνώ in Comedy" is the rule, broken only in this case: is the exception due to a re-
miniscence of Soph. Ajax 266 φίλους ἀνίων αὐτὸς ἡδῶιας ἔχει; 351—5. τί δαί marks some surprise, as usual. τὴν πόλιν is 'accusative of anticipation,' here followed by a ὡς clause: cf. Av. 652 where a ὡς clause follows, Av. 1269 an ἐς clause in Thucyd. ν 36. 2 τὸ Πάνακτον ἐδέωσα Βουτωνὸς ὡς παραδόθησαν Λακεδαιμονίας, Shilleto held Βουτωνὸς to be such an accus., quoting Eurip. Bacch. 286, Xen. Cyrop. ii 1. 5, Demosth. ἐν Ἀρχ. 40, Plato Rep. iii 415 C, Aristot. Rhet. ii 9. 4 as other cases.

μονότατος is quoted not only from Pil. 182, Theocr. 15. 137, but from Lycurg. Lect. 88 μονότατοι ἐπώνυμοι τῆς χώρας εἶναι: so that it is not one of the purely comic comparatives and super-
latives spoken of by the grammarians, as Apollon. Disc. προσωπ. 81 A (αὐτότερος and Δαναώτατος).

For καταγλώττιζω see on 286 sup.

353—5. The γὰρ 'Oh then' is a confident reply to the invidiousness of the μονωτάτου. θύνεια is the μεγίδος word, as in so many similar cases ἐγχέλεα, βοῦς &c.; this is emphasized by the θερμὰ
'dressed,' 'cooked.' His food and drink are Gargantuan: θύνεια are large pieces of the huge tunny, and the χοῦς ἀκράτου (see on 95) a gigantic draught, like that of Polyphemus in Eurip. Cyc. 327. κα-
σαλβάσω λαδορῆσα: πρὸς δὲ τὸ ρηθὲν ὑπὸ τοῦ ἐτέρου "κασαλβάσω τοῦ στρατηγοῦς" ἀντέθηκεν "καὶ Νικίαν ταράζω" schol. (as it should surely be written). It occurs again in Hermippus 71 (probably almost contemporary), but the meaning of this coarse word is not quite clear in either passage.

356—8. δὲ γε, to cap the previous statement. Shilleto's remark on Dem. FL 102, "This use of δὲ γε or δὲ...γε in continuation or retort is so frequent that it is remarkable how frequently it has been misunderstood" is still in point. His fare is stronger or coarser, and his words, arranged with some skill for the purpose, are harsh and alarming in sound. ἡμνυστρόν, ὁμαινόμι, the fourth of the cow's stomachs (καλία, κερκύφαλος, ἐξόν, ἡμνυστρόν, Aristot. part. αἰείμ. iii 14. 7), was a plebeian food: Dioxippus ap. Athen. iii 100 E ὑών ὧν ἐπιθυμεῖ βρω-
μάτων, ὃς μοισικῶν ἡμνυστρά, μήτρας, χόλικας, Hor. Sat. ii 5. 40, Epist. i 15. 34.
καταβροχθίσας, κατ' ἐπιπιῶν τὸν ζωμὸν ἀναπόνητος
λαργμένο τοὺς ῥήτορας καὶ Νικίας ταράξω.
ΟΛ. Α. τὰ μὲν ἄλλα μ' ἱρεσας λέγων· ἐν δ' οὐ προσπιεταί με,
τῶν πραγμάτων ὑπὶ μόνος τὸν ζωμὸν ἐκροφῆσει.
ΠΑ. ἄλλ' οὐ λάβρακας καταφαγῶν Μιλησίους κλονήσεις.

359—60. ΧΟ. mss. Dind., ΟΙ. A Enger and now most editors.
361. mss. and schol. continue the line to the Chorus. ΠΑ. Casaubon and vulg.

καταβροχθίσας, a colloquial word, of greedy or hasty eating, 826, Antiphanes 190. 6 οὖν καταβροχθίσειν ἐν ἄγορᾳ τὰ τεμάχια, Lucian Pron. io, Alciphro iii 53. 4, in the mouth of a Cynic Athen. vi 270 Β.

ἀπονύσασθαι in Attic of washing hands after dinner ἐδώρ κατὰ χεῖρας before, Athen. ix 408 f, Cobet NL 4. Athen. iv 148 f—describing the rude Arcadian feasts μᾶς ἠφίητο ἐστὶν ἐκ καὶ δει κρέα... τοῦ ἐνθισόμενον τῶν νέων ἀνδρικῶτερον ϊμῶν τ' ἑγείρει πλεῖο... μετὰ δὲ τὸ δεῖνῳ σπονδάς ἐπούσιτο οὐκ ἀπονύσασθαι τὰς χείρας.

λαργγιζω, like other verbs of the kind, was elastic in meaning: it may be intrans. δαυλ., or trans. throttle as here (Mitchell, Blaydes, Rutherford New Phryn. 180). Nicias' timidity exposed him to such attacks: Plut. Nicias 4 quotes this line (as said by Cleon), with others from Comedians, to show τὸ ἀδαρέστας αὐτοῦ καὶ καταπελτηθηκέναι.

359—60. λέγων is intended, with reference to 350, 'the other points of your speech.' The old English 'it likes me not' is a well-known parallel to οὐ προσπιεταί με for οὐ προσπιεμαί, which apparently was much more common (see Blaydes' collection of instances here): the Greeks may have felt some distinction between 'it does not attract me' and 'I do not take it to myself.' Some editors (Mitchell, Dindorf, Blaydes) take τῶν πραγμάτων with ἐν, but it gives more point if taken with ζωμὸν. For ζωμὸν ἐκροφῆσαι see on 51.

361. λάβραξ, ιητος, was the large sea-pike or bass; it is discussed by Athenæus vii 311 A,—, who quotes Archestratus as holding that Miletus produced the best specimens: λάβρακες Μιλησίων is given as a proverb by Suidas, Apostol. x 38 d., though its meaning is not clear. Here it is impossible to be sure of the construction or sense: very possibly the line is meant to be awkward and confused. Miletus was an old ally of Athens (see on 237) and had done good service recently at Solygeia and Cythera (Thucyd. iv 42. 1, 53. 4): in 932 Cleon is speaking on a Milesian question, probably about tribute, which in the case of Miletus varied between 5 and 10 talents: though Miletus was democratic, the oligarchic faction was active and party-struggles sometimes very severe (the mutilated inscription CIA iv 22 a referring to something of the kind has been shifted back in date from about 425 to about 450 B.C.). It is possible that λάβρακας was a nickname for the oligarchic party in Miletus, whereas political nicknames flourished (see Gilbert Griech. Stuntsall. ii 139 quoting Plut. quæst. grac. 32. 298 C, Heraclid. Pont. ap. Athen. xii 524 A). κλώνος and its derivatives are epic and tragic for the most part, used of winds or waves or heroes driving all before them (of Love Anth. Pal. v 286. 2); in other styles the words are
used only of physiological effects of wind, Nub. 387, Plut. quaest. conv. v 7. 681 A.
362. He again caps his adversary’s fish with meat: σχελίδες, sides of beef, were used naturally in large entertainments, as to choruses, fr. 249, Plut. glor. Ath. 6. 349 A.
The silver mines of Laurium were sold in lots to private persons who paid, besides purchase-price, a rent of a twenty-fourth of the produce: the words used of these transactions are ωνομαί Demosth. FL 293 παρὰ τῶν εκωμυμένων τα μέταλλα, ωνήτης CIA ii 780, τινῶν Aristot. Pol. Ath. 47. Nicias hired a thousand slaves to Sosias, one of these contractors, for an obol a day per head, Xen. veig. 4. 14. There may be some allusion here to a financial rivalry with Nicias.
363. The Council superintended the letting of taxes, mines &c. by the παληταῖ: and this line is suggested by the Sausageman’s financial pretensions. Some control of the Council was necessary for a demagogue, cf. 166.
365. κυβδα gives the sense of comic awkwardness that κυπτω and its compounds were evidently so often used in Attic conversation to bring out. For ἔλεγης after ἐξέλθω see on 98.
367—. A system of iambic dimeters till 381, in some respects parallel to an anaepastic system. “Originating in the cult of Dionysus and Demeter, this rhythmic form passed into Comedy, where it appears mostly in close connexion with a group of Iambic tetrameters, especially in Agon-scenes, Eq. 367—, 441—56, 911—40, Nub. 1089—1104, 1385—90, 1466—53, Lys. 382—6, Ran. 971—91.” Gleditsch Metrik (§ 62) in Iwan Müller’s Handbuch ii.
For ὀλω in exclamation cf. inf. 703; it is tempting to take it in both passages as masc. ‘what a figure you’ll be!’ but this is forbidden by Ἐγρ. 1320 ὀλος ἐμάς σκευάζω, Thesm. 704. τὸ εὔλογος means stocks or pillory of various forms; such punishments were inflicted sometimes on freemen for theft (Lysias 10. 16, Demosth. Tissocr. 105) or failure to fulfil state-contracts (Andoc. myst. 93), but more commonly on slaves: here Cleon turns on Demosthenes with this threat.
368. After Sphacteria, a charge of δείλια would confound Cleon above everything. The offences of ἀπτρατεία, λιποτάξιον, and δείλια were tried before the Strategi with taxiarh or phylarchs as assessors, and the culprit’s fellow-soldiers as jurymen: the nearest approach to martial law allowed by the Athenian spirit. A false charge of δείλια was a libel, punishable by a fine of 500 drachmae (Lysias 10. 12).
The text appears to be a page from a classical Greek text, possibly from a translation of a work by a historian or poet. The text is written in Greek and contains references to literary works and historical figures. The page is numbered 59 at the top, and there are Latin glosses and references throughout in a smaller font. The page contains a mix of, possibly, a dialogue or narrative, with names and terms from classical literature and history. The page also contains footnotes and references to other works, indicating a scholarly approach to the text. The page likely belongs to a larger collection of classical Greek literature, possibly part of an academic or literary study.
more serious style, Themist. 656, Plato com. 109 (see on 81): all these passages, and several in Plato (Crit. 440) ὁ σκοπεύ-
σθαι χρῆ ἀνδρέως τε καὶ εὗρο τὴν συνεξίσεως ραθηνα τις καὶ εὗρον. Thesm. 656, Plato com. 109 (see on 81): all these passages, and several in Plato (Crit. 440) ὁ σκοπεύ-
σθαι χρῆ ἀνδρέως τε καὶ εὗρο τὴν συνεξίσεως ραθηνα τις καὶ εὗρον. Thesm. 656, Plato com. 109 (see on 81): all these passages, and several in Plato (Crit. 440) ὁ σκοπεύ-
σθαι χρῆ ἀνδρέως τε καὶ εὗρο τὴν συνεξίσεως ραθηνα τις καὶ εὗρον. Thesm. 656, Plato com. 109 (see on 81): all these passages, and several in Plato (Crit. 440) ὁ σκοπεύ-

382. πυρός Ῥ and most mss.: πυρός γ’ Β and three other mss., edd. vulg.: the correspondence with 303— is not perfect as the systems stand: most editors suppose a lacuna of one cretic in 386: Bergk and Blaydes supply οὗτος ελαφρῶν. Hermann καὶ λόγοι τῶν in 383. Two scholia scan the system: the older one seems to imply a cretic more than the later, lost rather in 386 than in 383.

382. πυρός Ῥ and most mss.: πυρός γ’ Β and three other mss., edd. vulg.: the correspondence with 303— is not perfect as the systems stand: most editors suppose a lacuna of one cretic in 386: Bergk and Blaydes supply οὗτος ελαφρῶν. Hermann καὶ λόγοι τῶν in 383. Two scholia scan the system: the older one seems to imply a cretic more than the later, lost rather in 386 than in 383.

382. πυρός Ῥ and most mss.: πυρός γ’ Β and three other mss., edd. vulg.: the correspondence with 303— is not perfect as the systems stand: most editors suppose a lacuna of one cretic in 386: Bergk and Blaydes supply οὗτος ελαφρῶν. Hermann καὶ λόγοι τῶν in 383. Two scholia scan the system: the older one seems to imply a cretic more than the later, lost rather in 386 than in 383.

382. πυρός Ῥ and most mss.: πυρός γ’ Β and three other mss., edd. vulg.: the correspondence with 303— is not perfect as the systems stand: most editors suppose a lacuna of one cretic in 386: Bergk and Blaydes supply οὗτος ελαφρῶν. Hermann καὶ λόγοι τῶν in 383. Two scholia scan the system: the older one seems to imply a cretic more than the later, lost rather in 386 than in 383.

382. πυρός Ῥ and most mss.: πυρός γ’ Β and three other mss., edd. vulg.: the correspondence with 303— is not perfect as the systems stand: most editors suppose a lacuna of one cretic in 386: Bergk and Blaydes supply οὗτος ελαφρῶν. Hermann καὶ λόγοι τῶν in 383. Two scholia scan the system: the older one seems to imply a cretic more than the later, lost rather in 386 than in 383.

382. πυρός Ῥ and most mss.: πυρός γ’ Β and three other mss., edd. vulg.: the correspondence with 303— is not perfect as the systems stand: most editors suppose a lacuna of one cretic in 386: Bergk and Blaydes supply οὗτος ελαφρῶν. Hermann καὶ λόγοι τῶν in 383. Two scholia scan the system: the older one seems to imply a cretic more than the later, lost rather in 386 than in 383.

382. πυρός Ῥ and most mss.: πυρός γ’ Β and three other mss., edd. vulg.: the correspondence with 303— is not perfect as the systems stand: most editors suppose a lacuna of one cretic in 386: Bergk and Blaydes supply οὗτος ελαφρῶν. Hermann καὶ λόγοι τῶν in 383. Two scholia scan the system: the older one seems to imply a cretic more than the later, lost rather in 386 than in 383.

382. πυρός Ῥ and most mss.: πυρός γ’ Β and three other mss., edd. vulg.: the correspondence with 303— is not perfect as the systems stand: most editors suppose a lacuna of one cretic in 386: Bergk and Blaydes supply οὗτος ελαφρῶν. Hermann καὶ λόγοι τῶν in 383. Two scholia scan the system: the older one seems to imply a cretic more than the later, lost rather in 386 than in 383.
ΑΛΛ. ἀλλ' ὁμος οὗτος ποιοῦτος ὦν ἀπαντά τοῦ βίον, κάτ' ἀνήρ ἐδὸξεν εἶναι, τάλλότριον ἀμών θέρος. ὥν δὲ τοὺς στάχυς εἶκενοι, οὓς ἐκείθεν ἤγαγεν, ἐν ξύλῳ δῆσας ἀφαίει καποδόσθαι βουλεταί.

ΠΑ. οὐ δέδοιξ' ὑμᾶς, ἐως ἂν ζῇ τὸ βουλευτήριον 395 καὶ τὸ τοῦ δῆμου πρόσωπον μακκώ καθῆμενον.

ΧΩΡ. ὥς δὲ πρὸς τὰν ἀναδεύεται καὶ μεθιστησι τοῦ χρώματος τοῦ παρεστηκότος.

394. ἀφαίει R. ἀφαίει Ribbeck Zacher.

μάλαξώσω may refer to tanning, but it was a phrase of the games as well, Pind. Nem. 3. 16 ἐν περιβενει μαλαχθεῖς παγκρατίου στόλῳ. The emphatic εγὼ must imply a reference, caught by the audience, to some collision, such as we hear of; between Cleon and the Knights.

391—2. κάτα is a stronger form of ἐντα ἀνδραγάνθος, as Lys. 566, Demosth. i Olynth. 21. ἀνήρ, as 179. For the metaphor of reaping without sowing cf. Eurip. Jr. 423 ἐπεὶ ἀμάθει тῶν δύστηνον βέρον, Hes. Theog. 599 drones ἀλλότριον κάματον σφέτεραν ἐς γαστήρ' ἀμώνται, Callim. hymn. Dem. 139 φέρει καὶ εἰράνων ὅ δ' ἢροε χείοις ἀμάς.

393—4. στάχυς to keep up the metaphor of βέρος. The Sphacterian captives are of course meant: their 'parched' appearance was a bye-word, Nub. 186, and Cleon would be open to charges of using them to bargain with Sparta, Thucyd. iv 41. Plut. Nicias 9 speaks of Nicias' kindness to them.

ἀφαίει seems unique: Suidas quotes Them. 216 τὰ κἀτῳ δ' ἀφαίει, but ἀφεῖος is the right reading there and Pax 1144, Eccl. 13.; would the Attics use both both ἀφαίει and ἀφεῖοι in the same meaning? The only certain compound of ἀφαίει is ἀφιείων, ἀφιείων, ἀφείων: in the others ἀφάιων, καταφάιων, προσαφάιων, ἄφαιω may as well or better mean take. On the derivation see Osthoff Perfect 484.; ἀφαίεια Schol. points to some other

case: for Ribbeck's ἀφαίει see on 963.

395—6. 'I don't think you Knights and your champion dangerous, as long as the Council goes on, and the booby-face of the People is helpless before me in the Eclesiás': I control both powers of State. On the question whether Cleon was a member of Council this year or not, see on 626. For ζῇ cf. Lys. 596 ὅ γερ ἰμών φροντίσαμί ἂν ἴν ἐροι ζῇ Λαμπτιώ. The timidity of Attic speech made expressions like τὸ βουλευτήριον for τῇ βουλῇ rare; but τὸ βεβηρόν was regular for the audience (see on 233): Cicero recommends such phrases to the Roman orator, gravibus modis in ornatu orationis et saepe sumendus...curiam pro senatu &c. de orat. iii 167. The look on the mask of Demos is foretold: and there may be a flout, pointed by a gesture, at the spectators present, as καθήθαι was used of a theatrical audience, and Cleon uses it pointedly of the Athenian public in Thucyd. iii 38. 7 σοφιστῶν θεατάς διόκοτες καθημένοι μάλλον ἥ περὶ τόλμων βουλευτομένωι.

397. Answering to 322. For δἐ in exclamation and ἀναδεύομαι see on 269—70. ἡμιστησία is transitive, χρώματος being partitive genitive; Eurip. Alc. 173 oδοὶ τοῦτοι κακῶν μέθησθαι χρωτὸς ἐνεδόθ' φθάσων. The comedian Nicolaus says of a parasite (the butt of the New Comedy, as the demagogue is of the Old) πλεύραν ἔχων πρώτην ἐν τοῦτον δεῖ, πρόσωπον ἵππου, χρώμα διαμένον, γράθων ἀκάματον.
eis se mou misow, geneimyn en Kratínon kádion, 400 kai didaskoimyn prosadhein Morosi mou tragwðian.
e peri pai't epie pai'si te pragmasti
disorodkousi en't anthesin 'gis, eithe faulwos, áspere nures, ekbaslois tin' enthesin.
'saima gár to't an mónon.
πine πiv' epie symforais:
ton 'Ioulion τ' an oíomai, georonta purpti'pyn, ήsthe'nt iopaiwaisai kai Bakhébakchon ñsaι.

400—1. ΘΕ. most mss. en mss. (except B), Suidas s.v. kádio: en vulg. and probably rightly (Cobet NL 154—5): but one fleece was the mark of poverty or asceticism Theon. 1180, Philemon 26, Plut. x orat. Lycurg. 19, M. Aurel. xi 28, Athen. x 420 A, Diog. Laert. ii 139 | kódia of luxury Plato Protag. 315 D, Plut. Ages. 12.

401. tragwðia Dind. & c., unádei'ra tragwðiai Cobet NL 155.


400. The scholiasts’ explanation (ós énovrētai kai méthvnon diaßalēi τον Krapínon, cf. the Summanus of Plaut. Curiac. 416) has been accepted by all editors except Bergk, who sees an ellipse of kowphw and a reference to the luxurious bedding of Dionysus in Cratinus’ play Diönyssalexandros. Ar. never attacks Cratinus’ art; his work is of the inner circle of poetry Rau. 337. The imprecation is a professional one ‘may we sink to minister to the drunken life of our poet’s chief rival in Comedy or to the bad tragedy of Morsimus.’

401. prosoðw would naturally take the dative, but such words tend to take acc., like prósgmai -kathēzomai, -kewmai, -píptwv, -polow, -gelw, and especially prósknu: prosofai'w takes both cases: and this would naturally happen first in the mouth of a chorus. Cobet’s unádei'ra seems to be used not of a chorus, but of the musicians who perform to dancers Hom. II. xviii 570, Rau. 366, Callim. Hymn. Dial. 242, Lucian salt. 33 pálaei men oí au'toi kai hron kai árhoi'wnto: eis' taisun ev'ákuon állois au'tois

Of Morsimus, whose personal supervision of rehearsals is part of the curse, we hear from scholiasts that he was a grand-nephew of Aeschylus, and we know from Aristophanes (Pax 801, Rau. 151) that he was a tragedian of no merit or success, attacked along with his brother Melanthius for bad poetry and good living. Plato com. 128 seems to present him with an admirer.

402—3. The lines may be slightly altered from some lyric poem. 'iow in ordinary Attic is not used of persons: Rau. 197 Dionysus says 'iow 'pi kōpy, but is corrected by the kathēci of next line; Plato Legg. ix 855 ὀ κατὰ πέραν 
unádei'ra is plainly antique in phrase.

404. faulwos, ‘easily’ and also ‘sans facons as 1292, Pax 25: for évtheis see on 51. ‘Cleon disgoring’ was an idea and phrase familiar to the audience Ach. 6. The ease with which he had won the sítos (see on 282) is implied by 
unádei': hōrōn would imply more effort or desert.

405—6. ‘Our one song then would be Simonides’ (fr. 14) Drink, drink for this good luck.’ symfora was originally a neutral word, and cases of a good meaning occur in Aesch. Agam. 24 and Soph. Elect. 1230: but the bad sense was by this time fixed in common speech, except when an adjective like ágados is added as 655, Lys. 1276, Eurip. Alc. 1155.

407—8. Metrically these lines answer
PA. οὐ τοι μ' ὑπερβαλεῖσθ' ἀναίδεια μὰ τὸν Ποσειδώ, ἢ μὴ ποτ' ἀγοραῖον Δῖος σπλάγχνουσι παραγε-νοίμην.

ἈΛΛ. ἔγγυς νὴ τοὺς κονδύλους, οὐς πολλὰ δὴ τι πολλοῖς ἵνεσχόμην ἐκ παιδίου, μαχαίριδων τε πληγάς, ὑπερβαλεῖσθαί σ' οἴομαι τούτους, ἢ μάτην γ' ἤν ἀπομαγαδαλίας σιτούμενοι τοσοῦτος ἐκτραφείν.

414. -δαλίς most MSS. here and 415. -δαλίς R, which omits 414, in 415; the accent of the word was doubtful, Chandler Accent. § 76, but gen. with σείσθαι seems late: -δαλίς Suidas.

to 333—4 and might be expected to contain a fresh κατακλεούμος; but there is no fresh aspect of the Agon, and the hint of public delight over Cleon's fall starts the altercation again. We know nothing of 'Iulius' son' who embodies this delight in hymns of triumph. 'Ἰωλός is not otherwise known except as Julius in Roman times. τὸν ἰουλιάτην would be Simonides, born at Iulis in Ceos, died 467; Βουλίας was the proverbial dilatory judge, Οὐλος a name of Apollo at Miletus, ἵναν a song of woolworkers or to Demeter Athen. xiv 618 b, 519 b: but no conjecture or explanation has been of service. Interpreters from the scholiasts downward hesitate between περο- and πυρρο-πῖτης. The curious Homeric word παρθενοπίτης was followed by παιδοπίτης &c. (οἰονπίτης Thesm. 393 is doubtful). I am not clear either that Curtius' etymology as a reduplication of οὐ (adopted by Brugmann) is possible, or that πυρρο- could = παιδο-. The gods thanked are Apollo and Dionysus, invoked together as helpers against evil in Soph. OT 204. ἦν Παιάν or the like was regular in hymns to Apollo: cf. ἵπταιον' ἰδεῖν Hom. hymn. Ἀπολ. 500, the opening of Isyllus' hymn to Epidaurus, the end of each stanza in the Delphic paean. For the form Βασχέβακχος cf. ἱβάκχος. Dithyrambic poetry, represented by this unknown old man, as well as the drama, represented by the young knights, would be joyful.

409—10. He accepts their charge of ἀναίδεια, and uses the oath by Poseidon (see on 551). Ar. keeps the general Attic rule that, when used of persons, ὑπερβάλλομαι takes an acc., ὑπερβάλλω is absolute (Plut. 109) except in the phrase ὑπερβάλλω πάντας ἀνθρώποις Demosth. Cor. 275, Xen. Hell. vii 3. 6. The σπλάγχνα ἂγοραίων Διὸς may mean the περίστη or καθάρια sacrificed at the beginning of an Ecclesia-meeting; anyhow the phrase is equivalent to 'public life.' Ζεύς ἂγοραίος was the spirit of state-business in the different cities where he had altars (not statues apparently except at Thebes, Paus. ix 25. 4): in Athens inf. 500, Aesch. Eum. 973, Eur. Herac. 70: other deities near at hand sometimes defined that spirit more clearly as Themis at Thebes, Ge and Poseidon Asphalios at Sparta, Paus. iii 11. 9. For similar phrases cf. Vesp. 654 καὶ χρῆ σπλάγχνων μ' ἀπέχεθαι 'though I were excommunicated'; Plut. an seni resp. 17. 792 F μὴ δὲ σεαυτὸν οὖν δειν, τῶν πολιτικῶν λεον ξαρχον σῶτα καὶ προφήτην, ἀφειναί τας τοῦ Πολιείου καὶ Ἀγοραίου τιμᾶς, ἐκπαλαι καταφρασίμενον αὐταῖς. παραγγέλωμαι implies taking an active or prominent part more than πάρεμι would.

411—4. 'My training has been very different from yours, but it has made me hard and stout enough to beat you in your own walk' (ταύτα). πάλι ἐπὶ πολλοῖς 'many on many a time' Vesp. 1046, Aelian Var. Hist. iv 18 (Blaydes). μαχαιρίς (1) a small cook's or carver's knife, as here, Plut. Artax. 19. Pollux x 104, (2) a razor, as Eupolis 278, Lucian adv. indicet. 29. Alciphro iii 66. 1: cutellus has the same meanings in Latin. For ἵ...γε 'else'
ΠΑ. ἀπομαγαδαλίας ὤσπερ κύων; ὁ παμπόνηρε, πώς ὡν
κυνὸς βοράν σιτούμενος μάχει σὺ Κυνοκέ-φάλλω;
ΑΛΛ. καὶ νη Δί' ἄλλα γ' ἐστὶ μου κόβαλα παιδὸς ὄντος.
εὖπατῶν γὰρ τοὺς μαγείρους ἂν λέγων τοιαυτῷ·
σκέψασθε, παίδεις· οὐχ ὁρᾶθ; ὁρὰ νέα, χε-λιδών.

416. μάχει MSS. μαχεῖ Dind. and most editors: -κεφάλῳ MSS. -κεφάλῳ Dind. after Photius 188, 11: -κεφάλῳ μαχεῖ σὺ; Cobet Mnemon. n.s. ii. 417.
418. μαγείρους λέγων most MSS. N. ἂν λέγων Cobet NL 411, ἐπὶ λέγων BD (these MSS. similarly patch the metre in Ἀε. 505).

cf. Plato Theaet. 178 e, Dem. i Aristog. 71, Nausim. 18, Ημετέρ. de nom. 33, Lysias 3. 42, Isoc. Phil. 103. The use of ἐκπρα-φεῖν ὡν at first seems like the Homeric use of ὡν with the optative of a definite point in past time (instances best given in Monro’s Hom. Grammar § 300 c): but the action here is only just finished, and the opt. is hardly more strange than in Eurip. Heracl. 282 μάτην γὰρ ἐδοκεῖν ὡδὲ γ' ἂν κεκτημέθα πολ-λὴν ἐν “Ἀργεί, μὴ σε τιμωροῦμεν, οὐ Herod. vii 161 μάτην γὰρ ἂν στρατὸν ἐκλέγεις κεκτημένοι, εἰ συγκρόησις τῆς ἰχνομίσης. ἀπομαγαδαλία was lumps of dough or soft bread used as napkins at meals, after meals used sometimes by Spartans as ballots (Plut. Lycurg. 12), but generally thrown to the dogs or the like Athen. iv 149 c, Philost. vii. Αρρολ. vii 23 συκο-φάται, οὐδὲ ἔδει μειλίπεσθαι τῇ ἀπο-μαγαδαλίᾳ ταῦτη. στείραμαι implies regular food, and generally inferior position, as of pensioners or animals Nub. 491 κυνόν τὴν σοφίαν στήρισα, Poseidon. ap. Athen. iv 152 ὦ ὑποκαθήσατο τῷ μάσθει τὸ παραβλήθην ἐν τὶ αὐτὸ κυνότι στείρας, Aesch. Agam. 1668 contemptuously of exiles, Plut. tranq. anim. 3. 466 D of a man reduced to a spare diet, and so quaest. conv. iv 660 f, Epicetel. iii 3. 26, Philemon 155 to a soldier στιτούμεν, ὅπερ ἐρείπων iv, ὅταν ἦ καρπός, τυπήσ.

415—6. παμπόνηρος was specially used with contempt of the social or intellectual upstart, as of the caricaturist Paus. Ach. 8. 44, of Euripides by Heracles Ran. 106, of some philosophers by society Plato Rep. vi 487 D, 489 D. βορά in Comedy and Prose is very rare and used only of animals’ food. κυνοκέφαλος was (1) a baboon, thought a specially savage kind of ape, Plin. NH viii 216, (2) one of a fabled half-human race in Africa, Herod. ivv 191, credited to Aeschylus along with Στερφόβαλμοι by Strabo i 2. 35, vii 3. 6, or an Anubis-like deity, Lucian deor. conc. 11. As Kock says, the nickname σχυνοκέφαλος for Pericles may have suggested this counterpart for Cleon. The grammarians’ statement that the λλ was specially Attic is unlikely: the forms with α or λλ were Epic (see Rzach on Ἀε. Theog. 287) and grotesque, used mainly in epithets of monsters, as here.

418. Cobet, after Porson on Phoc. 412, shows that the use of ὡν with past tenses to denote frequency was not understood by copyists, who often drop ὡν in such cases. But he condemns ἐπιλέγων too summarily: that compound means utter a spell or the like, ἐπιλέγων ἐπιλέγων Lucian Ἀγαμ. 3, philop. 35, Athen. xi 496 b, and also quote as in point Aristot. Eth. Nic. ii 9. 6, Lucian somn. 3 ἐπιλέγων το κοινὸν “ἀρχή ἐπὶ τοῦ ἡμῶν παντὸς,” Athen. v 186 D, Aleciphro iii 36. 2, Aelian Var. Hist. iv 18 and very often in late Greek: either meaning would be fairly in point here.

419. The connexion of the swallow with early spring was very familiar in usage and language (the song χελόνων, the wind χελόνων, the celandine χελόνων &c.): Thesm. 1 χελώνων ἅρα πότε ναφησταί; An amphora of Vulci shows a
421–2. Zielinski (Gliederung 118) would give these lines, and 427—8 to 01. A, holding that in the Agon the chorus is judge merely: so Vahlen in Hermes xxvi 160. οἱ σοφῶς mss. προνοοῦσας Cobet Mmnoi. n. s. ii 417, "barbarum est, opinor, προνοοηθήνην in Attica pro προνοηθήνην": but Veitch quotes it from Antiphoen ined. Herod. 43, as well as from Eurip. Hipp. 399, 685, and the tone may be mock-tragic.

423–4. γ' om. mss. except Δ sec. m.: ἐλανθανον ἄν Lenting, Cobet ib., scouting γ', which seems to me exactly in point. mss. vary between τὰ κόκωνα (R VN schol.) and τὰ κοκώνα; but Cobet's rule (VL 70) that τῶ is the only Attic dual nom. form is fully borne out by inscriptions (Meisterhans § 46, 17). ἀπώμων mss. as -ριμ forms disappeared in use, see Rutherf. Babrius p. 55.

youth pointing out the swallow to a man and a boy, who answer ἐστὶν ἤδη (given in Baumeister's Denkm. fig. 2128, Schreiber's Atlas Lxiv 10). The proverb μιὰ χελιδών ὥν ἐστὶν ποίει implies that playing tricks on the simple in this respect was common: νέα χελιδών ἐπὶ ἑξαπατώντων τῶν Suixas (who, like the Scholast here, separates ὥν from νέα): so probably fr. 439 πυθοῦ χελιδῶν πυρικά ἀγαθά φαίνεται, and the comic use of ἐστὶν ἤδη in Lucian Nigrin. 13.

420. ἐν τοσοῦτῳ, of a brief opportunity seized, as Thucyd. vi 64. 1, Lucian dial. marin. 5. 1, dial. meretr. 9. 1; so ἐν ὧν Thucyd. iii 11. 7; iii 39. 3, ἐν τῷ τοσοῦτῳ Plato Rep. v 465 A.

421. Schol. on Ῥαν. 191 (ἐνεαν-μάχρε ἔν τῷ περὶ τῶν κρεών) gives Aristarchus as authority that τὰ κρέα was often used for τὰ σώμαta: but in the few other extant cases (here, ins. 457; Soph. fr. 650, which is probably satyrice), κρέα is a humorous equivalent for λῆμα.

422. The young nettle is eatable (it is much used in Scotland); it was thought very wholesome (Athen. iii 90 A, Catullus 44. 15 Ellis, Plin. NH xxi 93); and especially good with Athenian ἀφέα (Athen. vii 185 b): but the gatherers had to come early in the year 'before the swallow dares.'

423–4. ἐς ὡν, ἧν ὡν, introduce a case emphatically marked as exceptional or secondary: in English the meaning is brought out by emphasis laid on the auxiliary verb, 'if one of them should, did, see me': Paley on Aesch. Agam. 1042 gives cases, Vespi. 93, Soph. OT 851 &c.; add Lysias 9. 11, Plut. amator. 4. 750 F.

425–6. ἀνήρ is an example of the use of this word for τίς: Thucydides is fond of ἀνήρ for τίνες: there is a burlesque shade of emphasis or compliment, as we should expect, more than τίς would have, a political gentleman. ἐπιτροπέσθην, cf. on 212.
ΧΩΡ. εὖ γε ξυνέβαλεν αὐτ’· αταρ δῆλον γ’ αφ’ οὗ ξυνέγνω·
οτι ἐπὶ πινόρκεις θ’ ἔρπακως καὶ κρέας ὁ πρωκτός εἶχεν.
ΠΑ. ἐγώ σε παύσω τοῦ θράσους, οἶμαι δὲ μᾶλλον ἀμφω.
ἐξέμι γάρ σοι λαμπρὸς ἡδή καὶ μέγας καθεῖς,
όμοι ταράττων τὴν τε γῆν καὶ τὴν θάλατταν εἰκή.
ἈΛΛ. ἐγὼ δὲ συστείλας γε τοὺς ἀλλάντας εἰτ’ ἄφθωσ
κατὰ κύμ’ ἐμαυτὸν ὦριον, κλάειν σε μακρὰ
κελεύων.

428. RM omit θ’ and give τὸ κρέας. 431. θάλασσαν R alone, perhaps
rightly: the tone is tragic. 433. πολλὰ κελεύως R.

427—8. ξυνέγνω does not here imply
either agreement or concession or con-
science, as the word usually does: L and
S quote only Dion. Hal. Antig. Rom. iv 4
for the sense conclude from premises.
For the reasons given in 428 cf. Inf.
878, Nab. 1903. Ecel. 112, Plato com.
1865, s, and Aristophanes’ speech in Plato
Synupp. 192 Δ τελεωθέτης μένου ἀποθανο-
σιν εἰς τὰ πολεμικά ἄνδρες οἱ τούτοι.
429. ἀμφω, the Sausage-man and
Demosthenes. I am not aware that any
principle has been found regulating the use
of ὁδοιμαί and ὀδοιμαί, except that ὁδοιμαί
is never used parenthetically.
430—1. The comparison of Cleon
to a storm-wind is taken in 511 as a
commonplace of the day. The words
are all regular ones of wind: for ἔγειμα cf.
760, Ran. 848, Diphilus 67 ὧς βαργάδοις
ἐξελάθησε (Kock); for λαμπρὸς Herod.
ii 96 ἣν ὁ λαμπρὸς ἄνεμος ἐπέχε, and the
Latin clarus; for καθείς the use of καθεῖμα
ἐξήμη εἰσβάλλων of rivers. The new start,
marked by ἵκη, promises a new vigour,
fresh and formidable charges against his
rival, but also a clearer recognition of the
rival’s position and power.
432—3. ‘Oh, but your wind will
only blow me fairly on with my sausage-
sails shortened.’ δε...γε marks opposition
here as καί...γε in 434 support.
To shorten (συστελλεῖν) or lower (ὑψι-
esbai) sail was a common metaphor of
dealing with adversity or strong opposition
in words or deeds, Ran. 999—, 1220,
κατὰ κύμα, of gay and confident speed,
as Hom. Il. i 483 and Od. ii 489 ἵ
ἐθεν κατὰ κύμα διατρήσουσα κέλευθον,
ἡμιν. 5 πόλεμοι μένος ἤγην ἀλήτος
ἐρείκεν κατὰ κύμα πολυφιλοσβοῦν δαλάσσης
ἀφρω ἔνι μαλακως: there of course, as to
a less extent here, the phrase exactly suits
the metre. The tragic κατ’ ὦριον on the
other hand is generally of carelessness
and despair, as Aesch. Sept. 690, 854, Pers.
481, Soph. Trach. 468 ὦριον goes with
ἐμαυτους; cf. Eurip. Hel. 147 νεὼν στειλάμι
ἄν ὦριον πετρον.
μακρὰ κλάειν, μακρὰ οἰμώζειν, a stronger
form of πολλὰ χαίρειν, which is not
used of friendly farewell. A scholiast
remarks on the εἶδος ἄρχαιων καὶ ‘Ἀττικών
τῆς συνθέως, and it seems to have died
out: the index to Lucian gives no case:
later Greek used μακρὰ χαίρειν of a ‘long
farewell’; τὸ μακρὰ χαίρειν φάσαι τὸ
μηκέτι φροντείν δηλοι Lucian laps. inter
salut. 2.
OJ. A. καγωγ', έαν τι παραχαλα, την αντλιαν φυλάξω.

ΠΑ. ού τοι μα την Δήμητρα καταπρόξει τάλαντα πολλά

κλέψας 'Αθηναίων. ΟJ. A. ἄθρει, καὶ τοῦ ποδὸς παρίει.

ός οὔτος ἡδη κακίας ἡ συκοφαντίας πνεί:

ΠΑ. σὲ δ' ἐκ Ποσειδαίας ἐχοντ' εὖ οἴδα δέκα τάλαντα.

437. ἦτοι κακίας ἢ R, Plut. comp. Ar. et Men. 1. 853 B, ἦδη κακίας καί other MSS.

438—9. I keep the MSS. distribution of persons, altered needlessly by several editors.

438. Ποσειδαίας all MSS. Ποσειδαίας Thiersch &c. rightly (Meisterhans 41).

434. παραχαλα (here only), 'there is a leak' (στέγει ἡ ναῖς, στεγανὸς &c.

For ἀντλιαν φυλάξω editors quote Soph. Phil. 481, Cic. Epist. Fam. ix 15. 3 (of his own position) nunc vir in sentitia locus est.

435—6. L and S give the known cases (Archil. Herod. Arist. and late) of this curious word. The form was probably -προξειωμει Ionic, -προξειωμει Attic (Ruth. NP 160).

In Attic law κλητη was peculation as well as theft, in the former case δημοσίων or ἑρων χρημάτων being generally added for definition as Ἀθηναίων is here. Meier and Schömann Att. Process³ 454—6 give the methods of procedure and the punishments (tenfold restitution as in Demosth. Timocr. 112, 127 &c., or even death).

436. ἄθρει is chiefly used in imperative: it is common in Tragedy and Plato, but occurs only once in Thucyd. (v 26. 2) and once in the Orators, Isocr. Philipp. 17, both times of historical survey. It has been connected with ὅσων (Kluge), but may be taken with ἀδρος.

τοῦ ποδὸς παρίει 'slacken the sheet' to suit the gale; cf. Plut. prass. ger. reip. 24. 818 λ ό περί πάντα λιαν ἀκριβίης και σφοδρός, οὐ δέν ὑποχωρῶν οὐδ' ὑπεικών, ἀντιφαλοεικῶν τὸν δήμον αὐτῷ καὶ προσδυσκολαίνει εἴλεις, μικρὸν δέν ποδὸς χαλάσαι μεγάλη κύματος ἀλήθ.

437. Aristot. (Meteor. ii 6. 354 b 12—) and Theophrastus (de vent. 37, de sign. temp. 36) say that the κακίας or N.E. wind gathers clouds, instead of dispelling them, and that ἑλκω ἐφ αὐτῶν (κακία) ὅπερ κακίας νέφωσ was proverbial, cf. Plut. de cap. uilt. 4. 88 κρ. prasc. ger. reip. 31. 823 B, A. Gell. ii 21, Plin. NH ii 126. The figure of Κακίας in the Athenian Tower of the Winds is the most savage of the eight. The name is probably Phocaean, meaning 'the wind from the Caeceus mouth' to the N.E. The wind was disliked in Lesbos, the harbour of Mitylene being exposed to it, Aristot. ἄν. ὑσσ. 973 b 8. As names of winds so often ended in -ιας (Φωκικια, ἀπαρκτιας, Ὀλυμπιας &c.), we have the invented wind συκοφαντίας, like ὅρυβια Aesch. 877, and perhaps γωνιας Aesch. Cho. 1065.

In Plutarch's comp. Aristoph. et Men. 1. 853 B this line is quoted with 454 as a specimen of our author's untimely and pointless puns: the pun is not explained, but Plutarch probably saw one on κακίας or οἴκιας.

438. The frank meeting of this charge as a blackmailing one is a new feature in the Sausage-man's dexterity.

Potidaea was taken by the Athenians in 430—29 (Gilbert, Jnn. Gesch. 122, sees here a reference to the prosecution of the successful generals for making terms without authority, Thucyd. ii 70): the inhabitants dispersed and were replaced by Attic colonists, and the town was a centre of the Attic interest against Brasidas.
ΑΛΛ. τι δήτα; βούλει τῶν ταλάντων ἐν λαβῶν σιωπᾶν;
ΧΟ. ἀνήρ ἂν ἣδεως λάβοι. τοὺς περθρίους παρίει, 440
tὸ πνεῦμ᾽ ἐλαττών γίγνεται.
ΠΑ. φεύξει γραφάς ἐκατοτελάντους τέτταρας.
ΑΛΛ. σὺ δ᾽ ἀστρατείας γ᾽ ἐκίσσων, κλοπῆς δὲ πλεῖν ἢ χιλίας.
ΠΑ. ἐκ τῶν ἀληθηρίων σὲ φη-μι γεγονέναι τῶν τῆς θεοῦ.
ΑΛΛ. τὸν πάππον εἶναι φημὶ σου

The expense of reducing it had been enormous (2000 talents Thucyd. iii 17), and it may have become a commonplace in Athenian finance to refer to it.

439. Demosth. Cor. 82 ὁ βλασφημῶν περὶ ἔμοι καὶ λέγων ὡς σιωπῶ μὲν λαβῶν βοῦ δ᾽ ἀναλάσας, Aeschin. Cles. 218 λαβῶν μὲν σεζηγηκα, ἀναλύσας δὲ κέκραγας.

440. τοὺς περθρίους παρίει (τοῦ ποδοῦ παρίει. Dind. sees an allusion to the curious grammarians' usage of περθρία for oratorical claptrap: cf. περθρεβεται Bergk's conjecture in ἃτ. i for πτερεβεται.

442. The tenfold restitution (see on 435) of the ten talents peculated is threatened in each of four actions. The sum would seem monstrous and the sound of the word ἐκατοτελάντων fearful: Poly- lux ix 52 remarks that such compounds should be restricted to cases ὅπου μή τὸ δισφθεικτον καὶ τὸ τραχὸ πρὸς τὴν ἀκοῆν ἐμποδίζοι.

443—4. A charge of ἀστρατεία is more outrageous even than the δείλα of 368 against the incorruptible hero. κλοπῆ is given, Nub. 591, as an offence of which Cleon ought to have been convicted.

445—6. After the murder of Cylon's friends in sanctuary the murderers and their descendants were called ἐναγεῖς καὶ ἀληθὴρα τῆς θεοῦ, Thucyd. i 126. 7: and none of their race, alive or dead (Aristot. Pol. Ath. 1), were secure from molestation on this score: it is notorious how the charge was used against Cleisthenes and Pericles, and it may have been revived now against Alcibiades. The guilt and pollution fell mainly on the Alcmaeonidae, and here the implication is that the Saus- age-man is a member of that ancient house. I have little doubt that the murder of the suppliants was an intentional insult to Athenian-worship as the democratic cult: the Alcmaeonidae traced their descent to Poseidon through Neleus, see on 551.

ἀληθής is always a grave word, implying pollution and danger to the community, τὸν τῆς Ἑλλάδος ἀληθήραυν Aeschin. Cles. 157, ὥσ καταλέβεσε τὸν ἀληθήραυν; Lucian Ἰώρ. ῥαγ. 36. A Megacles, son of Megacles, doubtless an Alcmaeonid, appears as γραμματεύς ταμιῶν τῆς θεοῦ, ΤΙΑ i 122, 149, so that the goddess had forgiven.

It is known that ἡ θεός is the only prose form for goddess: ἡ θεά occurs on Inscriptions, but only for Persephone when coupled with Pluto (Meisterhans § 47 a, 4).

447—9. ὀδυρήφωρ meant a tyrant's lifeguard of foreign mercenaries: Pisistratus' Athenian guard are expressly dis-tinguished as κορυνηφόρος, Herod. i 59. The word, related to τύραννος as satelles


τῶν δορυφόρων. ΠΑ. ποίων; φράσον.
ΑΛL. τῶν Βυρσίνης τῆς Ἰππίου.
ΠΑ. κόβαλος εἰ. ΑΛL. πανούργος εἰ.
ΧΟΡ. παί ἄνδρικως. ΠΑ. ίον ίον,
τυπουσί μ’ οἱ ξυνωμόται.
ΧΟΡ. παί αὐτὸν ἄνδρικωτάτα, καὶ
γάστριζε καὶ τοῖς ἑντέροις
cαὶ τοῖς κόλοις,
χωπως κολᾶ τόν ἄνδρα.

ὅ γεννικότατον κρέας ψυχήν τ’ ἀριστε πάντων,
cαὶ τῇ πόλει σωτήρ φανεὶς ἡμῖν τε τοῖς πολιταῖς,

453. ἄνδρικωτατ’ αὖ Reisig, ‘κόστα’, εὖ Elmsley, ἄνδρικωτάτα Dind. &c.; in such iambs synapheia holds, and a tribarach may end the line, as 931, Ἱν. 1386—9, though I have no other case of a final anaepast.

455. κολᾶ: there is no fixed rule for the Attic future of verbs in -άω; κολαμένους Νέσπ. 244, but κολάσσαι σ’ ἐγὼ Theopomp. com. 27. Veitch on δικαίω καὶ κολάζω uses them as a reproach and challenge to uniformists. The syncopation is confined to a few verbs βιάζω, κολάζω, πελάζω, σκευάζω, σκίάζω, and perhaps βιάζω and ἐξετάζω, with ἐλα, κρεμώ, κέρω, σκεδώ. Except ἐλα, the only -ώ future for ἀσώ found in Inscriptions is σκενω in the second century B.C. (Meisterhans § 64. 2). Grammarians disagree: Moeris says διαβίζω Ἀττικός, διαβίζεσθαι Ἐλληνικός (cf. Cobet VL 28), Choeroboscus ii 156 Hilgard ignorantly denies the syncopation of ἀσώ from -άζω altogether.

455—8. γεννικός is to γενναῖος as ἄνδρικος to ἄνδρειος, see on 81 (ἄνδρειτατα in 453 spoils the parallelism here, cf. Luc. vit. auct. 7). The word is comic and Platonic (Theat. 144 d, Phaedr. 279 a). The absurdity of γεννικότατα in the literal meaning here is softened by the ψυχήν τ’ ἀριστε: but the more serious γενναῖος is used of him later (511, 787 &c.), as he wins still greater admiration from the knights, who claim special patriotism in the ἡμῖν τοὺς πολιτάς. For χερας see on 431: γεννικός was used, like νεανίκος, of eatales Eubulus 7. 8 χερας βδελον ἐφθων ἀθλολοκου μέγα, ἀκροκόλιν τε γεν- 

ικόν, Antiphanes 192. 3.
ἈΡΙΣΤΟΦΑΝΟΥΣ

9
€)
^edomo-

σθα;

πῶς ἀν σ᾽ ἐπανέσαιμεν οὗτος ύστερ ἰδόμε-

ςαν;

πάντα καὶ κολλώμενα.

ἈΛΛ. οὕκ οὗν μὲν Ἀργεῖον φίλους ἦμῖν ποιεῖ. 465

459. θ᾽ ὑπῆλθες all mss. except R: in Eurip. Ἡῆρ. 1089 mss. vary between ἐπέρχεται and ἐπέρχεται.

460. mss. except R omit γ' (οὖκον: γε is very common, Eurip. Ἀλή. 124 οὖκον ἐν Ἀργεῖον γ' οὔ δ᾽ ἐπὶ Ἐλπίδα ροάς &c.): ἐν Ἀργεῖον τὸ Porson, Cobet. πράττει MSS. πράττει Bentley and most edd., but Lenting quoted for the change of person Lys. 456, ῾Ραν. 1007.

461. Though ποικίλως suits ὑπῆλθες in the sense of cajole, ὑπῆλθες is much better here, 'you have taken the offensive with skill': in Thucydides ἐπέρχομαι constantly has this meaning ἗μανημα, though it takes the dative after it, except perhaps ναρ. 2. The ποικίλα of the rivals is compared in 486, and the passage similar to this 758.

462. 'Oh that we could thank you in a way worthy of the pleasure you give us!' As ἐταίνω means 'no, thank you,' ἐπαινεῖν often means thank, give voice of thanks, cf. 595, Thucyd. ναρ. ἐπιγραφῇ (was thanked officially) ἐν Στράτη, ἐπαινεῖ καὶ εἰς τὸ προσανατολικὸν καλέων Demosth. FL 31. 234, Polygl. 13 and often in Inscriptions; though it is characteristic of Greek politics that the same word means official thanks and popular acclaim (Plato ᾿Ρακ. vi 492 C).

462—3. Cleon's one speech in Thucydidides (iii 37—40) contains no such metaphors as these, but rather protests against the Athenian liking for them, for the κατίνης λόγον and the ἄνθρωπον ἀγών of their orators. The chorus here behave as Cleon reproaches his hearers with doing, ναις κακῶς ἀγωνιστούντες οὕτως εἰσώσατε θεταί μὲν τῶν λόγων γίγνεσθαι... caring for style more than for matter: schol. on 490 says τὸ δὲν πρὸς τοὺς βρίσκει ἐς τὸ πλῆθος καταληψι-

σμένους ταις αὐτῶν ἀκουλογίαις. It is a commonplace that ancient oratory is to our minds sparing and timid in metaphors, but the power of using them was a main point, πολλῷ μέγιστὸν τὸ μεταφορικὸν εἶναι Arist. Poet. 22, Rhet. iii 2. 8.

The three metaphors here form a climax in art: τεκτανικαῖ is not unfamiliar, but metaphors with γόμφων and κόλλης are very rare (Aeschylus' γεγόμονται σκάφος), except in criticism of literary style and the like (ἐνυκοῖς λογοῦ ᾿Ηνίας, Nis. 446, Aristot. Rhet. iii 2. 12 in an ἑίμενωμα or extreme case of metaphor, Hermogenes quoted by L and S, Longinus de sublit. 41 ἦσαντε γόμφου τοῖν ἐπικοινωνείμενα) and of personal attachment. So there is a climax in Plaut. Bacch. 693 comparā fabricā finge quod lubes consolātīna.

465—7. The power and ancient prestige of Argos, its rivalry with Sparta, its non-Ionic democracy made it always an important factor in Greek politics. At this time its thirty years' truce with Sparta was running out, Thucyd. ν 14. 4: the dispute about Cynuria was likely to be revived, and Athenian statesmen like Cleon and Alcibiades naturally were working for Argive support. Changes in Athenian feeling are reflected in Aeschylus' ᾿Ενεμένες (458 b.c.) and Euripides' Ὀπίσθεν (probably 450), which urge an Argive alliance, and the Heracleidae, whatever its date, which gives as its keynote on this question φθέγων τὸ σῶν γὰρ Ἀργος οὐ δέδωκ' ἐγώ, 264. The feeling in Comedy is generally one of irritation
ιδία δ’ ἐκεῖ Λακεδαιμονίοις ξυγγίγνεται.

ΧΩΡ. οἴμοι, σὺ δ’ οὐδὲν ἐξ αὕτηνγορυ Λέγεις;

ἈΛΛ. καὶ ταῦτ’ ἐφ’ οἴσεν ἐστὶ συμφυσώμενα ἐγὼ δ’ ἐπὶ γὰρ τοῖς δεδεμένοις χαλκεύται.

ΧΩΡ. εὖ γ’ εὖ γε, χάλκευ’ ἀντὶ τῶν κολλωμένων. 470

ἈΛΛ. καὶ ξυγκροτοῦσιν ἀνδρεῖς αὐτ’ ἐκεῖθεν αὕ, καὶ ταῦτα μ’ οὕτ’ ἁργύριον οὐτε χρυσίον διδοὺς ἀναπείσεις, οὔτε προσπέμπτων φίλους, ὅπως ἐγὼ ταῦτ’ οὐκ ’Αθηναίοις φράσω.

ΠΑ. ἐγὼ μὲν οὖν αὐτίκα μάλ’ εἰς βουλὴν ἰδὼν 475 ὑμῶν ἀπάντων τὰς ξυνωμοσίας ἐρῶ,

467 is 464 in all mss. Hermann made it 467 and so most editors: the scholiast pretty certainly read it as 467.

at Argos' trimming of the scale, Pux 475 —7. Pherocrates 19 οὗτοι γὰρ ήμν οἱ κακῶς ἀπολογίζομεν ἐπαμφιεστήσατον ἐμποδῶν καθημένοι.


467. The Chorus call for striking figures more than for definite facts: their champion has beaten Cleon in the latter, but his style lacks the metaphor of his rival: besides, ἀμαζαία means 'big words' (Diogenianus 3. 41). They use tragic rhythm by Ziedlinski's rule: and it seems to be a point of skill in the disputants at this crisis to bring in a line or two of the same kind.

468—9. τέκτων, χαλκεύς, σκυτεύς, were the main trades, Xen. Mem. i 2. 37, iv 2. 22, 4. 5: μηδεὶς χαλκεύων ἢ πα τεκταυκέον Πλατ. Lerrv. viii 846 ε. The metaphor would be unusual and striking, though Pindar Pyth. 1. 87 has χαλκεύες γλώσσαν and the Romans were fond of volto, procuda, and the like in this sense. γὰρ in 469 of course explains ἐφ’ οἴσεν: for the charge here cf. 393—4. Pux 480 may refer to something of the same kind.

470. 'Bravo, give him smith's work for his glue and stuff.'

471. ξυγκροτῶ became a favourite word to mean organise and the like: Thucyd. vii 95 ξυγκροτήσατο, of ships' crews. ἐκείθεν by the well-known idiom for ἐκεῖ, their action affecting matters outside: αὖ=on their side ). Cleon in Athens.

472—4. The non-poetic words ἁργύριον and χρύσιον (Cycl. 161 is the only case in Eurip.) often have the invidious sense of bribes, as βασιλικὸν χρύσιον, Persian gold &c. προσπέμπτων, of confidants in intrigue of love (Herod. ix 108) or politics (Thucyd. viii 47. 2 a passage full of political phrases, Demosth. Fl. 167). φράσω is fut. indic. as Arist. avoids ὅπως with subj., Ph. Weber Absichtssätze 124.

475. He means to proceed by ἔισαγ- γελνα before the Council as was regular in cases of treason, see Hager's article in Smith's Dict. of Antiq. (the first class of crime under the νόμος εἰσαγγελτικός being εἶναι τίν τῶν δήμων τῶν 'Αθηναίων καταλύειν τὴν συνήπτων καταλύειν τὸν δήμου ἢ ἐταιρίκων συναγάγει): the Council also had a reviewing control of the knights.

476—9. ἐρω fut. to φημι in the sense of inform, denounce. The ξυγ- in each line harps on the democratic fear of oligarchic combination: for ξυνωμοσία see on 236, for ἔξωθες of secret political meetings, Thucyd. iii 82. 6, Andoc. Myst.
καὶ τὰς ἤπειρας ἐπὶ τῇ πόλει, καὶ πάνθ᾽ ἄ Μήδοις καὶ βασιλεῖς ἤπείρων, καὶ τὰκ Βοιωτῶν ταῦτα συντυγχεῖπε.

ἈΛΛ. πῶς ᾦν ὁ τυρός ἐν Βοιωτοῖς ὄνιος; 480
ΠΑ. ἐγὼ σὲ νῦν ἦν ἤ πολεῖς Μνεμός, παραστορῶ.
ΧΟΡ. ἀγε δή σὺ τίνα νοῦν ἢ τίνα γνώμην ἔχεις; νυνὶ διδάξεις, εἴπερ ἀπεκρύψω τὸτε εἰς τῷ κοχώνα τὸ κρέας, ὡς αὐτὸς λέγεις. θεῦσε γὰρ ἡξας εἰς τὸ βουλευτήριον, 485

477. ἐν τῇ π. R, ἐπὶ τῇ π. most mss. schol.; the latter gives the meaning reasonable, which is wanted: τὰς ἐν πολεῖς Μνεμός (Mnemos. n.s. ii 418), but why should they meet on the acropolis? 482. Zielinski, Gied. 294, would give these lines to Demosthenes, as the metre is not tragic enough for the chorus by his rule; cf. crit. note on 490. γνωμήν R, γνώμην the other mss.
483. νυνὶ γε δελεῖσθαι Mein. after Cobet Mnemos. i 416: Elmsley on Ach. 108 pointed out that ye after -ι is very rare, yet νυνὶ γε is read Nub. 395, PAX 316, 337, Ran. 276. 484. τὰ κόχωνα R, τὰς κοχώνας other mss.; see on 424.

47. Plato Thead. 173 D, Isocr. Nicocles 54 ἐταιρεῖας μὴ ποιεῖσθε μηδὲ συνόδους (the verb is σύνεμα as Demosth. Timarch. 144). νυκτερινός by night, νυκτερινός like night, Rutherf. NP 125. Medism was a form of treason ever kept before the Athenian mind by the curse invoked at the ecclesias-meetings against it, Theism. 337, Isocr. Paneg. 157 ἐν τοῖς συλλόγοις ἐτὶ καὶ νῦν ἄρα ποιοῦται, πρὸν ἄλλα τι χρηματίζειν, εἰ τίς ἐπιτρεπθεῖται Περραῖς τῶν ποιοῦν, Plut. Aristides 10: in PAX 108 as here, it is a comic ground of charge. Sparta had recently been intriguing with Persia, and Athens had shown some willingness to make a counter-bid, Thucyd. iv 50, Ach. 61: Artaxerxes Longimanus was dying, and a new policy might be expected from his successor.

σωτήρ, a phrase of common life, which became a literary metaphor, like βεβαιότης mischef, Lucian asin. 31 κακῶν ἐμοὶ μέγα τυρειν: Demosth. says ὃ θ' ἐνδοὺ ἐπτάσιες FZ 295, but Pollux vi 130 says he cannot admit such a phrase among the many allowable forms of abuse πρὸς τοὺς θυρυβαύντα τὸ ὑμῖνον. The rich pastoral country of Boeotia was famous for its cheese: Hesiod's μάρα ἀμολογήθη is probably a kind of cheese: the Athenian market for Χλωρῶς τυρός was a rendezvous for Plataeans, Lysias 23. 6.
About this time, Demosthenes began to intrigue actively with the Boeotian democrats for Athenian supremacy there, Thucyd. iv. 76—: but no evidence exists to show that the attempt had any success and the battle of Delium crushed it. For Βοιωτῶν cf. on δελαῖοι 139.
480. πῶς, not πόσον, ὄνιος is the Attic phrase, Cobet IV. 110. Dion. edict gives 12 denarii per pound for τυρός ἐξορίας, and 10 denarii per sextarius for caseae vaeceum (5. 11. 6. 96). ‘Whatever may be done in Boeotia, you know how to make money there’; and Cleon has no answer except the bully’s. The scholiast says παραστορέφωμι (a very rare word) is a tanner’s phrase, and νυνὶ τῶν Ἦρακλεα is a form of oath suited to Boeotia.
483—4. The sentence is a simple conditional one, ‘if you are the man you say you are, now you’ll teach us (what policy you have).’ τὸντε = ὡς ἔστε, giving a reference backwards, as often in Thucydides.
485—7. θεῦσεi and ἡξας to beat Cleon’s lown in 472. εἰσπίπτω is rarely passive in meaning, (ἐκπίπτω nearly always), yet Thucyd. i 131. 2 ἐσ πὴν εἰρήκην ἐπιπίπτει ὑπὸ τῶν ἐφήρων. Here it strengthens the notion of violence or awkwardness in Cleon’s conduct: cf. Soph. Ajax. 55, Ran. 945 οὐκ ἐλήρουν ὅτι τόχοι μ’ ὅδ’ ἐμπέσων ἐφύρων, Vesp. 120, Hipponax 35,
[wf 0 st wads eiswéswv ekeíse diáváleí
h ·a àsántas kai krágov kekráxeita.

AL1. all' ému' pórítov d', wòs éxw, tás kóllías
kai tás maqáiraías éntadi katathísomai.

OI. A. éxe xon, ápexíou òn tòn tráchila tontuí, 490
ív éxolíswánei dúui tás diábolás.

AL1. all' év legeis kai pайдótríbikos tántagí.

OI. A. éxe xon, épéngakoiv laBíwv tadd. AL1. tì
daí;

OI. A. ív ámbéwov, ò tâv, éskorodismévous máxh.

486. émpesów mss. except R: émp. was commoner, see expl. note.

487. kekrágov R, kai krayov AN &c., kai krayov V &c., schol. after Aristarchus
and Herodian, kai krágov most edd.: Lobeck Paralip. 506 quoting Eustathius epist.
xix 164. 43 krágov d ñ d légeta ánàkrapíontes suggested krágov as right accent:
Hesychius krágov· bòrmia. 490. X0. mss.: OIK. A Enger (Neue Jábírb. lxix 365) and most editors: so 492, 493, 495: this arrangement suits Zieliński's rule.

Apollodorus com. 24 dédeíngv' ös éukén émpesów of an uninvited guest, Herod. iii
81 othi émpesów tà pórítovma ánev vou,
Aristot. Pol. ii 9. 19. 170b 9 émpité-
tovn diábrwtoí píntov òtò órkhéov,
Lucian adi. indirect. 9 aporíghwv trèis
choráes sýkropónwv tôn déntovs émpesów
úa kívára. The meaning is more that of
the middle of éisbállov than the passive,
so in the military sense òtò ouk toutó into
a position, Thucyd. ii 25. 3 ástwma òtò
úv Meðwphr., iv 68. 5: cf. ii 4. 1 tás
prosbołáv y prospíptovn ápewthwnto.

488. krágov kekrágwv is a popular
or invented phrase, like bádov bádijev
Adv. 42, where scholiasts say én páidías
paráxwmatiastai, and òi kómmiov páizew
éwthasi tà tooiáta.

488. òs éxw, 'without more ado':
as Eccl. 533, Pherecrates 108. 21 kolý-
Báv òs éxew' ètò tòn Tártrarov, Thucyd. i
134. 3, iii 30. 1, viii 42. 1, Antiphanes
199 lówmov òs pérv ékòmen; in the first
person the tone is rather apologetic, as
here and Eurip. Hec. 614, where it is
contrasted with òs món éxía (cf).

490—1. állèfous: the active in such
cases seems usual, when a part of the
body is mentioned, éttefíwvntes xáitov
Pind. Òlymp. 14. 24, kóyvas anádhántes
Rh. 10. 49, but of the whole body, or
when no object is expressed, the middle,
állepsamén tò sówì òdòn Eccl. 63, see on

910. Juvenal's eremáticó fert nicetia
collo, 3. 68, is in point.

The tontuí is probably oil: though
Enger's idea that it is the wine left in the
pitcher by Demosthenes is supported by
the épéngakóv of 493. álleísevthai
and skorodísevthai both come to mean get
primed for fighting, or for political action,
Plut. Thebis. 3 évaítov úptò tò òlò
Elládòs ò料理: skorodív (a metaphor
from cock-fighting) being, like prime, too
colloquial for serious writing, Ach. 166
&c.: the two are comically combined in
Pax 502 autón tòs skorodíon ò料理éváte.
diábolás is of course a pun on diakíbás,
of wrestling.

492. pайдótríbikos, 'in professional
style,' like mágereíkas Ach. 1015, Pax
1017, mautikós Pax 1026, and comically
tríbínikos Vesp. 1132.

493. káptov and its compounds are
used of lower animals (as Herod. ii 93,
of birds ói spánwv oúde láptontes allá
káptontes Plut. quast. conv. vii 1. 699 D)
and of men, but only in homely style,
Eccl. 687, Plut. an seri, resp. 8. 788 A, or
parodies of tragic language, Eurip. Cyc.
629 stigwv éskáphantes aíderá gínavov,
Eubulus 10. 7 káptontes aírvas Eúpídas
stíjmena, Telecles 33 ó déstos' Érmv,
kápti tòw òlhýmatov. It seems to have
been a serious word in Laconian from
Athenaeus' quotations, in IV 140 D—141 A.
καὶ σπεῦδε ταχέως. ἈΛΛ. ταῦτα δρῶ. Οἱ Α.
μέμνησό τινν
dάκνειν, διαβάλλειν, τοὺς λόφους κατεσθίειν,
χῶπως τὰ κάλλαι ἀποφαγῶν ῥέεις πάλιν.

ΧΩΡ. ἀλλ’ ἵδι χαίρων, καὶ πράξειας
κατὰ νοῦν τὸν ἐμόν, καὶ σε φυλάττοι
Zeus ἀγοραίοις· καὶ νικήσας
αὐθίς ἐκείθεν πάλιν ὡς ἵμας
ἐλθοις στεφάνοις κατάπαστος.
ὑμεῖς δ’ ἵμιν προσέχετε τὸν νοῦν
τοῖς ἀναπάστοις,
ὡ παντοῖας ἥδη μούσης
πειραθέντες καθ’ ἑαυτούς.

496. kataβάλλειν ΑΘ, Reifferscheid meletem. Aristoph.
503. πρόσεχετε Bentl. and most editors, πρόσεχε Dindorf. The proceleumatic
προσέχετε is given by all mss., and occurs in the parabasis of 
Ἀν. 688 προσέχετε τῶν
νοῶν τοῖς ἀθάνατοις ἡμῖν, and of 
Vesp. 1015: cf. 
Nub. 575 in the trochaic epirrhema
ὤ σοφότατοι θεαταί, δεῦρο τῶν νοῶν προσέχετε. It was plainly allowable and seems to
me just the rhythm suited to a lively appeal. Another proceleumatic, in anapaest is
Nub. 910 dia σὲ δὲ φοτάν.
505—6. om. Herm. Mein. Vels.: a scholiast had only eight lines in the whole
κομμάτιον. καθ’ ἑξωτός Deventer in 
Mnetos. i 416.

496—7. διαβάλλειν does not occur
among the quail- and cock-fighting
phrases given by Pollux and scattered
through literature; but it need not be
altered. λόφοι are the comb, κάλλαι the
wattles; so crista and pælea are given
separately in Varro's points of a good bird
(Kes Rust. iii 9. 5).

498. The parabasis is complete
according to the scheme given by Pollux 
Ἰ 111: the parts are κομμάτιον 498—506,
παράβασις 507—546, μακρὸν οἱ πτεῖνος
547—550, ὑπὸ 551—564, σπιρρῆμα 565—
580, ἀντιφόη 581—594, ἀντεπίρρημα 595—
610. One scholiast seems to begin the
parabasis proper at 503, the κομμάτιον
then would be 503—506.

498—9 come from Sophocles,
according to the scholiwm, the play being
the Oedipus (Dindorf), or Iocles (Nauck):
but similar phrases recur 
Nub. 510, Vesp. 
1009, 
Pax 729 at the beginning of the
parabasis and were very natural in the
circumstances. For Zeus ἀγοραίοις cf. on 410.

501—2. The victor in such an ἀγώ
might expect the compliment of wreaths
and ribbons paid to popular statesmen
and athletes, Thucyd. 
ιv 121. 1, Xen. 
Hell. v 1. 3, Plut. Pericles 28 (Kock).
πάτω and its compounds mean (1) 
sprinkle, (2) bespangle: cf. 
99, 968, Nub. 
1330: καταπάτω of plenteousness, Phere-
crates 168 μηδὲν κοτυλίζειν ἀλλὰ κατα-
πάττων χόδην,

504. ἀναπάστοι in Aristoph. are
always the long anapaestics of the
parabasis, Ach. 627, Pax 735, Ἀν. 684.

505—6. For μοῦσης cf. Plut. Cicero 
2 ἀπόκλειον ποικιλότερον τῆς περὶ ταῦτα 
μοῦσης. An appeal for attention in
the name of Attic taste and art is natural here,
Nub. 521, Vesp. 1012—5: but it is oddly
expressed, and καθ’ ἑαυτός, though plainly
emphatic, is not clear. As καθ’ ἑαυτός
was a phrase used in criticism of Aristophanes
for using other men's names as a
dramatist (inf. 513, Vesp. 1021), καθ’
ἑαυτός may be a comic retort to such
criticism 'you have had experience of all kinds of art and artists in your own names, and had to bear all the brunt as critics.'

507—9. The true παράβασις begins, the chorus turn round, facing the house full: παραβαίνειν πρὸς τὸ θεάτρον, παρελθεῖν ἀνὸν ἥμας. The form of this conditional sentence, imperfect in protasis followed by aorist with ἂν in apodosis, is not common: the cases are of two classes, (1) where the apodosis refers to present time, generally εἶπον ἀν or the like, I should have said, as Plato Euthyphr. 12 D, Gorg. 447 D, Soph. Ant. 755 and the other passages quoted by Goodwin Syntax § 414; add Apol. 38 AB, Isocr. antid. 139, Eurip. I.A 1211, Menander 679 a general saw εἰ πάντες ἐξοφθηκαν ἀλλήλων ἰδί; othẹί τον ἄνθρωπος ἐκείθη τόχη: (2) where the protasis refers to past time, the imperfect being (a) ὄν, as Pind. Nem. 7. 24 εἰ γάρ ἐν ἀλλείπιν ἐδέμεν, ὡν κυρίοι ἐπήκειν διὰ φρένων λειόν ἔξοδον. Herod. iii 21 εἰ γάρ ἐν δίκαιος, ὃ ἀν ἐπεθύμησεν ἀρχῆς ἀλήθεις, ὅτι ἂν ἐν δουλουχίᾳ ἀνάθενασιν ἤγεν, Eurip. Hipp. 1042, Alc. 357, Lysias 3, 38, Aeschin. Cles. 208 &c., or (b) where the imperfect is of continued or repeated action, and the aorist would not have been clear enough, as ἰδέλων Plato Lach. 121 B, ἐγειλάμεν Lysias 7. 21, 21. 5, ἐπεθύμη ἰδ. 13. 53, ἐπιστευον Demosth. Leoc. 4. 43, ἀρκοῦν Eubul. 6, εἶχον Lysias 1, 31, ἐξήκοντο Thucyd. iv 78. 3. Xen. Anab. v 8. 13 εἰ τοῦτο πάντες ἐποιεῖσθε, ὑπάνετε ἄν ἀπειλοῦμεθα, or in inceptive meaning as Isaeeus 11. 29, or conative as here. ἀγακάζων tends towards the imperfect, cf. Plato com. 97 which however falls under (1), though it is very much 'our passage, εἰ μὴ λαὸν ἰμαγακάζομεν στέψατε δεῖχνα, οὐκ ἂν παρεβήν εἰς λέξιν τοιαύτ' ἐπών. Two cases in Homer, II. xxiii 490, Od. xxiv 30, may be explained as falling under this last head: and so perhaps the case in or. obl., Thucyd. iv 27. 5 καὶ αὐτὸς γ' ἂν, εἰ ἦρξις, ποιήσατε τούτο. ἥμας is emphasised by its position, a chorus of knights. ἀρχαιος here of the generation before the author, cf. Terence's venit poeta: the opposite of ἀρχαιος is generally καῦς, the word Ar. uses so often of his originalities in art: so ἀρχ. means rather old-fashioned than ancient. For ἐπι cf. on 39.

Is any contrast intended between κωμῳδοδιάσκαλος and ποιητής? Aristot. Poet. 5. 1449b 2 οἱ λεγόμενοι αὐτῆς ποιητά would imply some slowness to grant the name ποιητής to comedians: yet ib. 4. 1449a 4. he contrasts κωμῳδοποιοι and τραγῳδοδιάσκαλοι: Pox 734 and 737, Thest. 30 and 88, Kan. 1021 and 1026 show an indifferent use of both words: so inf. 516 κωμῳδοδιάσκαλα is used as an honourable word in a serious and vigorous defence of the art. ἀνήρ is complimentary, see on 257. φάβλας as 404. 510—11. κωμῳδεῖν τὰ δίκαια Aesch. 655. γενναῖος 'like a knight.' χωρεῖν, like vado, stronger than ἑιναί, Thucyd. iii 64. 4, 66. 1—2. Typhos, Typhon, or Typhœus, an earth-born monster described by Hes. Theog. 820— as having a hundred snaky heads growing from his shoulders, all with hideous beast-voices of bull, lion, &c., and as cause or parent of irregular tempestuous winds. Zeus quelled his revolt against heaven (Aesch. Prom. 355) and confined him under Aetna (Hes. Phaëd. &c.) or among the Arimi (Pind. ii 782). This monstrous figure for Cleon is implied again Vesp. 1033 by the ἔκαστον κεφαλάι κολάκων οἰμωξομένων. Poetry found the snaky heads most suitable, painting
καὶ γενναίως πρὸς τὸν Τυφώ χωρεῖ καὶ τὴν ἐρμώλην.
ἀ δὲ βαυμάζειν ὑμῶν φησιν πολλοὺς αὐτῷ προσιόντας,
καὶ βασανίζειν, πῶς οὖχι πάλαι χορὸν αὐτοῖν καθ' έαυτόν,
ημᾶς ὑμῖν ἐκέλευε φράσαι περὶ τοῦτον. φησὶ γὰρ ἀνήρ
οὐχ ὑπ' ἀνοίας τοῦτο πεπονθὼς διατρίβειν,
ἀλλὰ νομίζων 515 κωμῳδοδιδασκαλίαν εἶναι χαλεπώτατον ἔργον
ἀπάντων.
πολλῶν γὰρ δὴ πειρασάντων αὐτῆς ὀλίγοις
χαρίσασθαι:

513. ὡς MSS., πῶς Bentl. and vulg., Cobet P. L 109, 'most felicitously' Shilleto on Dem. FL 28.
514. ἐκέλευε MSS. except R.

preferred a figure "huge ending in snaky twine," below, as in the vase painting given in Baum. Denkmäler, fig. 2393, and the giant-figures generally and Aesch. Sept. 493, where the πελάσται are probably the snaky legs. The 'Typhon-pediment' on the Acropolis shows a figure with three blue-bearded heads (figured in Amer. Journ. Archael. viii). Mythology gave sometimes Zeus, sometimes Heracles, as the victorious opponent of Typhon, see Wilam. on Eurip. HF 1272.

ἐρωτη here and Vesp. 1148 (for a pun on ἐρωτ., as on καυσάκη with καυσάκη) again in Apoll. Rhod.
The schol. thinks ἐρωτη should have come first as the weaker word.

512—13. βαυμάζειν 'ask with surprise,' as Dem. FL 28 where Shilleto quotes 3 Phil. 75, Eurip. Elect. 516, Ion 44, Plato Gorg. 481 E.

