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THE

COMEDIES OF ARISTOPHANES
THE COMEDIES OF
ARISTOPHANES

LITERALLY TRANSLATED WITH NOTES
AND EXTRACTS FROM METRICAL VERSIONS

BY
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VOL. II.
LYSISTRATA, THE THESMOPHORI\ZUSÆ, FROGS,
ECCLESIAZUSÆ AND PLUTUS.

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LYSISTRATA.

DRAMATIS PERSONÆ

LYSISTRATA.
CALONICE.
MYRRHINA.
STRATYLLIS.
LAMPITO.
VARIOUS WOMEN.
CHORUS OF OLD MEN.
CHORUS OF OLD WOMEN.
COMMITTEE-MAN.
CINESIAS.
A CHILD.
HERALD OF THE LACEDÆMONIANS.
VARIOUS ATHENIANS.
AMBASSADORS OF THE LACEDÆMONIANS.
MARKET-LOUNGERS.
POLICE.
SERVANT.
THE ARGUMENT.

"Aristophanes Lysistrata. Schol. Lysistr. 173, Καλλίου ἄρχοντος ἰφ' οὗ εἰσήκθη τὸ δρᾶμα. Arg. Lysistr., ἱδίδαχθη ἴπι Καλλίου ἄρχοντος τοῦ μετὰ Κλεόκριτον ἄρχοντος. εἰσήκται δὲ διὰ Καλλιστράτου. Schol. Lysistr. 1096, ἵπι Σικελιάς ἐμελλὼν πλεῖν πρὸ ἵπτων τεσσάρων τῆς καθίσεως τοῦ τοῦ δράματος. Four years were the actual interval, from the sailing of the expedition, B. c. 415, Θέρως μεσοῦντος, to the Dionysia of the Archon Callias, B. c. 411. Musgrave has neglected these testimonies, and has followed Petitus in the chronology of this Play, which he places in Ol. 92, 4, or three years below the true time." Clinton, Fasti Hellenici, p. 73. Droysen, (Introduction to the Lysistrata, p. 127,) "It has not been recorded whether this play was brought on the stage at the Lenæan festival, or at the Dionysia, i. e. in January or March of the year 411. According to the internal evidence of the time, the latter would appear the more probable." The plot is this:—Lysistrata, the wife of an Athenian magistrate, takes it into her head to attempt a pacification between the belligerents. She summons a council of women, who come to a determination to expel their husbands from their beds, until they conclude a peace. In the mean time the elder women are commissioned to seize the Acropolis, and make themselves masters of the money which had been stowed therein for the purposes of war. Their design succeeds; and the husbands are reduced to a terrible plight by the novel resolution of their wives. Ambassadors at length come from the belligerent parties, and peace is concluded with the greatest despatch, under the direction of the clever Lysistrata.
LYSISTRATA.

[Scene—the front of a house.]

LYS. Well! if one had summoned them to the temple of Bacchus, or Pan, or Colias, or Genetyllis, it would not even have been possible to pass through by reason of the kettle-drums: but now not a single woman is present here; saving that my neighbour here is coming forth. [Eetnr Calonice.] Welcome, Calonice!

CALON. And you too, Lysistrata! Why are you troubled? Be not of a sad countenance, child! for it does not besee you to arch your eyebrows.

LYS. I am inflamed in my heart, Calonice, and am greatly vexed on account of us women, because we are considered among men to be bad;—

CALON. For, by Jove, we are so!

LYS. I am inflamed in my heart, Calonice, and am greatly vexed on account of us women, because we are considered among men to be bad;—

CALON. For, by Jove, we are so!

LYS. —and when it was told them to meet together here,

1 "Bacchus was considered libidinous. Eur. Ph. 21, ὃ δ᾿ ἡγοῦ σοῦ, ἔτει Βαγχείων πεσῶν, ἐκπαρεν ἣρων παιδα." Enger.

2 "Colias and Genetyllis were by-names of Venus. At the orgies of the above-mentioned deities the kettle-drum (τυμπάνων) was indispensable." Droysen. "The difference in usage between εἰς and ἐς in the comic writers is this; εἰς is used before vowels, ἐς before consonants. The tragic writers so far recede from this rule, as to write ἐς before a vowel, when the metre requires it. Cf. Porson, Pref. Hec. p. lvi. On the other side, see Fritzche ad Thesm. vs. 657. Elmsley's opinion, (ad Acharn. vs. 42,) who would expel εἰς from the comic writers altogether, is plainly false." Enger.

3 τοκοποιοῦν τὰς ἑρώτις συνηρίσεων αὐτῖας." Pleschius

4 See Kruger, Gr. Gr. § 69, 32, obs. 21.

5 Herrmann (Vig. n. 213), Matthia (Gr. Gr. § 564), Kun (Greg. Cor. p. 159), and Enger (ad loc) consider these forms to be nominatives absolute. On the contrary, Krüger (Gr. Gr. § 56, 2, obs. 5) and Jelf (Gr. Gr. § 700) consider them accusatives absolute. Philologers
to deliberate about no small matter, they sleep, and have not come.

**Calon.** But, my dearest, they will come. Of a truth women find it difficult to get out. For one of us goes poking about her husband, another wakens the servant, another puts the child to bed, another washes hers, another feeds hers with morsels.

**Lys.** But indeed there were other matters more important for them than these.

**Calon.** What is the matter, dear Lysistrata, for which you summon us women? What is the affair? Of what size is it?

**Lys.** Great.

**Calon.** Is it also thick?²

**Lys.** And thick, by Jove.

**Calon.** Why, how then have we not come?³

**Lys.** This is not the fashion of it; for, if it had been so, we should have quickly assembled. But there is a certain affair which has been investigated by me, and revolved with much sleeplessness.

**Calon.** Doubtless the matter revolved is somewhat subtle.

**Lys.** Aye, so subtle, that the safety of all Greece depends upon the women.

**Calon.** Upon the women? Why, it depended on a slight thing then.

**Lys.** Since the affairs of the state depend upon us, either that there should be no longer any Peloponnesians——

would do well to reflect whether the list of accusatives absolute be not already fuller than can be maintained by fair argument. Cf. Vesp. 1288.

¹ The Scholiast quotes from Sophron, "ινδήκε κυπτάζουσι πλείσται γυναικες."

For this use of the aorist, see Krüger, Gr. Gr. § 53, 6, obs. 3.

² "Quod dixit Lysistrata μιγα, accipit Calonice de virili membro."

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³ See Krüger, Gr. Gr. § 53, 6, obs. 2, and note o; Pax, 1077.

⁴ See Hermann, Vig. n. 388.

⁵ Enger, objecting to έχεναι ἵπποις as an unstatuteable construction, reads ἰνε βλίγιον ὀχύρ' ἀρα, which is a slight modification of Dобree's emendation.

⁶ See Elmsley's note on Acharn. vs. 335.

⁷ "'Lysistrata was going to add 'or any Athenians,' but stops herself, lest she should utter any thing ill-omened for her own country.
CALON. Then, by Jove, 'tis best they should no longer exist.
LYS. —and that all the Boeotians perish utterly.¹
CALON. Not all, pray; exempt the eels.²
LYS. But about Athens I will utter no such ill language.³
Do you conjecture something⁴ else? If the women assemble here, both those from Boeotia, and those from the Peloponnese, and we from Attica, we shall save Greece in common.

CALON. What prudent or brilliant action could women accomplish? we, who sit decked⁵ out, wearing saffron-coloured robes, and beautified, and wearing loose Cimmerian vests, and sandals?

LYS. For⁶ in truth these are even the very things, which I expect will save us; the little saffron-coloured robes, and the unguents, and the sandals, and the alkanet root, and the transparent vests.

CALON. In what manner, pray?
LYS. So that none of the men of the present day lift a spear against each other—

CALON. Then, by the two goddesses, I'll get me a saffron robe dyed

Brunck. "This passage has been misunderstood by Brunck, Dindorf, and Bothe, who think Βοωτίους τε in vs. 35 corresponds to this μήτε. The Scholiast rightly explains, μή πεισθέντας ἡμίων μήτε τοὺς Ἀθηναίους μήτε τοὺς Πελοποννησίους (μὴκι' έναι). ὡς φλέξατως εἴ τις αἰσθώμενος τοὺς Ἀθηναίους." He might have added ἡ πιστικά την Ἑλλάδα σῳθήναι,—although πεισθέντας is scarcely correct,—for the correlative to ἣ in vs. 33, is what is contained in 39—41." Enger.¹
¹ Comp. note on Av. 1597.
² Comp. Acharn. 880. Pax, 1005.
⁵ "Who sit dress'd out with flowers, and bearing robes Of saffron hue, and richly broider'd o'er With loose Cimmerian vests and circling sandals." Wheelwright "Ζακεῖσθαι κοσμοῦσαι τὰς τρίχας, ἣ βάπτισθαι αὐτὰς." Hesychius. Menander, τὴν γυναίκα γαρ τὴν σώμον οὐ δεὶ τὰς τρίχας ξανθὰς τοιείν. Cf. Eustath. ll. A. p. 82.
⁶ See Hermann Vig. n. 295.
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LYS. ——nor take a shield——
CALON. I'll put on a Cimmerian vest.
LYS. ——nor little sword.
CALON. I'll get sandals.
LYS. Ought not, then, the women to have been present?
CALON. No, by Jove, but to have come flying long ago.¹
LYS. Nay, my dear,² you'll see them thorough Attic—doing every thing later than they ought. Yet not even from the people of the sea-coast³ is any woman present, nor from Salamis.
CALON. But those, I well know, have crossed over at day-break in the swift boats.
LYS. Nor have the Acharnian women⁴ come, whom I expected and counted on to come hither the first.
CALON. At any rate the wife of Theogenes⁵ consulted the statue of Hecate, with the intention of coming hither. But see! here now are some coming! and, again, some others are coming! Hah! hah! Whence are they?
LYS. From Anagyrus.
CALON. Aye, by Jove! In sooth methinks Anagyrus⁶ has been set in motion. [Enter Myrrhina.]
MYRRH. Surely we have not come too late, Lysistrata? What do you say? Why are you silent?
LYS. I do not commend you, Myrrhina, who have only now come about so important a matter.

¹ "Nay, but, by Jove, they should have flown long since." *Wheelerwright*.
² "Although the feminine of μήλας is μηλία (Vesp. 312), yet the vocative ὀ μήλες is applied to either sex." *Brunck*. Cf. Eccles. 245.
³ "The Parali are those that dwell on the sea-coast." *Droysen*.
⁵ "The Acharnian women, the neighbours of the Athenian women, had, through their numerous losses, learnt to hate the war right heartily." *Voss*. They were distant from Attica only 10 stadia. For the construction, see notes on Pax, 791. *Thesm. 502*.
⁶ "Whether this Theogenes be the Theogenes mentioned in Av. 822, may be doubted. For the Hecateion, see Vesp. 804." *Droysen*. Ἰουκάτιον ἤρετο is Bentley’s emendation (ad Callim. Fr. cexxvii.) for τάκατιον ἄργετο. Compare Lobeck, Aglaoph. p. 1337. "οὗτος δὲλὸς ἶνε ἰχε ὑδ Ἐκάτης ἁγαλμα, οὐ ἱππυράνετο πανταχοῦ ἀπών." *Scholiast*.
⁷ This was one of the Attic demi, so called from a hero of that name, who having overturned the houses belonging to it, gave rise to the proverb κινης τὸν Ἀνάγυρον. It also denoted a stinking plant.
Myrrha. I had great difficulty in finding my girdle in the dark. But if it be very pressing, \( ^1 \) tell it to us now we are present.

Lys. No, by Jove; but let us wait for a little while for the women from Boeotia and from the Peloponnese to come.

Myrrha. You say far better. But see! here now's Lampito approaching! [Enter Lampito.]

Lys. O dearest Laconian! welcome, Lampito! How your beauty, dearest, shines forth! What \( ^2 \) a fresh colour you have! how vigorous your body is! You could even throttle a bull.

Lamp. I fully believe so, by the two goddesses! I exercise myself and spring against my buttocks.

Lys. What beautiful breasts \( ^3 \) you have!

Lamp. Upon my word you handle me like a victim.

Lys. But from what country is this other young woman?

Lamp. By the two goddesses, a Boeotian of rank is coming to you. [Enter Boeotian.]

Lys. Ay, by Jove, O Boeotian, with a beautiful bosom. \( ^4 \)

Calon. And, by Jove, with the hair very neatly plucked out.

Lys. Who is the other girl? [Enter Corinthian.]

Lamp. A good one, by the two goddesses; but a Corinthian.

Lys. Ay, by Jove, she is evidently good, \( ^5 \)—see here! in these parts!

Lamp. But who brought together this company of women?

Lys. I here!

Lamp. Then say \( ^6 \) to us what you wish.

Lys. Yea, by Jove, my dear woman.

\( ^1 \) "Doch wenn es so äusserst dringend ist." Droysen.

\( ^2 \) Comp. Eq. 269. Pax, 1045.

\( ^3 \) Comp. Vesp. 933. Av. 826. Nub. 2, and vs. 1085, infra.

\( ^4 \) Supply \(" \) from the former line.

\( ^5 \) Comp. vs. 1157, infra. There is a play on \( \chi ανιν, \chi ανδόγ \). The loose character of the Corinthian women was notorious.

"Tuchtig, meiner Seelen, ist

Und recht Korinthisch ihr Doppelhafen hier und dort." Droysen.

\( \varepsilon \alphaυραγ \) is used \( \deltaευρίσκω\). Bergler renders it, "bonam profecto esse apparat hinc ex istis indicis." Enger, who approves of Bergler's interpretation, adds, "i. q. κατά τέ ταῦτα οἱ ἐστίν έντευξαν. έντευξαν is used in the same way again in vs. 802, καὶ Μυρώνιδης γὰρ ἡφ τέχνης έντευξαν."

\( ^6 \) "Mονοιδοδεκάλαλε, όμιλει." Hesychius.
LYSISTRATA. 96-116.

MYRRH. Mention, then, the important business, whatever this is.

LYS. I will now mention it. But before I mention it, I will ask you this small question.

MYRRH. Whatever you please.

LYS. Do you not long for the fathers of your children, who are absent on military service? for I well know that the husband of each one of you is abroad.¹

CALON. In truth my husband has been absent, O unhappy man, five months in Thrace, guarding Eucrates.²

LYS. And mine has been absent seven whole months in Pylos.

LAMP. And mine, even if he ever does depart from the ranks,³ having taken up his shield, flies off and disappears.

LYS. But not even a spark of a paramour is left; for since the Milesians⁴ betrayed us, I have not seen a thing of the kind, which might have consoled us in the absence of our husbands. Would you be willing, therefore, with me to put an end to the war, if I were to find a contrivance?

MYRRH. Yea, by the two goddesses, I would be willing, if I were obliged even to pawn this upper garment, and drink the proceeds this very day.⁵

CALON. Methinks I would even cut myself in half like a turbot and give it away.

¹ See Krüger, Gr. Gr. § 56, 1, obs. 3. Cf. vs. 92.
² "This Eucrates is not the person mentioned in Equit. 129, and elsewhere; but probably a brother of the celebrated Nicias. After the battle of Ægospetami he was nominated general by the people, and offered resistance to the oligarchs, who sought to win him over to their intrigues. For this he was put to death as soon as the Thirty came into power. See Lysias' speech on the confiscation of the property left by Nicias' brother. We know nothing more accurately about the expedition alluded to in the text." Droys.
³ "ταγάς, with the first syllable short. Hence ταγούχος with the same quantity, ap. Æsch. Æum. 296. But ταγός lengthens the first syllable." Brunnck.
⁴ "The Milesians, at the instigation of Alcibiades, had revolted in the summer of the year 412. Cf. Thuc. viii. 17. Hence the sarcastic proverb πάλαι πείρ' ἕσαν ἀλκιμοί Μιλῆσαι." Droysen.
⁵ "So mir Gott,
Ich sicher, müsst' Ich auch sogleich mein Mäntelchen
Im Trudel versetzen und—vertrinken diesen Tag." Droyse.
⁶ See note on Thesm. 526.
LAMP. And I would even go up to Taygetus, if there I were about to get a sight of peace.

LYS. I will mention it; for the matter must not remain concealed. We, O women, if we are to compel the men to be at peace, must abstain——

MYRH. From what? tell us!

LYS. Will you do it then?

MYRH. We will do it, even if we must die.

LYS. Then we must abstain from the marriage-bed. Why do you turn away from me? Whither are you going? Why you! why do you compress your lips and shake your heads at me? Why is your colour changed? Why is the tear let fall? Will you do it, or will you not do it? or what do you purpose to do?

MYRH. I cannot do it; let the war go on!

CALON. Neither can I, by Jove! let the war go on.

LYS. You say this, you turbot? And yet, just now, you said you would even cut yourself in half.

CALON. Any thing else, any thing else, whatever you wish. I am willing to walk even through fire, if I must: this rather than the loss of conjugal rights; for there's nothing like them, dear Lysistrata.

LYS. (to Myrrhina). What, then, do you say?

MYRH. I also am willing to walk through fire.

LYS. Oh, our entire race, devoted to lewdness! No wonder tragedies are made from us; for we are nothing but "Neptune and a boat." But, my dear Laconian, vote

1 ἐσκαὶ = ἐκιή. See Krüger, Gr. Gr. § 51, 15, obs. 1. For ἴδην we must read ἴδην.
3 See Krüger, Gr. Gr. § 56, 18, and § 44, 4, obs. 2.
5 Cf. vs. 355. Hermann, Vieg. n. 332.
6 τὸν τόρρο refers to the notion contained in the preceding line, and not to any specific word. This is often the case also with ἀντί and ἀνά. See Viger, p. 289. Krüger, Gr. Gr. § 58, 2, obs. 8. Eccles. 665, 887, 888. Plut. 236, 492, 524, 615, 778. Aves, 604, 738.
7 Alluding to such characters as the Phaedra of Euripides.
8 "This singular allusion is to the Sophoclean tragedy of Τυρ,
with me! for if only you side with me, we may yet restore the affair.

LAMP. By the two goddesses, women find it hard to sleep alone without a husband. Yet still we must do it, for there is great need of peace.

Lys. O thou dearest, and the only woman out of these!

Calon. But if we were to abstain as much as possible from what you now mention, (which may heaven forefend!) would peace be made aught the more for this?

Lys. Aye, much, by the two goddesses! For if we were to sit at home painted, and approach them lightly clad in our vests of fine linen, having the hairs plucked off our bosoms, the men would become enamoured, and desire to lie with us; and if we were not to come nigh them, but abstain, they would quickly make peace, I well know.

LAMP. Of a truth Menelaus, when he had taken a side glance at the breasts of Helen when naked, threw away his sword, I believe.

Myrril. But what, my friend, if our husbands leave us?

Lys. The saying of Pherecrates, to flay a skinned dog.

Calon. These similes are idle talk. If they should lay hold of us and drag us to the chamber by force?

Lys. Do you hold on by the doors.

where the beautiful girl appears with Neptune in the beginning, and at the close with two little boys, whom she exposes in a boat. Droysen.

1 Brunck reads ὑμως γα μᾶν δεῖ δεὶ γάρ εἰράνος μᾶλ' αὖ, from the conjecture of Toup on Suid. ii. p. 164. Enger, ὑμως γα μᾶν δεὶ τὰς γάρ εἰράνος μᾶλ' αὖ, from the conjecture of Tyrwhitt on Suid. iv. p. 420.

2 See Krüger, Gr. Gr. § 51, 10, obs. 1.

3 For this form, see Krüger, Gr. Gr. § 38, 6. Cf. Hermann, Vig. n. 250. Dawes M. C. p. 440.


5 The allusion is to the Andromache of Euripides, where Peleus thus reproaches Menelaus, vs. 628, ὄντι ἐκταντι πονηρὰ γαῖραν λαβὼν, ἀλλ' ὡς ἔστος μεστὸν, ἑκάλων ἔφορος, φίλημ' ἐδέξα, προδότιν ακάλλασιν κύνα, ἴσον πεφυκὼς Κύπριδος, ὡ κάκιστα σῶ.

6 "Pherecrates was one of the most distinguished comedians of the day." Droysen. "The proverb is used of those who labour in vain." Brunck.
Calon. But what if they beat us?
Lys. You must be niggardly of conjugal rights; for there is no pleasure in these acts which are accomplished by force. Besides, you must pain them; and be assured they will very soon give up. For a man¹ will never be delighted, unless it suits the woman.²

Calon. If in truth you two are decided about this, we also agree.

Lamp. And so we will persuade our husbands every where justly to keep peace without deceit. In what way, however, could⁴ any one, on the other hand, persuade the unstable crowd of the Athenians not to talk nonsense?

Lys. We of course will persuade our party.

Lamp. Not as long as the triremes are in readiness⁵ and

¹ We should evidently read ἀνήρ, inasmuch as ἄνήρ and γυνή are here opposed notions.

² "Συμφέρη ἄντι τοῦ ἀρματηταί." Scholiast.

³ This verse is also found in Av. 1630. Reisig (Conject. p. 133) would place the comma after σφόν.


⁵ A somewhat similar construction is Herod. ix. 66, ὑπὸς αὐτῶν ἀρέωσε σκονδής ἡγοῦτα. Compare also Soph. Rex, 709, μαντίκης ἡγοῦν τέχνης. Dindorf renders it, "Non persuadebis, quamdiu salem triremes instruantur," and Brunck, "Nequisquam, quamdiu in triremes conferuntur studia." The Ravenna MS. exhibits σκονδάς, Aldus οὗ λασποπόγας. Bentley conjectured οὐκ ἀστιτᾶς. "The Athenians had bestowed their treasure in the inner cell of the temple of Minerva. At the beginning of the war it had consisted of 6000 talents of silver, of which sum 1000 talents were set aside for cases of extreme necessity. These were also touched in the course of the Archon-year in which the Lysistrata was brought upon the stage." Droysen. Cf. Plut. 1194. Bothe and Enger, rejecting in toto the construction of ἡγοῦν with a genitive, adopt the emendation of Valcke-när, Eur. Diatrib. p. 235. Enger reads οὐκ ἄς πόδας γ’ ἡγοῦνται ταῖς τριήμεροις, and adds, "āς primus intellexit Köenius ad Greg. Cor. p. 188, qui Hesychium afferit: ἄς ἡγοῦν, ὑπὸς, μέχρις οὐ. Köenius ad Greg. Cor. p. 189, et Dobreus τριήμεροις, quod receptimus." But in such phrases as ὡς εἴχε ποδῶν, ποδῶν is not the genitive governed by ἡγοῦν, but the Genitivus Respectus = quod pedes attinet. See Krüger, Gr. Gr. § 47, 21. Bernhardt, W. S. p. 172. Arnold, Greek Ex. § 146.

⁶ And with this view only have the recent editors left the genitive in the text. Moreover, Enger's οὐχ is wrong, unless followed by a comma or longer stop.
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the inexhaustible sum of money is in the temple of the goddess.

Lys. But this also has been well provided for; for to-day we shall seize upon the Acropolis. For orders have been given to the oldest to do this, while we arrange these matters, to seize upon the Acropolis while pretending to sacrifice.

Lamp. It may be altogether well, for so you represent it.

Lys. Why then, Lampito, do we not swear to these things as soon as possible, that they may be inviolable?

Lamp. Produce the oath, that we may swear.

Lys. You say well. Where is the policewoman? Whither are you staring? Set the shield before us upside down; and let some one give me the sacrificial parts.

Calon. Lysistrata, what oath in the world will you make us swear?

Lys. What? Over a shield, slaying sheep, as they say Æschylus once did.

Calon. Nay, do not swear anything about peace, O Lysistrata, over a shield.

Lys. What, then, should the oath be?

Calon. If we were to get a white horse from some quarter and sacrifice it as a victim.

Lys. For what purpose a white horse?

Calon. How then shall we swear?

Lys. I will tell you, by Jove, if you wish. Let us place a large black cup upside down, and slaughter a Thasian jar of wine, and swear over the cup—to pour no water in.

1 "Den ältesten Fraun ist's aufgetragen, das zu thun." Droysen. Brunck wrongly makes τὰ τοῦ the nominative to προστιτακταί, which is used impersonally. τὸ τοῦ is the object of ἐρᾶ, and is afterwards explained by the infinitive in vs. 179. Comp. note on Thesm. 1120. For ἅκοντων, see Hermann, Vig. n. 217. Kön, Greg. Cor. p. 79.

2 "Omnino bene se ven habebit, nam isto modo, i. e. bene, se habent ea quoque, quae abs te dicta sunt. Παντα must be joined with καλωτ. So vs. 1013, κράτιστα γὰρ παντα λέγεις. And 169, παντα δικαιον." Enger.

3 A word formed in jest, like κρύκανα, a woman-herald, Eccles. 713.

4 The allusion is to Æsch. Theb. 42, seq. Enger reads εἰς ᾅπτιδ', ὥσπερ φάν τινι αἰσχύλω ποίη.

5 "Λευκώς ἵππος is the woman's substitute for the bull in Æschylus." Brunck.


LYSISTRATA.

LAMP. O earth! I commend the oath prodigiously. 1

Lys. Let some one bring a cup from within and a jar.

Cal. O dearest women, what a vast jar! Any one would be immediately exhilarated if he got this.

Lys. Set this down and take hold of the boar. 3 Mistress Persuasion, and Cup sacred to friendship, receive the victims, being friendly to the women. 5 [Calonice here pours the wine into the cup.]

Cal. The blood is of a good colour and bubbles out well. LAMP. (stooping and smelling at the wine). Moreover it smells sweet too, by Castor!

Lys. Permit me, women, to swear the first. [Tries to drink out of the jar.]

Cal. No, by Venus, unless you obtain it by lot.

Lys. Lampito, do all of you lay hold on the cup, and let one say in behalf of the rest of you whatever I say; and you shall swear to these things, and abide by them. "There is no one, either paramour or husband"—

Cal. "There is no one, either paramour or husband"—

"Lysistrata's μιλανων μεγάλης γίλικα is substituted for the μελάν-δετος σάκος of Ἀeschylus, and ὑπτίαν, because the shield was put in that position. Cf. vs. 185, supra, and Ach. 583. "Brunh. For ὑπτίος in this passage, see Liddell's Lex. in voc. For the participles, see note on Plut. 69, and Kruger, Gr. Gr. § 56, 15, obs. 2.


2 "Reiske, ο ἐραμων ὅς, 'urna, testa, seria, in genitivo ερα-μῶν, ut πιθών, πυλών, πορφών, &c.' I have adopted this with Dindorf, who aptly remarks that πρηγορών in Av. 1113, Equit. 374, has been similarly corrupted into πρηγορών. "Enger.

3 By the κάπρος (the usual victim in such sacrifices) she means the στάμνον (vs. 196) which is now brought on the stage. The easy flowing of the blood (vs. 205) was reckoned a good omen. Here it is applied to the spurting of the wine from the jar. Cf. vs. 238, where καθαγίας must be understood of drinking at the jar.

4 Because she hopes to persuade the men to make peace.

5 Enger construes ταῖς γυναικῖς after εἰκα. For this construction, see Pors. Hec. 533.

LYSISTRATA 214-235

LYS. "Who shall approach me in an amorous mood."
Say it!
CALON. "Who shall approach me in an amorous mood."
Bless me! Lysistrata, my knees sink under me.
LYS. "But I will spend my life at home in chastity"—
CALON. "But I will spend my life at home in chastity"—
LYS. "Wearing a saffron-coloured robe, and decked out"—
CALON. "Wearing a saffron-coloured robe, and decked out"—
LYS. "So that my husband may be as much as possible enamoured"—
CALON. "So that my husband may be as much as possible enamoured"—
LYS. "And I will never willingly comply with my husband"—
CALON. "And I will never willingly comply with my husband"—
LYS. "But if he force me by violence against my will"—
CALON. "But if he force me by violence against my will"—
LYS. "I will be niggardly of conjugal rights and will not indulge him"—
CALON. "I will be niggardly of conjugal rights and will not indulge him"—
LYS. "I will not raise my slippers towards the roof"—
CALON. "I will not raise my slippers towards the roof"—
LYS. "I will not stand like a lioness upon a cheese-scraper"—
CALON. "I will not stand like a lioness upon a cheese-scraper"—
LYS. "If I abide by these, may I drink from hence"—
CALON. "If I abide by these, may I drink from hence"—
LYS. "But if I violate them, may the cup be filled with water"—

Calon. "But if I violate them, may the cup be filled with water"—

Lys. Do you all swear to these?

Myrrih. Yea, by Jove!

Lys. Come, let me dedicate this. [Takes a drink.]

Calon. Your share only, my dear, that from the first we may be friends of each other. [The goblet is passed round. A cry of women is heard behind the scene.]

Lamp. What shout is that?

Lys. The very thing I spoke of! for the women have already seized upon the Acropolis of the goddess. Come, Lampito, do you go and arrange well your affairs, and leave these here with us as hostages; and let us, along with the other women who are in the citadel, go in and help to put in the bolts.