προσίντας implies Aristophanes' importance, as βασανίζειν does a certain resentment of interference. For πρόσεμι to a superior cf. Vesp. 553 where προσέμι τις is surely right, Thucyd. i 130, Lysias 9. 4 προσελθών τῷ στρατηγῷ, Aeschin. FL 22 ὅταν προσέμην τῷ Φίλιππῳ, Aristot. Pol.

Ath. 11. 1, Lucian Nigr. 32 ὀλ' προσίντας καὶ θεραπεύοντες (Latin accede, as Hor. Ep. 17 12): ἐνυγχάως is to an equal, id. dial. deor. 9. ι Poseidon asks ἐστων, ᾧ Ἐρμή, γίνεν ἐνυγχάως τῷ Δίλ; Both words occur together in Strabo i 2. 2.

χορὸν αὐτῶν, technical for try to produce a play: καθ' έαυτόν, see on 506.

514. ἐκέλευε: the imperfect is regular in this word though the aorist seems more natural; Sauppe's Lexil. Xenoph. s.v. Imperfecti gives many cases from Xenophon. Blass in Rhein. Mus. xlii comments on instances in the Orators, concluding that the impf. is used especially when the answer to the request is doubtful, or when some difficulty in complying with it is implied.

γὰρ of explanation, 'well then.'

515—6. In toιτο καθαρεῖων and such phrases, καθαρεῖων is often intransitive 'be in such a state,' not the passive of τοιτο; no compulsion or external force is implied: cf. Nux. 234.

νομίζω ἐντυντων believing, of conscientious ground of action: as νομίζω theod. Fr. 250 of older poets οὕτως αὐτοῖς ἀταλαίπωτος ἡ ποίησις διέκειτο.
77

υμάς τε πάλαι διαγιγνωσκὼν ἐπετείους τὴν
φύσιν ὄντας,
καὶ τοὺς προτέρους τῶν ποιητῶν ἀμα τῷ γῆρα
προδιδόντας:
τοῦτο μὲν εἰδῶς ἀπαθῶ Μάγνης ἀμα ταῖς πο-
λιαῖς κατιούσασις,
ὅς πλείστα χορῶν τῶν ἀντιπάλων νίκης ἐστὶς
τροπαῖα:
πάσας δ’ υμῖν φωνὰς ιεῖς καὶ ψάλλων καὶ
πτερνγίζων
καὶ λυdıξων καὶ ψηνίζων καὶ βαπτόμενος
βατραχείοις

518. Cobet Mnemos. n.s. ii 418 takes offence at διαγιγνωσκῶν and conj. δι
γενέσθαι.

521. τροπαία mss.: τροπαία 'old Attic,' schol. on Thuc. i 30, and on Thesm. 697:
see similar cases in Chandler and in Wheeler Greek. Nominalaccent 113—.

517. πενδαί with acc. has only this meaning in Attic: this restriction was
noted by the grammarians Moeris s.v.,
Eustathius on Π. 338. 31 &c. In Thucyd.
i 19. 1 πάσαν ἑδαν is acc. of respect.
For the metaphor cf. Shelley Peter Bell
the Third iv 11—13.

518. ἐστείος of anything that varies
year by year, revenue, plants &c. (cf. ἐφημερίας, ἐπιμήνιος).
The schol. takes the metaphor to be from birds of passage,
Kock from annual flowers. Cratinus 53
expressed the same complaint ἐστιος γὰρ
πρόσιτι ἀρ��态 τῆς τέχνης: he applies
a still more slighting epithet to rival poets
in their relation to the audience 306
ἀφυμνίζεσθαι κρῆ πάντα βεβεῖν, ἀπὸ μὲν
βλεφάρων αὐθιμερεῖν ποιητῶν λύμν
ἀφέντα.

520. τοῦτο μὲν is answered by ἔτα
526, as if it were πρῶτον μὲν: Kock
Aristotle Poet. 3 marks the beginning of
Attic comedy by the names of Chioni-
des and Magnes. The inscription CIA
971 Α mentions him as victor, along with
Aeschylus in tragedy. Anonym. de Com.
iii 24 (Dübner) says that he won eleven
times, and that the nine plays attributed
to him were not genuine. Athen. ix
367 F &c. quotes "Magnes or the author
of the plays attributed to him." Hesych.
and Phot. (s.v. λυδίζων) say that these plays
had been "edited," διοσκευασμένα. The
names of the plays mentioned here imply
that they were of the old beast-fable or
folk-lore kind.

Zielinski Glied. 241 thinks the names
of his plays mean, not the disguise of the
chorus, but the character of the music;
Magnes was a writer of 'Märchenkomödie'
and an Ionic musician.

πολυαῖα sc. ὑπεῖ: the same ellipse inf.
908, fr. 36o, Pind. Ol. 4. 40, Aeschines Ti-
march. 49, ai πολυαί ἄρταντες Anth. Pal.
ix 359. 8, ἠλυθόν ὃς Λεγόν νιτ 176. 4 and
τὰς φθονερὰς ib. 21. 6: can is common in
Latin poets.

521. τροπαίον νίκης occurs, and τρο-
παίων with gen. of the enemy is common:
but the combination seems unique.

522—3. The allusion is to the plays
Βαρθύντοια,Ορνιθες,Λυδόλ,Ψήνας,Βάτρα-
χε. His other plays seem to have been of
Attic country life (Ποιάταιραι, Τιτα-
κίδαι). Ψήν is the animal instrumental in
'caprification.'

Schol. says βατραχείον, a green dye,
was smeared on actors' faces before the
invention of masks: cf. the stories of
wine-lees, white-lead, and vermilion
used in the same way, also fig leaves,
ΑΡΙΣΤΟΦΑΝΟΥΣ

οὐκ ἐξήρκεσεν, ἀλλὰ τελευτῶν ἔτι γήρως, οὐ γὰρ ἑφ’ ἱβής,
ἐξεβλήθη πρεσβύτης ὦν, ὅτι τοῦ σκώπτειν ἀπελεύθη·

525

ἐίτα Κρατίνου μεμημένος, ὃς πολλῷ ἰέσας
ποτ’ ἐπαίνῳ
dιὰ τῶν ἀφελῶν πεδίων ἔρρει, καὶ τῆς στάσεως
παρασύρων

524—5. Herm. would omit ἀλλὰ...ἐξεβλήθη. 526. βρόσας Bergk, ἰέσας Fritzsche, πρέπειas Kock, βαῦσας (among other proposals) Blaydes, πνεύσας Piccolomini, λάβρος Hultsch in Neue Jahrb. eli 669.

A. Müller Griech. Bühnenaltt. p. 270: but the plural is strange. It became the painter's word for green, Philostr. vita Apollon. ii 22 1 ἐγκεραίνως τὰ κανά
τοῖς βαρσκέλους. Eupolis' Βάται does not seem to be in point.

524. ἐξήρκες, cf. ἀντήρκει 540. The dactyl in this foot is a rarerhythm (Blaydes quotes five other cases from Ar.), and probably intentional here. γὰρ, pathetic
'ah never.'

Töpffer Alt. Gen. p. 202 sees here a reference to the pathetic line in Cratinus' Eunidae 65 ἐκῆς ἐκέινης νοῦ δὲ τοῦδε καὶ
φρενῶ: and indeed the following lines are probably full of such parodies or references.

525. We expect ἐκέτεσα as in the famous Demosth. Car. 265 ἐξέπτεσε, ἐγώ ἐ' ἐδρήττων, Arist. Rhet. iii 11. 13, Poet. 18,
Plato Gorg. 517 λ c. But passives direct from βάλλα do occur, fr. 185 B, Antiphon
Tetral. Γ. y. 1, and of actors hissed off, Lucian Nigr. 8; of dead bodies, Soph.

526. βρόσας is very doubtful Attic, as well as awkward with ἐρρεῖ following: Eurip. Dan. 32 quoted carelessly by editors from Lobeck Phryn. 759 (where see collected cases) is of course from the forged prologue, fr. 1117 Dind.: Lycurg.
Locr. 96 περίπρεθαν is suspected: it occurs in Hippocrates and in late Greek.
Blaydes' βρόσας is perhaps the best of many conjectures, but the use of βρῶ
for a well or spring (common in Modern Greek) is not odd seemingly, and the μέγας
ἐβρῆν said of Cratinus Anth. Pol. xiii 29. 5 is suggested by ὑπὸ στεφάνος before.

The boldness and power of Cratinus

in attack and in language were universally acknowledged; but this is the finest tribute to his genius. No fragments
remain of his Χειμακτέους (second to the Acharnians) or the Σάτυρος (second to the Knights): but his renewed vigour and success next year in the Ilioup (which
beat the Clouds) brilliantly showed that his day was not yet past. The Lucianic
(Μακροβίος 25) story that he was now 95 is not well authenticated. The plot of
the Ilioup (Cratinus' desertion of his wife
Κωμοφία for Μῆθη) may have been
suggested by 517: and the simile of our line
was taken up by Cratinus in the play Ἀναξ
'Απόλλων, τῶν ἐπώ ὧν ἰεύματα' κανα
χούσα πηγάλ, δωδεκάκρονον τὸ στῆμα,
'Ιλισὸς ἐν τῷ φάρμῳ. 86.

527. ἰέσας seems unexamined in this (presumably the original) sense of
ὁμή: it is used of ὁμή, honest, characters,
and of ὁμή style, so the schol. here cannot
rid his mind of this use. Ar. may well be
imitating or quoting a phrase of Cratinus' or of some non-Attic poet, which
would be the only defence for βρόσας.

Hor. Od. iv 2. 5 on Pindar is a well-
known case of the same metaphor.

παρασύρω was later a word of literary
criticism: Longinus Subl. 32. 4 τὸ βούλω
τῆς φοράς ταυτί (τὰ σφοδρὰ πάθη) πέρικεν
ἀπάντη τάλλα παρασύρουν καὶ προσθῆν. 33.
5 is Eratosthenes in his faultless Εἰρύσσε
μείζων ποιήσης Ἀρχιλόχου πολλὰ καὶ ἀνοι-
κνόμητα παρασύροντο, κάπεκα τῇ ἐμβολῇ
τοῦ δαιμόνιον πνεύματος? In both cases
the word implies a certain want of care
and self-control on the poet's part: and
Cratinus was criticised for rashness in
attack and for a want of unity in plot,
έφορει τὰς δρύς καὶ τὰς πλατάνους καὶ τοὺς ἐχθρούς προβελύμους.

aptured οὐκ ἤν ἐν ἑμποσίῳ πλήν, Δωρὶ συκο-πέδιλε,

καὶ, τέκτονες εὐπαλάμμων ὦμων· ὦτως ἧθη-σεν ἑκείνος.

530

νυνὶ δ’ ὑμεῖς αὐτὸν ὁρῶντες παραληροῦντ' οὐκ ἐλεεῖτε,

ἑκτιπτουσῶν τῶν ἥλεκτρων, καὶ τοῦ τόνου οὐκ ἐτ’ ἐνότος,

Platonius de com. 2. 1 εὐστοχοσ ὦν ἐν ταῖς ἐπίβολαις τῶν δραμάτων καὶ διασκειαὶς, εἶτα προών καὶ διαστῶν τὰς ὑποθέσεις οὐκ ἀκολούθως πληροὶ τὰ δράματα.

στάσις τὸν σχολ. thought meant em-bankment.

528. Here and Par 11. 10. Ar. certainly used προβελύμονος = πρόβροφος: and so did the later writers, whatever it may mean in II. xiii 130: cf. τετραθέλων.

ἐχθροί: τοὺς περὶ τὸν Καλλιαν αὐτήτατον, Schol. meaning the comic poet of the name: it may be either political or dramatic enemies.

529. The songs quoted were from Cratinus’ Eunidae, a play named after that Dionysiac family (Töpffer Att. Genecal. 181)—and full of parodies (Ath. xv 698). Its date is unknown: it was popular at the time and a chief favourite with Alexander the Great according to the story (in Photius) that it was found under his pillow at his death.

The Δωρὶ συκοπέδιλε would be a parody of such patriotic songs to deities as are given among the scolia in Bergk 40. 2—(Poe. Lyr. Graec. iii 643): χρυσοπέδιλον occurs as an epithet of Hera and of Eos, and sandals with gilt straps were used by Phidias for his Athena, Pollux vii. 92.

Hesychius gives Δέξω and Ἐμβλώ as other new Heroines of corruption invented by Cratinus. Such fem. names in -ω (whether ampliative like masc. in -ων or hypocoristics) were common in mythological figures such as Κλωθώ, Δέξω, Ἀκεσώ, Ἡσώ, especially bogbies like θοργώ, Ἀκκώ, Ἀλφιτώ, Γέλω, Μορμώ, of which class Cratinus was probably thinking. It is curious that both Δέξω and Δωρὶ occur on monuments, Δέξω on a tombstone at Copae in Boeotia (Röhl Inscr. Gr. Ant. 304) and Δωρὶ as a Bacchant in a disreputable scene on a black-figured Chalcidian vase CIG 7.460, Roulez Vases peints de Leyde p. 18.

530. The Τέκτωνες are probably the Eunidae, whose special cult was of Dionysus Melpomeneus (Töpffer Att. Genecal. 203): the phrase is in Findlar’s style (Pyth. 3. 113, Nem. 3. 4: and παλάμω of poetic skill, Ol. 9. 26).

ἀνθέας, as Nub. 897, 962, specim semper florentis Homer. i. 124. The aorist emphasises the short life of his vogue, as the ἑκείνω does the change in the man.

531. παραληρῶ, drive, of bad acting as Ran. 994 or of dotage. Cratinus 36 may be addressed to his Muse in her days of ill-success ὄτε σὺ τοὺς καλοὺς βραίμβους ἀναρίτουσ' ἄπηχθάνου.

532. The rare fem. form ἤ ἥλεκτρος (does it occur elsewhere?) is generally taken to mean amber used for ornament (after Lepsius). Blümmer Technologie ii 384—supports this explanation, quoting Lucian adv. indoct. 9 of an unsuccessful citharist συλλέκων χαμόθεν τῆς κιβάρας τὰς σφραγίδας: ἐξεταιπτωκεΐαν γὰρ κάλλινης ἐξωμαστηγομένης αὐτής.

Hellbig has laid stress on the marked rarity of amber in Greek art except in Homeric and late times: but the sense of amber is the most likely one; the scholiast’s explanation of ἥλεκτρων, τῶν and ἀρμονίων from bedding is unnatural and pointless.
Lexicons show how common τόνος was in later Greek for high-strung, well-braced, spirit and energy. 535. Editors quote Epicrates 2. 18 of Lais ἐπεὶ δὲ δόλιον τοῖς ἔτειν ἥν τρέχει | τὰς ἀρμονίας τε διαχαλά του σώματος, and Lucian δίς acceis. 21 of lax Stoics χαλώντες τοῦ τόνου.

The opposite is expressed by Lucian rhet. praec. 19 πεπληρωκέναι τὴν ἀρμονίαν. Ar. was fond of the pathetic assonance in γέρων ὡν and γέρωνας ὑν, Ach. 222 &c., Blaydes on Plut. p. 394.

534. Connus, the great musician, teacher of Socrates (Plato Enyth. 272 c, Meinek. 235 E), had fallen in his old age into poverty and neglect: the proverb Κώνων ψήφος, Vesp. 673, is said to reflect the insignificance of his later years. Cratinus had taken him as an example of decay in the lines (fr. 317, probably from the Enniidae) έσθιε καὶ σή γαστρί δίδω χάρων, ὁφρα ςε λιμῶσι | εὔθαρσι, Κώνως δὲ πολυτέφανος σε φιλήσῃ, parodying Hes. Op. 299: Ar. here turns Cratinus's flout on himself. Connus' στέφανος, the mark of his bygone success, was proverbial, Eupolis δὴ ἀμαραττός ὡν κοῦδον βεβρωκός, ἀλλὰ γὰρ στέφανον ἔχων, and the line on him Δελφὸς ἀεὶ στέφανον μὲν ἔχων, δήσῃ δὲ ἀπολολοῦσ. The perversion of his name into Κώνας is an insult: the rare termination -ας was used (1) in names of birds like ἀτταγάς, πελεκάς, ἐλασάς, (2) in plebeian words of abuse like τρεπάς, χεσάς, and (3) in men's names: I believe such names were originally contemptuous, and in early times they hardly occur except in perversions like Κωνας, or nicknames like Ἐμβαδάς for Anytus (Theopomp. com. 57), Ἀργάς for Demosthenes (Aeschines FL 99), the Delphian Τραγάς (Collitz no. 1683, Roberts no. 229), Στομάς, Κέφαλας: Αλκάς seems to be the only case in CIA i (433): later they are more common, but still I think we are apt to retain something of their original meaning: the Επαφράς, Νημᾶς, Σιλᾶς and others so common in the New Testament (Blass Gram. neuter, Græc. 71) would probably be understood to be in humble life.

535. Suidas says Cratinus gained nine victories in all: the inscription CIA ii 977 d gives him three, but the list refers only to the Great Dionysia. πῖνεν of course is a surprise for δεινεῖν: cf. Plut. 972 where ἄριστος is for ἄλκαφες.

536. 'not drivel (on the stage) but have a cosy seat by Dionysus' highpriest in the theatre.' θέαμα, 'be in the theatre' as often: θέα, a seat in the theatre, Lucian Hermot. 39. Dionysus' priest had of course the seat of honour, the centre chair in the front row: it is marked with his name in the Dionysiac theatre of Athens (of Hadrian's time).

λιπαρός, unctus, gay and slick | ἀφιχυρός Xen. Mem. ii 1. 31. It was specially applied to old men, see L and S: λιπαρόν γήρας in the patriotic prayer which Cratinus (fr. 1) puts into the mouth of Metrobius, Connus' father; of Xenophon in Plutarch de exil. 603 B.
537. The three poets are well chosen to mark different styles and stages of their art, Magnes the comedy of the old folk- 
or- tale, Cratinus the old comedy of personal attack, Crates a foreshadowing of 
the new comedy, Aristot. poët. s. 
1440b 7 says Cratîs πρῶτος ἦρεν ἄρειμεν 
tῆς ιαμβικῆς ίδεας καθάλοι ποιεῖν λόγους 
καὶ μῦθους, evidently improving the inno-
vation as Vahlen says, the Εἰκῶτες is a 
perfect instance τῆς ιαμβικῆς ίδεας. 
The few extant fragments of Crates are free 
from personality.

538—9. The metaphor of a banquet 
set forth by the poet was familiar: as 
Aeschylus' τεμαχύ τῶν Ὅμηρος μεγάλων 
δείπνων (Athen. viii. 347 E), Ar. fr. 313 
ἡ μέγα τι βρῶμι ἤτι προγοδοσειωνική, 
Metagenes 14 ὃ τι καίναια παροφία 
καὶ πολλάς εὐωχόντο τῇ θεάτρων, Astydamas 
ap. Athen. x. 411 A. 
Here every phrase 
is chosen to suit Crates' characteristics: he 
gave the audience a light lunch of 
the most Attic wit, prepared with 
apparent ease. Plutarch's fanciful deri-
vation in quaest. conv. viii. 6. 4, 726 D 
τὸ ἀριστον αὐτόθεν ἀπραγμάτων προσφέρ-
mereo καὶ μάθεις ἀπὸ τῶν τυχόντων, τὸ δὲ 
δείπνων ἡγε παρακεισάμενον, ἐκείνο μὲν 
μαθέου τοῦτο δὲ ὦστε παρακεισάμενον 
ἐκάλεσαν is in point: Ar. fr. 313 has 
ἀπόρασ of Crates' art, μάττω is always of 
the less luxurious barley bread, and ἄν-
teiοs would specially suit this Athenian 

539. στατός Zacher.

540. There is no record of a prize 
gained by Crates either in the official lists, 
CIA ii 977, which do not mention him 
(nor Aristophanes), or in Endocia &c. 
Bergk Griecest. Liter. iv 59 thinks Crates' 
name should be supplied at the head of 
eight prizes won B.C. 440—434, in the list 
CIG I 229.

542—4. Comedy is a serious business 
and needs training: the metaphor is not 
undignified, and suits statesmanship: Plut. 
praec. gen. rep. 15—16. 812 A οἱ κυβερ-
νηται τὰ μὲν ταῖς χειρὶ δὲ αὐτῶν πράττονται, 
τὰ δὲ...χρῶναι καὶ ναπταί καὶ πράποι 
καὶ κελεῦσαι, καὶ τούτων ἐνῶς ἃνακα-
λομένοι πολλάς εἰς πρόμενα ἐγχειρίζοντι 
τὸ πηνᾶλον, cf. Agis 1, on viv. dox. 3. 
440 A.

Aristophanes' way of putting it was well 
known: Appian bell. civ. i 94 says Sulla 
quoted this line over the body of young 
Orat. 43. 791 c as paraphrasing it, so 
Claudian cons. Mall. 42— (Kuster, and 
Gataker on M. Aurel. 11. 29).

πρὸν πηνᾶλον ἐγχειρίζεται is not referred to 
by ἐντείθεν in 543: it might stand in

N. A.
κατ' ἐντεύθεν πρωρατεύσαι, καὶ τοὺς ἀνέμους
dιαθρῆσαι,
κάτα κυβερναν αὐτὸν ἐαυτῷ. τούτων οὖν εἰ-
νεκα πάντων,
ὅτι σωφρονίκως κοῦκ ἀνοίτως ἐσπηδίσας ἐφλυ-
ἀρεί,
545
ἀιρεσθ' αὐτῷ πολὺ τὸ ρόθιον, παραπέμψατ' ἐφ' ἐνδεκα κώτας,

544. ἐνεκα R, ἐνεκα three MSS., ὕνεκα V and most MSS. Wackernagel (Kuhn's
Ztschr. xxviii 126) would expel ἐνεκα from Attic as being pure Ionic,
but it is found in poetical inscriptions of the fifth century B.C. (Meisterhans p. 176).

that line as well as in 542. The plural
implies the difficulty of managing the two
rudders in a Greek ship.
The steps of promotion in naval service
were κελέστης, πρωράτης or πρωρέο, κυβερνήτης. πρωρέο is called διάκονος τοῦ
Pol. 1. 4. 2, 1253b 29, Plut. Agis 1; while
the κυβερνήτης takes orders from the
τρήπαρχος only, Demosth. Polyeles 50:
kυβερνήτης and πρωρέο are first and
second officer in Plut. Theseus 17, Mosch.
trag. 49: Xen. Hell. i 5. 11 the κυβερ
νήτης on the flagship is next to the
Admiral: πρωράτης αὐξ Ἀείχ. Εἰμ. 16
&c., is poetic for κυβερνήτης: Hult.
Rud. 101. 14 si tu præstet isti navi is, ego
gubernator ero. Pollux I 95 gives οἱ εἰμ.
πλεώτερες κυβερνήτης, πρωράτης, ναύτης,
ἐρείτης, presumably in order of rank:
[Xen.] rep. Ath. 1. 2 has οἱ κυβερνηταὶ καὶ οἱ κελεσταὶ καὶ οἱ πεντηκώνταρχοι καὶ
οἱ πρωράται not so arranged.

545. ἐσπηδόσα on the stage, almost
like ἐμπέσων, cf. on 486.

546. 'Raise the surge of his applause
on high, speed it on with eleven oars a side,
on our good knights' festal shout.' ρόθιον is
regularly used of waves dashed up by
oars, ταχεία κώπα ρόθιοι μάστη Eurip.
Hel. 1454, κώπη ρόθιας Aesch. Pers. 396:
but Plut. praec. reip. ger. 27. 819 f has it of
the shout of a multitude, like ρόθος and
ρόθω.

The phrase ἐφ' ἐνδεκα κώτασις has not
been understood. Kock has abandoned
his idea (suggested also by Walsh) that it
might refer to the divisions (κερκίδες,
cunei) of seats in the theatre: there is
no case of κώπη in this sense, and the
Athenian theatre had thirteen κερκίδες.
Diels (Kehin. Mus. xxx 138) takes κώτας
as fingers, and wishes to read παραπέ-
μπατες δέκα κώτασις uncritically: Merry's
refinement ἐνδεκα κώτασις, 'with all your
fingers and more,' is merely ingenious.
I think it must refer to the number of the
chorus: the twenty-four members of it
would at this moment be dividing into
two halves, and it is likely that the
two leaders, considered as κελεσταῖ, are
excepted, the eleven others on each side
being compared to rowers. [The scholium
on 589 says that ἡμιχώρα were not 12
and 12, but 13 and 11 (13 male to 11
female, 13 women to 11 boys, or 13
senior to 11 junior); but the statement
has not been accepted, A. Müller Bühn.
220.] It was not out of the way of
Athenian metaphor to call a man an oar
in such circumstances. Such nautical
phrases were almost limitless in their
application: Kock quotes φιλον εἰρετή
γλώσσης ἀποτέμψων εἰς μέγαν αὐνον from
Dionysius Chalcus ap. Athen. xv 669 a:
and the fragments of that curious poet-
aster, who was alive when the Knights
appeared, contain similar phrases. (The
explanations quoted from Suidas and
Eustathius look like mere inventions.)
παραπέμπω may mean (1) convey a
person, (2) pass or a phrase or sound,
as Soph. Phil. 1459 π. στόμον, and here.
The ἐπὶ is unusual: in the military mean-
}ing the case must be gen. or accus. The
chorus is now included in the appeal: this
is unusual, but there is no other instance
of such a passing from the parabasis
proper to the πνγος without a break.
παίδων ἡμῖν, ἵνα ὁ ποιητὴς ἀπίη χαίρων,
κατὰ νοῦν πράξας,
φαίνεται λάμπουτι μετώπι.

547. ἡμῖν defines the neutral "θόρυβον" (cf. εὐμενῶς ἐπιθυμεῖν Xen. Hell. ii 3. 50), also a knight’s word, see Appendix ii.

ληναίης: the Lenaea retained its preeminence as the chief occasion for comedy, though the Great Dionysia attracted the best tragedies.

Suidas gives ληστής χορός: but otherwise the word seems unexamplled, and the form is odd: cf. πυκνίτης 42.

549. κατὰ νοῦν, de animi sententia: Paus 762, 940.

550. The gaiety on the poet’s brow would be enhanced by his baldness, which came on him young, and which he likes to speak of (νηπιό, Paus 767). Eupolis 78 κάθεν τοῦ ἰππείας αὐτε-ποίησα τῷ φαλάκρῳ τοῦτῳ καθορισάμεν.

551. The life and grace of this ode make it almost worthy to be the literary counterpart of the young knights’ procession in the Parthenon frieze.

The strophe and antistrophe are invocations of Poseidon and Athena, ‘our country and its chief deities’: the pride of Athens was that its religion and patriotism were unequalled in their combination (Lycurg. Leocr. 15). Poseidon is invoked specially as ἵππιος, and is put before Athena by the knights. In the famous chorus of Soph. OC 694—719 this order is reversed and Athena comes first. Whatever the original meaning of the struggle between those two deities for the soil of Attica, there is no doubt that the worship of Athena was carefully fostered by democratic leaders, and there are indications that conservates resented and opposed her supremacy, showing a preference for Poseidon as the champion of aristocracy. His antiquity was recognised Plin. 1050 ὁ Ποσείδων Ποσείδων καὶ θεὸς πρεσβότοκον, Ioscr. Panath. 193 Euemolpus, son of Poseidon, ἡμιφασθήτησεν ἐπερεύθετο τῇ πόλεως, φάσκων Ποσείδων πρὸς τερπομ. Αθηνᾶς καταλαβέων αὐ-τῆς. In the Βιβλία, his political feeling is strongly marked, 1570 ὁ δημοκρατία, τοῦ προμάζον ἡμᾶς ποτε; in the new order of things Athena is expressly deposed from her place (828—), and in the prayer to the chief deities of state the line ὃ Σωμέρακε, χαῖρε ἁναξ Πελαργικό 869 is put in with great emphasis to show Peisetaerus’ feeling that the bird-god answering to Poseidon is of main importance, whereas no deity answering to Athena is mentioned at all. In this play inf. 839 the new ruler is to have Po- seidon’s attribute of the trident. Pausanias vii 21. 7 says Poseidon had three universal names over Greece, θαλάσσιος, ἵππιος and ἀσφαλεῖα: the latter two would be felt naturally as having a close connexion with aristocratic politics (see Appendix ii on ἀσφαλεῖα). It was no accident that under the oligarchic rule in 411 B.C. the ecclesia was held in the shrine of Poseidon Hippios at Colonus, Thucyd. viii 67. 2. It seems likely that the Erechtheum was built in opposition to the Parthenon; Poseidon—Erechtheus was placed on something like equality with Athena within its walls: Eurip. Erechth. fr. 362. 46—9 may be a contemporary protest or explanation. Many if not most of the great houses of Athens traced descent from Poseidon.

A combination of Poseidon worship with Athena’s was effected in other Greek states: in Sparta (where it would appear from Plut. Agis 16 ὁ μὲν "Ἄγιος ἐπὶ τὴν Χαλκιδας κατέφυγεν, ὃ δὲ Κλεοβρῶτος ἐίς τοῦ Ποσείδωνος ιερὸν ἐλήθων ἰκέτευεν that the two royal families represented the two religions), Troezen, Rhodes &c. (see Wide Labou. Kulte 37); for Corinth see on 608: but I do not maintain that in those states the deities were taken as champions of political parties. Poseidon often yielded with good grace to other deities, Plut. quaest. conv. ix 6. 741 A.

The oath by Poseidon is the most common one in Aristophanes, and I have said on 144 that there is, sometimes at least, a political significance in it: Ran. 1430 Dionysus probably means that the sentiment applauded is a good conserva- tive one: see on 843.

A god is often appealed to by his delight in something that the worshippers
themselves represent or can offer: here it is natural that the horse comes before the ship.

552. The ring of the hoofs is to Poseidon’s ear like the clash of cymbals to Demeter (Pind. Isthm. 6. 3): κτύπος would be used of cymbals (as Lucian dial. deor. 12. 1), and of horse-hoofs as in the splendid line II. x 535 ἵππων μ’ ὑκτόνων ἀμβροφόρος κτύπος οὐτα δολλεί• this allusion is well borne out by Simon’s test of a good horse ap. Xen. de re ep. 1. 3 ὡσπερ κύμβαλον γοφεῖν ἢ κόλυτο ὀπλήν. ἵπποκράτα γυμνάσσα (Eurip. HIPP. 219, HEL. 207), χαλκόκροτος, χαλδότους imply only the ring of the hoof, probably hardened artificially, but not shod: horse-shoes in our sense being unknown till after our era.

554—5. The ἐμβόλον, an iron-tipped construction of beams, rising generally into three projections, was the trireme’s weapon of attack in ramming (ἐμβολή). Why μαθεσφοροί? Of course the crews of triremes were paid, and many of them were hired foreigners (Thucyd. i 121. 3, 143. 1 Athenian power was in danger if other states offered seamen higher pay): but that does not seem to give any point here. Mitchell and Kock hold that it means winning prizes at the regattas held at Sunium (LYSIAS 21. 5 νεῖνε βραχείς ἀμμλὼμενος ἐπὶ Σούνιον ἀναλώσας πεντακάλεκα μνᾶ, HEROD. vi 87), and also at the Piraeus during the Panathenaea (Plato com. 183 ap. PLUT. THEON. 32 of Themistocles’ tomb ὅταν ἀμμλῆ ἃ τῶν νεων θεάσται): at the latter contest the prize was 500 drachmae CIA ii 96 a. For such races see P. Gardner in Journ. Hell. Stud. ii 91—there may be allusion to them in Pind. Isthm. 4. 5—6 ἐρυθέμειαν ναῖς ἐν πόλις καὶ ψηφ. ἀρμασιν ἵππων ὑκτόνων ἐν ἀμμλασι χαμασται πελοντα. 556. At the Panathenaea, the chariot races for ἵππην καὶ ἄρματα πολεμοίτηρα seem to have been open only to men, not to the classes of ἄγνευοι and boys; yet μερακίων is plainly emphatic here: throughout this passage there must be several points bearing on arrangement of games which escape us. For the part played by the knights in the Panathenaeic and other games, see Martin Cavaliers Athén. Kock follows the scholar in taking barleycorns of men ruined by outlay on horses, which was great, hence the epithet ἄδηφαγος CIA ii 96 b: I prefer to take λαμπρ. (1. βαρυδ. of winners and losers in the ἀμμλα: Poseidon Taraxippus (see on 247) would have a hand in the loser’s bad luck. There may be special allusion to Alcibiades, whose use of λαμπρόνω in Thucyd. vi 16. 3 (cf. § 5) is marked. λαμπρός was applied to horses, ποτικός καὶ μετέφηρ καὶ λαμπρὸς ἤππων χρησόνθια Xen. de re ep. 11. 1. ἰμπραδισίς was not excluded from serious literature as κακοδαίμων was (see on 7), Eurip. ALC. 868, TVO. 112, in hexameters Diotimeus ap. SUIDAS s.v. EUPHΡΑΤΟΣ, Timon’s epitaph ap. PLUT. ANTON. 70: so it is given as a stronger word than κακοδαίμων ECL. 1102.

559—. The god is invoked in the form familiar from works of art, where the trident (originally a fish-spear or harpoon) and dolphin (sometimes tunny, sometimes hippocamp) are Poseidon’s regular attributes.

The headlands of Sunium and Gerastus, along with Calauria and Tenos, formed a famous group of Poseidonic
worship: for some influences of this connexion on myths and rites, see Wide Lakon. Kulte 43. At Sunium (probably a Phoenician name) political reasons had exalted Athena over Poseidon: the famous temple there is hers: I do not know if Bursian's idea that there are remains of a temple of Poseidon there (Geog. Gr. i 355) has been confirmed. Av. 869 Συνεπακε in travesty. The promontory of Geraestus was in the territory of Carystus, whose coins sometimes bear Poseidon with dolphin and trident (Head Hist. Num. 302). Eurip. Cycl. 293—couples Sunium and Geraestus as holy to Poseidon: cf. Strabo x 1. 7, Lucian Jup. trag. 25. Carystians had served with the Athenian force in the recent campaign on the Isthmus, Thucyd. iv 42. 1.

562. Phormio is the type of the Athenian naval hero. He served with distinction at Samos in 440 B.C. (Thuc. i 117), in Chalcidice in 432 (i 64—5), in Acarnania in 430 (i 68—69) and especially in the Corinthian Gulf in 429 (ii 83—4, 88—92). He was a favourite of Comedy: Ar. takes him as model of a captain Pax 348 (where ἄνωθεν gives the idea that he is the Hero of Bivouacs), Lys. 804 (with Myronides): and he was the hero of Eupolis' Ἀκαταρχ. There has been much debate over the circumstances of his disgrace (Pausan. i 23. 10) and the date of his death, probably before 428 Thuc. iii 7. 1: see Böckh Staatsk. 2 i 515, Müller-Stribing Aristoph. 671—689, Gilbert Inn. Gesch. 105, Wilam. Kyd. 65—67. There seems no evidence to connect Phormio with Poseidon-worship: his father's name—Asopius (Thuc.) or Asopichus (Pausan.)—looks Boeotian or Sicilian.

563-4. This emphatic justification of the pre-eminence given to Poseidon may refer (as Kock says) to recent Athenian successes with ships and cavalry (595). So τὸ παρέστως would refer more to the interests of the state than ἐπιρε ποτὲ καὶ νῶν in the answering line 594, which thinks only of the chorus' victory.

565—580. Chivalrous patriotism was the spirit of our fathers, and we knights still keep this, though others have a selfish spirit.

565. εὐλογῶ and εὐλογία generally imply some formal or set panegyric, 'eulogy,' Ach. 372, Ecl. 454, Eurip. HE 356.

566. τοῦ πέπλου means no doubt the Panathenaeic procession. At the Great Panathenaea (and perhaps at the lesser as well) a new peplos was carried as a ship's sail on a mast through the city and offered to Athena Polias on the Acropolis. The peplos, wrought by girls and women of noble family (ἀρρηφόροι et ἐργαστικαί), bore an embroidered picture of the Gigantomachia on a saffron ground Eurip. Herc. 466—: probably the picture was confined to a border in front as in the Dresden torso (Roscher's Lex. d. Myth. i 694, Baumeister's Denkm. fig. 370). At first sight our passage seems to mean that Athenian warlike exploits were represented (so schol. Ribbeck, A. Mommsen Hortologie 186): but, as was pointed out by Heyne on Verg. Cis 20, it seems understood that contemporary figures or events were not introduced till Demetrius Poliorcetes ventured against the will of heaven to do so (Plut. Demetr. 12): so
that our phrase means only the ceremony
of presenting the peplus; 'worthy of Attica and of the knights' place in its
great religious ceremony.' Though I believe the knights are careful to put Po-
seidon first, they fully recognise Athena's
greatness. The knights were prominent
figures in the procession, as is plain from the
Parthenon frieze: and Xenophon
(Hipparch. 2. 1) puts appearance in pro-
cessions first among the objects of knights'
training.

567—8. The colour here is tragic or
serious; the omission of the preposition
in the first member of 567 is illustrated by
Monk on Eurip. Alc. 114 from tragedy
only, cf. inf. 610, Blaydes n. cr. on Ach.
533; so τὴν τῶν for τὴν τῶν τῶν, though
common enough in tragedy (Por-
son on Eurip. Orest. 659, Blaydes n.
chr. on Ach. 454) is not found in comedy
except in quotation or parody (Lys. 706,
Av. 921) or ode; ναοφράκτως is Aeschyl.

In older times at least, knights served
in the fleet.

569—70. There may be special allu-
sion to such cases as that in Thucyd. ii
88. 2, where Phormio is said to have
always impressed on his men that Pele-
ponnnesian superiority in numbers at sea
was not to be regarded as of any moment.

An Amynias is mentioned, not flatter-
ingly, Nub. 686, Vesp. 74. 466. 1267,
Cratinus 212, Eupolis 309: another, a
moneylender, Nub. 31, 1259: but there is
no clue to the exact reference here.
"Amevias is a democrats' scoff at Bdelycleone. The meaning and
form of the word, combined with some
personal allusion, suggested antique man-
liness. The 'Αμυνόμενη was an Athenian
trireme.

571. As the riders had neither saddle
nor stirrup, falls were not unusual. The
phrase here is taken more particularly
from the wrestling-ring: cf. the remark of
Thucydides, son of Meletias, about Peri-
cles, in Plut. Per. 8. The vague τῶν is
the English it in 'wiped it off': Greek
idiom often uses the plural in such cases,
as Kan. 1466.

572. For aorist with ἄν of frequency
in past time cf. Lys. 511 ἡκοόσαιν ἄν,
Plut. 982—6, Nub. 977 and Kock there:
with εἰ in protasis, Thucyd. vii 71. 3 εἰ
times ἐδεικνύει τοὺς σφετέρους ἐπικρατοῦντας,
ἀνεθάρασαν τε ἄν καὶ πρὸς ἄνακλησιν θεών
ἐπέρεσαν, where the moods and tenses
are parallel to our passage.

573. διαπάλαιον wrestle out. Plut.
Εὐμεν. 7 ἐν λάβασι ἔσαν καὶ διαπάλαιον:
have a wrestling-match would be διαπα-
lαίεσθαι.
574. The σίτης and προεδρία, the recognised rewards for distinguished services, were conferred by decree, so that political influence might be needed to secure them. They were not conferred on Pericles (see on 283). Cleaenetus was Cleon's father: 'our fathers did not apply to Cleaenetus to procure them rewards, as we now do to Cleon.'

σίτια is contemptuous for σίτης, 'that victual,' so 709: Lucian has it with some contempt of a sick-diet, de merc. cond. 7.

577. προϊκα (connected with Homerian προβίκης), 'as a gift,' 'for the asking,' 'for nothing': ἄρεθ τὸ προϊκα τὸις φιλοῖς ὑπηρετεῖν, Antiphanes 210.

προϊκα here probably means only 'without special reward.' In Xenophon's time (Hipparch. 1. 19) the state spent about 40 talents yearly on the cavalry: and besides the κατάστασις, we hear of allowances given them, e.g. Thucyd. v 47. 6. For a discussion of the subject see Martin Conv. Athèn. 346—: he thinks there must be some special foundation for the claim to γεναιότης made here.

578. πρόσ adverbially = besides, is used from Homer downwards, always with καί, δέ, or τέ.

580. 'Don't grudge us our little ostentations and luxuries.'

Long hair in grown men was a mark of aristocratic or Laconizing sympathies, and was looked on with suspicion: Aristot. Pol. ii 8, 1 of Hippodamus περιέπτερος διὰ τὴν φιλοσοφίαν ὅπετε δοκεῖν εἶναι ζην περιεργύτερον τριχῶν τε πλήθει καὶ κόσμῳ πολυτελεῖ, Lysias 16. 18 χρή...οὐκ εἶ τις κομά διὰ τούτο μυσεῖν, in the defence of the young knight Mantitheus: cf. inf. 1121, Nub. 1101, Phdr. 355b, 1317, Lys. 351 ἀνθρωπομωρία φυλαρχοῦντ' εἰδον εἵπον, and the proverb οὐδὲς κομήτης ὡς ἄνδρα ἄνδρικας. Long hair was traditional among Pythagoreans (Lucian vit. aem. 2), whose aristocratic leanings were well-known. Monuments do not seem to show it as a feature in Athenian knights.

The bronze στλεγγίς (stringo, stringil) was employed in the bath as a rough towel to remove the unguents used in exercise: hence λήθεια καὶ στλεγγίς, Plato Hipp. min. 368c, Charm. 161ε, Ar. fr. 14. στράπων was the common word later (non-Attic acc. to Phrynichus, p. 299 λοβ., p. 358 Rutherford, who strangely says neither word occurs in Attic): hence it is the scholiast's gloss here; Lucian Lex. 2 has στλέγγιδα καὶ βρόσαν καὶ φωσίνια, and vhet. prac. 17 recommends ἀποστλεγγισθαί as an affection for ἀποστόλησθαι. So Herodian, ap. Lobeck Phryn. p. 460, does not understand our word (το ἄνευ ἀλέλματος λόξασθαι). Lysippus' famous statue was known as the ἀπόστλεγγιμον (Pliny alone seems to give the name).

Nothing is known of the sumptuary law against the luxury and long hair of youth, mentioned here by the scholiast as proposed by Κυνάς καὶ Φρίνως: I think we should read Κυνησίας ἀ καὶ Φλίμως, a well-known butt of comedy (called χοροκτόνοις by Strattis 15), cf. Arist. 1377.
There is less spirit in the antistrophe than in the call to Poseidon. The appeals to Athena in Ar. are Cleon’s inf. 763, the chorus’ in Nub. 601—2, where she is third in the antistrophe; the popular one quoted sarcastically Pax 218, and the bitter one over Cleon’s death, Pax 271: to Pallas here, in quotation Nub. 1263, Eccl. 476, and Themis. 1136, where she is expressly called to by a δῆμος (1145). The fragments show no case of either before Alexes.

This confirms what was said above, that the worship of Athena, though of course national, was largely democratic, and was supported and organised with this view by Pisistratus, Themistocles and Pericles. The combination Ἀθηνᾶ Ἀποκράτια is an archaic phrase of Herodes Atticus’ time (CI.Α iii 165), but embodies the historic fact.

μεδέουσα was used in old formulae of Athena-worship, Plut. Them. 10, inf. 763, and an inscription at Samos (H. W. Smyth Ionic Dialect § 74): an attempt has actually been made to make Ἀθηνᾶ τῶν Ἀθη-νῶν μεδέουσα a separate object of worship from Ἀθηνᾶ Πολιάς.

Athena was πολυιχός in many cities besides Athens—Troezen, Sparta &c., Preller Griech. Myth.4 i 219.

Athenas claim to special sanctity was strengthened by its very numerous festivals, [Xen.] Rep. Ath. 3. 8 ἄγουσιν ἐορτάς διπλαίαν ἣν οἱ ἄλλοι, Paus. i 24. 3.

Recent campaigns and the present Dionysia confirm Athens’ pre-eminence in war and poetry: Athena and the knights have a share in both. Athena’s intellectual aspect was encouraged by Pericles:

his building of the Odeum, and the prominence he gave to musical and poetic contests at the Panathenaeae, were probably somewhat resented by the upholders of the ἐπικίς ἁγών and the more athletic events; it became more marked later, when she was associated with the Muses and became patroness of libraries, Preller Griech. Myth.4 i 225. Plato Crat. 407 A takes her name from Θεοῦ: Aristot. Pol. v 6. 14 τῇ Ἀθηνᾶ τῇ ἐπιστήμῃ περιτείμενοι καὶ τὴν τέχνην. The parabasis of the Acharnians shows how Ar. thinks poets had helped the power of Athens.

Athena νικηφόρος was a very early conception, Hes. scit. Herc. 339 νικήν ἀθανάτης χεριών καὶ κύδων ἐξουσία: it was embodied in her statues, especially in Phidias’ Parthenon, which held in the hand a Nike carrying a gold crown. Athena was actually called Νίκη, Soph. Phil. 134, Eurip. Iou 1528, Menand. 218: and the famous temple of Νίκη ἄπτερος is now recognised as Athena’s, who is invoked (under the temple) by the chorus in Lysist. 397 as Δέσποινα Νίκη. This temple is explained as a work of the conservative party, by Cimon after Eury- medon (Benndorf), or more probably, by Nicias in 425 or 424 (Furtwängler Mast- ers, Eng. tr. p. 443).

There is no case of στρατεία in the extant lines of Ar., who has στρατία for both στρατός and στρατεία (Ach. 251, Lys. 592): the scholiast on Themis. 858 says Epinomis made the same confusion: cf. Shilleto on Thucyd. i 9. 3.


χορικῶν ἔταιρα, if right, expresses the
feeling of the Euripidean ending (Orest., Phoen., IT), ὁ μέγα σεμνὴ Νῖκη τῶν ἐμῶν βιοτῶν κατέχει καὶ μὴ λήγωσι στεφανοῦσα: but the use of the adj. is not easily paralleled.

Wilamowitz's Ἑράτων is tempting. Ἀρ. often speaks of the Ἑράτων as comrades of Love, Peace &c. <Ach.> 598, Pax 456, <Av.> 1320, and fr. 314 from the second Themis. μὴ τις Μοῦσαι ἀνακαλεῖν μὴ Χάρτας βοῶν χορὸν Ὀλυμπίας is exactly in point.

ἐταίρα in the good sense seems almost confined to deities or abstractions.

590. Victory sides with us against the foe, and also against rival choruses, [Eurip.] Rhes. 995 τάχα δ' ἄν πάντα δοῦν δαιμόνιον μὲν ἀκριβῶς ὅποια μήτη ἠμῶν.

591—. 'Now is the time, if ever, for you to bring victory, and we are the men.'

πάση τέχνη, quovis pacto: it would appear that both phrases were phrases of contract, business or law, coming to be used colloquially as anyκόν (Nub. 885, 1373, <Ran.> 1235): a fuller phrase was πάση τέχνη η μηχανή as Thucyd. v. 18, 4, Lysias 13, 95, Demost. <Necro.> 16 (in a law), <Timocr.> 150 (in a heliacal oath).

595—. The antepirrhema is a eulogy of the horses who had served in the recent campaign of Nicias on the Isthmus, Thucyd. iv 42—44. The cavalry had distinguished themselves in the battle (Solygeia), and the praise of the horses implies the services of their riders. The Corinthians had no cavalry in the campaign, which gives more point to 608—.

Ἐὐνοῶνa with a neut. acc. pron. and dat. of person (= 'know about one'): Herod. ix 58 ἐπαινόντων τούτων, τούτο τι καὶ συνηδέατε, Lysias 3, 3 ὑπὲρ ἄν ἡγούμενοι εἰ μελβοῦσιν πολλοὶ μοι συνεισέσθεν, Plato <Protag.> 348 θα τούτῳ ταῦτα συνεισέσθεν, Lucian <Somn.> 15 ἀ ὁνοιαθα τῷ βιὼ ἐκάστῳ.

ἐπαινῶ, praise and thank, see on 460: both this word and εὐλογεῖσθαι imply a set form of praise.

597. Ἐγότα: Herod. i 18 οἱ Μήλησιοι τοῖς Χίουσιν τὸν πόλεμον συνδιηνέκαν, εἰσβολᾶς into the Megarid (Thucyd. ii 31, 3), <Isthmus &c.>

598. as if οὐχ οίτις ἄγαν.

599. νῆς ἵππαι σοφοὶ were peculiarly Persian (Herod. vi 48, 95, vii 97), until the Athenians converted some old tiremes into such transports in 430, Thucyd. ii 56, 2. They are specially mentioned in this Corinthian campaign, Thucyd. iv 42, 1. The word in literature is ναῦς ἵππαις or ἵππαι σοφοί alone, as here and Demosth. i <Phil.> 21: but the official word was ἵππαις, see the documents quoted by Martin <Cav. Athén.> 364.

ἀνδρικῶς: see on 451.
πριάμενοι κώθωνας, οί δὲ καὶ σκόροδα καὶ κρόμμα.

600 εἶτα τὰς κώπας λαβόντες ὑστερ ἴμεῖς οἱ βροτοί ἐμβαλόντες ἀνεβρύαζαν, ἵππαπαί, τίς ἐμβαλεί; λυπτέον μᾶλλον. τί δρῶμεν; οὐκ ἔλας, ὦ σαμφόρα;


602. ἀνεβρύαζαν Herw. ἀνεβρύαζαν' Walsh Blyades Zacher. ἵππαπαί mss. ἵππαπαί Dindorf and edd. vulg.: see n. cr. on 1.

600. The κώθων is treated by Athenaeus xi ch. 66. Critias quoted there and Plut. Lycurg. 9 explain its advantages as a soldier's cap: the woman-soldier in Theopomp. com. 54 shrinks from it. It was used also at sea, Archiloch. fr. 4 (ap. Ath. l.c.). So it would be a requisite for campaigning, not kept in the house (Alexis 176 is comic). Perhaps from military habits κωθωνίζω came to mean 'drink hard,' and κώθων was used later to mean 'tippling.'

The suppression of οἱ μὲν is common enough: a good case is Eurip. Hf 636 ἔξοναι, οἱ δ' οὑδ', see Wilam. there.

A decree of the people called out a certain number of troops, horse and foot, as required: the troops then had to provide three days' rations before marching, Aph. 197, Pax 1181—2: these would generally be found and carried by servants to the cavalry and hoplites (Thucyd. vii 75. 5). Barley-meal, wine, oil, and onions or garlic were the regular military food (Xen. Anab. vii 1. 37): serious history naturally insists on the meal, Thucyd. viii 100. 2 (ἄλφα τε καὶ τάλα ἐπιθύμεια), comedy on the garlic, Aph. 1099, Pax 1129, Εὖπολις 255.

601. βροτός came from Aeolic (where ἁρ, ὁ for Ἰ was regular) by epic to Ionic and to Attic tragedy. There seem to be three cases of the word in Attic prose, Plato Κερ. viii 566 D (where βροτός is mock-tragic), Arist. Τυχ. vi 4. 133b 31 in a logical form (cf. Plut. ὑπ. ν. ν. ν. 2. 440 E) ἦθ. vii 140b 7 βροτός ἄργος as an oddity for ἀνθρωπός λεκός. In comedy it is fairly common, but almost I think either in mock-tragedy or, as we use 'mortal,' colloquially. The Attics never said οἱ βροτοί except with adj. or pron., as here.

602. ἐμβαλλω for ρω to was a sailors' word, Ran. 206, Xen. Hellen. v 1. 15, where he gives the actual phrase used.

βριάζω, 'teem' (cf. βρήω, and φρυς-ςς, 'snort,' 'neigh,' both came to mean 'wax wanton.') Neither word is known to have had a compound with ἄνα- apart from this passage. Suidas and school give ἀνεβρύαζαν· ἀνεβρύαζαν, ἀνεβρύαζαν. If βρ- were for φρ- in βρέμω βραστάνω &c., as some have supposed, -βρυάζω and φρυσ-ςς might be connected: but Brugmann Grund. i § 495 denies β for φ absolutely.

ἵππαπαί: Ηουγκνίμι (Merry) for the sailors' ἵππαπαί, Ran. 1073.

603. λαμβάνω in this sense λεπτός, 'don't miss your stroke.' In τί δρῶμεν; ὅρ. is indic., and the meaning is almost 'this won't do.' Cf. τί πράττομεν; Hermippus 58. 2. High-bred horses were branded on the hind-quarters (Anacreont. 26 π.). The brands we hear of were the Doric letters San and Koppa in the forms σαμφόρας Nub. 122, 1298 (our phrase), κοππασίας Nub. 23, 438 fr. 135 or κοππα-φόρος Lucian adv. indirect 5, figures of a wolf &c. (Becker's Charicles). The letters Koppa ι and San Μ occur in the writing of Argos, Corinth and Sicily, all of which countries bred horses, down to the end of the fifth century.
604. éta δ' K, éita γ' the other mss. as 377. nevatói RM edd., nevtero the other mss. Blaydes Zacher. ἑβαματα R.
609. μήτ' MSS. μηδ' Bruck vulg.
610. μήτ' ἐν γῇ MSS.: so in Aeth. 533: there and here the phrase comes from the scion of Timoecreon, ὑφελές γ', ὣ τυφλὲ Πλουτε, μήτ' γῇ μητ' ἐν θαλάσσῃ μήτ' ἐν ἣπείρῳ φανήμεν.

604. Κόρυνθος for the territory of the city.
605. εὐθή is hardly used in prose except for bivouac or camp beds, Thucyd. iii 112. 3, iv 32. 1, vi 67. 1, Plato Rep. iii 415 E, Polit. 272 E: Xen. Cyrorp. viii 8. 14 seems an exception.

μετράν, the only Attic form according to Cobet VL 32—, Rutherf. Babrius p. 82. Xen. Cyrorp. viii 8. 19 στρώματα πελώ ἔχομαι ἐπὶ τῶν ἱππῶν ἡ ἐπὶ τῶν εὐνῶν. Cavalry used horse-cloths for bedding, Antiphanes 199 τὸ μὲν ἐφίππων στρῶμ' ἐστὶν ἡμᾶς.

606. πάγουρος (Athen. vii 319 A, πάγους ἀμμοῦταρ Anth. Pal. vi 176. 1) is said to be still a Greek word for a crab: Arist. Hist. An. iv 2. 525'5 it was a species of the καρπίνος, and another species found in Phocicia was called ἵππευς from its swiftness.

πολα Μηδική. Hehn Cult. und Hauss. 8 397 shows the high repute of this clover (medicago, lucerne) in Persia, Greece and Italy; it was introduced into Greece after the Persian wars (Plin. NH xviii 144.), into Italy between Cato's time and Varro's.

The accent of both words was disputed; some wrote μηδικη to distinguish it from the ordinary adjective, see Chandler Greek Acc. § 115; both πολα and ποδα were used, Chandler § 108. ποδ appears only the prose form: but ποδα is necessary both here and Epicrates 11. 26.

607. θύραζε of course means 'on land': Kock quotes Il. xvi 408 ἐλκει ἵππον ἵππον ἐκ πόντου θύραζε and several other cases from Homer.

608. The scholiast calls this Theorus a poet. There is no other evidence about him: he is probably not the Theorus, Cleon's parasite, of Aeth. 134, νιθ. 400. ἔσπ. 42 &c.

καρπίνος, an Athenian nickname for a Corinthian, as Kock says a Dane is called Seckrebs in North Germany.

The appeal to Poseidon would be natural to a Corinthian from the Isthmian worship: at Corinth there was, as in Athens, a joint-worship of Poseidon and Athena (under the aspect 'ἵππα), Pind. Olym. 13. 78—9.

ἀπο-διά-ἐκ, of course not flee from, but escape from, by the constant distinction between φευγω and its compounds with ἀπο-δια-ἐκ.

611—5. By Zielinski's rule these lines are in tragic iambic, as being spoken by the Coryphaeus: 612, however, breaks Porson's rule of the cetic.

νεανίος, γαῖς, dashing, was used by young Athens of what they approved as
good style,' cf. Vesp. 1204—5, humourously in 1307 and 1362, Plato Lysis 204 e
ος γεναίων και νεανίων τοῦτον τὸν ἔρωτα ἀνεύρες.

αὐτὸς, incoitus, not condemned or even arrested. ἡγομένων, with reference to the
comic ἄγων, inf. 688, Ach. 481.

τι δ' ἄλλο γ' εἰ μὴ in off-hand
style, making a matter of course of it,
'merely made myself Sir Council-master':
for τι δ' ἄλλο γ' εἰ μὴ cf. Aesch. Sept. 851,
Nub. 1287, Pax 103, 923, Av. 25, Kan. 198, Lysippus 1. 1 (from Ribbeck); and
see note on 186.

Nicobulus was a natural enough name,
and is found in Demost. Panaiton. 22,
Plautus Bacch. and inscriptions. Bergk
thought CIG 174 (CIA ii 1995) Νικόβουλος
Μυρινίχου Ἕλειαιο: Σής ἄρετῆς ἐστηκεν ἐν
Ἐλλάδι πλείστα προσαίη μέγεθος τοῦ
πολεμίου του τούτου καὶ, ἐν τούτῳ
τούτῳ ἦν πολυβραχὺν ὁμοῦ, ὡς καὶ ἀναβάλαξαν, ἐπολεύο-
ζον δὲ καὶ αὐτοὶ ἀπαντοῦν, Thucyd.
ii 4. 2 has it of the cry of women and
1325 ἐποδόλου ὁμοῦ ἄστερ ἐν μάχῃ τροπῇ.
It is rarely used of men as here and 1327
(Ath. Pal. vi 334, 2 of a eunuch). The
cases quoted to show that it may be of
the sorrowful cry in good authors do not
hold (e.g. Aesch. Cho. 386): that use is
late as Ath. Pal. vii 182. 5.

16. Probably this call of the Cory-
phaeus is answered in the next lines,
given as ἔλον γυμ. ἄξιος with gen. and dat.
means 'deserving something at someone's
hands': for instances see Porson on Eurip.
Hel. 309; closely akin is the usage of
ἀξίως personally with dat. and infin., see
Monk on Eurip. Aet. 433. ἄξιος impers.
with dat. and infn. means 'it is the proper
thing for so and so to...': cases are Ath.
205, Plato Theact. 143 E, 145 AB, Lysias 2.
i 1. 35, Demosth. FL 354 &c., negat.
ἄξιον ἐστιν or ἄξιον alone, with dative
of person and later absolutely like est tantili,
became common in this sense, 'it is
proper' or 'worth doing', inf. 624, Ath.
13 and often in Plutarch.

ὀλονγυμός, properly the cry of women
in triumphant or hopeful address to a god:
Herod. iv 189, Aesch. Sept. 267 (to chorus
of women) ἐπείπτα σὺ ὄλονγυμον...παῖω-
σον, Ἑλληνικὸν νόμωμα θυστάδος βοῦς, Lys.
240 τὸ ὄλογυμ; of women in the Acro-
polis, Xen. Anat. iv 3. 19 ἐπαινέοντο πάντες
οἱ στρατιώται καὶ ἄνηγάλαζον, σωφρονί-
ζον δὲ καὶ αὐτοὶ ἀφηνεῖται ἄστερα. Thucyd.
i 4. 2 has it of the cry of women and
1325 ἐπολεύοι ὁμοῦ ἄστερ ἐν μάχῃ τροπῇ.
It is rarely used of men as here and 1327
(Ath. Pal. vi 334, 2 of a eunuch). The
cases quoted to show that it may be of
a sorrowful cry in good authors do not
hold (e.g. Aesch. Cho. 386): that use is
late as Ath. Pal. vii 182. 5.

17. The hero transcends the usual
contrast of λόγου and ἔργα: ἔργα ἔργοιαι
implies more effort and care than ὄρω.
ἐπεφόροιμαι, 'run over,' 'run through':
Plato Lys. xii 967 E, Politi. 279 C ἀδια
βραχέων ταχύ πάντι ἐπεθάνατο, Arist. Pol.
vii (vi) 1. 1317 b 15 πῶς δὲ κατασκευάζειν
622. Cobet NL 271— showed that πρὸς ταίτα and πρὸς τάδε imply that the speaker’s mind is made up: the position is definite and must be carefully considered in action by the person addressed. So πρὸς τάδε or πρὸς ταίτα βουλευόμεν ὁμαθήματα and the like, Aesch. Prom. 1930, Soph. Elect. 383, Thucyd. i 71. 7, iv 87. 6, Xen. Cyrop. ii 1. 4. Hence πρὸς ταίτα is well known in a defiant sense, Aesch. Prom. 992, 1043, Soph. Ajax 961, 1065, 1113, 1313, Ant. 628, OT 426, OC 425, 956, Elect. 820, Eurip. Med. 1328, Phoenix 521, Herod. 978, Ar. Ach. 659, Vesp. 1336: πρὸς τάδε is used rather in friendly appeal as here, Nub. 1030, Pax 305, Aesch. Sept. 313, Pers. 170, Eum. 545, Eurip. Elect. 693, Hipp. 304, Herodas 7. 92; Soph. OT 343 is less defiant than 426. Both phrases seem to be used in Attic at least only with the imperative Rutherford. Babrius, p. 23: see inf. 760.

624—628. In this brilliant comic narrative, the style of a tragic ἀγγελικὴ γῆσις would of course be parodied. Observe how the rhythm of 624 at once suggests this, and how tragic lines are brought in at appropriate instants. But observe also that the symmetry of the report preserves the symmetry of an acted ἀγὼν: the whole is arranged thus—(1) one pair of eight lines each, (2) three pairs of six lines each, (3) the finale of seven lines. I do not find καὶ μὴν or καὶ μὴν...γε introducing a πῆυς in any tragedy: though Ar. has it several times to open the ἐπίδειξις, see on 335.

ἀκούω rarely takes gen. of thing in Attic, except when the word in gen. is practically a synonym for the speaker, as inf. 961.

625. γὰρ, see on 40. The proceedings parodied are those of the Council, when an εἴσαγγελα on a treason-case came before it.

626. ἐνδον, in the βουλευτήριον (483), which was in or near the agora (Thucyd. viii 92. 2). The βουλή held its regular meetings here: they were generally public, as this one is supposed to be: the βουλευταί were separated from the public by δύτες, and ἐνδον may mean inside the hall, here and Andoc. myst. 43 βουλευτὰς ὄντας καὶ καθημένους ἐνδον. Is ἐνδον in the doubtfiul speech Lysias 9. 10 the word for one of the public in the συνεδρία; The question whether Cleon was one of the Council at this time has been a good deal debated: Müller-Stribing (Aristoph. 139) and Beloch (Att. Pol. 325—6) think he was not, Gilbert (Inscr. Gesch. 91) holds that he was, having been elected for several years running. I think it most likely that he is a member and takes regular part in their business: so γνώμην ἔλεγεν 624 is formally moved, and he says ἄνδρες, not ὃς βουλή; the Sausage-man’s proceedings and victory are more remarkable if he begins with the disadvantage of being only a member of the public.

The scholiast says ἐλασίβροντι comes from an exordium of Pindar’s (fr. 108 Böckh = 144 Bergk?) ἐλασίβροντε παῖς ἀναρρητής like thunder or volcano. Pericles was often likened to Zeus: Cleon rather to a giant as in 511, and the rock-hurling here seems a carrying out of that idea, cf. Aeschylus in Rhes. 823— ἔσει ἵματα γιγαντοπάθη, πυγκιῶν ἀποτίου γιγαντεὶ φυσήματο: ‘with eruptions of
thunder-rolling phrases, he hurled his monstrous bombast at the knights.'

627. τέρας of Typhoens Aesch. Prometheus 352. τερατεύομαι &c. came to be used of strained or bombastic phrase or oratory, Nub. 318, Ly. 762, Rau. 834: Aeschines is fond of the word. τερατος of violent hurling or thrusting in combat, then of violent debate, Nub. 1375 ἐπος πρὸς ἐπος ἡρείδουσθα.

628. κρημνός was used of phrases that were thought too steep: κρημνώσω of Aeschylus Nub. 1367, L and S quote κρημνόγερω, κρημνογράφος &c. κρημνωτάς, cf. on 236.

630. The plant ἀτράφαξις (also written ἀτράφαξις, ἀδράφαξις, ἀνδράφαξις) is the Latin atriplex, French arroche (both names from the Greek), our orach. The point here is explained by the scholiast from the plant's rapid growth, ὥσ τὴς βουλής τοις γυναικομένοι και διαβάλλον πενθόμενη εὐθείας καὶ ῥαξίων, ὡσπερ καὶ τὸ λάχανον αὐξήσει. Pliny, NH xxx. 219 supplies another point atriplex...accusatium Pythagorae tanquam faciunt hydricos morbosque regios et pallorem, consequeretur difficillime, ac ne in hortis quidem juxta id nasci quisquam nisi languardium cultvavit: Cleon's claptrap at once prejudices the Council against any other view. So Kock: but Merry thinks the allusion is to seasoning of sausages with the herb.

It is curious that the ἀτράφαξις, which is constantly mentioned along with coriander, occurs in a fragment of Pherecrates' Κοριάνδρω (75 Kock): and if Merry is right, there may be a contrast intended between the ἅνυδατράφαξις and the κοριάνδρω which crown the hero's success (676, 682).

Theophr. Hist. Plant. vii 1. 2—3 says the plant was sown, with parsley and leeks, in Gamelion, and came up in a week: so that it would be springing in the gardens at the Lenaean.

631. βλέπειν nāpto and such phrases occur in great variety in Greek: Blaydes on Ach. 95 gives a very large collection of cases: βλ. κάρδαμοι of a jury, Vesp. 455. μετ. ἀνέστι: ἀνασπῶν ὄρφος is more common, see Blaydes on Ach. 1069, and Ellis on Catullus 67, 46.

632. ἐνδεχομαι λόγον or λόγους is regular of one enticed to accept a view, Herod. v 92, Thucyd. iii 82. 7.

634. Pericles, on his way to the bema, always prayed, silently, no doubt (Plut. Per. 8). Some extant speeches of the orators begin with a prayer, as Demosth. Cor., Lycurg. Lecr., Cic. Mitr. and post Red. ad Quir.: but these exordia, like Cleon's inf. 763, are really protestations of patriotism more than prayers. Here we have a silent (φροντίζων 638) invocation of strange goblins who inspire the speaker's impudence and the hearers' dullness: “fiends...of lust, as Obidicut, Hobididence, prince of dumbness,...Flibbertigibbet, of mopping and mowing.” We know about as much of the Sausage-man's goblins as of Edgar's: a scholiast says Σκίταλοι and Βερεοχεῖδοι are names invented by Ar. and never explained, though another says Σκίταλοι is formed.
from a certain Σκίτων. For similar demons cf. Plato com. 174.

Very likely the appeal here, like the homage to Κόλιμος surp. 221, is meant to be the comic counterpart to such invocations as Aesch. Clés. 260 ὃ γῆ καὶ ἐλεον καὶ ὅψης καὶ γαλακτίων. ἔλεος καὶ τὸ αἰσχρά...

The theme of course is common with plurals, but I do not suppose it would be used in devout prayer.

We find in Greek mythology and art instances of Απαίτης, Πέλας, Εὔθεις &c., see Persönlichkeiten in Baumeister’s Denkmäler. The Βουλευτῆς was adored in Pausanias’ time with statues of Zeus, Apollo and Demos, and probably also with paintings: there may be allusion here to certain divine or heroic figures in the hall. The beings invoked would be personifications of rhetorical πάτη in the most extreme form: these effects and the styles of oratory corresponding are often mentioned as allowed in democratic, forbidden in aristocratic, states, Arist. Rhet. i 1. 4; Plut. de vir. mor. 7. 447 F διὸ τὸ δῶς ρήτορα ἐν ταῖς ἀριστοκρατίαις οἱ ἀρχιτεχνεῖς οὐκ εἶσαι παθητεύεσθαι.

635. Kōρ. See on 270. Μόθων is said to be a Spartan word: we hear of Μοθακες and Μοθωκες as foster-brothers of Spartiates, perhaps children of Spartan fathers and Helot mothers; some distinguish μόθων μετα, μοθαξ διάβρετος, see Hermann-Thunmer Κοίνα, Staatsalt. 175, Cantarelli Riv. Filol. xvii 1465 — μοθωκο in Attic means (1) impudent (vernissis) Plut. 379, Ion of Chios called Pericles’ social bearing μοθώκος (Plut. Rhe. 5), (2) a kind of dance inst. 697.

636. The ἀγόραwas just outside and perhaps in view: note the emphatic confidence of ἔγω. Observe the rhythm of 634—639: the first three lines attempt tragic style, which is fully reached in 637—8, with the sentence-ending in the third foot so marked in tragic μοθής, then the comic rhythm breaks in exactly at the comic word in 639. The seriousness of 637 would be heightened by reading γλώσσαν.

639. Thunder and sneezing were both favourable when heard on the right, Hom. II. ii 353, Plut. Themist. 13; see Ellis and Baehrens on Cato. 45. 8.

640. προσκυνήσεις at a good omen, especially a sneeze, Xen. Anab. iii 2. 9 πτάρνυται τίς ἄκοσμας δὲ οἱ στρατιώται πάντες μὲ οἵππη προσκυνησαν τῶν θεῶν (apparently Zeus Soter), Aristot. probl. 33. 9, 662b 37 διὰ τὸ ἑρωτατον οὖν εἶναι τῶν τόπων (head) καὶ τὸ πνεῦμα τὸ ἐνευθέν ὃς εἰρήν προσκυνοῦντα, Athen. ii 66 c.

For θείων in Attic see Ruth. 170. 10.

641. In the Council-hall and lawcourts the council and the juries sat within a partition called δρύφακτος, δρύφ-aκτοι (=Latt. caeruleus, Plut. Marius 5; scho]l. here explains k. by τὸ κάγκελον): the public stood outside ἐπὶ τῶν δρύφακτων, Vesp. 552, Xen. Hel. ii 3. 50. [A similar partition is mentioned in lists of temple-furniture at Delos and Oropus (Inscr. Græc. Septem. 3498. 5) under the name τρύφακτος.] The lattice-door through this bar was called κύκλις; no one, except
643. πρῶτος MSS. Ribb. Blaydes. πρῶτος V sec. w. Phryn. Dind. and now vulg. 646. οὶ δ’ R and edd. vulg. τῶν δ’...-μεν most MSS. Bergk. ή δ’...-μεν Fritzche Kock.

councillors and jurymen, passed this door, Vesp. 77,5, Demosth. i Aristocr. 23, 28. So Lucian de merc. cond. 21 εἶτος τὴν κεφαλήν of one in the inner circle of a patron’s friendship. Plutarch uses κεφαλὴ for the bar as a profession. For εξήραξε cf. Lysias 3, 6 ἐκκόπη αὐτὰ δύο τέρας εἰσῆλθεν.

642. ὁ βουλὴ seems to have been regular, not ὁ ἄνδρες βουλευτὴν. See such speeches as Lysias 8 and 24 passim: but a βουλευτὴς might say ἄνδρες as 654: see on 626.

643. εὐαγγελίζομαι took acc. of person in late Greek (Phrynichus no. 235 Ruth.), in Attic dat. of person and sometimes acc. of thing.

Kock supports πρῶτος by Soph. Trach. 180, 190, Aesch. F.L. 171: add Phryn. com. 44 acc. to Cobet’s restoration ἐν εὐαγγελίζομαι πρῶτος ὑμῖν τάγμαθα: but there may be a reference to Cleanon’s despatch from Sphacteria, Lucian pro lap. inter salut. 3 ἐν ἐπιστολῇ ἀρχή Κλέων ἀπὸ Σφακτηρίας, πρῶτον χαίρειν προδόθηκεν εὐαγγελιζόμενος τὴν γυνὴν τὴν ἑκείθεν.

644. γὰρ is not ‘for,’ but epexegetical of λόγους ἀγαθῶν. κατερράγη: this metaphor of the storm of war was common, Aesch. 528, Thucyd. i 66 οὗ μενότοι δὲ γε πολέμοι πω ἐξυποροῦσι.

645. The ἀφίν (sprat, indefinitely used for several kinds of small fish) was the favourite relish of the Athenian poor: it is discussed by Athen. vii 22—24, where Chrysippus the Stoic says it was called πτωχικὸν δῶρον at Athens.

ἀξίος, ‘cheap’ as 672, 895—6, Vesp. 491 ταρσίους ἀξιωτέρα, Pherecr. 16 δο’ ἐστ’ ἐφ’ οὐ ποτ’ ἦν ὁ πυρὸς ἀξίος, Eubul. 10. 2 ἀξιωτέρας πωλοῦσιν τοὺς ἁρτοὺς ἐκεῖ, Lysias 22. 8, 22, where τίμως is the oppo-

site of ἀξίας, Xen. V.Ict. 4, 6, Lucian dial. mort. 4, i ἄξια ταύτα ὑψήλωσ. See Cobet in Mnemos. ix 345, showing that later writers went back to the Homeric use of ἀξίων = dear.

For prices of fish in Athens see Böckh Staatskunst. 3 i 128—9.

646. διεγαλ., ἡ συνεφής ἐξίς (τοῦ μετώπου) αὐθάδεαν ἐμφαίνει, ἡ τε γαληνή κολακείαν Aristot. physis. 812a, 1, Plut. de audi. 45 θ’ ἤματος πράσεως καὶ γαληνῆς προσώπου καὶ διάδησεν εἰμηνῇ ἐμπαρασκευῇ.

647. εὐαγγελία (always plur. in Attic as of feasts, sacrifices &c.), an offering for good news, generally a sacrifice to gods as 656, Xen. Hell. i 6, 37, iv 3, 14, Isocr. Askp. 10, but also a reward to men, Plut. 764.

The offering was voted by the council in either case, Aesch. Ἑκ. 160 εἰς ἀρίτταν εὐαγγελίων τυσίς τὴν βουλὴν κατέστησεν.

The reward to the bringer of good news was in Athens a garland or crown, as here, Plut. 764 ἀνάδησαι βοώλα καὶ εὐαγγελία σε, in Sparta meat from the mess, Plut. de glor. Ath. 347 b; the sacrifice and crowning together, Plut. Demosth. 22 ἔθους εὐαγγελία καὶ στεφανοῦν ἐγφαίνωσαν Παυσιάνα, reg. et intr. αρετῆς. 184 θ’ εὐαγγελία τοίς θεοῖς θύει καὶ τὰς πόλεις τὰς ὕψ’ ἐαυτοῦ στεφανοφορεῖ ἐποίησεν.


648. αὐτοῖς emphatically with ἀπ. τοιρ. ‘making it a state-secret for them (the βουλῇ).’ For ἀπόρρητον, ‘a state-
ἀνα τάς ἀφάς ὑνοίητο πολλᾶς τούβολου, τῶν δημουργῶν ξυλλαβεῖν τὰ τρύβλια. 650 οἰ δ' ἀνεκρότησαι καὶ πρὸς ἐμ' ἐκεχύνεσαν.

650. τρύβλια six mss., but see Chandler Greek Acc. § 350.
652. εἰδὼς τ' ἁμα R, εἰδὼς θ' ἁμα Dind.¹ Bergk Kock Blaydes. εἰδὼς ἁμα the other mss. vulg. εἰδὼς τ' ἁμα Dind. Ribb. Zacher.
655. ἀγαθαίων ἡγγελεύων R: ἀγαθαίω ταῖς ἡγγελέωνι Cobet NL 327: but εἰσαγγέλλω is used of information given to the βουλή or any similar body, as Thucyd. viii 92. 6, Andoc. de red. 3, 21: he uses official style, answered 659.


649—650. This stroke of finance is a comic counterpart of the 'forestalling or engrossing' operations which were generally forbidden, but sometimes undertaken by states, Böckh Staatsk.² i 66. Seizure of all the pots in the crockery-shops would paralyze the market in sprats. ξυλλαβεῖν is a serious word, gen. used of arresting persons: the line (in tragic rhythm) may be a parody.

Cleom's recent financial strokes—the raising of the φόρος and of the dicast's fee —would be in the minds of all.

δημουργός, for a potter, Antiphanes

163 πολλὰ κάγαθ' οἱ θεοὶ τῷ δημουργῷ δοεῖν δς ἐτοιητε ἐς (κύλις). τρύβλια, for holding ἀφάς, as Λv. 77 &c.