Calon. Do you not think, then, that the men will immediately render joint aid against us?

Lys. I care little for them. For they will not come with either so great threats or so much fire as to open these gates, except upon the terms which we mentioned.

Calon. Never, by Venus! For we women should be called unconquerable and abominable to no purpose. [Enter chorus of old men carrying billets of wood and pans of charcoal.]

Cno. Advance, Draces, lead on slowly, although you are pained in your shoulder with carrying so great a weight of a trunk of fresh olive. Of a truth there are many unexpected things in long life, alas! for who would ever have expected, "Strymodorus," to hear that women whom we

1 "With φίλος, ἵχθος, and πολίμος, the genitive also is found; for the most part, however, only where they are used as substantives. Comp. § 47, 10."

2 See Krüger, Gr. Gr. § 51, 7, obs. 11.


4 "πόλις anciently meant a particular part of the city, viz. the citadel. Cf. vss. 206, 302, 317, 487, 754, 758, 912, 1183." Brunn.

5 The dative (ταίς αλλαιοι) depends on ἐνεμβάλωμεν.

6 See Krüger's Gr. Gr. § 65, 5, obs. 15. Hermann, Vig. n. 307. For this whole chorus, see Burgess, Class. J. xxx. p. 287.

7 This name appears also in the Vespae, vs. 233, as belonging to one of the Chorus. And in Acharn. 272, as the name of a countryman.
supported at home, a manifest pest, would get possession\(^1\) of the sacred image, and seize upon my Acropolis, and also make fast the Propylea\(^2\) with bolts and bars? But let us hasten to the citadel as soon as possible, O Philurgus, so that we may place these trunks round about them, as many as began and prosecuted this business, and heap up one pyre, and with our own hands set fire to them all with one vote; and the wife\(^3\) of Lycon the first. For, by Ceres, she shall not laugh at us, while I am alive! Since not even Cleomenes,\(^4\) who was the first that seized upon it, departed scot-free;\(^5\) but nevertheless, though breathing Laconian fury, he went off, having delivered up his arms\(^6\) to me, with a very small little cloak, dirty, squalid, unkempt, unwashed for seven years. So savagely did I besiege that noted\(^7\) man, sleeping at the doors seventeen\(^8\) deep. And shall I not then being present restrain from so great daring these enemies to Euripides and to all the gods? No longer then may my trophy\(^9\) be in Tetrapolis!


\(^2\) "The name given to the single entrance into the temple of Minerva." Droysen. "Comp. Suidas voc. παρτοῦν. Pollux viii. 113; x. 27. Pausan. i. 22, 4." Enger.


\(^4\) "Cf. Herod. v. 72. Bergler remarks that Aristophanes is in the habit of assigning to the Chorus actions which have taken place long before any of those then living were born." Enger. "At first the Spartans had assisted the Alcmeonids in expelling the tyrant Hippias; but when, instead of the oligarchy they wished for, a democracy was established under the management of Cleisthenes the Alcmeonid, they sent their king Cleomenes to procure the victory for the aristocratical party under Isocrates. The Spartans were besieged and obliged to capitulate." Droysen.

\(^5\) "οὐκ ἀκρόνητος οὐδὲ ἀραῖστος." Photius Lex.

\(^6\) "When the aspirate has passed over to the preceding tenuis, the sign of the spiritus asper should not be affixed. Therefore ἱπλα, not ἱπλα." Brunck.

\(^7\) "Also belagert hab' ich den, wahrhaftig einen braven." Droysen.


\(^9\) "Da würd' mich nicht mein Siegesmann in Marathon schlafen lassen." Droysen.
But indeed the steep part itself of my road towards the citadel, whither I am hastening, remains for me to traverse. And we must manage to draw this at length, without a pack ass. How the yoke has heavily pressed my shoulder! But nevertheless we must go, and must blow up the fire, est at the end of our journey it be extinguished without our perceiving it. [Blows at the coals.] Faugh! faugh! Oh! oh, what a smoke! O king Hercules, how dreadfully it bites my eyes, like a mad dog, having assailed me from the pan! and this fire is by all means Lemnian too. For otherwise it would never thus have bitten my sore eyes with its teeth. Hasten forwards to the citadel, and assist the goddess; or when shall we aid her better than now, Laches? [Blows at the coals.] Faugh! faugh! Oh! oh, what a smoke! By the favour of the gods, this fire is awake and alive. Should we not therefore, if we were first to deposit the yoke here, and stick the torch of vine-wood into the pan and kindle it, then burst in the door like a ram? And if the women do not undo the bolts when we call, we must set fire to the doors and oppress them with the smoke. Now let us deposit our load. [Blows at the coals.] Oh, what a smoke! Bless my soul! Who of the generals at Samos will help with the yoke? This has now ceased to gall my back. It is your business, O pan,

1 See Krüger's Gr. Gr. § 62, 3, obs. 2.
2 τῶς ἐκλω, according to Brunck, is the yoke or beam used by porters to carry heavy weights = ἀναφορής. Cf. vss. 307, 313. So also Enger. "Es klemmt die Trage mir die Schulter." Droysen.
4 See Krüger's Gr. Gr. § 47, 3, obs. 2.
5 "Nicht wahr, wir legen ab zuerst die Trag' an dieser Stelle? Geschwind sodann, ins Feuerfass gesteckt die Zündöstecken Und angebrannt, so stürzen wir aufs Thor da los gleich Zocken." Droysen.
6 See Thuc. viii. 21, 51–92. "The democratic form of government had been restored at Samos a little before. When the chorus of old men invokes the aid of the popular leaders who had brought this about at Samos, to assist them against the women, it refers at the same time to the men of high rank at Athens, who were striving to overthrow the democracy." Enger.
7 Νυβ. 1497, σὸν ἐργον, ὣ δὲ, ἤναι πολλὴν φλόγα. Brunck makes vs. 316 stand in the oratio recta: fac tædam incensam quam primum mili fras; so that ὅπως προσοιτες may be a command, as in Equit.
to kindle your cinders, so that you may first bring me the torch alight. Mistress Victory, assist us, and let us set up a trophy over the now present audacity of the women in the citadel. [Enter chorus of women coming out of the citadel.]

Chor. of Wom. Women, methinks I perceive flame and smoke as of a fire burning. We must hasten more quickly. Fly, fly, Nicodice, before that Calyce and Cirtylla, being blown upon from all sides, be set on fire by grievous laws and mischievous old men! But I am afraid of this. Surely I am not coming to the rescue too late? For now, having filled my bucket at the fountain early in the morning, with difficulty, by reason of the crowd and tumult and clatter of pitchers, jostling with women-servants and runaway slaves, having brought it eagerly, I come with water to the rescue of my fellow tribes-women being on fire. For I heard that old dotards were coming, carrying logs, about three talents in weight, as if about to wait upon persons at the bath, threatening most dreadful words, that it behoved them to burn the abominable women to a cinder with fire; whom, O goddess, may I never see set on fire, but to have delivered Greece and the citizens from war and madness! for which purpose, O guardian of the city with golden crest, they occupied thy seat. And I invoke thee as our ally, O Tritogenia, if any man burn them


1 See note on Ran. 169. Here the scene changes to the front of the Acropolis.

2 For the gender, see Krüger, Gr. Gr. § 44, 2, obs. 4. Hermann, Vig. n. 51, and for ἄλλοι, ibid. § 57, 1, obs. 3.


5 Enger reads εἰ τις—ὑποτιμπρησίον, and adds, “Reisig (Conject. p. 203) made this correction, in order to expel ὑποτιμπρησίον, a form of the conjunctive unknown to the Attics, which Brunck had introduced in place of the indicative. Bothe follows Reisig.”
from below, to bring water along with us! Let be! What's this? O men laboriously wicked! for never would good or pious men have been for doing this.

Cho. of Men. This affair has come unexpected for us to see. See! here again's a swarm of women coming out of doors to the rescue! [They make a retrograde movement.]

Cho. of Wom. Why do you insult us? We don't seem to be many, I suppose? And yet you don't see as yet the ten-thousandth part of us.

Cho. of Men. O Phaedrias, shall we suffer these to prate so much? Ought one not to have broken one's cudgel about them with beating them?

Cho. of Wom. Let us also now deposit our pitchers on the ground; so that, if any one lay his hand upon us, this may not be a hinderance. [They lay down their pitchers.]

Cho. of Men. If, by Jove, one had already struck their jaws twice or thrice, like those of Bupalus, they would not have a voice.

Cho. of Wom. Well now, there! let anyone strike me! I'll stand and offer myself; and no other bitch shall ever lay hold of your nose.

Cho. of Men. If you will not be silent, I'll beat and drive away your old age.

2 Cf. vs. 1207, infra. Av. 1710, 1713. Pax, 821.
5 See Hor. Epod. vi. 14. "See Suidas in voc. Βοῦπαλος. The point of the allusion is that Bupalus seems after that to have been silenced." Enger. ἀν εἶχον is not necessarily restricted to past time. This form often denotes what is brought on from the past time up to the present. See Harper, Powers of the Greek Tenses, pp. 79, 145. Krüger, Gr. Gr. § 54, 10, obs. 3.
6 "Os praebebo." Brunck.
7 Meaning that she would anticipate such a casualty by pulling it off. Cf. vs. 694. "Nam ego, ut canis, tibi prius eos evelam." Bergler. "Doch sollte bei den Hoden dann kein Köter mehr dich packen." Droysen.
8 For ὤ μη, see Krüger, Gr. Gr. § 53, 7, obs. 6. Bernhardy, W. S. p. 402.
9 "Comp. vs. 448. Thesm. 567. This passage has been rightly understood by the Scholiast in the Ravenna MS., ἡς πρὸς τὰς γυαίας ἰτάν γεφύντων χόρος." Enger.
CHO. OF Wom. Come forward and only touch Stratyllis with your finger!

CHO. OF MEN. But what, if I thump her with my fists? what mischief will you do to me?

CHO. OF Wom. I’ll bite and tear out your lungs and entrails.

CHO. OF MEN. There’s no poet wiser than Euripides; for there’s no creature so shameless as women.

CHO. OF Wom. Let us take up the pitcher of water, O Rhodippe.

CHO. OF MEN. Why, O thou hateful to the gods, hast thou come hither with water?

CHO. OF Wom. Why then have you come with fire, you old man nigh to the grave? With the intention of setting yourself on fire?

CHO. OF MEN. I have come in order that I may heap up a pyre and set fire to your friends underneath.

CHO. OF Wom. And I, that I might extinguish your pyre with this.

CHO. OF MEN. Will you extinguish my fire?

CHO. OF Wom. The deed itself will soon show.

CHO. OF MEN. I don’t know but I’ll scorch you with this torch just as I am.

1 Porson compares Eurip. Bacch. 492, ἵφε ὃ τι παθήν δεί τι με τῇ ἁμινῇ ἑγάνει.
2 Eur. Cyl. 236, τὰ σπλάγχνα ἵφεττον ἵαρησθαι βιοῦ.
3 The real meaning is, “more addicted to the use of the word σοφός in his poetry.” Comp. Nub. 1376, οὐκομ ἀκαίρως, ὥστις οὐκ Εὔριπίδην ἵππων σοφώτατον;

See also Ran. 1420. Athenæus, xiv. p. 665, A.
4 Cf. Soph. Electr. 622. Ἀσκ. Theb. 182, “Aristophanes seems to have had in his mind some particular line of Euripides.” Enger.
5 “Old men are called τόμβωτα, who are nigh to the grave.” Degerl.

6 “The women say they have come in order that they might extinguish the pyre (ῥύν σήν πῦραν), if the old men should set it on fire. Now the old men had decided to set it on fire. This is denoted by the conjunctive, the former case by the optative.” Enger.

8 Cf. Vesp. 1372—1378. For similar examples of “Anticipation.”
CHO. OF WOM. If you happen to have any soap, I'll provide a bath.

CHO. OF MEN. You a bath for me, you filthy wretch?

CHO. OF WOM. And that, too, a nuptial one.

CHO. OF MEN. Did you hear her audacity?

CHO. OF WOM. For I am free.

CHO. OF MEN. I'll stop you from your present clamour.

CHO. OF WOM. But you shall no longer sit in the Heliæa.

CHO. OF MEN. Set fire to her hair!

CHO. OF WOM. Thy task, O Achelöus! [The women empty their buckets on the men's heads.]

CHO. OF MEN. Ah me, miserable!

CHO. OF WOM. Was it hot? [Another volley of buckets.]

CHO. OF MEN. Why, hot? Will you not stop? What are you doing?

CHO. OF WOM. I am watering you, that you may grow.

CHO. OF MEN. But I am parched up and shaking already.

CHO. OF WOM. Therefore, since you have fire, you shall warm yourself. [Enter committee-man.]

COM. Has the wantonness of the women burst forth, and their drumming, and their frequent orgies, and this mourning on the roofs for Adonis, which I once heard when I was in


1 See Liddell's Lex. in voc. ῥόμα. "I hast du vielen Schmutz am Leib." Droysen.

2 See Kruger, Gr. Gr. § 51, 7, obs. 14.

3 There is a play on the word ἱλιος, as in Vesp. 772. "I'll cool you down a bit."

4 Cf. Aves, 862. She invokes the aid of the celebrated Ætolian river Achelous: "Then, water, to thy work!" For this use of Achelous for water in general, Dindorf refers to Servius' note on Virgil, Georg. i. 9. Add Aristoph. Cycalus, Fragm. vii.

5 ἀπὸ τοῦ ὡδάτος ἡλιονόη τρήμεν ὅ γέρων." Scholiast. "Starr bin Ich, klapp' am ganzen Leib." Droysen. "He says he has no need of being drenched with cold water, because he trembles already with old age and on account of his spare frame." Enger.

6 See Liddell's Lex. in voc. πρόβουλος. Comp. Thuc. viii. 1 and Wesseling on Her. vi. 7.

7 Cicero, Legg. ii. 15, "Novos vero deos sic Aristophanes face-tissimum poeta veteris comœdiae vexat, ut apud eum Sabazius et quidam alii peregrini judicati e civitate ejiciantur."


9 "Das Ich jüngst hab gehört." Droysen.
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the Assembly. Demostratus (a plague take him!) was advising to sail to Sicily; but his wife, dancing, cries, “Ah! ah, for Adonis!” And Demostratus was advising to enlist Zacynthian hoplites; but his wife upon the roof, being rather tipsy, tells them to mourn for Adonis. But he, Cholozyges, hateful to the gods and abominable, overpowered her. Such are their acts of wantonness.

Cho. of Men. What then would you say, if you were also to hear of the insolence of these? who have both insulted us in other respects, and drenched us with their pitchers, so that we may wring our garments, as if we had made water in them.

Com. Justly, by the briny Neptune! For when we ourselves join with the women in villany, and teach them to be incentious, such counsels spring from them; we, who speak in this wise in the workmen’s shops, “Goldsmith, as my wife was dancing in the evening, the clasp of the necklace made dropped out of the hole. For my part, I must sail to Salamis; but do you, if you have leisure, come by all means.”


2 “Da rieth der Unglucksredner.” Droysen. The decree for the Sicilian expedition was passed on the day for the festival of Adonis, which was thought unlucky. Cf. Plut. Nicias, xii. xiii.

3 The true reading I am persuaded is ἀκόλουθωσαντα, as proposed by Bentley. See Bekk. Anecd. vol. i. 367, 21.


5 “From Æsch. Theb. 600, ἀφ’ ἥς τὰ καῦνα βλαστάναι βουλεύματα.” Enger.

6 Brunn compares vss. 622, 1064. Eccles. 420. Ran. 69, 118.


means towards evening and sit in the clasp for her.” And some other one speaks after this manner to the shoemaker, a youth, but able to do a man’s work, “Shoemaker, the cross-straps pinch the little toe of my wife’s foot, since it is tender. Come you, therefore, at noon and loosen this, so that it may be wider.” Such things concur in such affairs, when I, who am a Committee-man, who have provided spars for oars, am shut out from the gates by the women, now when there’s need of the money. But it’s no use to stand. Bring the levers, that I may restrain them from their insolence. Why do you gape, you wretch? Whither, again, are you staring, who do nothing but look after a tavern? Will you not place your levers under the gates and force your way on that side? and I will join in forcing this way. [Enter Lysistrata.]

Lys. Do not force with your levers! for I am coming forth of my own accord. What need is there of levers? For there is not more need of levers, than of sense and judgment.

Cox. What, really, you abominable creature? Where is the policeman? Seize her, and tie her hands behind her!

Lys. By Diana, if in truth he shall lay the tip of his hand upon me, he shall weep for it, policeman as he is! [Police-men draw back.]

Cox. Are you afraid, you fellow? Will you not seize her by the waist, and you with him, and bind her quickly?

1 “We must mentally supply τῷ τρήματι, wherein there is an intentional equivocation, as in τῷ βαλανὸς. Similarly Macho, ap. Athen. p. 577, plays upon the ambiguity of the word βαλανὸς.” Enger.


3 “εἰς τὰς νῦν ὑπήρες,” Scholiast.


5 “See Lobeck, Aj. vs. 1274.” Enger.

6 “See Liddell’s Lex. in voc. ἐγγον., iv. 2.

7 See note on Ran. 134.

8 “Translate, quum sit publicus minister,” Enger, who, after disapproving of Brunck’s interpretation and Bothe’s explanation, adds. “Lysistrata is unwilling to be touched,—not because it is ignominious,—but because she won’t have it done at all.”
1st Wom. By Pandrosus, if in truth you shall only lay your hand upon her, you shall be trampled on and ease yourself again!

Com. "Shall ease yourself again," quoth 'a! Where is there another policeman? Bind this one the first, because she also chatters!

2nd Wom. By Diana, if in truth you shall lay the tip of your hand upon her, you shall soon ask for a cupping-glass!

Com. What's this? Where is there a policeman? Lay hold on her! I will stop some of you from this going out.

3rd Wom. By Diana, if in truth you shall approach her, I'll pluck out the hairs that will make you scream! [Police-men run away.]

Com. Ah me, unfortunate! The policeman has deserted me. But we must never be conquered by women. [Police come back.] Let us march against them, O policemen, in order of battle!

Lys. By the two goddesses, then you shall know that with us also there are four companies of warlike women within, fully armed!

Com. Twist back their hands, policemen! [Policemen lay hands on the women.]

1 "Pandrosus was the daughter of Cecrops, whose chapel, the most attractive gem of Athenian architecture, stood upon the Acropolis, near the Erechtheion." Droysen. "Comp. Schol. Ravenn. at Thesm. 533, and Fritzshe, ad Thesm. 2, c." Enger.

2 ἤτροφος in Aristophanes, when without an article, always = ἄλ-λος. Where the discourse is of two, and the sense of alter is required, then ἤτροφος takes the article, ὁ ἤτροφος or ἄτροφος. Cf. Ran. 1415. Nub. 114. Equit. 174. Ach. 117. Thesm. 227." Brunck. "Both the words and the context show that another, i. e. a third, Bowman is meant, and not a second one." Enger.


4 Comp. Pax, 511.

5 "Voss: 'wo der Trabant?' incorrectly: for he uses these words to call up a Bowman, not to express surprise. τούτω τι ἵνα εξ-press his surprise at the coming of another woman." Enger.

6 "So maus! Ich die Haare, dass du quaken sollst!" Droysen "κοισιῶ, ἀνατίλω, ἀναστάσω. στενοκυκτούς ἐφ' αἷς στενάξεις" Scholiast.

7 "Defectit me lictor, i. e. aufugit." Enger.

LYSISTRATA.

411


Com. Ah me, how miserably have my policemen fared!

Lys. Nay, what did you expect? Did you think you had come against some women-slaves, or do you suppose anger is not in women?

Com. Aye, by Apollo, and very much too, if a tavern be near!

Cho. of Men. O commissioner of this land, who have wasted many words, why do you hold a parley with these wild beasts? Do you not know with what a bath these just now drenched us in our garments, and that too without lye?

Cho. of Women. But, my good sir, you ought not rashly to lay your hand upon your neighbours. But if you do this, you must have swelled eyes. For I am willing to sit modestly, like a virgin, offending no one here, nor even stirring a chip, unless one take my comb, like a wasp’s nest, and irritate me.

Cho. of Men. O Jupiter! what ever shall we make of these monsters? For these things are no longer bearable. But you must inquire into this casualty along with me, with whatever intent they seized upon the citadel, and for what purpose they seized upon the Acropolis on the mighty rock, not to be trodden, the sacred enclosure. But ask repeatedly, and do not be persuaded, and apply all tests. For it is disgraceful to leave such an affair as this untested, having given it up.

1 See Krüger, Gr. Gr. § 53, 7, obs. 4.
2 See Krüger, Gr. Gr. § 43, 4, obs. 17.
4 See Krüger, Gr. Gr. § 51, 7, obs. 14. For κοβία, comp. vs. 377. “i.e. ἄνευ νύστην, ut explicat Scholiasta.” Enger.
6 “Und glaube nicht gleich.” Droysen. Bergk (Rhen. Mus. 1841, i. p. 95) proposes μὴ φείδοι.
Com. Well now, by Jove, I wish to learn this first from them; with what intent you shut up our citadel with your bolts.

Lys. That we might make the money safe, and that you might not fight on account of it.

Com. Why, are we fighting on account of the money?

Lys. Aye, and all the other matters, too, have been thrown into confusion. For in order that Pisander might be able to steal, and those who aim at offices, they were always stirring up some commotion. Therefore let them do whatever they please, for that matter! for they shall no longer take out this money.

Com. What will you do then?

Lys. Ask me this? We will manage it.

Com. Will you manage the money?

Lys. Why do you think this strange? Do we not wholly manage your domestic property also for you?

Com. But the case is not the same.

Lys. How not the same?

Com. We must carry on the war out of this money.

Lys. But in the first place there is no occasion for war.

Com. Why, how otherwise shall we be saved?

Lys. We will save you.

Com. You?

Lys. Aye, we to be sure.

Com. A sad case indeed!

1 See note on Eccles. 984.
3 "Quacksalbern so immer ein neu Vomitiv." Droysen.
4 Comp. vs. 193.
5 "What thinkest thou so marvellous in this?" Wheelwright
   "Was scheint dir dabei so bedenklich?" Droysen.
For this mode of construing, see Krüger, Gr. Gr. § 57, 3, obs. 6, and obs. 7. The cases, however, appear to be dissimilar. A more perspicuous arrangement would be, τί εἰ; δεινὸν τοῦτο νομίζεις; See note on Av. 1604. So in Nub. 1261, I would arrange, τί τά; δομινον τοῦτο βολέοι εἰδίναι; For the argument employed, comp. Eccles. 210.
6 Cf. vs. 521.
7 Cf. Xen. Anab. i. 1, 9; ii. 6, 5; v. 3, 9; v. 6, 15. Krüger, Gr. Gr. § 68, 16, obs. 10.
Lys. Be assured: that you shall be saved, even if you do not wish.
Com. You mention a shameful case.
Lys. You are indignant: but this must be done notwithstanding.
Com. By Ceres, 'tis unjust!
Lys. We must save you, my friends.
Com. Even if I don't want?
Lys. Aye, so much the more, for that matter.
Com. But how came you to care about war and peace?
Lys. We will tell you.
Com. (with a significant motion of his fist). Tell me now quickly, that you may not get a beating!
Lys. Hear now, and try to restrain your hands!
Com. But I am not able: for through my passion it is difficult to restrain them.
Lys. Then you shall suffer for it so much the more.
Com. Croak this at yourself, old woman; but tell me your story.
Lys. I will do so. During the former war and former time, through our modesty, we bore with you men, whatever you did; for you did not allow us to mutter: and then you did not please us. But we perceived you very well; and oftentimes when we were at home we used to hear that you had determined some important matter badly; and then being pained internally, we used to ask you with a smile, "What

1 Cf. Ach. 335, 590.
2 "σωρίων actively, as always. Dindorf decides otherwise. See his note on Soph. Rex, 628, and cf. Hermann on the same passage." Enger.
3 "We have ὅων without the article in vs. 1023. See Hermann, Nub. 834." Enger.
4 See Krüger, Gr. Gr. § 54, 3, obs. 1.
6 See Krüger's note on Thucyd. i. 57, and Gr. Gr. § 47, 10, obs. 12. "Droysen strangely enough: 'doch beachteton wir gar wohl euer Thun.' It should have been sondern wir sahen es euch wohl an, und den wol auch, dass ihr einen ubeln Rath gefasst." Enger.
7 Comp. vs. 361, and note on Av. 1592, and for αὐ with an inceptive = solo, see note on Plut. 982. Aves, 520.
8 "In die Seele betrub:" Droysen. "Interno dolore agree."
has been determined by you to-day amongst the people\(^1\) to post up upon the pillar\(^2\) about peace?" "What's that to you?" the man used to say; "will you not be silent?" And I used to be silent.

**Woman.** But I would never have been silent.

**Com.** Aye, and you'd have howled too, if you were not silent.

**Lys.** So then I kept silence at home. We used to hear\(^3\) perhaps of some other more pernicious decree of yours; and then we used to ask, "How is it, husband, that you manage these matters so foolishly?" But he having looked askance at me used immediately to tell me that, "if I will not weave\(^4\) my warp, I should wail loudly in my head; but war shall be a care to men."\(^5\)

**Com.** Rightly said of him, by Jove!

**Lys.** How\(^6\) rightly, you wretch? if not even when you were determining badly, it was permitted us to advise you. But\(^7\) when now we plainly heard you now saying in the streets, "Is there not a man in the country?" and some other said, "Certainly not, by Jove!" after this it was immediately determined by us women, being assembled, to save Greece in

\[\text{Brunck.} \quad "\text{τὴν μὲν καρδίαν λυποῦμεναι, γελῶσαι δὲ." Scholiast.} \quad "\text{The Scholiast explains it rightly.}" \quad \text{Enger.}\]\n
\(^1\) "In Ekklesie." \quad Droysen.

\(^2\) Cf. Acharn. 727. "According to Paulmier, Aristophanes alludes to an inscription engraven by the authority of Alcibiades upon a column, upon which was engraven the treaty between the Lacedæmonians and Athenians." \quad Enger.

\(^3\) "Hinc factum, ut præterita imperfecta vel plusquamperfecta vel aorista in hac re usurparentur. Nam perfecta praesentium naturam sequuntur." \quad Hermann, Vig. n. 289. Cf. Append. p. 722.

\(^4\) "So ἐισήκωσαν, they used to stand, Xen. Anab. i. 5, 2."

\(^5\) "Brunck's text exhibits εἰ μὴ . . . νῆσες, ὁποτὲ οὐκοὶ μακρὰ τὴν κυραλίν. For the remarkable construction in this verse, see Plut. 612, and the passages there cited.

\(^6\) "Facetiously adopted from the words of Hector to Andromache, Hom. II. vi. 490,

\[\text{άλλι' εἰς οἶκον ἱουσά τὰ σαυτῆς ἔργα κόμιξε. ἰστὸν τ', ἡλαπάτην τε, καὶ ἀμφιπόλιοις κέλευσε ἐργον ἐποίησαν πόλεμος δ' ἀνδρεῖς μελῆσον.}\]

\[\text{These last words Lysistrata parodies in vs. 538, πόλεμος δ' γυναικεῖ μελῆσε.}" \quad \text{Brunck.} \quad \text{For this abrupt transition from the oratio obliqua to the oratio recta, see Krüger, Gr. Gr. § 65, 11, obs. 8.}\]

\(^7\) Comp. vs. 496

\(^8\) Comp. Vesp. 121. Eccles. 196, 315, 822.
common. For why ought we to wait? If therefore you be willing to hear us in turn giving good advice, and to be silent in turn, as we were then, we would restore you.

Com. You restore us? You mention a shameful case, and not to be endured by me.

Lys. Hold your tongue!

Com. Must I hold my tongue for you, you abominable creature, and that too wearing a hood about your head? Then may I not live!

Lys. Well, if this be an obstacle to you, there! take this hood from me, and take and put it about your head, and then hold your tongue!—and this little basket! and then gird yourself up and card wool, munching beans! "but war shall be a care to women."

Cho. of Wom. Retire, O women, from your pitchers, in order that we also in turn may assist our friends. For I would never be tired with dancing, nor would exhausting weariness seize my knees. I am willing to venture everything with these in the cause of virtue, in whom is intellect, is beauty, is boldness, is wisdom, is prudent patriotism. Come, most courageous offspring of grandmothers, and of fruitful nettles, advance with vehemence, and do not yield for you are now still running before the wind.

Lys. But if delightful Eros and the Cyprus-born Venus breathe desire upon our bosoms and our breasts, and then create in the men a pleasing passion and voluptuousness, I think that we shall some time be called amongst the Greeks Lysimachæ.

Com. By having done what?
LYS. If in the first place we put a stop to people lounging in the market-place with arms and acting madly.

WOMAN. Aye, by the Paphian Venus!