653—4. ἡθεῖν for ἡθεῖν. γνώμην ἔλ., cf. on 267, 626. Procedure in the βουλή, as far as we know, was like that in the έκκλησία, Gilbert Gr. Staats. i 307—

654—6. ἄνδρες, see on 642. ἡθη marks a crisis, as often. συμφ., cf. on 406. The βουλή had control of state sacrifices and festivals (cf. Aeschin. Ctes. 160). Cleom is an Athenist, see on 581 and 763. ἐκατῶν βοῶς: ἐκατομβή seems not to occur in Attic literature except four times in Middle and New Comedy, in Inscr. CIIA i 188. 7 where 5114 drachmai is the sum paid for the hecatomb at the Panathenaea, and ii 741. 36. Whatever the original meaning of the word (see Platt in Journ. Phil. xxii.46), the hecatomb was often less than a hundred animals: see L and S, and Athen. i 3 δ of Conon after Κνίδος εκατομβίας τῷ ὄντι θέσα καὶ οὔ γενομένων πάντας Αθηναίους εὐτίκειον (so it would be popular cf. Xen. Pol. Ath. 2. 9).

657. The asyndeton is echoed in 663. 658. βρ. as Aeh. 1025. The schol. quotes βολίτου δικήν for a trifling law-suit, and says that the later form was βαλβίτος: and so in M. Aurel. 3. 3 δολίτιτω κατακεχρισμένος, see Lobeck Phryn. 357.
diηκοσίησι βουσίν ύπερηκόντισα:
τῇ δ' Ἀγροτέρα κατὰ χιλίων παρῆμεσα 660
εὐχήν ποίησασθαί χιμάρων εἰσαγών,
aι τριχίδες εἰ γενοίαθ' ἐκατὸν τούβολον.
ἐκαρακδόκησεν εἰς ἐμ' ἡ βουλη τάλιν.
ὁ δὲ ταῦτ' ἀκούσας ἐκπλαγεὶς ἐφλυπάφα.
καθ' εἴλκον αὐτόν οἱ πρυτάνεις χοί τοξόται, 665
οἱ δ' ἐθορύβουν περὶ τῶν ἀφύων ἐστήκότες:
ὁ δ' ἤντεβολῃ γ' αὐτοὺς ὀλγον μείναι χρόνον:

660. Probably παρῆμεσα ἃ γνώμην ἔλεξεν of 654, as γνώμην λέγειν would be used only of a Councillor or Strategus.

The Persian loss at Marathon was so great (over 6000) that the Athenians were unable to pay their vow to Artemis Agrotera of a goat for every enemy killed, and commuted it for an annual sacrifice of 500 yearling (and therefore eatable) goats on the sixth of Boedromion (Sandys gives the references on Aristot. Pol. Ath. 58). Artemis was the chief deity on the east coast of Attica, and goats were a common offering to her, as by the Spartans before a battle (Peller-Robert Griech. Myth. i 302, 312), hence δικαν χιμάρας of Iphigenia, Aesch. Ag. 232. The shrine of Artemis Agrotera, Agraia, or Agra (Plato Phaedr. 239 c) at Athens was at Agraia across the Iliuss.

κατὰ is idiomatic of the person or thing vowed: as in the phrase κατὰ τέκνων or παιδίων ὄμνεσιν in the orators, ὀμνεῖν καθ' ἱερῶν Ran. 101, Thucyd. v 47. 8, κατεκαθ' χιλίων ἱερῶν inscr. at Oropus in Bechtel Inscr. Ion. Dial. 18, 25: then by confusion ὀμνεῖν κατ' ἐξωλείας &c.

εὐχή is not, like the Latin voxum, always a promise to pay, but it often has that meaning.

The cheapness of small fish would be worth two Marathons.

662. τρεξίς is said by Aristot. HA vi

659. διηκοσίησι -ςας ARV and most MSS. -ςας three MSS. -ςας Dind. and vulg. Meisterhans § 46. 12 shows that such datives plural in Attic ended in -ςας after consonants, -ςας after vowels, till 420 B.C., when -ςας became regular. Here the Ionism in official style is a point, as Ionic forms were sometimes used in Attic ritual, cf. 763, Av. 867 Ολυμπιοὺς καὶ Ολυμπίας, Lys. 642, μυρφά ΚΙΑ iv i 53 a, p. 66.

660. χιλίων MSS. χιλίων schol. which is said to have been the Attic accentuation, when ὀμνεῖα was understood, Chandler § 757.

667. ἤντεβολεί MSS. Dind. Bergk Kock, ἤντεβολει Cobet NL 157; for γ' Lenting Blaydes give 'γ', i.e. έτι.

665. The πρυτάνεις would preside over the Council-meeting, and the police were under their orders. Them. 923 προσέρχεται γάρ ὁ πρύτανις χώ τοξότης. For ἐλκω cf. Eccl. 259 ἦν σ' οἱ τοξόται ἐλκων, Demost. Androt. 53, Lucian catap. 9.

666. The accent of ἄφων (cf. χρηστω) was intended to prevent confusion with ἄφυς from ἄφις (cf. the pun in Lucian pisc. 48), ἐστήκοτα, to mark enthusiasm, stantes plaudant et, Cic. Lael. 24 and Reid's note.

667. For double augment of ἀντηβολα see Ruth. NP 84.

Blaydes rightly says δὲ...γέ has a very marked force (see on 356): but he fails to see this force here and reads τ' for ἐμ' after Lenting. I believe the δὲ...γέ is quite right: the words are really a quotation; Cleon said ἦ γ' δ' ἀντηβολα γ' ἴδατ...

If Shillette on Thucyd. i 76. 4 was right
ιν' ἀτθ' ὁ κῆρυξ οὐκ Λακεδαίμονος λέγει πύθησθ'. αφίκται γὰρ περὶ σπονδῶν. λέγων. οἱ δ' ἐξ ἐνός στόματος ἀπαντεῖς ἀνέκραγον. 670 νυνὶ περὶ σπονδῶν; ἔπειδή γ', ὡ μέλε, ἡθοῦσιν τὰς ἀφύσας παρ' ἡμῖν ἄξιας; οὐ δὲομεθα σπονδῶν'. ὁ πόλεμος ἐρπέτω. ἐκεκράγεσαν τε τοὺς πρωτάνεις αφιέναι. εἴθ' ὑπερπηίδων τοὺς δρυμάκτους πανταχι. 675 ἐγὼ δὲ τὰ κορίαν' ἐπριάμην ὑποδραμῶν ἀπαντὰ πάντα τὰ γήτει' ὅσ' ἤν ἐν τάγορα.

674. απείραι mss.
676. ὑπεκδραμῶν R. ἐγὼ δ' ἐπριάμην τὰ κορίαν' ὑπεκδραμῶν Fritzsche Mein. Kock Vels.

in his explanation of Xen. Mm. i 2. 12, γ' is similarly taken there out of the speaker's words, ἀλλ' ἐφ' γ' ὁ καθηγορος ὕκρατει... standing for ἀλλ' ὕκρατει γ', ἐφ' ο ὁ καθηγορος: but the more obvious meaning is probably right there, as it certainly is in Demosth. Mid. 91 mentioned by Shilleto. I believe that ἀλλ' in Nub. 1364 is explicable from the or. recta ἀλλ' μιρρώνων λαβῶν τῶν Ἀλεξιόου λέον τι μοι. So γ' in Aesch. Agam. 1240, Vesp. 1190, Plato Charm. 172 E in quotation of the actual words used: and cf. the two cases quoted from Plato by Kiddle Digest § 295.

670. Plato Kep. ii 364 Α, Legg. i 634 ε μα' φώνη καὶ ε' ενὸς στόματος πάνταν συμφωνεῖν,... καὶ εάν τις ἀλλος λέγῃ, μή ἀνέχεσαι τὸ πάρα παντάν αὐθανατώς.
671. The γ' is of ironical assent. ὡ μελε of remonstrance, as often: the word is given once in Plato, once in Menander, eleven times in Ar.
673. It is an inference from this line and Lys. 129 that ὁ πόλεμος ἐρπέτω was a current phrase with the old and poetical ἐρπω, Ruth. ΝΒ 30.
674. ἐκεκράγη is of course imperfect in meaning; Xen. Cyrop. i 3. 10 has it among a number of imperfects. As the Council meeting was called by the πρωτάνεις, they also broke it up, as they are made to do here by the enthusiasm of the members. "Memeriner tirones λύσθαι μὲν τὴν ἐκκλησίαν, ἀφίαται δὲ τὴν βουλήν καὶ τὰ δικαστήρια," Elms. on Aekh. 173, quoting Vesp. 598, Ecles. 377: Demosth. Timoc. 26 ἀφεμώνης τῆς βουλῆς. The distinction was forgotten later: Plutarch has ἀφῆκαν τὴν ἐκκλησίαν Aemil. 30, Tt. Graec. 16, as well as διάλειον.
675. A comparison of this line with 641 seems to support the distinction given on that line between κυκλεῖς and ὑπόθεκτοι, though the words are not distinguished by some, Gilbert Staatsall, i2 307.
676. It is not easy to choose between ὑποδραμῶν and ὑπεκδραμῶν on the merits of the words themselves. The instances of ὑποτέχεω (so ὑποθέω), in a sense suitable here, imply cutting off retreat, as Xen. Cyrop. i 2. 12; ὑπεκτέχεω generally implies outstripping an enemy or pursuer, Soph. Antig. 1086, Eurip. Phoen. 887 &c. But ὑποδραμῶν needs no change in the rest of the line, and is probably right = cutting in before: Plut. frat. am. 10. 482 E has it of unfair rivalry.
677. γήτειον, γήθων, γνῆθηλις, see Hehn Cultur., 6 194. The words became obsolete (Lucian Lexiphi. 3), πρᾶσων being used instead. κορίαν, γήτειον, γήθων occur in the lists of ἡδύσματα, quoted from Alexis by Athen. iv 170 A—B. γήτειον, as seasoning for sprats, Vesp. 496. ὀφρία-
ἈΡΙΣΤΟΦΑΝΟΥΣ

ἔπειτα ταῖς ἀφύαις ἐδίδουν ἡδύσματα ἀπορούσιν αὐτοῖς προίκα, κάχαριζμον. οἱ δὲ υπερεπήνουν υπερεπύπταζον τε με ἀπαντες οὕτως ὅστε τὴν βουλὴν ὅλην ὀβολοῦ κοριάννους ἀναλαβῶν ἐλήλυθα.

ΧΟΡ. πάντα τοι πέπραγας οία χρῆ τὸν εὐτυχοῦντα· ἥπιε δὲ ὁ πανούργος ἔτερον πολὺ πανουργίαις μείζοσι κεκασμένον, καὶ δόλους ποικίλοις, ῥήμασιν θ' αἰμύλους.

ἀλλ' ὅπως ἀγωνιεὶ πρόντιζε τάτιλοιπ' ἄριστα· συμμάχους δ' ἡμᾶς ἔχων εὐνοὺς ἐπίστασαι πάλαι.

680. Plato Euthyd. 303 a—b ὁ δὲ Κτήσιππος...πυππάξ ὥ Ἡρακλῆς, ἐφη, καλοῦ λόγου· καὶ ὁ Διονυσόδωρος, πότερον οὖν, ἐφη, ὁ Ἡρακλῆς πυππάξ ἐστιν ἢ ὁ πυππάξ Ἡρακλῆς; ...ἐνταῦθα μέστον οὐδές ὅστε οὐ τῶν παρόντων ὑπερπύξες τὸν λόγον. πυππαζώ, Cratin. 52.

681—2. 'I've come with the whole Council in my pocket for a pennyworth of coriander-seed.' Kock quotes a similar use of λαβὼν from Demosth. Cor. 40, FL 19. ἀναλαμβάνω was used in Rhetoric for winning over an audience, Arist. Rhet. i 11, and in politics for winning supporters, Dinarchus adv. Dem. 28, Athen. vi 260 D, and often in Plutarch; of winning a lover Aeschin. Tim. 54.

683. 'Your fortune has been all that marks the successful man.' ὁ εὐτυχῶν seems commoner than ὁ εὐτυχής, success being of the time: οἱ εὐτυχοῦντες διὰ τέλος οὐκ εὐτυχεῖσε Eurip. Ἡ 103. The word generally implies a contest and victory as in Pindar of athletes, in history of armies.

684—6. The colouring is poetic. κεκασμένον is Epic—excelling, Π. iv 339 κακοίς δόλοις κεκασμένε, Od. xix 395 ἀνθρώπους ἔκκαθατο κληπτοσύνη θ' ὅρκων τε: the tragedians took it as = κεκασμένους and so perhaps did Ar. here. δόλος is barely an Attic prose word; indices quote it from Isoc. Ἐναγ. 36 and Plato Legg. x 908 b, xii 941 b, all passages of legend and poetry: so αἰμύλος in the fable Plato Phædr. 237 b and in quotation Legg. v 823 b. In Comedy δόλος seems confined to Epic (Pax 1099), lyric and tragic styles: αἰμύλος here and in the Spartan ode Lys. 1269.

687—90. ἀγωνίζομαι of the coming part as of the past (614): fut. cf. on 474.

691. καὶ μήν introducing a new figure on the stage is never followed by γε: in Soph. OC 1249—50 the ἀνδρῶν γε μοῦνοι is an afterthought; see Appendix i.
692. kolókyma was taken by one scholiast as kúlón kýma, by another more sensibly as kómōn or kolobóin kýma, a hornless or crestless wave. Such a swell, presaging storm, was also called τυφλὸν or κώφων (II. xiv 16), or σκύλης (ἡ κώφη τῶν κυμάτων ἐπανάστασις Bekk. Anecd. 62. 20, Plato com. 25).

693. ώ δή, sarcastic, the δή marking it as Cleon’s thought: Vesp. 1315 and Aesch. Ag. 1633 (Paley). καταπίνων of the sea swelling a ship, Theognis 680 δειμαίνω μή πως θάνατον κύμα πηρ; of a Charybdis-like έταῖρα, τὸν τε νάυκληρον λαβούσα κατα-πέτων' αὐτῷ σκάφος Anaxilas 22.

μορφῶ τοῦ βράσως, ‘Bo, what a swagger!’ Morphō a bogey-name, cf. on 529: used as an interjection here and Theocr. 15. 40 μορφῶ, δάκνει ἵππος τός, cf. on 304.

694—5. When the apodosis of a conditional sentence is the true optative of wish, the protasis is put in the indicative. When a present or actual state is meant (κάκιστ’ ἀπολογίαν Σαῦριαν εἰ μὴ φίλοι Κοιν., 579), but in the opt. when a future condition is expressed, as in threats (so here, Od. xvi 102, Theocr. 5. 149): see examples collected by Blaydes on Ach. 476.

It seems that the secondary conditional clause, εἰ τι...ένειη, is attracted by the opt. ἀπολέσων: the simple sentence would be εἰ τι...ένειη (‘if my old lies have not deserted me’), ἀπολέτω σέ. The confusion is, I think, intended to show Cleon’s alarm: cf. on 287, 299, 698.

diarréων like διαφραγμένη: the word was used of the bursting of bubbles.

696—7. ‘Aorists of instantaneous action’ are almost confined to dramatists. Ar. is fond of ἦσθην in this sense (Nub. 174, 1240, Pax 1066, Av. 570, 880), I am amused at Ἰ ἡδομα, I feel happy.

ψολοκομπια is intended to mean harmless thunder, bruitum fulmen.

ψολ., ‘smoke and noise’: ψολός is sooty ashes, Aesch. fr. 22 a (perhaps akin to αόρολος). In Epic ψολοίς κερατίνος occurs Od. xxiii 330, xxiv 539, Hymn. Aph. 289, Hes. Theog. 515, Sct. 423, fr. 49. 2 Göttl. The poets use ψολεῖς κερανός for one kind of thunderbolt, ἀργηθὸν for another, as we are told by schol. here (τῶν κερανοῦ τῶν μὲν καταβάται, τὲς δὲ ψολέντες, τὶ δὲ αἴρητες καλοῦνται, ὡς Ὀμηρος ὄνομασεν), Aristot. Meteor. iii 1. 371a 21 (where see Idealer’s note) ὁ δὲ βραδύτερος (ψολοίς) ἔχρωσε μὲν, ἐκαίνε δ’ οὖν, de minuo 4. 3958 26 τῶν κερανοῦ τῶν μὲν αἰδηλοῦς ψολέντες λέγοντα, ὑπὸ τῶν τε κεραυνῶν τῶν αὐλακτινοῦς καὶ ψολέντας ὑπὸ τῶν τοιοῦτων καλορομένους, Plin. NH ii 137. But the distinction does not seem to hold for Homer, cf. Od. v 131, vii 249 with xxiii 30. Cf. αἰδηλοίς, which is used of a thunderbolt and of a smoky hall.

697. Scholia give three explanations of the words in this line; modern editors are agreed to adopt one. πυγαρίῳ probably meant ‘to leap,’ tripudiari; and μόδων acc. to scholia here and Plut. 279, also Pollux iv 101, sometimes meant a coarse kind of dance (cf. Athen. xiv 618 C); in Eurip. Bacch. 1060 it is, by the conjectural reading, Penethus’ word for the Bacchants’ dance. In this sense it may be connected with μῆθων. Why the rare word -κόκκαζω is preferred by editors is not clear: κόκκαζω means to etv eikōs, or to eros (Aristoph. Byz. fr. 73 Nauck); either suits the passage well.
ΠΑ. ὁ τοι μᾶ τῆν Δήμητρά γ', εἰ μή σ' ἐκφάγω ἐκ τῆς γῆς, οὔτεποτε βιῶσομαι.
ΑΛΛ. εἰ μή' κράγης; ἐγὼ δὲ γ', εἰ μή σ' ἐκπίω, 700 κατεκροφήσας αὐτὸς ἐπὶ διαρραγώ.
ΠΑ. ἀπολώ σε νὴ τὴν προεδρίαν τὴν ἐκ Πύλου.
ΑΛΛ. ἰδοὺ προεδρίαν ὁδὸν ὄψομαι σ' ἐγὼ ἐκ τῆς προεδρίας ἔσχατον θεώμενον.
ΠΑ. ἐν τῷ ξύλῳ δῆσω σε νῇ τὸν οὐρανόν. 705 ἀπομνήπτω.
ΑΛΛ. ὁς ὁξύθυμος. φέρε τι σοι δῶ καταφαγεῖν; ἐπὶ τῷ φάγοις ἡδιστ' ἄν; ἐπὶ βαλλαντίῳ;

700. So R. ἡν μὴ all other mss. both times: but their readings in other respects are unmatical.
707. φαγὼν ὧδ' ἐν Enger Vels. φαγὼν ἡδοιτ' ἐν Kock. βαλλαντίῳ R vulg., βαλλαντίῳ V and most mss.; see Schanz Plato vii p. vii.

698. R alone gives the two 'solecisms,' γ' immediately after a deity's name (Pors. Adv. 23) and el with subj. But in the former case mss. give γε inf. 1350, Av. 11, Thesm. 225, Eccl. 748. In the latter Cobet's short way of altering either the verb termination or the particle is no doubt usually right in comedy and prose. Yet Sophocles found an elegance in using el with subj. OC 1443 &c.; and probably so did Cratinus (28) and Crates (5). Ar. in Thesm. 870 puts Sophocles' extraordinary μὴ ψεύδον into the mouth of the terrified Mnesileochus: and here he may have done something similar with the alarmed and angry Cleon. The retort seems to mock at something special in Cleon's words.

The same threat in the well-known case of Cinadon's conspiracy at Sparta Xen. Hell. iii 3. 6 ἡδεις ἐν καὶ ὑμῶν ἐσθίειν αὐτῶν.

700-1. 'Drink you up and gulp you up too, though I burst myself for it': the sentence being constructed like those mentioned by Shilleto on Thucyd. i 20. 3. For ἐµφοσεῖν see on 511; add Plato com. 149 τὸ ἐφήμα ἐκφόρθησα: also Posidon. ap. Athen. iv 152 c ἀπορροφοῦσι (mead), Cleararchus com. 1 (ap. Athen. x 426 a) ἐτερώρω, Artemid.

698. Oneirocr. i 31 ἀνευ ἄνδρων ὁμός ἐστὶ χρησανθῇ ἠγωνευτὴ τροφὴ ἀλλὰ ῥοφήματι καὶ χολᾷ, and the cases of ῥυφέω ῥυφήμα in Hippocrates: I do not see any point here except that he beats Cleon in the game of brag by using two to one of the three verbs applied to taking food and drink. Lucian his acc. 15 τοὺς οί καὶ ἐπὶ τρωάδιαν ἐπιδραώμεθα ἐντομοὶ.

703-4. ἢδοι, see on 87. οὖν, see on 367. ἔσχατον θεῶν, 'in the back seats'; the price for unreserved seats was probably the same in all parts of the Attic theatre: but the audience may have been to some extent classified, Alexis 41 ἐνταῦθα περὶ τὴν ἐσχάτην δει κερκίδα ὡς καθισόμεθα θεωρεῖν ὡς ἔχωμαι: in Rome the back seats were like our gallery. Seneca transp. ann. 11. 8 nimicas ineptias et verba ad summam causam spectantium, Plut. Titus 19 ἐπὶ ἐσχάτων που καθήμενοι ἀτέμοι.

706-7. ὁς ὁξύθυμος is probably said to the chorus, cf. ὁς ἀλαζὼν 269, ὁς δρυμός Fux 257.

Attics always said ἐσθίειν ὄφιν ἐπὶ στίγμα, ἀλφίτος &c. (Blaydes on Ach. 835): the exceptions are non-Attic, as the Megarian παῖειν ἐφ' ἀλλ' τῶν μάθησιν Ach. 835, and late, as Plut. viril. et vir. 101 δ
ΠΑ. ἐξαρπάσομαι σου τοῖς ὄνυξι τάντερα.

ἈΛΛ. ἀπονυχώ σου τὰν πρυτανεῖῳ σιτία.

ΠΑ. ἐλέξω σε πρὸς τὸν δήμον, ἢν δῶς μοι δίκην. 710

ἈΛΛ. καγώ δέ σ' ἐλέξω καὶ διαβάλω πλείονα.

ΠΑ. ἀλλ', ὅ πόνηρε, σοὶ μὲν οὐδὲν πείθεται· ἐγὼ δ' ἔκεινον καταγελῶ γ' ὅσον θέλω.

ἈΛΛ. ὃς σφόδρα σὺ τὸν δήμον σεαυτοῦ νενόμικα.

ΠΑ. ἐπίσταμαι γὰρ αὐτὸν οἶς ψωμίζεται. 715

ἈΛΛ. καθ' ὦςπερ ἄι τίτβαι γε σιτίζεις κακῶς. μασσόμενος γὰρ τῷ μὲν ὀλίγον ἐντίθης, αὐτὸς δ' ἔκεινον τριπλάσιον κατέσπακας.

711. διαβαλὼ γε V and seven other MSS., δέ γε being natural.
712. πόνηρε RV and most MSS. rightly. πόνηρε vulg.
716. καθώσπερ R. καθώσπερ and καθώς περ most MSS., Suidas &c. καθ' ὦςπερ V and vulg. τίτβαι γε Ῥ &c. τίτβαι γε Ῥ. τίτβαι γε Bergk (on accent, see Chandler Greek Acc. § 87).
717. μασσόμενος RV: the σ is probably etymological (Bezzenb. in Bezz. Beitr. vii 62), but unattic.

ἀρτον ἐπὶ τῶρῳ ἐδυοτεῖς, transp. an. 3. 466 ὁ αὐτότυρον ἐπὶ ἔλαιως συνεῖσαι; except the comic absurdity fr. 528 ἐπὶ τῷ ταράξει τὸν γήλωτα καταδομαι. 'What bread would you like best?' Cf. on 1140.

708—9. Cf. 203: ἀπονυχίζω, claw out, for the retort: elsewhere ὄνυξις, ἀπονυχίζω, ἔσονυχίζω mean either pare nails or test closely: σιτία, cf. on 575.
712—3. ὁ πόνηρε was the commonest vocative of contempt: ὃ κακὲ never occurs: see on 181. καταγελῶ, 'make a fool of.' The Ionic ἔλω is hardly used by Ar. except in quotation or parody (H. W. Smyth Ionic Diat. § 588): Lys. 1216 and this passage seem to be exceptions: Van Leeuwen on Vesp. 493 would alter them.
714—5. ὃς σφόδρα as Ran. 41, fr. 198. 11. νομίζω, hold, believe, as ground for action; answered by the strong word ἐπίσταμαι. Editors quote Ter. Adelphi 898 plebem facio meam, Ovid ars am. ii 259 fac plebem, mīhi crede, tuam.

ψωμίζω (akin to spuo, spuma probably), explained in 717: cf. Luc. 19, Them. 692. Aristot. Rhet. iii 4. 3 quotes from Pericles a metaphor comparing the Samians to infants at nurse, and from a certain Democrats the metaphor in our passage slightly coarsened. Democrats was a contemporary of Demosthenes, and one would think must have stolen the idea from Aristophanes, whose credit Aristotle does not much care to uphold. Sextus Emp. adv. math. ii 42 also gives the metaphor of demagogues.

716. κατὰ (indignantis)... γε is just what is required.

σιτίζω, a rare word, used of feeding children (Herod. vi 52 ὅκτερον τῶν παιδῶν πρότερον λοίει καὶ σιτίζει), cocks (Xen. Symph. 4. 9), dogs (Isocr. Demon, 29), young ravens (Aristot. H.A vi 6. 563b 12): the military provision is always ἐσπειράζομαι. Cf. Theophr. Char. 20 τὸ παιδί τῆς τίτθης ἀφελόμενος μασσόμενος σιτίζειν αὐτὸς. The word seems to have died out: Dion. Hal. de Isaaco 4 (592. 3 Reiske) only quotes it from an ἀφχαῖος ῥήτωρ attacking Demosthenes, and Athenaeus xii 530 C has ἀτείσθαι where an Attic would have used the more pointed σιτίζεσθαι (yet ix 376 B λαρνεύεσθαι ὅπερ ἐστὶ σιτίζεσθαι).

717—8. ἐντίθης, see on 51.

κατέσπακας, gnomic perfect, rare compared to the aorist: Vesp. 561, Ran. 970, Kock on Antiphanes 204. 3.

Antiphanes 204. 12 δὲν τῆν ἐνθέσθω
Ἀριστοφάνους

ΠΑ. καὶ νὴ Δί ὑπὸ γε δεξιότητος τῆς ἕμης δύναμαι ποιεῖν τὸν δῆμον εὐρύν καὶ στενῶν. 720
ΑΛΛ. χῶ πρωκτός οὐμόσ τοιτογι σοφίζεται.
ΠΑ. οὐκ, ἀγάθ', ἐν βουλῇ με δόξεις καθυβρίσας ἰωμὲν ἐς τὸν δῆμον. ΑΛΛ. οὐδὲν κωλύει ιδού, βαδίζε, μηδὲν ἡμᾶς ἱσχεῖν.
ΠΑ. ὦ Δῆμε, δεῦρ' ἐξέλθε. ΑΛΛ. νῆ Δί, ὃ πάτερ,

725 ἐξέλθε δῆτ'. ΠΑ. ὦ Δημίδιον ὃ φίλτατον ἐξέλθ', ἵν εἴδης ὅτα περιβρίζομαι.

ΔΗ. τίνες οἱ βοῶντες; οὐκ ἀπίτ' ἀπὸ τῆς θύρας; την ἐφεσιώνην μον κατεσπαράξατε.

725. ὁ Δημίδιον. ΠΑ. ὁ φίλτατε Cobet NL 53 Vels.: Kock gives the whole line to ΑΛΛ. Wilam. omits it. MSS. omit the second ὃ.
726. ΕἸ, and vulg. for οἵτινες ὁ ὀπρ.: the line comes after 729 in MSS. except R and two others: so Kock Wilam.
727. ἐκ τῆς R.
728. κατασπαράξατε Cobet Mnemos. n.s. i 421.

ἐντὸς ἡδη τῶν ὁδόντων τυχάνης κατασπαράξωσ.

722. ‘You won’t get the credit of bullying me in the council,’ καθυβρίζω may take gen. or acc., and it is difficult to see any distinction in meaning, such as would hold in the case of κατα- compounds of intransitive verbs (see on 286): ὑβρίζω is sometimes transitive.
723. Ar. has κωλὺς in iambics (972, 156: so Antiphanes 125, 4, Anaxilas 25, 2, Menander 367, 2 in trochaics), κωλὺς in anapaests, Pax 499, Aτ. 463, Lys. 607.
724. ἱδοῦ, as 121.

725—6. πάτερ, to mark στοργή (769) and kinship: Cleon’s tone is insolently familiar. Other arrangements of the speakers (as old as the scholiast) spoil this contrast of tone. Cobet NL 52—3 denies ὃ δέσποτ' ὃνες and the like, but Blaydes on Ach. 474 quotes Pax 1198 ὃ φίλτατ' ὃ Πτυγάε, Vesp. 1512, Theosem. 210, Eccl. 1129, Soph. Phil. 799, Eurip. Cyc. 366.
729. At the Pyanopsia and the Thargelia the εἰρεσιώνη, an olive-twig decked with wool and various harvest-produce, was offered to Apollo, after a procession and song, given by school, here and Plut. Theseeus 22: similar twigs were placed at the doors of private houses (cf. Vesp. 399). It seems to have also been offered to the dead as an honour, Eupolis 119, Alciphro ι. 37, 1, CIA ι. 1337, 10. Mannhardt Antike Wald- und Feldkulte ch. iv first described the usage fully, and showed its connexion with similar usages (Erntemai &c.). If, as Mannhardt thinks (p. 221), the symbol was set only at the doors of farmers or landowners, Demos would be
marked at once by this exclamation as more of a countryman than a cockney.

730-1. Cleon thinks to damage the Sausage-man by classing him with the young bloods, and his rival makes no objection, but adopts their tone. The young knights were specially called νεανίσκοι, a colloquial equivalent to ἐφήβοις: Thucydidcs uses the word in this application only, viii 92. 6 τῶν ἵππων νεανίσκοι, and viii 69. 4 where οἱ ἐλκοσι καὶ ἐκατὸν νεανίσκοι are no doubt knights (is 'Ελληνες their name as a Panhellenic ἑταρεία ?): on both occasions they are strongly anti-democratic: so the oligarchic νεανίσκοι in Xen. Hell. ii 3. 23 are knights. In Sparta κόροι was the regular name for ἵπποι, Inscr. in Roberts no. 245; and juvenile often means young knightcs in Livy (ii 12. 15 &c.). Droysen suggests junker as an equivalent: cf. Walpole's 'the Boys.'

732. Pericles had used ἐραστής τῆς πόλεως of the true Athenian patriot, Thucyd. ii 43. 1: see on 1341 inf.

733. ἀντεράσθη, like pelex, takes gen. of the rival: ἀντεράσθη takes dat. of the rival, gen. of the person loved.

735. The forms allowed were καλὸς kagy̆bdos and (much more rare) καλὸς τῆς kagy̆bdos, as Nub. 101, Ran. 728: crisis was necessary (Schanz Plato Theaet. proleg. v).


739-40. The common complaint of καλὸς kagy̆bdos in a democracy, echoed by Comedy, as Eupolis 117. There was some surprise at Sophocles' election as στρατηγός with Pericles, Giltme Inn. Gesch. 4. Λυχ. means Hyperbolus, the other three words are probably variations of contempt for Cleon (schol. adds Lysicles for no reason). νευροφάρος is a cobbler: Plato Rep. iv 421 A selects this trade to contrast with statesmanship. The sedentary nature of such work (σκυτοτόμες καθήμενος Plut. 162) seemed specially 'unsportsmanlike.' For discussion of the leather-trade and its branches see Blümmer Gewerbe und Künste i 268.
ΠΑ. εὐ γὰρ ποιῶ τὸν δῆμον. ΑΛΛ. εἰπέ μοι, τί δρῶν;
ΠΑ. ὅτι τῶν στρατηγῶν ὑποδραμῶν τῶν ἐκ Πύλου, πλεύσας ἐκείσε, τοὺς Λάκωνας ἥγαγον.
ΑΛΛ. ἐγὼ δὲ περιπατῶν γ' ἀπ' ἐργαστηρίου ἐξοντος ἐτέρου τὴν χύτραν υφειλόμην. 745
ΠΑ. καὶ μὴν ποίησας αὐτίκα μάλ' ἐκκλησίαν, ὦ Δῆμ', ἵνα εἰδῆσ όπότερος νῦν ἑστὶ σοι εὖνούστερος, διάκρινον, ἵνα τοῦτον φιλῆς.
ΑΛΛ. ναὶ ναὶ διάκρινον δήτα, πλὴν μὴ ἵνα τῇ πυκνί.

741. eἰπέ μοι νῦν RM. eἰπέ νυν and eἰπέ νυν rest: eἰπέ νυν never occurs in Comedy exc. Βεσ. 996 (Kock). eἰπέ μοι vulg.
742. This is practically the reading of all good mss. Editors have wished to introduce more point. 6, 71; Elm. Blaydes Kock. ἀστραγάλων K. F. Hermann. τοὺς στρατηγῶν υποδραμῶν τοὺς Bruck. τῶν στρατηγῶν υποδραμῶν τοὺς Benl. υποδραμῶν Mein. (withdrawn in Vid. Aristoph. 61). υποτρίμων Kock Merry. τῶν στρατηγῶν υποδραμῶν τῶν B Vels. except that he has υπεκδραμῶν from six mss.
747—8. ὦ Δημόδων, εἴθ' ὁπότερος Herw.: the slight awkwardness of the double ὦν may be intentional, cf. on 694. ἵνα τοῦτον RM vulg. ἵνα ἐκεῖνον other mss. Bruck.

741. Cleon puts on the cap, and claims that he can beat the καλὸς κἄγαθός on their own ground of military affairs.
742. Kock's ὑποτρίμων expresses what Cleon and many others did say of Nicias, and would be a very pointed answer to the καλὸς τὸν κάγαθός of 738. A scholium καταδραμῶν τῶν ἐν Πᾶλῳ στρατηγοῦ: ἀμι δὲ δή καὶ συνεχῶς μέμνηται τοῦ ἐν Πᾶλῳ κατορθώματος seems to imply a different reading from any in the mss. υποτρίχων could not take gen.: εἰν σχήματι εἰπέν ἄντι τοῦ στρατηγοῦ schol. wrongly: στρατηγῶν must depend on Λάκωνας in the ms. reading, which is satisfactory enough: the idea of running in before the generals is required, and is taken as a characteristic of Cleon in 1161. 743 looks tragic.
744—5. 'That's no better than to loaf and steal other men's pots and porridge at home as I've done.' εἰς χῶραν ἐκτὸς is regular, Ran. 595, Eccl. 8:45. ἐργαστήριον, 'work-shop,' perhaps of slaves, or 'barber's shop,' as Athen. xii 518 A. The ἐργαστήρια are spoken of as meeting places for lumping and gossip, Isocr. Areop. 15, Callim. 9, Antiphanes 240. Plut. Nic. 12: the incident is trivial and easy in every way.
746. καὶ μὴν (without γὲ) to introduce a new proposal or detail, cf. inf. 970, 1232, see App. 1. τοῖς ἐκκλησίαις generally implies that the ἐκκλησία is σύγκλητος or specially summoned: the nominative may be the name of an important magistrate or of Ἀθηναίοις. Cases are Thucyd. i 139, 3, i 22, 1, iv 118. 14, vi 8. 2, viii 76. 2, Aeschin. Ches. 66—7, Demosth. FL 185, Mad. 9, ΚΙΑ i 40. 53—4 συνεχῶς ποιῶ τὰς ἐκκλησίας ἐως ἀν διαπραξθῆσθαι, Αθη. 169, Thesm. 301, Xen. Hell. i 7. 9, ii 2, 4, 19, vi 5. 33. ἐκκλησίαι ποιεῖται seems rare: I have noticed it of Athenians only in the doubtful Demosth. Syntax. 1, and in Cor. 213 of Boeotians.
748. εἴνος τῷ δήμῳ was synonymous with 'orthodox Athenian patriot,' cf. inf. 779, 788, 874. διακρίνειν, not technical, decide: said of events, battles, persons &c.: especially as here of deciding between two rivals, Plato Legg. ii 659 B, Xen. Symp. 4. 20.
749. It is singular that so much discussion should have been required to
DH. οὐκ ἂν καθιζόμην ἑν ἄλλῳ χωρίῳ. 750 ἄλλ' ὡς τὸ πρόσθε χρὴ παρεῖν ἐς τὴν πῦκνα.
ΑΛΛ. οἶμοι κακοδαίμων, ὡς ἀπόλωλ. ὦ γὰρ γέρων οἴκοι μὲν ἄνδρῶν ἐστὶ δεξιώτατος, ὅταν δ' ἐπὶ ταυτησὶ καθῆται τῆς πέτρας, κέχινεν ὡσπερ ἐμποδίζων ἰσχαδᾶς. 755 ΧΩΡ. καὶ νῦν δὴ σε πάντα δεῖ καλῶν ἐξεῖναι σεαυτοῦ, καὶ λήμα θούριον φορεῖν καὶ λόγους ἀφύκτους,


identify the Pnyx: see Milchhöfer in Baumeister’s Denkm. i 152—, Lolling in Iwan Müller’s Handbuch iii 331—, Harrison and Verrall Myth. and Mon. 107—, Crow in Papers of Amer. School at Athens iv, Frazer on Pausan. i 29. 1. Before 400, meetings not on the Pnyx either were held during the rule of the 400 as those at Colonus (Thucyd. viii 67. 2), at Munychia (93. 1), the Dionysiac theatre (93. 3), or were called to decide questions of Ostracism, and perhaps other personal questions (Gilbert Staatsalt. i 321).

750. Proposals to sit anywhere but in the Pnyx looked suspicious. The question of καθίζουσα and καθιζομαι may be settled by epigraphy some day. Meisterhans mentions only καθίζω, but that does not affect the middle forms. καθιζομαι and καθιζομαι are of course both found frequently, and both are inceptive (take seat) of καθήμαι (sit) in meaning. Demosth. Mid. 162 πρῶν καὶ προθόρους καθίζεται.

751. πάρει' ἐς τὸ πρόσθεν was an order at meetings (Ach. 43, Ecl. 129: hence παρεδεδων of speakers?): this may have led to the reading of most MSS.

752. οἶμοι κακοδαίμων, comic exclamation, see on 1243 ins.

753. δεξίος, as often, of critics, cf. on 228: add Epicharmus 90. 2 Kaibel.

754. πέτρας: the Pnyx has still three rows of seats cut in the rock.

755. The simile is unexplained: and the inconsistent scholia show that the phrase was obscure even to the Alexan-
drians. It has been taken to mean (1) stringing figs for packing, ποῦς or ποδων being part of the fig: cf. Varro Res Rust. i 41 resticulas per picens perse ut et eas cum inanuerunt complicant ac quo volunt mittunt (Casaubon, Brunck, Bergk, Ribbeck), (2) playing bob-fug (Bergler, Mitchell, Merry, Piccolomini), (3) trampling figs into cases (Sir C. Newton after Hesychius), (4) chewing figs, like bee-keepers for bees in winter ( Aristarchus, Symmachus). The last has the highest ancient authority and seems the least possible.

756. The main Agon, before Demus as judge, has two parts, the first in ana-paests, 763—822, the second in iambic tetrameters, 843—910, as in the Clouds and Frogs, Ziel. Gliederung 19. The chorus introduces both parts in seven lines, 756—761 = 836—842: the asynartete metre of 757—8 = 837—8 is used by the chorus in Vesp. 249—, Lys. 256—8, as here in advice and in alternation with tetram. catalectic.

‘Now spread all the sail you have’: cf. Eurip. Med. 278 ἐξερχόμεθα γὰρ εἴσι πάντα ἐν καλῶν, ἩΦ 827 φόνων ἐδεί καλῶν, where see Wilam.: Plato Protag. 338A πάντα καλῶν εκτίνεων of argument, Lucian Alex. 57.

757. Νῦμα, a favourite word of lyric and tragic poetry (not found in Epic and no doubt closely connected with the verb λᾶω so much used by the Dorian), Aristoph. has it in criticisms by the chorus of the dramatis personaee, as Νυβ,
οίτουι τόνδ᾽ ὑπερβαλεῖ. ποικίλος γὰρ ἀνὴρ κάκ τῶν ἀμηχάνων πόρους εὑμηχάνος πορίζειν. ἤπος ταῦθ᾽ ὤπως ἐξεί πολὺς καὶ λαμπρὸς ἐς τὸν ἄνδρα.

760 ἄλλα φυλάττον, καὶ πρὶν ἐκείνων προσκείσθαι σοι, πρότερον σὺ τοὺς δελφίνας μετεωρίζον καὶ τὴν ἄκατον παραβάλλον.

759. Bentley for εὑμηχάνους of mss.

The common military πρόσκειμαι as in 245 might be used of naval ship-to-ship encounters.

762. δελφίνες were fish-shaped masses of iron or lead hung from yards and thence dropped on the enemies' ship. The scholi here quotes from Pherecrates' Ἀγρόι (12):

δὲ δὴ δελφίς ἐστὶν μολυβδοὺς δελφινοφόρος τε κερυχός,
δὲ διακόψει τοῦκάρας αὐτῶν ἐμπιπτῶν καὶ καταδῶν.

They are not mentioned in naval history except in Thucyd. vii 41. 2, where the Syracusan triremes are stopped from pursuit by αἱ κεραίαι αἱ ἀπὸ τῶν ὀλκαϊῶν δελφινοφόροι ἥμεναι. Pollux i 86 says the delphis was hung over the ἐμβόλοι (as masts were lowered for action), and Assmann (art. Seeuwesen in Baumeister's Denkmäler, p. 1613) gives a representation from a coin of Samos. So the Rhodians dropped fire on the enemy's deck, Polyb. xxi 5, Liv. xxxvii 30. 3, and Hiero's ship dropped stones, Athen. v 203 B.

τὴν ἄκ. παρ., 'get the boat ready for lowering,' 'lay it alongship.' The boat of a ship is generally λέμβος or ἐφάλκιον, Plut. Πολ. 73 ἐκέλευε τοῖς ναῦταις τὸ ἐφάλκιον παραβαλεῖ : ἀλλὰ κατος, which is generally an independent vessel of small size, was also used in this sense, Heliod. Achỉηη. v 27, Agathias Hist. iii 21 (Dar. and Saglio). Breusing's explanation (Nautik 70) 'lay yourself alongside the enemy,' would imply, I suppose, that ἀκατο here is a pirate craft.
as it sometimes is; but the laying the trireme's boat alongside, whether for precaution or defence, is a more likely metaphor. Cf. the naval sense of παράβολη and παράβλημα. Epierates 10 κατάβαλλε τάκατα is not parallel, as ἀκάτιον means a sail.

763. His elaborate periodic exordium is interrupted before the first μὲν is answered. Cf. on 581—5 and 654: Athena is the democratic deity. Such protestations are criticised by Aeschines (Cles. 248) η γὰρ εὐνοι καὶ τὸ τῆς δημοκρατίας ὅνομα κεῖται μὲν ἐν μέσῳ, φθάνουσι δ' ἐπ' αὐτὰ καταφεύγοντες τῷ λόγῳ ὡς ἐπὶ πόλις οἱ τῶν ἐργῶν πλεῖστον ἀπέχουσι.

The longer form of the goddess' name in this serious protestation, and so Pax 271, Av. 828, with some of her titles: Ἀθηνᾶ in less formal appeal, Pax 218. Meisterhans, § 14. 1, shows that though Ἀθηνᾶ occurs early, Ἀθηραία is the regular form in inscriptions till the fourth century. Ἀθηραια is unknown to ordinary Attic (Reinach Ἐπιγ. gr. 260, Smyth Ionic Dialect § 78): it no doubt marks an old ritual formula, like μεθονεσα, see on 585 and 659, and Paton and Hicks, Insocr. of Cos, no. 148, Foucart Bull. Corr. Hell. xii 133. Whether accidentally or not, μεθονεσα occurs generally when very strong appeals are made to the deity, Athena here and in the famous case Plut.

Themistocles 10, Artemis Eurip. HIPP. 167, Aphrodite Lys. 833.

764. This use of περὶ is chiefly found in the orators: Lysias 13. 2 ἄνθρωπον μὲν ἀγαθός περὶ τὸ πλῆθος τὸ μέτερον, δοῦντως χρηστὸς ἢ περὶ τῶν ἄνθρωπος, 14. 31 τοῦ πατρὸς χρηστοῦ περὶ τῶν πόλεων γεγενημένου, 31. 30: it is common (alternating with εἰς and πρὸς) in inscriptions recording decrees of thanks and honour (Meisterhans § 83. 44, Reinach Epigr. gr. 359).

765. 'Since Lysicles—and Aspasia' (cf. on 132) is expected, but he brings out the names of two notorious courtesans. This idea of Müller-Strübing's (Arist. 586) is reasonable. Cleon's eyes are called Κύνης ὀρβαλμοι Vesp. 1032 = Pax 755: the Κυνίδαι were a respectable family (Topffer Att. Généal. 301—), but our name is probably a nickname like Salabaccho (cf. salaputium: though some take it as Semitic and compare Salmono). Cynna is found again as the name of an Amazon (Pauly-Wissowa Encycl. i 1758), of a daughter of Philip of Macedonia and of an Illyrian princess.

766. For μηδὲν δράσας cf. the οὐδὲν ἠδικηκός of Plut. 805.

767. μισόδημος (ἴσως τοῦ δήμου, Vesp. 474. As the Epic ἀντιβεβηκώς means 'standing as a protector,' ἀντιβεβηκῶς means 'standing as adversary' of attacking enemies.
απολοίμην καὶ διαπρισθεὶς κατατμηθεῖν τε λέπαδνα.

ΑΛΛ. κάγωγ', ὡ Δήμ', εἰ μὴ σε φιλῶ καὶ μὴ στέργω, κατατμηθεῖς ἐψοίμην ἐν περικομματίοις· κεῖ μὴ τοῦτοι πέποιθας,

770 ἐπὶ ταυτησὶ κατακυθησθεῖν ἐν μυττωτῷ μετὰ τυροῦ καὶ τῇ κρεάγρᾳ τῶν ὀρχιπέδων ἐλκοίμην ἐς Κεραμεικόν.

ΠΑ. καὶ πῶς ἄν ἐμοῦ μάλλον σε φιλῶν, ὡ Δήμε, γένοιτο πολίτης;

ός πρώτα μέν, ἡνίκ' ἐβούλευνόν σοι, χρήματα πλείστ' ἀπέδειξά

768. διαπρισθεῖν mss. vulg. except R. 774. ἐβούλευν, σοι ἡρ. Kock.

768. A wish taken from his trade, as the Sausage-man's (771) from his.

λέπαδνα, the breast-bands fastening the yoke: hence ἀνάγκας λέπαδνον, Aesch. Agam. 217. The phrase looks like a reminiscence of Aeth. 300 ὅν (Κλέωνα) κατατέθω τοῖς ἵππεσι κατάφορο. The second accus. (without εἰς, which the schol. supplies) after κατατέθω and other verbs of the kind seems regular in Attic: cf. 370 δεῖρῳ τε βιλάκων κλοπῆς, and similar cases quoted by Elmsley and Blaydes on Aeth. 300; add Herod. i 180 τὸ ἄστω κατατέθηται τὰς ὀδοὺς ἰδίαις.

769—. στέργω, cf. ὡ πάτερ 725. περικομμ. cf. on 372: they are mentioned with ἄρωκια, which were boiled, Athen. iii ch. 48—9, 92 α—96 κ.

tau̱tēs Mitchell thinks means the rock: but editors are agreed to understand the table or dresser which the Sausage-man brought with him (152): then τῇ κρεάγρᾳ means his own flesh-hook. If this is right, it is an argument against suppose a change of scene. μυττωτός κατασκευαζόμεναι ἀπὸ τυροῦ (grated) καὶ σκορόδου καὶ ψῶν καὶ δραοῦ καὶ πράσου σχολ.: the grating of cheese (at least as old as ll. xi 639) was thought to bring it into artistic cookery.

772. κρεάγρα is a cook's flesh-hook, Vesp. 1125, Anaxippus 6 κρεάγραν θείαν τυράκυνσιν, Anth. Pal. vi 101. 6, 302. 5: then a hook for buckets Eccl. 1002, Pollux x 31.

It is natural to see a reference to the dragging of executed criminals to exposure or burial; κρεάγρα ἐλκωμαί would answer exactly to the Roman unco trahi (Mayor on Juv. 10. 66), and Casaubon quotes from the Apocolocyntosis Seneca's joke on Claudius "unco tractus est in caelum" (this is given, not in the Apocol., but by Dio Cass. lx 35. 3 as Gallio's jest: and the Greek for unius there is ἀγκιστρῶν). I can find no mention of such dragging in Greek usage; but the line is a comic combination of wishes for the utmost ignominity (Plut. 955) and a patriot's burial in the Ceramicus. ἀπάτησι τοῦ δήμου was a recognised offence (Meier and Schüm. Alt. Proce[s. 424]), punishable by the barathrum (as in Miltiades' case, Herod. vi 136, Plato Gorg. 516 d).

773. καὶ πῶς ἄν, cf. on 128. πολίτης in a place of emphasis.

774. 'When I was only a Councillor, not Strategus.' The Council controlled finance in the way of letting the customs &c., exacting payment of state-debts, and
Τοῦτο μὲν, ὃ Δῆμ', οὐδὲν σεμνὸν· κἀγὼ γὰρ
tοῦτο σὲ δράσω.

ἀρπάζων γὰρ τοὺς ἄρτους σοὶ τοὺς ἀλλοτρίους

παραθῆσω.

ὠς δ' οὐχὶ φιλεῖ σ' οὐδ' ἐστ' εὖνου, τοῦτ' αὐτὸ

σὲ πρώτα διδάξω,

ἀλλ' ἢ διὰ τοῦτ' αὐθ' ὁτί σοι τῆς ἄνθρακας

ἀπολαύει.

780

fixing the tribute payable by the allies: and
their strictness in business varied, Lysias 30. 22 εἰδὼς ὅτι ἡ βουλὴ ἢ ἢ ἢ βουλευόσα, ὅταν μὲν ἔχω καὶ χρήματα εἰς δοκίμασι, οὖν ἐξαρατάνε, ὅταν δὲ εἰς ἀπορίαν καταστῆ, ἀναγάκειται εἰσαγγείλα δέχεσθαι καὶ δημεῖν ἃ τῶν πολιτῶν καὶ τῶν ἱπτόρων τοῖς τὰ πονηρότατα λέγοντα πελθεῖσθαι.

ἀποδείκνυμι λόγον, 'render account,' Herod. v. i 118, 119; ἀποδείκνυμι χρήματα 'show a profit' (there was no regular budget); cf. Demosth. i. Αρ. 19 οὐδ' ὅτι τοὺς ἀποδείκνυσιν, Alex. 105 σφάλλων ἀπεδείξα τὴν πατρίδαν οὐσίαν, a Delphian inscription (Collitt 1683; Roberts 229) οἱ πεντεκαίδεκα ἀπεδείξαν μνας δεκατόρες. ἀποφαίνω, which runs along with ἀποδείκνυμι in most meanings, is more common in this sense.

Gilbert (Inn. Gesch. 131) is probably right in referring this to the eisphorà, first raised in 118. 119. Resistance to such a tax would be natural with the peace-party; and this boast, implying the setting of poor against rich, brings out just what the poet wants to condemn in Cleon. ἀποδείκνυμι must not be taken literally; at least we have no right to suppose that men were compelled to pay eisphorà under torture, which was illegal in the case of Athenian citizens by the psephism of Scamandrius (Andoc. μυστ. 43). ἀγίων of harassing debtors, as Lucian Symp. 32 οὖν ἀγίως τοὺς μαθητὰς ἦν μὴ κατὰ καὶρὸν ἀποδώσῃ τοὺς μισθοὺς (πνεύμα was Hellenistic S. Matth. 18. 28). μετατιθέναι, a rare compound, generally means 'blackmail,' 'claim a share' as an accomplice or partner in some dubious transaction, Herod. iv. 146, vii 150, Vesp. 972, Demosth. FL 222: later it means 'beg' (μετατιθήμα βγαίν), Lucian Nucr. 17, Plut. Stoic. absur. 5. 1058 C: does it mean more than 'dunning' here?


778. γάρ, of explanation as 644 &c.

779—80. διδάσκω, often of proving one's contention in the Agon, Vesp. 519, Plut. 582. οὐκ (ἂν) ἢκ' ἂν, as Pith. 475 οὐδ' οὗτος γ' εἰκονοι οὐδὲν ἄργειοι πάλαι ἢκ' ἂν κατεγέλων τῶν ταλαπαραμένων, Plato Crat. 438 δ' εἴπερ μὴ ἔστι τὰ πράγματα
untlet άλλ' ἦ ἐκ τῶν ὀνομάτων: so after interrog. Ῥαπ. 438 τοιτί τίν θα τρέψαμεν ἄλλ' ἦ Διὸς Κόρσιθος ἐν τοῖς στρώμασιν; The άλλ' in such phrases may have developed out of άλλ' ἦ with οὖν preceding, as in Lys. 427 οὐδὲν ποιών ἄλλ' ἦ καπαλίτων σκοπών, then with ἄλλο...άλλ' ἦ as Plato Phaedo 97 D οὐδὲν ἄλλο σκοτεῦν πρόσηκε...άλλ' ἦ τὸ ἀρτοῦν. Anyhow the phrase came to mean simply, merely, but only after a negative or its equivalent, inf. 1397, Thucyd. vii 50. ζ οὐδὲ δ' ἴνοις ἤσεν τοῖς ὁμοίοις θαρσοῦσι, ἄλλ' ἦ μὴ φανερῶς γε ἀξίων ψηφίζεσθαι, cf. v 60. 1, Xen. Hell. i 7. 15 οὖντ' οὐκ ἐφή ἄλλ' ἦ κατα νόμον πάντα ποιήσεις καὶ ἰσορροπίαν in Aristotle (see Bonitz's index). 'Except merely for the one reason of enjoying your fire': ἀνθρακία is the heap of charcoal on the hearth or an ἀνθράκιον.

781. διαφημίζομαι, middle by the rule illustrated in Cobet's NL 625—6 that compounds with δια- implying contest are put in the middle. Σωφίζω, Σωφίζω, Σωφίζω, Σωφίζω, Σωφίζω, Σωφίζω, Σωφίζω, Σωφίζω all mean a dance or game with swords: and possibly διαφημίζομαι, which is not quoted except from this passage, means 'played the sword-game with' the Persian. Plutarch de genio Socr. 597 F has ἄγων δ' ἢν τῷ Πελοπίδᾳ πρὸς τὸν Λεωνείδην καὶ διαφημίζω.

ἐν Μαραθώνι, all mss. of course wrongly. Such a strong case of interpolation goes far to justify Cobet VL 30, 201, NL 95, 321 in condemning ἐν in all such cases, Μαραθώνι being exactly parallel to ὕος: so ἐν has had to be omitted in Eupolis fr. 216 ἐν τῇ Μαραθώνι κατέλυσ'. Μειστερής § 82. 23 quotes no case of ἐν before 315 B.C., but the Index to vol. i of C.J.A shows that ἐν Κολλυτῷ, ἐν Μελίτῃ, ἐν Ελαιαί was not uncommon in the fifth century. See on 785 and 1334. The Athenian Demos is always in his ideal condition the Demos of τα Μηδικά (τα Περσικά not before Plato Legg. i 642 D).


783. πέτραι, of the Pnyx, as elsewhere in this play, 313, 754, 956. διαφημίζω with ταῖτα, ἄλλο οὖντ' ἀσκις is well known: but no other case of an ordinary acc. construction is quoted. Kühner-Gerth Griech. Gram. § 417. 6 shows that such verbs as κόρω, ἐπιμελοῦ-, διαφημίζω tended to take accus.: cf. τὰ μετέωρά διαφημιστής Plato Apol. 18 C.

784. The Greek idiom is different here from the English, 'unlike me, who bring,' or 'but I on the other hand': cf. Plato Gorg. 532 οὰ τοὺς νεωτάτους μικρά διαφθείρω τέμνων τε καὶ κάως...οὐκ ὀσπόρον ἐγὼ πολλὰ καὶ ἱδία καὶ παντοτάπα διαφθείρων οὔνα, Symp. 179 B, 189 C, Rep. iii 410 B, where μεταχειρίζονται is right, epist. 7, 333 A, Eurip. Bacch. 728—9, Eubulus 42, Demosth. i Phil. 34, Mid. 218, cases from Aristotle in Bonitz Index s.v. ὑπερ, Hyperides Euxen. 20. 15, Lucian Hermod. 60 (references chiefly from Heindorf): Shilleto on Thucyd. ii 42. 2. τοῦτο sc. προσκεφαλαίων, which like στότεραν (Theoc. 15. 2) was sometimes placed on the seat: so in the theatre
κάτα καθίζον μαλακώς, ἵνα μὴ τρίβης τὴν εὖ
Sanders.

785 ΔΗ. ἀνθρωπε, τίς εἶ; μῶν ἐγγονος εἶ τῶν 'Αρμοδίουν
tis ekeíνous;
touto ge toj sou toúrygon álthws γενναίων
kai filóðemou.

ΠΑ. ὡς ἀπὸ μικρῶν εὐνούς αὐτῷ θωπευματίων γε-
γένησαι.

786. ἐγγονος RV and mss. vulg. ἐγγονος PM edd. vulg.
787. γε τοι R. γε rest of mss.

Theophrast. char. 2. As bearing on the
next line, cf. Pollux x 40 ὁ μὴν φαβλῶν
tepiorména óti τὸ ναυτικόν ὑπηρέτων ἰδιώς
Kratinos ἐν ταῖς Ἰπραὶς (269) προσκεφά-
alaios, and so Hermippus 54 τῶν κυριητήρων
labánta kai προσκεφάλαιοι, ραγάμενος,
'got sewn': the cushion is of leather
(Pollux), and Clean the more conformed.

785. 'her of Salamis,' 'your Salo-
minian,' sc. τὴν πυγήν. For the voice of
τρίβης see on 490 and 910. 'The heroes of
Marathon,' 'the heroes of Salamis,'
were phrases so common as to invite
caricature. The difference of Μαραθῶιν,
oi εἰς Σαλαμίν is curious, but seems cer-
tain: μικρῶν τῶν Μαραθόπολις Thesm. 806,
Thucyd. i 73. 4 φαβλ. γὰρ Μαραθῶιν τε
μόνον προκυνέοντα καὶ οἱ ἐν Σαλαμί
εὐναρχησάτα, Demosth. Cor. 208 μᾶ
τῶν Μαραθῶιν προκυνέοντας... καὶ τοὺς
ἐν Σαλαμίναν κανειχόντας, Syntax. 21,
147 ἐκ τῆς Μαραθῶιν καὶ τῆς ἐν Σα-
λαμίναν κανειχοίας, Plato Menex. 241 B—C:
it has confirmation from inscriptions,
Meisterhans § 82. 23, but was often neg-
lected, as Plato Menex. 245 A τὰ τρόπαια
ta te... Μαραθῶιν καὶ Σαλαμίν καὶ Πα-
ταῖας, so Lucian Dem. Eusi. 36, Demosth.
FL 312: Aeschin. FL 74—5. Ctes. 181 ἐν
Μαραθῶιν καὶ ἐν Σαλαμίν, so Arist.
Rhét. ii 22. 6: see on 1334: Athen. ix
380 C misquotes Demosth. Cor. 208 with
ἐν Μαραθῶιν, and so does Dion. Hal. de
adm. τῷ 31. 1053. 10 Reiske.

At the time of Salamis, rowers in tri-
remes were all Athenian citizens: this line
would not be so appropriate of Demos if
a contemporary battle were substituted for
Salamis.

786. Attempts to distinguish between
ἐγγονος, son or near descendant, and ἐγ-
γονος, more distant descendant (Shilleto
n. cr. on Demosth. FL 53), or to insist on
the definition of ἐγγονος as grandson, lack
support from the one source of certain
evidence, epigraphy: inscriptions of fifth
and fourth centuries B.C. give both words
in same meaning; then ἐγγονος disappears
from 300 B.C. to the second century A.D.
(Meisterhans § 40 A 4). Herwerden (láp.
est. 50) suspects that ἐγγονος is merely a
mispecling of ἐγγονος, and so G. Meyer,
Gr. Gram. § 275. In this case it is not
likely that the youthful Harmodus had any
descendants: but his kin and those of
Aristogeiton had the σίτης CIA i 8. They
were both of the family Gephyraiæ (Töpf-
fer). It is rare to find them men-
tioned separately (Shilleto on Demosth.
FL 321).

787. γε τοι is necessary, meaning, as
it regularly does, 'at all events,' 'all I
can say is,' Plut. 424.

'Your service is worthy of a true gen-
tleman and patriot.'

788—9. ὡς ἀπὸ μικρῶν = ἀφὶ ὃς μι-
κρῶν: the particle comes before the prep.
in such cases regularly. ἀφὶ at expense
of, as decre. ap. Demosth. Cor. 92, Plut.
præc. ger. reip. 4. 800 F.

ἐυνοῦς γεγέν., have gained the position of
ἐυνοῦς, cf. on 767.

Plut. præc. ger. reip. 31. 823 C, 'the
true patriot,' προσαγάται τοὺς τόλλους,
vulà kai kivblià tâ tòv òllwv òwteimata
kai ðeladimata pròs tòv tòv kòndemov
kai fròníasô brôntas. Liv. xli 23. 8 nos
cæci specie partivi beneficii insescamur.
ΑΛΛ. καὶ σὺ γὰρ αὐτὸν πολὺ μικρότερος τοῦτων δελεάσμασιν εἶλες.

ΠΑ. καὶ μὴν εἰ ποῦ τις ἁνὴρ ἐφάνη τῷ θῆμι μᾶλ- 
λον ἁμύνων

ἡ μᾶλλον ἐμοῦ σε φιλῶν, ἔθελον περὶ τῆς 
κεφαλῆς περιδόσθαι.

ΑΛΛ. καὶ πῶς σὺ φιλεῖς, ὅσ τοῦτον ὅρῳν οἴκοιντ' ἐν 
ταῖς πιθάκαισι 
καὶ γυναικεῖοι καὶ πυργιδίους έτος έγέγον οὐκ 
ἐλεάρεις,

789. συνελε MSS.: see crit. note on 867.
792. πιθάκαισι MSS. and so Plut. 546. πιθάκαισι Brunck Vels.

μικρότερος and μικρότατος, which are rare 
compared with μείζων ἐλάσσως &c., seem 
always to imply contempt: cases 
are Vesp. 1511, Plato Soph. 248 c, REP. 
x 904 C, Xen. Cyrop. i 2, 3, REP. Ath. 2, 
7, Mem. iii 11, 12, Demosth. Mid. 138, 
Critias ap. Athen. xi 483 B, Plut. praec. ger. 
rep. 17. 813 D, curios. 5. 517 E, fort. Alex. 
2. 1, 334 C, Pyth. orac. 15. 401 C, Lucian 
columnn. 3, quom. hist. scrib. 27, apolog. 9, 
adv. indoct. 8, Dion. Hal. ars rhet. 10. 374- 
16 Reiske: but cases where contempt or 
disparagement is not implied do occur, 
as Plato Protag. 356 c, Phaedo 93 B, 
Plut. quaest. conv. vii 3. 702 A, Athen. ii 
50 A, ix 390 B, 391 B, 398 C, Stobaeus 
phys. ecl. i 17, and several cases in script. 
phys. gign. (see Förster's index).

790-1. This rare use of περιδόθαι 
(always fut. or 2 aor. mid.) takes εἰ of the 
thing bet against, Ach. 773, Nub. 645.: 
in II. xxiii 485, Ach. 115 it takes πότερος: 
in Odys. xxii 78 α' κεν σ' ἐξεπάφω may 
depend on περιδόθαιμα. The gen. may 
be one of price, but the usage is unex- 
plained; cf. περδο?

ἐθέλω, 'I don't mind,' weaker than βού- 
λομαι, see Shilleto on Demosth. FL 26.

792. The crowding of the country 
people in Athens during the Spartan 
invasions was a main cause of the plague, 
Thucyd. ii 52. 2 οἰκίων οὐχ ἵπταρχοντων, 
ἀλλ' ἐν καλύβαις πυηγαραὶ διαιτωμένοι
17 οἱ πολλοὶ τὰ τε ἐρήμα τῆς πόλεως ὕψος 
καὶ τὰ ἱερὰ καὶ τὰ ἡρῴ...κατεσκευάσαν 
τὸ οὐκ οἱ πόργοι τῶν τεχνῶν πολλοὶ καὶ 
ὡς ἐκαστὸς ποὺ εὐδόκησε (on the long walls 
down to the Piraeus). To Ar. the Demos 
is always the country-people mainly.

Mocrius' rule φιδάκην' Ἀττικῶς, πιθάκην 
"Ελληνες is so far confirmed by φιδάκηνον 
on an Attic inscription of B.C. 330 
(Melsterhans § 38. 5): the variation is an 
instance of 'Grassmann's law,' and 
probably dialectic; Eubulus 132 speaks of 
Μεγαρίκα πιθάκινα. Suidas &c. call it a 
diminutive of πῖδος (the term. seems un-
exam pled): but Lucian quom. hist. scrib. 
4 uses πιθάκηνον for dimin., and Aelian 
Nat. Anim. xii 41 speaks of a πιθάκη 
holding twenty amphorae. Diogenes' 
abode is always spoken of as a πῖδος. The 
πῖδος (answering to fidelia in etymology 
and dolidum in meaning) was the huge 
earthen cask in which wine was first put.

793. γυνάριον, dimin. of γυνή, which 
Hesychius explains by καλύβη (cf. Thucyd. 
above), θαλάμη, or κατά γύνων ὀκενσ, 
for which cf. Hehn Cult. und Haust. 517. 
The connexion with γυς is uncertain.

πυργίδοι comic for πύργοι in Thucyd. 
sup.: later the word meant little more 
than farm-houses as in CIA iii 61.

The last half of the line is a quotation 
or parody, as ἐλεάρω is found only in 
Epic, here, and Lucian Trag. 305: he 
says ἐκτυ ώτα of the war in Ach. 267, 890.
Πάντα γὰρ Ἑλληνῶν ἀρξῆ πάντων. ἔστι γὰρ ἐν τοῖς λογίσιν ὡς τούτον δεῖ ποτ’ ἐν Ἀρκαδίᾳ πεντωβόλου ἠλίασασθαι,

794. εἶτα Ν.
798. πεντωβόλου mss. πεντωβόλου Kuster and edd. vulg.

794. Shilleto held that, in Thucyd. at least, καθείρξας is literal, κατείρξας metaphorical: so Thucyd. iv 47. 3 (iv 58. 6, vi 6. 2: epigraphy, I believe, gives no light. For καθείρξας here Kock quotes Demosth. 3 Olynth. 31 οἱ πολετεύομενοι ἐν αὐτῇ τῇ πόλει καθείρξαστες ἦμας τίθασθενοι.

816. ἀπότω for μετὰλήτω = take honey from bees: it is used by Plato in his well-known elaboration of the bee-metaphor, Rep. viii 564 E πλείστων δὲ τοῖς κηρήσας μελι καὶ εὐπορώτατον ἑπτάευθα (from the rich) βλιττέται: Philost. vita Apoll. vi 36 τοῦς τουτούς (rich) ὑποβληττοῦσαι οἱ συκοφάνται κέντρα ἐπ’ αὐτοῦ ἡμέραν τὴν γλώτταν.

795—6. ἐσκεκάδωμοι is not quoted elsewhere.

ῥάβατ. (ῥοβατ. Suidas) is defined by Pollux ix 126 as the game σιμὼ τοῦ ποιῆκε τῶν γλουτῶν παίειν (Nauck on Aristoph. Byz. p. 224).

προκαλεῖσθαι, make an offer in the course of a dispute, is not confined to legal phrase: Thucyd. has it several times of these same negotiations, iv 19. 1 Λακεδαίμονι οὐ μᾶς προκαλοῦνται ἐπὶ σπουδάς, 20. 1 ἀνάγκη...οὐκετι στερηθήσω ὑ Cf. ποικίλουμεθα, cf. 22. 3, v 37. 5. The word may take two accusatives, Ath. 652 οὐκ Λακεδαίμωνι τῷ εἰρήνῃ προκαλοῦνται.

797—8. The undisputed empire of Athens is his object: the jury-courts would still be supreme (cf. 1089), and the end of all would be another two obols to the diacit's fee. This is the condition of Cleon's Panhellenism. The form of the pretended oracle parodies no doubt some of the many Delphic responses to emigrants in search of a settlement: and Athens is to be more successful than Sparta, which had for answer 'Ἀρκαδίῳ μ' αἰτεῖς· μέγα μ' αἰτεῖς· ὅν το θύσον Herod. i 66. Cleon's negotiations with Argos would lead to relations with democratic Mantinea and schemes of policy in North Arcadia, Thucyd. v 29, 47. Five obols seems to have been common daily wages for labour (Böckh Staats. book ii ch. 21), and four is spoken of as a competence by a diacit or soldier in a fragment of Theopompus com. 55: but the main point probably is that this prospect raises the diacit's pay to that of the ὀμνευτῆς, which was five obols, Aristot. Ath. Pol. 62.

ἡλίασμα seems hardly to have been a serious word: it occurs in a law ap. Demosth. Timocr. 50, and Harpocrate quotes it from Lysias c. Philonides with reserve as to the genuineness of the speech.
ΑΡΙΣΤΟΦΑΝΟΥΣ

ην ἀναμένης, πάντως δ’ αὐτὸν θρέφω γ’ γαί καὶ θεραπεύσω,
ἐξευρίσκων εὖ καὶ μιαρὸς ὁπόθεν τὸ πριῶβολον ἐξει.

ἈΛLambda. οὖν ἵνα γ’ ἀρχη μὰ Δί’ Ἀρκαδίας προνοούμενος,
ἀλλ’ ἵνα μᾶλλον σὺ μὲν ἀρπάξῃς καὶ δωροδοκήσῃ παρὰ τῶν πό-
λεων· ὁ δὲ δήμος υπὸ τοῦ πολέμου καὶ τῆς ὀμίχλης ἄπανουργεῖς
μὴ καθορᾶς σου,
ἀλλ’ ὑπ’ ἀνάγκης ἀμα καὶ χρείας καὶ μισθοῦ
πρὸς σε κεχίνῃ.

εἰ δὲ ποτ’ εἰς ἄγρον οὔτος ἀπελθῶν εἰρηναῖος
diatriψή,
καὶ χίδρα φαγών ἀναθαρρήσῃ καὶ στεμφύλῳ ἐστὶν ἔλθῃ,
γνώσεται οὖν ἄγαθῶν αὐτῶν τῇ μυσθοφορᾷ
παρεκόπτον, 
εἰθ’ ἥξει σοι ὅμως ἄγροικος, κατὰ σοῦ τὴν
ψῆφον ἵχνευν.
ἀ σὺ γιγνώσκων τόν ἐξαπατᾶς, καὶ ὀνειροπο-
λεῖς περὶ σαυτοῦ.

ΠΑ. οὐκον δεινὸν ταυτί σε λέγειν δῆτ’ ἐστ’ ἐμὲ καὶ
diαβάλλειν πρὸς Ἀθηναίους καὶ τὸν δῆμον, πεποικότα
πλείονα χρηστὰ

806. χίδρα mss. here and Pax 595: but the й is long. ἔλθων Hirschig, Cobet 
& c.: then εἰ would stand with διατρίψει and ὀ-φισί: this seems the best solution.
806. τε for τὴν (Palmer in) Quart. Rev. clviii 365.
811. πρὸς τὸν δήμον τὸν Ἀθηναίων Cobet Melnios. n.s. ii 421: that would be the
form in an official document, but not necessarily here: the ms. reading gives more
point, ‘before citizens of Athens and Mr Demos.’

.o áγρος Athen. xii 554 D. [οἱ áγροι may
be pl. of δ ἀγρός as Thucyd. ii 22. 2, Arist.
Pol. Ath. 2.] Tragedy uses áγροι for οἱ áγροι, which it avoids: and we have áγροι
‘country-places’ in phrases like παναινή καὶ áγρον, and οὐ δὴ εν áγροις Plato Rep.
i 372 C, κατ’ áγρον iii 300 D (so Cratinus 318), εν’ áγροι Legg. i 657 A, πρὸς áγροις
vii 789 E: but áγροι usually means farnes,
Vest. 4. 5, Lucian ep. Saturn. 1. 20, merc.
cond. 20, Athen. iv 130 D.
808. χίδρα, a porridge explained by
Atheneus xiv 648 B as ἑφοίσ πυρϊ, by
Pollux vi 62 as ἑφοίσ ἱδέα ἐκ πυρὸς
χλωροῦ: κυρίως ἀπὸ χλωρᾶς κρῆθης
according to one scholar; and this may be
etymological: χίδρα and κρῆθη would be
from the same root by Grassman’s law,
Cato agric. 86 gives the recipe for granera,
the corresponding Roman farmer’s food.
στέφυλα, in Attic pressed olives, Helenic
(as in Hippocrates and late) pressed
grapes or raisins (Attic βρότεα), Athen.
ii 56 D, Phrynichus 384, except where
ελάσ is expressed as Georonica ix 14. 2,
xii 30. 8. στέφυλα and σταφύλα are the
same word, varying in accent and ter-
mination only. This seems to be the
only case of the singular except Geor. ix

For χίδρα and στεμφύλα as mainstay
and type of Attic country life cf. Pax 595
tοῖς ἄγροικοισιν γὰρ ἠθά χίδρα καὶ σταφ-
ῆα, Nub. 45, Alciphr. iii 29. 1 ἄρρητον
...ἄγροικον, δήσιν στεμφύλων καὶ κοίνων
πνεύματα, Plut. de seni resp. 4. 783 D.
ἐς λήγων ἢταν, ‘have a good talk with,’
comic for ‘eat’: so ξύγγλησαι Eupolis 38,
108, στάχγλωσαι αὐγγέγονετα.
807. παρακόπτω in the sense ‘cheat’
is quoted only here, inf. 859, Nub. 640.
παρακόπω is more common and lasted late.
808. ἥξει, as in κακὸν ἥξει Kain. 552, 606.

ἄρμος is specially used of the dicast
keen for condemnation Vesp. 146, 278,
Pax 349, and generally of the democratic
temper (threw in the old sense) as often
in Plato, Rep. viii 564 D & c.: the ἄγροικος
here corrects any disparagement conveyed
by the adjective. The last five words read
like a parody with ψῆφον introduced.
809. ὀνειροπολεῖς, taken as transi-
tive by schol. and L and S, needlessly;
rather ‘deal in dreams,’ ‘work oracles,’
though ὀνειροπολεῖν generally means
‘dream and deceive oneself.’
810—11. διαβάλλω τινὰ is the regu-
lar phrase for damage an opponent: it
νὴ τὴν Δήμητρα Θεμιστοκλέους πολλῷ περὶ τὴν πόλιν ἰδὴ;

ΑΛΛ. ὁ πόλεις Ἀργοὺς, κλύεθ' οἷα λέγει. σὺ Θεμιστοκλεὶ ἀντιφερίζεις;

ὅσ ἐποίησεν τὴν πόλιν ἡμῶν μεστὴν οὖρων ἐπι-

χείλῃ,

καὶ πρὸς τούτοις ἀριστώσῃ τὸν Πειραιᾶ προσε-

μαξὲν,

αφελῶν τ' οὐδὲν τῶν ἀρχαίων ἰχθὺς καυνός

παρέθηκεν.

σὺ δ' Ἀθηναίους ἐξήτησας μικροπολίτας ἀπο-

φήναι

may be followed by dat., eis, or πρὸς: πρὸς probably implying a present audience, eis an absent one, as Thucyd. iii 109. 2, iv 22. 3, Plato Rep. vii 539 c.

812. For περὶ see on 764. Both πολλῷ and ἰδὴ are brought in late to mark the climax in Cleon’s pretensions. Pericles is not to be mentioned with him, and he has beaten Themistocles easily already. We hear from Aelian, Var. hist. x 17, that the oligarch Critias in his writings coupled Themistocles and Cleon as men who began public life poor and made themselves rich by politics.