LYS. For now in truth in the pottery-market, and in the vegetable-market alike, they walk about throughout the market-place with arms, like Corybantes.

COM. Yes, by Jove! for it becomes the brave.

LYS. And yet the affair is ridiculous, when a fellow with a shield and a Gorgon then purchases mackerel.

WOMAN. At all events, by Jove, I saw a man with long hair, a commander of cavalry, upon a horse putting pea-soup into his brazen helmet, which he had bought from an old woman. And another, again, a Thracian, shaking a shield and javelin like Tereus, frightened the woman that dealt in figs and swallowed the ripe ones.

COM. How then will you be able to allay many disturbed affairs in the country, and to put an end to them?

LYS. Very easily.

COM. How? Show us!

LYS. Like as, when our thread is tangled, we take it in this way and draw it out with our spindles hither and thither, thus also will we put an end to this war, if you let us, having brought it to an end by means of embassies hither and thither.

COM. Do you think, pray, to allay a dreadful state of


2 So Equit. 1375, τὰν τῷ µύρῳ, in the perfume-market. Vesp. 789, in τοῖς ἱχζον, in the fish-market. Eupol. apud Polluc. ix. 47,

περιβάλλων εἰς τὰ σκόρδα καὶ τὰ κρόμμα, καὶ τῶν λιβανωτῶν, κεῦθω τῶν ἀρωμάτων, καὶ περὶ τὰ γύλην." Brunn.


3 Cf. notes on Aves, 536, 1456.

4 "On this word, see W. Dindorf in Steph. Thes. voc. δρυτητὶς, who considers δρυτητὶς the true orthography. Comp. also Lehrs, Quest. Epic. p. 162." Enger.


6 "Mit der Wollpolitik und der Spiegelnarbe, und der Wickel-manier so gedenkt ihr Zu vollbringen der Staatskunst schwieriges Werk? Unk'uge ihr?" Droysen.
affairs with your wool, and threads, and spindles, you silly econos?

Lys. Aye, and if there was any sense in you, you would administer all your affairs after the fashion of our wool.

Com. How, pray? Come, let me see!

Lys. In the first place it behoved you, as if washing away the dirt of a fleece in a bath, to flog the knaves headlong out of the city, and to pick out the briers; and to tear in pieces these who combine together and those who press themselves close together for the magistracies, and to pluck their heads; and then all to card public good-feeling into a basket, having mixed up both the resident-aliens and whatever stranger or friend there is with you, and whoever is indebted to the public, and to mix these up in one body; and, by Jove, to mark the states, as many as are colonies of this city, that these lie uncared for, like the pieces of wool, each apart by itself; and then, having taken the wool from all these, to bring it together, and collect it into one mass; and then to make a large ball; and then, out of this to weave a cloak for the people.

Com. Is it not, therefore, shameful that these should cudgel these things and wind them off into a ball, who had not even any concern in the war at all?

Lys. And yet, O you utterly accursed, we bear more than twice as much of it as you do; who in the first instance bore sons and sent them forth as hoplites.  

1 Comp. note on vs. 361.
2 "τοὺς Διδόντας εἰς τὴν πολιτείαν εαυτούς." Scholiast.
3 "ὡς τὰ ἀκρα τῶν ἰπίων." Scholiast.
4 "Nobis eo hæc spectare videntur, quod lanæ admiscebant ἑαυτὰ τὰ ἀπὸ τῶν ἔλων, quo vides quam apta existat comparatio." Enger.
5 I should greatly prefer καὶ τοὺς ἀνθρώπους Ἡρωδ., κ.τ.λ., as it stands in the Leyden MS., for the sense required is evidently, "and then, having mingled the resident-aliens, and whatever stranger or friend there be with you, or public debtor, to mix up these also in one mass."
6 "Scholiast: ἵγκαράμετατε ἐπιτίμασας ποιήσας. For those who were in debt to the public were accounted ἰμμοῖ." Enger.
8 "ῥαβδίεσιν is said in allusion to ἱκραβδίεσιν in vs. 576." Enger.
9 "Doch leiden wir mehr als doppelt von ihm." Droysen.
10 "He alludes to the disastrous Sicilian expedition, where the number of hoplites lost was very great. Cf. Thuc. viii. 1." Enger.
Com. Be silent, and do not remind us of our woes!

Lys. And then, when we ought to be cheered and enjoy our youth, we sleep alone on account of the expeditions. And our case I omit: but I am grieved for the maidens who grow old in their chambers.

Com. Do not men, therefore, grow old as well?

Lys. But, by Jove, you do not mention a like case. For he, when he has come back, even though he be gray-headed, soon marries a young girl; but the woman's time is short, and if she do not take advantage of it, no one is willing to marry her; but she sits looking for omens.

Com. But whoever is still able to act a manly part—

Lys. Why then do you not die? You shall have a little pig: you shall purchase a coffin: I will now knead you a honey-cake. Take this and crown yourself! [Drenches him with water.]

1st Wom. And receive these from me! [Drenches him.]

2nd Wom. And take this crown! [Drenches him.]

Lys. What is wanting? What do you desire? Go to the ship! Charon calls you, and you hinder him from setting sail.

Com. Then is it not shameful that I should suffer these things? But, by Jove, I will show myself to the Committee forthwith, going as I am.

Lys. Will you lay a complaint against us, that we did not lay you out? But on the third day at any rate the sacrifices

1 "Weck' nicht trübe Gedanken." Droysen.
3 "i. e. speculating upon the probabilities of her marriage." Wheelwright. "Dann sitzt sie und blattert im Traumbuch." Droysen.
4 "Tu evo senex, qui non es stūsus dūnatūs, cur non moreris?" Bergler.
6 "ἡ μελιττούττα ἵδιδον τοῖς νεκροῖς." Scholiast.
7 "τὰς ταινίας, ὅς τοῖς νεκροῖς ἐπέμπον ὁ φίλος." Scholiast.
9 "βιβρωμημιος." Scholiast.
10 ᾧ καλιίς is future, and refers to the object of his visit to the Committee. "Doch nicht um zu klagen," &c. Droysen. ᾧ is never elided in Aristophanes. See note on Plut. 187.
to the dead will come from us very early in the morning ready prepared. [Exeunt Committee-man and attendants.]

Chio. of Men. It is his business to sleep no longer, who is free. But, sirs, let us strip and set to work at this affair! For already these matters appear to me to savour of more and greater deeds; and especially I scent the tyranny of Hippias; and I fear greatly lest some men of the Spartans, having assembled here in the house of Clisthenes, should by craft stir up the women hateful to the gods to seize upon our money, and our pay, whereby I lived. For surely it is shameful that these, women as they are, should now advise the citizens, and prate about a brazen shield, and besides reconcile us to the Lacedaemonians, to whom there's no trusting, unless one can a gaping wolf. But these things, sirs, they have contrived for a tyranny. But over me they shall not tyrannize; for I will be on my guard, and will henceforth wear my sword in a myrtle-bough, and will lounge in the market-

1 "πρωτε as a dissyllable is unknown to the Attic dialect, neither is it once found in Aristophanes." Brunck. "τὰ τρίσ ἀσ αἱ τὰρα are the offerings usually made on the third day from the burial." Enger.

2 "Exeunt nos preparemus, as the antistrophic verse 637 shows. So vs. 662, the old men say ἀλλὰ τὴν εξωμίδ' ἰκνώμεθα, and vs. 686, the women say ἀλλὰ χῆμεις Ἣττον ἰκνώμεθα. Cf. Fritzche, Thesm. 616. Meineke, Com. Frag. iii. 491." Enger.

3 "He plays upon the ambiguity of the expression. The Chorus fears lest the Lacedaemonians have made a league with the Athenian women τὴν ἰηπιόν τυραννίδα καταστήσοντες." Enger. Cf. Thuc. vi. 51—58.

4 Comp. 1092. Vesp. 1187.

5 "καὶ πρὸς, et insuper. Cf. Plut. 1001. Ran. 415, 611. Equit. 578. Ordo est: καὶ πρὸς διαλλάττειν ἡμᾶς ἀνθρώπων Δακωνίων." Brunck. Enger also approves of Brunck's remark. Nevertheless I am convinced they are both in error. διαλλάττειν is used absolutely, and πρὸς is a vox solita in haec re. So Thuc. viii. 17, καὶ ἡ πρὸς βασιλεία ξυμμαχία Λακεδαιμονίων ἔγένητο ἵνα. Comp. also viii. 36. I would therefore translate, "and make peace between us and the Lacedaemonians."

6 Hom. Od. xi. 456, οὐκέτι πιστὰ γυναικῶν.

"Denen just so viel zu traun ist, als 'nem Wolf mit offinem Rachen."

Droysen.

7 Referring to the celebrated scolion ap. Athen. xv. p. 695, A., ἐν μύρτου κλαδὶ τὸ ξίφος φορῆσῳ, ὦτεπ Αρμάδιος κάρτιστοις, κ. τ. λ.

Cf. Pelargi, Fragm. ii. Bergk, Poet. Lyr. p. 871. There is at the same time an equivocue. See vs. 1001, infra.
place in arms nigh the statue of Aristogiton, and will stand beside him thus; for that very destiny is mine to smite the jaw of this old woman hateful to the gods.

Cho. of Wom. Then your mother shall not recognise you when you enter the house. But, O dear matrons, let us first place these on the ground. For we, O all ye citizens, begin words serviceable to the state; naturally, since it reared me splendidly in luxury. As soon as I was seven years of age I carried the peplus; and then, when I was ten years of age, I was meal-grinder to Diana; and then I was Arctos at the Brauronia, wearing the saffron-coloured robe; and at length, when I was a beautiful girl, I carried the basket, wearing a chain of figs. Do I not then owe it to the state to give it some good advice? But if I am a woman, do not grudge me this, if I introduce something better than the present part of affairs. For I have a part in the contribution; for I contribute men. But you miserable old men have no part; for after you have expended your ancestral fund, as it is called, which you got from the Persians, you do not

2 “Et ita quidem apud eum stabo.” Enger.
3 “Illud ipsum enim meum est, ut tanguam alter Aristogiton, hujus autem imperium affectantis—malos feriam.” Enger.
4 “Da auch mir das Schicksal hiess.” Droysen.
5 “ονδ’ των πληγών των παρ’ ἡμῶν ἀλλοίων γενήσεται.” Scholiast.
6 See Krüger, Gr. Gr. § 56, 10, obs. 3.
7 “Ordo est, alieoria γενότερο οὖσα τῇ Ἀρχηγίτη, κατ’ ἐπεισοδία τῶν κροκωτῶν ἄρτος ὑπὸ Βραυρωνίως.” Bentley.
8 “On the form of the dative, cf. Lob. Phryn. p. 429. Ἀρχηγίτης is Diana, who was worshipped at Brauron, and to whom virgins were dedicated when they were ten years of age. Vid. Harpocr. voc. διαφαθέων. Bekk. Anecd. p. 235, 1; 444, 30.” Enger.
9 See Liddell’s Lex. in voc. ἄρτος. Cf. note on Thesm. 1013.
10 “Veraret mir es nicht.” Droysen.
11 “He has been obliged by the metre to place ἄρτον before the participle, which ought to follow it; for the natural order is: ἐτεὶ τῶν ἰδων ἄνω, ἄρτον ὑπὲρ ἄνθρωπος.” Bruck. The example Enger quotes from Nub. 860, is nihil ad rem. In the mean time I conjecture ἦλπικαλώσαντες.
12 “This was a subscription made by the wealthy at the time of the Persians.” Droysen. See note on vs. 273.
pay in turn your contributions. But moreover we are in
danger of being ruined by you. Then ought you to grumble?
But if you shall annoy me at all, I will strike your jaw with
this untanned buskin.

**Cho. of Men.** Then are not these matters great insolence?
and methinks the matter will increase still more. But who-
ever is a perfect man must repel the matter. Come, let us
strip off our sleeveless coat, since it behoveth a man forthwith
to savour of manhood; but it does not become him to be
muffled up. But come, ye white-footed, now it behoveth us,
who went to Lipsydrium,* when as yet we were men, now it
behoeth us to grow young again, and to make our whole body
active,* and to shake off this old age. For if any of us shall
afford these if it were but a small handle,* they will in no wise
fail of assiduous handicraft; but they will both build ships,
and furthermore attempt to fight by sea, and to sail against
us, like Artemisia. But if they turn themselves to horse-
manship, I strike the Knights off the list. For a woman is
a creature most skilful in horsemanship and having a good seat.7
And she would not slip off when it runs. See the Amazons
whom Micon painted* on horseback fighting with the men!
But we ought to take and fit this neck* into the perforated
stocks of all these.

1 "ο Ἀριστοφάνης ἔφη τοὺς νῦν λεγομένους Ἀλκμάωνίδας, οὕτω γὰρ
πόλεμον ἀράμενοι πρὸς Ἡσιπν τῶν τύραννοι καὶ τοὺς Πεισιστρατίδας
ἐπέδρασαν τῷ Λευσάριον." Scholiast.

2 "Lipsydrium was a stronghold in Mount Parnes, from which
place the Alcmæonids made attacks upon the tyrant Hippias." Droysen.
The interpreters inform us that a scolion upon Lipsydrium and
the Alcmæonids used to be sung at banquets. It is found in Ath-
æus xv. p. 695, E. It is well known that the chorus have acts at-
tributed to them which have occurred long before their time. See
note on vs. 273.

3 "λείπει νεώτερον." Scholiast.

4 Comp. Av. 1437.

5 Comp. Fquit. 841, 847. Nub. 551.

6 "Artemisia, the Carian queen, fought in the sea-fight at Sa-
lamis against the Grecian fleet." Droysen.

7 "ἐπιάσαντον ἵππαξιδῆς." Scholiast.

8 "The Battle of the Amazons" was a celebrated painting in the
Poicile at Athens executed by Micon, son of Planichus. See Meurs.
Ath. p. 20. Pausan. i. 15. The same subject is represented on
several bas-reliefs in the British Museum.

9 "The neck also was put into that perforated wood. Anacreon
Cho. of Wom. By the two goddesses, if you shall provoke me, I will now let loose my passion, and will make you today call your fellow-tribesmen to your aid, being pommelled. But let us also, O women, speedily strip, so that we may savour of women angered even to biting. Now let any one come near me! in order that he may never eat garlic or black beans. Since, if you shall even merely speak ill of me, —for I am exceedingly angry,—I the beetle will deliver you like an eagle that is laying eggs. For I will not care for you, if my Lampito live, and the dear Theban girl, well-born Ismenia. For you will have no power, not even if you make decrees seven times, who, O wretch, wast hateful even to all your neighbours. Therefore also yesterday, when I was making a feast to Hecate, I invited from my neighbours a good and amiable girl as the companion of my children—an eel from Boeotia; but they said they would not send it, on account of your decrees. And you will not cease from these decrees, till some one, having taken you by the leg, take and break your neck. O thou authoress of this deed and design, why hast thou come to me from the house with a sad countenance?