813. ὁ πόλεις Ἀργοὺς. The exact point of this scoffing appeal, given again in Plut. 601, is not clear, any more than the reason of Aristophanes’ constant quotation from Euripides’ Telephus, from which it comes. It may be in the speaker’s mind that Cleon was working for an Argive alliance (cf. on 465), or that Themistocles was exiled to Argos first: for the curious parallel between the stories of Telephus and of Themistocles at Admetus’ court (Thucyd. i 136) see Robert, Bild und Lied 146. σὺ Θεμ. ἀντ. is probably parody, ἀντιφε-

ρ仓位 being an Epic word.

814. The attempts to emend this line arise from the meaning of ἐπιχείλῃ. Pollux ν 133 πλήρεις, ἐπιχείλες, μεστόν..., τὸ δὲ μικρῷ ἐνδέχετερον ἀπή-

ρωτον καὶ ἐπιχείλες: cf. ii 89, iv 170, Suidas s.v.: the χεῖλος being the ἕρ in the proper sense, the saucier-like part of the neck of the vessel, the width of which is regulated in the case of certain vessels by Cia ii 476. 20: so ἐπερχείλη means quite full, not running over, Anth. Pal. xii 168. 7 μεστὸν ὑπὲρ χεῖλος πίσσαι, a full bumper.

προσέμαξε looks as if he thought, as the scholiasts do, that Themistocles built the Long Walls. Plutarch, Themist. 19, from the conservative standpoint of the later historical criticism, would reverse the statement: Θεμιστοκλῆς ἀρχικὸς ἡ ἀριστοφάνης λέγει, τῇ πόλει τῶν Πειραιῶν προσέμαξεν, ἀλλὰ τὴν πόλιν ἐξῆγε τοῦ Πειραιῶν καὶ τὴν ἡγῇ τῆς βαθαίτης. He plainly took προσμάτως in its ordinary sense, make to adhere. Shilleto thought πρὸς τούτοις προσέμαξα here meant merely πρὸς τούτοις ἐμάξα, quoting for the redundant prep. in the compound verb Thucyd. ν 103. 1 and Eurip. Εἰ. 609 ἐλείπει ἐν· ἐλείπει ἐν, Plato Rep. vii 521 d προσέχειν πρὸς, Soph. Εἰ. 736: this is probably right, as πρὸς ἀριστώσῃ gives no point. Taking a set lunch implied comfortable or luxurious circumstances, Nub. 416, Antiph. ap. Athen. x 423 A πράγματα τὰ ἐναυτῷ ἦ
tὰ τῶν φιλῶν κατηρίστηκεν, Hippocr. agr. 1 φιλοτιστὰ καὶ ἀριστήτα καὶ ἀταλαίποροι.

816. καινὸς καὶ ἀρχαῖος are generally opposed, as νέος καὶ παλαῖος, πάλιν χρόνον τάρχαια καίνα γίγνεται Nicostratus 30. Themistocles gave Athens both new bread and new fish, a new harbour and new trade.
ιππης

diabetes, καὶ χρησμωδῶν, ὁ Θεμιστοκλεὶς
ἀντιφερίζουν.
κάκεινος μὲν φεύγει τὴν γῆν, σὺ δὲ Ἀχιλλείωνς
ἀπομάττευ.
ΠΑ. οὐκούν ταυτὶ δεινὸν ἀκούειν, ὦ Δῆμῳ, ἐστὶν μὲν
ὑπὸ τούτου,
ὅτι σε φιλῶ; ΔΗ. παῦ ὀὔτωσι, καὶ μὴ
σκέρβολε πονηρᾶ.
πολλοῦ δὲ πολὺν μὲ χρόνον καὶ νῦν ἐλελήθης
ἐγκρυφιάζων.
821. παῦ ὀὔτωσι μεσσ. παῦ ὀὔτωσι Kuster Cobet Mmemos. n.s. ii 421: παῦ
ὄτοσ καὶ μὴ μοι Porson Dobree, παῦ παῦ ὀὔτος Elmsley Dind. Mein, &c. (παῦ is
vouched for by Photius 403. 4 and Aelius Dionysius 275 Schwabe). παῦ ὢ ὀὔτος Bentl.
822. ἐλελήθης μεσσ. See Rutherf. NP 237.

817—8. Pollux ix 25 quotes τὸ μικρο-
πολιτικὸν from Aristophanes (fr. 639): it
would be interesting to know the context.
Xen. Hell. ii 2. 10 says the Athenians after
Aegospotami feared the fate they had
wantonly brought on ἀνθρώπους μικροπολιτάς: Aeschines FL 120 quotes
it from a Chalcidian speaking of his
townsmen: so Athen. viii 351 b, Dion.
Hal. de Thucyd. 41 (191. 3 R.), Dio Chryst.
or. 34. 46 all in the most obvious sense.
We might expect a further meaning
answering to our ‘Little-England’ party;
but there is no need to look for this. The
words πόλις ποίησαι μεγάλων ἐπιστάματε
were connected with Themistocles’ name
in the story given by Plut. Cimon 9. The
point here is partly Cleon’s ‘setting class
against class,’ looking to a single ἔθνος
rather than to the whole πόλις, as Plato
puts it Rep. iv 420 b &c., and partly
some building operation, now unknown.
Wachsmuth thinks (Stadt Athen i 342. 5,
572, ii 203) that Cleon built a wall across
the Pnyx, which would make that side of
Athens defensible, even though the Long
Walls fell: this wall, partly traced by
Pervanoglou, might be the διατείχαμα
of the inscription CIA ii 167. 53, and alluded
to here. This measure would seem a
falling off from the confidence in Athens’
strength displayed by her older leaders
Curtius Stadtgesc. 195.
A similar charge is implied against
Cleon by the διστάναι of Vesp. 41, and
made against Pericles by Teleclides 42
λάνα τεῖχη τα μὲν οἰκοδομεῖν, τα δὲ αὐτὰ
πολὺν καταβάλλειν.
819. ‘And there he is—an exile from
the country, and you—in the ptyaneum.’
The tomb of Themistocles at the Piraeus
(Plut. Themist. 32) was probably later:
Aristot. Hist. Anim. vi 15. 566b 12 is the
earliest mention of that Θεμιστοκλῆς as
he calls it: Plut. ib. says that Andocides
in his oligarchic days used the fate of
Themistocles as a charge against Athenian
democracy.

The ἀχιλλῆς was a variety of barley
(ἐτύρκιθος, Theopr. caud. plant. iii
22. 2, dry and easily blighted, ib. iii
21. 3, hist. plant. viii 10. 2: Ἀχιλλῆς
is the fine bread made of this grain
(Athen.iii 114 F), regular in the ptyaneum
(schol.), as in Pherecrates’ land of cokayne
fr. 130. 4. It is not too good for Cleon to
wipe his hands on (414). The gen. Ἀχιλ-
λῆς is odd and may imply a parody.
821. The history of παῦ in such
cases is given by Rutherford on Babrius 28.
σκέρβολω, perhaps from σκῶρ βάλλω
(Corssten), occurs only here and in dictionary-
s: κέρβολο Bacchyl. 1 d 6 (Blass).
The schol. quotes from Callimachus the
unique σκέρβολα μυθῆσαι.
πονηρᾶ is meant as an answer to Cleon’s
χρηστὰ in 811.
822. πολλοῦ πολὺς, as Ran. 104.6
πολλοῦ πολλῆ: without another part of
πολὺς, Nub. 915 βρασὶς εἰ πολλοῦ, Eupolis
ἈΛΛ. μιαρώτατος, ὁ Δημακίδιος, καὶ πλείστα παν-
ουργα δέδρακός,
όπωταν χασμά, καὶ τοὺς κανλοὺς
τῶν εὐθυνών ἐκκαυλίζων
καταβροχθίζει, κάμφοιν χειρῶν
μυστιλάται τῶν δημοσίων.
ΠΑ. οὖ χαρίσεις, ἀλλά σε κλέπτονθ'
αἱρήσω γ'ω τρεῖς μυριάδας.
ἈΛΛ. τί θαλαττοκοπεῖς καὶ πλατυγίζεις,
μιαρώτατος ὅν περὶ τὸν δήμον
τὸν Ἀθηναίων; καὶ σ' ἐπιδείξω

826. χειρῶν μ.σ.: inscriptions give only χειρῶν, χειρῶν, Meisterhans § 56. 17, and the forms with short penult seem not to be used in Comedy, except in paratragedy as Rau. 1348, Vespr. 1193, Thesm. 912.

74. 2. Suida mentions the use πολλοῦ
πάνω.
ἐγκροφίαῖῳ seems to mean ‘hoodwink,’
The rare ἐγκρυστῷ and its derivatives
seem to be used mostly of fire: the ἄρος
ἐγκροφίας (for references see Blümner
Technologie i 75) was baked in hot ashes:
it was indigestible (Athen. iii 113 E) and
apt to contain ashes (Lucian dial. mort.
20. 4), and it is possible that the verb here
is a word of the baker’s trade, palming
off inferior bread. Athenaeus iii 110 B
says the Alexandrians used this bread in
the worship of Cronus.
823. The Δημακίδιον is a comic
combination of a magnificative Δημάκι· and a
diminutive, in contrast to the familiar Δη-
μιδίον 726. -άκι is not common in literary
Greek, but πλοῦτας, πῦρβας, βίας &c.
show I think that its use was the reverse
diminutive (θύνας, Eriph. com. 3, is
most likely ampliative), and cases like
παλάμας, φλάμας &c. show that it could be
used colloquially with freedom.
A similar combination is the Laconian
Ἀττίκιον in Pax 214, which is also the
name of Lexiphanes’ slave in Lucian
Lexiph. 3: there the ampliative -ών
follows the diminutive; cf. μαλακίων,
Eccl. 1058.
824—8. χασμά is not used in act.
κανός was used specially of the silphium
stalk (see on 894), so I suppose it means
here ‘delicate titbits.’ ἐκκαυλίζω is in-
vvented, as so many verbs of this termina-
tion are.
μυστιλῇ, bread used to sop up broth &c.,
was the oldest form of spoon: the purist
in Athenaeus iii 126 L, who prefers μυστιλῇ
to μύστρον for a real spoon, is refuted.
Λατρίῳ, another word for a spoon, gave
way to the Latin cochlear under the form
κοχλαίρων, Pollux vi 87, x 89, Phrynichus
293 Ruth.: so μυστιλώμαι (cf. 1168, Plint.
627) is an oddity in Lucian Lexiph. 5.
828—9. Clean becomes more help-
less in the face of the vigour and variety
of his adversary’s language: he is no more
forward than at 435 q.v.
830. θαλαττοκοπεῖς καὶ πλατυγίζεις
are either invented, or rowers’ words for
useless beating and splashing with the oar.
832—5. ἐπιδείξω, not technical like
ἐνδείξω, but merely ἐκάλει: Antiph. caed.
Her. 61 ἐπιδεικνύει αὐτοῖντα ἐκένων, σστ. 3
ἐὰν ἐπιδείξῃ τὴν τοῦτον μητέρα φονέα ὁδον
τοῦ ἡμετέρου πατρός.
Very little seems to be known of Lesbian
history after the revolt of 428 and the
settlement described by Thucydides iii 50,
which began with the execution on Cleon’s
motion of over a thousand men: the move-
ments of the exiles on the Asiatic coast
mentioned in iv 52 are later than our play.
The sum of 40 minae seems small: but
the Sausage-man is almost piling now.
νῇ τῇν Δήμητρ', ἡ μὴ ζῷην,
δωροδοκήσαντ' ἐκ Μυτιλήνης
πλεῖν ἢ μιᾶς τετταράκοντα.

ΧΩΡ. ὦ πάσιν ἄνθρωποι φανεῖς μέγιστον ωφέλιμα,
ζηλῶ σε τῆς ἐυγλωττίας. εἰ γὰρ ὦδ' ἐποίεσις,
μέγιστος Ἐλλήνων ἐσεὶ, καὶ μόνος καθέξεις
tὰν τῇ πόλει, τῶν ξυμμάχων τ' ἄρξείς ἐχων
τρίαιναν,

ἡ πολλὰ χρήματ' ἐργάσει σείων τε καὶ τα-
ράττων.

καὶ μὴ μεθῆς τὸν ἄνδρ', ἐπειδὴ σοι λαβὴν δέ-
dωκεν.

834. Μυτιλήνης MSS. Μυτι- is invariable on inscriptions b.c. (Meisterhans § 13. 7) and coins.
835. μῦραδας (Μῦς) τετρ. conj. Zacher.
837. ἐποίεσις MSS. 'put blow on blow' Shilleto in ms. note. ἐποίεσι Kock.

Kock quotes from a scholiast on Lucian Timon 30 the story that a bribe of 10 talents was given to Cleon by Lesbians resident in Athens. 836—842 answer to 756—762. 836—7. The order of compliments and prophecies is curious—blessing to the world, greatest of Greeks, sovereign over Athens and her allies: and the tone descends from the tragic style of 836 to the comedy of 842. εὐγλωττός is generally 'glib' more than 'eloquent': the chorus of καλοὶ κἀγαθοὶ is not too complimentary to the coming tyrant. The ξηλὼν or άγαμαί of the chorus offers point to the house the main feature of the protagonist's excellence, Eurip. Alc. 602, Ach. 1908, Vesp. 145 ὤκ.; so in Thucyd. v 105. 3 ὦ ξηλόμεν is one of the dramatic touches of the Melian debate. There seems to be no other case of ἐποφέρω meaning 'lay on' absolutely in the active: and Kock is perhaps right in reading ἐποίεις, ἐποφέρωμαι meaning 'rush on,' 'attack.'

838. καθέξις. For the distinction between the ξῆς and σχῆς forms see on 130. Other cases of καθέξις shall hold, hold in check, are Soph. OC 381, 874, Ajax 1167, Eurip. Phoen. 720, Hipp. 883 (οὐκέτι κατασχῆσω would be inconsistent), Andr. 348, Hec. 526, Xen. Symp. 8. 26, Demosth. 2 Olynth. 9, Aristot. de anima i 4. 409a 23: of κατασχῆσω shall get hold Thucyd. vi 11. 1, Demosth. Aristocr. 12, Aristot. Pol. viii (v) 7. 12. 1307b 10, 10. 27. 1312b 33, or shall put in to land Thucyd. iv 42. 3. Soph. Elect. 501 Jebb. 839—40. The chorus think of Poseidon as the proper divine type, cf. on 551. ἐργάζεσθαι χρήματα, 'make money' in a business way, Plato Hippi. mai. 282c, Aristot. Oecon. ii 1346b 23, Ath. Pal. vi 248. 2 εἰργάσατο χιλιάδα εκείνη εκείνης the cloak: cf. ἐργασία, ἐργὸς in business sense. σείω in two senses, (1) making earthquakes, and (3) squeezing money (almost = συνοφτατο), as Pax 639, Dicaearchus in Fr. Hist. Gr. ii 255 διατρέχονε δὲ των ἐν τῇ πόλει λογογράφων, σείωντες τοὺς παρεπιδη-
μοντας καὶ εἰσπόρους τῶν ἔξων; cf. διασκει in S. Luke 3. 14 and elsewhere in late Greek.

841—2. The κατακελευσφός is of two lines as always (Zielinski Gliederung, p. 120), here introduced by καί instead of the regular ἄλλα.

The common wrestling metaphor in λαβὴ determines πλευράς to mean stout ribs: it does not seem to have the sense of the Latin latus, latera, lungs, strong voice. Aristot. physogn. 6. 816b 12 οἱ εὐπλευροὶ εὐφωστοί τὰς πυγὰς ἀναφέρεται
κατεργάσει γὰρ ῥάδιως, πλευρᾶς ἐχθὼν τοιαύτας.

ΠΑ. οὐκ, ὑγαθοὶ, ταύτη ἐστὶ πω ταύτη μὰ τὸν
Ποσειδῶ.

ἐμοὶ γὰρ ἐστὶ εἰργασμένον τοιούτον ἔργον ὡστε
ἀπαξάπαντας τοὺς ἐμοὺς ἐχθροὺς ἐπιστομι-
ζειν,

845 ἐως ἂν ἡ τῶν ασπίδων τῶν ἐκ Πύλου τι λοιπὸν.

ΑΛΛ. ἐπίσχεσ ἐν ταῖς ἀσπίσιν: λαβῆν γὰρ ἐνδέδωκας.
οὐ γὰρ σ᾿ ἐχρῆν, εἴπερ φιλεῖς τὸν δῆμον, ἐκ
προνοίας
tαύτας ἐαών αὐτοίσι τοῖς πόρπαξιν ἀνατεθῆναι.

ἐπὶ τὸ ἀρεσθος...δοῦν δὲ ἐκ τῶν πλευρῶν
περιστογὸι εἰσιν, ὅνον περιστομεῖνοι, λάδοι
καὶ μωρολώγοι: ἀναφέρεται ἐπὶ τοὺς βοῖς
ἡ ἐπὶ τοὺς βατράχοις.

tοιούτοις, properly such as yours, τοιούτως
such as mine or ours (as Soph. OC 391): so
with τοιούτοις, τοιούτως, cf. Herod. vii 160,
Pind. Ol. 1. 114—6 oúτος yours, τοιούτως
all mine: the Euripidean τοιοῦτον ἀπηθη
tôde πράγμα is defiant, 'Such is my way
of working out this plot.'

843. The ὑγαθοὶ is sarcastic to the
knaves, and the μὰ τὸν Ποσειδῶ a defiant
reference to their metaphor in 839 and
their Tomy religion. ταῦτα ταύτη, 'your
ideas in your way' (the emphatic ἐμοὶ
of 844 in his usual style, and the ἐργον
following their phrases in 840 and 842.
Eurip. MEDEA 365 ἀλλ ὧντα ταύτη ταύτη,
μὴ δοκεῖτε, πω, Aesch. Prom. 511 οὐ ταῦτα
ταύτῃ Μοῖρᾳ πω τελεσθορός κράναι πέπρω-
tαι. both in answer to the chorus.

845. ἐπιστομίζετεν, 'shut up,' 'gag,'
Demosth. Halonni. 33 ἐπιστομίζετεν ἦμας ἐφι
τοὺς αὐτῶν ἀντιληγώντας, Plut. prac. ger.
reip. 13. 810 C. The phrase probably
came from oromanship, 'curb,' as in
Philost. imag. 18, cf. the elaborate meta-
phrase in Plut. gen. Socr. 22. 592 B—, of wild
goose ἐπιστομίζετεν αὐτῶν καὶ ἀλκιναύντες
tὸ φελόμφων καὶ λάδων σολλεῖται. anim. 10.
967 B: of men bribed, Plut. Philocrimen
15, or merely silenced, Lucian Jfrp. trag.
35 ἵχθων σε ἀποφαίνει ἐπιστομίζειν.

846. These shields from Sphacteria
were painted with paint and preserved
in the Stoa Poecile, where Pausanias (i 15. 4)
saw them along with others from Scione,
captured in 423 and also of course
connected with Cleon: so Persian shields
were dedicated at Delphi after Plataea,
Aeschin. Ctes. 116. Votive shields were
hung round the Parthenon architrave by
bronze pins, the stumps of which still
remain.

847. Generally ἐπίσχεσ αὐτῶν, Soph.
OC 856, Cratinus 66.

849. Whatever was the exact differ-
ence between the πόρπαξ and the ὁχαν
or ὁχανόν, the former was characteristic
of the Spartan shield, the time of Cleomenes
(Plut. Cleomenes 11). The
word is very rare in literature: Tragedians
use it of heroic armour (probably taking
that to be like the Spartan): Arist. has it
here of Spartan shields, and in Lys. 106
πορπακίωμα in the Spartan woman's
mouth: Critias quoted by Libanius or. 24.
i 86 Reiske ἑξαρπεί Σπαρτιάτης ὥς της
ἀσπίδος τὸν πόρπακα. Xen. has it as the
ame of a dog, Cyneg. 7. 5. It seems to
have become extinct: Pollux has ὁχανόν
only i 133. There seems no sufficient
evidence for the idea of scoliasts and
editors that handles were usually taken
off votive shields, though such offerings
when made for the purpose of dedication
(Paus. vi 23. 7, x 19. 4) might well have
no handles: the bronze shields at Olympia
showed remains of handles (Furtwängler,
Bronzefunde aus Olympia. p. 80), and the
Parthenon inventory CTA i 720 mentions
πόρπακες on certain shields presumably
Spartan: Plut. Timoleon 31 tells of Car-
thaginian shields dedicated with all their
ornaments.
αλλ' ἐστὶ τοῦτ', ὃ Δήμε, μηχάνη, ἵν, ἦν σὺ βούλῃ
tὸν ἄνδρα κολάσαι τούτοι, σοὶ τὸ τοῦτο μὴ ἱγγένηται.

ὁρᾶς γὰρ αὐτῷ στίφος οἶν ἐστὶ βυρσοπωλῶν

νῦκτωρ κατασπάσαντες ἄν τὰς ἁσπίδας θέοντες

τὸν ἀλφίτων ἄν καταλάβοιειν ἡμῶν.

851. ἵγγένηται R, ἱγγένηται rest.
856. κατασπάσαντες R, καθαρπάσαντες V and most ms, Zacher.
858—9. γὰρ, Oň, thou. παρεκόπτων, on 807. κρουσίδωμα, 'by tricks of the political trade,' is invented from κρουσί-
μετρεῖν, 'to cheat in selling corn by knock-
ing the measure and spilling the grain,' cf.
Pherecrates 105 λαβοῦσα μὲν τὸς χαμικὸς
tὸν πῦρδακειάρωσεν. The word oc-
curs only in dictionaries and scholiasts:
host. κροῆς in such cases as Eupolis 184,
κροῆν γε μὴν ἰσόμερην ἐγὼ. Soph.
fr. 926 ἄν ἐστε κροῦσις μὴν ὑπὲρ χεῖλος
βάλης, quoted by Harpocratio s.v. παρ-
κροῦσαι.

860—1. ὁ δαμόνια, in expostulation,
as usual: in answer to imprecation or
abuse as Αὐ. 961. τοῦ λέγοντος εἶναι, 'be
of the opinion of the last speaker': as
Soph. ΟΤ 910, cf. Phil. 386 ἄεὶ τοῦ ἰδοῦντος
εἶναι, Alciphron i 38. 3 τοῦ προσ-
τυχόντος, Lucian Toparis 13; the re-
proach is made by the historical Cleon to
the δήμος in the Mitylene speech, Thucyd.
iii 37, especially in his harping on the
dangers of the ἄγων.

861—2. The change from ὅστις to
μ', not ὅστις, is idiomatic, as is ἐς ὅν,
cf. Hermippus 45. 3 πέμπτεω Νόθιππον
ἐν' ὅντα.—See on 476 for the point in
ἐνυψώσας, ἐστινάταμεν. In κέκραγα he
gives the obvious metaphor of the house-
dog as before: this is to be beaten by
a new figure of the enemy.

864—. The stem ἐγχελεῖν sometimes had
-ν: hence the accent ἐγκελές and the
declension ἐγκέλειος &c. Athenaeus vii
290 A quotes cases to prove that the
Attics in the plural at least used ἐγχέλειος &c. as from -ν stem, and forms like
ἐγχέλειοι seem to come in with Aristotle.
θηρα, θηρεῖοι &c. are regular of fishing.
Similar accounts of the taking of eels are
given by Aristotle, Hist. Anim. viii 2,
592 b 6—, and fragm. 311 Rose, translated
by Pliny NH ix 74.

λιμνή means a freshwater marshy lake
here: Athenaeus viii 355 D ἐν λιμνᾷ
ἐγχέλειοι τῆς βαλλασίας εὐστομικότερα καὶ
πολυπροφατέρα: and the most famous
eels came from the λιμνᾷ of Copais and
the Strymon above Amphipolis. ταράς,
κυκάν, βόρβορον were phrases so
commonly used of Cleon (see supra. 251 &c.)
that this simile came naturally. ἐγχέλευς
was connected by some etymologically with
λίμνη, Athen. vii 299 D.
καταστάσει καθεσθικώς, 'calm,' of water,
wind, expression of feature, political situa-
tion &c.

Both λαμβάνειν and aἰρεῖν were used of
success in hunting or fishing; and also in
business 'make something': cf. the pro-
verb of fishermen εὐσωτιτή κῦρτος αἰρεῖ,
parodied by Cratinus 4.

In Nid. 559 Aristophanes says this
figure was stolen by other comedians and
applied to Hyperbolus. It spread and
lived, 'fishing in troubled waters.'
Τοιούτοι καὶ σὺ λαμβάνεις, ἢν τὴν πόλιν τα-ράττης. 
ἐν δ’ εἰπὲ μοι τοσουτοῦ: σκύτη τοσαύτα 
πωλῶν, 
ἐδώκας ἣδη τοὐτῷ κάττυμα παρὰ σεαυτοῦ 
ταῖς ἐμβάσιν, φάσκων φιλεῖν; ΔΗ. οὐ δῆτα 
μᾶ τὸν Ἀπόλλων. 

ἈΛ. ἐγνωκας οὖν δῆτ’ αὐτὸν οἶός ἐστιν; ἀλλ’ ἐγώ 
σοι 
ζεῦγος πριάμενος ἐμβάδων τοὺτο φορεῖν δίδωμι. 
ΔΗ. κρίνω σ’ ὅσων ἐγώδα περὶ τὸν ὅμον ἀνδρ’ 
ἀριστον 
ἐνυόυστατὸν τε τῇ πόλει καὶ τοῖσι δακτύλουσιν.

867. om. Cobet Migneos. n.s. ii, 442, saying that the line is a versified scholium, 
and that αἰρέω in this sense is not Attic. Against this Kock quotes Ephippus 5. 2 
ὁπόταν ἰχθὺς ἐσ’ Ἐλώς: that passage however contains several tragic expressions. 
Add Xen. Men. iii, 11. 11 βία μὲν οὐκ ἂν ἔλος φίλων, εὐεργετὰς ἐκ τὸ ἥριον τοῦτο 
ἀλῶσιμον ἔστω, and the proverb quoted in expl. note: and cf. 789. 

872. ἐμβάδων MSS. ὑμβάδων Dind. and most editors: Meineke Vind. Arist. 62 
says “sic constanter Attici ζεύγος cum duali coniungunt”: this is entirely wrong: 
ζεύγος ἐμβάδων is as unnatural as α’ πατὶ τῶν ἀνω: the gen. pl. is regular, though 
editors perversely give the dual sometimes: fr. 52 βοδώρων ζεύγος, Alceaus com. 14 
ζευγοσ βωών, Antiphanes 205 ταῦτα ζεύγος, Andoc. Alcid. 26 ζέυγος ὑπών, and so Isocr. 
bīs. 23, κυλικά ζεύγος Ister ap. Athen. xi, 478 b (Fr. Hist. Gr. i, 423), ζεύγος στρατιώ 
Ἀθ. Pal. vi. 28. 5, ζεύγος χρωμάτων ib. 231. 4, ζεύγος ἐμμαγώγων Plut. Agris 2, ζεύγος 
δρακάντων Ti. Gracch. 1, στραβόδων ζεύγος CIL ii, 834 b, ζεύγος σκυφῶν ib. iii, 60, 
ὀρνείλων ζεύγος &c. Diocletian’s Tariff 4. 23—31. The only case I know of the dual 
is Ar. fr. 344. 4 ζεύγαρον οἰκεῖον βωών, where there is special emphasis on the ordinary 
farmer’s two oxen and no more. In Aesch. Agam. 44 there is more to be said for 
Dindorf’s ζεύγος Άτρείδων than for most of such duals: but MSS. have Άτρείδων. 

873. ὅσων R and most MSS. ὅσων γ’ B, ὅσων γ’ X. ἀνδρ’ R, ὄντ’ the rest.

868. ‘With so many hides in your 
stock’: τοσαύτα of the second person as 
properly, see on 842: σκίων, like βίοις, 
δέρμα, διόρθωσ, may mean tanned or un-
tanned hide, but it was usually ‘leather,’ 
cf. σκυντόμενος &c. For κάττυμα, ‘a piece 
to patch his old shoes,’ and ἐμβάδει, see 
on 314—. παρὰ σεαυτοῦ (cf. Xen. Men. 
iii. 11. 13 χαρένω δ’ ἂν μάλιστα, ἐπει 
κειμένου διωρίο τὸ παρὰ σεωτής), to point 
the contrast in πριάμενος 872. For prices 
of shoes at Athens see Boeckh Staatsk. i 
134 and Fränkel’s note 188, and later 
Diocletian’s Tariff 9.

871—2. γυγώσκω ‘see through,’ as 
Thucyd. vi, 89. 6 δημοκρατιῶν καὶ ἐγγυώ- 
σκομον οἱ φρονοῦντες τι, Nicb. 918 γυγοσθή-
σει. φορεῖν for wear (= κάττυμα, 
touti of course deictic, else the article 
would be necessary.

873—4. These lines parody the 
formule regularly used in decrees of thanks, 
προσερεία, εὐεργεσία, or the like: ἀνὴρ ἄγα-
θον περὶ τὴν πόλιν, ἀρετῆ καὶ εὔνωος &c. 
constantly occur. A document beginning 
in this way would lead up to a decree 
of special honour and reward. 
τοῖσι δακτύλουσιν, ‘toes’: Alexis 148, the 
inventor of lamps ἢν τις κηδεμόνω τῶν 
δακτύλων.
ΠΑ. οὐ δεινὸν οὐν δὴτ’ ἐμβάδας τοσούτωι δύνασθαι, ἐμοῦ δὲ μὴ μνείαν ἔχειν ὅσων πέπονθάς; ὡστὶς ἐπανασα τοὺς βινομένους, τὸν Γρύττον ἐξα-λείψας.

ἈΛΛ. οὐκοιν σε ταῦτα δὴτα δεινὸν ἐστι πρωκτοτηρεῖν, παῦσαι τε τοὺς βινομένους; κοὐκ ἐσθ’ ὅπως ἐκεῖνοι

οὐχὶ φθονῶν ἐπανασα, ἵνα μὴ ῥήτορες γένοις. τονὶ δ’ ὄραν ἀνευ χιτῶνος ὄντα τηλικούτον, 881 οὐπώποτ’ ἀμφιμασχάλοι τὸν Δήμον ἑξίστας, χειμάνων ὄντος· ἀλλ’ ἐγὼ σοι τοντοι δίδωμι.

ΔΗ. τοσούτωι Θεμιστοκλῆς οὐπώποτ’ ἐπενόησεν. καίτοι σοφὸν κάκειν ὁ Πειραιεύς· ἐμοιγε μέντοι οὐ μείζον εἶναι φαίνετ’ ἐξεύρημα τοῦ χιτῶνος.

877. Suidas says Γρύττον was read, and under βινω he quotes Γρύπων. γρυπῶν

878. So Μ: other MSS. omit δῆτα; edd. δῆτα ταῦτα from Aldine.

881. τηλικούτοι MSS.

875—7. He rises to the tone of the moral reformer. οὐ νῦν δῆτα Νευ. 791, Αν. 960 and cf. οὐκοιν δῆτα. Conviction on a γραφὴ ἐταίρησεν entailed ἄτυμα and was especially intended to prevent such men speaking. Γρύττον is probably a nickname, if we know no more than the scholia, one of which says γρύττον means γριῦ, τὸ τυχόν. Γρύλλον is possible: Xenophon’s father and son bore the name: and the father was no doubt a conservative. The καλὸι κἀγαθοὶ were certainly very open to such a charge (Εὐπολίς 100): and the political effect of such connexions on their side was quite recognized in some states, Athenaeus xiii 601 Ε παρὰ ταῖς ἄλλαις ταῖς εὐνομογέναις (conser vant) πόλεων ἐπὶ τῆς Ἑλλάδος σπουδασθήναι τὸ δὲ τὸ ἐθνός: he goes on to give instances of such connexions being instruments against tyranny.

878—80. ‘Scandalous! it is scandalous that your vigilance takes such a form!’ For the common remark about ῥήτορες in 880 cf. Eccl. 112—4, Νευ. 1093, Plato com. 186, and especially Aristophanes in Plato Symposium. 192 Α.

881—3. Spartans usually wore the χλα-να alone (doubled), and so did humbler Athenians (not artisans), calling the garment τρίβωον: Demos wears this dress, which suggested the diest or the loafer. Socrates went ἀνυπόδητος καὶ ἀχίτων (Χει. Μεμ., i 6. 2), and this style was affected by Stoics like Cleanthes, and especially by the Cynics. Portrait-statues often have the ἰμάτιον alone, as the Lateran Sophocles; but probably this is owing to artistic effect, not to actual truth. The (χιτῶν) ἀμφιμασχάλοι covered the whole body below the neck (the ἐπερουμάσχαλοι or ἐξωμίς, which left the right shoulder bare, and was worn by slaves and artisans as convenient for manual labour. The names ἐθνός, ἰμάτιον, εἶμαι show that the upper garment was more essentially 'the dress' than the χιτῶν, and so γυμνὸς means 'without the dress,' wearing the χιτῶν only. χειμάνων of course at the Lenaeas.

884—6. ἐπινοεῖν of a practical notion, cf. on 90. In Λυσ. 1150— the advance from smock-frocks (κατωφάκαι) to χλαῖα is spoken of as a great thing in Athenian history. ἐξεύρημα implies more thought and invention than ἐφημα, which often means 'piece of luck.'
887. His boast in 290 περιέλω σ’ ἀλατονείας is changed to complaint and fear.

πιθηκαμοῖς: Suidas says the word was taken by some to mean ἀπάτας, by others μιθήμασι, the pet-name for a monkey being μιθήμα.

The retort implies that it is taken in the latter sense by the adversary.

888—9. ‘I only take your ways as a man at a wine-party may take another’s slippers for the convenience of the moment.’

πῶς, as the verb of συμπάθειας, Nicb. 1358, Vesp. 1198. Eupolis 351. 5, Plato com. 51. 2, Athenaeus xv 675 b πινώντων ὄμβρος τὸ συμπάθος διέλυσε. Clean was not unknown as a guest at such parties (Vesp. 1220): and now the Sausage-man takes a tone of society.

βλασταὶ were light slippers worn by guests on the way to and from banquets, though in the host’s house they were laid aside for the time. They are the mark of luxurious ease, Hermippus 47. 4, Plato Symp. 174 a Σωκράτης ἐλευθερόν τε καὶ τᾶς βλαστὰς ὑποδεδεμένων, ἡ ἐκών δυνάκες ἐποίη (and was blamed for by Diogenes, Aelian Var. Hist. iv 11), Lysippus 2, Anaxilas 18. 2, Plut. Marcellus 22 πέδοι ἐν βλασταῖς... ὡς ἀπόλεμοι καὶ ἥδες, Athen. viii 338 a, xii 443 f (Aelian Var. Hist. ix 11), Philost. éph. 18, Pollux vii 87. It was an affectation in Cynics to wear them, Anth. Pal. vi 293. 1.

890—1. θωσεῖα he thinks a more creditable word than πιθηκαμοῖς.

The χιτῶν and χλαίνα of ἱμάτιων were so different in material and wear that we should expect different verbs to be attached to each: and so ἐνδῶ is used of putting on the χιτῶν, and ἀμφέχομαι, ἀμφιενίμαι, ἀναβάλλομαι of the χλαίνα or ἱμάτιον, which is the toδί here.

Heracleides Pont. ap. Athen. xii 512 ἀλατογύρη ἡμιπάχωτο ἱμάτια, πούκλων δ’ ὑπόδεα χιτώνας. The scholium προς οῖς ἔχει ἐνδῶν παρεπιγράφῃ δὲ’ δίδωσι γὰρ αὐτῷ ὁ Κλέως χιτῶνα shows the loss of feeling for the distinction common in later times and the consequent mistake as to the action; so Thomas Magister s.v. ἀνεβαλλόμενη χιτώνα ἡ ἐνδῶθη.

In Eccl. 332 Blepyrus has put on his wife’s shift instead of a ἱμάτιον (315): hence the point in the verbs τὸ κροκωτίδιον ἀμπισχόμενον ἐνδόθησαι, cf. 374 τὸ τῆς γυναικὸς ἀμπέχει χιτῶναν; Xen. Cyrop. i 3. 17 could not have written ἐκώσας αὐτῷ τὸν μὲν ἐντύ λογος ἐνδόθης εὔμενε, τὸν δ’ ἐκώσας αὐτός ἐνδόθω χωρίοις, we can hardly say meaning that the big boy threw his own tunic over the small boy and put the small boy’s tunic properly on himself. ἐνδῶ is used of the upper garment worn in a particular way (probably without a χιτῶν) at religious services: Aesch. Eum. 1028 φωνεῖται ἐνδώτος ἐσθήμασι, Soph. Trach. 674 and Jebb’s note, 759, Theophr. ap. Athen. x 423 F: so ἐνδῶν of religious attire Eurip. Bacch. 111, 138, Anth. Pal. vi 237. 1.

Philetaerus ap. Athen. i 21 c does not use ἀμπεκεθαναί of the tunic (as L and S say) but of the φόρος, though there again Eustathius comments ἀμφέχει ἡγούμεν ἐνδώθη. We expect two different words also for taking off the ἱμάτιον and the χιτῶν: ἀποβολοῖς τὸ ἱμάτιον, ἐκδύομαι τὸν χιτῶνα is the proper distinction, clearly marked in Lysias.
οὐκ ἐσ κόρακας ἀποφθεγμένη, βύρως κάκιστον ὄξων;
ἈΛ. καὶ τοῦτο γ’ ἐπίτηδες σε περιήμπεσχεν, ἵν,’ ἀπο-
πνίξη’
καὶ πρότερον ἐπεβούλευσέ σοι. τὸν καυλὸν ὀἰσθ’ ἐκεῖνον
τοῦ σιλφίου τὸν ἀξίου γενόμενον; ΔΗ. οἶδα
μέντοι.

892. ὀξων mss. and vulg. ὀξεὶ Kock Vels.
893. τοῦτο γ’ Bentl. and vulg. for τοῦτ’. περιήμπεσχεν R. ἤσχεν rest: the
aorist is required, see Ruth. ἹΡ 85 for the form.

10. Το φάσκων θομάτων ἀπόδεικται ἢ τὸν
χιτωνίσκον ἐκδοθείσα τις ἔτη
1121. in Av. 934 and 947 it is possible to
take the τάξιν as spoken to the slave,
‘take off your σκόλας,’ and the second as
to the poet, ‘take off the σκόλας you have
just got, as you are going to get the χιτω-
νίσκος to put under it.’ The distinction
is not kept in Homer (Ili. ii 262, Od. xiv
341 &c.), or in later writers, as Athen.
vii 281 D ἀποδὸς τὸν χιτώνα, xi 507 D,
Plut. gall. 9. 506 D.

I think τοῦ would sound more arrogant
than the Sausage-man’s τοῦτοι in 883:
and ὃ πόνης is the swaggerer’s-retort to
his illustration from social usage. The ἰμά-
tov is probably one of the leather garments
mentioned by Pollux vii 70.

892. This use of φθείρωμα = λέναι with
a curse occurs in the compounds with ἀνα-
ἀπο- ἀπο- ἐκ- πείρ- προσ- συν-. Though
it was hardly a dignified expression, Eurip.
ides has it four times, φθείρωμα Herac.
284, Androm. 708, 715, and ἀποφθ- ἩΡ
190.

Vesp. 38 ὀξεὶ κάκιστον τοῦτοπτῶν βύρως
σαπρός of a dream about Cleon: see Blümmer
Technol. i 262 for details of
beam tanning in point.

893–5. Compare Philo-leon’s struggles
against a change in his dress, Vesp.
1122—. ‘He is trying to sink you out,
as he has done before.’ The ἐκεῖνον and
the τότε in 900 may refer to some actual
case of recent interest. καυλὸς, properly
the stalk of the silphium, Pollux vi 67:
καυλὸς καὶ σιλφίων mentioned separately
in Eubulus 7. 3, 19, 3, Alexis 127. 5.
The silphium plant is fully described by
Theophrastus Hist. Plant. vi 3, followed by
Pliny NH xix 38—, xxii 101: it seems to
have been the main condiment of Greek
cookery, and it was much used in medicine.
It must have been the chief article in the
large trade between Athens and Cyrene:
Theophrastus implies that it mostly came
to the Piraeus. Its decay, whether owing
to ravages of barbarians (Strabo xvii 3,
23), the conduct of Roman publicani
(Plin. NH xix 39), or merely a change of
taste (Hehn), is one of the curiosities of
commerce. A Persian inferior variety is
supposed to be asafaetida (stercus diaboli).
We cannot tell why it was cheap at this
time in Athens: the fall in price may
possibly have had something to do with the recent establishment of democracy in Cyrene (Head Hist. Num. p. 729), or with Cleon's interest in hides, the other article from Cyrene mentioned in Hermippos' well-known list of Athenian imports (fr. 63. 4 Kock): that list is nearly contemporary with the Knights, and Cyrene comes first, no doubt owing to some temporary importance. The comic charge here depends on the flatulent and purgative qualities of the plant, which are given in detail by Theophrastus and Pliny. For ἄξιος χαίρει see on 64. The Attic μέντοι 'of eager assent' generally goes with the emphatic word of the question repeated as here.


The second plur. here and 900 seems to mean an appeal to the general audience.

899. Κόπρος was a deme: the adjective Κόπρειος occurs in CIA i 185 A 38 &c.

900. οὗ δήποτε is not ne. οὐ τί ποιον. For πορροῖ cf. Eccl. 1061.

901. There is practically no ground for the ingenious guesses that Πορράνδρος means Cleon, that he was red-haired, and that the epithet αἶθων in the well-known fragment of Hermippos 46, διηθεῖσα αἰθών Κλέωνι, means 'red-haired.' Πορράνδρος was a fairly common name. Aeschin. Ctes. 139, CIA i 1447, ii 19. The proverb Πορράνδρον μηχάνημα (Suidas and Apostol. 15. 16) was probably invented by grammarians.

902—3. Cleon has failed to do what he threatened in 290, περιέλθον δ' ἀλαζονεῖας. βωμολόχος combines the ideas of buffoon and parasite: Plutarch uses it of Cleon, Nicias 3. It is the goddess of democracy who gives the advice against her own champion, cf. 1203.

904—5. παρέξεων as it is to be permanent, see on 130, 838, 912. 'Payment for nothing' is a dish of ψαχνη or some common food, the verb with which was ῥοΦω as in 51, cf. Ach. 278, Vesp. 1118. It appears from Aristot. Pol. Ath. 41 that ecclesiasts were not paid till Agyrrhius' time: but a scheme for such payment may have been broached

N. A.
ΑΛΛ. ἐγὼ δὲ κυλίχυνον γέ σοι καὶ φάρμακον δίδωμι
tὰν τοῖςιν ἀντικυμηνίοις ἐλκυόρια περιαλεῖφειν.
ΠΑ. ἐγὼ δὲ τὰς πολιάς γέ σουκλέγων νέον ποιήσω.
ΑΛΛ. ἱδον δέχομεν κέρκον λαγῷ τωφθαλμίδων περιψήν.
ΠΑ. ἀπομείκωμεν ὡ Δήμε μον πρὸς τὴν κεφαλὴν
ἀποψώ.
ΑΛΛ. ἐμοὶ μὲν οὖν. ΠΑ. ἐμοὶ μὲν οὖν.
ἐγὼ σε ποιήσω τρη-
ραρχείν, ἀναλίσκοντα τῶν

913. ἀναλίσκοντα τῶν σαυτοῦ om. Cobet (Mnemos. n.s. ii. 422), as a scholium
which has crept into the text: but the system seems to be in sets of four lines.

as early as Cleon’s day; or more probably the reference is to state-support
of the poor, who had an allowance of one
obil in Lysias’ time (24. 13), afterwards
raised to two Aristot. Pol. Ath. 49.

906—7. Free medicine is the next
bid, and it is given, not merely promised.
kυλίχυνον is a box of medicine, called also
κυλίχυς, as by Antiphanes 208, Athen. xi
480 c, and τίνειον. Free medical atten-
cdance was an old idea in Greek states,
older than free education, Diodor. Sic.
xii 13. 4.
Ulcers on the shins, arising from
varicose veins, are common in medical
practice, especially among the old and
poor: cf. Theophrastus char. 19. Pollux
iv 196, 206. κυλίχυνον, κυλίχυρον, ὄφθαλ-
μίδαι in 909 are all quoted from this
passage only: the terminations have
different meanings, ‘a nice little pipkin
for your nasty little sores,’ ‘your dear
little pair of eyes.’

908. fr. 360 ἐκλέγει τ’ ἀεὶ ἐκ τοῦ
γενέου τὰς πολιάς (cf. sup. 520): and so
Theophrast. char. 2 of the flatterer. I
cannot agree with Rutherford that ἐκλέγω
can mean ‘speak out,’ even in Thucyd.
iv 59.

909. The modern use is the hare’s
foot for cosmetics.

910. The rule for the voice of verbs
in such cases is given sup. 490, 785: for the
active in this verb cf. ὅ ὁ δυνάται τῇ χεὶρι
Πρόκλου τῷ βω’ ἀπομείκων Ανθ. Pal.
xi 268. 1. ἀποψώ = ἀποφή τῷ χεὶρα.

912—8. Iambic dimeters, as usual in
close connexion with tetrameters catal. in
the Agon: synapheia holds and the system
ends with a catalectic (Gleditsch, Metrik
§ 62, and cf. sup. 367—, 441—). Cleon
takes his adversary as a man of wealth
and position now; to be annoyed as such
by trierarchies and income-taxes. Cleon
as strategus would appoint the trierarchs.
Till b.c. 412 a trierarchy fell on each
individual on the roll: the burden was in
later times shared between two or more
people. The state provided the hull and
the main part of the tackle, which were
made under contracts arranged for by the
Council (Aristot. Pol. Ath. 46), the trier-
arch having only to keep the ship in
good repair. The cost was 40 to 60 minae
a year (Böckh). The grumbler about the
hardships of the rich man’s life at Athens
(Antiphanes 204) says ἦ γάρ εἰσφορά τοῖς
ήρπακεν τάνωσθεν πάντ᾽...ἡ χορηγίας αἰρέ-
θεις ἵματια χρυσ请输入. the χρυσ wireType '
φορεὶ ἡ τριταρχεῖας ἀπήκειτο.

ἀναλίσκοντα 913 and ἀναλών 915 seem
inconsistent. The only other case of
ἀναλίσκω in Arist. is in a tragic speech by
Euripides Thesm. 1131. ἀναλίσκω seems
to have prevailed in the end, but both
were certainly used in 5th century prose
(Meisterhans gives both from inscriptions).

Fr. 15 εἰς τὰς τριταρχὲς δεῖν ἀναλών ταῦτα
καὶ τὰ τεῖχη.

The distinction between ἐφέξω and ἐπι-
σχῆσω is the same as between ἐξω and σχῆσω
(see on 130 and 838): ἐφέξω intran. here
1283, Plut. quam. adul. 20. 62 Α: ἐπισχῆσω
88, Eurip. Andr. 160, Hec. 692. [For
cases of -έω and -σχέω from other compounds of έω see Blass in Rhein. Mus. xlvii 285–7.] The derived nouns were distinguished: the rare έφεις meant excise, reason, as Vesp. 338, ἐπίσχεις meant a check; ἐποχή came later in δὲ and was specially used in the philosophical sense of suspense of judgment. Plato i Alcib. 107 c illustrates the difference between ναυτυγειαι (be a ship-carpenter) and ναυτυ-

γεισθαι (have ships built): the active is naturally much the less common.

ὅπως ἄν, see on 8a sup., and Shilleto on Thucyd. ii 60. 1.

919 — παφλάτει, 'bubbles,' fr. 423 τὸ δ’ ἔτος τοὺς ταῖς κυλίγως τοὺς θερμοὺς καὶ τοῦτο παφλάτειν. The senses of bubble and babble may be combined, as here, Eubulus 109 προσγελώσα τε λοπάς παφλάσσω βαρβάρω λαλήσας, Timocles 15 of Hyperi
drides (Kock), and in Παλαιόβιν. 'Pull the firewood from below, and skim the froth from above.' For ἀσφάλω 'skim' cf. Herod. iv. 2 (of cream), Alexis 45 man is like wine, οὖν τῶν νέων πολλὴ ἵτ’ ἀνάγκῃ, καὶ τῶν ἀνδρός ἀποστείλει. ἀπαρ
thénta τὴν ἄνω τοῦτον ἀνών ἐπικόλαξο
dσας, τότε πόσιµον γενεῖται καὶ καταστίχα
tαλίω, Plut. rep. nmm. vii. 5. 551 B λόγοι μεγαλονύμων καὶ πράξεις λεγόμενα
τὸ πραξίω καὶ σφοδρῶν ἀπαρτοῦσι τὴν ὄργης, and for the metaphor of firewood Tele
clides 40 (Εὐριπίδης) ώ καὶ Σωκράτης τὰ φρέγγαν ὑποτήρησιν.

ταυτάτης τῇ ἀρματην, cf. Antiphanes 25 ἀρματείαν ἕκ μέσου βάψα θοῦ λέβησιν ζέοντος ὕδατος; οἱ ἐντυρφύονται as Ach. 245., ζωμαφρέω as Athen. 1128 ζῶκοι τῇ ζωμαφρέῳ καταλέγουσον…ἀυτῶν ἀπ’ αὐτοῦ ἀρνύμενοι πρὸς τὸ μηδὲν ὑπερξέσας, Ath. Pal. vi 101. 5 ζωμαφρέων τὴν τήν Λύκου ἀφρηλόν.

Observe the regular usage of plur. in the diminutive, ὅς δὴ δόξα, cf. λαγώς λαγῶσ, &c. Cf. on 100.

923—6. Trierarchy gave exemption from the προσεφόρα, which was a kind of liturgy, but not from the εἰσφόρα, which was levied on all citizens and metics worth over 25 minae, as a progressive income-tax on property. Under the system of Nausinicus 378 B.C. the richest class consisted of 300 men. Lysias 28. 3 of Athenians generally, πιεζόμενοι τοὺς εἰσφόρας. Though the εἰσφόρα was not a liturgy strictly, yet it fell so much on the rich, that it is spoken of as a special burden which it was creditable to have undertaken honourably, Lysias 2. 31 τριμησάς καὶ εἰσφόρας εἰσφέρων καὶ χορ
rγῶν καὶ τάλας λατρευγῶν οὖν ἐπηρῴδει ἓτοι τοὺς πολυτελῶς τῶν πολιτῶν. As a war-tax,
α) ἐγὼ γὰρ εἰς τοὺς πλουσίους σπεύσως σ' ὅπως ἂν ἐγγραφῇς.

Β) ἐγὼ δ' ἀπειλῆσον μὲν οὕ-δεν, εὐχόμαι δέ σοι ταῦτα: τὸ μὲν τάγηνον τευθίδων ἐφεστάναι σίζων· σὲ δὲ γνώμην ἐρεῖν μέλλοντα περὶ Μιλησίων καὶ κερδανεὶν τάλαντον, ἵνα κατεργάσῃ, σπεῦδειν ὄπως τῶν τευθίδων ἐμπλήμενος φθαίης ἐτ' εἰς ἐκκλησίαν ἐλθῶν· ἐπει-τα πρὶν φαγεῖν, ἀνὴρ μεθή-

935—6. ἐτ' ἣ 'ς ἐκ. ἐλθεῖν Zacher. ἐλθεῖν R and most MSS. ἐλθὼν V and eadd.

falling on the richer classes, and fixed as to amount by vote of the ecclesia, it would be just the held for Cleon's σπούδη.

πῶς ἐνθω were originally either of falling or of a mousestrap (Pollux vii 41): yet they were used seriously by Findar and Aeschylus.

927—. The comic curse is the proper answer to the serious threats of Cleon. For similar short comic curses in lyric metres cf. Ach. 1156. The construction is the acc. and inf. idiomatic in prayers, even without εὐχόμαι expressed (as Ach. 248—&c.), changing later to the more common and direct optative.

The τευθῆς, smaller and more delicate than the τεῦθος and σπεύδα, was broiled as a rule Antiphanes 217, 21, Metagenes 6, 6, Anaxandr. 41. 46 (τευθίδες ὑπταὶ, σπεύδα ἐφθαῖ), Athen. iii 108 α—κ (Sotas- des 1, 15 ἀστείων ἐφθαῖ τευθῆς is exceptional and condemned by Athen. viii 356 ε): it does not seem to have been thought a dainty dish except when served very hot in the frying pan as here, Alexis 187 ἐπὶ τὸ τάγηνον σίζων ἐπεισών φέρω: and so with ἐρωτεῖ Pherecrates 104: the Sausage-man is now on a higher level than Cleon in luxury.

The variation between τάγηνον and τῇγανον is curious and unexplained: τῇγανον is illustrated as the exceptional form by Athenaeus vi 228 c and Pollux x 98: it is opposed to λοπᾶs as frying-pan to boiling-pot, Eubulus 109.

930—. Miletus is assessed on the tribute-lists to pay ten talents b.c. 449—446, five b.c. 445—439, and ten b.c. 424. Gilbert (Inn. Gesch. p. 187) supposes that the tribute was raised to ten talents in 474, that Cleon opposed this rise and was thought to be bribed to do so.

935—. φθαίης, 'be in time,' as Thucyd. iv 96. 1 τοιοῦτο τοῦ Ἰπποκράτους παρακελευμένον καὶ μέχρι μὲν μέσον τοῦ στρατοπέδου ἐπελθόντος, τὸ δὲ πλέον οὐκ-ἐτε φθαίαντος: 'have time,' Lucian Dial. Mort. 13. 2 οὐ γὰρ ἐφθασα ἐπισκῆψαί τι περὶ αὐτῆς, which seems to support ἐλθεῖν of MSS.: but φθαῖνω with inf. is not unusual in late Greek (Cobet VL 315), and the inf. in Ἀθ. 1384 and Thucyd. iii 82. 7 has been corrected. On the tendency of φθαῖνω to take a participle of the same tense after it (φθαῖνω κελεύων, ἐφθασα κε- λεύσας), see Gildersleeve, Amer. Journ. Phil. xii 76.

Archestratus cf. Athen. vii 327 α ἐπείγοντο ὑπὸ χρήσεως ἲδον σπούδης καταπίνων.
koi, kai συ το ταλαντον λαβειν
βολομενος ει-
σθων ἀποσνιγειν.

ΧΟΡ. ευ γε νη τον Δια και τον 'Απόλλω και την
Δήμητρα.

ΔΗ. καιοι δοκει και ταλλα γε ειναι καταφινωσ
αγαθος πολιτης, οιος ουδεις πω χρονου
ανηρ γεγενται τοισι πολλοισι τουβολου.

και 
νων ἀποδος τον δακτυλιον, ως ουκ ἐτι

940. ἀποσνιγειν MSS., ἐπασνιγειν Elmsley, αυ' ἀποσνιγειν Mein., ἐνασνι-
geiν Bergk; ὁπως is of course impossible in ordinary comic iambic trimeter: but such
things are allowed in modern metres, and I cannot think there is sufficient reason to
introduce any conjecture: tragic scanion would give burlesque emphasis to the curse.

941. Aristophanes very seldom uses
prose: a scholar here says Eupolis often
did. The cases in Ar. are chiefly formal
oaths, as here, Av. 865, Thesm. 292.
The formula here is the ancient and
solemn one prescribed for the heliastic
oath, Pollux viii 112 ἔσωσαν ἐν Ἁρβήττω
δικαστήριῳ 'Ἀπόλλω πατρόν και Δήμητρα και
Δια Βασιλεἴ; δ ὁ Ἀρβήττος...ὑπό-
μαστα απο των ήρωων, διο στεατάκτων των
δήμων υπὲρ δυνομιας ὑρκεσθαι (the combi-
nation of deities probably implies the
reconciling of tribes): it occurs also in
the oath imposed on the βουλη of Erythrae
CIA 1 9 (Hicks no. 23), in the treaty
between Athens and COREUYA B.C. 375
CIA ii add. 49), and a magistrate's
oath CIA ii 578. After the 'great oath'
of Homer by Zeus, Apollo and Athene
the omission of Athena seems strange: it
may be due to a desire that no deities of
party should be mentioned (see sup. on
551). A suspected copy of the oath in
Demosth. Timocr. 151 gives Poseidon for
Demeter. Draco ordered the invocation
of Zeus, Poseidon and Athena (Schol.
Ven. on Il. xv 36). Zeus, Athena, Po-
seidon, Demeter are the powers sworn
by in the treaty with Ceos (Dittenberger
no. 79). Demosth. Callipp. 9 uses the
appeal in the text as witness to his
truth: in Mid. 198 he uses νη τον Δια
και τον 'Απόλλω και την 'Αθηναν in an
appeal to democratic feeling against Mi-
dias' insolence. Plato Legg. xi 936 ε
prescribes to a witness an oath by τοὺς
πρεσθ θεους Δια και 'Απόλλωνα και Θεω
For collections and theories on the heli-
astic oath, see Frankel in Hermes XIII
352—, E. Curtius Gesamm. Abhandl. i

943. Genitive of 'time since when'
are common with a numeral or vaguer
adjective, πεντε ήτων, πολλοι χρωνοι &c.: χρω
alone is partly excused by the πω
(see Kutherf. NP 345), but no parallel is
quoted except the curiosity χρωνοι =
ακαθαρτον in Lucian Lexiph. 19 by Kock:
id. Demosth. eu. 36 ήθη δια χρωνοι does
not seem suitable, and ήθη χρωνων may
be right. χρωνων is not uncommon 'for some
time' in affirmative clauses and χρωνω
with a negative is of course very parallel.

945. 'The great three-halfpence
worth': τως χρωνων διακειμενους άνδρας,
Eust. on Odyssey. p. 1382. 18. cf. της
dε πλειστη τουβολου μαζι 'Antiphanes
135, τα δεκα του οβσιου επτω των μησθυνος
αξιων Prov. in Gaisford's Paroem. p. 130.

946. σκοποδιξω, 'anger' up to fight-
ing point: cf. 494.
948—9. The words ταμίας and ἐπίτροπος with their derivatives are used of honourable positions of trust, generally of freemen, but also sometimes of slaves: so they exactly suit the case in the play as a representation of history. It is hardly possible to mark a distinction in meaning between the two words: ταμίας is the older, less specially Attic, less legal, word, and there were state-functionaries called ταμιαὶ of departments, while ἐπίτροπος is more of private-wardship: but the two are often used together, as Ecc. 212 ταμίας ἐπίτροπος καὶ ταμίασι χρόνεθα, and the fr. from the second Peace, πιστὴ τροφός, ταμία, σύνεργος, ἐπίτροπος. Later ταμίας was used for quaestor, and ἐπίτροπος for procurator, in Roman imperial business.

The idea that there is special reference to the ταμίας τῆς κοινῆς προσδόκια here was held by Valesius (on Harpoer. s.v. ταμίας), approved by Boëth. Staatsh. 3: p. 204, and insisted on by Müller-Strübing Aristoph. p. 136, but it has not been confirmed by recent discovery or accepted by scholars generally. ταμίαι of other departments certainly existed before 400, but of the common Revenue apparently not.

A ταμίας or ἐπίτροπος was a necessary part of an ideal Greek household, Aristot. Pol. i. 7. 1225a 35 ὅπως ἐξοίκων μὴ αὐτῶν κακοπάθειν, ἐπίτροπος λαμβάνει τὴν τιμήν, αὐτῷ δὲ πολιτεύεται ἡ φιλοσοφοίσιν.

A seal-ring would be held by the ταμίας in both meanings, public and private: the imitation of a seal was a danger to all business, and Solon commanded that seal-makers should destroy the casts of seals supplied to individuals, Diog. Laert. i 57.

The δημοσία σφραγίς or δημοσίου σηματρών was kept by the ἐπιστάτης for the time, Aristot. Pol. Ath. 44: it might be used by him (CIA iv 104b 30) or by the Strategi (CIA ii 443). Its device was no doubt the owl, or the gorgoneion (E. Curtius in Ges. Abhandl. ii 86).

ΔΗ. οὐκ ἐσθ᾽ ὑπὸς ὁ δακτυλίος ἐσθ᾽ οὔτοσιν οὐμόσι· τὸ γοῦν σημείον ἐτερον φαίνεται ἄλλῃ ἢ ὑν καθορῶ; Ἄλλῃ φέρ᾽ ἰδω, τὶ σοι σημεῖον ἤν;

ΔΗ. δημοῦ θεοῦ θρίοιν ἐξωπτημένον.

954. θριῳν mss. except R corr.
ΙΠΠΗΣ

ΑΛΛ. οὐ τοῦτ’ ἐνεστίν. ΔΗ. οὐ τὸ βρίον; ἀλλὰ τί;
ΑΛΛ. λάρος κεχινῶς ἐπὶ πέτρας δημηγορῶν. 956
ΔΗ. αἰβοὶ τάλας. ἈΛΛ. τί ἐστιν; ΔΗ. ἀπόφερεν
ἐκποδών.

οὐ τὸν ἐμὸν εἶχεν, ἀλλὰ τὸν Κλεωνύμου.

παρ’ ἐμοῦ δέ τοι τουτοῦ λαβὼν ταμίευε μοι.

ΠΑ. μὴ δητὰ πῶ γ’, ὃ δέσποτ’, αὐτηθολῶ σ’ ἐγώ,
πρὶν ἂν γε τῶν χρησμῶν ἀκούσῃς τῶν ἐμῶν.

ΑΛΛ. καὶ τῶν ἐμῶν νυν. ΠΑ. ἀλλ’ ἐὰν τούτω πίθη,
μολγὸν γενέσθαι δεῖ σε. ἈΛΛ. κἂν γε τούτῳ,
ψωλὸν γενέσθαι δεῖ σε μέχρι τοῦ μυρίνου.

962. νῦν MSS.

963—4. δὴ R.

In the accounts of the curious omelette, called βρίον, given by Suidas, Pollux vi 57, and Hesychius, hog’s lard is mentioned specially: the scholiasts here say βῆσος implies the stupidity of Demos: ’he is a great eater of beef, and it does harm to his wits.’ The tragic rhythm of course heightens the absurdity of the device.

955. ἐνεστὶ is technical for the device on the gem: ἀφαγις ἐν ταῖρος, and the like, occur often in the inventories.

956. λάρος is the commonest in metaphor, if not in strict fact, καθάπερ ὁ λάρος ἀλον περεχανῶν τῷ δήλαρ Lucian merc. cond. 3. It is the greedy Heracles of the bird-world, Av. 567: and the greedy demagogue, Cleon here and Λυκ. 591, Hyperides in a fragment of Timoeces.

πέτρα, the bema. cf. πέτραι 313.

δημηγόρος and derivatives are generally, as we should expect, seriously used in the orators, sarcastically in Comedy and Plato.

957—8. αἰβοὶ τάλας, Plax 544.

Cleonymus, the Falstaff of Attic comedy, glutton and coward, liar and parasite: as to his politics, Ἑσπ. 592 represents him as a prized democrat: cf. Andoc. Myst. 27: his recent motion in favour of Methone CIA i 40 (second decree) might come from either party.

960—1. For the eager double γε cf. Ecl. 856 and the conjectural reading μὴ πο γε, πρὶν γ’ ἀν στὸ τρέχω, Ach. 176.

ἀκοῖων with gen., cf. on 674.

962. A well-known oracle had promised Theseus that Athens should always keep above water like a skin-bottle: Plutarch Thei. 24 ἀκός γάρ ἐν οἴνῳ ποτοπορεύεται, and (from the Sibyl) ἀκός βαρυτίθ’ ὑδάω δέ τοι οὐθέν ἐστὶν. This was repeated from Delphi to reassure Athens when threatened by Sulla, Pausan. i 20. 7 ἔξρησεν ἡ Πυθία τὰ ἐκ τῶν ἀκόν ἔχοντα. Synesius was probably thinking of this when he wrote of Athens in decay (pist. 135 Migne) καθάπερ ἑρείου διαπεραγμένο τὸ δέρμα λείπεται γνώρισμα τοῦ τάλαι ποτὲ ἐξω.

Scholia show complete helplessness before μολγός. Symmachus alone shows sense in connecting the phrase with the fragment (157 Dind.) from the Φεροφοί, probably not much later than the Κnights, which contains the word μολγῶν seemingly in a current phrase applied to Athens. Pollux x 187 alone gives the right meaning of the word, viz. βῆσεος ἀκός; he quotes Aristophanes for another comic oracle, μὴ μοι Ἀθηναίους αἰνεῖν, οἱ μολγοὶ ἐσονται. μολγός then seems to be a contemptuous synonym for ἀκός in the oracle of Theseus. In both fragments Bergk is probably right in proposing to read αἰνεῖν, the curious word (found in τρίανα according to Brugmann in Indog. Forsch. iii 259) which Cobet Miennes. x 61 says has been lost in our mss. without leaving vōla aut vestigium.

963—4. μέχρι τοῦ μυρίνου, ῥάδε ἀττικ, the expression μύρινος and the like coming probably from such representa-
tions as early Cyprian terracottas: the
line is quoted in Paroemiogr. Bodl. 953.
ψωλος no doubt was often used in comic
contempt, Plut. 267, Av. 507. Herod.
i 104 mentions circumcision as practised
among ‘Syrians’ on the Parthenius; these
would be in Paphlagonia, and this might
be referred to here.

965—6. Notice the difference be-
tween ἀλλά· γε and δέ γ’ 967. The rose-
wreath marks of course the festoon, not
the victor: but Demos’ sway will be like
the great king’s.

967—9. The promise here is of
greater and more outlandish pomp.
Democracy had only recently levelled the
dress of Athenians to the μετρία εὔθης
mentioned by Thucydides i 6. 3, as the
French Revolution did in Europe. Hera-
cides of Pontus, who was a pupil of
Plato, held that a luxurious dress lent a
high spirit to the upper classes of Athens
in the Persian wars, ἀλουργὴ μὲν γὰρ
ἡμιπλέγοντο ἦματα ποικίλοις δ’ ὑπεδών
χιτώνας (Athen. xii 512 b). But a purple
dress was now held to be un-Hellenic,
except as uniform or on festal occasions,
and even then it was exceptional, Athen.
xii 534 c of Alcibiades. It is coupled
with διάθημα and the like Xen. Cyrop.
viii 3. 13, Plut. Demetr. 41 &c.

For κατάπαστος, ‘spangled,’ cf. De-
mocr. Ephes. ap. Athen. xii 515 D of a
Persian robe, καταπεπάσατα χρυσός κέρ-
χρος, μιτρὰ χρυσόπαστος id. 536 λ; and
χρυσόπαστος of theatrical tinsel (Lucian
Icarom. 29) or offensive display (Demosth.
Polyol. 34), Plut. quaest. conv. iv 6. 672 A
μιτροφόρος καὶ νεβρίδα χρυσόπαστον ἐνήμ-
μένος of a high-priest at a Dionysiac
orgie, Strabo iv 4. 5 of Celtic chiefs, cf.
χλαμύς αὐτών Tac. Ann. xii 56, χλαμύς
distincta stellis aureis Suet. Nero 25.
The gold leaf was fastened or sewn on:
a different art, now lost, to be weave
gold thread into silk or fine cloth, χῖτώνες
χρυσοφύιες Athen. v 196 F, χλαμύς αὐτῶ
inter texta Verg. Aen. viii 167. He is to
have not the man’s στέφανος, but the
woman’s στέφανη, a metal ornament,
sometimes of gold and elaborate diadem-
form, Baumeister Deivn. p. 792. The
στέφανη was familiar on the head of Hera
and Nike, CIL ii 652: in the Delphian
inventory CIG 1688 it seems to be excep-
tionally a soldier’s ornament, στεφανο-
φορός by a common change of stem in
compounds is to wear the στέφανος.

968—9. ἄρμα a four-horse car for
racing and processions only. Vesp. 1427
ἀνήρ Σιμώνιτης ἐξέπεσεν εἰς ἄρματος.
Instead of δώξει ταξείων he turns off
to the legal sense of δῶξα (Scotch pursu-
and ‘Smicythe and consort’ would be the
legal phrase in an action against a woman,
who could be represented only by her
κύριος. Σωκιθία appears to be for Σωκι-
θος, and the action would be one of the
kind implied in 877. For such oppro-
brious feminine forms of men’s names cf.
Σωφράτη καὶ Κλεωνίαν Nub. 678—80,
τὴν Ἀμφιαν 699, Thesm. 373—4, Cic. de
orat. ii 277, Hor. Sat. i 8. 39; and for a
similar phrase in an actual case see
Aeschines Tim. 128.

A Smicythe was secretary to the ταξεῖ
τῶν ἱερῶν χρημάτων, under the
presidency of Thucydides of Acherus,
in this or the following year (CIL i 139).
A Smicythe, perhaps the same, is among
the women in Eccl. 293. The name looks at
first barely serious: all names beginning
with Σωκ- or Μικ- seem to be ‘Kosenamen.’
But the indices to inscriptions show that
it was not very rare at Athens, one man
of the name being son of a Cratinus, and
another father of an Aristophanes: and
Σωκιθία, an Athenian washerwoman, has
also been found (Roberts Greek Epigr.
p. 83). A Smicythe occurs twice on
vases of Euthymides, perhaps a favourite
of his (Brunn Gesch. d. Künstlerii 469).
ΔΗ. καὶ μὴν ἐνεγκ’ αὐτοὺς ἴων, ἵν’ οὕτωσι 970 αὐτῶν ἀκούσῃ. ἈΛΛ. πάνυ γε. ΔΗ. καὶ σὺ νῦν φέρε.

ΠΑ. ἰδοῦ. ἈΛΛ. ἰδοῦ νη τὸν Δ’· οὐδὲν κωλύει.

ΧΩΡ. ἡδιστὸν φαός ἠμέρας ἐσταὶ τοῖς παροῦσι καὶ τοῖς εἰσαφικομυνέοις, 975 ἐν Κλέων ἀποληταί.

καὶ τοῖς πρεσβυτέρων τινῶν οἴων ἄργαλεωτάτων ἐν τῷ δείγματι τῶν δικῶν

970. ΔΗ. most mss. ΚΑ. Β. ΧΟ. Enger, Zacher.
971. παροῦσι καὶ τοῖς ἀφικομυνέουσι mss. παροῦσι πάσιν καὶ τοῖς Dobree, who points out that parts of πάσι are often omitted in mss. καὶ τοῖς ἀποῦσιν, ἱκονομέως Bergk. καὶ τοῖς εἰσαφικομυνέουσι Cobet Memnos. i 417, n.s. ii 432: Madvig has entered this emendation in his copy; τοῖς ἀφικομυνέουσι Bentley; τοῖς ἀνταφικομυνέουσι Kaibel, Steurer de Ar. Carm. lyra. 29.

970. καὶ μὴν without γε as if a new character were coming on, cf. on 691.
972. ἰδοῦ, ‘very well,’ see on 121.
973—. The metre of these six stanzas, each of three Glyconics and a Pherecratic, is very song-like in effect; this may be felt in fragments of Anacreon of the same metre, cf. infra. 1111—, Rau. 420—. The same form of stanza occurs in Tragic choruses of serious import, Soph. OT. 1189—1203, Phil. 687—690, Eurip. HÆ 668—672 (a scholium here says ταῦτα παρὰ τὰ Euripídou, and in the Delphian Paean by Aristonous.

εἰσαφικομυνέων is the best correction. The word in Attic means ‘arrive at a place, not one’s original home, where one is to be allowed to settle for a time’; Plato Μένο 92 β αἱ πόλεις ἐσωταυτίκοι εἰσαφικομυνέσθαι καὶ οὐκ ἐξελαῖνονται, Legg. viii 848 α: hence it is used of visitors attracted to Athens by its trades, art and hospitality, Xen. Xen. ve. 3. 12. 15. 1, Isocrit. Paneg. 45, Demosth. adv. Phorm. 1: it may mean here ‘those who for the festive season’ as CL A iv 574 ε 17 ἡ παντήγυρα τῶν εἰσαφικομυνέων Ἐλλήνων Ἐλευσινάδα. This is the only express mention of Cleon’s name in the play.

977—. Even his old partizans of the Philocleon type defend him only as a necessary evil. οἴων by regular attraction, Plato Ἰμπρ. 220 β ὄντος πάτου οἰων δεινοτάτου.

ἄργαλεος, specially of the litigious temper Νικ. 456, Aleiphon iii 22. 2, and perhaps in Demosthenes’ nickname Ἀργάς (cf. on 534) given him on his first litigation Aeschin. FL 99, Plut. Demosth. 4. It was natural to connect it with πανηγύς in meaning, so we have Aeschin. Tim. 61 εὐόδετος ὀδηφερ ὑπὸ ἄργαλεος τὴν ὄνομα, ἄλλ’ ἐτε χρήσιμος (almost = χρήστος), Plut. glor. Ath. 5. 348 β Κυνησίας ἄργαλεος ποιήσης.

979. δείγμα (1) a sample, (2) sample-shop, or mercantile Exchange in the Piraeus and other ports (Demosth. Polycl. 24, Xen. Hell. v 1. 21: at Rhodes Polyb. v 88. 8: generally Plut. curios. 8. 519 α, ἐπί τὸ δείγμα καὶ τὴν ἀγορά καὶ τὸν λιμήν ὁδονταί): so here comic for the old dicasts’ business-resort, the law-courts. It may be more definitely the place whereplaints at law were advertised before the statues of the eponymous heroes, Wachsmuth Stadt Athen ii 389. ἀντλέγειν ‘argue’ as against any other view, always apparently with ὡς, Plut. 593, Thucyd. viii 24. 5, Herod. viii 77.

χρήσιμος, often of serviceable citizens, almost like χρηστός, cf. Eupolis 118,
Alexis 247. Dionysius the elder went too far with the word in his tragic line οὐκ ἔκαστα χρησίμων ἀπώλεσα, Lucian adv. indoct. 15.

doivoux and τορύνη as κύκηθρων και τάρακτρων Παξ 654, and the famous figure of the two pestles, Cleon and Brasidas, in

Pax 259—Lucian Char. 7 of Poseidon ἔταρξε τῶν πόντων ὦπερ τορύνην των ἐμβαλών τὴν τριάυν ƙκόκων τὴν θάλασσαν. Athen. iv 157 A speaks of a hetaera nicknamed θεατροτρώγην. Cf. the συνοφάντης as a household utensil in Aesch. 934.

986—pointed as a retort to Cleon’s contempt of culture expressed in such speeches as Thucyd. iii 37: there (38. 2) he says the main dangers to Athens come from cultured eloquence selling itself for gain. He is answered apologetically by Diodotus in Thucyd. iii 42. 3, and here by turning the tables on himself. The misticoles had never learned to play or sing, Plut. Cimon 9, ὑμοῦσια, ‘son éducation de cochen’: the oxymoron is suggested by such phrases as ὃς πρὸς Ἁθηναῖς, ὃς ἐκαμασε: it is the comic equivalent for ἀπαύγωσα in Diodotus’ speech.

988. As φοίτω means ‘go to school,’ so συμφοίτω ‘be schoolfellow’: Plato Euthyd. 273 c Socrates going to Connus to learn music speaks of οἱ παιδεῖς οἱ συμφοίτηταί μοι, Lucian adv. indoct. 3.

It is well known that the Greeks, like the Chinese, gave great weight to music in education (Iesp. 659), and attributed ethical effects to the various ἀρμονια, which were classified in this view by Damon, if not before him: theorists on education agreed, as probably did parents and masters, that the Dorian scale, ἡ Δωριστή μόνην ἄν ἀρμόττεσθαι θαμα τὴν λύραν, ἀλλην δ’ οὐκ ἐθέλειν μαθεῖν.

981. Scal. for γένοθ’ of mss.

989. MSS. omit ἄν, as often in this usage Cobet NL 410. ἐναμ. Dind. Kock, but this seems unexampled. μεν ἄμφ. Bernhardy Vels.
The master's ἀπαγε might be transitive, addressed to the παιδαγωγός in attendance on Cleon, or intrans., addressed to Cleon himself, see on 1151: it is here transitive, as is plain from the ὁ παῖς οὖν. The transition from ἀπαγε to the or. recta is quite common in Greek. 994—6. All his knowledge was tips, Quart. Review clxiii 14.

997.— Oracles were so much run after in the early part of the Peloponnesian war that such a scene as this was a natural part of the Agon. The state appointed three εἰκονικαί of sacred law and the like, but men like Lampon, Hierocles of Oreus, and Stilbides, reached great fame and influence by undertaking on their own account to work on men's minds by such means. There may be a good deal of allusion to current methods of interpretation, quite lost to us, throughout the scene. Demos is intentionally made sillier here than elsewhere.

999. τι οὖν δὴ ἐστιν ἄττα εἶπεν ὃ ἀνήρ; Plato Phaedo 57 a and Stallbaum's note there.

1000. A collection of oracles bearing on the history of Athens was made by the Pisistratidae, and after their expulsion fell into the hands of Cleomenes, King of Sparta, Herod. ν 90. Such an oracle as Demosth. FL 297 reads and makes much of was no doubt taken from a collection apparently in possession of the state, cf. the λόγια of Bacis &c. κιβωτός is a chest for clothes and valuables generally Vesp. 1056 &c., κιστή a box, usually for eatables, as 1211: Vesp. 529 is a rare exception.

1001. The Sausage-man has acted the capitalist for some time: he is making public life pay already: he has not only a two-storied house but two lodging-houses to let. For a case where sudden prosperity is seen by owning πυρωνίας see Athen. xii 542 f. The σπουδία (insula) was a common form of investment for money, and would naturally be larger than the εἰκὼν.
PA. ούμοι μέν έισιν Βάκιδος. ΔΗ. οί δέ σοι τίνος; ΑΛΛ. Γλάνιδος, ἄδελφοι τοῦ Βάκιδος γεραιτέρου.

ΔΗ. εἰσίν δέ περί τοῦ; ΠΑ. περί 'Αθηνῶν, περί Πύλου, 1005 περί σοῦ, περί ἐμοῦ, περί ἀπάντων πραγμάτων.

ΔΗ. οἱ σοὶ δὲ περί τοῦ; ΑΛΛ. περί 'Αθηνῶν, περί φακῆς, περὶ Λακεδαιμονίων, περὶ σκόμβρων νέων, περὶ τῶν μετρούντων τάλφιτ' ἐν ἀγορᾷ κακῶς, περὶ σοῦ, περὶ ἐμοῦ; τὸ πέος οὐτοσὶ δάκοι.

ΔΗ. ἀγε νῦν ὡς αὐτοὺς ἀναγνώσεσθέ μοι, 1011 καὶ τὸν περὶ ἐμοῦ 'κείνον ὥπερ ἡδομαί, ὡς ἐν νεφέλαισιν αἰετῶς γενήσομαι.

ΠΑ. ἀκοῦε δὴ νῦν καὶ πρόσεχε τὸν νοῦν ἐμοί. Φράζειν, Ἐρεχθείδη, λογίων ὁδὸν, ἴν σοι 'Απόλλων

1010. So R and five MSS. περὶ ἀπάντων πραγμάτων V and the rest.

1013. νεφέλαισιν MSS. except R. αἰετῶς K and vulg.: αἰετός is not found on inscriptions before 300 B.C., Meisterhans § 141.

1004. The fish γλάνις, a kind of shad, is known from Aristotle and comic fragments: but nothing is understood that throws light on the name here. 1005—10. 'Athens and Pylius, you and me &c.,' is all his table of contents: his rival again has a finer range, bringing in the material comfort of the masses as well as high politics, 'Athens and Sparta, lentil-porridge and fresh mackerel, the corn-question, and you and me': and Cleon is coarsely cast aside. φακῆ is fem. adj. from φακός. The mackerel is said to be still the commonest fish in the Black Sea and Hellespont, where the σκόμβρος was caught and exported in large quantities pickled or salted, ἐκ Ελλησπόντου σκόμβρων καὶ πάντα ταρίχη Hermippus 63, 5. So σκόμβρος was a nickname for a fish-curer, Alexis 77, 168. νέων' νεωτί τεταρχευμένων school.

The corn-trade in Athens was under the strictest state-control, exercised through officials called σιτοφόλακες and μετρονόμοι, and underlings called προμετρηταί: these regulated the amount of corn each dealer could buy or hold at a time, the profit he might make, and the measures he dealt to customers: their functions are defined in Aristot. Pol. Ath. 51.

1011—3. The scholiast quotes the oracle, mentioned he says by Aristophanes also in the Banqueters and the Birds (979), εὐδαιμον πολίεσθων 'Αθηναίης ἀγελέης, τολλὰ ἴδον καὶ πολλὰ παθόν καὶ πολλὰ μογήσαν, αἰετῶς ἐν νεφέλῃς γενήσεαι ἡματα πάντα.

1015. He gives a Delphian oracle, though one of Bacis was expected. This is no doubt meant to be a mistake in policy on his part, as is the bearing of the oracle on himself without the expected compliment to Demos. The oracular style is well imitated, at least at first.
I. ἵππης

141

ياةν ἐξ ἀδύτωι διὰ τριπόδων ἑρτίμων.
σωζεῖσθαι σ' ἐκέλευσ' ἰερὸν κύνα καρχαρόδοντα,
ὅς πρὸ σέθεν χάσκων καὶ ὑπὲρ σοῦ δεών κε-
κραγώς

σοὶ μισθὸν ποριεῖ, κἂν μὴ δρᾶς ταῦτ', ἀπολείται.
πολλοὶ γὰρ μύσει σφε κατακράζοσιν κολοιοί.

∆Η.

ταυτὶ μὰ τὴν Δήμητρ' ἐγὼ οὐκ οἶδ' ὦ τι λέγει.
τὶ γάρ ἐστ' 'Ερεχθεί καὶ κολοιοῖς καὶ κυνὶ;

1018. πρόσθε οἱ πρόσθεν μίσ. πρὸ σέθεν Hotib. Dobr. χάσκων R. Χάσκων
and δάκων most mss.

1019. δρᾶ μίσ. δρᾶς Hotib. Dobr. and vulg.

1022. 'Ερεχθείδη κολοιοῖς Bentley.

Part of the effect of the whole scene depends on the occasional breaking off from oracular into ordinary Attic language, even in the hexameters, a metre so ill-fitted to Attic as a rule. φράζεω was common in oracles: the god φράζει, and bids the mortal φράζεσθαι, as often ἱσθη. ὁδὸς is almost technical of the oracular form and purport, Aesch. Agam. 1114, Soph. OT 311, Eurip. Phoen. 911.

λάχω is not used in Homer of divine voices: here probably it means the shriek of the Pythia coming from the holy place through the collection of tripods dedicated to the god. Hom. hymn. Apoll. 443 ἐς θ' ἄδυτον κατέδει τι κράτος ἑρτίμων, Pausan of Aristonous ἀπο τριπόδων θεοκτή-
των παντοτινῶν ἐποίχειν.

1017. Dogs attached to deities and temples were well known in parts of the ancient world: Aelian gives some curious tales of their habits in Sicily, Nat. Anim. xi 3. 20.

καρχαρόδονς was both the poetical and the scientific name for beasts of the cat-
and dog-kinds. In literature it is almost confined to dogs. Possibly enough Cleon
called himself the κύων καρχαρόδονσ of the state: anyhow Aristophanes calls him ὁ καρχαρόδος in the passage Vesp. 1031, repeated Pax 754. Athenaeus vi 253ε speaks of one Thraso, a court parasite, who was nicknamed ὁ κάρχαρος, Lucian de merc. cond. 35 ἑπτὼν τῶν καρχαρών, sall. 3 ὡς κάρχαρον ἔλεπτα ἐφ' ἡμᾶς τὸν σαντόν κύνα.

For demagogues claiming the title of κύων τοῦ δήμου see Vesp. 895, Demosth. i
Aristog. 46; Theophr. char. 29 (30 Jebb),

where the φιλοπόνηρος uses the phrase of a συκοφάντης, Plut. Demosth. 23 Δημ.
αὐτὸν μὲν έλκαε καὶ τοὺς σὺν αὐτῷ κυνὸς
ὑπὲρ τοῦ δήμου μαχομένου. Ἀδονειας was
used for the συκοφάντης of the Terror in the French Revolution (Zizielliers Cicero 53).

1018. χάσκων gives more variety than the other readings. Applied to a
savage animal, the word is more Epic than Attic, but this is in its favour: τὸ
χάσμα τοῦ λέοντος M. Aurel. vi 36, Ovid's
Cerberei rictus, though χάσκω is rather
hio than ringor. δεών κεκραγώς: Cleon
thinks this will identify him.

1020. κατασκ., 'croak him down,' see on 288. σφε in sing. is post-homeric.
Pindar Nem. 3. 82 has κραγεῖται κολοιοί
of detractors, cf. Plut. bruta rat. 5. 989 λ.

1021. By the distinction given σφο.
φιμ should have reference to the
words, λέγω to their meaning: and so
I think in 1023, 1060 and 1070 φησι
should be translated say, and the cor-
rection in each case is one of accurate
quotation.

1022. Herod. v 33 σοὶ δὲ καὶ τοὐ-
τοις τοῖς πράγμασι τι ἐστὶ; and similar
phrases occur very often in late Greek,
though in classical times it is more
common to have τὶ πράγμα or the like.
Demos' silliness is, even in this scene,
relied by occasional shrewdness. He
sees the right objection: dogs were not
allowed on the Acropolis, Plut. comp.
Demetr. & Anton. 4; nor were ravens,
Aelian Nat. Anim. ν 8 (see inf. on 1051),
Plut. Pyth. orac. 8. 397 ἐν τοῖς Σικελ-
κοῖς τῶν Ἀθηναίων ἀνταχθησα...τὴν ἀσπίδα
tοῦ Παλλαδίου κόρακες περικόπτου.
ΠΑ. ἐγὼ μὲν εἴμ' ὁ κύων· πρὸ σοῦ γὰρ ἀπῶ·
σοὶ δ' εἴπε σωζεσθαι μ' ὁ Φοῖβος τὸν κύνα.

ἈΛΛ. οὐ τοῦτο φησ' ὁ χρησμός, ἄλλ' ὁ κύων ὁδί 1025
ὡστερ θύρας σου τῶν λογίων παρεσθίει.
ἐμοὶ γὰρ ἐστ' ὀρθῶς περὶ τοῦτο τοῦ κυνὸς.

∆Η. λέγει νυν' ἐγὼ δὲ πρῶτα λήψομαι λίθον,
ίναι μή μ' ὁ χρησμὸς ὁ περὶ τοῦ κυνὸς δάκη.

ἈΛΛ. Φράξεως, Ἑρεχθείδη, κύνα Κέρβερον ἀνδραποδι-
στὴν, 1030
δὲ κέρκῳ σαίνων σ', ὅπωταν δειπνής, ἐπιτηρῶν,
ἐξεδεταὶ σου τούψον, ὅταν σὺ ποι ἀλλοσε
χάσκης:
ἐσφοιτῶν τ' ἐς τοῦτο πάνω λήσει σε κυνηδὸν
νύκτωρ τᾶς λοπάδας καὶ τᾶς νῆσους διαλείχων.

∆Η. νη τὸν Ποσειδῶν πολὺ γ' ἁμείνον, ὡ Γλάνυ. 1035

1026. θύρας mss., ἄθαρπη Hermann; I have thought of λάθυρος as a possible
word and one likely to be corrupted: but the only form given is λάθυρος, which was a
synonym for ἄθαρπα.

1029. τὸ πῖος ὀὕτω δάκη V. 1032. ποι mss. ποι Cobet Mnemos. i. 417.

1023. ἡπώ is fairly common in Homer, ἁπώ in Pindar and tragic chorus
(once in dialogue Rhés. 776: in an iambic
dedication CIGS 1818): this is unique in
Attic.

1024. The Greek idiom in such
sentences gives the double emphasis
better than English: the fourfold rep-
etion of parts of σό in the oracle justifies
σοι coming first.

1025-6 seem to mean that Cleon
suppresses parts of oracles unfavourable
to himself. But the reading is uncertain
and the full meaning obscure. θύρας is
explained by the scholium: the watch-
dog (usually chained up in the πρόθυρον
by day) tries to gnaw his way out.

ὁθῆς, the critic's word for a correct
reading or rendering.

1030-2. If Cleon called himself κύων
tοῦ δήμου, his enemies perverted the figure
to Κέρβερος, cf. Páx 313 and schol. there.
ἀνδραποδιστής, like its cognate words,
may mean (1) kidnapper, as Plut. 521,
(2) stealer of slaves from their owners,

as Lycurg. ap. Harpocr. s.v., or (3)
who condemns free persons to
slavery, as Cleon had done at Mitylene
(Thucyd. iii 36. 2). ἀνδραποδιστὴν καλῶν
cal τῆς πύραν Plut. quaest. cons. ii 1
632 F, cf. Xen. Symp. 4. 36. The notion
of making money by traffic in human flesh
was implied, and the law gave its sanction
to the hatred expressed in the word by
punishing the offences implied in mean-
ings (1) and (2) with death.

ποι ἀλλοσε = πρὸς ἀλλο τι.

1033-4. ὀπίανόν κυλίνα, μαχειρεῖον
forum coquimium, is the Attic distinction
as far as we have evidence. λοπᾶς was
of earthenware ((πίναξ, a wooden platter,
cf. Athen. iv 137 F. Vesp. 904 (again
of Cleon) διαλείξει τὰς χλώτρας, νήσον
the allies as usual. Lysias fr. 58 ἐλεωμ-
νοντό μοι τῶν καρφίων εἰσφορισθεὶς αι
κύνες. The καὶ τὰς νῆσους, artistically
obscure to previous hearers of the ἄσμος,
would now be clear in its reference.
PA. ὁ τάν, ἄκουσον, εἶτα διάκρινον τότε.

'Εστι γυνή, τέξει δὲ λέονθ' ιεραίς ἐν Ἀθηναῖς, ὁς περὶ τοῦ δήμου πολλοὺς κωνιοφυὶ μαχεῖται, ὥστε περὶ σκύμνοις βεβηκῶς· τοῦ σὺ φύλαξαι, τεῖχος ποιήσας ἔξιλον πύργους τε σιδηρῶς. ταῦτ' οἶηθ' ὅ τι λέγει; ΔΗ. μὰ τὸν Ἀπόλλω 'γῳ μὲν οὐ.

1041

PA. ἑφραζὴν ὁ θεός σοι σαφῶς σώζειν ἐμὲ· ἐγὼ γὰρ ἀντί τοῦ λέοντος εἰμὶ σοι.

ΔΗ. καὶ πῶς μὴ ἐλελήθησε Ἀντιλέων γεγενημένος;

ΑΛΛ. ἐν οὐκ ἀναδιδάσκει σε τῶν λογίων ἐκὼν 1045 ὁ μόνον σιδηρῶν ἐστὶ τεῖχος καὶ ἔξιλον, ἐν ὰ σε σώζειν τόνδ' ἐκέλευσ' ὁ Λοξίας.

1036. τόδε Μεινεκε, ποτὲ? εἶτα τότε would correspond to δὴ νῦν.


1044. 'Ἀντιλέων Reifferscheid.

1045—6. ὁ δὲ οὐκ, and δὲ τοῦ σιδηρῶν Cocret Mnesos. n.s. ii 423.

1046. ἔξιλον R and most MSS. ἔξιλον Γ Dindorf Blaydes.

1037. Cleon is claiming the honour of being referred to in oracular prophecy, like the oracles and dreams of lion-births that foreshadowed the births of Cypselus (Herod. v 92. 2) and Pericles (Herod. vi 131, Plut. Peric. 3).

1038—9. κακωσὺς, of enemies beneath notice, as Apostol. μητρ. x 37 κοῦντοσ ἐλέφαν Ἰνδος οὐκ ἀλεξία (given also by pseudo-Phalaris epist. 29): Martial xii 61. 5 in tauros Libyci ruunt leones, non sunt rapilionibus molesti: cf. ἀποσοβεῖ τοὺς θη- τορας, surf. 60.

περὶ with dat. as II. xvii 133 ὥς τίς τε λέων περὶ οἴς τέκεσον, and especially βασιαὶ περὶ, as ib. 137, Od. xx 14 ὃς τε κάνων ἀμαλήσῃ περὶ σκύμασι βεβηκῶς.

1039. In strict Attic φυλάςω is 'guard,' φυλάσσωμαι 'guard against.' But there are cases of the middle used to mean 'guard': Shilleto on Dem. FL 287, where Solon's poem has οὐδε φυλάσσωμαι σεμνὰ δίκης θέμεθα, quotes Aesch. Supp. 1012 μόνον φυλάσσατε πάροδο ἐπιστολάς πατρός, and Herod. vii 172 δεὶ φυλάσσοντας τὴν ἐσβολὴν, though that may be passive. The use would cause just the ambiguity that the oracular style loved, cf. the oracle in Herod. vii 148 ἐὼν τῶν προβο- λαίουν ἔχων πεφυλαγμένον ἡσο, καὶ κεφαλὴν πεφυλαξό.

1040. Suggested by the famous Delphian advice to Athens to trust to a wooden wall, Herod. vii 141 τεῖχος Τρι- τογενεῖ ξίλων δίδω εἰφράσα θεὸν μαῦνον ἀπρόβεσθαν τελέσθων τού τε τάκνα τ' ὀνήσῃ.

1043. 'I am as good as a lion for you,' or 'I am all you have for a lion': this use of ἄρτι is epic and Ionic, as Hom. Od. viii 546 ἄρτι κασιγνήτου ξεῖνου θ' ἱκέτης τε τέτυκται, Herod. iv 75 τοῦτο σφ' ἄρτι λουτρό εστί' ὃ γὰρ δὴ λούται ὑδαί. The τοῦ is, as the article so often is, for reference or quotation-marks.

1044. καὶ πῶς, see on 128 sup.

Nothing is known of the point in question: Antileon is evidently somebody or something contemptible.


'Τhe only thing that is fort of iron and timber': for ἔξιλον gen. of material Shilleto in ms. note quotes Herod. ii 63, schol. on Soph. OC 57.
ΔΗ. πῶς δῆτα τοῦτ' ἐφραζέν ὁ θεός; ἈΛΛ. τοῦτοι δῆται σ' ἐκέλευσ' ἐν πεντεσέριγγῳ ἔλιῳ.

ΔΗ. ταυτὶ τελείσθαι τὰ λόγια ηὔθελε οἱ δοκεῖ. 1050

ΠΑ. μὴ πείθου φθονεραι γὰρ ἐπικράζοισι κορώναι. ἀλλ' ἰέρακα φίλει, μεμοιμένος ἐν φρεσκίν, ὡς σοι ἦγαγε συνδήσας λακεδαιμονίων κορακίνος.

ἈΛΛ. τοῦτὸ γέ τοι Παφλαγῶν παρεκκιδώνεσθε μεθυσθεῖς.

Κεκροπίδη κακόβουλε, τί τοῦθ' ἤγεῖ μέγα τούργον; 1055

καὶ κε γυνὴ φέροι ἀξθός, ἐπεί κεν ἀνὴρ ἀναθείν.

1048—9. ‘The stocks’ is what the god must mean. As σφραγεῖ meant almost any kind of hole, πεντεσέριγγον ἔλιον meant pieces of wood made for holes, arms and legs, used in prison, Pollux viii 72. A cruel jest is quoted by Aristotle. Rhet. iii 10. 7, by which a paralytic is called πεντεσέριγγῳ φύσα δεδεμένος. 1050. ἡδον with fut. denoting immediate result, cf. 1044 n., ‘from this time on.’ ταυτὶ emphatic ‘in that sense I fancy the oracle will be fulfilled very soon.’

1051—3. The raven was tabooed on the Acropolis (see on 1022), and was thought to be an enemy of the owl, Aristotle. Hist. Anim. xi 608b 8, Πλ. de inv. et odio 4. 537 b μισοῦσθ' ἄλληλα καὶ πολεμοῦσι στρεφ' ἀσπειράτων τῶν πολεμίων ἄτεοι καὶ δράκοντες, κοράκινοι καὶ γλαύκες, αἰγέθαλλοι καὶ ἀκανθυλλῆς, Thompson Greek Birds 98—9. The hawk was sacred to Apollo. The allusion to hawking is probably only apparent, as that sport is not mentioned before Aristotle and then as a Thracian peculiarity (Hein. Cult. und Haust. § 363). It does not seem to be clear for what reason Antiochus Hierax was so called.

κοράκινος was a small fish Lys. 560, Athen. ii 63 A, vii ch. 81; it does not occur as the diminutive of κόρας except here, and possibly fr. 452 ap. Athen. vii 308 F: and no doubt this mistake in the meaning is intentionally absurd.

1054. This might mean either ‘the Pylus business was a drunken adventure of Cleon’s,’ and such language was no doubt used of it: or ‘that last oracle is a last desperate venture in the altercation, and the man’s drunk.’ In either case, γέ τοι ‘anyhow,’ ‘all I can say is,’ suits well enough to deprecate the last speaker.

παρακανανθένα is known in both senses: (1) of a bold deed, as the Helots running the blockade of Sphacteria, Thucyd. iv 26. 6, cf. Ach. 645. (2) of a bold phrase, as Kau. 99 and Dion. Hal. ep. ad Pont. 2. p. 765. 18 R.; in Lucian Alex. 32 it means ῥίπτων, compromising, to the writer.

1055. The epic equivalents for Athenian are varied each time. Κεκροπίδαι occurs in a serious narrative, but as a comic touch, in Posidonius ap. Athen. v 212 B (Fragm. Hist. Gr. iii p. 267).

παχύβουλος μεταβόλως δισφωνεῖ are all used frankly to Athenians by Aristophanes, especially in parabasis. The scholiion on Ἀνδ. 587 gives the explanation, probably current among aristocrats, that Poseidon, when defeated by Athena, imposed the curse of δισφωνία on the country.

1056. The scholiast explains that this line is quoted from the Little Arion— a Trojan maiden was overheard using this argument against Ajax’s carrying off
ΠΛΗΣ

ἀλλ’ οὐκ ἀν μαχεσαίτο· χέσαιτο γάρ, εἰ μαχεσαίτο.

ΠΑ. ἀλλὰ τόδε φράσσαι, πρὸ Πύλον Πύλον ἦν σοι ἐφραζεν.

"Εστὶ Πύλος πρὸ Πύλοιο ΔΗ. τί τοῦτο λέγει, πρὸ Πύλοιο;

ΑΛΛ. τὰς πυέλους φησίν καταλήψεσθ’ ἐν βαλανείῳ.

ΔΗ. ἐγὼ δ’ ἀλουτός τίμερον γενήσομαι.

ΑΛΛ. οὕτος γάρ ἠμῶν τὰς πυέλους ἀφύρτασεν.

ἀλλ’ οὕτοσὶ γάρ ἐστὶ περὶ τοῦ ναυτικοῦ ὁ χρησμός, ὃς σε δεῖ προσέχειν τῶν νοῦν πάνω.

ΔΗ. προσέχω· σὺ δ’ ἀναγίγνωσκε, τοῖς ναυτασίοις μοι ὀπως ὁ μισθὸς πρῶτον ἀποδοθήσεται.

ΑΛΛ. Αἰγεῖδι, φράσσαι κυναλώπεκα, μὴ σε δολώσῃ,

1058. φράσσαι RM (and so with most MSS. in 1067), φράζεω the other MSS.
1059. λέγει τὸ π. R. 1062. οὕτος MSS. except RM: Zacher would omit the line.

Achilles’ body and this was taken as proving his superiority to Ulysses. ‘Any one can carry a load if another puts it on,’ Demosthenes here being the ἀνήρ. The phrase was probably often used in historical estimates of character, Plut. de Alexandri fort. σ. 337 E.

1057. The form χέσατο is a comic ‘datismus’ (cf. 118), and is meant, with the omission of ἀ, to mark a complete breakdown into vulgar burlesque, cf. Eccl. 808, Rm. 574.

1059. ἐστι Πύλος πρὸ Πύλοιο, Πύλος ἵππος ἐστὶ καὶ ἀληθὴς was a well-known line bearing on the three cities named Pylus in western Peloponnesus (Strabo viii 3. 7), Pylus Oenoe in North Elis, Pylus Lepreaticus in South Elis, and Pylus, opposite Sphaeteria, in Messenia. It was parodied in the line about usury ἐστὶ τόκον πρὸ τόκου, τόκος ἵππος ἐστὶ καὶ ἀληθής, Plut. de vit. aere al. x. 829 D. The πρὸ is not clear in meaning, cf. the proverb δοῦλος πρὸ δοῦλου, δεσπότης πρὸ δεσπότου in Aristotle. Pol. i 7. 3. Cleon’s anxiety to bring home this old verse to his own case is cut short by this question of Demus, and the enemy’s absurd interpretation in 1060.

1060. Puns on πῦλος and Πύλος, as in 55, were no doubt common enough at the time, and used to cheapen Cleon’s campaign down to the triviality given here. ‘He speaks of going to seize the tubs at a public bath,’ the last place for heroic adventure in Athenian street wit. I suppose (φησὶν) καταλήψεσθαι may be oblique for καταλήψει, καταλήψεις or καταλήψεται, but not for καταλάβει or καταλαβήτω.

1061. The tragic rhythm is counteracted by the colloquial τίμερον: so Av. 1045, Eccl. 1021, Plut. 232, 433: 947 would all be tragic except for this form: see Appendix iii.

1063. ἀλλὰ· γάρ as of a new person entering the scene: ‘Ah but here’s the oracle about the fleet for you.’

1065—6. Cf. 1357: Demus feels the special interest of this oracle, and an honest desire to do right to the seaman: the Sausage-man meets his wishes 1079.

1067—8. The Laconian breed of hounds were said to be hybrids of dog and fox, Aristot. Hist. Anim. viii 28. 607a 3, but these hybrids were called ἀλεπεκίδες, Xen. Cyneget. 3. 1, Pollux ν 38, not κυναλώπεκα (except in Hesychius

N. A.
λαίθαργον, ταχύτουν, δολίαν κερδώ, πολύδρυν. οἶσθ' ὦ τί ἐστιν τοῦτο; ΔΗ. Φιλόστρατος ἡ κυναλώπης.

Ἀλλ. οὐ τοῦτο φησιν, ἀλλὰ ναῦς ἐκάστοτε αἰτεῖ ταχέιας ἀργυρολόγους οὕτωσι: ταῦτας ἀπαυδὰ μή διδόναι σ' ὁ Λοξίας.

ΔΗ. πῶς δὴ τριήρης ἐστὶ κυναλώπης; Ἀλλ. ὡπως; ὦτι ἡ τριήρης ἐστὶ χω κύων ταχύ.

ΔΗ. πῶς οὖν ἀλώπης προσετῆθη πρὸς τῷ κυν.; Ἀλλ. ἀλωπεκίοις τούς στρατιώτας ἥκασεν, ὦτι βότρυς τρώγουσιν ἐν τοῖς χωρίοις.

1070. Λέγει αὐτὸν καὶ (ὡς;) πορφυρόσκολ καὶ καλλωπιστὴν σχολ.: ἐν is no doubt the Κυναλώπης of Λυσ. 597.

1070. Measures of sending out νῆς ἀργυρολόγους to collect arrears of tribute, or levy forced contributions from allies, were sometimes adopted, no doubt usually by the war party. We hear of them mostly when unsuccessful, Thucyd. ii 69, iii 19 (Lysicles killed on such an expedition). They must always have been invidious: Callicratidas refused ἀργυρολογεῖν τὰς πόλεις (Plut. Lysander 6), and Aeschines attacks Demostenes because τοῖς Ἑλλήνων ἀργυρολόγησε (Cest. 159).

1072. The Sausage-man uses Λοξίας of his own oracles: his interpretation is certainly very forced and poor; as at 107, the principles are not much above Fluellen's. ἀπαυδά is in tragic style: it is not used in prose except = fail, give up in later writers as Theophyl. Hist. Plant. v 6. 1. Plut. ser. num. vind. 13. 558 c, Lucian merc. cond. 39.

1076—7. He means soldiers on board triremes, who often made descents and ravages on the coasts as recently, Thucyd. iv 45, cf. Plux 636—7.

1076—7. τὰ χωρία, in one of its regular senses, small farms.

"The little foxes that spoil the vines, for our vines have tender grapes," were themselves eaten by Greeks, Keller Thière des class. Alt. p. 180. Mnesimachus 4, 49 gives in a list of meats at a banquet (κρέα) κίττης πέρδικος ἀλωπεκίου.


\[\Delta H\]. eίεν. 
toútois ὁ μισθὸς τοῖς ἀλωπεκτοῖσι ποῦ;  

\[\Alpha L\]. ἐγὼ πορίῳ καὶ τούτον ἡμερῶν τριῶν.  
"ἀλλ’ ἑτί τόνδ’ ἐπάκουσον, ὅν εἶπε σοι ἐξαλέα-

σθαί  
χρησμὸν Ἀντωΐδης Κυλλῆνην μὴ σε δολώσῃ.  

\[\Delta H\]. ποίαν Κυλλῆνην; \[\Alpha L\]. τὴν τούτον χεῖρ᾽ ἐποί-

ησεν  
Κυλλῆνην ὀρθῶς, ὅτι᾽ φησ’, ἐμβάλε κυλῆ.  

\[\Pi A\]. οὐκ ὀρθῶς φράζει· τὴν Κυλλῆνην γὰρ ὁ Φοῖβος

1078. \[\varepsilon\iota\varepsilon\nu\] \[R\] alone: see Wilam. on Eurip. \[HF 451,\] Uhlig in \[Rhein. Mus. xix 33—, Norden in \[Hermes xxvii 621—.\]  
1080. τὸνδ’ \[R\]. τὸνδ’ \[Cobet Memos. ii 417,\] on his rule ἐπακοῦσον, ἐπακοῦσον τινὶ (\[NZ p. 521.\])  
1084. φράζεις \[mss. except R.\]

1078. It is understood now that εί ἐν was the proper spelling and pronunciation, and that είεν : εια : εεκεν : εεκα, though the other explanation that it is opt. of εἰα was also held in antiquity (\[Bekk. Anecd. 243. 24\]): see Uhlig on Dion. Thrax pp. 82—3, where a scholiast says it had two accents, and seems to add that the last syllable was sometimes circumflexed (it is long in Aesch. \[Cho. 657,\] \[Pax 663.\]) Moeris 127 says it was Attic for the Hellenic ἄγε δῆ; the Atticists Dio Chrysostom, Lucian &c. are very fond of it.  
1079. στὶ ἡμερῶν τριῶν was the commonest of soldier’s phrases: here there is a combination of that and ‘within three days,’ as Cleon had engaged to take Sphacteria within three weeks.  
1081. The curious aorist forms ἀλε-

σθαι (apparently for ἀλέρασθαι ἀλέρα-

σθαί) are not unusual in Homer and epic generally: Hesiod has them several times in moral warnings against things to be avoided. The construction is not clear, but probably χρησμὸν ὧν εἰπέ σοι, ἐξαλ.  
Κυλ. being epegegetic.  
There is nothing to show whether Cyllene is the celebrated Arcadian moun-
tain or the port of Elis (the modern Cyllene has been so named only recently, it is the mediaeval Clarence): the name leads up to the κυλῆ of 1083, but no doubt there are allusions unknown to us. Possibly Cleon had schemes of Attic influence in Arcadia: cf. on 798.  
1082. τοῖος in such cases means generally scornful rejection, ‘Cyllene indeed!’ τοῖοι may mean not only ‘write poetry,’ but ‘use a phrase’ in poetry: τὰ ὑπὸ τῶν ποιητῶν λεγόμενα ἐνυπενή μὲν ὁ ὀρθὸς πε-

ποίηται καὶ ἢ μῆ, Plato \[Protag. 339 A\]: so ποίημα may mean a line of poetry, or a poetical phrase, as in Cratinus 186. 5, and in later Greek not unfrequently, as Polyb. iv 31. 5, Lucian \[Nigr. 8.\]  
1083. κυλλᾶς is bent, deformed, mainly a surgical word: Hephaestus is Κυλλο-

τοδίων in Homer, Cinesias has κυλλὸν τοῦδα, \[Av. 1379.\] έμβαλε κυλῆ was a begging’s phrase, ‘alms for a useless hand’ with a play on κυλῆ, as in κυλῆν προτείνειν \[Thesm. 937 \] (’ἐμβάλλει μοι τὴν χεῖρ’ ἀπαλήν \[Vesp. 553: \] for έμβαλε cf. the female demon of bribery ’Εμβάλω, Cratinus 69.  
1084. ὀρθῶς, the regular critic’s phrase. Diopithes had a deformed hand, apparently. He was a leader of the conservaties in religious usage against the philosophers, prosecuted Anaxagoras, and had much influence with Nicias. Forgers of oracles circulated them by means of him, Amphisias 10. He moved one part of the decree, in favour of Methone (about 427 B.C.), which has been pre-
148 ἈΡΙΣΤΟΦΑΝΟΥΣ

ἐς τὴν χεῖρ ὅρθως ἥνιξατο τὴν Διοπείδους. 1085 ἀλλὰ γὰρ ἐστὶν ἐμοὶ χρησμὸς περὶ σοῦ πτερυγώτος,
αιτῶς ὡς γίγνει καὶ πάσης γῆς βασιλευεῖς.
ἈΛΛ. καὶ γὰρ ἐμοὶ· καὶ γῆς καὶ τῆς ἐρυθρᾶς γε βα-
λάσσεις,
χώτι γ' ἐν Ἑκβατάνοις δικάσεις, λείχων ἐπί-
παστα.
ΠΑ. ἀλλ' ἐγὼ εἶδον όναρ, καὶ μουδόκει ἡ θεὸς αὐτὴ
tοῦ δήμου καταχείν ἀρυταῖνη πλουθυγίειαν. 1091
ἈΛΛ. νῦν Δία καὶ γὰρ ἐγὼ· καὶ μουδόκει ἡ θεὸς αὐτὴ
eκ πόλεως ἐλθεῖν καὶ γλαυξικαθήσθαι
eίτα κατασπείδειν κατὰ τῆς κεφαλῆς ἀρυβάλλω
ἀμβροσίαν κατὰ σοῦ, κατὰ τούτου δὲ σκορο-
δάλμην.

1087. βασιλεύεις mss. except R. 1089. Dind. and Cobet Mnemos. n.s.
ii 411 would omit γ', but it marks the speaker's eagerness.

served (CIA i 40, Hicks no. 44), as Cleonymus did the other.
1086. Now he gives up his own personal glorification for the flattery of
Demos demanded in 1012.
For γίγνει and βασιλεύεις in prophecy cf.
on 127. The eagle, the attendant and
armour-bearer of Zeus, was a natural
symbol of sovereignty: but the regular
use of an eagle-figure for this purpose
does not seem to have been common in
Greece; it was the bearings rather of
Persian kings, whose power it symbolises
in Aesch. Pers. 244: from them it was
adopted by the Ptolemies, and from them
by Augustus.
1088—9. These aspirations carry
him eastwards instead of the westward
movement already talked of. Av. 144
implies dreams of a Happy Land by the
Indian Ocean (always the meaning of ἐρυβάλλα διάλασσα), which is the open way
to India, Lucian dial. marin. 15. 1.
Ecbatana, the Athenian Eldorado, Vesp.
1143: for διάδασσει see on 798, and for ἐπί-
παστα on 103.
1090—1. τὰ τῶν βαλανείων ἀγγεία
ἀρυβάλλος ἀρισταίνα· ἀμφό ὅτ' Ἀριστοφάνης
λέγει, Pollux vii 166 and x 63. The
shape of the aryballos is probably im-
plied in the second half of the word
πλουθυγίειαν. Water was poured over
the bathers with these vessels by the
βαλανεύς. Theophr. char. 9: this douche
is called καταβάλλεις by Athen. i 24 D.
πλουθυγίεια summons up a list of blessings,
Vesp. 677. Av. 731: the word seems to
have been invented by Aristophanes, and
does not occur except in him.
1092—5. The tone is studied to sur-
pass Cleon’s dream in picturesqueness and
fullness of meaning: Athena coming from
the Acropolis (see on 269) has an owl
perched on her head or shoulder. This
seems hardly to occur in art. “It has
been often noted that on the Parthenon
image, as we know of it, no place was
found for the sacred bird of Athene, the
owl; on the mettallion (of the Hermitage)
she is most happily introduced, perched
on the right-hand cheek-piece,” Harrison
and Verrall Myth. and Mon. p. 455.
1095. ἀμβροσία is often spoken of as
liquid, and the ambrosia of ritual was
Di. 1098. So mss. Editors have altered the reading on a canon given by Elmsley, and explained by Hermann (de part. Æn 191), that Æn is not repeated in subjunctive clauses. For the second Æn Reissig and Dind give Æd, Hermann Æn. Vulg. Æv Æe. Æv or Æv Æe. Æv or Æv Æe.

1097. The article implies that Glanis is now well-known and respected: cf. Τρογαϊος Ἀθηναῖος, Pæx 190, but Ἀθηναῖος 919 (Shilleto).

1098. Æg Æv ÆA: such phrases are used when the favour or regard of the person addressed is asked, Aeh. 367 ὁ δὲ ἄντι τὸ θεῖον οὐσίαν τυγχάνων, Æv. 414. Æg Æv ÆA: to ἄντι οὐσία. Βασίλειος. 1099. This line was taken from Sophocles' Pæus (fr. 434), Πηλέα τὸν Δίκαιον ἄκουσας μὴν γερονταγώγος κἀκαπα- δεύον, Plutarch twice (Nicias 2, and fracc. gen. rep. 13. 807 A) says that Cleon gained power over the commons γεροντα- γώγων κακαπαθηρών διδών.

1100—1. Observe the climax in offers, κριθαῖ, ἄλβιτα, μᾶζαν, κριθαῖ is either the barley grain (as Aristot. Pol. Ath. 51 ὅταν οἱ μυλῳβοί προστατεύοντας τὰ κριθᾶ τὰ ἄλβιτα πελάνουσιν, or an inferior barley-meal: this is the point of the bitter κριθᾶ at the end of the grievance about state-largesses of corn in Vesp. 718, cf. ἐσθιοῦ κριθᾶ μῶνας Pæx 449, κρι- thion κόλλα, δοῦλον χρότων Hipponax 35. 6.

1100. For state-largesses of corn at Athens, see Böckh Staatsk. 3 i p. 112: a distribution was made of corn from Egypt in 445 B.C., and an insufficient largess is grumbled at in Vesp. 715—, probably the result of such promises as Cleon makes here.

1102—3. κριθὰ may depend either on ἁνεχόμει or ἐν ἀκόվων. The scholiast calls Thuphanes a κόλας and ὑπογραμμάτεις of Cleon's, this last post perhaps being that of the ἐπιγραφεῖς mentioned by Pollux viii 193 as employed in state-largesses. Θουφάνη is not merely meri gr. for Θεοφάνη: both names occur on the inscription C.I.A i 447.

1104. ἐσκινασμένα, ready for baking.

1106—6. μαζίκιν, a dainty cake of barley, here and ἐν Ἕφ. 1166. διαματρώ here and Ἀν. 463, 'baked to a turn.' The article in τοῦ νοῦν, as if this further gift (whatever it was) was only natural, is meant as a reproach to his enemy.

1109. The metaphor of 'reins of state' occurs again, Excl. 466, Plato Politi. 266 E, Plut. Pericles 11 τῷ δήμῳ
ΠΑ. τρέχομε' ἄν εἴσω πρότερος. ἈΛΛ. οὐ δῆτ', ἀλλ' ἐγώ.
ΧΘΡ. ὁ Δήμε, καλὴ γ' ἐχεῖς ἀρχὴν, ὅτε πάντες ἄνθρωποι δεδιασί σ' ὁσ-πέρ ἄνδρα τύραννον, ἀλλ' εἰπαράγγεις εἰ, ϑωπευόμενος τ' ἑα-ρεις καξαπατῶμενος, πρὸς τὸν τε λέγοντ' αἰε' κέχινας: ο νοῦς δὲ σον παρὼν ἀποδημεῖ.

1110. εἶσον RM. ἡδη the rest.

tὰς ὡνιὰς ἀνεὶς ἐπολυτευτὸ πρὸς χάριν, Numa 16, an sih sit ser. 12. 790 D, Alciphro iii 61. 3 δοσιάδης τὴν Πυκκα καταλαμβάνει δημαγορῶν...καὶ τὰς ὡνιὰς ἔχει τοῦ δήμου.

1111. In these brilliant little political songs (cf. on 973) are embodied the patriotic conservative's dislike of demagogues, and democracy's cynical self-defence.

The metrical arrangement of 3 Glyconics and a Pherecratic, then 5 Glyconics and a Pherecratic, is found again in the parodos of Eccle 290—. Similar, though shorter stanzas, occur Pox 856, 909, 1333, Av. 1731, Kan. 450. The metrical form was sometimes called προσ-οδιακόνοι, and is found, though rarely, in tragedy, Soph. OT 466, OC 1044 (Gleditsch Metrik § 96).

1112. ὅτε γιανδουμιουλέω is not unfrequent, though almost not to be confined to present tenses: there is no etymological reason why this should not be the normal meaning of the word, but its corre-ative τότε seems to be confined to the temporal sense. There is some natural malice in pointing out the tyranny of Demus: the imperium and libertas, which Pericles' great speech insists on as the fate to which Athens is called, do not mean liberty for everybody. ἀνὴρ τύραν-νος is an intensification of τύραννος, good or evil as may be (see on 257): in Eurip. Med. 308, 700 ἀνδρῶς τύραννοι is bitterly ironical, in Menander 538, 4 serious, in Lucian catap. 13 and dial. mort. 16. 4 boastful in the tyrant's own mouth. That Athens' power was a τύραννος was frankly proclaimed by Pericles Thucyd. ii 63. 2, and by Cleon iii 37. 2: ὁ δῆμος εἶναι βούλεται μηναρχῖς Aristot. Pol. viii (v) 11. 11, vi (iv) 4. 26, ὅπερ τυράννω τ' ὁ δήμων χαρίζομενοι id. ii 22. In later writers it is almost a commonplace to bring together these extreme forms of government and their instruments, δῆμος ἣ δορυφόρος Lu- cian dial. mort. 30. 2, δικασταί καὶ τύ-ραννοι Charon 17.

1115. ὁ κόλαξ παρ' ἀμφότεροις (tyranny and democracy) ἐντιμοι, παρὰ μὲν τοῖς δήμοις ὁ δημαρχός (ἐστι γὰρ ὁ δημαρχός τ' ὁ δήμου κόλαξ), παρὰ δὲ τοῖς τυράννοις οἱ ταπεινοὶ ὁμολούντες, ὅπερ ἐστὶν ἔργον κολακεῖας, Aristol. Pol. viii (v) 11. 12. 1313b 40. ἐξαστατῶμεν forms the climax as in 48. The choroi's criticism here is almost exactly the same as Cleon's in Thucyd. iii 38. 5 μετὰ καυτῶν μὲν λόγου ἀπατᾶσθαι ἄρσην κ.τ.λ.

1120. ἀποδημεῖ νοῦς as peregrinatur, peregre est, animus in Latin, as Hor. epist. i 12. 13, Cic. Tusc. v 114 of philos-ophers: cf. S. Paul 2 Corinth. 5. 8 ἐκδημήσαι ἐκ τοῦ σώματος. A similar metaphor is taken from the house, as in ἐνδον γενοῦν Αesch. Cho. 232, ἐντὸς and ἐκτὸς ἐναυτῶν.
ΔΗ. νοὺς οὐκ ἐν ταῖς κόμαις ὑμῶν, ὅτε μ' οὐ φρονεῖν νομίζέτ' ἐγὼ δ' ἐκών ταῦτ' ἥλιθιαξα.

αὐτὸς τε γὰρ ἣδομαι βρύλλων τὸ καθ’ ἱμέραν, κλέπτοντά τε βούλομαι τρέφειν ἕνα προστάτην· τοῦτον δ’, ὅταν ή πλέως, ἄρας ἐπάταξα.

ΧΩΡ. χούτω μὲν ἀν ἐν ὕ ποιοῖς,

1131. οὕτω most MSS. χ'ούτω RV (from χο. οὕτω Blaydes). ἀρ' ἐν ποιεῖς καὶ σοι Μein. Vels. καὶ τούτο μὲν Υ Hecklein.

1121—4. κόμαι, as the Knights' hair is long and not yet turned grey: I suppose κόμη was hardly used except of long hair, τρίχες being the general word (cf. Vesp. 1065): Αν. 9.11 ὄσχος ὑν κόμαις ἐχεῖς; The phrase looks like a proverb or adaptation of one; and Suidas says it comes from νοΐς οὖν παρὰ Κενταύρωσι which is quoted by the Paroemiographi.

Verbs in -άω are formed from stems in -αω with the same freedom as verbs in -ίω from other stems.

1125. αὐτός has the same meaning as ἐκὼν, and this is reiterated by the βούλομαι of 1127.

βρύλλων. Σύμμαχος, ὑποτήνων, ἐκ μυχῆς τῆς τῶν παῖδων φωνῆς schol., the φωνῆ being βρυχών as in Νυμ. 1382. The word is not found elsewhere: like other verbs in -άω it was hardly literary at all (see on 224). Its meaning was not clear to the scholiasts, and it may mean διόιν (cf. βριξ: E. S. Thompson). Demos is fed like a child, ψωμίζεται, cf. 715. τὸ καθ’ ἱμέραν may be either adverbial or direct accus., as Epictetes 2.6 (Δαί) τὸ καθ’ ἱμέραν ὥρας πίνειν καθηαὶν μόνον.

1127—8. τρέφειν, not βοσκεῖν, because ironical respect for a time is implied, see on 255 and 1136. No special office or pay is meant: the προστάτης τοῦ δήμου was merely the democratic leader, recognised by public opinion. Aristotle gives a historical list of Athenian προστάται.

1130. 'When he has had his fill of peculation I hoist and thrash him;' alw as Αχι. 565 εἰ βενεῖς, αὐτὸς ἀρθῆςε, and tolla, ταπιο, sublimem in Latin; see on 1362 inf.

Vespasian is said to have promoted rapacious procurators purposely, to "use them as sponges," Sueton. Vesp. 16.

1131. If the reading is right, the sentence is oddly constructed: the first ei clause explains the state of things assumed in order to produce the effect described in the second ei clause. I believe οὕτω μὲν means 'if so,' that being so,' Αν. 616 οὕτω μὲν εἰς ἔσωμεν, 1503 οὕτω μὲν ἐκκαλοῦμασ, Soph. Α7. 820 (so οὕτω γὰρ, 'on your principles then,' as Plut. quaest. conv. iii. 1. 64 b): then the first ei clause expands οὕτω μὲν, and the second gives the apodosis to εὖ ἀν ποιοῖς,
though irregularly in indicatives. After their charge of weakness, the chorus accept Demos’ cunning with ironical iteration.

ποιοῖς stands alone in Aristophanes for ποιεῖτιν Ruth. NP 444, La Roche Beitr. zur griech. Gram. i 141: in iambics it would be inadmissible.

πυκνός in the sense of cunning, shrewd is in Attic rare and used to convey some irony; cf. Critias Sisyphus 12, Plato Rep. viii 568α, Amphis 33. 5.

1135—. ‘If you fatten them on public life as victims for sacrifice.’ The two human victims sacrificed annually at the Attic Thargelia show how this method of propitiation, so often implied in legends, lasted in civilised times. Writers give very little information on this subject, and we know nothing of how the victims were selected and treated before the sacrifice. Other countries had the habit of human sacrifices and fattened the victims systematically (Frazer Golden Bough ii 212). τρέφει is the word used in such cases, Lucian Timon 17, pse. 34. A good Latin parallel is Liv. vi 17. 2 saginare pleben populares suas ut ingulentur.

1139. παχύς, ‘bloated,’ was the retort-phrase used by the lower orders to the δελγόν: it occurs seriously in Herodotus, colloquially in Vesp. 287, Pax 639: it is intended here to imply ‘your demagogue can become as bloated as the man he attacks.’


1141—. ‘My sophia is greater than their φρόνησις’: they are mere men of the world, I have the artist’s temperament. This use of περιέρχομαι, ‘circumvent,’ ‘trick,’ is natural, but very rare, and seemingly avoided in serious Attic; Herod. iii 4, Plut. Nicias 10 ‘Ἀλκιβιάδης περιήλθεν αὐτοῖς δι’ ἀπάτης.

ἐξαπατήλω, as Ach. 657 ὅ τις ὑπενάγει οἴδ' ὑποτεινὼν μισθὸν τοῦ οἴδ' ἐξαπατήλων. The word like others in ὑλᾶ is almost coarsely colloquial, see on 224, 1125 sup.
153

τούς, οὔτε δοκῶν ὅραν, κλέπτοντας· ἐπειτ' ἀναγ-καζῷ πάλιν ἐξεμείν ἀττ' ἀν κεκλόφωσί μου, κημὼν καταμηλῶν.

ΠΑ. ἀπαγ' ἐς μακαρίαιν ἐκποδών. ἈΛΛ. σὺ γ', ὦ φθόρε.

ΠΑ. ὦ Δήμ', ἐγώ μέντοι παρεσκευασμένος τρίταλαι καθήματι, βουλόμενος σ' εὐεργετεῖν.

ἈΛΛ. ἐγώ δὲ δεκάπαλαι γε καὶ δωδεκάπαλαι

1150. κημὼ Blaydes Zacher.

1145—50. οὖ δοκῶ = pretend not to... Plut. 837 &c., also in Euripides, as Ὦἱππολ. 462: so δοκῶ, pretend to, Eupolis 159. ἀ ὅ δοκῶν τοις λόγοις χαίρειν.

ἐξεμέιν, 'disgorge' as Ach. 6 τῶς πέντε τάλαντοι, οίς Κλέον ἐξήμενε: 'Cleon disgorging' was a familiar phrase and is assumed here, see sup. 404.

La Roche Beitr. zur griech. Gram. i 164 gives a list of perfect subjunctives, showing that the periphrastic forms (κε-κλοφῶς ὦ) are more common, at least in prose.

κημὼ is the wicker-work funnel at the mouth of the ballot-jars as used in voting at this time: it seems to have been afterwards replaced by a lead top (Hager in Smith's Dict. Antiq. s.v. Psephus): both arrangements being intended to guarantee secrecy.

μηλὴ was a ἀπόθεμι, such as those found among the surgical instruments of Pompeii (Smith's Dict. s.v. Chirurgia): the verbs μηλῶ, καταμηλῶ, apparently could take accusative of the part treated (ἡν φάριγγα μηλῶν fr. 515), or of the thing used as instrument, so here, use the ballot-box as an emetic. I do not know of any other instance of this construction: Hippocrates more naturally has the dative of the instrument, προμηλῶσας μηλὴ iii 333 Kühn. Phrynichus 62 uses it absolutely, ἐμει μακαρίων· φλεγματος γαρ εἶ πλέως.

1151. ἀπαγέ and βάλλε were common in Greek imprecactions as intransitives: βάλλεις κόρακας &c.: Epicharmus ap. Athen. ii 63 c (p. 281 Lorenz) ἀπαγ' ἐς τὸν φθόρον: cf. also σοβεὶ ἐς "Ἀργος Lucian dial. deor. 24. βᾶλλω intransitive in various parts gave a meaning like the Latin illicet, as in the well-known phrase of Alcman 8 βάλε ὃ βάλε κηρύλος εἶπεν. Epicetet, i 20. 10 βαλον κάθευδε καὶ τά τοῦ σκάλληκος ποίει, iv 10. 29 τί οὖν ὦ βέγκας βαλων: Μακαρία, the place of the blessed dead, occurs in euphemistic phrases as here, βαλείς μακαρίαι, Plato Hipp. ma. 293 Λ and Alciphron (Ruhnken on Timaeus under this phrase), ἐς μακαρίαι τὸ ουρανον Antiphanes 245.

Timaeus, Zenobius (Prov. Cent. ii 61), and the scholiast here all give the story that the phrase arose from Macaria's self-sacrifice, and was once complimentary.

φθόρος and ἐλευθέρος of men, like ρετίς. The distinction drawn by Cobet V. L. 245 —6 "veteribus κάθαρια odium, ἐλευθέρος contentum significat" seems over-refined: in Coll. Crit. i 110 he appears not to insist on it. φθόρος noun, φθόρος adj., would be a natural distinction, and the analogy of ἐλευθέρος decides the accentuation to be φθόρος.

1152—4. μέντοι is not adversative, but has the original meaning, as in Homer. The stage-arrangement and acting would show the full point of καθήματι: it is probably meant to imply Cleon's presumption and haughtiness. The τρίταλαι forms are found also to some extent in comic fragments and Lucian's Lexiphanes: the one serious instance of such a form is τετρά-ταλαι in the famous Heraclitus epigram of Callimachus Anth. Pal. vii 80.
καὶ χιλιόπαλαι καὶ πρόπαλαι πάλαι πάλαι. 1155
ΔΗ. ἐγὼ δὲ προσδοκῶν γε τρισμυριόπαλαι
βδελύττομαι σφω, καὶ πρόπαλαι πάλαι πάλαι.
ΑΛΛ. οἴσθ' οὖν ὦ δράσου; ΔΗ. εἰ δὲ μή, φράσεις
γε σὺ.
ΑΛΛ. ἀφές ἀπὸ βαλβίδων ἐμέ τε καὶ τουτοῦν,
ίνα σ' εὐ ποιῶμεν ἐξ ἴσου. ΔΗ. δρᾶν ταῦτα
χρῆ.
1160
ἀπιτοῦ. ΠΑ. ἰδοὺ. ΔΗ. θέουτ' ἄν. ΑΛΛ. ὑπο-
θείν οὐκ ἑώ.

1158. So R. ἐλ γε μή, φράσης and φράσεις other MSS. ἐλαμ' ἂν φράσης
Porson.

1157. βδελύττομαι, 'am sick of,' in
impatience as Ἀν. 1501.
1158. This common phrase used to
occasion much unnecessary and mistaken
explanation. The Greek imperative was
used in a subordinate clause with perfect
case: if this is understood, there is no
difficulty. The usage is clearly deter-
mained by Jebb on Soph. OT 543;
Postgate in Trans. Camb. Phil. Soc. iii
50.—, Rutherford on Babrius 32, and
First Greek Syntax p. 23—4. A good
instance is Lysias fraz. 75. 3 ἐδειθη
ἡκεν αὐτῷ ἐπὶ κώμων, λέγων ὅτι μεθ'
αὐτοῦ καὶ τῶν ῥικήων πεῖω. On Demos'
reply Porson and Dobree (Porson Aris-
toph. p. 101) collect instances to show that
the proper answer in such cases is of the
type etσομαι ἂν λέγην. But their quo-
tations illustrate the form for a courteous
answer: here the answer is sulky.
1159—60. ἀφήμω, 'start a race,' so
ἀφεσις and ἀφετήρα are synonyms for
βαλβίς or ὑποπλῆ: ἐξ ἴσου was the phrase
for starting fair.

The article in Hesychins shows the
difference in details of the meanings of
βαλβίς: this arises partly from the different
starts for different contests. So here, one
scholium, almost identical with the articles
in Suidas and Harpocratio, says the βαλ-
βίς was a line, ἀρχαμη, and so Aelius
Dionysius p. 127. 6 Schwabe: another
says it was a stick put across before the
runners: the article in Εἰγμ. Μαγ. =
Bekk. Anecd. 220. 31, says it was a rope
stretched across between two sticks, and
so Lycochron 13 ἐγὼ δ' ἀκραν βαλβίδα
μπάρην σχάς: Philost. Ιmag. i 24,
describing a picture of Hyacinthus' death
by Apollo's quoit, makes it a raised bank
of earth, βαλβίς διακέγωσαι μικρά...: and
Hippocrates has βαλβίδων meaning with
projecting edges. The stadium at Olympia
still shows a raised stone starting-line,
divided by posts into places for twenty
runners, Curtius and Adler Ολυμπία ii
64—5.
1161. The want of stage directions
and the uncertainty of marks for the
speakers make this line a matter of guess-
work.

In the compound ὑποθεῖν, the ὑπο-
has the meaning 'before' as in ὑποτέχει (see
676), ὑπετεῖν, ὑποταλίτειν, &c.: so the
word means 'cross the path,' as Pind. Πυθ.
2. 155, and is used of eclipses when the
moon crosses the sun's path, σελήνης
ὑποδραμοῦσας Dio Chrysost. orat. 40. 38
(Cobet Coll. Crit. 92). Here some trick
in running must be meant.

οὐκ ἔω, 'I bar,' 'you mustn't': at
the beginning of a contest, as Plato com. 46. 6
ἀγεννῶν οὐκ ἔω παισῖν.
1162—3. It is not easy to say
whether these lines form an ordinary
disjunctive sentence, or two interrogative
ones. I prefer the latter, taking ἃν
ἔρθεν almost as in 923; Demos is sulky
and suspicious, and he does not expect much
as yet.

'I wonder if I'm going to get some
wondrous bliss at my lovers' hands. Shall I play the coquette with them?' and so he does till 1188 when he frankly allows he is pleased with the wine. The emphatic ἐγὼ is needed—shall I an elderly farmer, play the young beauty?' μεγάλας, see on 151.

θρηστομαι means (1) to get spoil by luxury or petting; the rare active ὄφροτιομαι = to spoil slaves by treating them as free,

Plutarch describes Pericles (Pericl. 15) as ἐκ τῆς ἀνεμείνης καὶ ὑποθυμομένης ἐνα δημαγωγίας ὑπέρ ἰδιαρίας καὶ μαλακής ἀρμονίας ἀριστοκρατικής καὶ βασιλείας εὐτειμίας πολιτείας.

1164. The δἱφορος had no back or arms, and, though it was sometimes highly ornamented, was the common, undistinguished, seat. Aθηναευς ν 192 ε, speaking of the Homeric age, ὁ διφόρος· ἐπευθέριῳ ἐστιν καθῆρα...δὲ κλημάτῳ περιττότως κεκοσμημένῳ ἀνακλίνει· τοῖσι πτερόν ὑπελεύθερος ὁ δἱφόρος· τῷ γούν ὅνυσεν ἐπαίτην ἐιναι δοκούντες ἀγελεύνων, φησὶ, καταβεῖς ὅλης τα τράπεζας (Od. xx 250); id. x 428 b of Greeks growing luxurious ἐτεί δὲ τραφάν ὄργανο καὶ χλίδωσιν, κατερυίνεσθαι ἀπὸ τῶν δἱφορῶν ἐπὶ τὰς κλίνας. Still the δἱφροφόροι on the Panathenaic frieze imply that the δἱφορός had a place in ceremony (Furtwängler Masterp. 428—30); in the Parthenon Inventories are mentioned τα θρόνοι, 4 δἱφοροί, 9 ὄλιάρια. 1165. προτεράτερος, no doubt a comic formation for the passage, but such forms are not confined to comedy, πρωτότορος, κιντεράτερος, μεζοντέρος, Aesch. frag. 351 &c. 1166—7. μαζίσκα, see on 1105. They set out food in something like the natural order of a dinner: this determines the order also in Pherocrates 108, and Ran. 404—511, Alexis 163 and similar passages. Observe that Cleon's dishes and phrases suggest war more than his rival's, and also that Demos receives them in silence.

The ὀλαί (οὐλαί or οὐλοχύται) in Homer &c.) meant barley used in sacrifice to place on the victim's head. It is not certain whether the barley was used in grains, or bruised or ground: but there seems to be no other mention of ὀλαί made into bread (see on next line). A pedantic cook speaks of οὐλοχύται for κραθαῖ in Strabo ap. Athen. ix 383 a, but sacrifice is in hand there: and Herod. i 160 seems to make an opposition between οὐλαί and anything baked (πέμμα). 1168—9. μυστίλη, cf. on 827. μυστιλάμαι as pass. seems to be unique. The crusts here are to be used as spoons for the thick soup, which begins the feast.

In chryselephantine work (the schol. here is said to be the earliest or only authority for χρυσελεφάντιος in Greek), the flesh was represented by ivory. The
idea that a feast and a sacrifice are one runs through the passage: but here the goddess almost waits upon Demos with offerings, and gets little thanks or respect. Probably the scene is suggested by the banquet given to the citizens of Athens at the Panathenaea after the hecatomb offered to Athena on the Acropolis, CIA ii 307.

The various epithets given to her do not include the old ritual names, πολίας, ἐργάνη &c. One epithet after another, especially Cleon's, merely gives her warlike attributes: at this time her other features were not so prominent; in the Panathenaeic procession more emphasis was given as time went on to array of war, Aristot. Pol. Ath. 18 οὐ γάρ ἐπεμπὸν τόσο μεθ' ὀπλῶν ἀλλ' ὑπ' ὀπλῶν τούτῳ κατεσκευάσετο ὁ δήμος. But Πρωτογενῆς at the end is not warlike, and it is her influence which first makes Demos content.

1170. A kind of exclamation usual at a revelation of divine presence or power, cf. Vesp. 821, but here not very respectful. The Parthenos was 26 cubits high, Plin. NH xxxvi 18.

πότνια has become strictly confined to voc.

1171—2. ᾠδὴ was made with meal, ἐπετος with pease or pulse, ζωμὸς with fat meat; so the Sausages-man's dish caps Cleon's. For the manner of serving ἐπετος, cf. ἐπετος ἐπιθύμει: δεί τῷ ῥόσῳ καὶ χόρτασ Ασ. 78, Plato Hipp. men. 290 D. In this contest there is probably a parody of invocations of Athena by demagogues: Cleon takes her warlike aspects as most germane to his military exploits. Πυλαϊακὸς is his own invention, to give the play on Πολύς (suggesting Πυλαϊακὸς on the analogy of Πυλονγενῆς): it occurs again in Callim. fr. 593 Πλαθὶ μοί φαλαρίτι πυλαιαμάχε. Πυλαιαμάχος is quoted from Stesichorus (fr. 48 Bergk) by Athenaeus iv 154 F, meaning apparently Ares.

The colossal bronze Athena by Phidias, known as Athena Promachus, stood on the Acropolis west from the Parthenon, and probably in such a position that she might be said to guard the Propylaea, as appears on a type of coin quoted by Miss Harrison, Myth. and Mon., p. 523. The only name we find for this statue in early times is η χαλκή η μεγάλη 'Αθηνα, Demosth. FL 272. 'Αθηνα Πρωμαχος seems to occur first in Alciphro iii 51. 4, and even then it is not certain that the statue is meant. For what is known of this statue and its copies, see Busolt Gr. Gesch. iii 499, and Furtwängler Masterpieces 31—36, who thinks the artist was the elder Praxiteles, not Phidias: but the strong tradition in favour of Phidias should not be set aside, Farnell Cults i 357—9, 377 and Dümmler in Pauly-Wissowa Encycl. ii 2016. I think it probable that the two Phidian statues are intentionally alluded to successively.

1173—4. Solon's lines, quoted by Demosth. FL 255, would occur to the audience: ημετέρα δὲ πόλις κατὰ μὲν Δίως οὐ ποτ' ὀλέθαις αἰσαν καὶ μακάρων θεῶν φρένας ἀδάναιντων.

tοῦ γὰρ μεγάθυμος ἐπίσκοπος ὐδρμοπάτη Παλλᾶς 'Αθηναίη χείρας ὑπερεύξει χείρας. The Sausages-man's rhythm is tragic, Demos' is comic in his sulkily reply. υπερέχει χείρα of divine protection often. Theognis 757 Ζεὺς μὲν τῇδε πόλις ὑπερεύξει χείρα, and so of Pericles' protection of Anaxagoras, Lucian Timo i 20 ὑπερέχει γὰρ αἰῶν ὑπερεύξει χείρα, Περικλῆς, cf. Anth. Pal. vi 155. 6. Schol. on Nub. 386 says the poorer citizens got only some bread and ζωμὸς at the Panathenaic feast.
ΔΗ. οἵει γὰρ οἰκείσθη ἄν ἔτι τὴν τῶν πόλεων, ΙΙ175
εἰ μὴ φανερῶς ἡμῶν ὑπερεῖχε τὴν χύτραν;
ΠΑ. τοῦτο τεμαχὸς σοῦδοκεν ή Φοβεσιστράτη.
ΑΛΛ. ἦ δ’ Ὄβριμοπάτρα γ’ ἐφθον ἐκ ζωμοῦ κρέας
καὶ χόλικος ἰνύστρον τε καὶ γαστρός τόμον.
ΔΗ. καλῶς γ’ ἐποίησε τοῦ πέπλου μεμυμένη. ΙΙ180
ΠΑ. ἦ Γοργολόφα σ’ ἐκέλευε τοὔτοι θαυμάζειν
ἐλατήρος, ἵνα τὰς ναῦς ἐλαύνωμεν καλῶς.
ΑΛΛ. λαβὲ καὶ ταῖδί νῦν. ΔΗ. καὶ τι τούτος χρῆ-
σομαι
toῖς ἐντέροις; ΑΛΛ. ἐπίτηδες αὐτ’ ἐπεμψε σοι
εἰς τὰς τριήρεις ἐντερονειαν ἦ θεός.
1185 ἐπισκοπεῖ γὰρ περιφαινὸς τὸ ναυτικόν.
ἐχε καὶ πειν κεκραμένον τρία καὶ δύο.
1185. ἐντερονειάν most MSS. -διεα Herodian ap. schol.

1175. οἰκείσθαι πόλιν and similar phrases always imply civilized life and progress, not merely occupation of a settled home: but Demos is still slyly and not particularly respectful to Athena.  
1177. τέμαχος ὁ τόμος, see on 282.  
1178. The epithet 'Οβριμοπάτρα for Athena connects her intimately with Zeus and his might: the epithet was Epic, Ionic, and poetic, as Solon 2. 3 quoted on 1173, an inscription at Ceos (Roberts 32) εἰκόν' Ἀθηνάις χρυσαυγίδος ὀβριμοπάτρης, also in Didot's Anthol. iii add. i 319 b : ὀβριμοδέρκης Ἀθάινα Βασιχ. 15. 20.

1180. 'Oh, that's all right: she's thinking of her peplus': a grudging acknowledgment. καλῶς πολών and εὐ ποιῶν were often used of malicious or slyly satisfaction at another's misfortune, Pax 271, 285, Eccl. 803, Plut. 863, Lucian dial. mort. 11. 3. Yet sometimes simply = 'Thank you, you're very kind,' Plato Lysis 204 Λ, Lucian Catap. 27.

1181. Γοργολόφα means merely 'fierce plumèd,' as of Lamachus Aχι. 167 (where he is invoked as divine). The Gorgoneion appears of course constantly on Athena's shield and breast, but apparently not among all the elaborate paraphernalia of the helmet which the Parthenos wore—sphinx, horses &c. So the Gorgon-shield and the plume together make up the terror of warlike array in Ach. 964, Pax 561 &c.

Cleon remembers Demos' interest in the navy (1062), and makes a point, but his pun on ἐλάτηρ ἐλαύνω is capped by two from the Sausage-man, whose gift is also typical of something more substantial than Cleon's.

1183-5. Demos objects to the coarse food offered: he is answered by a pun with the rare word ἐντεροεῖα, 'belly-
timber,' ἦ τῶν ἐγκαλίων ἔθη, the Latin interamera, Liv. xxviii 45. 15.

1186. This again suits Athena's democratic aspect.

1187. The wine was not usually brought on till the meat-course was over: and only πραγματά were eaten with it.

The scholiast here says that the proportion mentioned was the best: so in Plut. quæst. symp. iii 9. 657 π in the comparison of wine and water to musical harmonies, ἦ δὲ δεινὸν πρὸς τρία μουσικά-
tάτην. It was a test of good wine to stand mixing with much water, to be
ΔΗ. ὡς ἦδος, ὁ Ζεὺς, καὶ τὰ τρία φέρων καλῶς.
ΑΛΛ. ἡ Τριτογένης γὰρ αὐτὸν ἐνετριτώνισεν.
ΠΑ. λαβέ νυν πλακοῦντος πίωνος παρ' ἐμοῦ τόμον.
ΑΛΛ. παρ' ἐμοῦ δ' ὅλον γε τὸν πλακοῦντα τοῦτον. 1191
ΠΑ. ἀλλ' οὐ λαγῳ ἐξεις ὁπόθεν δῶς· αλλ' ἐγὼ.

1189. Τριτογένει ἡρ' CobetMem. i 417.

...πολυφόρος: ἡρ' οὐει τρία; Cratinus 183, τὸν ἴδον ἐνῷ φέροντα 184, Pollux vi 18 ἐπήνουν οὖν τὸ τρία φέροντα τουτέστιν ὅθεν τὸ τριπλῶν (surely his explanation is wrong).

1189. Τριτογένης, a variant for the common Τριτογένεια, occurring Hom. hymn. 27. 4, Herod. vii 141 in the famous oracle quoted on 1040, and in the Anthology: Τρίτων (Attic hymn at Delphi 2. 11) and Τριώω also occur. This curious epithet of Athena was usually explained to mean, "born at the stream or lake Triton" (Farnell Cults i 266—9), which was often identified with the lake of Gubes in Libya, by a myth connected with the wanderings of Jason in that region, and the high hopes once entertained of great Greek colonies there (Herod. iv 179): Delphi had spoken of a hundred Greek cities round the lake, and in Aesch. Enu. 293 Athena is supposed to be watching over the expansion of Attic empire in Africa, Τρίτωνος ἀμφίχειμα. There were several other explanations current: these are given by Suícas in his article on the word. Bruchmann's Epitetha Deorum shows how much the word was used, especially in later poetry: and so in the inscription in the Appian Way by Herodes Atticus CIG 6280, and at Pergamus CIG 3538. Comparative philologers favour a derivation from an Arvan word meaning 'water,' which appears as Τρῖτων ἀμφίχειμα in Greek, tritan triath in Irish; this connects it with the Vedic deity Trita and the Zend Thrito, Thrita, Thraetaon or Athwajano (Osthoff Morph. Unters. iv 195): this passage and Lvs. 347 make it probable that the Athenians gave the word some such meaning. So schol. on 886 gives the oracle on Athens' sea-power τεῖχος Τριτογενει ἐξόμων διὸς ἐυφύστα Ζεὺς. The word was very widely connected with the number three: at Athens the third day of the month was said to be Athena's birth-day (Harpocr. s.v. τριτόμηρος): and philosophers used it in symbolical and mystical applications, Democritus of the three bonds of human society (Diog. Laerr. ix 46), Pythagoras of the equilateral triangle (Plut. Is. et Osir. 75. 381 d), Zeno of the three-fold division of philosophy, fr. 1 Pearson.

Athena’s services are finished off with this pun: in Alexis 226, Kaibel’s conjecture ἐγχέω Τρίτωνα πολῖν; is ingenious and in point.

The elasticity in meaning of verbs in -βω and the ease with which new and comic formations naturally took it have been mentioned several times above. For the ἐν- cf. Lucian Menipp. 20 ἐνεβρασµήσατο ἢ ΒρασMilliseconds ἢ Βρασ, and so Εὐδοκία νιολαίρι 216 ἢ δὲ (Περσεψάνη) ἐνεβρασµήσατο...καὶ ἐντείδει Βρασία προσηγορικέθη.

1190. πλακοῦς was the generic name for a rich cake, generally baked with honey: lists of species are given by Athenaeus xiv 643— and Pollux vi 77—79. The Athenian πλακοῦντες were the best, Archestratus ap. Athen. iii 101 ο ἀλλα πλακουντε ανεί 'Αθηνην γεγενανόι. The appearance of the πλακούς marked a point in a liberal entertainment, Lucian Gallus 12 ἠδὴ τοῦ πλακούντος ἐσκομμηµον, cf. Plut. quaest. conv. vii 6.707 b: it was a mark of a good host to give special attention to the game and other dishes sent in with the wine, Archestratus loc. cit. The word became placenta in Latin: and Cato Res Rujst. 76 gives directions for making a cake of the kind with cheese and honey. τόμος is specially used of sausages and cheese.

1192. λαγῆα, the menu word for hare, cf. ὀρνίθεα, ἐγχέλα &c. (see on 353). Pieces of hare and of wild birds came with the wine as τραγήµατα, not in the first part of dinner, Athen. xiv 641 ἐδίδοντο δὲ καὶ φῶς ἐν τῇ δευτέρᾳ τραπέζῃ, ὡσπερ καὶ λαγῆα καὶ κίλιαι κοινὴ μετὰ τῶν μελιτηκτῶν εἰςεφέροιτο, Alexis 357
ΠΝΗΣ

ΑΛΛ. οὖμοι· πόθεν λαγιάδα μοι γενήσεται; ὁ θυμέ, νυν βωμολόχον ἐξευρέ τι.
ΠΑ. ὀρᾶς ταῦ, ὦ κακόδαιμον; ΑΛΛ. ὄλγον μοι μέλει·
1195 ἐκείνοι γὰρ ὡς ἐμ' ἔρχονται. ΠΑ. τίνες;
ΑΛΛ. πρέσβεις ἔχοντες ἀργυρίον βαλλάντια.
ΠΑ. ποῦ ποῦ; ΑΛΛ. τί δέ σοι τοῦτ'· οὐκ ἐάσεσι
τοὺς ἔνοντος;
ὁ Δημίδιον, ὀρᾶς τὰ λαγιά ἕ σοι φέρω;
ΠΑ. ο_pulse string_μοι τάλας, ἀδίκως γε τάμ' ύφηρπασάς. 1200
ΑΛΛ. νῦν τὸν Ποσείδῶ, καὶ σὺ γὰρ τοὺς ἐκ Πύλου.
ΔΗ. εἰπ', ἀντιβολω, πῶς ἐπενόησας ἀρπάσαι;
ΑΛΛ. τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμμ' ἔμον.
ΠΑ. ἐγὼ δ' ἐκινδύνευσ'. ΑΛΛ. ἐγὼ δ' ὠπτησά γε.
ΔΗ. ἀπίθε· οὐ γὰρ ἀλλὰ τοῦ παραθέντος ἢ χά-
ρις. 1205

1196—7. ἐκείνοι γὰρ RV and most mss.: ἀλλὰ γὰρ ἐκείνοι γ' B, ἐκείνοι γὰρ Elmsl. The two lines are given continuously to ΑΛΛ. by Mein. Vels. after the second schol.
1200. ύφηρπασάς, suggested (without confidence) by Dobree, has been wrongly adopted by some editors.
1203. Bergk assumes a lacuna after this line.
1204. Bothe and most editors give the whole line to Cleon.

τραγήματ' ἀμητας καὶ λαγιά καὶ κίχλας,
Teleclides 32 χαῖρω λαγῖνοι ἐπ' ἀμύλω καθημένας. Hares were rare in Attica, and since the war they were very difficult to get, Ach. 520, 878.
1193—4. The lines are in part a parody of something in tragedy, or at least of tragic style: the νῦν βωμολόχον becomes comic in phrase and rhythm. From here to the end of the scene the rhythm often plainly implies parody: some whole scene of Euripides may be in view, see on 1129.
1195— The scholarist explains: τάδε are pieces of hare that Cleon has got, the Sausage-man pretends that foreign envoy is coming with purses of money for him, and steals the hare, while Cleon is intent on the purses. For κακόδαιμον
confounded fool, see on 7. ἔνοντος is of course respectful, as often.
1203. A parody, or quotation with the comic idea and rhythm δ' κλέμμ' substituted for τοῦργον δ' or the like. The parody is continued in the next line, where the division between the speakers, as in the mss., is clearly right: the meaning is Cleon. ‘Mine was the daring deed (at Pylus),’ Sans. ‘Yes, but mine was the roasting (here).’
1205. οὐ γὰρ ἀλλά. Blaydes on Nub. 232 gives cases of this idiom, which was common colloquially: in literature it seems almost confined to Euripides, Old Comedy and Plato. The οὐ γὰρ answers to ‘Oh, no, no,’ ‘Nay’ of an English sentence.
ΠΑ. οίμοι κακοδαίμων, ὑπεραναίδευθόσωμαι.
ΑΛΛ. τί οὐ διακρίνεις, Δῆμ', ὅποτέρος ἐστὶ νῦν ἀνήρ ἄμεινων περὶ σὲ καὶ τὴν γαστέρα;
ΔΗ. τῶ δήτ' ἂν υμᾶς χρησάμενοι τεκμηρίων ἄξαυμι κρίνειν τοῖς θεαταῖσι τοιχοφώς;
ΑΛΛ. ἐγὼ φράσω σοι. τὴν ἐμὴν κίστην ἰὼν ξύλλαβε σιωπή, καὶ βασανίσον ἁττ' ἐνι, καὶ τὴν Παφλαγόνος' κάμελει κρίνεις καλως.
ΔΗ. φέρ' ἵδω, τί οὖν ἐνεστίν; ἈΛΛ. οὐχ ὀρᾶς κενήν
ὡ παππίδιον; ἀπαντά γάρ σοι παρεφόρονν. 1215
ΔΗ. αὐτή μὲν ἡ κίστη τὰ τοῦ δήμου φρονεῖ.