"Rightly Voss, 'diesen langgestreckten Hals:' provided that be rightly understood. Neither Droysen nor Bothe have understood it. Cf. Eccles. 624. Equit. 1045." Enger. See note on Thesm. 74.
1 "τιν φιλίν λιγί, τιν φορήν," Scholiast.
2 "μιμούνται τοις τών ανέρων λόγον," Scholiast.

"The first being part of their provisions for war, the second for the law-courts. Cf. Eq. 41.

"λειπει ως," Scholiast. See note on Plut. 314. For the fable, see note on Pax, 133.


"Du verhasst selbst deinen Nächsten." Droysen.


"See Matthia, Gr. Gr. § 517, obs. 1.

"From the Telephus of Euripides." Scholiast. "The other wise Aristophanes seems to have made himself, or adopted from some other source." Enger.
LYSISTRATA

LYS. Wicked women's proceedings and the female mind make me down-hearted, and to walk up\(^1\) and down.

CHO. OF W. What do you say? what do you say?

LYS. The truth! the truth!

CHO. OF W. What is there alarming? Tell it to your own friends!

LYS. But it is disgraceful\(^2\) to mention, and difficult to keep silent.

CHO. OF W. Do not then conceal from me what ill we have suffered.

LYS. To speak in fewest words,\(^3\) we long for the men.

CHO. OF W. O Jupiter!

LYS. Why call on\(^4\) Jupiter? In truth this is so. Consequently I am no longer able to keep them from their husbands; for they are escaping by stealth. The first I caught widening the hole where the cave of Pan\(^5\) is; the other, again, creeping down by the pulley;\(^6\) the other deserting; the other one upon a sparrow, purposing now to fly down to the house of Orsilochus,\(^7\) I dragged down yesterday by the hair. And they keep making all sorts of excuses\(^8\) so as to depart home. In sooth, one of them is now coming. Ilo! Ilo! whither are you running? [A woman attempts to run past.]

1st WOM. I wish to go home; for my Milesian fleeces are being destroyed by the moths at home.

LYS. What\(^9\) moths? Will you not go back again?

1st WOM. But, by the two goddesses, I will return speedily, when I have only spread them out on the couch—

LYS. Don't spread them out, or depart any whither!

\(^{1}\) "Mulierum facta earumque libido anxiam me reddunt, ut quid faciam sit nesciam." Enger.


\(^{3}\) "This belonged to the well in the temple of Neptune." Droysen.

\(^{4}\) "This whole of that ιω Ζεύ and τι Ζηνί αίτεις, appears to be taken on Euripides." Enger. "The Schol. Villois, on II. B. 153, appears to have had this passage in his mind." Reisig.

\(^{5}\) "The cave of Pan under the rocks called Macre, on the northern side of the Acropolis. Cf. Eur. Creus. vs. 946, and vs. 11. Meurs. Ath. ii. 6." Brunck.

\(^{6}\) "Comp. Herod. vi. 66.

\(^{7}\) "See note on vs. 1178 infra."
1st Wom. Must I then suffer the fleeces to be destroyed?
Iys. Yes, if there be need of this. [1st woman goes back again.]

2nd Wom. Ah me, miserable! miserable for my flax which I have left at home unhackled!
Lys. See! here's another coming out for her unhackled flax!² Come back again hither!
2nd Wom. But, by Diana,³ I will return instantly when I have barked it?⁴
Lys. Don't⁵ bark it! for if you begin this, another woman will wish to do the same. [2nd woman goes back again.]
3rd Wom. O mistress⁶ Iliilithia, delay my parturition until I shall have gone to a place not hallowed!
Lys. Why do you talk this nonsense?
3rd Wom. I shall bring forth immediately.
Lys. But you were not pregnant yesterday.
3rd Wom. But to-day I am. Come, Lysistrata, send me home as soon as possible to the midwife!
Lys. What tale are you telling? What is this hard thing⁷ that you have?
3rd Wom. A male child.
Lys. Not you, by Venus! except that⁸ you appear to have some hollow brazen vessel. I will know. [Feels her dres']
Lys. O you ridiculous! said you you were pregnant, when you had the sacred⁹ helmet?
3rd Wom. And I am pregnant too, by Jove!
Lys. Why then had you this?
3rd Wom. In order that, if my delivery should come upon

¹ "Ist's nöthig, ja!" Droysen. For μὴ διαιτάναι μηδ' ἀπείλων, (vs. 733,) see Hermann, Vig. n. 268.
² "When the woman talks of her flax, Lysistrata, in order to give an obscene turn to her words, substitutes ἄμοργις for ἄμοργις. For ἄμοργις has no obscenity about it; whereas ἄμοργις or ἄμοργῆ = anurca, which is here transferred to another kind of liquid." Enger.
³ Comp. note on vs. 443.
⁴ "ἀπολέσασα. Cf. vs. 963." Enger.
⁵ See note on Vesp. 1418.
⁶ "Ὁ πόνος Ειλείσουa, belong to Tragedy, so that πόνος with t'. a first syllable long is no way offensive. Vi1. Reisig, p. 102." Enger.
⁷ See Krüger, Gr. Gr. § 57, 3, obs. 6.
⁸ See Krüger, Gr. Gr. § 69, 4, obs. 6.
⁹ "She calls the helmet ἵππαρ, because the woman had taken it from the temple of Minerva." Enger.
me while still in the Acropolis, I might go into this helmet and bring forth, as the pigeons do.

Lys. What do you say? You are making excuses. The matter is evident. Will you not wait here for the helmet's naming-day?

3rd Wom. But I am not even able to sleep in the Acropolis, since once I saw the serpent, the guardian of the house.

4th Wom. And I, unhappy, am destroyed with want of sleep through the owls, which are constantly crying, "to who."

Lys. My good women, cease from your juggling tricks! You long for your husbands perhaps: but do you not think that we long for them? They spend uneasy nights, I well know. But hold out, my good friends, and persevere still further for a short time! for we have an oracle that we shall prevail, unless we be distracted by seditions. Now this is the oracle.

Cho. of Wom. Tell us what it says.

Lys. Be silent now! "But when the Swallows, avoiding the Hoopoes, cover into one place, and abstain from the phallus, there shall be a rest from evils, and high-thundering Jove shall make the higher to be lower"——

Cho. of Wom. Shall we lie above them?

1 "ισβάσσα is not to be understood in its proper force, nor are we to infer from that that the helmet was of a vast size, seeing that she had been able to hide it under her dress." Enger.

2 παρὰ προδοκίαν, for παυίον.


"Then nightly sings the staring owl,
To-who;
Tu-whit, to-who, a merry note,
While greasy Joan doth keel the pot."

Comp. Dodwell, Itin. vol. ii. p. 43.

* Cf. Aves, 1026, and for the construction, see notes on Vesp. 80. Aves, 179.


7 "αἱ γυναῖκες." Scholiast.

* "This signifies the same as ἀνω κάτω ποιήσει. In this passage shall change the state of things so much, that the safety of the state shall depend on the women, and not on the men." Enger.

"τὰ ἐπικρατεῖσσα ἐντιλλοῦσα ποιήσει τοὺς ἀντρας ἰδηλοῦτε." Schol.
LYSISTRATA.

I.ys. — "but if the Swallows be at variance, and fly away with their wings from the sacred temple, no longer shall any bird whatever appear to be more lewd."

Ch. of Wom. By Jove, the oracle is clear! Let us not then, O all ye gods, give up through suffering; but let us go in. For this will be disgraceful, my dearest women, if we shall betray the oracle. [Exit Lysistrata.]

Ch. of Men. I wish to tell you a story, which I once heard myself when I was yet a boy; in this wise:—There was once a youth, Melanion, who, avoiding marriage, went to a desert place and dwelt in the mountains. And then he hunted hares, having made nets; and he had a dog. And he returned home again no more by reason of his hatred. So much did he abominate the women: and we, who are chaste, abominate them no less than Melanion.

Old Man. I wish, old woman, to kiss you—

Woman. Then you shall not eat an onion.

Old Man. — and to lift up your leg and tread on you.

Woman. You wear a large beard.

Old Man. For Myronides also was rough in those parts, and black-bottomed to all his foes; and thus also was Phormio.

"Doch wenn sie nicht einträchtiglich sind." Droysen.

"If we leave the oracle in the lurch." Droysen.

Enger's edition connects ὄρτως with ἵν ὑστός, and gives a full stop after ὑστ. ὄρτως is the regular word used to introduce a story. Plato, Phæd. § 29, ἄν ὄρτω δὴ ταῖς, μᾶλλον δὲ νινίσκος. Vesp. 1182, ὄρτω πόρ' ἵν μύς καὶ γαλή. Cf. Meineke, Com. Fragm. iii. p. 82, who adds, "ὀρτως is generally prefixed to stories which a person is going to relate." "For Melanion the son of Amphidamas, and his love for Atalanta, see Apollod. iii. 9." Dindorf.

"We must write ὄρτως..." Enger.

"And them with no inferior hate We, as Melanion wise, abominate." Wheelwright.

"Women are accustomed to slap the faces of those who kiss them when they don't choose. Correctly therefore the Scholiast: 'ὅλον κλαίμεν καὶ γυναῖκι κρομμύων.'" Enger.

"δόο Μυρωνίδαι ἦσαν εὐθάδε μὲν προϊνῳ τοῦ ἐν οἰνοφόροις νικήσαντος." Scholiast. See Thucyd. i. 108. For καὶ γὰρ, see Krüger, Gr. Gr. § 69, 32, obs. 21.

"De Phormione Scholiasta ad Pax. 347: 'αὐτοῦ μὲν ἦσαν ὡς κομίκως ἐν ἡπτήας (ν. 562) καὶ Βασιλεύσως, Ἐπόλις λατρεύοντας.'" Enger. He was the son of Asopus. See note on Pax, 347. Brunck reads ὡς ἐκ καὶ, which seems much better. See notes on Pax, §50, 363.
CHO. OF WOM. I also wish to tell you a story in reply to your Melanion. There was a certain Timon,\(^1\) unsettled, encompassed round as to his face with unapproachable thorns,\(^2\) a scion of the Furies. This Timon, then, by reason of his hatred, went off having imprecated many \textit{curses} against wicked men. So much did he always hate in return your\(^3\) wicked men; but he was very dear to the women.

WOMAN. Would you that I strike your jaw?
OLD MAN. By no means! I am afraid of it.
WOMAN. But I will strike you with my leg.
OLD MAN. You will show your ankles.
WOMAN. Yet, however, you would not see them with long hair, though I am an old woman, but depillated with the lamp.\(^4\)

[Enter Lysistrata attended by several women.]

LYS. Ho! ho, women! come hither to me quickly!
1ST WOM. What's the matter? tell me, what means the cry?
LYS. I see a man, a man approaching frantic, seized\(^5\) with the transports of love. O mistress,\(^6\) who rulest over Cyprus and Cythæra and Paphos, proceed straight on the course you are going!
1ST WOM. Where is he, whoever he is?
LYS. Near the \textit{temple} of Ceres.\(^7\)
1ST WOM. Oh, by Jove, in truth there is! Who\(^8\) in the world is he?
LYS. Look! Does anyone of you know him?
MYRRH. Yes, by Jove, I do; and he is my husband Cinesias.\(^9\)

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\(^2\) \textit{Der Welt mit unzugänglichem Hasse dorn umzäunt.} Drayton.
\(^3\) \textit{ιμώρια xiv verum est.} Enger. See Kruger, Gr. Gr. § 47, 9.
\(^5\) Comp. Eccles. 12. \(\text{\textit{This appears to be a verse of some tragedian, so that \textit{Kύρπω} with the first syllable long is no offence. See Reisig, p. 102.} \text{\textit{Enger.}}}\)
\(^6\) \textit{There was a temple of Ceres, called \textit{Xλόγη}, in the city near the Acropolis. See Meurs. Gr. Fer. in \textit{Xλόγεα.}} Brunck. \textit{Ceres' name Chloë is taken from the \textit{cedure} of the corn-fields. See Athen. xiv. p. 618 D. So \textit{flava Ceres} in Virgil.} Bergler.
\(^7\) Cf. note on vs. 171
\(^8\) \textit{We must not understand Cinesias son of Meles, the \textit{Dithyrambic poet.} See Meineke, Com. Frag. i. p. 229.} Enger.
Lys. 'Tis your business now to roast him, and torture him, and cheat him utterly, and to love him and not love him, and to afford him all things, except those of which the cup is conscious.

Myrrh. Don't trouble yourself: I'll do so.

Lys. Moreover I will remain here and cheat him utterly and roast him thoroughly. But do you depart! [Exit Myrrhina, and enter Cinesias, attended by a servant leading his child by the hand.]

Cin. Ah me, miserable! What a spasm and what a tension possesses me, as if I were racked upon a wheel!

Lys. Who is this who stands within the outposts?

Cin. I!

Lys. A man?

Cin. Yes, a man.

Lys. Then will you not begone out of the way?

Cin. Who are you who drive me out?

Lys. A day-watcher.

Cin. By the gods, then, call me out Myrrhina!

Lys. Must I call your Myrrhina, quoth'a? Who are you?

Cin. Her husband, Cinesias the Peonian.

Lys. Welcome, thou dearest! for thy name is not without "Sei's deines Amtes, ihn zu spicken, am Spiess zu drchn, Herumzunarren, zu lieben ja, zu lieben nein, Dich ihm hinzugeben, so weit—der Kelch es dir erlaubt!"

Droysen.

2 See Krüger, Gr. Gr. § 51, 10, obs. 1.

Dobree proposed περιμένων, eum opperiens.


* "Halt! wer da innerhalb der Postenreihe?" Droysen.


* "διαταξεί τὸς γναῖκας ὡς ἵψως τοῦ κυνην," Scholiast "Willkommen, Liebster! denn bei Gott nicht unberuhmt Ist hier bei uns dein Name mehr noch ungenannt; Dein liebes Weibchen führt dich immerfort im Mund. Wenn sie 'nen Apfel oder ein Ei hat, sagt sie gleich: 'O könnt' ich's meinem Kinesias geben.'" Droysen.
fame among us, nor yet inglorious. For your wife constantly
has you in her mouth; 1 and if she get an egg or an apple,
she says, "May Cinesias have this!"

Cin. Oh, by the gods!

Lys. Yes, by Venus; and if any conversation about hus-
bands arise, straightway your wife says, that every thing else
is nonsense in comparison with Cinesias.

Cin. Go then, call her!

Lys. What then? will you give me any thing?

Cin. Aye, by Jove, will I, if you wish it! I have this
What, then, I have, I give you.

Lys. Come then, let me descend and call her.

Cin. Very quickly then! [Exit Lysistrata.] For I have
no pleasure in my life since she went away from the house;
but I am grieved when I go in; and every thing appears to
me to be desolate; and I find no pleasure in my victuals
when I eat, for I am tortured.

MYRHR. (talking with Lysistrata in the Acropolis above).
I love him, I love him; but he is not willing to be loved by
me. Do not call me to him!

Cin. My dearest little Myrrhina, why do you act thus?
Come down 3 hither!

MYRHR. By Jove, I will not go down thither!

Cin. Will you not come down when I call you, Myrrhina?

MYRHR. No; for you call me when you don't want me
at all.

Cin. I not in want of you? Nay, rather, undone.

MYRHR. I will go away.

Cin. Nay don't, pray! but at least hearken to your little
child! [Turning to the child.] Ho you! will you not call4
your mother?

CHILD. Mamma! mamma! mamma! 5

1242. 3 See Krüger, Gr. Gr. § 3, 4, obs. 4.
4 See Kruger, Gr. Gr. § 53, 7, obs. 4.
5 "Puerrulum non ipse Cinesias, ut Droysenius arbitratur, sed
Manes gestabat Vid. vs. 908" Enger.
LYSISTRATA.

CIN. How you! what are you about? Do you not even pity the little child, being unwashed and unsuckled six days past?

MYRRH. Of course I pity it; but its father is negligent.

CIN. Come down, my good girl, to your little child!

MYRRH. What a thing it is to be a mother! I must descend. For what shall I do? [Enter Myrrhina.]

CIN. Why she seems to me to have become much younger, and more loving to look at; and in that she is cross to me, and bears herself haughtily, these are the very things now which kill me with desire.

MYRRH. O thou dearest little child of a bad father! come, let me kiss you, most dear to your mother!

CIN. Why, O wretch, do you do this, and comply with other women, and cause me to be grieved, and art grieved yourself?

MYRRH. Don't put your hand on me!

CIN. While you are ruining my and your property, which is in the house.

MYRRH. I care little about them.

CIN. Why, you little about your thread, which is tossed about by the cocks and hens?


2 An example of the Ethical Dative (der ethische Dativ); mostly in the case of personal pronouns. See Krüger, Gr. Gr. § 48, 6, and vs. 101, 1192. Pax. 269, 282, 893. Nub. 1313.


5 See note on Aves, 451.


7 Esch. Prom. Solut., ἱχθροῦ πατρός μοι τοῦτο φιλτατον τίκνων. Comp. vs. 684.


MYRRH. Even so, by Jove! 1
CIN. The rites of Venus have been so long a time uncelebrated by you. Will you not go back?
MYRRH. Not I, by Jove! unless you make peace and cease from the war.
CIN. Therefore, if it seem good to you, we will e'en do so.
MYRRH. Therefore, if it seem good to you, I will e'en go thither; but now I have sworn not to do it.
CIN. At least lie down with me for 2 a while!
MYRRH. Certainly not! and yet I cannot say 3 that I do not love you.
CIN. Do you love me? Why then do you 4 not lie down, my little Myrrhina?
MYRRH. O you ridiculous man! in presence of the child?
CIN. No, by Jove! but, Manes, do you take it home! [Servant leads the child off.] There! the child is now out of the way: will you not lie down?
MYRRH. Why, where could one do this, you rogue?
CIN. Very well, 5 where the temple of Pan is.
MYRRH. Why, how, pray, any longer could I go to the Acropolis pure?
CIN. Very well, I ween, after you have washed in the Clepsydra. 6
MYRRH. Shall I then, pray, break my oath, you rogue, after having sworn?
CIN. On my head be it! 7 Don't be concerned at all for your oath!
MYRRH. Come then, let me bring a little bed for us.
CIN. By no means! It suffices us upon the ground.

1 "Ist einerlei!" Droysen.
2 See note on Plut. 1035, and for Æλλα, see note on Thesm. 424.
4 See Krüger, Gr. Gr. § 53, 6, obs. 2.
5 Brunck compares Eccles. 321. Thesm. 292. "In this passage Reisig saw that we must write, ὥσεον; τὸ τοῦ Πανὸς καλὸν, as I have edited." Enger. For τάλαν, see note on Eccles. 90.
6 "Clespsydra was a fountain at Athens flowing from the Acropolis." Brunck. "It was called Clepsydra, because it was an intermitent spring. Formerly it was called Empedo." Scholiast.
7 Comp. Ach. 833.
LYSISTRATA. 917-920.

MYRRH. By Apollo, I will not¹ make you lie down upon the ground, although being such! [Runs off:]

CIN. Of a truth it is right well evident that my wife loves me.²

MYRRH. (returning with a bedstead). There! lie down quickly; and I will undress myself. [Cinesias lies down upon the bed.] And yet, bless³ my soul, I must bring out a mattress.

CIN. What mattress? Don’t talk to me⁴ of that!

MYRRH. Yea, by Diana! for it were shameful to lie upon the bed-cords.

CIN. Let me give you a kiss then!

MYRRH. There! [Kisses him and runs off:]

CIN. Ah! Return then very quickly!

MYRRH. (returning with a mattress). There’s a mattress! Lie down! I’ll now undress myself. And yet, bless my soul! you have not a pillow.

CIN. Neither do I want one.

MYRRH. But, by Jove, I do! [Runs off:]

CIN. Truly my carcase is entertained like Hercules.⁵

MYRRH. (returning with a pillow). Rise! jump up! ¹⁶

CIN. I have every thing now.⁷

MYRRH. A... pray?⁸

CIN. Come then, my little treasure!⁹

¹ μὰ τὸν Ἀπ. μὴ κατακλίνω =οὐ μὴ κατακλίνω. See note on Eccles. 1000. For κατήρπ, see note on Eccles. 159.
² See note on Pax, 913. “A comma is generally placed after δὴλη ὀτειν, so that καλῶς ις joined with ψιλη. The recent editors have rightly followed Schäfer on Greg. Cor. p. 531. See also his note on Soph Rex, 1008, ὥ πατι, καλῶς εὶ δηλος οὐκ εἴδως τι δρας, where the Augustan glossographer rightly explains καλῶς by πάνω.” Enger.
⁵ Comp. Equit. 1162, and see note on Plut. 314. “παρομία ἵπτι τῶν βραδύνωνοιν. οἱ γὰρ υποθέκουντει τὸν Ἰππαλέα βραδύνωνοι, ἀδηφάγος γὰρ ὁ ἰρως.” Scholiast.
⁶ “That I may put the pillow under you.” Scholiast.
⁷ “Hæc sufficiant, jam omnia habe: accumbiigitum” Enger.
⁸ “Officiosa mulier, quam hic Myrrhina gerit, quasi meditans, num revera nihil jam possit desiderari, se ipsam interrogat ἐτυρα ςογα:” Enger “I have followed Druck.
⁹ Comp. Anc. 1201.
LYSISTRATA.

Now I'll undo my girdle! Remember then; do not deceive me about the peace.

CIN. Then may I perish, by Jove!

MYRRH. You have not a counterpane.

CIN. Neither do I want one, by Jove; but I want something else.

MYRRH. Don't trouble yourself! You shall do so; for I will come speedily. [Runs off.]

CIN. The woman will kill me with her bed-clothes.

MYRRH. (returning with a counterpane). Raise yourself up!

CIN. But I am raised up already.

MYRRH. Would you that I anoint you?

CIN. Nay, do not, by Apollo!

MYRRH. Yea, by Venus, whether you will or no! [Runs off.]

MYRRH. (returning with a flask of ointment). Reach forth your hand now, and take it and anoint yourself!

CIN. By Apollo, this ointment is not sweet! unless to be dilatory and not savouring of marriage be so.

MYRRH. Ah me, miserable! I have brought the Rhodian unguent.

1 "Das Busenband." Droysen.
2 See notes on Av. 161, 1308.
3 "Schlafpelz." Droysen.
5 "Dass alle Salbe zum Henker ware!" Droysen. "Ubicunque eiς vel aeiς aditum optativo, significatur optari ut sit aliquid nunquod non est, aut ut futurum sit, quod non est futurum." Hermann.
6 "eiς, utinam, stands with an optative, or with an historical tense of the indicative: eiς αὖθιν utinam abeat, eiς αὖθιν utinam abierit, eiς αὖθιν utinam abiret, eiς αὖθιν utinam abisset." Kruger. See his Grammar, § 51, 3, obs. 3. Cf. vs. 973, infra. Equit. 401, 619. Thesm. 1050 Eccles. 938, 917.
7 "Voss translates it rightly enough as to the sense: 'nicht lieblich, kein bei Apollon, ist die Salbe da; nur legigdu Aufschub duftet sie, nichts Hochzeitliches.' ei μη—γε after a negation furius affirmat, and signifies the same as ἀλλα—γε. Vide L. Dindorf, ap. Steph. Thees. iii. p. 190. Cf. Equit. 180, μων ἵνα καλῶν ἵνα καγαθῶν; Ἀλ. μᾶ τοὺς ξένους. ei μη κε πονηρῶν γε, ὡμοιο εἰκ ἑμοῖς. The m. 598, αὐτὴ θεοὶ νόησις. Γ. μᾶ τῷ ἰὼ, ei μη Κριτιλλά γε Αἰθρίων Γαργαρώττειν, uμμοι σὺν Κριτιλλα. Fritzche has not rightly understood this passage.

Einger.

Bergler remarks, that the Rhodian unguent was an inferior sort. Einger reads ῥόδον.
'Tis excellent! Never mind it, my good girl!

Nonsense! [Runs off.]

May he perish most miserably, who first boiled unguments!

(returning with a fresh flask). Take this casket!

But I have another. Come, you tiresome thing, lie down and don't bring me any thing at all!

I will do so, by Diana! In sooth I am taking off my shoes. But, my dearest, see that you vote to make peace.

I will determine about it. [Exit Myrrhina.] My wife has undone me and killed me, both in all other respects, and because she has flayed me and gone. Ah me! what shall I do? Whom shall I solicit, being disappointed of the prettiest of all? How shall I educate this? Where's the Dog-fox? Let out a nurse to me.

O thou unhappy, thou art afflicted in thy soul with dreadful suffering, having been deceived! And I pity you, alas! alas! For what kidneys could hold out, what soul, and what bowels, and what loins? What rump could, being strained, and not having to do with any one in the morning?

O Jove, what dreadful convulsions!

This, however, has your all-abominable and all-execrable wife now done to you.

No, by Jove, but dear and sweetest of all!

Don't talk to me of sweet! Abominable,


"οβερνος, which has the v long according to analogy and the usage of the poets, always shortens it in Aristophanes. Cf. Nub. 655. Vesp. 1504, 1514. Av. 1641." Enger.

2 See note on vs. 884.

3 "Schaff schnell ein Hürlein Amme!" Droysen. He should have said "verpachte schnell," &c.

4 "Parodied from the Andromeda of Euripides, ποια ληβάζεις, ποια σαφρήν," Scholiast.

5 Comp. vs. 1089, infra, and Pax, 1313.


7 See note on vs. 1178.
abominable certainly. [Exit Cinesius.] O Jove, Jove, would that you would whirl her away and turn her round,¹ and carry her off with a great whirlwind and hurricane, as you do the heaps of corn, and then let her go, and she might be borne back again to the earth, and then suddenly bestride the trident! [Enter Lacedaemonian Herald and Committee-man.]

HER. Where is the Senate of the Athenians, or the Prytanes? I wish to make an announcement.

COM. Whether are you a man or Conisalus?²

HER. By the two gods, I have come from Sparta as a herald, young man, about the peace!

COM. And then, pray, have you come with a spear under your arm?

HER. No, by Jove, not I!

COM. Whither are you turning yourself? Why, pray, do you put forward your cloak? or have you a swelling in the groin from your journey?

HER. The fellow’s a fool,³ by Castor!

COM. But you are excited, O you most abominable!

HER. No, by Jove, not I! Don’t talk nonsense⁴ again!

COM. But what’s this here?

HER. A Spartan scytale.⁵

COM. Aye, if this too is a Spartan scytale. But tell me the truth, as to one⁶ that knows! How are your affairs at Sparta?

¹ Comp. Thesm. 61.
² "The nominative masc. and fem. of the article originally began with a τ. τὸς and τῇ, however, are not found. In the nom. plur. the Doriens said τοῖς, ταῖς, as did the Epic writers frequently. Sometimes in Herodotus, i. 186, vi. 68." Krüger. Comp. Rose’s Greek Inscriptions, p. 59, and Class. ii. No. 6, p. 66. For μυσίκαι, comp. vs. 94.
³ "ἐαμων πριατώδης." Scholiast.
⁷ See note on Av. 1283.
⁸ "Scilicet si hæc quoque (i̓ ἡ πόθη μου) est scytæa Laconica." Enger.
⁹ "For the common formula ὡς πρὸς εἰδότα or εἰδότας, see Schaats ad Greg. Cor. p. 833." Enger.

2 v 2
HER. All Sparta is excited, and all the allies are excited.
There is need of Pellene.¹

COM. From whom did this misfortune fall upon you? From Pan?²

HER. No; Lampito, I think, began it; then the other women throughout Sparta at once, as if starting from one starting-post, drove away their husbands from their beds.

COM. How are you then?

HER. We are distressed;³ for we go bending through the city, as if carrying lamps. For the women will not even suffer us to touch them, till we all with one accord make peace with Greece.

COM. This thing has been sworn to by the women from all parts; I have just now asserted it. But bid them as soon as possible send here ambassadors with full powers to treat about peace! and I will bid the senate choose other ambassadors from hence, having exhibited this.

HER. I will fly; for you speak altogether most excellently.

[Exeunt Herald and Committee-man.]

CHO. OF MEN. There is no wild beast more unconquerable than a woman, nor fire, nor any panther so shameless.

CHO. OF WOM. Why, are you aware of this, and then make war upon me, when it is in your power, you wretch, to have me a firm friend?

CHO. OF MEN. "For I will never cease to hate woman."

CHO. OF WOM. Well, when you please: but now I will not suffer you to be thus naked. For see how ridiculous you are! Come, let me come to you and put on your sleeveless coat!