1207. οὐκον κρινει ὁ Δῆμ Zacher.

1206. οίμοι κακοδαίμων, see on 1243.
1207. The aorist was the proper idiom in interrogative sentences beginning with τί οὐ. The present is sometimes found when another interrogative clause without οὐ precedes, as Lys. 1159—60 τί... μάκεσθε καὶ παίσεσθε τῆς μονήρας (but next line τί οὐ διηλλαγής), and sometimes independently as here, Lys. 1103, Eurip. Hippol. 1606, Plato com. 69. 2, Lucian dia. marin. 12. 2.
1208. Cf. 874.
1209—10. κρίνειν may be for διακρίνειν by the usage mentioned on 98 supr., or it may = τέστι, as often with acc. case. Eur. I.4 71 ἀ τὰς βας κρινων of Paris.
σοφῶς, 'wisely,' with the idea, common in the word, of 'effective artistically': he feels he has seemed stupid and vulgar.
1211. κίστη, see on 1000 supr.
1212. ἐξώλαβε, cf. on 650.
1215. Though πάππος means only grandfather, its diminutive forms are used only of father: πάππας (Homer), παππάς, παππίδιος; so παππαζόω and παππίζω 'to coax one's father.' Russians use 'Little Father' in respectful address: Turkish 'baba.'
Athenaeus ix 380D thinks it worth while to give some quotations to illustrate παραφέρω. Generally παρατίθημι is used of the first course, παραφέρω of dessert and wine; as is natural from the way of serving them, παρατίθεμα being of course set on the table, παραφέρομα carried along and handed by servants. So of hors-d'œuvre before dinner παραφέρω is used Athen. iii 101 B, but of παραγήματα served by some with the first course παρατίθημα id. ii 53 A; iii 120 B εισηγμένα προπαρατίθεσθαι παραφέροις is an innovation. In Plato Rep. ii 372C παραγήματα παραθησομεν αὑτοῖς is intentionally odd: there are to be no servants: I think Plut. quaest. conv. iv 1. 66A misses this point when he refers to the passage. παρατίθημι may be used of wine in large vessels set on the table as Crates ap. Athen. xi 495 B. So παρατίθει 1223 is of his booty in general. For παραφέρονν see on 194 supr.: Herod. i 133 has παραφερέων and παραφερέων in successive clauses: in the same inscription C.I.A iv 834 B i 76 and ii 80 we find tois ekfréoun tov σίτων and tò tā λιθολογήματα ἀνέλιπτω καὶ ekfrē̂σκαντι. The imperfect of course denotes habit.
1216. A good instance of the force, sometimes modest, sometimes minatory as here, of μέν with no δέ clause expressed. τά τοῦ δήμου φρονεῖ as an orthodox Athenian who passes his δοκιμασία, 'genuine democrat,' as Plut. Alcib. 27. The rhythm is intentionally pompous.
ΠΠΗΣ

ἈΛΛ. βαδίζε νυν καὶ δέωρο πρὸς τὴν Παφλαγόνος.

Di. ἵω μοι, τῶν ἁγαθῶν ὅσων πλέα.

ὦ μιαρέ, κλεπτῶν ὅι με ταῦτ' ἔξηπτάς;

ἐγὼ δὲ τι ἐστεφάνιξα καδωρησάμαν.

1217. γ' οὖν RV, γοὺς other MSS., νυν Cobet Mnemos. i 418, δ' οὖν Sauppe.
1218. οἶμοι MSS. ὁρᾶς τάδ', οἶμοι Elmsl., not so well, as τάδ' should be of the first person as ινθ.
1221. ἵτος ἀντικότι all MSS. except R. Inscriptions show that Αττικ and os in impf. and aor., εἰςγ- in perf. Meisterhans § 62. 11.
1225. τοι R: -άμην MSS. except M.

1217. γ' οὖν is just possible in its original sense 'Oh well, then,' but this is rare.
1219. χρῆμα 'thing' as used in Scotch, 'what a thing of cake!' χρῆμα in this sense was rather colloquial; it is not found in Aeschylus: in Sophocles only in fr. 357 (probably satyr) σῶν μέγας τον χρῆμα; several times in Eurip., generally depreciatory and in the mouths of women or a παιδαγωγὸς as Phoen. 198 φιλήγογον δε χρῆμα θελεφάν ἐφ' : often in Comedy and once or twice in Plato, as Theaet. 209 E ἥ λύ το χρῆμα του λόγου. See Starkie on Vesp. 933.

ἀποκτέονια is naturally used of birds, bees &c. storing up food; Plato Legg. x 887 C of men bringing out all their powers of argument, μηδὲν ἀποκτέονιο διεξέλθωμεν.

1222. προσδίδωμι is meant offensively, being used of superiors giving to inferiors as in charity. This (and not give in addition) seems to be its usage in good Greek: it is correlative to προσατω ἤγει Soph. Phil. 309, Eurip. Supp. 351, Hel. 700, Cyc. 331, Xen. Mem. i 2, 20, Anab. i 9, 19, Isocr. de pace 23, Menand. 926 (v.l. προσεθέοις). It was used also of priests handing part of the victim to worshippers or bystanders, PAX 955, 1111, Plut. Crassus 19: in this sense too προσατω was the correlative, see Harpocratia s.v. βομολοχεύεσθαι. In later Greek it is used more vaguely, Plut. Cato 24, Brutus 5, Anton. 83, quaest. conv. v 3, 11, Lucian de merc. cond. 70.

1225. μιμεῖται δε τοὺς Ελλήνας ὡς στεφανίζων τὸν Ποσείδων σχολ. A play called The Helots is quoted seven times, sometimes as by Eupolis, sometimes as by an unknown author, Kock Com. fr. Eupolis 138—144: K. O. Müller thought there were two plays of the name, one by Eupolis, one satyric; Nauck seems to think that the satyric one was the 'Heracles at Taenarum' of Sophocles (Nauck Trag. fr. Soph. 205—). Anyhow the line is a quotation from a Doric protest, no doubt by Helots, against Poseidon's disregard of their offerings. Poseidon's famous shrine at Taenarum was an asylum for Helots (see 1312 for the significance of this), and several of the inscriptions found there are enfranchisement-deeds in the form of dedications of Helots to Poseidon, Cauer Delect. Inscr. Gr. no. 10, 21—23, Roberts Epigr. 265: one of these is dated to the year 427—6 B.C. It is probable that the Helots continued to worship the old pre-Dorian Poseidon rather than the newer Dorian deities; Poseidon avenged their wrongs, Aelian Var. Hist. vi 7, cf. Pausan. iv 24, 6: and it would be interesting to know what gods the Mainotes, whose non-Slavonic blood and pagan manners were noted, worshipped down to the ninth century when they became Christians (Constant.

N. A.
ΠΛ. ἐγὼ δ' ἐκλεπτοῦν ἐπ' ἀγαθῷ γε τῇ πόλει.
ΔΗ. κατάθου ταχέως τὸν στέφανον, ἵν' ἐγὼ τοιτωνι αὐτὸν περιθώ. ἈΛΛ. κατάθου ταχέως, μαστιγία.
ΠΛ. οὐ δήτ', ἐσεὶ μοι χρησμὸς ἐστὶ Πυθικὸς φράζων, ύφ' οὐ 'δείσε μ' ἠττάσθαι μόνον. 1230
ἈΛΛ. τοῦμόν γε φράζων ὄνομα καὶ Λιαν σαφῶς.
ΠΛ. καὶ μὴν σ' ἐλέγξαι βούλομαι τεκμηρίω, εἰ τι ἐννοοῦσες τοῦ θεοῦ τοῖς θεσφάτοις. καὶ σον τοσοῦτο πρῶτον ἐκπειράσμοι παῖς ὧν ἐφοίτας ἔσ τίνος διδασκάλου; 1235
ἈΛΛ. ἐν ταῖσιν εὐστραίας κοινούλοις ἱμμοττόμναι.

1230. φράζων ύφ' οὐ δείσει (οτ δείσειν) μ' MSS. unmetrically. 'δείσε μ' Bentl. δικη 'στι μ' Kock. ύφ' οὐ δείσει μ' ἀνδρός Herm. 1236. εὐστραίας V1.

Porphyry. de adm. imper. 50). Gibbon gives 'Neptune and Venus' without quoting authority. The gifts found near the shrine are mostly figures of bulls or horses, both likely gifts to Poseidon (bulls were his favourite offering, Athen. vi 261 D &c.).

1226. Both the ἐγὼ and the δή... γε show that this line is a retort to 1225 more than a self-defence.

1227—8. The rhythm is much resolved to imply haste and to contrast with the tragic parody of 1229.— For κατάθου cf. on 155.
The στέφανος was official as well as social in its meaning: in Liv. 625 it marks a holy office: Aeschin. Timarch. 19 στεφανήσεως ή ἁρχή of the archonship as religious: cf. Demosth. 2 Aristog. 5 πέ- παυται ἄρχοντες καὶ τοὺς στέφανους περι- ρρωτα, Theocr. 27, Mid. 32—3, Lysias Enandr. 8, Lycurg. Leocr. 122.
The στέφανος is a more obvious mark of office even than the ἄκτυλος, which was taken from Cleon 947.

1235. ἐσ τίνος διδασκάλου, cf. fragm. 5b soi γάρ σοφίσματ' ε' τιν' εἰσθήσωμεν, οὐκ εὖθες ἀπεδίδρασες ἐκ διδασκάλου; 1236. εὐστραί τ' ὦ βόθρα ἐκαλοῦντο, ἐν ὦς εἶναι τ' χορεία' τ' ὦ ἐγκαλῆται ἐν κάρα, Pollux vi 91.

'Keeping in order' was not much in favour in Attic politics or education: Soph. OC 908 Theseeus retorts on Creon's harshness νῦν δ' οὖσπερ αὐτὸς τοῦ νῆ marque le 155.

1235. ἐσ τίνος διδασκάλου, cf. fragm. 5b soi γάρ σοφίσματ' ε' τιν' εἰσθήσωμεν, οὐκ εὖθες ἀπεδίδρασες ἐκ διδασκάλου; 1236. εὐστραί τ' ὦ βόθρα ἐκαλοῦντο, ἐν ὦς εἶναι τ' χορεία' τ' ὦ ἐγκαλῆται ἐν κάρα, Pollux vi 91.

'Keeping in order' was not much in favour in Attic politics or education: Soph. OC 908 Theseeus retorts on Creon's harshness νῦν δ' οὖσπερ αὐτὸς τοῦ νῆ.
ΠΑ. πῶς εἶπας; ὦς μοῦ χρησμὸς ἀπτεταὶ φρενῶν.

ἐν παιδοτρίβου δὲ τίνα πάλην ἐμάνθανες;

ἈΛΛ. κλέπτων ἐπιφορκεῖν καὶ βλέπειν ἕναντία.

ΠΑ. ὁ Φοίβος Ἀπολλὸν Λύκιε, τί ποτὲ μ' ἐργάσει;

τέχνην δὲ τίνα ποτ' εἴχες ἐξανδρούμενος;

ἈΛΛ. ἱλλαντοπώλουν καὶ τι καὶ μυσκόμην.

ΠΑ. οἴμοι κακοδαίμων· οὐκέτ' οὐδέν εἰμ' ἐγώ.

λεπτή τις ἐλπίς ἐστ' ἐφ' ἂς ὁ χούμεθα.

καὶ μοι τοπούτου εἰπὲ: πότερον ἐν ἀγορᾷ 1245

1238. εἶεν, so R: see on 1078 sup.

1239 ἐναντίον mss. except R.

μου εἰςήλθ' ἔχων, τοῦτοις κοῦκ ἄλλοις ἀρματοθήκησαι: among Dorians it was more approved and familiar, hence ἄρματης &c.

1237. μοῦ αὐτὸς Ὑσπ. 1287.

ἀπτεταὶ φρενῶν, quotation or parody, see Ruth. ΝΠ γ on φρήν: so the Cyclops becomes tragic in the line αἰα, παπαίως ἐπεκαίρηται Eurip. Cycel. 696.

1238—9. Clean's line has comic rhythm, for whatever reason, and it is an elegance in the game for follow in similar rhythm.

πάλη must suggest 'trick' as well as 'wrestling': from similarity to παλάμη, παιτώμα, παπάλη, παπαίως: Plut. quaeat. consp. ii 4 τεχνικώτατον καὶ πανοργήτατον τῶν ἀδηλημάτων ἡ πάλη... ἡ γὰρ πάλη μοῦ δοκεῖ τῷ παλέου, ὅπερ ἐστὶ δι' ἀπάτης καὶ δόλου κατάβαλλε, κεκληθηκαί.

1240. From Euripides' Telephus (schol.): Apollo appeared in that story as giving the oracle ὁ τρώσας ἱστεται. Apollo Lycius in Athens was the patron of the Lyceum and the gymnasium there. ἐργάσατο, cf. on 145. The future in such cases was specially Euripidean, see Monk on Hippol. 353.

1241. ἐξανδρούμενος is Ionic and tragic: in both the extant cases in Euripides the weight of the word is relieved by a trisyllabic foot earlier in the line, Ρχει. 32 ἣν δὲ πυρσαῖς γένους ἐξανδροῦμεν, Supp. 703 λόχος δ' ὀδύνων ὄρεος ἐξανδρούμενος.

1242. Mock-tragic course in rhythm and expression. καὶ τι καὶ was 'precious,' and imperfects of the -σκο- form seem confined in Attic writers to three instances in chorus, one in a mock-oracle, Pax 1070, this case, and Aesch. frag. 298. Curtius Griech. Ἑρμ. cap. xxii says these forms are always more or less experiments in language by the author.

1243. οἴμοι κακοδαίμων (as if 'I'm damned' came in a tragic passage on our stage) was probably a favourite comic effect in parodies of tragic lines, cf. fr. 308, Antiphanes 282.

οὐδὲν εἰμ', 'I am brought to nought,' is tragic, Eurip. Ἑλ. 1194 &c.

1244. Porson on Eurip. Orest. 68 says 'ὁρμεῖν sive ὄχειαται ἐπὶ ἀγκόρας δικτυν Graeci... et cum spes apptissime per ancoram significetur, facililima translatione dicunt ἐπὶ ἐπιδίδοις ὁχειαία, unde in proverbiun abiit' (cf. fragm. 198. 11, Blaydes on Λύσ. 31); and Eurip. Ἑλ. 277 has ἄγκυρα τὰς τίχας ὀχεῖ: but it is more likely that, as Casaubon said, the metaphor came from a man who has had to relinquish his ship for a raft; so evidently in Plato Phaedo 85 δ ἐπὶ τοῦτο ὄρχιμεν ὠμπὶ ἐπὶ σχείδαι, and Plut. νομ. posse siat. 23. 6. 1103D νεώς μὲν ἐκπεσον ἐπὶ ἐπιδίδοις ὁχεῖαι τυφο. The rhythm breaks down next line into a comic triviality.

I I — 2
1246—7. éteiv of appealing questions as always. The gates are those between the outer and inner Ceramicus: the population here was disregustable, Hesych. Kéramaieis' étot oí póryoi proestíkasan, and Dhmiasis' pýlaies...prós autás fáson étanai t às pórymec; cf. Isaacus 6. 20 tîn 'Alkyn kástonnon émepeliothn òtis en Kéramaie') sunxías, òtis par tîn pûlía oú o ównos ównos, Kain. 1095 oí Kérama in taisi pýlaies pâiwn' autôv gãstèrâ, Alciphro iii 25, 2, 49, 2. 

pôleitaín in passive is very rare, and ównos èstî was probably used instead in Attic (Rutherford NP'213): cf. pòs òwnos; sup. 480, Plato Læg. viii 848 A pánvron tôn ánagkalian àpostemêth en tîn mérois òwnos èstô mónon, tón dè duo meùnon ÿpanagike èstw pôleiv; só oú tî bôblâ' òwnia Eupolos 394. Arist. Pol. Ath. 51 ópò oí en ágôrâ sítos òwnos èstà diakalâ, èpexeîm ÿpòs oí múlthoròs prós tîs timâd tîs délyma pôleisouâ, Alexis 76 tîs oúalais yâr èstiv ÿmôn òwniv; but the participle occurs Xen. Oec. 1. 11 ù pôlwoménv oú xromatâ èstiv oí avlôv, Antiphane 100. 4 plìeis tîn bálâsttan schôinon pûlômewn, Menander 195, Plut. Trag. an. 4. 466 E Dêwváthene pôlwòme oðkopet tîn kétrà, Epictet eto 3, 4 prôsebthi aútov dè tî antî nòmîsìmatos pûlòmevna; and other parts, Xen. Hier. 1, 13 tóuâtâ pôlewtei tòs tîrvânos, Eubulos 74. 1 òn tî yâr aútî pánv' ùmòo pôlwetha, Plut. Solon 23 ðetai pêmavémv ùnîlwetha, Antw. Pol. v 177. 1 pôlwewthò òut. pêr epârâstha. 

The târchipolâghis was one of the lowest of tradesmen, Plato Charm. 163 B ávunetos èinaî dêvotómowûnti tî târchipolâwûnti tî ép' oikîmêstn kathmênto, Lucian neg. 17 pîwchôntas kaî tîn târchipolâwûntas up' ápòrias hè tî pòsma didáskonta yrâm-

1247 èn tais N. 1250. kal MSS.
ΧΩΡ. ὃ χαίρε καλλίνικε, καὶ μέμνησε ὅτι ἀνὴρ γεγένησαι δι' ἐμέ: καὶ σ' αἰτῶ βραχὺ, 1255 ὅπως ἐσομαί σοι Φανὸς ὑπογραφεῖς δικῶν.

ΔΗ. ἐμοὶ δὲ γ' ὦ τι σοι τούνοι εἴπ'. ἈΛΛ. Ἀγορά-κριτος'
ἐν τάγορᾷ γὰρ κρινόμενος ἐβοσκόμην.

ΔΗ. Ἀγοράκριτῳ τοίνυν ἐμαντὸν ἐπιτρέπω,

1256. γένωμαι mss. except RM. Φανὸς MSS. Φάνος Mein. &c. by the rule that such proper names are distinguished from adjectives by throwing back the accent: for cases see Lehrs Arist. stud. Hom. 3 p. 276 — and Chandler.

(Prešler-Robert, Griech. Mythol. i 126). It is significant that we hardly hear of the idea except in the Persian wars, here, and (as implied) in Isocrates Eunaporos 15. Hadrian personified in Zeus Πανελήνιος his ideal of a Panhellenism centred in Athens. Euripides uses 'Ελλαδια for 'Ελλάδα several times in lyrics (Hippol. 1121, Ion 796 &c.); but otherwise the adjective 'Ελλήνος is rare and confined to religious phrases θεοὶ 'Ελλήνων Herod. ν 49, Lucian Herc. 2, Aelian Var. Hist. xii 1, πάρ βαμών πατέρος 'Ελλαίου Ρινδ. Nem. 5. 10, τὸ τέμενος τὸ 'Ελληνων at Naucratis Herod. ii 178, Athena 'Ελληνικο Αριστ. mirab. usc. 108. 84ο 28.

1254——. Zieliński's rule, that the Chorus speaks in tragic iambics, seems right generally, and certainly these lines are more in place if Demosthenes is the speaker. Yet if Demosthenes is still on the stage, who acted the part? Zieliński says a 'parachoregum.'

1255——6. ἀνήρ 179: 'let me be to you what Phanus is to Cleon': Phanus is mentioned with Cleon, but as a silent guest, at the comic party in Vesp. 1220. Nothing else is known of him.

ὑπογραφεῖς has nothing to do with ὑπογραμματεύς, but comes straight from ὑπογράφω, ὑπογραφή (cf. ἀντιγραφές, ἀπογραφεῖς): it would not mean under-secretary any more than συγγραφεῖς would mean joint-secretary (except perhaps where χρῆσθαι was used for secretæ as in some Dorian states). ὑπογραφεῖς was an office at Acrae in Sicily. The office of ὑπογραμματεύς was by no means admired, Ran. 1083, Lysias Nicom. 27. ὑπογραφεῖς in Phutarch and later Greek seems to mean amanuensis or short-hand writer, notarius. ὑπογράφω δικὴν does not seem to occur: but the ὑπογραφή of Plato θεάτρων 172 e and the ὑπογράφω of Demosth. Παντ. 23 imply the drawing up of a brief regulating the further proceedings in a law-case.

Symmachus' scholion is sensible (φανε-ταί τις γραμματεύς οὐτός τὰν πάντα σπα-νίαν ὅνομα κύριον), and we know little more than he did. The other scholia are foolish, and their distinction ὑπο-γραφεῖς ἐπὶ τοῦ δήμου, ὃ δὲ τοῦ βουλευ-τηρίου ἀντιγραφεῖς, is unsupported. Pha- einus took φανής as an adjective, and probably puns on Phanus and φαίνω were common: cf. Φαναία, Av. 1694.

1257. Both ἐμοὶ and δὲ γ' contrast Demus' request with the previous one, and imply his claims to be answered first.

1257——8. The -κριτος in names really means 'approved of,' as in Δημόκριτος, Δάκριτος (for Δεόκριτος?), Θεόκριτος: the derivation given is of course comic, from κρίνωμαι, 'quarrel, brawl.' Euripides sometimes refined in a like manner, fr. 521 Μελέαγρη, μελέαν γὰρ τοῦ ἀγρείφεις ἄγραν. Names beginning with Ἀγορα- are quite rare: Pape gives only Ἀγοραίιος, Ἀγορακλῆς, Ἀγοράκριτος, Ἀγορά-νας, Ἀγόραμβρός, Ἀγοράνων, Ἀγόρατος, none of them occurring often. For ἐβο-σκόμην see on 256 οὐ.

The sculptor Agoracritus of Paros, Phidias' favourite pupil, must have been well-known at Athens during this time.
καὶ τὸν Παφλαγόνα παραδίδωμι τούτοι. 1260
ΑΛΛ. καὶ μὴν ἐγὼ σ’, ὡ Δήμε, θεραπεύσω καλῶς,
ὡσθ’ ὀμολογεῖν σε μηδέν ἄνθρωπον ἐμοῦ
ἰδεῖν άμείνῳ τῇ Κεχναίων πόλει.
ΧΩΡ. τὶ κάλλιον ἀρχομένους
ἡ καταπαυμένους
ἡ θοάν ἵππων ἐλατήρας αἰείδειν μηδέν ἐς Λυσί-
στρατον,
μηδὲ ῾Θυμαντὶν τὸν ἀνέστιον αὐ ἀνεπεῖ ἐκουσῆ
καρδία;
καὶ γὰρ οὖτος, ὃ φίλ’ Ἄπολλον, ἀεὶ πεινῇ,
θαλεροὶς δακρύοις
σὰς ἀπτόμενος ψαρέτρας Πυθώνι δία μὴ κακῶς
πένεσθαι.

1270. οὔτοςι mss.: ἀεὶ om. mss. added by Dindorf.
1271. Πυθώνι ἐν διὰ mss.: μὴ om. mss. except P.

1259—60 repeats and confirms 1098—9 in a more official style.
παραδίδωμι, ‘hand over,’ ‘give up,’
usually with a dative of the magistrate or
power to whom the surrender is made.
Here the τούτοι practically implies σοί.
1261—3. καὶ εἰρ., see on 746.
κέχνα, of the gullible Athenian popu-
lace, 755 &c.: Κέχναίος was near enough
to Ἀθηναίοις for this mock-tragic exit in
procession.
1264—. The first six extant plays of
Aristophanes have a second parabasis,
consisting generally of a συνεχεία ἐπιρρη-
ματικὴ as here (ode, epirrhema, antode,
antepirrhema), Ziebiński Gled. 176—180.
A close parallel to the second parabasis
here is given by that in the Wasp 1265—,
though there the antode is lost. The
dramatic situation generally is that the
final festal scene of display is being pre-
pared and an interlude is convenient.
The metre (dactylo-epitrite) is a fa-
vourite one of Pindar’s; it is seldom used
in Tragedy, and by Aristophanes only in
parody, Nath. 457. Vesp. 273, Pax 775,
Ecl. 571 (Gleditsch).

The ode, being religious in origin and
theory, begins with the first words of a
προσόδιον of Pindar’s, quoted by the
scholiast here (fr. 59 Bergk): τὶ κάλλιον
ἀρχομένους ἡ καταπαυμένους ἡ βαθύ-
ζων τε Λατώ καὶ θοάν ἵππων ἐλατέραν
ἀείσα; Böckh thought this προσόδιον was
that written by Pindar for the Aeginetan
worship of Artemis Aphaia, whose shrine
was on the way to that of Zeus Pannel-
lenius (Pausan. ii 30. 3). It was a likely
phrase to become common, and so it ends
the extant work of Athenaeus (Deipn. xv
702 c).

The ἐλατήρας, changed from ἐλατέραν
with a slight proflavity, may be subject or
object to ἀείδειν, better I think the former.
In Pindar θοάν ἵππων means ‘of swift
chariots,’ but the Knights would not per-
haps be critical on this point. An
explanation or excuse is needed for leaving
former butts, the unsuccessful buffoon
Lysistratus (fr. 1 from the Διαταλῆς, Ael.
815—, Vesp. 788, 1302) and the super-
stitious starveling Thumantis (Hermippus
35), for men like Arhiprades.
1270—3. Of course θαλεροὶς δακρύοις
and Πυθώνι δία are in lyric style:
Arhiprades is treated in ordinary Attic
λαυδορία. ἀπτόμαι φαρέτρας is construed
with inf. as if it were ἐξόμαι: so προσ-
πίπτων, ἵκνοίματι and similar verbs (cases collected by Blaydes here). ἑακόως πέ-
νεοθαι, 'cursed poverty,' cf. on it sup.: Epictetes fr. 3 eagles, when old, ἐπὶ τοὺς
νεὼς ἔχουσι πεινώτερα κακῶς.
1274—5. Slightly apologetic in tone,
as sentences with ἀνεπίφθεινον often are.
The ὄστις with antecedent suppressed,
where ἐὰν τις would be clearer, by an idiom
not uncommon, ἀποτελωσμεν ὄστις...Eurip.
ἸΤ 606, Thucyd. ii 62, 4 ἐγγίγνεται
καταφόρνησις, ἃν πατέτην τῶν ἐναύτων
πράξεων, vii 68. ἴομισμενον τομικώτατον
εἶναι, οἳ ἄν δικαίωσαν ἀποπλησία τὸ
πηνύμηνυν.
1276—. Of Automenes' three sons,
Arignotus was a famous citharist, a second
was a good actor, and Araphrades a dis-
grace (though a pupil of Anaxagoras),
Vesp. 1275—83. Pax 883, Athenaeus ν
220 B, Lucian Pseudolog. 3.

vūν ὃ is of course not temporal, but as
it is. ἐπισταμέναι of a person is rare, and
means 'know quite well who he is,'
Eurip. Ion 51, Plutarch Cicero 44.
τὸ λευκὸν (ἡ τὸ μέλαν) schol. and editors,
calling it a common proverb: but it is
not quoted from Paroemiographi nor from
literature (Matro ap. Athenaeus iv 135 c
is doubtful). One scholium takes it of a
certain νόμος, and λευκὸς has a musical
sense clear in timbre. The ὄρθος νόμος
is what everyone knows in music, like
the National Anthem. Its exact mean-
ing seems to have been a piece of music
in cretic or paeanic time, with all the
five notes to the bar (Crusius Delph.
Hymn., 52).
1281. Andoc. myst. 95 Ἐπιχάρης ὁ
πάντων πολυφῶτατος καὶ βεβουλόμενον εἶναι
τοιοῦτος: Blaydes here collects other in-
stances of the phrase in this connexion.
ἐν κασαυρίοισι λείχων τὴν ἀπόπτυστον δρό-
σον,
καὶ μολύνων τὴν ὑπήνην, καὶ κυκών τὰς ἐσχάρας,
καὶ Πολυμνῆστεια ποιῶν, καὶ ξυνῶν Οἰωνίχω.
όστις ὃν τοιοῦτον ἄνδρα μὴ σφόδρα βδελύ-
tεται,
οὗ ποτ’ ἐκ ταὐτοῦ μεθ’ ἡμῶν πίεται ποτηρίου.
ἡ πολλάκις ἐνυχίασι,
καὶ διεξῆτη χ’ ὀπόθεν ποτὲ φαῦλως ἐσθίει Κλεώ-
nυμος.
φασὶ μὲν γὰρ αὐτὸν ἐρεπτόμενον τὰ τῶν ἑχόν-
tων ἀνέρων
οὐκ ἂν ἐξελθεῖν ἀπὸ τῆς σιπύης· τοὺς δ’ ἀντι-
βολεῖν ἂν ὴμῶς.

1285. κασαυρίοισι Cobet Mnesios. 1418.
1296. So Zacher for ὴμῶς. ὴμῶς Bergk.

1288—9. A form of excommunication, such offences not being a matter for
civil law. For similar phrases in curses, see C.I.A Defixiones p. x, Inscr. at Cnidus
Collitz 3536— πιέται Plato com. 9, where
Kock gives the cases of both πι- and πι-
in the word. Here begins the part said
to be by Eupolis; schol. ἐκ τοῦ “ὅστις
ὁν τοιοῦτον ἄνδρα” φασὶ τινες Εὐστάδιος
ἐναι τὴν παράβασιν, εἰ γε φησίν Εὐστάδιος
“ξυνεποίησα τῷ φαλακρῷ.”

1287. From Cratinus 305, καὶ Πο-
λυμνῆστει’ ἀεὶδά μονακιν τε μανθαίνει,
Πολυμνῆστει would appear to be a kind
of songs with music. Polymnestus of
Colophon is mentioned by Pindar, Al-
cman, and by Plutarch music. 5—12 as
having developed flute-music in important
ways and applied it to the ὀρθέος νόμος
invented by Terpander for the lyre. His
songs and music were probably erotic,
Crusius in Philol. xlvii 40. Oeconichus
is mentioned again by Hesychius, Ὀεο-
νιχον μουσείων: but we have no further clue.
The name is Boeotian in form: not the
only case of proverbial blackguards being
Boeotian, cf. Ψυρνωόδας Thesm. 861.

1290—. Εὐρυπτείδα ἡ παρφόδια ἐξ Ἰπ-
τολύτου schol. in V: the reference being
no doubt to Phaedra’s lines 374—5, but
the parody is not obvious in form and, as
in the ode, the reference is probably to
some lost lyric. In the ode Thumanitis
prays to Apollo to save him from the curse
of starvation: here Cleonymus’ (cf. on
958) hosts pray to him not to eat them
out.

φαῦλως sans façons, as Pax 25, Aga-
thocles ap. Athen. xiv 650 a.

οἷς ἐξοντες became very common for
‘the rich,’ especially in passages of reflec-
tions on the relations of class and class,
patron and parasite: the addition of ἀνέρων
is a point both in metre and in dialect.

ἐρέστοραι ἀλόγους μόνος οἰκεῖον Εὐστα-
thius: here in burlesque of a man. The
word occurs only in the participle. As
ἀνέρων is of course Epic or Lyric, and so
is ὃ ἄνα πρὸς γυνάτων, there is no doubt a
parody running through the lines, possibly
of a beast-fable about a mouse, as στός
is a meal-tub or chest. There was also some
tale about Cleonymus’ household meal
matters, Tib. 675.
ἲθ' ὃ ἀνα, πρὸς γονάτων, ἐξέλθη καὶ σύγγνωθι τῇ τραπέζῃ.

φασὶν ἀλλήλαις ἐξενελθεῖν τᾶς τριήρεις εἰς λόγον, καὶ μίαν λέξαν τιν' αὐτῶν, ἤτοι ἢν γεραίτερα: οὐδὲ πυνθάνεσθε ταῦτ', ὡς παρθένοι, τὰν τῇ πόλει;

φασὶν αἰτείσθαι τιν' ἡμῶν ἐκατόν ἐς Καρχηδόνα ἀνδρα μοχθηρὸν πολίτην, ὁξίνην 'Ὑπέρβολον'. ταῖς δὲ δόξαι δεινῶν εἶναι τοῦτο κούκ ἀνασχέτον, καὶ τιν' εἰπεῖν, ἤτοι ἀνδρῶν ἄσσον οὐκ ἐληλυθεί: ἀποτρόπαι, οὐ δήτ' ἐμοῦ γ' ἀρξει ποτ', ἀλλ' εάν με χρῆ,

1303. Καλχηδόνα Casaub. &c. following a scholium; but see on 174 sup.

σύγγνωθι τῇ τραπέζῃ, probably 'don't eat the table too.' Mnesimachus 8. 2 τῶν Φαρσαλέων ἤκεις τίς ἣν καὶ τὰς τραπέζας καταφάγῃς.

1300. The antepirrhema is a spirited personification of the fleet as protesting in conference against demagogues and the war-policy. Here the political τονήρια of Hyperbolus is attacked, as the moral τονήρια of Aripahrides in the epirrhema. Names of Greek ships seem to have always been feminine: the lists in CIA ii 789—offer no exception: names of interest are Δημοκρατία, Ἀνδραγαθία, Τριτογενής, Κωμοδία, Τραγοδία.

A conference is λόγος, not συλλόγος, as συνλέγει comes from λέγω to gather, not to speak.

1301. γεραίτερα because considered as human, else παλαιότερα, cf. 914. Trirèmes soon decayed, but were of course repaired as long as possible.

1302. From the Alcaeonon (fr. 67), the earlier of the two plays by Euripides under this name.

1303—4. For Athenian operations in Sicily b.c. 427—424 see Freeman's Sicily iii pp. 27—65. When the Knights appeared, the question would lie between a recall and a reinforcement of the fleet that had been sent out in 427. The conference at Gela in the summer of 424 determined the commanders to return to Athens, where popular feeling punished them, Thuc. iv 65. The more daring advocates of a Western Policy no doubt had an eye to a conquest of Carthage.

Hyperbolus has had few defenders in history: Thucydides allows himself to use the words μοχθηρὸν ἀνθρωπον of him viii 73, 3, and he is coupled with Cleon as a by-word in later times, Lucian Timon 30, Aristides or. 46, p. 176.

ὁξίνης, wine turned sour (so τροπίας fr. 13), neither wine nor vinegar Plut. stoic. repugn. 30. 1047 e: so ναῦρα, Plin. Nat. Hist. xiv 125 of new wine re-fermenting deperit sapor, vappaeque accipit nomen, probrorum etiam hominum cum degeneravit animus, Hor. Sat. i 1 104 vappam ac nebulonem.

1305. The wording of their resolution is a little feminine.

1307. Apollo was ἀποτροπαῖος as god of healing and plague. An altar at Athens bears the inscription 'Ἀγαθῇ τόχῳ' 'Ἀπόλ-
λωνι Προστατηρίω 'Αποτροπαίῳ 'Αγωνεὶ Corp. Inscr. Gr. i 464. So these three attributes are all mentioned in the oracles ap. Demosth. Mid. 52—53. But the epithet is comparatively rare in serious books (not at all in Pausanias) and was no doubt more common in colloquial than in ritual style.


1309—10. She quotes the support of a friend, or else that friend speaks herself (καγὼ rather supports this). Ναύσων is given as invented by Cratinus (fr. 349 Kock) in Hesychius and Suidas: it would have been a common contraction for names like Ναυσίκατος or Ναυσίνκος; this is the origin of names like Παύσων, which look like future participles.

Pine was the chief material in ship-building: Eurip. Med. 4, Plato Legg. iv 705 c, Theophrastus Hist. Plant. v 7. 1, where the ελάτη, πεύκη and πίτις are distinguished as good or convenient for various kinds of ships, Blümner Technologie ii 272.

1311—2. ‘I vote we take sanctuary sailing to the shrines of Theseus or the Eumenides,’ both being of course asyla.

For the Theseum as a sanctuary cf. fr. 477 of runaway slaves κράτιστων ἐστὶν ἐς τὸ Θησείον δραμέω (hence θησειώτης), Plut. Theseus 36: if the ships refused to serve they would be in the position of runaways. For the Eumenides’ altar by the cleft in the Areopagus, cf. Thesm. 224 ες τὸ τῶν Σεμνῶν Θεῶν, Frazer on Pausan. i 28. 6.

The right of asylum has probably a bearing on the political arrangements connected with certain deities, Theseus and the Eumenides being good cases in Athens; see on 445 and 551 sup. It seems likely that the precints of the deity of a subdued race were allowed to be asyla, as a concession to that race; so precints of Poseidon are especially often heard of as asyla, sup. 1225.

For the controversy as to whether the great temple known as the Theseum is rightly so called, see Miss Harrison Myth. and Mon. 113 ff., Curtius Stadtgeschichte 122, Frazer on Pausan. i 17, 2.

1313. He shan’t make a fool of his country with us behind him.
1315. Hyperbolus had made a fortune in the lamp-trade, and σκάφαι would be deep set for sale, with a reference to the other sense of skiffs.

1316. Anapaests are similarly used to herald the entrance of an important figure in Lyc. 363—ευφημεῖν χρῆ τῶν πρεσβύτερων καὶ τῆς εὐχῆς ἐπακούειν, Ἀν. 658, Lys. 1673, 1108, Zelinski Gliederung 354 thinks there is an intentional symmetry in the arrangement: three lines of warning, then eight lines before Demos appears 1319—1326, and eight after his entrance 1327—34.

A special festival is proclaimed, and the law-courts must be shut, ἐφόσα γάρ εἰς αἷς ὀφθ. οἵ δὲ δικαίων [Xen.] Ἀθ. 3. 8, πραξεῖς is probably a surprise for some word implying pollution in word or deed.

1319. The Chorus’ outburst marks the religious and imperial feeling of the play drawing to its climax. In prose and comedy φέγγος nearly always means (1) a light at night, as of the moon, stars, a comet (Aristot. meteor. i 6. 343b 13), torches &c. (see L and S), or a light under water as Plut. de primo frig. 13. 920ε τοῦλαν εν τῇ βαλαντη φέγγος οὐδιδῶσιν, act. phys. 12. 915 A, or (2) a light, real or metaphorical, to which we should attach the ideas implied in the word mystic, Rhet. 344 φλογεῖ φέγγεσθαι δὲ λειμῶν in the chorus of mystae, and so 350, 447, 453, Plato Phaedr. 250 B δικαιοσύνης καὶ σωφροσύνης οὐκ ἔστει φέγγος ἐν τοῖς τϊδε ὀμοιώμασιν, Plut. amator. 19. 764 C Ἐρως μόνον τῶν καλῶν φέγγος ἦτο, ad praece. inerc. 3. 780 οἱ τοῦτον ἐν πόλει μιμομά τθεου καὶ φέγγος ἄρχων, ap seni resp. 15. 792 λ ἔκειν τῇ ψυχῇ τὸ γάμαμα καὶ τὸ φέγγος: for the connexion of the word with the mysteries, see Bury on Find. Nem. 9. 42.

1320. φήμη is also a word of religious import: ἀγαθή φήμη in connexion with a religious service occurs again Βεσp. 864. ὅτω is said not to occur elsewhere for ὡς: here it may be adverbal or a quo-
tation of some well-known command to sacrifice.
The phrase κυνάν ἄγνας occurs again 
Av. 1233, Demosth. Mid. 51, an oracle 
9. The article in Harpocraton, Suida 
and Bekker’s Anecdota, recommends ἄγνας, acc. pl. of ἄγνεος, the sacred stone 
called Apollo, and set up by the doors of 
houses: but Lucian certainly understood 
ἄγνας, ἀκίσσωσι ταῖς ἄγνεοις, 2, and modern 
generally agree with him (Cobet VL 224). 
Neither κυνάτος nor ἄγνατα was used in ordinary Attic: the phrase is oracular in style and always 
implies a divine command that a whole 
city should join in religious festivity: the 
command apparently came from Delphi, 
ἡ Πυθία καὶ κυνάτον ἄγνατα ἀφήνει Pollux 
i 28. ἄγνατα nearly always implies festal 
dance or procession through the street, 
therefore ἐβραίοις ἄγναι Pind. Pyth. 8. 55, 
Mid. 52: this suggestion gives point to 
Pindar’s ἑστεφάνων ἄγνατα Pyth. 2. 58 
and λευκάπποια Καδμείων ἄγναις 9. 83, and to such passages as Bacchyl. 3. 10, 
Soph. Antig. 1135, Eurip. HF. 782 
ἔσται θ’ ἐπαμύλου πόλεως ἀκρασεβάντας 
ἄγναι, Hom. ἑμμ. ap. Thucyd. iii 104. 
4. Xen. Cyrop. ii 4. 3. As Ἀτόλλων 
Ἄγνεος would naturally be intimately 
connected with festal public dances and 
songs, Horace appeals to him in Od. iv 
6. 28 to favour his Carmen Saeculare.

1321. The meaning of ἀφέως is de-
erived from metallurgy or magic. The 
story of Medea gathering the ‘enchanted 
herbs, that did renew old Aeson’ is as old 
as the Νόστος and was well-known in Art. 
The ὑδωρ implies the Chorus’ pleasure in 
τὸ καλὸν, physical or social, expressed by 
themselves in 1324.

1324. πολῶν ἔχει σκεῦνα καὶ ποίος MSS.
ΑΓΩΡ. οίος περ 'Αριστείδη πρότερον καὶ Μιλτιάδην ἐνεσίτει.

1325 ὁφεσθε δὲ καὶ γὰρ ἀνοιγνυμένων ψόφος ἑδή τῶν προπυλαίων.

ἀλλ' ὀλολύξατε φαϊνομέναισιν ταῖς ἀρχαίαισιν 'Αθηναῖς καὶ θαυμασταῖς καὶ πολυύμοις, ἵνα ὁ κλεινὸς Δήμος ἐνοικεί.

ΧΩΡ. ὡ ταῖς λιπαραῖς καὶ ἱσοτέφανοι καὶ ἀριξήλωτοι 'Αθηναῖς, δεῖξατε τὸν τῆς Ἑλλάδος ἰμῖν καὶ τῆς γῆς τῆς ἑαυτοῦ μόναρχον.

1326. I cannot think προπύλαια could be used of anything but the great buildings at the top of the Acropolis. In Vesp. 875, quoted by Dörpfeld and Reisch Griech. Theater 208 as of a private house the readings are conjectural and prove nothing for the usage of προπύλαια. Whatever anachronism there was in supposing the Propylaea in ταῖς ἀρχαίαισι 'Ἀθηναῖς might be excused by Attic pride in their splendour (see Miss Harrison Myth. and Mon. 371); and there were of course propylaea to the Acropolis long before the Periclean building. It had five gateways, each closed by massive gates. ψόφος corresponding to ψοφόσφιν οἱ θύραι, of gates opened from within in Proclus Plut. 722, Εὐπολίς 104 ἄπασα γὰρ πολύμενη καὶ κλεινὴ πόλις, Εὔβουλος 10 κλεινὰς 'Αθηναῖς ἐκπεραί 'Αμφίσσα: it never occurs in Thucydides or the orators, and only twice in Plato.

1329. ὡ ταῖς λιπαραῖς, the famous words of Pindar's dithyramb: in serious literature of this time λιπαρός is rarely used except of Athens: Νυμ. 300, fr. 162, Eurip. Αἰκ. 452, ΙΤ 1130, Πρ. 803 ἵνα διάδοξης ἱκλάδον 'Αθήνα, οὐράνιον στέφανον λιπαράδι ταῖς κόσμοις 'Αθηναῖς, which confirms the traditional view that the allusion is specially to the olive; in a few cases it is a complimentary epithet of other cities, but generally is quite a colloquial word, as in Eurip. Εὐκ. 501 and often in Comedy. 

1330. Δήμος μόναρχος is an idea found as an ideal also in Eurip. Ψυπ. 352 in the mouth of Theseus, the citizen-king, καὶ γὰρ κατέστη αὐτὸν (δήμον) εἰς μόναρχον ἐλευθερώσας τὴν οὐθηνήμον πόλιν; in Arist. Πολ. νιν (νεύ) 4. 27, 1292 11—17 the phrase has a bad sense ὁ τῶν ὅλων δήμος ἤτο μόναρχος ὃν, ὃς τοὐ πολιτεύεται διὰ τὸ μὴ ἀρχεῖσθαι ὑπὸ νόμου, καὶ γίνεται δεσποτικὸς, ὡσε οἱ κόλακες ἐκτὸμοι. The word is the neutral one for absolute power, inclining to a good or bad sense with the context: Vesp. 474 μισόδομε καὶ μοναρχίας ἐραστά in the mouth of ordinary Athenian democrats, Πολυκ. 122. 3 (the only case in him of the word) Corinthians say τόρανν ἐμοῦ ἐγκαθεσθάναι πόλιν, τοὺς δ’ ἐν μα μοναρχεῖς ἀξιοῦμεν καταλείπειν, in order to mark their feeling that the tyranny of Athens is worse than that of any individual: it must have been well remembered that Pericles had compared Athens' position to a τύραννις (Thucyd. ἵ
ΑΓΟΡ. δ’ ἐκείνος ὁ ἄρχαίῳ τεττυγοφόρας, ἀρχαίῳ σχήματι λαμπρός,
οὐ χορμῶν ὁξών, ἀλλὰ σπονδῶν, σμύρην κατάλειπος.
ΧΩΡ. χαῖρ’, ὃς βασιλεύ τῶν Ἑλλήνων καὶ σοι ἔγγαρχαίρομεν ἦμεις.

τῆς γὰρ πόλεως ἀξία πράττεις καὶ τοῦ Μαραθῶν τροπαίου.

1331. τεττυγοφόρας Porson from Hesychius for τεττυγοφόρας.
1334. τοῦ Μαραθῶν μασ. τοῦ Bentley and most editors: see on 781, 785.
The ms. give ἵν M. in Thucyd. i 18. 1, ii 34. 5, Ar. fr. 363, Plato Gorg. 516 D, Lycurg. Lecr. 104.

63. 2), and that Cleon had repeated the words (iii 37. 2): the position here is comparable to Peisetaurus' marriage with Basileia at the end of the Birds.

1331. Demus wears the old Ionian dress which Thucydides speaks of in the famous passage i 6. 3 οἱ πρεσβύτεροι τῶν εὐδαιμόνων οὐ πολὺς 'χρόνος ἐπελθὼ ἤτεχνας τε λινοῦ ἔπαικαντο φοροῦσε καὶ χρυσῶν τστίγων ἐνέρει κρασίλον ἀναδειμένοι τῶν ἐν τῇ κεφαλῇ τρικών: the description is repeated with verbal variations by Heraclides Pont. ap. Athen. xii 512 ή Ἀθηναίων πόλις, ἔως ἐτέρα, μεγάστη τῇ ἢ καὶ μεγαλοφιλοτάτοις ἐσφενήν ἄδρας. ἀλουργή μὲν γὰρ ἠμηπάκοντο ῥαμία, ποικίλως δ’ ὑπένθουσις ἤτεχνας, κρυμμοὺς δ’ ἀναδειμένου τῶν τρικών χρυσῶν τστίγας περὶ τὸ μέτωπον καὶ τὰς κόμις (κόρας Βιρτ Καίβελ) ἐφέρον. ὡκλαίς τε αὐτού ἵφρονς ἐφέρον ὀι παῖδες, ἵνα μὴ καθίζοι οὐκ ἐπενεχ. καὶ οὕτω ῥήσαν ἐν τῇ Ἀραβία κικήσαντες μάχην καὶ μόνον τῇ τῆς 'Ασίας ἀπάσης δύναμιν χειρωσάμενοι, where the writer is plainly thinking of our passage and reflects its spirit: cf. Xenophon 3, Lucian Ναυσ. 3, Aelian Var. Hist. iv 22. At Sybaris, with its reflection of Ionic luxury, ἑθος καὶ τοὺς παῖδες ἦν μέχρι τῆς τῶν ἐφήβων ἤλιαν ἀλουργήδας τε φορεῖν καὶ πλοκαμίδας ἀναδειμένους χρυσοφορεῖν. Athen. xii 518 Ε: at Samos 'χώρων καὶ τῶν πεδίων χθνῶν εὐφέρει εἰπόν χρυσαία δὲ κόρυμβαι ἐν τοῖς τέττιγας ὦν 'χαῖται δ’ ἠφείλεν' ἀνέμιχρος ἐνὶ δεσμῷ, Asius ap. Athen. xii 525 Ὄ. Tettichus is found as a name in the Attic epitaph (sixth century, probably of an aristocrat) CIA i 463, Roberts no. 36.

τεττυγοφόρας shows the termination of heroic import like γοργολόφας Ach. 567, λευκολόφας Φην. 119, Excl. 645, ἐκατογεφάλας Νυμ. 336. The golden τεττίς bound the hair gathered into the form called κρασίλον or κραμβός: the latter word implies a horn-shape (κραμβόν =corn(gh)μόν), cf. the possible meaning of κέρας applied to Paris' hair, II. xi 385. Archaeologists disagree as to the exact meaning of κρασίλον. Early sculpture shows hair gathered in a roll or knot at the neck behind (as in the Apollo on the pediment of the Zeus-temple at Olympia, where a hole is left for a pin of some kind), rather than in a top-knot, such as is common in later works, as in a simple form in the Boy with a Goose, and in a more elaborate shape in the Pourtalés Apollo, the Apollo Belvedere, and the Venus of the Capitol. See Studniczka in Classen's Thucyd. i p. 330. The change in treatment of hair in art which came in in Phidias' time does not seem to correspond to the change in actual wear (Furtwängler Masterpieces, Eng. tr., 8, 19).

λαμπρός suits the linen material and also the bright colour of his dress.

1332. The χωρήν was a mussel-shell, used as a voting-counter in the Attic jury-courts: it seems to be mentioned only here and Vesp. 333, 349, and its use may have been only for a short period, as the scholia, Pollux, &c. would imply. There is of course the common play on both meanings of σφονδαί, peace and festal libation, the second meaning leading on to the mention of festal array. 1333—4. βασιλεύ, see on 1330: the
ΔΗ. ὁ φίλτατ' ἀνδρῶν, ἐλθὲ δεῦρ', Ἀγοράκριτε. ὅσα με δέδρακας ἀγάθ' αφεψήσας. ἈΓΟΡ. ἐγώ;
ἀλλ', ὁ μέλ', οὐκ οἶσθ' οἶος ἴσθ' αὐτὸς πάρος, οὖδ' οἱ ἐδρας' ἐμὲ γὰρ νομίζοις ἄν θεόν.

ΔΗ. τι δ' ἐδρων πρὸ τοῦ, κάτειπε, καὶ ποίος τίς ἦ;

ἈΓΟΡ. πρῶτον μέν, ὅποτ' εἴποι τις ἐν τίκκλησίᾳ,
ὁ Δήμ', ἐραστής τ' εἰμὶ σὸς φιλῶ τέ σε καὶ κηδομαί σου καὶ προβουλεύω μόνος,
tούτως ὅποτε χρήσαστο τις προομίοις,

1337. μέλε R, μέλε' most mss.: this is very common in all cases where μέλ' is found, owing to the idea that the word was connected with μέλες.
1339. ἦν mss. except R.

emphatic ἴμεῖς implies their general dislike of one-man power, as the reason given in the next line implies their pride in what they think the great days of their country.

1335. ὁ φίλτατ' ἀνδρῶν, a mode of address found in Tragedy, as Aesch. Agam. 1654. Soph. Elect. 23, Trach. 232, Eurip. Hec. 953, and in Comedy where the rhythm and tone are serious, sup. 611, Plut. 788, Phrynichus 80 ὁ φίλτατ' ἀν-δρῶν, μὴ μ' ἀφημάσας γένώ.
1337—8. ὠ μέλ' in friendly remonstrance and the like, as sup. 671. πάρος is not used in prose, and in Comedy occurs only here and Vesp. 1536.
νομίζω θεός implies action taken in consequence of the belief, cf. on 515.
1339. κατείπειν as usual of disclosing information that may be harmful to someone.
1340. πρῶτον μέν is carried on by καὶ νὴ Διὰ γ' 1350, the form being changed to suit the turn of the dialogue.
1341—2. Tragic in rhythm and no doubt pronounced in suitable style.
ἐραστής, see on 732. I do not know if Pericles was the first political orator who ventured to put this passionate expression of patriotism, but it was taken up as a form of flattery to Demos: Aeh. 142 Sitalces φιλαθήματος ἦν ὕπερφων, ὅμων τ', ἐραστής ἦν ἄληθῆς, cf. Av. 1279. Plato says with warning and some ridicule, i Alcib. 132 A τοῦτο μάλατ' ἐγὼ φοβοῦμαι, μὴ δημεραστής ἴμεῖ γενόμενος διαφαράγ'-πολλοὶ γὰρ ἴδοι κάκαθι αὐτὸ πετοῦσαν Ἀθηναίοι. εὐπρόσωπος γὰρ ὁ τοῦ μεγαλή-τορος δήμος Ἐρεχθεώς· ἀλλ' ἀποδύνα χρῆ αὐτὸν θέασασθαι. Otherwise prose writers used ἐρῶ in politics only of the ambition of tyrants and the like: Herod. i 96 ἑρασ-θεῖς τυαννόδος, ιι 53 πολλοὶ τυαννόδος ἑραστὰ εἰς, Isocr. de pace 65 δυναστείας ὑπὸ πάντων ἐρωμένης καὶ περιμαχεύτων γεγενημένης κατηγορεῖν, 113 οὶ πρωτεύοντες τοσοῦτω κακῶν ἐρώσα.

Most of the cases of κηδομαί used in prose of political feeling imply some such protestation as we have here: Thucyd. vi 14, Plato Ath. 24 c, Demosth. 3 Phil. 73, Timocr. 173, 192, Isocr. de pace 51 τοὺς τόν πόλεων ἁγαπώσας ὑς τῆς δημο-κρατίας κηδομένους εὑς εἰς νομίζομεν, Dinarch. Demosth. 100 ἐμεῖς οἱ φάσκοντες τοῦ δήμος ἱδέαθαι, Aeschin. FL 8 μόνος ἐν τῷ λόγῳ φαινεται κηδήμων τῆς πόλεως Δημοσθένης.

προβουλεύω μόνος might be said in the technical sense by an arrogant member of the council, but of course προβουλεύω in the original meaning of think for gives sufficient point.
ανωρτάλιζες κάκερουτίας. ΔΗ. εγώ;
ΑΓΟΡ. εἰτ' ἐξαπατήσας σ' ἀντὶ τούτων ὑ'χετο. 1345
ΔΗ. τί φῆς;
ταυτὶ μ' ἐδρων, ἐγὼ δὲ τοῦτ' οὐκ ἥσθόμην;
ΑΓΟΡ. τὰ δ' ὡτα γάρ σου νη Δί' ἐξεπετάνυτο ὅσπερ σκιάδειον καὶ πάλιν ἐνυήγετο.
ΔΗ. οὕτως ἀνόητος ἐγεγενήμην καὶ γέρων;
ΑΓΟΡ. καὶ νη Δία γ' εἰ σοι δῦο λεγοίτην πῆτορε, ὦ μὲν ποιεῖσθαι ναῖς μακράς, ὦ δ' ἐτερος αὖ καταμισθοφορῆσαι τοῦθ', ὦ τὸν μισθὸν λέγων τὸν τὰς τρηφεῖς παράδραμων ἀν ὑ'χετο.

1346. ήδεν for ἡσθόμην MSS.
1347. γ' ἐν R. γάρ the other MSS., οὗτ' ἀγαν Kock, οὕτα σου νη τὸν Δί' Cobet
Mnem. n.s. ii 423.
1352. τοῦθ' A edd. vulg. τούτων R, τούτων most MSS. τούτων Elmsley,
tὸνθ' Kock.

1344. ἀνωρταλίζω and κερουτίω do not occur elsewhere in literature, whether
they were invented on the spot or words in common use for the childish delight of
chickens flapping their wings and calves trying and tossing their horns. The de-
nominative and desidereative terminations lend themselves easily to comic forms,
κερουταῖω is apparently a desidereative from the stem of κερέω.
1345. Eccl. 195 τῶν δὲ ῥητόρων ὦ τοῦτον ἀναπέσασι εἰθὺς ἀποδᾶσας ψέκοτο,
Demost. Cor. 40 ἐκ τούτων ψέκετ' ἐκεῖνος λαβὼν (wininging) εἰς τὸ μηδ' ὤτιον
προορὰν ἀλλ' ἐσεῖ ταῦται ἐκείνον ὕπ' ἑαυτῷ πονήσασθαι, FL 19 εἰπε τοικάτοις
λόγους ὡθ' ἀπαντᾷ υμᾶς λαβὼν ψέκοτο.
1347—8. 'Your ears used to open
like a parasol and flap to again,' accord-
ing as you wished to hear or not.
1349. Soph. Ant. 281 μη 'φευρέθης
ἀνους τε καὶ γέρων ἀμα.
1350—3. An accusative is needed
after καταμισθοφορῆσαι, and τοῦθ' is quite
intelligible, to spend it (i.e. the same sum)
on fees, cf. on 571. The verb καταμισθο-
φορώ is of a type not uncommon in Greek :
Demost. pro Phorm. 39 δεὶκνα πέπουνα
πολλὰ καταλεγομένως, Isaeus Dicaios.
43 ἀλλὰ μὴν οὐδὲ καθυποτορφῆκας...οὕτε
κατεξωγοτρόφους; Blaydes here gives
many other verbs of the same kind. κατα-
μισθοφορώ may of course mean (1) spend
on mercenaries, as Aeschin. FL 131, (2)
spend on fees as here and Theopompos ap.
Athen. iv 166 (in Fragn. Hist. Gr. i 293)
ὅ μὲν δῆμος τῶν Ταρασίνων περὶ τὰς ἑστά-
σεις εἶχε μοῦνον ἀκρατῶν, δ' ὑπ᾽ ἀνα-
λων τὸν τὰς τρηφεῖς καταμισθοφορῶν διατε-
λεκέ. The rival proposals were no doubt
actually pitted against each other some-
times, and Demus would be tempted to
neglect his fleet: 5r. 15 εἰς τὰς τρηφεῖς δει
μ' ἀναλῶν ταῦτα καὶ τὰ τείχη, εἰς οὖτ' ἀνά-
λων οἱ πρὸ τοῦ τὰ χρήματα. Diodorus xi
43 says that twenty new war-ships were
to be built every year: from Demosth.
Androt. we see that the Council some-
times neglected or were unable to carry
out this regulation. The decree CIA i
32. 30 laid down that after moneys due
to the gods were paid, the balance should
be expended εἰς τὸ νεὼρον καὶ τὰ τείχη;
the νεὼρον may include ship-building : but
no doubt decree of the Ecclesia might
regulate details from time to time (Gilbert
8 viii (v) 5. 2 the same question caused
difficulties and a revolution in Rhodes,
μισθοφορῶν γὰρ οἱ δημαρχοὶ ἐπερήμουν καὶ
ἐκωλὺς ἀποδίδοντα τὰ ψευδήμαν τοῖς
τρηφείς...οἱ δ' δὲ διὰ τὰς ἑπεφευμένας
dίκας ἠγακύκαθισαν συνάντες καταλεῖ
tὸν δῆμον.
οὔτος, τί κύπτεις; οὐχι κατὰ χώραν μενεῖς;

ΔΗ. αἰσχρομαί τοι ταῖς πρῶτερον ἁμαρτίαις. 1355

ΑΓΟΡ. ἀλλ' οὐ σῦ τούτων αἴτιος, μὴ φροντίσῃς,

ἀλλ' ο' σε ταῦτ' ἐξηπατῶν. νυνὶ φρασον,

ἐάν τις εὑπη βωμολόχος ξυνήγορος,

οὐκ ἐστὶν ύμίν τοῖς δικασταῖς ἀλφιτα,

εἰ μὴ καταγγώσεσθε ταύτην τῆν δίκην· 1360

τούτοι τι δράσεις, εἰπέ, τὸν ξυνήγορον;

ΔΗ. ἀρας μετέωρον ἐς τὸ βάραθρον ἐμβαλὼ,

ἐκ τοῦ λάρυγγος ἐκκρεμᾶσας 'Ὑπέρβολον.

1354. κύπτεις, 'hang your head' in shame, as Thesm. 930, Demosth. Cor. 323, Plut. Brutus 27 λέγεται τοῦ μὲν πλήθος ἐπιδήλους στενάζει, τοῦ δ' ἄριστου κύπτοντα εἰς γὺς ἁπάχλαι δημον, Ages. 12. κατὰ χώραν, 'as you were'; so Plut. 367 ἀλλ' οὐδὲ τὸ βλέμμα, αὐτὸ κατὰ χώραν ἔχει.

1355. αἰσχρομαί with dat. is rare: the acc. with this verb is generally of a person or personal quality, and the meaning is generally be ashamed before, the dat. is of action or conduct, Nub. 992 τοῖς αἰσχροῖς αἰσχύνεσαι, Eurip. HF 1160 αἰσχρομαί τοῖς δεδραμένοις κακοῖς, Lysias 3. 9.

1358. Aristophanes never mentions ξυνήγορον except with some dislike Αἰχ. 686, 705, Nub. 1089, Vesp. 492, fr. 362, from the 'Ολικές, ἐστί τις πονηρὸς ἡμᾶς τοῦτος ξυνήγορος: in all these cases they are prosecutors in vexatious charges against quiet or respectable men of position: in fr. 1 (from the Δαυτή) their new-fangled phrases are the point: it may be no accident that all the passages are from early plays. These men were appointed to prosecute in the State's interest in cases of εἰςαγγελία.

1359—60. We are slow to believe that such an argument as this 'the exchequer is empty: the only way of getting your juriesmen' pay is to fine the accused' could ever be heard in an Athenian court: but Lysias 27. 1 says that the accused persons in the case had often used the argument, πωλάκις ἐκούσατε τούτων λεγόντων, ὅπερ βούλωντας τιμα ἀδίκως ἀπολέσαι, ἢτι, εἰ μὴ καταγγειλεῖ τὸν αὐτὸς κελεύσων ἐπιλέξῃ ἐμᾶς ἡ μεθορύφορα: apparently they had been συνηγοροῦσιν themselves, and a συνήγορος now reminds the jury of their misdeeds in that capacity. Cf. Lysias 30. 22 ἡ βουλή ἡ βουλεύοντα, ὅταν μὲν ἔχει ἰκανὰ χρήματα εἰς διοίκησιν, οὐδὲν ἔξαρμαν, ὅταν δὲ εἰς ἰδίον καταστή, ἀναγκάζεται εἰςαγγελεῖ δεχεσθαι καὶ δημειῶν τὰ τῶν πολιτῶν καὶ τῶν ῥητώρων τοῖς τὰ πονηρότατα λέγοντας πείθεσαι. If the reference is to a case of εἰςαγγελεῖα tried before a heliastic court, the heliasts numbered a thousand. Aristot. Pol. vii (vi) 5 (see on 103) thinks such risks as these proceedings imply are the most formidable dangers of democracy in general: Demosth. Aristocr. 209 is evidence of the straits to which the treasury of Athens was sometimes reduced. For ἀλφητα meaning 'daily bread,' cf. Nub. 106, Vesp. 301, Pax 636 &c. εἰ μὴ with fut. is of course the regular form of conditional sentence in warning: for καταγγύξοσκε δίκην cf. Antiphon caec. Herod. 12 κατα- είσο τούς δικαστάς φόνου δίκην καταγγώναι, Demosth. i Onetor 32 καταγγειλησίς ἡδή τῆς δίκης, Plut. Alcib. 22 ἐρήμην αὐτοῦ καταγγύτες καὶ τὰ χρήματα δημοσίευσαν.

1362—3. αἴρειν μετέωρον was said of the hoisting of slaves or criminals or captives for punishment, as Plut. Camillus 4: there is a comic point in Tryggeus' slave saying (Pax 80) ὁ δεσπότης γὰρ μοι μετέωρον αἴρεται: and if the hoisting is not of this kind the phrase is altered, as Eurip. Alc. 609 νέκνῳ πρόσπολοι φέροντο ἀρδεύες εἰς τάφον τῇ καὶ πυράν, Αραγος 17 τὴν νύμφην ἐπὶ τὸ ζεύγος ἀναθῆκες φέρων. The rapio subilinm, so common in Plautus, is a translation.

The βάραθρον was formed by rocks about 60 feet in height on the western
178

ΑΡΙΣΤΟΦΑΝΟΥΣ

ΔΩΡ. τούτῳ μὲν ὀρθῶς καὶ φρονίμως ἦδη λέγεις·
tὰ δὲ ἀλλα, φέρε' ἵδω, πῶς πολιτεύσει φράσον.

ΔΗ. πρῶτον μὲν ὁπόσοι ναῦς ἐλαύνουσιν μακράς,
καταγομένους τὸν μισθὸν ἀποδόσῳ ὑπηλή.
ΔΩΡ. πολλοῖς γ' ὑπολίστοις πυγιδίοισιν ἔχαρισω.

ΔΗ. ἐπειδ' ὀπλίτης ἐντεθεὶς εἰν κατάλογῳ
οὐδεὶς κατὰ σπουδὰς μετεγγραφῆσεται, 1370
ἀλλ' ὠσπερ ὑπὸ τὸ πρῶτον ἐγγεγράψεται.

1368. δ' R, γ' all other mss. rightly: ἐντελεῖς R, ὑπολίστοις Brunck, Dind.,
Mein., Vels. on the tradition that the Attics said λίσφος as ἀσφάραγος (Phrynichus 89)
&c.: Rau. 826 all mss. have λίσφη (in chorus).
1369. ὀπλίτης V, ὁ πολιτής R and the other mss.
1371. ὠσπερ RV.

decility of the Pnyx: it lay outside the city, in the angle formed by the town-wall and
the northern long wall: hence Plato
Ker. iv 439E ἄνων ἐκ Πειραιῶς ὑπὸ τὸ
βάρσιον τεῖχος ἐκτός, αἰσθάνομαι νεκροὺς
παρὰ τῷ δήμῳ κειμένους. The threat
is precise, for this was the punishment
assigned ἐὰν τὸν Ἀθηναίων δῆμον
ἀδική, Xen. Hell. i 7. 20, cf. Plato
Gorg. 516 D. But generally the word
βάρσιον is not used except in vague
threats and imprecations: Nud. 145ο, Rau.
574; Plut. 1109, Alexis 155 καὶ τῶν
ἀλίασ ἐς τὸ βάρσιον ἐμβάλλω, Lucian
Icarum. 33 ἐς τὸ βάρσιον, ἐς τὸ Γάτρατον,
Plut. Aristides 3 εἶπεν ὡς οἰκ ἐστὶ σφητρα
τῶν Ἀθηναίων πρᾶγμασιν, εἰ μή καὶ Θεο-
ματοκλέα καὶ αὐτὸν ἐς τὸ βάρσιον ἐμβά-
λομεν. It is altogether avoided by Thuc-
cyliades and the Orators (Demosth. has it
twice in metaphor, Chers. 43, i Aristoc.
76): ὀργυμα is used in describing the
executor's function by Lycurg. Leocr.
121, Dinarch. Demosth. 62. Hyperbolus
is to be used to weight the criminal, cf.
Pax 687.

1366—7. The oarsmen in the tri-
remes were paid by the State, though the
triarchers on special occasions gave some-
thing additional to the ὑπηλή (Thucyd.
vi 31. 3). These oarsmen were in the
main Athenian citizens and might have
to serve as soldiers: they had done so at
Sphacteria (Thucyd. iv 32. 2). Their
pay varied seemingly from 2 obols to a
drachma, the latter rate being given only
exceptionally: there might be competition
between the Greek states in the pay
offered (see on 554). Arrears were pro-
ably common enough; they are to be
paid the instant the ships come into port
(καταγομένου). ἔντελης is the regular
and official word, for pay, supplies, forces,
provided in full: Thucyd. vii 20. 1, 45. 6,
78. 1, 83. 3 ὑπὸ μισθὸν ἔντελη πάττοτε
λάβοιεν τὸ τε διδόμενον βραχί καὶ ὠδὲ τοῦτο
ζυνεχῶς, Demosth. Polycl. 35 προφυτώνες
ἐπιμᾶτας καὶ ὑπηρεσίαν ὑπὸ μισθὸν πολλοῦ
καὶ ἐντελεῖς, Isocr. Philip. 91 τοὺς
προσωπίστας ἐντελῆ τὸν μισθὸν ἀποδοὺς,
CIA ii 787 τρεχόντες δόκιμοι καὶ ἐντελῆς,
808—9 passim σκεύες ἐντελῆ &c. of ships' fittings.

1368. οἱ ἐνδοῦς πυγῶν ἔχουσε λίσφος καὶ
ὕπηλίστοι καλωθῶνται καὶ λισπότνυγοι,
ἵφ' ὑ πάλμσα Ἀθηναῖοι κωμοδοῦνται,
Pollux ii 184. The κώς or ὑπηρέτων is
mentioned by Thucyd. ii 93. 2 along with
the oar as necessary for the rowers and
carried by them as such: we find jests
at the habit, Hermippus 54, Isocr. de
pace 48.

ἔχαρισω is the dramatic aorist of
'instant action,' like ἔθακε in 1372.

1369—71. 'A man once entered on
the muster-roll for infantry service shall
never be transferred by using private in-
fluence.' Α κατάλογος is any official list,
of the Knights (Aristot. Pol. Ath. 49. 2,
Lysias 16. 13), of those who were to have
civic rights under the Thirty (Pol. Ath.
36), of those liable for naval service
(Dem. Polycl. 6), but especially of those
liable for service as hoplites: so that
ΔΓΟΡ. τοῦτ' ἐδακε τὸν πόρπακα τοῦ Κλεωνύμου.

ΔΗ. οὐδ' ἀγοράσει γ' ἀγένειος οὗδεὶς ἐν ἀγορᾷ.

ΔΓΟΡ. ποὺ δὴ τα Κλεισθένης ἀγοράσει καὶ Στράτων;

ΔΗ. τὰ μειραία ταυτὶ λέγω, τὰν τῷ μῦρῳ, 1375

1373. ἀγοράσει τ' Ῥ., ἐν τ' ἀγοραὶ οὗδεὶς Ῥ., οὗδεὶς ἐν τ' ἀγορὰ the other MSS, οὐδ' ἐν τάγορα G. Herm. Bergk, οὐδ' ἀγορασάγενεοι οὗδεὶς ἐν ἀγορᾷ Dind., ἐν τάγορα τ' ἀγένειος οὗδεὶς ἀγοράσει Kock Holden.

1374—81 Madvig Advers. i 275 thinks is a single speech of the sausage-man's.

phrases like στρατιώται ἐκ καταλόγου were opposed to volunteers or mercenaries. Aristotle Polol. viii (v) 3. 7. 13939 9, Pol. Ath. 26, says that this method of compulsory service caused great loss of life among the upper classes of Athens. But we hear complaints on the other side that influence might be used to have a man's name removed or transferred Pax 1190, and Thucyd. vi 31. 3 speaks of the landforce for the Sicilian expedition as καταλόγου χρυσοτοί ἐκκριθέν, implying it would seem that this was exceptional. So καταλόγω κατάλογοι were used when an emphasis is laid on doing or shirking the patriotic duty of military service, as Xen. Mem. iii 4. 1 εκ καταλόγου στρατευμένος καταπτήριμαι, Lysias 14. 7 καταλέγεις ὅπλης οὐκ ἐξεῖλθε μεθ' ὄμων. For σπουδὴ see sup. 896. The difference in meaning between the fut. and the fut. perfect in the continued sense is well seen; ἐγγεγράφηται is fut. of ἐγγέγραται 'shall have been entered,' 'shall stand enrolled,' see Jebb on Soph. O. T. 411: τιμωρηθήσεται...τετύπωσεται 'shall be punished,' 'shall remain honoured,' Lysias 31. 24, οὐκ ἀχθεσθήσομαι ἀλλ' εὐρεγήτης παρ' ἔμοι ἄναγγειλε Πλατον. Gorg. 506 c (see Blass in Rhein. Mus. xlvii). The rare μετεγγράφου occurs again in Lucian qnem. hist. scrib. 5 μετεγιγράφουσι τε τῶν ἄπας κεκεφαλέων, of historians.

1372. 'That's a hit at Cleonymus' shield-handle;' for him see on 929; there may be a special point in πόρπακα see on 849.

1373. ἀγοράξω is the verb of ἀγόραξ loaper Cratinus 239, Lys. 556. It was a new thing for youth to frequent the agora, and conservatives disapproved of it. Nub. 991 ἐπιστήμους μετευ ἀγοράς, Isocr. Aphiq. 48 οὕτω ἔφευγον τὸν ἀγορᾶν (οἱ νεωτεροί), ὡστ' εἰ καὶ ποτὲ διελθεῖν ἀναγκασθεὶσ, μετὰ πολλῆς αἰδοῦς καὶ σωφρονίστη πρόαντο τοῦτο ποιοῦστε. 1374. γυνίναις οὗτοι καὶ πιττοῦμενα τὰ γένεα σχολ. Cleisthenes is constantly the effeminate Aph. 118, Nub. 335, Av. 821, Lys. 1092, Them. 635, Pherecrates 135 ὀ περατέρον ὄμοιον Κλεισθένης: Straton makes a pair with him in Aph. 122. Apparently they broke the custom, almost universal at Athens till Macedonian times, and shaved or used pitch to remove the hair: this was considered disgraceful Them. 218, Theopomp. ap. Athen. vi 260 ε ὑ τῶν αὐχρῶν καὶ δεινῶν αὐτοῖς οὐ προσῆν; οὐ εὐρυνόμενοι καὶ λεσανόμενοι διετέλεσαν ἀνδρές υφτ'; The earliest portrait statue with shaven face is said to be one of Aristotle.

1375. He means the true αγένεα, who lounge in the perfumers' quarter of the agora, Pherecrates 2 λοισταμένοι πρὸ λαμπρὰς ἡμέρας ἐν τοῖς στεφανώμαισι, οἱ δ' ἐν τῷ μίῳ λαλεῖτε περὶ συναμφών κοσμοςανάλων τε, 61 κάτα μυσθωλίω τι παθοῦν ἀνδρῆς ἐχθρῶν κακικαμών ὑψηλός ὅτως συνάδεικτα κατεκεκαμένου συνεξίλοι τοῖς μειρακιόις ἐλλαξεῖς δι' ἡμέρας, Eupolis 209 κλαῦτονται ὅτι ὃν ἀγροίκον ἱσταται πρὸς τῷ μύρῳ, Lysias 24. 20 ἐκαστὸς γὰρ ὡμὸν εἶναι προσφορὰς ὁ μὲν πρὸς μυστωλίων, ὁ δὲ πρὸς κουρέων, ὁ δὲ πρὸς σκυτωτομείαν, ὁ δ' ὅποι ἴδε τύχη where probably a descending social scale is implied. For τῷ μύρῳ see on 857.

μειράκι was fem. in good Greek, Rutherford N P 291, for the masculine the word was μειράκιον, μειράκιοκος, or μειράκιολον (the last deprecatory as Καν. 89), Demosth. Mid. 78, Arist. rhet. 103, Epigrantes 5. 3, Enubulus 75. 3. In the Hippocratic division of man's life into seven periods (Pollux ii 4), μειράκιον comes third between παιὸς and νεανίσκος, being the age from 14 to 21: μειράκιον ὃν ἐτί καὶ μῆπω γενειῶν Plut. Cicero 28.

12—2
1376. ά τοιαίδι στωμόλλειται Ηβερδεν Βελσέν Βλεύδες.
1377. τ' εμάνθανε ΑΘ, τε κατέμαθεν Dίδ. Κοκκ Ριπέκκ: καταμαθάνω does sometimes mean learn thoroughly, by heart, as Plato Theaet. 178 d, Timocles 6. 16 γέρων τις ατύχει, κατέμαθεν τον Ουίνεα.
1378. συνερτικός Dίδ. Μειν. Βέλσ. from schol. συνείρειν τόδε λόγους και συντιθέναι δυνάμενον ευκόλως.

1376. στωμύλλομαι (rare in active, as Ντιβ. 1003) seems almost confined to Comedy: στωμύλλεομαι is late, as Alciphron ii 2. 3. The future seems out of place, and no στωμύλλομαι is quoted. Hesychius gives στωμυλών (so mss.): λαλών, which editors have altered to στωμύλλων.
1377. Phaeax, son of Erasistratus, a young man of good family, may have derived his curious name from Phaeax, son of Poseidon, the father of Alcinous (see on 551). He was sent on an important mission to Sicily in 422, but had little success there (Thucyd. v 4); and we have no other information as to the reasons for his being mentioned as a rival to Nicias and Alcibiades, except that he had control of a club or ἄτασιλα Πλ. Νικιάς 11, Αλιβ. 13. He was plainly much discussed and admired at this time by the Athenian youth, though Plutarch says ἐνεπτυκτικός (a pleasant talker) ιδία καὶ πυθανόν ἐδόκει μάλλον ἢ φέρεις ἀγώνας ἐν δήμῳ δυνατόν ἄν γάρ, ὥς Ἐνθώλ θείος, λαλεῖν ἀριστός, ἀναπότοτος λέγειν.

The theory that he is the author of the speech against Alcibiades attributed to Andocides has found considerable support, but is generally rejected now, see Blass Att. Beredsamkeit i p. 336, Jebb Att. Orators i 34, Pauly-Wissowa Real-Encycl. s.v. Andobides. The poetaster Dionysius Chalcus, a man of some political importance at this time, compliments him in fr. 4. Bergk δεξιότης τε λόγου Φαλακός Μουσών ἐρέτας ἐπι σέλημα πέμπει.

The only explanation of the οὐκ ἀπέθανε is the scholiast's obvious remark δεινός ῥήτωρ ο φαλακός ὡς καὶ ἀποφυγέων ἐπι θανάτον ἐπί αὐτόφυρων κρινόμενος. The phrase is odd, but it may have been one of the current phrases of the day (cf. Eccl. 202), and cf. Lucian Perigr. 19 ἐπὶ τῶν Δια καταφυγών ὁ γενναῖος εὑρε τό μὴ ἀποθανεῖν.

1378—. Adjectives in -ικός were fashionable, as rising from the growing tendency to philosophise and perhaps from the rhetoric of Gorgias: Στρέπσιαδες attempts them Ντιβ. 1172 μέν μὲν γ’ ἰδεῖν εἰ πρῶτων ἐξαρμάτικοι καντιλογικοί, Βιδελεύλεον in Βετ. 1209 προμάθανεν ξυμποτικός εἶναι καὶ ξυμποτικός, and πρόποτος φραγμοσειμάκους τινάς is an attempt to imitate his fashions of speech: Ευπόλις in the Δήμοι (produced about this time) invented ἀριστηκτικός (130) in the same style: Lucian Demosth. encom. 32 gives among Demosthenes' excellences το συνημικόν καὶ κρυστικόν. The adjectives in the first two lines are reasonable enough, and mostly lived and were found useful: but καταληπτικός σειζίνγ does not reappear till the Stoics, who used it so much in their psychology, and θορυβηκτικός is the climax of the affection.

A similar fashion would be the use of abstract nouns, as Ντιβ. 317—8 ἀπερ γνώμην καὶ διάλεξιν καὶ νόμων ἡμῶν παρέχουσι καὶ περιλεξιν καὶ κρίνουσι καὶ κατάληψιν.

συνερτικός is a tempting emendation, as συνείρειν λόγους was such a common phrase: but it is dangerous to interfere with what is meant to be a specimen of a passing fashion, and συνέργω might mean 'drive into a corner.'

περαινω, used later of syllogistic formal reasoning, was open to an objectionable meaning, probably intended to be suggested here and no doubt often played upon, as in Lucian Demonax 15; so with κρινω and its derivatives.

The use of γνώμαι or general maxims of life and conduct was of course a great thing in rhetoric: the principles regulating it were elaborated; γνωμολογία, theseshool-word for the use (cf. Plato Phaedrus 267, Aristot. Rhet. ii 21), applied rather to the use of old maxims than to the invention of new ones. For the use in
καὶ γνωμοτυπικός καὶ σαφῆς καὶ κρονιστικός, καταληπτικός τοῦ ἀριστα τοῦ θορυβητικοῦ. 1380
ΑΓΟΡ. οὕκοιν καταδακτυλικὸς σύ τοῦ λαλητικοῦ;
ΔΗ. μᾶ Δί’, ἀλλ’ ἀναγκάσω κυνηγετεῖν ἕγω τούτους ἀπαντας, πανσαμένους ψηφισμάτων.
ΑΓΟΡ. ἔχε μν ἐπὶ τούτοις τούτοις τοῦ ὀκλαδίαν, καὶ παῖδ’ ἐνόρχην, ὅσπερ οὔσει τόνδε σοι. 1385
καὶ που δοκῇ σοι, τούτον ὀκλαδίαν ποιεῖ.
ΔΗ. μακάριος ἄταρχαία δὴ καθίσταμαι.
ΑΓΟΡ. φήσεις γ’, ἐπειδὰν τὰς τριακοντούτιδια σπονδάς παραδῶ σοι. δεῦρ ἴθ’ αἱ Σπονδαὶ ταχῦ.

1381. mss. give the line to the chorus, except R which has no mark of new speaker.

literature see Plut. quaest. conv. vii 8. 712 ἐν, in political oratory praec. ger. rep. 6. 803 λ. γνωμοτυπίου implies originality in striking out such maxims: λρ. has it always of sophistica or rhetorical display, Νυμ. 1150, Ran. 877, Thesm. 55 where it occurs in a string of phrases, something like our lines, coarsely interrupted as here, and, as here, probably inspired by the rhetorical teaching and example of Gorgias (Blass Att. Bereds. i 87).

1381. A ms. note of Madvig’s (at end of volume) is ‘καταδακτυλικὸς est qui cum admiratione digito demonstrat. v. a 1374 ad 1381 omnes sunt Agoracriti, cui Δήμος respondet v. 1382’; but I fear few will agree with him in either view.

1382—3. Editors quote Isocr. Areop. 45 the men of old τοῦ βίου ἱκανὸν κεκτήμανον, περὶ τὴν ἰππικὴν καὶ τὰ γυμνάσια καὶ τὰ κυνηγεία καὶ τὴν φιλοσοφίαν ἠγάκασαν διατριβῆς, Χέν. Cyneg. 11. 6 εἰδότες οἱ πρόχοιν ἡμῶν ὅτι ἐντεῦθεν (ἐκ τοῦ κυνηγετῶν) εὑρόχοι πός τοῦ πολέμου κ.τ.λ. Plato Legg. vii 823 ἐν—holds the legislator must recognise that hunting may have both good and evil effects, and make rules accordingly.

ψηφισματα is used for the worse aspects of political interests and activity Lys. 704 οὗτος μὴ παλασθῆ τῶν ψηφισμάτων τούτων: the contrast between the stable νόμος and the shifting and temporary ψηφισματα is well known, as expressed by Aristot. Pol. vi (iv) 4. 25. 1292a 5 ἐτερον (the extreme) εἰδος δημοκρατίας τάλλα μὲν εἶναι ταυτά, κύρων δ’ εἶναι το πλῆθος, καὶ μὴ τοῦ νόμου, τούτῳ δὲ γίνεται όταν τὰ ψηφισματα κύρια ἢ ἄλλα μὴ ὁ νόμος: συμβαίνει δὲ τούτο διὰ τοῦ δημαγωγήσας ἐν μὲν γὰρ ταῖς κατὰ νόμον δημοκρατουμέναις οὐ γίνεται δημαγωγὸς &c. This contrast may have gained a more definite meaning in the fourth century B.C.

1384. ἐπὶ τούτοις ‘on this understanding’ marks that the position is settled henceforward. Heraclides Pont. in his curious defence of luxury as a condition of high spirit ap. Athen. xii 512 λ gives, as the points of luxury among the Athenians of the Persian wars, the wearing of purple and coloured garments, long hair wound up and the use of the golden tettix (see on 1331), and the use of camp-stools, ὀκλαδίας τὰ αὐτὸς δίφροι εὔνω ταίς, ᾧ μὴ καθίζον ᾧ ὡς ἑτερον. Another point of connexion with old Athens was the δίφρος ὀκλαδίας, said to be the work of Daedalus, kept in the Erechtheum, Pausan. i 27. 1. For the shape of the ὀκλαδίας, see Baumeister’s Denkmäler 1650—1.

1385. Schol. ἐπείδη παρὰ τοῖς βαρβάροις σπάδων. οὕτως ἐνδριχθη δίδωσι.

1387. ἄρχαία see on 507, a word of time-honoured customs, here much strengthened by δὴ, καθίσταμαι, the incentive of a settled state.

1388—9. φήσεις γ’ as Pox 916 &c. The σπονδαί appear in bodily shape as
females, like so many other symbolic figures in Aristophanes. Here again there is only a return to the old state of things when the thirty years' truce, concluded in 445 B.C., was still in force. As in *Ach. 194*, this is regarded as ideal.

1390. The distinction between *polūtmos* high-priced and *polūtīmuς* gene-rated was clear: Cobet *NL. 56* gives it from Ammonius and illustrates it: in *Ach. 759* *polūtīmuς* et *polūtīmuς* τοις θεοίς of corn during famine at Megara is of course intentional, as *polūtmos* would not be strong enough, so Epicharmus 71, 1, Kühnel. The word is sometimes ironical as *Kan. 851*, Plato *Euthyd. 206 D*, ἡ *polūtīmuς* ἐπιγυμνησεις Plut. *quae. conv. vii 1. 699 C.*

1391. *Kατατριακοντουσία* toutoestin eis syνoivian λαβειν schol. ; the genitive is probably in imitation of *καταλαυκα.*

1392. *Agor.* oudein μεγ' ἀλλ' ἢ την ἐμὴν ἑξει τέχνην· εʲτ' ταῖς πῦλαις ἀλλαντοπωλῆσαι μόνος, τα κύνεια μιγνύς τοῖς οὐνείοις πράγμασιν,


politics were still to occupy Cleon with the material and audience on a lower level than before: cf. χύρδενε τα πράγματα 214. Of course the bad quality of his sausages is meant: but asses' flesh was sold and eaten, Pollux *ix* 48 μεμύνθεν δὲ ἐκάλων οὗ τὰ τῶν θνων κρέα ἐπιπράσκει, Lucian *asinus* 33 ἀποσφάζατε αὐτόν, καὶ τὰ μὲν ἔγκατα τοῖς κυσὶ δόθε, τὰ δὲ κρέα τοῖς ἐργάταις φυλάζατε, Hesychius μιμάρκες ὁ Φερεκράτης παίζων καὶ έπὶ ὧνυν φοι, Sophilus 4 *τὰς οὐνείας* ματτᾶς: and for Roman usage Plin. *NH* viii 170 says the fashion of eating young asses' flesh was confined to Maecenas' time; the *Corinthius asellus in promulsdari* of Petronius 31 refers of course to a Corinthian bronze.

For the use of dogs' flesh as food, see Daremberg and Saglio at end of art. *Canis*, Bissemaker and Daremberg on Orbis 1 p. 586. From Plin. *NH* xxix 58 it appears that in Rome this use was a religious survival, as it is said to be to some extent in China. Hippocrates *de dieta* ii 46 gives the qualities of *δέναια* and *κύνεια* in successive sentences: he recommends *κύνεια* or ἁρδάκεια on several occasions for a sick-diet. Jerome Cardan treated Hamilton, Archbishop of St Andrews, with the flesh of whelps (about 1553).
λοιδορεῖν takes acc., λοιδορέ-
σθαι dat. It is not easy to define any
difference in meaning; but the middle
generally implies wrangling, speaking
back, bad language on both sides: De-
mosth. ii Aristot. 19 πρὸς ἀπανταῖς ἀεὶ
προαιρεῖται λοιδορέσθαι καὶ διαβολᾶθαι,
Pherecrates 143. 8 εἴδ' ἦταν αἰτίωμεθα,
λοιδοροῦντα, Alexis 156. 4 ἦν δ' εἴπτης ἀτάξ,
ἀντήκοντας· ἢδὲ λοιδορέωςθαι
λείποιεται: έστα τύπτοτοθείη καὶ
παροιμεῖ. In such cases as Ar. fr. 87
διατις φακῶν ἠδιστὸν ὅψων λοιδορίς,
the middle would not be used. But the
distinction is certainly not always very clear,
and it was neglected in later writers.
1401. Dependence on the public
baths for warmth was a mark of the
poorest classes (Plut. 535 κκ.) : this is
probably a slang phrase.
1402. ἐπινοεῖν as always with the
idea of a practical hit, see on 90.
1403. βαλανεῖν and πορεῖν were
the lowest of callings for the respective sexes:
so βαλανεῖς may be used merely as a
term of abuse or insult, as Ὀλ. 710.
διακεκραγα is a rare instance of the
active in verbs compounded with δια- and
signifying rivalry: see Cobet N.L. 625.
1404—5. The σῖτησις and προεδρία
combined as usual to mark the men
whom the state delights to honour.
φαρμακὸς was the name for the human
victims offered at the Thargelia, see on
1136: so the word, like κάθαρμα, became
an expression of hate and contempt, ὥ
φαρμακό f v. 532. It is quoted twice from
the orators, but both cases are in speeches
of doubtful authenticity: Demosth. i Aris-
tot. 80, Lysias 6. 53 of Andocides.
1406. βατραχίς was a green dress,
Pollux vii 55, who adds that the φουκίς
and βατραχίς were for men, the κροκώτις
and ὄμφακινον for women, though Alexan-
der liked to wear the last-mentioned, and
two βατραχίδες are among the treasures
presented to Artemis Brauronia by women
Clh ii 754. 16, 48. The colour was the
same as that which became so well-known
in the Roman circus as prasinos, Dio
5 says that Lycus in that play appeared
in a green dress.
1407—8. λωβάραι, like λυμάρωμαi, may take either acc. or dat., and it is not
clear that there is any difference in mean-
ing.

The play ends with this appeal to a
wider Greek feeling than Cleon cared for.
Editors mostly assume that the finale
was choral, as in all other extant plays of
the author: but there is no trace of anything
being lost and we are not forced to sup-
pose that Aristophanes confined himself
to a single form of ending for his comedies.
The leading off of Cleon to his fate is
the dramatic conclusion. How the
musical and spectacular effects may have
modified or added to this we cannot tell.
Cic. Cael. 65 implies that mimes had a
stock farcical ending, regular plays had not.
APPENDIX I.

THE PARTICLE ᾶE.

The particle ᾶe is not now regarded by scholars as a word to be inserted or omitted at pleasure in any part of a Greek sentence: but I hope it may be of some service if I bring together certain principles that regulate its use.

Its origin is from an enclitic particle of the Aryan tongue, from which are descended the Sanskrit particles gḥa and hā, and the Gothic ḷ in mi-ḵ. The aspirates in the Sanskrit forms stand in the same relation to the unaspirated media of ᾶe, as in ahām ḷṣ, hānus gṛṇuṣ, mahaḥ ṭeṇa, and possibly a few other cases. The relation is of course exceptional, and it is not yet fully explained. The double form in Sanskrit is also strange, but its existence, probably caused by some obscure accentual conditions, is not a sufficient reason to cause serious doubt as to the connexion between ha and gḥa on the one side and ᾶe on the other (though Wackernagel Altind. Grammatik i § 216b and Delbrück Vergleich. Syntax ii §§ 165-7 do not regard the connexion as certain).

gḥa is hardly found except in Veda: it is used with the negative na, with demonstrative and personal pronouns, and in combination with other particles: eight cases also occur of its use after prepositions, two after adjectives, and one after a verb. Its place is nearly always immediately after the first word in a line or half-line: the exceptions are mostly when another particle precedes it. Its meaning is to introduce a sentence or clause, marking a connexion of thought with what goes before. In one case it introduces the apodosis to a conditional clause (Ṛg Veda i 166. 8).

ha in Veda is used with pronouns, interrogative, relative, personal and demonstrative: there are also 36 cases of it with nouns, 9 with verbs, 10 with prepositions connected with verbs, and 10 with adverbs. Here again there are only quite a few cases of ha except after the first word of a line or half-line, and those cases are nearly all ha— forming a bacchius at the end of a line.

It seems impossible to draw any distinction of meaning between gḥa and ha: except that ha has acquired the meaning of quippe with relative pronouns, and once at least with a participle (Ṛg Veda i 151. 7).
The use of *ha* in early prose is discussed by Delbrück *Altind. Syntax* § 251, and summed up as “emphasizing the first word of clauses attached to the preceding sentence.” Some distinction is drawn between explanatory and narrative styles, and the curious remark made that the particle is used in the latter chiefly with the perfect tense (which is restricted to the narration of facts not witnessed by the speaker. Pāṇini expressly allows *ha* with imperfect iii 2. 116). In later Sanskrit it is used more freely and with less rule: at the end of a heroic verse it is extremely convenient and common, especially after a verb in the perfect of the metrical value āḥāḥ: the meaning is so vague that native grammarians give the note *paddapāraṇe* ‘to fill up the line.’ The subtle Pāṇini gives certain rules on the accent of verbs in a *ha*-clause, implying that such a clause is more or less subordinate, and gives a special case (viii 1. 60) where *ha* quotes a breach of good manners. Its connexion with story-telling style is implied in the word *itihaśa* (*iti ha āsa, so said he*) for an epic poem1.

The Greek *γε* inherits that remarkable peculiarity of enclitics, fully dealt with by Wackernagel in his article über ein Gesetz der indogermanischen Wortstellung (*Indogerm. Forschungen* i 332—), the tendency to come as near the beginning of their clause as possible, i.e. generally as the second word. Wackernagel says (p. 371) that *γε* escapes any sweeping rule, because it is confined to the word which bears the chief weight of the affirmation. But the tendency is as clear in *γε* as in any other enclitic in the Greek language: early position in the clause is really more stringently required than a place after an emphatic word, and when *γε* comes later than the second or third place in the clause, there is nearly always another particle, or a combination of particles, preceding.

As regards meaning, *γε* answers more nearly to *well* than perhaps to any other English word: but of course its enclitic nature makes an important difference in its use. Being an enclitic, it is felt as intimately associated with the preceding word, to which it often gives an emphasis: but this association with a single word is not by any means the whole matter.

In Homer, *γε* occurs after pronouns much oftener than in other combinations. It is not very often second in the Homeric sentence or line: for here the favourite use is to have *γε* with the second of two pronouns, as

| II. ii 55 | τούς ὃ γε συγκαλέσας πυκνῶν ἥρτυνετο βουλήν, |
| iii 391 | κεῖνος ὃ γ' ἐν θαλάμῳ καὶ δινωτῷ κέχεσοι, |
| v 301 | τὸν κτάμεναι μεμαω, ὃς τις τοι γ' ἀντίος ἐλθοι, |
| v 554 | ὁ ὅ τω γε λεούτε δίω ὅραοι κορυφήσιν, |
| Od. i 47 | ὃς ἀπόλοιτο καὶ ἄλλος, ὃτις τουαντα γε ρέζοι, |

1 I am indebted to Mr E. H. Minns of Pembroke College for a careful statement of the uses of the cognate Russian particle *she*: they shew a remarkable similarity to those of *ha* and *γε*. 
or with a pronoun preceded by a particle, as

\[
\text{II. i 116} \quad \text{et to γ' ἁμεινον,}
\]

\[
i 320 \text{ (and often) } \text{'ἀλλ' ὅ γε...}
\]

\[
\text{ii 314} \text{ (and often) } \text{ἐνθ' ὅ γε...}
\]

\[
v 812 \quad \text{oú σύ γ' ἐπειτά,}
\]

\[
i 190 \quad \text{ἡ ὅ γε φαύσιανον ὥξυ ἔργωσάμενος παρὰ μηροῦ,}
\]

or by particles, as

\[
\text{II. i 342} \quad \text{ἡ γὰρ ὅ γ' ὀλοκληροὶ φρεσὶ θύει,}
\]

\[
i 295 \text{ μὴ γὰρ ἐμοίγε}
\]

\[
\text{σήμαν': οὐ γὰρ ἐγὼ γ' ἐτι σοι πείσεσθαι ὅω,}
\]

\[
\text{χερσὶ μὲν οὐ τοι ἐγὼ γε μαχησόμαι εἴνεκα κούρης,}
\]

\[
i 286 \text{ ναὶ δὴ ταῦτα γε πάντα γέρων κατά μοῦ γε ἔστε,}
\]

\[
\text{Od. vi 120} \quad \text{ἡ ρ' οἱ γ' ὑβρισταύ τε και ἁγροι οὐδὲ δίκαιοι,}
\]

\[
x 350 \quad \text{γίγνονται δ' ἀρα ταί γ' ἕκ τε κρηνέσων ἀπό τ' ἀλσέων,}
\]

\[
\text{II. ix 425} \quad \text{ἑπεὶ οὐ σφιστὴν ἵδε γ' ἐτούμην.}
\]

These are types of hundreds of other instances.

When γε follows a word which is not a pronoun, we find nearly always before it, not as a rule immediately, a particle or combination of particles, as

\[
\text{II. iii 453} \quad \text{oú μὲν γὰρ φιλότητι γ' ἐκεύθανον, εἰ τις ἱδοιτο,}
\]

\[
i 372 \text{ oú μὲν Τιθέα γ' ὄδε φίλον πτωσκαζέμεν ἦν,}
\]

\[
\text{iii 223} \text{ oὐκ ἀν ἔπειτ 'Οδυσ鬲 γ' ἐρίσσεσε βροτὸς ἄλλος,}
\]

\[
\text{Od. xi 430} \quad \text{ἡ τοι ἐφ' γε,}
\]

\[
\text{xi 447} \quad \text{ἡ μὲν μιν νύμφην γε νέην κατελείπομεν ἰμεῖς,}
\]

\[
\text{II. i 60} \quad \text{εἰ κεν θάνατον γε φύγωμεν,}
\]

\[
i 128 \quad \text{εἰ δὲ τις ἁθανάτων γε κατ' οὐρανοὶ εἰληλούθας,}
\]

\[
\text{xvi 573} \quad \text{ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιων ἔξεναρξας,}
\]

\[
v 380 \quad \text{ἀλλ' ἕδη Δαναοῖ γε και ἁθανάτουι μᾶχονται,}
\]

\[
\text{xi 107} \quad \text{ὁ δὴ τότε γ' Ἀτρείδης εὕρω κρείων Ἀγαμέμνων.}
\]

πρὶν γε is common, though some hold that in nearly all cases γε was inserted later, and πρὶν alone is right (Leaf on II. v 288). Combinations where γε comes first are very rare in Homer: I am not sure that any occur except γε μὲν = Attic γε μὴν, as II. ii 703 πόθεον γε μὲν ἄρχον, v 516 μετάλλησαν γε μὲν οὐ τι, and the formula πάρος γε μὲν οὐ τι θαμίζεις. γ' οὖν occurs II. v 258, xvi 30, but with other particles.

There are a few cases where γε comes after a preposition in a short clause which is really an afterthought, as II. xiii 325 εν γ' ἀντοσταθήγ, Od. viii 207 πλην γ' αὐτοῦ Δαοδάμαντος, xvi 447 εκ γε μνηστήρων.

In Pindar γε generally has the support of other particles: instances are γε μᾶν Pyth. 7. 20 ἄκ., γε μὲν Ol. 12. 5 ἄκ., καὶ μᾶν Ἀκαμίς γε Ἰεμ. 2. 13, ἀτὰρ λευκωλενή γε Pyth. 3. 98, ἐτεὶ τὸ γε λουδορῆσαι θεῖους Ol. 9. 37. Two cases occur of κεῖνον γε unsupported in the middle of a
sentence: *Pyth.* 4. 125, *Nem.* 8. 10. In one or two passages an unsupported γε has been introduced by mere conjecture: *Nem.* 6. 58 γ’ is in no ms.; *Ol.* 9. 76 the readings γ’ οὐλίω, γ’ ἴνα, have no authority. Certain classes of the mss. of Pindar seem to introduce γ’ to make an end-syllable long, others introduce γε even where it makes a syllable too much, and it is likely that in some passages a γε has been wrongly adopted in our texts from these sources. I had expected that Pindar would sometimes use γε responsive (see below) at the beginning of an antistrophe, but there is no certain case of this (*Ol.* 1. 99 and *Nem.* 2. 11 are possible cases).

In Attic the conditions are slightly different, and I may be allowed to put down under headings the uses recognised and allowed. The gain may be small, but I believe that there is a certain vagueness in the prevalent ideas on the matter, and that the rules are more definite than is often imagined.

(1) With personal pronouns, I am not sure that restrictions can be proved in all cases. No doubt ἐγὼγε and σὺ γε are usually near the beginning of a sentence or clause, or are closely connected with other particles: but ἐγὼγε at all events occurs independently and late in a clause, as if it were regarded as a single word and the γε were no longer subject to its ordinary conditions. This would be helped by the curious change of accent from ἐγὼ γε to ἐγὼγε, which was specially Attic. σὺ γε is specially used in second alternative clauses (as τε, ἵνα are sometimes in Latin), Soph. *OT* 1101 Jebb, Eurip. *Orest.* 1528 ὁτε γαρ γινη πέφικα τινι εν ἀνδράσιν σὺ γ’ ει.

With demonstrative pronouns, I have not found any certain case of γε merely emphasizing. There are a few possible cases in votive inscriptions, e.g. no. 1369 Collitz (from Dodona) Πολυκέτα τά γεν αντίθετα if γεν is for γε, and no. 229 Roberts (742 Kaibel, 314 Rohl) τάδε γ’ Ἀθανάια...ἔθηκε. Soph. *Phil.* 231 may be a case.

(2) After the first word in a sentence, γε emphasizes the word and gives an emotional or ‘pathetic’ colour to the whole phrase. The English equivalent is *Oh* or *Al*; but in γε the logical significance to mark connexion is the original and main thing: it is little used in lyrics and never I think at the beginning of a *first* sentence. The first word may be

(a) a noun, rarely, as Eurip. *HF* 1403 ξενόγος γε φίλιον, *Phoen.* 608 ἄδικα γ’, ὃ θεοί; in *Cycl.* 283 αἰσχρὸν στρατευμά γε, if right, is unique in the position of γε:


(c) an adverb, as Soph. *Ant.* 739 καλὸς γ’ ἔρημης ἤν σύ γῆς ἄρχοις μόνος, εὖ γε very common, Eurip. *Orest.* 99 ὅπε γε φρονεῖσ εὐ, τότε


APPENDIX I.

189

λιποῦν' αἰσχρὸς δόμους, Aesch. Prom. 696 πρῷ γε στενὰζεις καὶ φόβου πλέα τις εἶ, Soph. Aj. 589 ἀγαν γε λυπεῖς, καλῶς γε ποιῶν Ar. Ach. 1050, Plato Symp. 174 E:

(d) a verb, rare, in imperative as Soph. Elect. 411 ὁ θεοὶ πατρῶιν, συγγένεσθέ γ' ἄλλα νῦν, Eurip. Andr. 589 ψαύσον γ' ἐν εἴδης, καὶ πέλας πρόσελθε μου, Alc. 1127, Supp. 842, Plato Rep. 1 336 c οἴον γε σό, or optative, as Ar. Ach. 93 ἐκκόψειε γε κόραξ πατάξας, or indicative, as ἰδ. 836 εἰδάμοιει γ' ἄνθρωπος:


(3) 

γε means yes: the use is extremely common in drama and in prose dialogue. The emphatic word of the reply is generally put first, and γε second: but γε may come later, especially if another particle begins the reply, as Aesch. Prom. 378 εάν τις ἐν καρίῳ γε μαλθάσῃ κέαρ. Sometimes a question is answered in this way, even though it is not directly put: so Soph. OT 680 μαθοῦσά γ' ἦτις ή τύχη answers τί μέλλεις κομίζειν; as if it were κομίζεις; cf. Eurip. Cycl. 107. The affirmative character of the reply is often emphasized by πάντω γε, κομίζή γε, and the like: νοὶ... γε Plato Rep. v 450 B.

Clauses with εἰ μὴ· γε meaning yes, unless otherwise sometimes form a snare as Eurip. Alc. 403, Andr. 254, Herad. 272.

Closely connected with this meaning is the use of γε in responses. There are cases where the first speaker gives a clause containing a nominative without a verb to complete the sentence: the sentence is completed by the second speaker in response with γε. These cases have the optative in the final clause, and are mainly parodies of prayers: it seems likely that religious services sometimes took this form, the priest beginning the sentence and giving the subject of the prayer, and the congregation finishing it with the appropriate verb and wish. Plain cases are Aristoph. Plut. 180 ΚΑΡ, ὁ Τιμιθέου δέ τύργος ΧΡΕ. ἐμπέσοι γε σοι, Plato com. 173. 21 λ. σκόρπιος αὐ B. παύσειε γέ σου τὸν προκτὸν ἀνελθὼν. Another case, which has been curiously mistaken, is Aristoph. Pax 441–452. The scholiast plainly tells us the proper arrangement of these lines: δύο πρόσωπα ταύτα φρειν, ὦν ὁ μὲν εὐχεται, ὁ δὲ ἐτέρος ἀκόλουθα τῇ εὐχῇ καταρώμενος λέγει: but Richter seems to be the only editor, following Dobree, who has taken the scholiast's view. Trygaeus speaks two lines, the chorus responds and finishes the prayer with the third: this is repeated four times. The two prayers that concern us here are

TP. κεῖ τις ἑπιθυμῶν ταξιαρχεῖν σοι φθονεὶ 444
ἐς φῶς ἀνελθεῖν, ὦ πότι, ἐν ταῖσιν μάχαις

XO. πάσχοι γε τοιαῖθ', οὐάπερ Κλεώςμοι.

TP. κεῖ τις στρατηγεῖν βουλόμενος μὴ ἐκλάβη 450
ἡ δούλοις αὐτομολεῖν παρεσκευασμένος

XO. ἐπὶ τοῦ τροχοῦ γ' ἐλκοτο μαστιγούμενος.

(In 450 all mss. have ἐκλάβη, and the imitation of ritual style may very well intend the archaic εἰ with subj.)
In the other two response-lines 443 and 449 the ms. give no γε: but it is tempting to read ἐκ τῶν γ' ἀλεκράνων ἀκίδας ἐξαιροῦμενον (taking this line alone as the response for symmetry), and ληφθεὶς γ' ὑπὸ ληστῶν ἐσθιοὶ κραθᾶς μόνας.

Again in a religious service, though there is here no prayer, Pax 1074 IEP. ἀλλὰ τόδε πρότερον ΤΡΥ. τοῖς ἀλγε γε παστέα ταυτί.

It seems to me not unlikely that γε implies some response or change of speakers in several cases. This is clear in Eurip. Supp. 805 ΑΔ. ἐω ἐω ΧΟ. τῶν γ' ἐμών κακῶν ἐγώ: in Phoen. 1740–2 Paley and others rightly follow the scholiast in reading ΟΙ. φειδ τὸ χρήσιμον φρενών. ἌΝ. εἰς πατρός γε σύμφορας | εὐκλεὰ με θήσει, otherwise γε is absurd. In Aristoph. Αv. γε in 1327 probably means that the speaker is Peisetaerus, as in the corresponding line 1315, where the ms. give ΗΕ. It is possible that in Aesch. Cho. 94–5 Electra is parading a prayer in response-form at her father's grave: and in 490, 492, 494 γε would certainly be more in place than δε and τε.

(4) With relative pronouns and adverbs, γε, like quippe in Latin, implies a reason given. ὅς γε is too common to need illustration, but a few cases of the usage with other relatives may be given: Eurip. Cycl. 195 ἐσε μέτρα τής, οὕτε ἄν λάθωτε γε, Orest. 544 ἐγώ τού πρός σε δεμαίνω λέγεω, ὅποι γε μελλὼ σήν τι λυπήσεις φρένα, Soph. Trach. 444 ἡμέρας οίας γ' ἐμοί, Plato Laches 196 τοῦτο δε οὐ παντός δή εἶναι αὐτός γνώναι, ὅποτε γε μήτε ιατρός μήτε μάντις αὐτό γνώσεται, Demosth. Phænipp. 1 and Timoth. 57 ὅποι γε, Plato Phædo 84 εἰ σαπεσῶς ἄν τοὺς ἄλλους πιάσαιμι, ὅτε γε μηδ' ὑμᾶς δίναμι πειθεῖ, Soph. Aj. 715 κοινὲν ἀναιδίαν φασίσαμι ἂν, εὔτε γ' εξ αἴλπτων Αἰας μεταγνώσθη.

In other cases, however, γε with certain relatives has a restrictive force, as with οἷος and οἷος: quidem is exactly parallel.

Under this head (of γε = quippe) come instances of ὃς...γε, as Aesch. Prom. 77, Eurip. Med. 1278 (more than twenty cases in Euripides), Ar. Ach. 346, Thucyd. ii 102. 7 ὃς τής γε ἄλλης αὐτῷ μεμισσάμης, Xen. Symp. 4. 8, Lysias 12. 13 &c.: but ὅς γε may also be restrictive: both senses occur together in Eurip. ΑL. 800– ὃς τοῖς γε σεμνοῖς καὶ συνωφρυνόμενοι ἀπασίν ἐστίν ὃς γ' ἐμοὶ χρῆσαι κριτῇ, ὥς βίοι ἀληθῶς ὅ βίος, ἀλλὰ συμφορά. It seems to be a rule that ὅς γε is restrictive (as Herod. ii 10, Thucyd. vi i. 2, 92. 1: I have not observed this in Tragedy), οὐ...γε explanatory. So ὅπερ γε as Xen. Hiero 1. 24, Herod. ii 70 (explanatory): ὅπερ...γε Plato Rep. ix. 582 c, Phædo 67 c, Soph. OC 565.

A reason is also implied by γε with a participle, ὅν γε = quippe qui sit: Aesch. Eum. 435 σέβουσαι γ' ἀξιάν, Eurip. Supp. 756 διὸν γε τῶν δεδραμένων δίκην, Thucyd. iii 63. 2 υπάρχον γε ἄμιν, Ar. Plat. 21 οὐ γάρ με τυπτούσης στέφανον ἔχοντα γε, Antiph. Caed. Herod. 95 τί ἐστιν πλέον τῷ γε ἀποδανώτις; γε comes second in the participle clause; the participle may precede, as it usually does, or follow, as Epicarmus 87 Kaibel where Πέλοπη γ' ἐρανὸν ἱστῶν is allowable even without the pun on γέρανον which is the chief intention, Soph. OT 930 ἐκεῖνον γ' οὕτος παντελῆς δάμαρ, Plato Charm. 154 E πρέπει δέ που τοιοῦτον αὐτόν εἶναι, τῆς γε ὑμετέρας ὡντα οἰκίας, Hīpp. ma. 289 E καλὸν φανεῖται, χρυσῷ γε.
κοσμηθέν, Demosth. Pant. 25 οὔτε γάρ καθίστην ἐγώ, ὦ γε ὄν ἐν τῷ Πόντῳ. In a few cases γε comes later than the second place, if the preceding words are very closely connected, as Aristot. Eth. Nicom. iii 1. 13. 1110\textsuperscript{b} 21 ἐκὼν μὲν οὐ πέτραχεν, ὦ γε μὴ ἄγει, οὐδ' αὐτ' ἄκον, μὴ λυπουμένου γε.

In a few cases, the participle ὄν seems to be omitted and γε with noun or adj. gives the reason. Eurip. I.A 84 καὶ μὲ στρατηγεῖν δήτα Μενέλω χάριν ἐλλοντο, σύγγοιτον γε.

(5) γε is used in connexion with other particles.

The variety of combinations observed is very great, and the delicate shades of meaning often difficult to appreciate, and still more difficult to express in English.

I give most of these combinations, noting some points of interest.

καὶ· γε is very common; it answers in meaning to yes, and, but is much more often used than the English phrase, and of course the γε generally comes after some word which is meant to be emphasized. Eurip. Cycl. 684 καὶ σε διαφέγουσι γε;§ Soph. O.C 65 καὶ κάρτα, τούτῳ τοῦ θεοῦ γ' ἐπώνυμοι. καὶ γε is apparently not used in Classical Greek, though it appears later, as Acts 2. 18 = Septuag. Joel 2. 29 (where the best mss. omit γε).

δὲ γε or δὲ· γε is common in retort, where the second speaker, accepting the statement of the first, wishes to cap it or to bring in a consideration on the other side.

Aesch. Agam. 938 ΑΓ. φήμη γε μέντοι δημόθρους μέγα σθένει.
ΚΛ. δ' ἄφθοντός γ' οὖν ἐπιζηλοσ τέλει.
ΑΓ. οὔτοι γυναῖκος ἐστιν ἰρεῖρειν μάχης.
ΚΛ. τοὺς δ' ἀλβίως γε καὶ τὸ νικᾶσθαι πρέπει.

Eurip. Andr. 238 ΑΝ. νέα πέρυκας καὶ λέγεις αἰσχρόν πέρι.
ΕΡ. σὺ δ' οὖν λέγεις γε, δρᾶς δὲ μ' εἰς ὅσον δύνη.

It is commonest in the alteration of στιχομοιωδία of tragedy and of comedy (as in this play, see on 356), but it may also introduce a long retort to a set speech, as Aesch. Sept. 1026, Soph. Aj. 1150. It appears in the answers of a part-chorus in lyrics Aesch. Sept. 1057, or iambics Agam. 1350: in Eum. 257 a part-chorus replies with the extraordinary combination ὦ δ' αὐτ' γ' οὖν ἄλκαν ἔχων. In Plato’s dialogue, it often introduces in question-form what is really a minor premiss in a syllogism, the major having been admitted, as Phaedo 65 C, 93 D, Rep. 1 335 D &c. In the Orators, it often implies an imaginary conversation or debate, as Demosth. FL 279 “καὶ ἡλέγχθησαν τινς αὐτῶν ἐν τῇ βουλῇ οὔ τάληθ' ἀπαγχέλλων.” οὕτω δὲ γε καὶ ἐν τῷ δήμῳ, Leoc. 55 &c., so Thucyd. iii 63. 3 λέγετε ὡς αἰσχρόν ἦν προδοται τοὺς ἐνεργείας πολ' δὲ γε αἰσχρόν τοῖς πάνταις Ἐλληνισι καταπροδοται.

The combination may also be used in all styles, without change of speaker, to continue an argument or ordered statement, especially to mark that the thought is now concerned with a different person or persons, Soph. Elect. 558 φαίη δ' ἄν ἡ θανοῦσα γ' εἰ φωνήν λάβου, Eurip. Hec. 1247 τάχ', οὖν παρ' ἵμιν ῥαβδίν ξενοκτονείν· ἕμιν δὲ γ' αἰσχρόν τοῖσιν Ἐλληνων τούτω, Thucyd. ii. 54. 3, Antiph. Caed. Herod. 67, Plato Phaedo 82 A—B, Demosth. Timocr. 128—9.
Or, to change the address to a new person who is specially important, Soph. *Aj. 1409 παῖ, σοῦ δὲ πατρὸς γ' ὅσον ἵσχεις φιλότητι θεγῶν...*, *Elec. 1367.*

Of course a μὲν-clause often precedes, and the δὲ γε may mark simply that the δὲ-clause is more important, as Soph. *Phil.* 559, Plato *Parm.* 128 c.

The corresponding negatives also occur (νο, nor):

οὐδὲ. γε Soph. *OT* 1378,

Eurip. *IT* 569 ΠΡ. ψευδεῖς ὅνειροι, χαίρετ' οὐδὲν ἦτ' ἁρα.

OP. οὐδ' οἱ σοφοὶ γε δαιμόνες κεκλημένοι πτηνῶν ὄνειρων εἰσὶν ἀψυγδάστεροι.


οὐδὲ γε Eurip. *IA* 307 ΠΡ. οὐ χρῆν σὲ λύσαι δέλτον, ἵνα ἐγώ *φερον.*

ΜΕ. οὐδε γε φέρειν σε πᾶσιν Ἑλλησσον κακά.

Soph. *Elect.* 1347 ΠΡ. οὐχί ξυνήσις; ΗΛ. οὐδέ γ' εἰς θυμὸν φέρω.


In a few cases μὲν γε, with τοῦτο or νῦν, has no δὲ-clause to follow, and means *well, anyhow,* as Ar. *Ach.* 154 τοῦτο μὲν γ' ἤδη σαφές, *Nub.* 1172, *Lys.* 1165: so πρῶτο μὲν γε Epicharmus 124 Kaibel.

μὲν. γε Eurip. *Eracl.* 648, 692, in both cases the γε going with a pronoun.

πρῶτα μὲν γε... δὲ γε in Lucian *Demosth. encom.* 23 is probably unique: in Plato *Phaedo* 75 d—e, *Rep.* viii 549 b a change of speakers excuses it?

In the rare τέ γε, there is again no close connexion between the particles: γε introduces the whole statement, as Plato *Phaedo* 59 c ναὶ, Συμμιασ τέ γε καὶ Κέβης...: i Alciab. 107 b, Xen. *Memor.* i 2. 54. [τέ. γε Ar. *Av.* 823 seems to be wrong.] So with οὔτε γε, as Plato *Rep.* viii 556 a.

Timocr. 129: or Oh, but Ar. Nub. 33. The strong adversative sense of ἄλλα naturally gives sometimes the meaning ἄλθ, no, as Soph. Aj. 469, Eurip. Andr. 762, Plato Phaedo 58 B, Rep. i 340 e (?) Sometimes we find it not at the beginning of a sentence, when ἄλλα answers μὲν as Xen. Hiero 6, 9, or when ἄλλα has its meaning of entreaty with imperatives, as Soph. OC 1276 περάσαι: ἄλθ ἐμεῖς γε καὶ σὺ πατρὸς στόμα, or in the combination ἄλλα νῦν γε (generally in entreaty), Andoc. de red. 26, Demosth. 3 Olynth. 33. Plut. Timoleon 4 καθικέτευον ἄλλα νῦν γε μεταβαλέσθαι.

For ἄλλα γε in apodosis, see infra p. 200.

ἄλλα γε is very doubtful. It may be possible in Epic, but has been corrected, e.g., Hom. Η. i 82 is now read ἄλλα τε καὶ μετόπισθεν: Archestratus ap. Athen. vii 319 D ἄλλα γε χρη κάτως λόγον ἀπλατυνότου (ἄλλα τι χρη Wilam.), in Epicharmus (87 Kaibel) ap. Athen. viii 438 D Porson read ἄλλα οὔτε γέρανον ἄλλα γ' ἐρανόν τοι λέγω, but mss. have ἄλλα ἐρανόν γά τοι λέγω: in Anth. Pal. iii 6. 3 ἄλλα γε τόχω. But in Attic authority is against it: supposed cases can be read ἄλθ' ἄγε, as Plato Rep. viii 543 c with the second best ms., so Phaedo 86 e, or otherwise altered with authority, as Rep. i 331 b, where Stobaeus quotes ἄλλα' ἐν γε ἀνθ' ἐνός, though all mss. have ἄλθα γ' ἐν: Phaedr. 262 λ the Bodl. ms. has ἄλθα γε δη, but the Venetian ἄλθα δη: Aristot. Eth. Eudem. i 6. 1216b 20 οὐ μὴν ἄλθα γε περί ἀρετῆς is read without remark. The restriction was certainly removed in later Greek, Polybius, Pausanias, &c.: S. Luke 24. 21 ἄλθα γε καὶ σὺν πᾶσιν τούτοις, 1 Corinth. 9. 2 εἰ ἄλλοις οἶκε εἰμὶ ἀπόστολος, ἄλθα γε ἦμν εἰμι. The fact that ἄλθα γαρ is common would seem to be an argument in favour of the view that ἄλθα γε was at one time allowed.


μὴν is very often followed by γε, if another particle precedes μὴν and some word or words intervene before γε. μὴν γε was forbidden: Valckenaer in ignorance of this gave οὐ μὴν γ' against the mss. in Eurip. Phoen. 1622. καὶ μὴν never takes γε when it introduces a new character on the stage (see on 691): or when it marks a new sight or the like, Eq. 340, 746, 970, 1232, Eurip. Bacch. 918, Cyc. 151, Aesch. Sept. 456. In other cases, γε follows more often than not: it is difficult to see whether it then does more than emphasise a particular word (Jebb on Soph. Aj. 531).

Soph. OT 1004 OI. καὶ μὴν χάριν γ' ἀν ἄξιαν λάβοις ἐμοῖ. ΛΓ. καὶ μὴν μαλλιστα τούτ' ἀφικόμην, ὡς σοῦ πρὸς δόμους ἐλθότος εὐ πραξειμα τι.

But when the καὶ μὴν clause takes up and repeats a word from the previous speaker, γε does not seem to be generally used:

Soph. Elect. 554 HΛ. ἄλθ' ἦν ἐφῆς μοι...

556 ΚΛ. καὶ μὴν ἐφῆμι.

Plato Theat. 143 e ΣΩ. εἰ δὴ οὖν τοι ἐνέτυχες ἄξιῳ λόγῳ, ἦδεως ἀν πνεύματι. ΘΕΟ. καὶ μὴν, ὁ Σώκρατες, ἐμοὶ τε εἰπεῖν καὶ σοι ἀκούσαν πάντι ἄξιον οὖς μερικῶς ἐνέτυχηκα.

N. A.
Yet Soph. Elect. 1044 XP. ἀλλὰ εἴ πονῆσες ταῦτα, ἐπανεῖσες ἑμεῖς. Ἡλ. καὶ μὴν πονῆσῳ γὰρ οὔδεν ἐκπλαγεῖσαι σε.

See on Eq. 335, 340.

The γε may have as many as five or six words between μὴν and itself, Ar. Av. 639 καὶ μὴν πα τὸν Δι’ οὔχι νυστάξειν γ’ ἐτι (γ’ restored by Porson from Plut. Nicias 8), Ran. 1198 καὶ μὴν μα τὸν Δι’ οὐ κατ’ ἑπος γέ σοι κνίσω.


οὐ μὴν ἀλλά. γε Demosth. 2 Aristog. 20, Isocor. Nicoc. 8, Eurip. IT 630—1 οὐ μὴν, ἐπειδὴ τυγχάνεις Ἀργείος ὡν, ἀλλ’ ὡν γε δυνατόν οὐδ’ ἐγώ ἀλλιπον χάριν.

οὐ μὴν οὐδὲ. γε Xen. Memor. i 2. 5, Demosth. 3 Olynth. 14. Without γε Thucyd. i 3. 3. 82. 1, Plato Rep. vi 486 c.

ἡ μὴν. γε Eurip. Alc. 692 : without γε very common in solemn oaths.

ἀλλά μὴν. γε Aesch. Pers. 226, Eurip. IA 1368, Plato Charm. 160 λ, Phaedo 58 D, 74 C, Demosth. 2 Aphob. 8, 3 Aphob. 28, adv. Phorm. 40, pro Phorm. 32, Xen. Memor. i 2. 63 : without γε Ar. Av. 385 : cases from Aristotle with and without γε are collected by Eucken de Aristot. dicendi ratione i pp. 8—9: the combination often introduces the second horn of a dilemma and nearly always the second half of a conjoint argument.

Thucydides seems never to have μὴν with γε following, except perhaps iv 86. 1 ἢ μὴν οὐδ’ ἣν ἐγώγε προσαγάγωμαι.

The use of γε with μέντοι is very parallel to its use with μὴν: μέντοι. γε, however, is very rare in poetry. Soph. Phil. 524 ἀλλ’ αἰσχρὰ μέντοι σοῦ γε μ’ ἐνδεάστερον is the only case I can quote from tragedy. Ar. Nub. 126 ἀλλ’ οὐδ’ ἐγὼ μέντοι πεσῶν γε κείσομαι, Xen. Cyr. iii 1. 16 ἀλλά σοι μέντοι μεγάλα γ’ ἄν ζῆμιοί, Plato Charm. 162 λ, Rep. i 331 ε, ν 473 c &c. οὐ μέντοι. γε is common in Thucydides, Xenophon, the Orators and Plato: it is indeed the regular way of answering a μεν-clause where the answer begins with οὐ (οὐ δὲ being felt as awkward), as Thucyd. i 142. 4, ii 13. 1, 47. 3.

Porson on Eurip. Med. 675 held that the Attics did not allow γε after τοι, except with a word intervening. This restriction has been denied by Lobeck on Phrynichus, p. 342, Hermann on Eurip. IT 720, Heindorf on Plato Phaedo 168 D, Meineke Viniciæ Aristoph. 197, Stallbaum on Plato Rep. i 329 E, and more recently by Kock in Rhein. Museum for 1891, p. 304. It seems to have been accepted by Dobree, Observ. Aristoph. on Thesm. 716, and is taken as a principle by Cobet VL 60, NL 684, and by Wilamowitz Herakles 1 i 247 (“all that was gained in the Porson-Hermann period is at stake if καίτοιγε is allowed for the fifth century &c.”). Blaydes on Thesm. 709 would allow μέντοι γε if another particle precedes (so Holden on Xen. Oecon. 14. 3), but not καίτοι γε. Cases of τοι γε are collected by Blaydes and Kock: Eurip. IT 729 καίτοι γ’ ἐγγὺς ἑστηκας φόνου, Tro. 1015 καίτοι γ’ ἐνουθέτου σε, Ar. Ach. 611, Thesm. 709 κοῦτῳ μέντοι γε πέταναι, and a number from the Orators, Plato and Xenophon.
APPENDIX I.

195


As with ἀλλὰ γαρ so τοιγαρ might be used in support of τοι γε.

γε μὴν and γε μέντοι are strong adversatives: γε μέντοι is a favourite phrase in στιχομυθία, as Aesch. Sept. 716, Soph. Elect. 398, Eurip. Orest. 196 &c.: not common apparently in prose, Plato Charm. 164 a.

γε μὴν, all the same, for all that, Aesch. Agam. 1378 σὺν χρόνῳ γε μὴν, Eurip. Elect. 754, Herod. vi 129. 4: rare in στιχομυθία as Soph. Elect. 587, Eurip. Alc. 516: it may also be used like γοὺς to introduce a case in proof of a general statement, as Plato Symp. 197 a. Xenophon often has γε μὴν simply to introduce a new paragraph: so Plato Rep. i 332 E, Phaedr. 267 C. Plato has it sometimes like μέντοι of assent, Theaet. 208 E. We find it also answering to μὲν and practically = δὲ, as Plato Legg. iv 705 A πρῶτουκος γαρ θαλαττα χωρά τὸ μὲν παρ' ἑκάστην ἡμέραν ἢδον, μάλα γε μὴν ὡς ἀλμυρόν καὶ πικρὸν γειτόνημα, Xen. Cyrop. iii 3, 63 &c. Epicharmus 170. 13 Kaibel has δὲ μὲν γὰρ αὐξέθεν, δὲ δὲ γα μὰν φίλοις.

γε τοι has definitely the meaning so often attributed to γε alone, at least: Soph. OC 1323 ἐγὼ δὲ σοὺς, κεὶ μὴ σός, ἀλλὰ τοῦ κακοῦ πότιμον φυτεύεις, σός γε τοι καλοίμενος introduces a fact which goes some way to prove a previous statement: at any rate, all I can say is, as Eurip. Cyclo. 224, Ar. Eq. 787, Plut. 424, Soph. Phil. 823.

Sophocles has it in its original meaning, as Antig. 1064 ἀλλ' εὖ γε τοι κάτασθ, Trach. 1107 ἀλλ' εὖ γε τοι τὸδ ἵστη, OT 1171 κείνον γε τοι δὴ παῖς ἐκλήζετο.


οὐκ ἄν οὖν γε Plato Rep. i 333 E.

μὲν οὖν γε Eurip. Hel. 1022, Plato Phaedr. 277 C &c.: μὲν οὖν γε became common in later Greek (often written μενοῦγε), as epist. Rom. 9. 20, 10. 18.

δ' οὖν γε Eurip. Elect. 508.

μὴ οὖν γε Demosth. Timocr. 48.

μὴτ' οὖν γε Eurip. IA 1438 is now read, after Elmsley, μὴτ' οὖν σύ. οὖν γε Ar. Thesm. 755.

γ' οὖν of course was so common as to become a single word, see on Eq. 87.

So γε δῆτα was allowed in answers, Eurip. Supp. 1098, Phoen. 1717; but δῆτα. γε had to be separated, see cases on Eq. 6. γε δῆ was not uncommon and γε μὲν δῆ was used, as Aesch. Supp. 241, 273, Agam. 661, 1213, Eum. 419, but δῆ. γε nearly always, e.g.
Eurip. Heracl. 269 περιφέρεσθαι τοῦ γ' αυτίκ' εἶσομαι. 
Elect. 36 οὗ δὴ τοῦτο γ' ἐξελέγχομαι. 
Elect. 424 ἔστιν δὲ δὴ τοσαύτα γ' ἐν δομοῖς ἑτὶ.

Soph. Ant. 659 εἰ γὰρ δὴ τὰ γ' ἐγγενῆ φύσει. 
OT 294 ἀλλ' εἴ τι μὲν δὴ δείκτας γ' ἔχει μέρος. 
Phil. 246 οὖ γὰρ δὴ σοῦ γ' ἴσθα ναυβάτης.

Eurip. Tro. 210 μὴ γὰρ δὴ διὰν γ' Εὐρώτα. 
Thucyd. i 81. 6 μὴ γὰρ δὴ ἐκείνη γε τῇ ἐλπίδι ἐπαιρώμεθα. 
Demosth. i Aristog. 19 ὑπὲρ γὰρ δὴ τοῦτο γε. 
Plato Symp. 197 Α καὶ μὲν δὴ τήν γε τῶν ζωῶν ποίησιν. 
Phaedr. 268 Α εὖμεν δὴ τὰ γε σμικρά.

dὴ γε is always suspicious. Eurip. IT 943 ἵνα 'Ἀθῆνας δὴ γ' 
ἐπέμψε Λοξίας, ἩΦ 1146 τί δὴ γε φειδόμαι ψυχῆς ἐμῆς; IA Ἰ1207 μὴ δὴ γε 
κταίγις, Supp. 162 ὅ δὴ γε πολλοὺς ὅλεσε στρατηλάτας, are all generally 
condemned: δὴ γε has disappeared from Ar. Nub. 681, 786, Vesp. 355, 
Eccl. 195 : Eurip. Heracl. 632 πάρησομεν, οὐ δὴ γ' ἐμοῦ παροῦσια is the 
most likely case, but the apologetic use of ὁδὸς δὴ (generally in neuter 
pl., as Orest. 32, Ar. Ach. 753, Plato Phaedo 60 α) never has γε 

Later it is certain, as Moschus 4. 71.

ἐπειδὴ γε is certain, Eurip. Hipp. 946, Thucyd. vi 18. 1, Demosth. 
Conon 29, Plato Phaedo 77 B ἄν καί γε Soph. Elect. 631, Plato 
Phaedo 87 c.

γε ποι is found Ar. Ach. 896 ἀγορᾶς τέλος ταύτην γε ποι δῶσεις ἐμοί, 
Plato Hipp. mia. 298 Α and ποι. γε, as Plato Charm. 168 Β πάντως δὴ 
ἀν ποι ἐκεῖνο γ' αὐτῷ ὑπάρχου. δὴποι. γε, Soph. Antig. 381, Antipho socr. 
28, Demosth. 3 Aphod. 32, ἰποποι. γε Lysias 13. 57, Demosth. Timocr. 53, 
οὐ γὰρ ποι. γε Plato Rep. i 338 c: but ποι γε is doubtful, Antipho 

γε may follow γὰρ either singly or with another particle preceding, 
but here again a word must intervene:

Eurip. Ion 1069 οὐ γὰρ δόμων γ' ἐτέρους. 
Hipp. 640 μὴ γὰρ ἐν γ' ἐμοῖς δόμως. 
Elect. 243 οἵμοι, τί γὰρ μοι τῶν δὲ γ' ἐστὶ φίλτερον; 
Cycl. 694 κακῶς γὰρ ἀν Τροῖαν γε διεπυρωσάμεν. 
Hel. 1056 παλαιώτητος γὰρ τῷ λόγῳ γ' ἐνεστὶ τις. 
Tro. 1247 ἔχει γὰρ οὐδ' δὲ γε νεφτέρων στέφη.

Aesch. Pers. 168 ἐστὶ γὰρ πλούτος γ' ἀμεμφῆς, ἀμφὶ δ' ἀφθαλμῷ φόβος. 
Soph. OT 80 ὅναξ Ἄπολλων, εἰ γὰρ ἐν τίχῃ γέ τῷ. 
Thucyd. ii 43. 6 ἀλγεινότερα γὰρ ἀνδρὶ γε φρόνημα ἔχοντι. 
Demosth. i Aristog. 79 πῶς γὰρ τῷ γε μηδ' ἐλευθέρον;
APPENDIX I. 197

Plato Phileb. 12 D πῶς γὰρ ἤδονη γε ἤδονη μὴ οὐχ ὁμοιότατον ἂν εἰη; Rep. i 339 B.

As γοῦν is parallel to γὰρ in formation, we find sometimes γοῦν . γε, as Plato Apol. 21 D ἐοικα γοῦν τοῦτον γε σοφότερος εἶναι.

There does not seem to be any instance of γε in an ἂν-clause, unless some other particle also occurs in the clause. It is said to be a rule that ἂν γε never came together. This is certainly true for the most part:

Soph. OC 977 πῶς ἂν τὸ γ᾽ ἥκων πρᾶγμα ἂν εἰκότως ψέγους; Eurip. IA 324 οὐ, πρὶν ἂν δεῖξῃ γε Δαναοῖς πᾶσι τἀγγελεμένα. Soph. Aj. 1342 ὥστ' οίκ ἂν ἐνδίκως γ᾽ ἀτιμάζοιτο σου. Thucyd. iii 60. 3 εἰλομέθα γὰρ ἂν πρὸ γε τοῦτον λιμῷ τελευτῆσαι. Demosth. 1 Onetor 10 ὥστ' οίκ ἂν διὰ τούτο γ᾽ εἶεν οίκ εὕθες δεδωκότες.

But γ᾽ ἂν is allowed Ar. Av. 585 μῆ, πρὶν γ᾽ ἂν ἐγὼ τῷ βοιδαρίῳ τῷ ἐρωτώ τροπταστ᾽ ἀποδόμω. Thucyd. i 77. 6 ἐμεῖς γ᾽ ἂν οὖν…, Plato Rep. i 345 D &c., and there are a few cases of ἂν γε (see Elmsley on Eurip. Med. 836), such as:

Eurip. Herad. 966 οὐχ ὄντιν ἂν γε ζωνθ' ἤλωσιν ἐν μᾶχῃ. So Orest. 784, Phoen. 1215.

Ar. Vesp. 720 πρὶν ἂν γ᾽ ακούῃς ἀμφιστέρων (see Starkie there). Cf. Eq. 961. Xen. Oecou. 7. 2 οἴδε ἂν γε νῦν.

In conditional clauses εἰ . γε is not unusual: Soph. Aj. 583 εἰ δίκης γε τυχάνωσι, Eurip. IA 654 εἰ σὲ γ᾽ εὐθραυῶ, Med. 512, Phoen. 1562.

εἰ γε is also allowed Eurip. Orest. 1106 εἰ γ᾽ ἐσται καλῶσ, Thucyd. vi 18. 2, Demosth. 2 Onetor 6, 12 &c., Plato Laches 192 B—c ΔΑ. εἰ τὸ γε διὰ πάντων περικοῦ δὲι εἰπεῖν. ΣΩ. ἀλλὰ μὴ δὲι, εἰ γε τὸ ἐρωτώμενον ἀποκρινοῦμεθα ἕμιν ἄτοις.

It tends, like si quidem, to mean since ; so Soph. Aj. 1268, OT 383, OC 260: or almost for example as Eurip. Med. 88.

So εἰπέρ γε with or without an intervening word:


ἀν τῷ ὄντι γ᾽ ἦ Plato Phaedo 68 B.

ηπερ γε Ar. Eq. 366, ἐάνπερ γε Plato Phaedo 89 B.

For a peculiar use of εἰ μῆ . γε see on Eq. 186.

In disjunctive clauses ἦ . γε is found, no doubt where emphasis is put on a point in one of the alternatives:

Eurip. Hel. 973 ἦ νῦν ἐκεῖνος ἀπόδος ἐμψύχους πάλιν, ἦ τῆνδ᾽ ἀνάγκασον γε.
Rhes. 622 Διάμορφες, ἣ σὺ κρίνει Θυμίκοις λεύν,
ἡ 'μοι πάρες γε, σοί δὲ χρή πώλους μέλειν.

Cobet VL 571 would read παράσχει for πάρες γε.

Thucyd. iii 45. 4 ἢ δεινότερον τι τούτον δέος εὑρέτευν ἐστίν ἢ τόδε γε οὐδέν ἐπίσχει.

Plato Hipp. ma. 301 λ γενναίοι ἢ σοφοί ἢ τίμοι ἢ γέροντες γε ἢ νέοι,
Phaedo 65 b, Phaedr. 272 d and cases given on Eq. 413.

When only one ἢ-clause is given, i.e. when ἢ means otherwise, Demosth. Nausim. 48, Boeot. de nom. 33, Aeschin. Ctesiph. 203 ἢ παντών γ' ἢ eιν ἀποφάστων.

With ἢτοι:

Eurip. Ion 431 ἢτοι φιλοφόροι γ' ἢς ἀπερμαντεύεται,
ἡ καί τι σιγώς' ὑν σιωπᾶσθαι χρεών.

Cf. Plato Phaedo 76 λ.

In interrogative or exclamatory sentences, the 'pathetic' meaning of 
γε is natural, and we find it in combination with ἢρα and ἢ.

Eurip. Hec. 745 ἢρ νεκλογιζομαι γε πρὸς τὸ δυσμενές.
Soph. Phil. 106 ὁυκ ἢρ νεκλογιζομαι γ' οὔδε προσμεῖον θραυς';
Theocr. 3. 36 ἀλληταὶ ὀβθαλμὸς μεν ὡδ δεξιός ἢρα γ' ἰδησῶ 
αὐτὰν;

Ar. Eq. 616?

So ἢρα γε Ar. Plut. 546, Andoc. Myst. 41, Plato Charm. 174 b,
Demosth. Timocr. 94 &c.

ἀρα γε occurs very rarely: Ar. Eq. 382, Plato Rep. v 468 d, Phaedo
87 c ὁυκ ἢρα γε Rep. i 342 c, e, Phaedo 76 c: γ' ἢρα Plato Charm. 159 b
(ms. Bodl., τάρα Cobet). I do not know of ἢρα γε in Attic: later, as in
New Testament (S. Matth. 7. 20 &c.), it was common.

ἡ γε: Aesch. Agam. 1064 ἡ μαίνεται γε καί κακῶν κλύει φρενών.

τίς γε is doubtful if alone, though καί τίς γε occurs Eurip. Ion 558,
(1367) disposed of many supposed cases of τίς γε, cf. Plato Phaedr.
268 b. It is certain in the curious combination μή τί γε δή, nedium
(Demosth. 2 Olynth. 23, Plut. de fac. in orbe lunae 5. 922 c), or μή τί γε
(Demosth. Androt. 45, i Corinth. 6. 3), whatever its origin.

ἰδοὺ γε Eq. 87 q.v.

Akin to these sentences are the cases where γε is used when an oath
by some deity is taken. Here the γε very seldom follows immediately
after the god's name: the obvious reason being that it is needed to
emphasise the first word in the main sentence, as Plato Phaedr. 230 λ
νῦ τήν Ἡραν, καλὴ γε ἢ καταγωγή, so Xen. Memor. iii 11. 5, Symp. 4.
54 &c.: yet see on Eq. 698, and add Demosth. Syntax. 16 καὶ νῦ Δία

In merely negative clauses, ὁδ or μή may be strengthened by a γε
following, not immediately. The common μή σὺν γε in earnest appeal is
a case of this (Soph OC 1441, Eurip. Ion 439 &c.: μή ὑμεῖς γε Antiph.

οὐ γε in reply: οὖν γε Eurip. IA 1441.

No, not...Soph. OT 360 TE. οὐχὶ ξυνήκας πρόσθεν; ἡ 'κπειρά λέγων;

OI. οὐ ως τε γ' εἰπεῖν γνωστόν. ἀλλ' αὖθις φράσων.

Ant. 770 ΧΟ. ἀμφο γὰρ αὐτὸ καὶ κατακτεῖναι νοεῖς;

ΚΡ. οὖ τήν γε μὴ θυγοῦσαν· οὖ γὰρ οὖν λέγεις.


For οὐ...γε meaning Yes, but not, see on Eq. 801: add οὖ μόνον γε as Plato Legg. vi 752 a.

οὐδεὶς γε Eurip. Ion 404, IT 564, Plato Rep. i 337 c.

οὐ γε in reply is very rare, but it occurs in a parenthesis in Soph. OT 711.


οὐ μηγε Soph. OT 771.

πῶς οὐ...γε Xen. Hipparch. 5. 10.

τί (δὲ) ἀλλο γε... as Plato Phaedo 63 b, Meno 73 c, is a common form of sentence.

(6) There is still left a certain number of cases, which do not strictly fall under any of the heads given. The meaning in these cases develops out of the original meaning Oh, Well: such a meaning would easily become clearly restrictive and approach to the definite sense of at least, which is so often used to translate γε. But this use of γε standing alone without other particles is confined to the following cases:

(a) where γε comes immediately after prepositions and similar words, and a short independent clause, restricting the main sentence, is formed.Clauses of this kind are not uncommon in Attic Greek of all periods.

Solon 1. 4 ἀντὶ γ' Ἀθηναίων, Aesch. Prom. 162 δέχα γε Διός, περί γε τῶν τοιούτων Plato Euthyphro 7 b &c.

πλὴν γε often occurs (see on Eq. 27) and πλὴν...γε as πλὴν ἐτι γε καὶ νῦν in Philip's letter to Larissa, and a short restrictive clause beginning with πρὶν...γε is not unusual: so οὖ γ' ἐμοὶ δοκεῖ and the like: in ἔνεκα-clauses that word is generally put later as τοῖδε γ' οὖν κακα Soph. Elect. 387 &c.

(b) where γε follows the article in cases like Soph. OT 90 τῷ γε νῦν λόγῳ, Eurip. Elect. 101, δ' γε οὖνς φιλομαθῆς Plato Rep. vi 490 a, Demosth. 1 Olynth. 27 τοῖσ γε σωφροσίν.

A last class of cases is (c) where γε marks the apodosis of a sentence. After a conditional clause or the like, 'well' introduces the main clause naturally enough, and the usage is to be expected. Instances are

Soph. Ant. 655 ἐπεὶ γὰρ αὐτὴν ἐίλου ἔμφαινος ἐγὼ πόλεως ἀποστηρασαν ἐκ πῦρῃς μόνην,

ψευδὴ γ' ἐμαιτὸν οὖν καταστήσω πόλει.
Eurip. Ion 673  καθαράν γὰρ ἢν τις εἰς τὸλυν πέσθη ξένως, κὰν τοῖς νόμοισιν ἀστός ἤ, τὸ γε στόμα δούλον πέταται κοικ ἐχει παρρησίαν.

Thucyd. i 32. ἵνα δὲ γενεάς μᾶλλον μὲν ὡς καὶ ἄλλοις δέονται, εἰ δὲ μη̄, ὅτι γε οὐκ ἐπιθημία, Demosth. Phænipp. i  εἰ μη̄ τὸν ἔβολετο, τῇ γ' ἐκεῖ δοῦναι τοῦ Βοιωνιδίων, Plato Laches 190 a εἰ γὰρ μη̄δα ἀυτῷ εἰδείημεν, σχολῇ ἀν σύμβουλοι γ' ἀξιοὶ λόγον γενομέθα, Xen. Cyrop. ν 5. 20 ἀλλ' εἰ πρὸς τούτῳ σιωπᾶν ἤδιον σοι ἡ ἀποκρίνασθαι, τόδε γ' ἐφη, εἰπὲ ..., Aeschin. Timarch. 48 &c. ἀλλά γε may be used when appropriate in apodosis, as Aeschin. Ctes. 155, Isocr. 20. 11 &c. γέ τοι in such a case Xen. Hiero 1. 14. The word before γε is generally the article or a pronoun. So where the protasis is a relative, not a conditional, clause, as Eurip. Bacch. 443—5 ἄσ δ' αὐτ' ἐν Βάκχας εἰρέας ..., φορόδαι γ' ἐκείναι.

Similar is the use after a suspense, well, as Soph. Ajax 476 τῷ γὰρ παρ' ἡμαρ ἡμέρα τέρπειν ἔχει προσθέεια κάναβασα τοῦ γε καθανεῖν; Demosth. i Aristog. 93 (the long sentence is worth reading as an instance of this use).

We now and then find γε used in meanings where γὰρ is much more clear and more common, though all rise without any difficulty out of the original sense, and all may be rendered by our well.

To explain, when we should say i.e. and expect γὰρ:

Eurip. Orest. 531 ἐν δ' οὖν λόγοισι τοῖς ἐμοῖς ὀμορροθεῖν: μυστὲ γε πρὸς θεῶν καὶ τίνες μητρὸς δίκαι.

Cf. the use of γε after a neuter pronoun, as Plato Legg. vi 752 ὃ τὸ τοσοῦτον ...τὸ μη̄ βάδισι γε αὐτοῖς προσδέξασθαι &c.

To open a statement of a case, where γὰρ is so common: Aesch. Prom. 700, Eurip. Heracl. 987, Ar. Achi. 628 (opening of the parabasis proper).

Sometimes it is used, like γοὺν, to give an example of a rule, as Ar. Av. 720.

The limits within which γε may be used have been given: though wide, they are real limits, and cases beyond them must be regarded as suspicious. In older books, like Hartung’s Partikeln, we find a good many cases where these limits are disregarded: but on reference to modern texts, the γε will generally be found to have disappeared, and on ms. authority. A good case of the way in which γε has often crept into texts is Ar. Av. 1078: the mss. have ἦν δὲ καὶ ζωντ' ἡ ζωντα θ' αγάργγ unmetrically: Burges proposed ζωντα γ' αγάργγ, which Dindorf and Blaydes adopt, and the particle could fairly be defended and explained: but the fragment of papyrus published by Weil in Revue de Philol. vi 179 has ζωντ' ἀπαγάγγ, of course rightly. A good case of another kind is Eurip. Cycl. 401, where scribes not knowing the word στόνως wrote οξυν γ' ὀνήμα for οξυν στόνως.

But mss. on the other hand often give γε wrongly. Eurip. HF 1228 φέρει τὰ τῶν θεῶν γε πτοματ' οὖν άναίνεται mss.: editors omit τῶν, but the γε should be omitted and τῶν kept. Hundreds of cases could be quoted where mss. insert it or omit it wrongly (Soph. Phil. 594, Eurip. Cycl. 202 &c.): often the scribes inserted it for mistaken metrical
reasons, e.g. in Ar. Plut. 481 a dozen inferior mss. have ἐὰν 
γ' ἀλὼς, because the writers did not know that a in ἐὰν was long. [Insertion of γε
for metrical reasons merely has been a device of many modern editors also: even Elmsley's fine sense for Greek idiom sometimes
failed him here, cf. his notes on Ar. Aeth. 48, 570.] Cobet in VL
p. 570 and NL pp. 58, 210 makes short work of more than thirty
cases of γε wrongly put in: in NL p. 435 he points out that in
Aristophanes both R and V often omit γε against the metre, as
Eq. 1150, 1167. In a few cases I venture to think Cobet misses
a point in the use of the particle: in Eq. 423 γ' occurs in none of
Velsen's mss. except in Δ as a correction: something is necessary
for the metre: Cobet reads ἐλάυθανον ᾧν. Zacher says γ' is a conjecture
of Triclinius': well, it is a restoration by a good Greek scholar in the
thirteenth century of a particle which was dropped by careless scribes
centuries earlier, and it seems to me a conjecture of the best kind. γ and
v were very much alike at one period of Greek writing: in Athen. xiii
579 E a line of Machon is given in the form εἰς αὐτὸ γ' αἰεὶ δραμάτων
ἐμβάλλομεν; in 580 A the same line is written εἰς αὐτὸν αἰεὶ.
Collitz reads γε in several Cypriote inscriptions as nos. 56, 60, 29,
69: but other editors rightly give κε or other readings.

The refinements and real uses of γε became forgotten, along with so
much of what was definitely regulated in good Greek. In the New
Testament it is used about thirty times: nearly half the cases (καὶ γε,
ἀλλὰ γε, μετονομέ, &c.) break the rules observed in earlier times.
Wilamowitz on Eurip. HF 631 points out that in the Scaptoparene
inscription of Gordian's time (Mittheil. archäol. Inst. xvi 275) it is used
like τοίνυν as a connecting particle merely. In the Christus Patiens it
is never used rightly except in the quotations from ancient writers. It
has long been extinct, like all postpositives, in modern Greek, Jannaris,
Hist. Greek Grammar § 1700'. I believe its loss came along with
the change of accent from pitch to stress: the meaning could then be
given by emphasis of pronunciation.

γὰρ is γ' ἄρ, γ' ἀρα: it meant originally oh, then, or well, then: and
this original sense remained in full use after the meaning for had
become common. Recognition of this frees us from having to assume
the strange ellipses in meaning so often supposed by editors (cf. on Eq. 328).
It also explains at once why γὰρ is so often used to open the statement
of a case, legal or otherwise, why it is regular after τεκμηρίων δὲ and the
like, and why it can be used naturally in such cases as Soph. Phil.
433; Eq. 1002, Xen. Symp. 3. 4 &c.

So it might obviously be used, when for is so awkward, in interro-
gative clauses. And it would be a natural particle to introduce a new
point as Pind. Ol. 13. 20, in transition as Xen. Symp. 3. 7, 8, 9 or even
to begin a new paragraph as Aristot. Pol. ii 7 (Bekker p. 37. 6, and
p. 46. 21)

1 I am indebted to Mr J. C. Lawson of Pembroke College for the information that
it is retained as a part of the interrogative δραγε.
APPENDIX II.

POLITICAL USE OF MORAL TERMS.

It is known that certain words, which usually bear a moral meaning, were used by the Greeks in a political or social sense as well. This usage of ἄγαθος, ἰσθλός, χρηστός and some other words was treated by Welcker in his Prolegomena to Theognis and by Grote Hist. of Greece ch. ix (near the end). Both these scholars seem to have thought that the usual sense of these words grew up after the social sense. However that may be, the social and political use was certainly common at one period: it was no doubt more common in the conversation of political circles than in literature. I subjoin a number of cases, chiefly from Athenian writers of the late fifth and early fourth centuries B.C. It will be noticed that in the case of the more question-begging and offensive terms, serious writers (as Grote noticed in some instances) are careful to give the words as quotations or in speeches.

The political use of καλὸς κάγαθος is found only twice in Thucydides, who in both cases is particular to mark that he is quoting; viii 48. 6 τῶν καλῶν κάγαθων ὀνομαζομένων is a quotation within a quotation and in iv 40. 2 a democratic ally of Athens puts to a Spartan who had not been killed at Sphacteria the bitter question εἰ οἱ τεθνεωτὲς αὐτῶν καλὸς κάγαθος?

The corresponding verb in use was ἀνδραγαθίζομαι. Notice how Pericles and Cleon bring in the word when they wish to sneer at their opponents who would claim its honourable colour for their peace policy. Thucyd. ii 63. 2 Pericles says “Athens cannot now resign her empire, εἰ τις καὶ τόδε ἐν τῷ παρόντι δεδομένῳ ἀπραγμοσύνῃ ἀνδραγαθίζεται”: and Cleon echoes his words in iii 40. 4 “We must punish Mytilene, or else we shall have to give up our empire καὶ ἐκ τοῦ ἀκινδύνου ἀνδραγαθίζεσθαι.”

1 It is interesting to find that the strange ethical speculations of Nietzsche took rise from this observation: “all pointed to the same shifting of concepts, ‘superior,’ ‘noble’ in its caste sense was in every case the fundamental concept for which ‘good’ in the sense ‘superior in sentiment,’ ‘noble’ in the sense ‘privileged in sentiment,’ necessarily developed: while ‘mean,’ ‘moblike,’ ‘common’ turn at last to the concept ‘bad’.” (Genealogy of Morals i 4.)

The noun ἄνδραγαθία generally means high personal merit in war or otherwise: but it seems to bear something of a political or social reference in Thucydides iii 57. 1, 64. 4, v 101, where the point is the special Dorian claim to an aristocratic strain of feeling and conduct. From other sources we can see that it was a test-word among Dorian aristocratic ideals: Aristot. Pol. ii 9. 25. 1270b 38 (of the Spartan γερουσία) ἐπιεικῶν ὄντων καὶ πεπαθεμένου ἰκανὸς πρὸς ἄνδραγαθίαν τάχα ἂν εἶπεὶ τις συμφέρον τῇ πόλει, Xen. Pol. Lac. 4. 2 Lycurgus ἐνώμιζεν ὄντως ἂν καὶ τοινες ἐπὶ πλείστων ἀφικνεῖσθαι ἄνδραγαθίας, Isyllus i. 1

δάμους εἰς ἀριστοκρατίαν ἄνδρας αἱ προάγον καλῶς
αὐτὸς ἰσχυρότερος ὁρθοῦται γὰρ ἐξ ἄνδραγαθίας.
αὐτῇ τίς καλῶς προαχθεῖς θυγατέριο πονηρίας
πάλιν ἐπαγκροῦν, κολάζων δάμος ἀσφαλέστερος.

The last passage, where δάμος means the republic, is a praxis of political terms.

Hippocrates is thinking of the social respect due to his profession when he says de artic. iii p. 262 Kühn ἄνδραγαθικωτέρον τὸῦ τοι καὶ τεχνικῶτερον, ὡστε μὴ ἐπιθυμεῖ δημοσεῖος κιβδηλόν.

In the fourth century B.C. ἄνδραγαθία was generally used in honorific decrees in the vague sense of ἀρετή, cf. Demosth. Androt. 72, Aeschines Ctes. 42, 49, 189 ἐφικόμενος τῆς ἄνδραγαθίας, ὄντω τὰς χάριτας τὸν δῆμον ἀπαίτε.

It was natural that ἀσφαλεία should be a watchword of conservatism in Greece, as elsewhere. A hold of this political reference gives a fuller appreciation of many cases where a Greek writer is thinking of the opposite tendencies of parties and ideals of his day. Pind. Ol. 13. 6, praising Corinth as a home of Dorian aristocratic politics,

ἐν τῇ γὰρ Εὐνομίᾳ ναεῖ, κασιγρήτα τε, βάθρον πολίων, ἀσφαλῆς
Δίκα, καὶ ὀμοτρόφος Εἰρήνα, τάμι' ἄνδρασι πλούτου,
χύνεαι παῖδεσ εὐβούλου ὅματος.

In Thucydides, a rhetorical point in a speech is often made by this meaning of the word. The Corinthians say to Spartans (i 69. 5) καὶ οἱ ἑλέγον οἱ ἀσφαλεῖς εἶναι. The Mytileneans (iii 13. 1) say their reasons for forsaking Athens ἰκανὸς (εἶναι) ἡμᾶς ἐκτροβῆσαι καὶ πρὸς ἀσφαλεῖάν των ἐπιστρέφει. In the Melian debate the Athenians open proceedings by a sarcastic reference to the Dorian fear of public discussion, ἤμεισ τοῖς καθήμενοι ἐπὶ ἀσφαλέστερον ποιήσατε (v 85), and in ch. 97, 98 there is some echo of the same meaning, as there probably is also in viii 24. 4, 66. 5. Archidamus uses the word three times in his short speech to his allies' officers (ii 11). In ii 63. 3 Pericles is retorting this conservative catch-word on his Athenian opponents, whom he reminds that "it is a subject, not an imperial, state that should adopt the 'security', which really means slavery" (οὐδὲ ἐν ἄρχοντας πόλει εὐμφέρει, ἀλλ' ἐν ἡπηκών, ἀσφαλῶς δουλεύειν).

There is no certain case in Tragedy, though Eurip. Hipp. 785 τὰ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεί βιών may have a political reference (Hadley), and Soph. fr. 606 might be a conservative's protest against demagogues.
In Comedy, Aristophanes has Ἡσείδων Ἀσφάλειος Aed. 682, and there may be an intended contrast in κοινών, ἀσφαλῆς Av. 316, 'the plan is both liberal and conservative.' Eupolis 117 of the better times gone by ὅστ' ἀσφαλῶς ἐπράπτομεν.

Though the original meaning of ὁσφάλειος or Ἀσφάλειος applied to Poseidon was no doubt 'protector from earthquakes' or 'giver of safe voyages,' I believe that in the fifth century at least, the political significance of Poseidon as conservative was often in people's minds when they heard the phrase. See on 551.

σώφρων and σωφροσύνη were naturally used of constitutions which resisted extreme democracy: Shilleto on Thucyd. i 84. 3 gives the other cases in Thucydides iii 62. 4 where Boeotians say that a very narrow oligarchy is τῷ σωφρονεστάτῳ ἐναντιώσατον ἐγγυτάτω δὲ τυράννων, iii 82. 8 where the 'specious phrases' on either side are πλήθους ἱσονομία πολιτική and ἀριστοκρατία σώφρων, viii 24. 4 Χίου μόνον μετὰ Δακεδαιμονίους ηνίαμονονταν τε ἀμα καὶ ἐσωσφρόνησαν, viii 53. 3, 64. 5. Cf. σωφρονισταί of an aristocratic party in the difficult passage iii 65. 3: though in viii 48. 6 we have the paradoxical phrase τὸν δήμον εκείνων (καλῶν καγαθῶν) σωφρονιστήν.

In Ar. Av. 1540—1 τὴν εὐνομίαν, τὴν σωφροσύνην, τὰ νεώρα, τὴν λοιπορίαν, τὸν κωλακρήτην, τὰ τριώβολα, the first line gives conservative points, the second democratic.


So with κόσμος, which Pythagoras applied to politics as well as to other things, if his letter to Anaximenes in Diog. Laert. viii 49 is genuine. κόσμος and ἀσφάλεια occur together of Dorian discipline Thucyd. i 33. 2, ii 11. 8. Clear cases of its political sense are Thucyd. iv 76. 2 μεταστήσαι τὸν κόσμον καὶ ἐς δημοκρατίαν τρέψαι, viii 24. 4; but it might be used of any settled constitution, even a democratic one Thucyd. viii 48. 4, 67. 3. It is not merely fanciful to suppose that the arrangements connected with the Attic ἐφηβοῦ were more or less of an aristocratic nature and came from the organisation of the Knights. Hence σωφρονισταί and κοσμηταί were their superintendents (Aristot. Pol. Ath. 42 &c.).

εὐνομία and its cognates were always used of a conservative 'order.' The use was specially associated with the 'good order' imposed on Sparta, with the divine sanction of Delphi, by Lycurgus (Herod. i 65, Plut. Lycurg. 5).

Pind. Ol. 9. 15 of Opus,

ἀν Θέμις θυγάτηρ τε οἱ Σώτειρα λέλογχεν
μεγαλόδοξος Εὐνομία.

Ol. 13. 6 of Corinth, Isth. 4. 20 of Aegina. Nem. 9. 29 is a conservative's prayer for Aetna

μοιράν δ' εὐνομόν
αἰτέω σε παισίν δαρῶν Αἰτναίων ὅπαξεν:

cf. Pyth. i. 60 for the Dorian principles on which the constitution of Hiero's new state was laid.

Tyrtaeus' poems were headed Ἐνωμία, the watchword of Spartan patriotism: Aristotle implies that the title was a protest against a redistribution of land, v (viii) 7. 4. 1327a 1. Solon's praise of Ἐνωμία 2. 33 would be thought conservative by Athenians of later times. Thucyd. i 18. 1 ἡ Δακεδαϊμῶν ἐκ παλαιστάτου καὶ γνωμονήθη καὶ ἄεὶ ἀτραυνεντος ἦ. Plato Crito 52 E Sparta and Crete ἄς δὴ ἐκάστοτε φθη ἐνωμεῖσθαι, ib. 53 θήβας ἡ Μέγαρας, ἐνωμοῦνται γὰρ ἀμφότεραι (all four states contrasted with Athens). Hipp. ma. 283 E ἐνωμοὶ ἡ Δακεδαϊμῶν, [Xen.] Pol. Ath. 1. 8 ὁ γὰρ δῆμος οὐ βουλεῖται ἐνωμοῦνεις τῆς πόλεως αὐτὸς δουλεύειν ἀλλ' ἐλεύθερος εἶναι καὶ ἄρχειν, τῆς δὲ κακονομίας αὐτῷ ὀλίγων μελεί: ὁ γὰρ ὁ νομίζεις ὡς ἐνωμεῖσθαι, αὐτὸς ἀπὸ τοῦτο ἰσχύει δὴ δῆμος καὶ ἐλεύθερος ἐστιν (the frank expression of what is implicit in many cases where Ἐνωμία is the emphatic word). Xen. Hell. iv 4. 6 ἐνωμία χρωμείν (remaining an aristocracy), Oecon. 9. 14 where the ἐνωμοῦμεναι πόλεις with their νομοφύλακες are Sparta and states like it. So in Aristotle. Rhet. i 1. 4 the practice in ἐνωμοῦμεναι πόλεις is opposed to that usual in Athens except in the conservative Areopagus court: the Athenian practice is dangerous (iii 1. 4) διὰ τὴν τοῦ ἄκρωτον μοχθηρίαν. Other passages in Aristotle are instructive: Pol. iv (vi 8. 5) 1294a 2 quoted on πονηρος, ib. vii (iv 6. 1) 1327a 11 where the question is πότερον ὀφέλιμος ἡ πρὸς τὴν θάλασσα κοινωνία ταῖς ἐνωμομεναις πόλειν ἡ βλαβέρα, ib. ii 1 where the πόλεις ἐνωμεῖσθαι λεγόμεναι are Sparta, Crete, and Carthage. Even the orators usually confine this particular word of praise to conservative states: Demosth. Timocr. 139 points his audience to Locri, οὐκ βαρ χέιρον ἔσσεθε παραδείγματι τι ἀκριμάτων, ἄλλως τε καὶ ψ πόλεις ἐνωμοῦτεν χρῆσαι. 1 Aristot. 11 he appeals to Ἐνωμία in a passage of warning against the dangers of democracy. Lycurg. adv. Leocr. 128 defends himself for quoting Sparta as a precedent, καλὸν γὰρ ἐστι πόλεως ἐνωμοῦνες παραδείγματα λαμβάνει. In Aeschin. Tim. 5, Ctes. 154, however, the word does not seem to have such associations.

In the fine lyric fragment (fr. adesp. 140 Bergk, 80 Hiller-Crusius), discussed by Wilamowitz Isyllus p. 16, the prayer for Ἐνωμία to come along with her sister Horae Δίκαια and Εἰρήνια probably marks the poem as an expression of aristocratic feeling (cf. Pind. Ol. 13. 6—8 for the same combination at Corinth). A good instance from a late writer is Athen. xiii 601 e quoted on Eq. 875. The priest of Eumon at Athens does not appear till Roman times, CIA iii 623. 24, 738.

For χρήστος, we find ὄνημοστος in Ionic politics: Heraclitus 114 Bywater Ἐρμούδωρον ἄνδρα ἐστὶν ὄνημοστὸν ἐξεβαλον, φάντες· ἡμέων μηδὲ εἰς ὄνημοστος ἐστο, Pythagoras in the letter to Anaximenes in Diog. Laert. viii 49 εἰ ἔμεις οἱ ὄνημοστοι τὰς πόλεις ἐκλέψετε.

ἄριστος may sometimes have borne the same sense. See on Eq. 228. ἐπιτήδειος was also an aristocratic term, see Shilleto on Thucyd. i 19. 1, Whibley Greek Oligarchies p. 56 note 8. Ἐπιτήδειος was a Spartan man's name Thucyd. iv 8. 31, Plut. Ages. 5.
πονηρός, μοιχηρός.

These words are as nearly synonymous as any two words in the Greek language. I do not know of any attempt to distinguish them, unless Aristotle's definition *Eth. Nicom. vii. 9. 1. 1150b* 32 ὑ μὲν (μοιχηρία) συνεχής, ὡ δ' (ακρασία) οὐ συνεχής πονηρία be taken to imply that πονηρία was the vaguer, as it probably was rather the more common, word.

Neither word is found in Homer. πονηρός occurs first in a fragment of Hesiod (95 Göttling, 159 Rzach), where Alcmena applies to Heracles a combination of adjectives which Athenians would think impossible:

οἳ τέκνοις, ὑ μάλα δή σε πονηρότατον καὶ ἀριστον
ζεῖς τέκνωσε πατήρ.

πονηρός, toiling, full of labours, is the first meaning: and Heracles is the typical πονηρός: so Epicarmus (fr. 78 Kaibel, 56 Ahrens) makes him say

ἀλλὰ μὰν ἔγών ἀνάγκα ταῦτα πάντα ποιῶν:
οἴρωμαι δ' ούδείς ἐκὼν πονηρὸς οὖδ' ἄταν ἔχων.

Next πονηρός is used of things, involving toil or hardship or pain: Theognis 274 παισέων νοῦσον ἔστι πονηρότερον, Aesch. fr. 86 β' ὁ πονηρὸν θάνατος εἰκλεύστερος. μοιχηρός from its first appearance has this sense, Aesch. Sept. 257, Cho. 752.

By the latter half of the fifth century both words had come to mean bad in all the senses of the English word, bad wares, bad coin, bad symptoms in disease (often in Hippocrates), bad character, bad man.

The social and political use of πονηρός and μοιχηρός as opposed to καλὸς καγαθός or χρηστός appears chiefly from 430 to 350 B.C. It may be connected with πόνος, πένυμα as working-class (Whibley *Parties in Athens* p. 48, cf. Heracleides Pont. ap. Athen. xii 512 B): and πόνος πονηρός was a kind of superlative (Ar. *Vesp. 466, Lys. 350*). It seems to have been specially Attic: and a reason can be assigned for this restriction. The words πόνος and μοίχος often mean athletic training and military drill: Pindar regularly uses them for the careful training of his heroes, *Ol. 5. 15, Isthm. 1. 38, Ol. 10. 22 ἀπόνοον δ' ἔλαβον χάρμα παιροὶ τυνες, Nem. 10. 30 οὔτε ἀμόχθω καρπὸς προσφέρων τολμαῖ παραιτείται χάρων, his heart's prayer for Olympian victory has his daring and his training to back it. Training and drill seemed honourable to the disciplined Dorian, but repulsive to the Ionian and the Attic: Herod. vi 12 ο意大ποιηθὲς εὐόνες πόνοιν ποιοῦν, Thucyd. ii 39. 4 Pericles contrasts the Attic ἁθυμία with the πόνοις μελέτης of the Spartans τῶν ἀεὶ μοιχαντῶν, Aristot. *Pol. v* (viii) 4. 1 οἱ τῆς κακίας θηρίωδες ἀπεργάζονται (τοῖς παιδίς) τοῖς πόνοις: the Corinthians' complaint of the Athenians in Thucyd. i 70. 8 καὶ ταῦτα μετὰ πόνων δι' ὀλον τοῦ αἰώνος μοιχαθοῦσι is a Dorian way of putting their enemies' formidable energy: Eurip. *Heracl. 932* Eurystheus marches against Athens ἐκ Μυκηνῶν πολυπόνῳ σὺν ἀστίδα. So the adjectives to a Dorian would not naturally be used of a man in any contemptuous sense.

Clear cases in Aristophanes are: of πονηρός *Eq. 181, 186, 336, 415 (παμπόνηρος), Nab. 102, Pax 684, Ran. 731, Plut. 920* of μοιχηρός *Ach. 517, Eq. 1304* : the best instance of all is *Lys. 576* where the μοιχηροὶ are the extreme democrats, as the συνιστάμενοι in the next line are the oligarchs.
APPENDIX II.

The certain cases of πονηρός in Thucydides are all in the mouth of Alcibiades when he is speaking of his exile and attempting to please Spartans (vi 8g, 5, 92, 3), or Athenian oligarchs (viii 47, 2 ἐπὶ διλεγορία βούλεται καὶ οὐ πονηρία οὐδὲ δημοκρατία κατελθὼν αὐτοῖς ἔμπολετείν), by bitter references to democracy. μοχθηρός occurs only once in Thucydides: he describes the demagogue Hyperbolus (viii 93, 3) as μοχθηρός ἀνθρωπος (so Plato com. 166 refers to him as πονηρό καὶ ξένω). In vi 53, 2 and viii 97, 2 πονηρός may have a political as well as a moral reference.

The use is now so clear as in the “Old Oligarch’s” Ἀθηναίων πολιτεία included in Xenophon’s minor works. He uses the contemptuous words of his party without reserve, and makes no attempt to see in his radical opponents anything but what is ‘low.’

In the real Xenophon the cases are quotations from extreme oligarchs speaking to Spartan sympathisers (Hell. ii 3, 13, 14) or to each other (ib. § 27). The Socratic circle spoke much of καλοκαγαθία as an ideal, but they do not seem to have used the rather offensive πονηρία. In Memor. ii 9, 8 the word is applied to συνοπλαναί by Archedamus, Crito’s “wolfhound”: he is φιλόχρηστος and adopts the tone of a χρηστός. In iii 5, 18 πονηρία is used of the indiscipline of the Athenian δήμος.

Euripides gives a few interesting cases. In that most political play, the Supplices, extreme democracy is criticised from the Dorian point of view by the Argive herald, and from the Athenian “moderate” point of view by Theseus: πονηρός in our sense occurs in both criticisms, 243 γλώσσας πονηρῶν προστάτων φηλούμενοι, and in 423—5

η δὴ νοσῶδες τούτο τοῖς ἀμείνοσιν,
όταν πονηρός αξίωμοι ἀνήρ ἔχει
γλώσση κατασχῶν δήμον, οὐδὲν ὁ ἃ τὸ πρίν.

In the Ion 634—7, Ion tells Xuthus that in Delphi ‘low’ persons always give him the wall,

οὐδὲ µ' ἐξεπληθείς οὐδὲν
πονηρός οὐδείς: κείνο ὁ οὐκ ἀνασχετόν,
εἰκεὶν ὅδον χαλώντα τοὺς κακίσσων.

Euripides must have heard the καλὸς κάγαθος grumbling, as the Old Oligarch does (Pol. Ath. i, 10), πλεῖστη ἐστὶν Ἀθήνησιν ἀκολασία, καὶ οὔτε πατάξαι ἐξεστὶν αὐτόθι οὐτὲ ὑπεκτοῦσατο σοι ὁ δοῦλος.

In all these writers however, the usage we are discussing is not the common one or is plainly a matter mainly of quotation from the language of a coterie. The meaning bad is the normal one and so the word could be easily retorted on the party which claimed for itself the words χρήστος and καλὸς κάγαθος. This retort-use we find in such cases as Ar. Vesp. 466 where the chorus call Bdelycleon ὁ πόνω πονηρὲ καὶ κομηταμωνία, Andoc. Myst. 95 where Epichares a supporter of the Thirty is called πιστῶν πονηρὸτατος καὶ βουλομένοις εἰναι τοιοῦτος, and Lysias 12, 5 where the phrase used of the Thirty, πονηροὶ καὶ συνοπλανάται ὄντες (cf. ib. 76), would be felt as an experiment1. The moderating influence

1 So Lysias 30, 14 uses καλὸς κάγαθος of democrats executed by the Thirty.
of Theramenes is described as ἀνθρώπα by both parties, by Critias Xen. 
Hell. ii 3. 27, and by Lysias 12. 78.

Plato is very sparing in his use of πονηρός and μοιχητήρες except in a 
moral sense. The vocative ὁ πονηρε, ὁ μοιχητήρε, so common in Attic 
conversation, when some anger or contempt was implied (Ar. Ath. 165, 
Av. 3, Ran. 1175; Plat. 265), is a mark of rude ill-temper in Phaedr. 
826 e. He is careful to mark that πονηροὶ καὶ καλοὶ κἀκαθαρὶ are phrases 
of certain parties, Rep. vii 519 A τῶν λεγομένων πονηρῶν, viii 569 A ἀπὸ τῶν 
πλουσίων τε καὶ καλῶν κἀκαθαρῶν λεγομένων, Legg. iii 701 a. So he is quoting, 
with a humorous appreciation of its bigotry, the phrases of average 
"Athenian society" in Rep. vi 488 d, where παρπονηροὶ means quite 
unrepresentable, social outcasts, brutes (Dr Jackson). 

The orators naturally shrewdly any instance of the use: they and 
their audiences were themselves too near being "πονηροὶ." A case is 
given by Isocrates Antid. 316—7 in an attack on συκοφάντας. 

Aristotle seldom has this usage. In the passage Pol. iv 8. 1293 b 38— 
he is giving the view of the Greek aristocrats in their own question-
begging phrases, and he marks by the repeated δοκούν, φασι, δοκεῖ that 
he is quoting: δοκοῦσιν ἔχειν τὴν ἐν τῇ ἐνεκέν καὶ ἀδικούς ἀδικοῦνται ὅθεν καὶ καλῶν κἀκαθαρῶν καὶ γνωρίζουσι τούτους προσαγορεύουσι ν.. καὶ τάς 
ὁλογραφίας εἶναι φασίν ἐκ τῶν καλῶν κἀκαθαρῶν μᾶλλον. δοκεῖ δὲ εἶναι τῶν 
ἀδικατῶν τὸ μὴ εὐνομεῖσθαι τὴν ἀριστοκρατοῦμένην πόλιν, ἀλλὰ πονηροκρατοῦ-
μένην. It is the opinion and the language of the Old Oligarch, which 
Aristotle proceeds to pick to pieces. In the only other instance I can 
quote with confidence from Aristotle (Pol. Ath. 35) τῶν συκοφάντας 
καί τῶν τὸ δήμων πρὸς χάριν διμιουργεῖ τὰ παρὰ τὸ βέλτιστον καὶ κακοπράγμανοι 
ὀντας καὶ πονηροὺς ἀνὴρων he is thinking naturally of the phrases used 
by the Thirty: though ib. 37. 2 he uses πονηρία of the Thirty themselves. 

By Theophrastus' time such usages were nearly worn out: his 
Oligarch has hardly any of such phrases as we are considering, though 
his φιλοπονηροῖς shews that πονηρὸς still had some political associations 
(see on Eq. 1017).

Aristocrats, weary of the bustle and harassing interference of Athenian 
politics, used πολλὰ πράττειν, πράγματα and the like in impatience. The 
Argive herald (an interesting figure) in Eurip. Supp. 576 says to Theseus 
πράσσειν ὡς πολλ' ἐσώθεις ἢ τε ση νόλις. The Athenian speaker in 
Thucyd. vi 87. 3 allows that πολυπραγμοσύνη is a character of his 
country.

Conservatives accordingly took ἀπάγμων as a word of praise: Ar. 
Av. 44 πλανώμεθα ἥττον τῶν ἀπάγμων. Pericles regards the 
ἀπάγμων as a hostile critic Thucyd. ii 64. 4, whose "playing the Greek 
gentleman" is ineffectual ib. 63. 2, and who is summarily regarded in 
Athens as ἄρχειος ib. 40. 2: so Plato repeats average opinion as calling 
the best of the 'intellectuals' ἀχρηστοὶ, Rep. vi 487 D, 490 E.

In Doric ἄνυχια had the same significance as the Attic ἀπραγμοσύνη, 
and is even more definite as an ideal of Dorian politics. Epicarmus 
72 Ahrens, 101 Kaibel

ἀ ὸ' Ἀνυχία χαρίσσα γυνα, 
καὶ Σωφροσύνας πλατών οἰκεί.
II.

Pindar Ol. 4. 16 aινέω νυν...καὶ πρός ἀσυχίαν φιλότολιν καθαρὰ γνώμα τετραμμένον, Pyth. 1. 70 (Hier) δάμον γεραίρων τράπες σύμφωνον εἰς ἀσυχίαν, Pyth. 8. 1, fr. 109 Bergk. The Corinthians in Thucyd. i 70. 8 well express the Dorian feeling towards Athenians who ἐξιμφορών οὐχ ἁσσον ἡγοίναι ἡσυχίαν ἀπράγμωνα ἡ ἀσχολίαν ἑπίπων. The Happy Land in the Birds 1320—2 includes and charm of Athenian life with the restfulness of a Dorian state, Σοφία, Πόθος, ἀμβροσία χάριτες, το τε τῆς ἀγανόφρονος Ἱσυχίας εὐάμερον πρόσωπον. In ordinary Attic, however, this connotation of ἡσυχία is very rare: Dem. i Aristog. 24 ιταμόν γὰρ ἡ πονηρία καὶ τολμηρὸν καὶ πλεονεκτικόν, καὶ τούναντίον ἡ καλοκαγαθία ἡσύχιον κ.τ.λ. is not specially political: Eurip. Supp. 321—325 contrasts the headstrong fiery spirit of Athens with other states:

αἰ δὴ ἡσύχιον σκοτεινὰ πράσσουσα πόλεις
σκοτεινὰ καὶ βλέπουσιν εὐλαβοῦμενα.

ἐπιεικῆς is commonly applied to the reasonable and moderate mind of the educated man: but it may have a political tinge of meaning in such cases as Thucyd. viii 93. 2, Xen. Hell. i 1. 30. In some well-known passages of Aristotle, ἐπιεικῆς, like γνώφρωμος, refers to social position more than to political opinion, Pol. viii (v) 10. 3 p. 1310b 10 ἢ βασιλεία πρὸς βοήθειαν τὴν ἀπὸ τοῦ δήμου τοῦ ἐπιεικῆς γέγονεν...δὲ τύραννος εκ τοῦ δήμου καὶ τοῦ πλῆθους ἐπὶ τοῦ γνωρίμους, id. 8. 14 p. 1308b 27 λέγω δὲ ἀντικείσαθαι τοὺς ἐπιεικεῖς τῷ πλήθει.

All the words discussed, whether of praise or of blame, are used from the aristocratic point of view. Hardly any phrase can be quoted from the other side, except παχύς 'bloating,' which was used of aristocrats in several states, and possibly all over the Greek world. It is used quite seriously by Herodotus (v 39, 77, vi 91, vii 156), but in Attic occurs only in comedy (Vesp. 288, Pax 639).

There were no doubt many words and phrases used locally with a social sense, as κατωνικοφόρος in Sicyon, κονιπώδες in Epidaurus, Γέργιδες in Milethus of the labouring or humbler farming class: cf. on Eg. 361 for references to such nicknames prevalent in Milethus.
APPENDIX III.

TRAGIC RHYTHM IN COMEDY.

The ἱθος of metre was a matter ever present to Greek theorists on education and poetry: and we may be sure that poets did not neglect it. We may never quite understand, without music or even with it, why the dramatists chose the particular rhythm they did for each choral ode: but we may make reasonable guesses on this subject. In dialogue it is usually plain why trochaics are chosen instead of iambics; the effect of hurry or trepidation is heightened unmistakeably. Each of the three Attic tragedians has his own way of managing the iambic trimeter, and no one with an ear can fail to feel how the character of the poet's thought or style is reflected in his rhythm.

The comic iambic trimeter has an entirely different effect from the tragic line of Ἀeschylus and of Sophocles: the line of Euripides, especially in the plays written after about 421 b.c., is, as is well known, lighter and more colloquial in style, but is still separated by a great gulf from Aristophanes'. The comic iambic uses the anapaest in any foot except the sixth. That certain delicate restrictions were imposed on this license was made probable by Reisig (Conject. ad Aristophanem): and the question has been treated elaborately by C. Bernhardi de incisionibus anapaesti in trimetro comico Graecorum: the results are given by Starkie in the introduction to his edition of the Wasps. I do not find it easy to believe that the rules given by these scholars were present in such definite forms to the ancient comic poets: these rules forbid rhythms which are no doubt exceptional, but might be used by the poets in exceptional cases for sufficient reasons of their own.

I believe that Aristophanes seldom if ever uses a purely tragic iambic line without an intention. By "purely tragic" I mean a line (not divided between speakers) containing only iambi and spondees, and containing a spondee in the fifth foot only under the well-known restrictions laid down by Porson. This definition of course excludes a large number of lines, containing trisyllabic feet, that may be looked on as either comic or tragic in rhythm. The restrictions which comedy and tragedy respectively imposed on the use of dactyls in the first and third feet, and of tribrach throughout the first five feet are so far discoverable. Cobet (Nov. Lect. p. 207— ) lays down the 'certa lex metrica'
APPENDIX III.

that a dactyl in the third foot of a tragic iambic must have all its three syllables in the same word (a rare occurrence), or must have its first syllable a final one and its two short syllables either two monosyllables or in one word. He quotes as very rare exceptions Eurip. Hel. 263, 826, Hec. 345. (Add three from a single scene of the Bacchae, 808, 816, 844 and Phoen. 509.) He holds that comedy kept the same rule (he corrects two exceptions, Plut. 174, 176, and expunges Av. 182 as a gloss). As to tribrachs, Tragedy, he continues, has practically the same rule as for dactyls: Comedy only avoids the second syllable being the final of a hyperdisyllabic word: Nub. 884 ὃς ταύτα λέγων ἀναρέτησε τὸν κρείττονα he thinks spurious. See also Starkie, Introd. to Wasps p. xi, who gives O. Bachmann’s results. Here again I confess to some scepticism.

Tragic rhythm in comedy is sometimes a point in religious ceremony and phrase, serious or parodied, as Ach. 259—60, Vesp. 862, 868, Pax 868 (cf. Phrynichus 9 ἀνήρ χορεύει καὶ τὰ τοῦ θεοῦ καλά), Lys. 205—7, Thesm. 331, &c.

It is plainly used intentionally in formal statement of a case or in serious narrative or argument, though in such instances it is the habit to break off into comic rhythm, generally at appropriate words or places, cf. on Ἐγ. 637. Instances are Ach. 136, 513—, Ἐγ. 40—, 164, 179—189, Nub. 94—, Vesp. 18 (where Starkie’s explanation is probably right), 907—, Pax 50—, 1212—3, Av. 13—, 30—35, 639—, 995—6, Lys. 42—, 405—, 866—, 1112—, Thesm. 372—, Excl. 1—, Plut. 6—. In these and other passages it seems to me clear that the tragic style is begun and purposely altered suddenly to a comic rhythm where the idea is suitable.

Tragic rhythm is naturally used in solemn exhortation or appeal, as Ἐγ. 156, Nub. 88—9, 824, Vesp. 988, Pax 292—8, &c.: to give weight, serious or burlesque, to an important pithy statement, as Ἐγ. 141, 143, Nub. 94, 831, 1153, Vesp. 994, Lys. 466, Ran. 533, or to the line that clinches and ends a speech, as Ἐγ. 72, 96, Nub. 99, Vesp. 135, 930, 1261, 1386, Av. 1509, Ran. 82, 622, Excl. 240, 407, Plut. 92, 831.

It has been noticed that Aristophanes often uses this rhythm for the last line before the exit of the speaker or the last line before a choral ode, as Ἐγ. 1262, Vesp. 1325, Pax 288, Av. 1057, Lys. 780, Ran. 518, 578, 671, Excl. 936, Plut. 228, 769, 950, 954.

In a reply, when the first speaker has used a line of tragic rhythm, it is often plainly a point that the answer should imitate it: Ach. 797—8, Ἐγ. 18—9, 36—7, 72—3, 715—6, 997—8, 1235—6, Nub. 36—7, 486—7, 691—2, Vesp. 13—4, 23—4, 197—8, 855—6, 1367—8, 1433—4, Pax 401—2, Av. 157—8, 160—1, 264—5, 911—2, Excl. 156—7, Plut. 1128—9, &c.: Cobet failed to see this in Ἐγ. 1168.

It is remarkable how often tragic lines occur in pairs, even when otherwise it is not easy to see any special reason for tragic rhythm. I have counted quite 220 lines in Aristophanes of this kind, not including the large number explicable by the principle of like rhythm in reply.

I allow that a certain number of lines remain, where no particular reason for the tragic rhythm appears to me: but the number is not great.

It may be merely accidental, but about 50 of such lines contain the
non-tragic forms in -ί, ὃδι, οὐτωσί or the like, and a few others have τὴμερον (see on Eg. 1061) or ὄτη, as Eg. 1077, or are otherwise marked as colloquial by their vocabulary. Sometimes the inconsistency is intentionally burlesque.

The other comedians seem to have followed the same principle in the main. Cratinus’ wish for the blessings of youth and age together ἡβης τ’ ἐκεῖνης νοῦ τε τοῦδε καὶ φρενῶν gains pathos and seriousness from the rhythm: and many similar cases might be quoted from the fragments. I fancy that even in Plautus and Terence we may notice the tendency to use a less resolved rhythm when dignity or pathos is a desired effect.
INDICES.

I. GREEK.

ἀγαθά colloquial retort 98
ἀγαθοῦ δαίμονος 85
ἄγε δή with plurals 634
ἀγκυρίζω 262
ἀγορά 636
᾽Ἄγορας, names beginning with 1257
ἀγοράζω 1373
ἀγόραιος, ἀγόραιος 218 (cr. n.)
ἀγροίκος, ἀγροίκος 41 (cr. n.)
ἀγρός, οἱ ἀγροὶ the country 805, 1394
ἀγνά 1320
ἀετός, compounds of 203
-άζω, verbs in 1124; Attic future of verbs in 456
᾽Ἁθηναῖη 763
ἄθρω 436
ἀτ κα 201 (cf. 210 cr. n.)
ἀκάλλω 211
ἀιματοπότης 198
ἀίμουλος 687
ἀλεπώτερος 84
ἀλώ 1129; ἀλώ μετέωρον 1362
ἀλώ 867 (and cr. n.)
ἀλχίνωμαι, construction with 1355
-άκ ampliative 823
ἀκατός 762
ἀκούω (μανθάνω 204; with gen. of thing 624
ἀκράχαλος 41
ἀλεάσθαι 1080
ἀλέφω active of part of body 490; ἀλεφοῦμαι 490
ἀληθεία ironical interrogative 89
ἀλετήριος 445
ἀλλὰ . γέρ 328, 1063; ἀλλὰ . γέ, δέ γέ
965; ἀλλὰ injunctive 197; ἀλλὰ μη
12; ἀλλ' ἢ interrogative 953
ἀλλάς 143
ἀλφα 1359; τὰ ἀλφα the meal market 857
ἀμαξουργός 467
ἀμβοσσία 1095
ἀμέργω 326
ἀμφέχομαι 891
ἀμφέφυμοι 891
ἀμφιμάχαλος 881
ἀν with optative 413; with past tenses
to denote frequency 418
ἀναβάων 149
ἀναβάλλομαι 891
ἀναγκάζω 508
ἀναδιάσκε ᾧ 153, 1045
᾽Ἀναίδεια 322
ἀναλαμβάνω 682
ἀναλίσκω 913
ἀνάπαυσιν 504
ἀναπειθώ 68
ἀναστάτω μέτωπα 631
ἀνδραγαθία p. 203
ἀνδραγαθίουμαι p. 202
ἀνδραποδιστής 1030
ἀνδρικός 81
ἀνεπίφθονος 1274
ἀνήρ 179, 392, 1255; emphasizing praise
or abuse 257, 507; ὁ ἀνήρ of an ad-
versary 222; ἀνήρ for τίς 425; ἀνήρ
tύραννος 1114
INDICES.

άνθρωποι 780
άνθω 530
άνιω, άνιω 349
ἀνορθαλίζω 1344
ἀντερστής, construction with 733
ἀντεράω, construction with 733
αὐτί 1043
ἀντιβεβηκώς 767
ἀντιβαλῶ, double augment 667
ἀντίκερος 63
ἀντιλέγω 980
ἀντιφέρω 813
-άς a comic suffix 1
ἄξιος cheap 645, 672, 895, 896; construction with 616
ἄξιω, middle of 182
ἄπαγε 1151
ἄπαρω 921
ἄπανταις τοῦ δήμου 772
ἀπαυγό 1072
ἀπό at expense of 788
ἀποδείκνυμι χρήματα 774
ἀποδημεῖ νοὺς 1120
ἀποδύσαι 891
ἀπόκωνο 20
ἀπομαγάλλαει 414
ἀπονιπτομαι 357
ἀποπυκνώ 709
ἀπόρρητον 648; ἀπόρρητα 279, 282
ἀποσυκάζω 259
ἀποστείμαι 1219
ἀπράγμαν p. viii (and n. 4), 261, p. 208
ἀπτομαι φαρέτρας with inf. 1271
ἀπω 1023
ἀρα. γε 382
ἀργαλείος 978
ἀργυρίον 472
ἀργύρω 96
ἀρμα 968
ἀρμόστω, construction with 989
ἀρώταιναι 1091
ἀρχαῖος 507, 1387
ἀρχέλας 164
-άς, words in 534
ἀσκαρδάμκτος 292
ἀστράπτει 443
ἀσυχία p. 208
ἀσφάλεια p. 203
ἀτάρ 111
ἀτράφαξις 630
αὖ 336
αὐτικά μάλα 284
αὐτῷ acc. of respect 339
αὐτόθεν 330
αὐτὸς 127, 1125
αὐτόχρησι στις mark pun 78
ἀφαίρω 394
ἀφελής 527
ἀφέω 1321
ἀφίμιμοι 1159
ἀφύ ιν 645; ἀφών, accent of 666
ἀφυκτος 757
ἀφύσω 105
ἀχιλλής 819
-ἀω, verbs in 311
-ἀω -ιάω, verbs in 61

Βαρκέβακχος 408
βαλανίως 1403
βαλβίς 1159
βάλλε 1151
βάλλω intransitive 1161; passive of 525
βάραθρον 1362
βαρυδαίμων 556
βασανίως 513
βάσκαιος 103
βατραχίων 543
βατραχίς 1406
βδελυρός 134
βδελύττωμαι 252
βδύλλω 224
Βερέαξεθοὶ 635
βῆμα 77
βέλπτω 190
βλασταῖ 889
βλέπω νάπτυ 631; βλέπω with acc. 162
βλέπτω 794
βλείοις 954
Βοιωτοὶ 479
βόλτος 658
βορά 416
βορσοροτάραξις 307
βόσκω 256
βουλευτήριον, τοῦ 395
βοῦ 252
βρέτας 31
I. GREEK.

βριμώμαι 855
βροτός 601
βρυνάω 602
βρύθω 1126
βόρσα 369
βυραίνω 59
βυροσπώλαι 852
βωμολόχος 902

γ' οὖν 1217
γαμφηλαί 198
γάρ 40, 63, 353, 514, 625, 858; epegegetic 644, 778; pathetic 524
γαστρίζω 273
γε 667; double 960; eager 1089 (cr. n.); immediately after a deity's name 698; in Attic (1) with personal and demonstrative pronouns p. 188, (2) after first word in sentence p. 188, (3) =yes and in responses p. 189, (4) with relative pronouns and adverbs p. 190, (5) with other particles p. 191 ff., (6) other cases p. 199; in Homer p. 186; in Pindar supported by other particles p. 187; meaning p. 186; of ironical assent 671; origin p. 185; place in clause p. 186; γε μὴν 232; γε τοι 787, 1054
γέγονα καλός, κακός ) γέγονα καλώς, κακώς 218
γεννάδαις 240
γενναίος 511
γεννικός 457
γεραίδος ( παλαιός 1301
γήτειον 677
γεγυόσκω see through 871
γλάνε 1004
γυώμαι 1379
γυώμην λέγω 267, 626, 654, 660
γυμνοστύχος 1379
Γοργολόχα 1181
γοῦν 87, 952
γρήγος 294
γυμναστική 188
γυμνός 881
γυναίριον 793

δάδια, pl. regular in dim. 921
δακτύλιος 948

dē in exclamation 269, 397; dē γε 356; dē γε 433, 667
dēdia, imperative of 230; ( φοθοῦμαι 224
dείγμα 979
dείλαιος 139
dειλία 368; δειλίας γραφή, punishment under 442 (cr. n.)
dεῖξον =the actor's right 243
dεξιός 228, 753, p. 205
dελφις 762
Δημακίδιον 823
δημηγύρος 956
δημωπρατα 103
δημοιουργός 650
δημότα 320
dῆτα in responses 6
dιαβαίνω 77
διαβάλλω 262, 288, 496, 810
διαγεληνίζω 646
διακέραγα 1403
διακρίνω 748
διαμάττω 1105
διαξεφίζουμαι 781
διαπαλαίω 573
διαπίπτω 695
dιαπράττουμαι 93
dιασκανδικίζω 19
dιαφεύγω 610
διαφορώ 294
διδάσκω 779
διδωμί offer 194
δίκαια κάδικα 256
δίκην λέγω 347
δίφρος 1164
διώκω 969
δοιδίς 984
δόλος 686
δόρπων 52
δορυφόροις 448
δοξομ 318
δράκων 198
δριμος of the democratic temper 808
δρίφακτος 644, 675
δυσβουλία 1055
δύσκολος 42
δυσροδικώ 66
Δωρά συκοπέδιλε 529
INDICES.

έγγενέσθαι τι τωι (έγγενέσθαι 851
έγγηλωττουσώ 782
έγγγος 786
έγγύς 244
έγκανάσω 105
έγκοληθάω 263
έγκρυφαίξω 822
έγχελος 864
έγώ emphatic 390, 636, 1163; égów 1098
έδίδον, Attic form 678
έθέλω 791
ει with fut. ind. 68 (cr. n.); with subj. 698;
ει δ' οὖν, ἥν δ' οὖν 423; ει μη...γε 186;
ει μη with fut. 947, 1360; ει που 347
ελ εν 1078
ελμι, τοι λέγοντός 860
ελπεσίωνη 729
ελς άγοράν 147
ελς τι after verbs of praise or blame 90
ελσαγγελία 475, 1358, 1359
ελσαγγέλω 655 (cr. n.)
eλσαφικούμαι 975
ελσπίστω 486
ελσφορά 774, 924
εκάτων βούς 656
εκατουτάλαντος 442
εκγένους 786
εκδικάζω 50
εκδόμαι 891
εκείδθεν for εκεῖ 471
εκεκράγη imperfect in meaning 674
εκκαυλήξω 825
εκκηνίσαν ποιῶ 746
εκλέγω 908
εκλογής 248
εκκεκάδήκνυμι 795
εκλεισθρόντος 626
εκλειρώ 793
εκλέιν 152
εκκύδρου 907
εκλήκω 107, 1315
εκβάλε κυλῆ 1083
εκμάλω 602
εκβάους 321
εκμολον 554
εκμονίςων λαχάδας 755
εκνύριον 171
εν δίκη γε 258
εν τοσούτω 420
εναυτα 342 (and cr. n.)
exδειξις 278
ενδέχομαι λόγους 632
ενδον, οἱ ἐνδον 63
ενδώ 891
ενεστι 955; introducing a quotation 122
ενθεῖσαι 51, 404
εντελῆς 1367
εντερίνεια 1185
εντίθημι 51, 717
εντραγεῖν 1
εντυγχάνω 512
εξ ἵππου 1160
εξάγω 278
εξανθρούμαι 1241
εξαπατάω 47
εξαπατόλω 1144
εξαράσσω 641
εξείμι of wind 430
εξείμι 1148
εξεύρημα 886
εξίσ (σχέσις 130
εξω (σχῆς 130, 800, 1397; in com-
pounds 838
επ’ ἀγάθῳ with dat. 1226
επάγω 25
επαινῶ 460, 595
επαναβαινω 169
επέρχομαι 459, 617
επέτειος 518
επη 39, 508
επὶ ταῖς πύλαις (ἐν τῇ ἁγορᾷ 1247, 1398
επὶ τοῦτος 1384
επιδείκνυμι 832
επιδεικνύω 1140
επιεικής p. 209
επιλέγω 418
επιστεῖσαι (ἐννοια 90
επιστασ 884, 1492
επιστάσαι 103
επιστάμαι 1278
επιστομίζω 845
επίστευσις 915
επιστήθειος p. 205
επιτρέπω 212
επιτροπος 948
I. GREEK.

έπιφέρω 837
έπιχειλής 814
έποστρακεσμός 855
έποχή 925
έργάζομαι, augment of 1221 (cr. n.);
έργάζομαι χρήματα 840
έργαστήριον 744
έρείδω 627
έρεπτομαι 1295
έρωτημα 311
έρπω 673
έρρω 4
έρωθρα θάλασσα 1088
έρως fut. to φημί inform denounced 476
έρω of political policy 1341
έταίρα in good sense 586
έταιρίσεως γραφή 875
έτεον 32, 1246
έτυνω 1171
έν κάνδρων 379
έναγγέλδω 647
έναγγελίζομαι 643
ένγλυπτω 837
ένθεω with gen. 254
ένθοσ 565; ένθοσθομαι 596
ένθωμα, words in 279
ένθη 605
ένθωμα π. 204
ένθον τῷ δήμῳ 748
ένθομαι, verbs in 270, 397
ένθρος 720
ένθοπαι 1236
ένθυχὼν, δ 683
ένχώ 661
έφι ένδεκα κόπαις 546
έφεξις 915
έφεξις (έπισυχής 915
έγκομαι μέσος 388
έγκομαι, αl 1295
έγκομοι, verbs in 311
έγγος with gen. pl. 872 (cr. n.)
έγγος of the chorus 837
έγκομα, αl 279
ἡ, γε 413
ἡδη γο, 430, 654; with fut. 1050
ηλεκτρος, ἡ 532

Ηλίαξομαι 798
ἡ ἄρα it seems there is 382
ἡμιστρον 356, 1179

θαλασσοκούω 830
θάλασσω 210
θαμαμα 990
θάρσος 303
θαυμάζω 512
θέα 536
θέατρον 233, 1318
θείνω 640
θέλω 713
θεῖος χθήρος 34
θεῖος, ἥ 446; θεῖος, ὧ = Apollo 229; θεῖος
tis (θεῖν τις 31
θεραπευομαι 59, 799
θεώμαι 536
θηρῶναι 864
θοάν ἔππιεν ἑλατήρες 1265
θομυρνικός 1380
θούρως 757
θρανευώ 369
θράσος 303
θρέπτη 17
θρίον 954
θρυλο 348 (and cr. n.)
θρίπτουμαι 1163
θύνεια 354
θύραςε 607
θωπεία 890

-λας, names of winds in 437
-λας, words in 1228

ίάχω 1016

ίδου of immediate compliance 111, 121,
157, 724, 972; quotha 87, 344, 703

ίδως 1068

-ίζω, verbs in 1189
ίζω 403

'Η Παιάν 408

-ικός, adjectives in 1378

ιμάτιον 881, 891

ίνα, double 747 (cr. n.)

ίνα μή μάχεσαι 14

-ινδα, words in 855

λον 1323

λοστέφανος 1323
'Ioñlos 407
ίουλος 407
ιπώδες 924
ιππαγωγός 599
ιππαπαί 602
ίππης, number of 225
'Ιππόδαμος 327 (and cr. n.)

καθ' εαυτούς 506, 513
καθείργος 794
καθέξω (κατασχήσω 838
καθίσμα, καθίσμα 750
κάθως 396
καθήμι 430
καθίστασαι 1387
καθυβρίζω, construction with 722
καί before an interrogative 342; emphasi-
sing 180; indignantis 274; καί. γε 432; καί μεντοι of an emphatic reser-
vation 189; καί μήν introducing new
character or new feature 340, 691, 746, 970, 1232, 1261, p. 193; καί μήν, καί μήν. γε opening discussion or
exposition 335, 624; καί ποῦ; 1322;
καί πῶς; 128, 1044; καί τι καί 1242;
καί τις 222
κακίας 437
κακός (άρχαίος 816
κακοδαίμων 7, 1195
κακός colloquial 1; κακός κακός 2
κακός πένεσθαι 1271
κάλλας 497
καλός κάγαθος, καλός τε κάγαθος p. vii
m. 2, 735, p. 202
καλός (εθ) ποιῶ 1180
κάπω 493
καραδόκω 663
καρκίνος 608
καρπίκη 343 (and cr. n.)
καρπχαράδων 1017
Καρχαρίδων 174 (and cr. n.), 1303
κατά of person or thing vowed 660;
κατά θέων 147; κατά κύμα (κατ' οὖρον
433; κατά νοῦν 549; κατά χώραν 1354
κατά indignantis 64, 392, 716
καταβοδίω τινος (καταβόδι τινα 286
καταβροχθίζω 357
καταγελώ 713
καταγράκω 1308
καταγρινύσκω 46
καταληπτικός 1380
κατάλογοι 1369
καταμαθάω 1377 (cr. n.)
καταμηδώ 1150
καταμεθοδορώ 1352
κατάπαστος 968
καταπάτω 502
καταπίνω 693
καταπροδομαι 435
καταρρήγνυμι 644
καταστάς, καθεστηκός 865
καταστρέφω (καταστρέφομαι 274
καταστέμω, construction with 768
καταστήμα 155
κατατρικοντωτίζω 1391
κατεικτέω 1339
κάττωμα 314, 869
καττώ 314
καυλός 824, 894
κεκασμένος 685
κεκράθης 137
Κεκροπίδης 1055
κελεύω, imperfect of 514
κερδώ 1068
κερουτίω 1344
κέχηρα 261
Κεχμηνίδας 1263
κήδομαι of political feeling 1342
κημός 1150
κιβωτός 1000
κιγκλίς 641, 675
κιβάρα 990
κιδαρτής 990
κινύρωμι 11
κίστη 1000, 1211
κλαστάζω 166
-κλής contracted into -κλής 283
κλεισμός 1328
κλόνος 361
κλοπή in Attic law 436
Κλοπότιδαι 79
κνισώ ἀγνιάς 1320
κοάλεμος 198, 221
κόβαλος 270, 635
κοῦν 264
κοῦνά, tà 258
κοκκίζω 697
κολάκλημα 692
κόλων and κόλων confused in mss. 455
κόμη 1121
κομβειρηπτικός 18
κομψός used by Euripides 18
Κόπρειος 899
κοσπροφορώ with acc. 295
κοράκιος 1053
Κόρινθος 604
κόροι 731
κοσκυλμάτια 49
κόσμος p. 204
κράγιον κέκραγα 487
κράζω 137, 287
κράβμως 539
κρεάγρα 772; κρεάγρα ἐλκεσθαι of criminals 772
κρέας 421
κρητικός 628
κριθαί 1101
κρίνω 1210
κρίτορι, names in 1257
κρούνως 89
κρουνοχτυρολήται 89
κροισόδημω 859
κροῦω 1379
κρωμβόλος 1331
κτύπως 552
κυαμωτρέξε 41
κύβδα 365
κυβερνήτης 544
Κυκλοβάρος 137
κυλίχιον 906
κυλλός 1083
κυναλότης 1067
κύνεα 1399
κυνοκέφαλος 416
κύπτω 1354
κυρηθάζω 272
κυρῆγαια 254
Κυρηθίων, nickname 254
κύων τοῦ δήμου 1017
κύθων 600
κύλω 723
κυμαμοθιδασκαλος 507
κύωνη 1038
κωφώς 311
λάβραξ 361
λαγψα 1192
λαθαργος 1068
λαυκάζω 167
λαλω (λέγω 348
λαμβάνω 867; ) (κενήν παρέλκω 603
λαυπρός 558; of wind 430
λάφως 956
λαρυγγίζω 358
λέγω 344
λείχω 103
λέπαδα 768
λευκόν, το 1279
λεῶς, ὦ πέντε 224
Λήμνα 757
λυατής 547
λίμων 865
λιπαρός 536, 1323, 1329
λόγια 120, 153, 197, 997
λόγοι (ἔργα 617
λόγος conference 1300
λοιδορό, λοιδοροῦμαι 1400; λοιδορῶ eis 90
Λοξίας 1072
λοπάς 1034
λόφως 496
λόρα 990
λωθῶμαι, construction with 1408
λώστος 83
μαγειρικός 216
μαγειρικῶς 376
μάγειρος 216
μάζαν μάττω 55
μαζίκη 1105, 1166
Μακαρία 1151
μακάριος (εὐδαίμων 157
μακκοδω 62
μακρά κλάειν 433; μακρὰ χαίρειν 433
μαλάσσω 389
Μαραθωνί 781
μάσθης 269
μαστιγίας 1228
μάττω 539
μαχαιρός 412
μεγάλως 151, 782, 1162
μεδεύσα 585, 763
μεθίστημ 397
μειράκιον 1375
INDICES.

μέλλω 267
μὲν with no δὲ clause expressed 1216
μέντοι 1152; of eager assent 893; μέντοι
ye 276
μετατίθη 775
μετεγγράφω 1371
μετρήσαν 505
μὴ μοι ye 19
μὴ πέπων 260
μὴλη 1150
μικροπολίται 817
μικρότερος, μικρότατος implying contempt
789
μισθός 804
μισθοθρόπος τρυχήρεις 555
μισάδήμος 767
Μίθων 635
μίθων 697
μυλὸς 693
μολεν tragic 21
μῶνος 1398; μυστάτος 352
μορμό τοῦ θράσους 693
μοῦσα 505
μουσικὴ 188
μουσικός 191
μοχθρός 316, 1304, p. 206
μύρμος 964
μυστήρια 827, 1168
μυστιλώματα 1168
Μυτιλήνη 834 (cr. n.)
nυμωτός 771
νάτυ νείμειν 631 (cr. n.)
ναυτηγοῦμαι 916
Ναύσων 1309
ναύφρακτος 567
νεανίκος 611
νεανίκοι 731
νευρορράφος 739
νεώνυμος 2
νὴ τοῦ Ἰππολίτη Ηρακλέα 481
νῆσε ἄργυροις 1070
νῆσον, αὶ 170, 1034, 1319
νοίδιον diaeresis lost 100
νομίζω 515; 714, 1338
νυκτερινὸς (νυκτερινός 477
νῦν δὲ 1278
νῦτον, νῦτος 289

ξένος 1198; ξένος μέτοικος 347
ξυγγιγνώσκω 427
ξυγκράτω 471
ξυλαμβάνω 21, 650, 1212
ξυλον, τὸ 367
ξυναυλία 9
ξυνεργός 588
ξυνήγορος 1358
ξύνοδος 477
ξύνοικα 595
ξύνομυ ἐπὶ of oligarchic combinations
236, 476, 628
ξυνωμοῦ ξητά 257

'Οβρωμοτάτα 1178
οὸς of first person, οὖς of second 133, 276
ὅδος 1015
οἱ μὲν suppressed 600
οίδα for passive meaning 346
οίκῳς πόλις 1175
οίμοι of sarcastic anger 183; οἴμοι κακο-
δαίμων 234, 752, 1206, 1243
οἶνον in exclamation 367, 703
οἶοθ' οὖν δ ὄρας; 1158
όκλαδια 1384
όλαι 1167
όλκαδες 171
όλολυγός 616, 1327
όμηχλη 803
όμοι 214, 245
ονεια 1399
ονειροπολῶ 809
ονήστος p. 205
ονίνης 1304
ονία 200
οντάδος 1033
οπως with fut. ind. 474, 688; οπως ἀν
with subj. 81, 917, 926; ὁπως μὴ after
verbs of fearing 112
ὄρθιος νόμος 1279
ὄρθιος 1027, 1084
ὀστίς with antecedent suppressed 1275
ὀστρακίνα 855
ὅτε χιαιδομιδέω 1112
ὄφω for ὣτιν 1320
οὐ γὰρ ἀλλὰ 1205; οὐ...γε 801; οὐ δῆσά
οὐ τί ποιον 900; οὖ δοκῶ πρετείν not to
1145; οὐ προσελαί με 359; οὐ χείρον
I. GREEK.

37; οὐκ (μὴ) ἀλλ’ ἦ 779, 1397; οὐκ ἐώ 1161
οὐδὲν εἰμι 1243; οὐδὲν ὅλγον ποιῶ 388
οὗτος, οὕτως of legal and political opposition 278
οὕτος 203, 271; οὕτωσι (ἐμός 951
οὗτως μέν 1131
ὅφαλωμιδίων 907
ὀξυμαί 1244
ὠν ἐπὶ στίγμ 707
-ῶ, verbs in 311

πάγουροσ 606
παίδοτρικῶς 492
παῖε 247
-παλαι forms 1153
πάλη 1238
παμπόνηροσ 415, p. 206
πάντα ταύτι (πάντα ἐκεῖνα 99
παπίδιον 1215
παραγίγνομαι 410
παραδίδωμι 1260
παρακινδυνεύω 1054
παρακόπτω 807
παραληφῶ 531
παραπέμπω 546
παραστορέννυμι 481
παρασύρω 527
παραφέρω (παρατίθημι 1215
παραχαλά (στέγει ἡ νεάς 434
παρέξω 904
πάρει’ ἐσ τὸ πρόσθεν 751
πόρος 1338
πάσχῃ τέχνη 592
πάσσω 99, 103
πάσχω intransitive not passive 515
πάτταλος 376
πάττω 502
Παραλαγώ p. 6
παφλάζω 919
παφύς 1139, p. 209
πειράω with acc. 517
πεντεσφυγγον ἐξέλων 1049
πέπλοσ 666
περαιών 1378
Περγασθῆ Αττικ locative pl. 321
περὶ with dat. 1038; περὶ τὴν πόλιν 812;
    περὶ τὸν ἡμῶν 764
    περὶδόθησαι 791
    περελῆ 290
    περερχομαι 1142
    περικόμματα 372, 770
    περιτίθημι στέφανον 1228
    περναται 176
    πέτραι, of Pnyx 313, 754, 783, 956
    πεύκη 1310
    πηδάλια 542
    πέται 1289
    πιθάκην 792
    πιθηκισμός 887
    πίνω 888
    πίπτω 540
    πλακοῦς 1191
    πλατυγίζω 830
    πλην γε 27
    πλουθύνεια 1091
    ποδός (τοῦ) παρίμη 436
    ποεῖν 38 (cr. ἐ.)
    ποι ἄλλοσ 1032
    πόλα Μηδική 606
    ποικίλος of oracles 196
    ποιοὺς for ποιητής 1131
    ποῖος 32, 1082
    ποῖο 1082
    πόλις = ἡ ἀκρόπολις 267; πόλις and δῆμος
    associated 273; πόλις vocative 273;
    πόλεις, αἱ 802
    πολιτεία 219
    πολλὰ πράττω p. 208; πολλ’ ἐπὶ πολλοῖς
    411; πολλοῦ πολύς 822
Πολυμνήστεια 1287
πολυτιμητός 1390
πονηρός 181, 186, 336, p. 206
πόρταξ 849, 1372
ποτηρία Χαλκιδικά 237
πότις 1170
πράγμα action, story of a play 56, 386;
    πράγματα 117, p. 208
πρακτικός 91
πρηγορεῶν 374
προβατοπώλης 132
προβουλεῦω 1342
προεδρία 574, 1404
προθελιμωσ 528
προίκα 577
προκαλοῦμαι make an offer 796
INDICES.

προνοω, προνοούμαι, construction with 801
προπόλαια 1326
πρίς adverbal 578; πρός ταύτα 760;
πρός ταύτα, πρός τάδε 622
προσάφω 401
προσαίτω 1222
προσβήζως 35
προσδέχομαι 738
προσδίδωμι 1222
πρόσεκμαι 512
πρόσκεκμαι 245, 761
προσκεκάλαιον 784
προσκύνησις 640
προσκύνω 156
προσμάτω 815
προσπέμπω 473
προστάτης τοῦ δήμου 1128
προστίθημι 5
προτεραλτέρος 1165
πρόφασιν μὲν 465
πρωτάνεις 300, 665, 674
πρωτάρτις 543
πυθαρίζω 697
πυθαρίζω, Πυθαρος, puns on 55, 1060
Πυθικόν, τό 220
Πυκνότης 42
πυκνός 1132
Πυλαμάχος 1172
πυραμοῦς 277
πυργίδων 793
πυροπτής 407
Πυρρανόδορος 901
πώλησις 131
πωληται 103
πωλούμαι passive 1247
πωλῶ τενίδο, ἀποδίδομαι τενίδο 161
πώς ἂν; 17; πώς...δήτα 17; πώς ώνος
480
-πώτης, -πότης 198

ραθανυγίζω 796
ρέγκομαι 115
ρηματιον 216
ρήγορες 880
ῥόδιον 546
ῥοφῶ 51, 701, 905
σαθρός 49 (cr. n.)

Σαλαμών, ἡ ἐν 785
σαμφόρας 604
σαπρός 49 (cr. n.)
σείω 840
σεμνός 777
σήμα 948
σημείον 948
σίτης 283, 574, 1404
σιτία 575; σιτία ἡμερῶν τρίῳν 1079
σιτίω 716
σιτώμαι 414
σκάνδεξ 19
σκάφας 1315
σκερβόλω 821
σκεφή 1324
σκευοποιόσ 232
Σκίταλος 634
-σκο- form, imperfects of 1242
σκόμμβρος 1008
σκοροδάλμη 199, 1095
σκοροδίβω 946; σκοροδίζομαι 490
σοφίζομαι 721; σοφίζομαι ἄλλοτρα 299
σοφός 117; σοφός of the artist 228;
σοφός of oracles 196
σοφῶς 1210
σπεύδω of political influence 896
σπλάγχνα ἄγοραλον Δίως 410
σπούδή 1370
στάσις 527
στέμφυλνω 806
στεφάνη 968
στεφανύσσομαι 968
στέφανος 1228
στέφος 852
στίχος 163
στελέγω 580
στρατηγὸς, office of 288
στρατηγικαὶ =στρατεία 587
στρεβλῶ 775
στροβῶ 387
στρυπτεία 129
στυππεισοπώλης 129
στωμολόμαι 1376
σύγγραφθη τῇ τραπέζῃ 1297
συγκύπτω 854
συκοφαντία 258, 278, 347, 776
συκοφαντίας 437
συμβαίνω 220
I. GREEK.

συμφορώ 988
συμφόρα 406, 655
συνεργικός 1378
συνοικία 1001
συντυχώ 479
συντέλλω 432
σφε 1020
σφαγής 948
σχέδιον 320
σχέδιας 362
σῶς 613
σώφρων, σωφροσύνη 334, p. 204

τάγηνον 929
ταγός 159
ταμάς 948
Ταράξιππος 247
ταραξιππόστρατος 247
ταράττω 66, 214
ταριχοπώλης 1247
ταύτα 111; ταῦτα ἀρα 125; ταὐτὰ ταὐτὴ
843
telwai 248
tέμαχος 283, 1177
-τέων, verbal in 72
τερατευόμαι 627
tερηρίων (τους) παρίστημι (τοῦ ποδὸς παρ-ίσις 440
τεττιγοφόρας 1331
tεττιες 1331
tευθύς 929
tέχνην 63; τέχνην ποιοῦμαι 63
τῆμερον colloquial 1061
tίρελλος 276
τὸ δαί 351; τὸ δ' ἄλλο γ' εἰ μὴ 615; τὶ
δράμεν; 604
τὸ καθ' ἡμέραν 1126
tοιούτος of 2nd person, τοίσδε of 1st
842
tόμος 1191
tόνος 532
tορύγη 984
-τος, verbal in with δ- privative 292
τοσοῦτος of 2nd person 868
tότε = ὡς εἰπές 483
tουτί deictic 872
τοῦτο vague 571; τοῦτο μὲν answered
by ἔτη 520

τράγημα 41
τρίβων 881
Τριτογενὴς 1189
τρῖχης 1121
τρίχης 662
τριῶβολον 51
τροπαία, accent 521 (cr. n.); τροπαία

νίκης 521
tροπῆν ποιούμαι 246
τράχων 41
tύπτουμαι 257
tυραδῶν 310
tὸ Attic nom. dual 424 (cr. n.)

-υλλος, words in 61, 224
-υλλος, words in 1126, 1144
υμονσία 986
ἐπεκκλῶν 272
ἐπεκτρέχω 676
ἐπερβάλλομαι 409
ἐπερέχω κείρα 1174
ἐπέρμεγας 158
ἐπερπνπαίξω 680
ἐπερχομαι 269
ἐπογραμματεύς 1256
ἐπογραφεύς 1256
ἐποδέω 1161
ἐπόκειμαι r. 3
ἐπόκωφος 43
ἐπόλιστος 1368
ἐποπίπτω 47
ἐποτέμων 316; ἐποτέμομαι 291
ἐποτρέχω 676, 742

φακῆ 1007
φαεῖς of deities 149
Φανός, accent of 1256 (cr. n.)
φαρμακός 1405
φάσις 300
φαύλος easy 213
φαύλως 404, 509, 1292
φέγγος 1319
φήμη ἀγαθὴ 1320
φήμι 278; ἐν λέγω 204, 209, 1021
φθάνω 935
φθείρωμαι 891
φθόρος 1151
φράσομαι in oracles 1015
INDICES.

φράτηρ 255 (cr. n.)
φρατία 255
φροντίζω with acc. 783
φρου, τά τοῦ δήμου 1216
φυλάσσω in oracles 125; φυλάσσομαι 1039

χαλαζώ 381
χαλκεύς 469
Χαλκηδών 173 and cr. n., 1303
Χαλκιδεύς 238
Χαλκιδικός 237
χαλκόκροτος 553
χάρβδις 248
χάσκω 1018
χασμώμαι 824
χιτρών 826 (cr. n.)
χέσαιτο 1057
χέδρα 806
χιλιών (δραχμών), accent of 660 (cr. n.)
χιτών 881, 891
χλαίνα 881, 891
χορφή 1332
Χοιστῆς epithet of Dionysus 95
χόρδευμα 315
χρόνων αἰτῶ 513
χούς in liquid measure 95, 355
χρεῶν fated 138
χρήμα with gen. colloquial 1219

χρήσιμος 983
χρησμοί 120, 153, 997
χρηστός 192
χρηστός in business sense 345
χρυσίον 472
χωρία, τά 1077
χωρίο 511

ψήφ 523
ψηφίσματα 1383
ψήφος 948
ψολόεις κεραυνός (ἀργής κεραυνός) 696
ψολοκομία 696
ψόλος 696
ψόφος 1326
ψωλός 964
ψωμίζω 715

-ώ, fem. names in 529
ὁ βουλή 642; ἀγαθή 160; ὁ δαιμόνιον 860; ὁ μέλε 671, 1337; ὁ πονηρός 712, 891; ὁ σοφώτατος 117; ὁ φιλτατ' ἀν-δρῶν 1335
ὁδε absolute 386
ὡμοοπάρακτος 345
ὡνός εἰμι 1247
ὡνύμαι 362
ὡς ἀπὸ μικρῶν 788; ὡς δή 693; ὡς ἔχω 488
II. NAMES OF PERSONS AND PLACES.

Acratus 107
Aggryrius 248
Alcibiades p. viii, 67, 465, 556
Alemaeontidae 445
Alexander 156
Amyntas 570
Antiphon 327
Apollo Αγαμεμνών 1320
Apollo άπτωτός 1307
Apollo Lycius 1240
Arcadia, policy of Athens with regard to 798
Archeptolemus 327, 794
Argos 465
Arignotus 1278
Ariphrades 1281, 1300
Aristides 1325
Aristogeiton 786
Aristophanes acting part of Cleon 230; his early plays p. vi, allusion to 522; his objects of attack intellectual and political p. v; his plays not produced in his own name p. v; his use of tragic rhythm p. 210; prosecuted by Cleon p. v
Aristophanes of Byzantium p. 5
Artaxerxes Longimanus 478
Artemis 660
Aspasia p. x (and n. 3), 132
Athena, worship of democratic 144, 551, 581, 763, 1186; in art 1092; Athena νυκτήρως 586; Athena Parthenos 1170; Athena πολιοδόχος 581; Athena Promachus 1172
Athens, crowding of country people in 792; empire of p. viii, 797; her confederacy p. vi; her democracy p. vi; moderate party at pp. vii, xi; oppo-
nents of Peloponnesian war at p. viii; Peloponnesian war raised against p. vi

Bacis 123
Bosphorus 174
Brasidas 237
Callistratus p. v
Carthage 174, 1303
Ceramicus 772, 1246
Chalcedon 174
Chalcedice 237
Chalcis 237
Chaonians 78
Chersonesus 262
Cimon p. ix
Cimon father of Miltiades 198
Cleaeetus 574
Cleisthenes 1374
Cleon 61, 191, 258, 393, 395, 465, 650, 737, 797, 812, 813, 1330; as political leader p. xi; Eupolis on 75; expressly mentioned 976; his contempt of culture 986; his father 44; his partisans represented as old men 255 (cf. 270); his style of oratory 461; in Demosthenes and view of later writers on p. xii; on the Council 626
Cleonymus 958, 1292, 1372
Connus 534
Crates 537, 538, 540
Cratinus pp. ix, x, xiii n. 5; 400, 518, 526, 527, 531, 535, 537; his Ευνιδα 529; his Ρυτίνα 526
Cyllene 1081
Cyrene 895
Delphi 123
INDICES.

Democrats 715
Demos 42
Demosthenes 78, 479
Dionysus, priest of 536
Diopithes 1085

Ecbatana 1089
Erechtheum 551
Euripides, part of second parabasis attributed to 1288; The Helots 1225
Euripides, his mother 19; his treatment of the iambic p. 210; Alcestis 177
carried 1250; Alectraeus fr. 67 quoted 1302; Bellerophon fr. 312 parodied
1248; Heraclea parodied 214; Hippolytus 345 parodied 16; Telephus
813

Geraestus 561
Glauceion 1097
Gorgoneion 1181

Harmodius 786
Hermes χ ορ ά ς 297
Hippas 449
Hippodamus 327
Hipponicus son of Callias 198
Hylas 67
Hyperbolus p. 6, 739, 867, 1300, 1304, 1315, 1363

Ion of Chios p. ix

Laurium, silver mines at 362
Lesbos 832
Lysicles 132

Magnes 520, 537
Mainotes 1225
Marathon 660
Menander p. xiv
Miletus 361, 932
Miltiades 1325
Morsimus 491
Myrsine 449

Nicias 14, 30, 87, 358, 362, 595

Nicobulus 615
Oenochus 1287
Panaitius 243
Pergase 321
Pericles p. viii n. 1, 129, 581, 634,
732, 1339, 1341; his statesmanship
p. x
Phaeax 1377
Phanes 1256
Phormio 562, 569
Pindar quoted 1263
Pnyx 42, 749, 754
Polymestus 1287
Poseidon 247, 609, 839; his attributes
559; his shrine at Taenarum 1225;
his worship aristocratic 144, 551, 843,
p. 204; oath by 339, 409, 551, 843
Potidaea 438
Prytanion, entertainment in 281
Pylus 1059

Salamis, rowers Athenian citizens 785
Sibyl 61, 123
Sicily, Athenian operations in 1303
Simon 242
Simonides 406
Smicrusses 969
Sophocles fr. 185 imitated 83; Oecleus
or Iocei parodied 498; Pelus fr. 434
quoted 1099
Sphacteria, shields from 846
Straton 1374
Sunium 560

Themistocles 84, 812-819
Theorus 608
Theseum 1312
Thucydides and Cleon p. xi
Thucydides son of Melesias p. ix
Thuranes 1103
Typhon 511

Ulysses 9
Zeus χ ορ ά ς 410, 500; Zeus 'Ελλάνως
1253
III. GENERAL.

accusative, double 647; of anticipation 351
Agon p. xiii n. 1, 756
agora, trades in 852, 857, 1375
amber 532
anapaests, proceleusmatic in 503 (cr. n.)
aorist in interrogative sentences 1207;
of instantaneous action 269, 696, 1368, 1372; with ἄν of frequency in past time 572
Argive alliance 813
article omitted 166; employed to mark quotation 23, 73 (cr. n.), 124, 1043
assembly, payment for attending 905;
place of meeting of 749
asses' flesh as food 1399
assonance, pathetic 533
asylum, right of 1312
Athena's tithe 300
Attic literature on the side of moderate democracy p. x

beans in elections 41
bull's blood believed to be poisonous 83

caesura wanting 100, 141
cavalry, maintenance of 577; posted on the wings 243
chariot-races at the Panathenaea 556
cheese, Boeotian 479
chorus divided into two squadrons 247
(cf. 271); entrance of 242
chryselephantine work 1169
cleruch lands 258
compound verbs, preposition dropped in repetition 98, 365

conditional sentence, apodosis expressing a wish 694; uncommon form of 507
confiscation of goods 103
corn, state-largesses of 1100
corn-trade in Athens 1099
coryphaeus 333
Council and control of finance 774, of knights 475, of state sacrifices and festivals 654; letting taxes, mines etc. 363; place of meeting of 626; procedure in 653
curse, comic 179, 927

Datismus 115, 1057
decrees of thanks 873
demagogues, conservative dislike of 1111
Δῆμος ὑπάρχω 1330
dicasts, corrupt appeals to 1359; payment of 50; their pay 798
dogs attached to deities 1017; not allowed on Acropolis 1022; their flesh as food 1399
Dorisms 201, 240
dress, Ionian 1331; luxury in 967; of Spartans, poorer Athenians etc. 881
dual forms 72 (cr. n.)
eagle symbol of sovereignty 1087
education 188
eclipse 50, 121, 318, 343, 530, 536 (cr. n.)
Eumenides' altar 1312
excommunication, form of 1288
farmer as hero in Aristophanes 41
foxes eaten by Greeks 1077
funds, sacred 300
future implying helplessness 145

genitive absolute 298; of material 1046;
of person whose health is drunk 85;
of 'time since when' 943; possessive 85

hair, long 580
Helots 1225
heraldry, canting 954
hipparchs 242
horse-shoes unknown 553
horses, branding of 604
hounds, Laconian 1067
hunting 1382

iambic trimeter of Comedy p. 210
imperative in subordinate clause 1158
imprisonment rare at Athens 167
Ionism in official style 659 (cf. n.)

jurymen, payment of 51

 katakeleuvmos introduced by kai 841
knights at Solygeia 595; in Panatheneaic
procession 556, 566; serving in the
fleet 567
Knights, date of production p. v; ending
of play 1408; political situation at time
of production p. vii

Lenaea p. v n. 1, 547
libations 105
Long Walls 814

masks 230
medical attendance, free 906
Medism 478
metaphors 313, 462, 538, 542, 863, 1109
metres: anapaests 1316; dactylo-epitrite
1263; Glyconic and Pherecratic 973,
1111; iambic dimeter 367, 911; paenonic 303; trochaic dimeter 284; trochaic
tetrameter 242, 312
music in education 989

names of characters p. 6

nettles etable 422

oarsmen in triremes, their pay 1366
oath, heliastic 941
Old Comedy, its development p. xiii;
its distinctive character p. xiii; its
essential elements Agon and Chorus
p. xiii; its inspiration p. xii
optative 135; by attraction 694; future
776
oracles 61, 123, 1011, 1015; beasts in
197; collection of 1000; forged 1085;
interpretation of 997; oracle of The-
seus 962
oracular phrase 229; repetition 333;
style parodied 197

Panathenaeae, banquet given to citizens
at 1169
Panhellenism 1253; championed by
Cimon p. ix
parabasis, parts of 498; second 1263
parody 524, 624; of tragic anagwphos
1229; of tragic style 1193; see also
Euripides, Sophocles
peace proposals rejected 794
perfect, gnomic 717
Periclean ideal p. vii
political application of moral terms
p. 202
poor, state-support of 905
potsherds 855
Pramanian wine 107
prayers, acc. and inf. idiomatic in
927
preposition omitted 567
present, oracular 176; vivid 127
prolepsis 370
prose in Aristophanes 941
prosodikos 1111
prostration 31
publicanus 248

raven tabooed on Acropolis 1051
regattas at Sunium and Piraeus 555
repetition of syllables 32
restitution, tenfold 436, 442
reward to bringer of good news 647
III. GENERAL.

rhythm resolved 1227
rich, harassing of the 326

sacrifice combined with feast 1169;
human sacrifices 1135, 1405
scales 948
seats in Attic theatre, price of 704
shaving at Athens 1374
shields, votive 846, 849
ships, names of feminine 1300; pine
chief material in building 1310
silphium 895
slave market 43; names p. 6
sorbeo 51
spondaic rhythm 201
stage, raised 149, 169
swallow and early spring 419
swine, diseases of 381

synapheia 453 (cr. n.)
tanners 44
tragic rhythm in Comedy p. 210
tribute 932; collection of 1070
trierarchy 912
trochaics, dactyl in 319
tunny-fishing 313
turba 310
Twelve Gods 235
tyranny of Athenian empire 1112; of
democracy 1112

victualling of troops 600

water-drinking 349
wine, mixing of 1187; praise of 92
women in Aristophanes p. xiv; in Me-
nander p. xiv; obscurity of 449
Cambridge:
PRINTED BY J. AND C. F. CLAY,
AT THE UNIVERSITY PRESS.
Do not remove the card from this Pocket.