CHO. OF MEN. This,⁹ by Jove, which you have done is

¹ "A courtesan, according to the Scholiast. Supposing this to be merely a conjecture of the Scholiast's, as Dindorf suspects, still the conjecture is a very probable one. Otherwise the passage is unintelligible." Enger.
³ Hermann refers to Κόν on Greg. Cor. p. 230.
⁴ "For those who carry lamps in a high wind are accustomed to sour as they go, to keep them from being extinguished." Bergler.
⁶ "Ganz wie dir's gefällt!" Droysen.
⁷ I understand this to be an aorist subjunctive, as vss. 864, 890, 916.
⁸ See note on Plut. 555. "The adverb rōs denotes past time, both that which has long passed by, and that which has passed by
not amiss! But, indeed, through evil anger I formerly stripped it off."

Cho. of Wom. In the first place, you appear a man; in the next place, you are not ridiculous: and if you had not vexed me, I would have seized and taken out this little insect in your eye, which now is in it.

Cho. of Men. This, it seems, is the thing which was distressing me. See! there's my ring! Pull it out! and then show it me, when you've taken it out! for, by Jove, it has been stinging my eye this long while.

Cho. of Wom. Well, I'll do so; although you are a cross man. O Jove! in truth a monstrous gnat to look at is in your eye. Don't you see it? Is not this gnat a Tricorysian one?  

Cho. of Men. By Jove, you have eased me; for it has been digging wells in me this long while; so that, after it has been taken out, my tears flow copiously.

Cho. of Wom. But I will wipe you clean, although you are very bad, and will kiss you.

Cho. of Men. Do not kiss me!

Cho. of Wom. Whether you will or no.

Cho. of Men. A plague take you! since you are wheedling by nature; and that saying is rightly said, and not badly. Neither with utterly-abandoned women, nor without utterly-

very recently. It is rendered by olim, prius, modo. See Thesm. 13 Soph. Elect. 278, 676.” Brunck.


3 “Wieder siehst du jetzt ein Mann aus.” Droysen.

4 “He offers her a ring with which to take the gnat out of his eye.” Scholiast. “The interpretation of the Scholiast is correct, neither is the copula necessary, since he offers the ring, saying, ‘En, annulum! accipe et eme id.’ We are to understand a δακτύλως φαινακίης, such as the ancients used for bites of animals.” Enger. Cf. Plut. 884.

5 “Tricorythus was an Attic burgh, where, according to the Scholiast, there were many gnats, and of a great size, as we learn from this passage.” Enger.

6 “Du hast mich recht erleichtert.” Droysen.


8 See note on Eccles. 981. * See note on vs. 391.

9 Susarion, κακῶν γνατῶν ἀλλ’ ὀμοι, ὡς δημήτατι, οὐκ ἔστιν οἰκεῖον οἰκίαν ἀνένα κακόν.  

abandoned women." But now I make peace with you, and henceforth I will neither do any thing bad any more,¹ nor suffer it from you. Come, let us be united and begin² our song together!

Cep. of Wm. We are not prepared,³ sirs, to speak any ill at all⁴ of any of the citizens; but, quite the contrary, both to say and do every thing good; for our present⁵ sufferings even are sufficient. But let every man and woman make it known,⁶ if any wishes to receive money, two or three minae: we have⁷ plenty within, and have purses. And if ever peace appear, whoever shall have now borrowed from us, shall never repay what he shall have received. We are going to entertain some Carystian⁸ strangers, honourable and good men; and I have still some broth; and I had a sucking-pig; and this I have slaughtered, so that you shall eat tender and fine meat. Come therefore to my house to-day! But you ought to do this early,⁹ having bathed, both you and your children; and then to go in, and ask no one any questions, but boldly to proceed straight forward, as if into your own houses, for the door shall be—shut.

Cep. of Men. Well now, see! here are the ambassadors from Sparta coming, trailing beards! as if with a bandage¹⁰ about their thighs. [Enter Spartan Ambassadors.] Spartans, in the first place, welcome! next, tell us in what state you are come!

Spart. What need to say many words to you? for you may see in what state we have come.

¹ Eur. Andr. 732, οὔτε οἷν τι δρᾶσιν φαλέρων, οὔτε πείσομαι.
² "Inceptiamus una canticum." Brunck.
³ "Nicht ist es unser Wunsch." Droysen.
⁵ The disasters in Sicily and at Eretria. Cf. Thuc. viii. 95.
⁶ "λεγίτω τίνος εἴεται." Scholiast.
⁷ Enger has adopted Mr. Burges' conjecture ὡς πλίσῳ στιν ἄχομεν βαλάντια, which he justly calls 'egregia sane emendatio.'
⁸ "διαβάλλοντας ὡς μοιχοῖς οἱ Καρφιτοί." Scholiast. "It may be remarked, that when the oligarchy took their last steps for the overthrow of the democracy, Carystians appeared among the armed men who assisted them. Cf. Thuc. viii. 69." Droysen.
Cho. of Men. Bless me! This calamity is dreadfully excited! It seems to be worse inflamed.

Spart. Unspeakably! What can one say? But let some one come by all means and make peace with us, as he pleases.

Cho. of Men. Well now, I see these here aborigines putting back their dress from their bellies, like wrestlers, so that the disease appears to be one belonging to an athlete. [Enter Athenians.]

Athen. Who can tell us where Lysistrata is? for see! we men here have come, of such rank!

Cho. of Men. Both this disease and the other agree in this way. Does a tension seize you towards morning?

Athen. No, by Jove, but we are killed when we undergo this: so that, if some one will not quickly make peace between us, we shall certainly commit a rape upon Clithences.

Cho. of Men. If you are wise, you will take your clothes, so that none of the mutilaters of the Hermæ shall see you.

Athen. By Jove, you certainly say well!

Spart. Yea, by the two gods, by all means! Come, let us put on our dress!

Athen. Welcome, Spartans! We have suffered shameful things.

Spart. O my dearest! of a truth we should have suffered dreadful things, if the men could have seen us excited.

1 See note on vs. 171, supra.
2 "Dass man meinen möchte" Es sei ein recht gymnastisch Wesen von Krankheit das." Droysen.
4 "Ja, deine Krankheit ist und deren Einer Art." Droysen.
6 "i. e. πάσχοντες." Enger. "So in vs. 1090, ἐρᾶν refers, not to action, but to suffering. See Heindorf on Plato Soph. p. 403." Dindorf (on vs. 1165).
7 Always ridiculed as a woman or else as effeminate. See note on Equit. 1374.
8 "ei μὴ περιβαλιεῖσθε, ἀλλὰ φανερὰ ἔξετε τὰ αἰδοῖα, ἀκρωτηρίας τις ὑμᾶς τῶν Ἐμφικοπιδῶν." Scholast. Herod. ii. 51, τῶν νε' Ἐρμίω τὰ ἀγάλματα ὡφθα ἐξεν τὰ αἰδοῖα κ. τ. λ. There is also an allusion to the mutilation of the Hermæ. See Thuc. vi. 27, 61.
9 An example of the use of the Digamma, as Dindorf remarks.
10 ei ἄν ἔδων is no solecism, as Monk (Hippol. 697) imagined. See Ielf, Gr. Gr. § 551, obs. 2. Matthiæ. § 508, obs. 1. Harper's
ATHEN. Come now, Spartans, you must mention each severally. For what are you come hither?

SPART. As ambassadors about peace.

ATHEN. In truth you say well: we also are come on account of this. Why then do we not summon Lysistrata, who alone can make peace between us!

SPART. Aye, by the two gods, and Lysistratus,1 if you like.

CHO. OF MEN. But there's no occasion, as it seems, for us to call her; for see! here she2 is herself coming out, when she heard it! [Enter Lysistrata.] Hail! O thou bravest of all women; now it behoveth thee to be clever,3 good, easy, grave, mild, and shrewd; for the chiefs of the Grecians, caught by thy charm, have yielded to thee, and referred all their grievances to thee in common.

Lys. Well, the business is not difficult, if one were to find people eager for peace,4 and not making trial of each other. But I'll soon know. Where is Peace?5 First take and lead forward the Spartans, and not with a hand violent or self-willed, nor as our husbands6 used unskilfully to do it, but very affectionately,7 as is proper women should. If any do not give his hand, lead him by the nose. [Enter Peace represented by a beautiful girl.] Come! do you also lead these Athenians, and lead them forward, having caught hold of them by whatever part they present. You Spartans, stand close beside me, and you on this side, and hear my words! I am a woman, it is true; but sense is in me:8 “and of myself


1 A mere play upon the name Lysistrata, (cf. 534,) more especially with respect to its termination. No express allusion to the Lysistratus mentioned in Acharn. 855. Equit. 1265. Vesp. 787.

2 “Sie kommt da selbst ja, da sie es hörte, schon heraus.” Droysen.

3 “Umsichtig, beherzt, nachgiebig, gerecht, ehrwürdig, gelinde, verständig.” Droysen.

4 “A metaphor taken from lovers, as Bothe rightly remarks. ‘It is not difficult, says Lysistrata, to reconcile those who are in love with each other and have not as yet lain with each other,’ i. e. that she will easily reconcile the Lacedæmonians and Athenians to Peace, if they are really enamoured with her. The Ravenna Scholiast therefore rightly explains it, δραγώνσας, πρὸς εἰρήνην.” Enger.

5 Comp. Equit. 1389. Acharn. 989.

6 “Noch wie es so unklug unsre Männer sonst gemacht.” Droysen.

7 “Sant und Rebevoll.” Droysen.

8 “Ich bin ein Weib zwar, aber habe doch Verstand.” Droysen.

"μυ, freilich, zwar ’ Krüger.
I am not ill off in respect of 1 intellect." By having often heard the remarks of my father and my elders, I have been not ill educated. I wish to take and justly chide 2 you in common, who, although you besprinkle your altars with the same lustral-water, 3 as kindred people, at Olympia, Pylæ, and Delphi—how many others could I mention, if there were occasion for me to be prolix?—are destroying Grecian men and Grecian cities with your armies, when barbarians 4 are before you as enemies. One part of my speech 5 is thus far finished.

Athen. I am killed with desire.

Lys. In the next place, ye Spartans,—for I will turn to you,—do you not know, when formerly Periclides 6 the Spartan came hither as a suppliant of the Athenians, and sat upon the altars, pale, in a red cloak, begging an army? At that time Messena 7 was pressing upon you, and at the same

1 For the Genitivus Respectus, see note on vs. 173. According to the Scholiast it is a quotation from the Melanctype of Euripides.
2 "So will Ich euch denn ernstlich schelten insgemein,
Wie ihr 's verdient." Droysen.
3 "See Athen. ix. p. 409. Hesych. v. ἀλιον." Enger. Vs. 1130 is supposed to be taken from the Erechtheus of Euripides. For Πειθοί, see Krüger, Gr. Gr. § 46, 1, obs. 4, and compare Cantharus, ap. Athen. i. p. 11, c.
4 "Da's doch genug Barbaren giebt." Droysen. "Expressed in the same way as IIor. i. 2, 21, "Audiet cives acuisse ferrum, quo graves Persæ melius perirent." Paulmier would also punctuate after στρατεύμασιν: "cum exercitu ex barbaris collecto viros et urbes Græcas perditum itis." For since the 20th year of the war the Lacedæmonians had had Persian auxiliaries, and the Athenians had invited the Thracians and Macærophori, who had overthrown Mycallesus, I quote Paulmier's explanation on this account, because the Ravenna Scholiast has hit upon the same." Enger.
5 "Der eine Theil der Rede sei hiemit zu End' l" Droysen. "δεύτερος δεί ως τού δεύτερος, hucusque. See Porson, Orest. 1679. The whole of this verse has a colour of tragic diction, and is perhaps taken from some tragedian." Enger.
6 Plutarch, Cimon, p. 489, παρακαταχθεὶς σαράλ Ἡλεκαμάνιος Περικλείδας τις Ἀθηνας, ἴδετει θεότητι, ὃν φης κυμαῖδων Ἀριστοφάνης καθώς ἐντὸς τοῖς βρωμίσι ωρίμων ἐν φιλικίσι στρατιῶν ἀπαιτεῖν. For φιλικίσι, see Liddell's Lex.
7 Alluding to the revolt of the Helots, who posted themselves in Ithome, and successfully resisted the utmost efforts of the Spartans to dislodge them. See Thucyd. i. 101.
time the god was shaking the earth. But Cimon went with four thousand hoplites and saved the whole of Sparta. After you have been benefited in this way by the Athenians, do you devastate a land, from which you have received benefits?

ATHEN. By Jove, Lysistrata, these are in the wrong!

SPART. We are in the wrong; but sin is unspeakably beautiful.

LYS. Do you suppose I shall let you Athenians off? Know you not when the Spartans in turn came in arms and slew many Thessalians, and many confederates and allies of Hippias, alone on that day marching out with you to battle, and freed you, who were wearing servile dresses, and in place of the servile dress, clothed your people again with a mantle?

SPART. I have never seen a better woman!

ATHEN. And I, never yet a fairer bosom!

LYS. Why, then, when many benefactions exist on both sides, do you fight, and not cease from your wickedness? Why do you not make peace? Come, what's the hinderance?

SPART. We are willing, if one be willing to restore to us this spencer.

ATHEN. Of what kind, good sir?

SPART. Pylos, which we have been wishing for and desiring this long while.

ATHEN. By Neptune, this you shall not do!

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1 See Thuc. i. 101. This is rather a Thucydidean construction. Cf. note on Nubes, 274.
2 For the construction, see note on vs. 198, supra.
3 "Putasne me vos Athenienses sine reprehensione dimissuram?" Enger.
4 "The Scholiast observes that the Thessalians had assisted Hippias. Cf. Hierod. v. 63." Enger.
5 "πολλοίς ξυμμάχους are opposed to μόνοι ξυνεμαχοῦσιν. While Hippias had many allies, the Lacedaemonians were the only persons who brought assistance to you. ξυνεμαχεῖν appears to differ from ξυμμαχεῖν in this, that it involves at the same time the notion of delivering from danger." Enger. See Liddell's Lex. in voc.
6 "Bergler remarks, that this was a servile and less respectable dress, with skins sewed to the lower part of it; and that in Athenæus (vi. p. 271) slaves are called κατωνακοφόρους." Enger.
7 Comp. vs. 90, 91.
8 "Da beid' ihr euch einander wohlgethan." Droysen.
9 "Pylos, which had been gained by Cleon, was still in the possession of the Athenians, vs. 104." Droysen.
10 "Nimmer setzt ihr das mir durch!" Droysen
LYSISTRATA

LYS. Give it up to them, good sir!

ATHEN. And whom then shall we solicit?

LYS. Do you demand another place instead of this?

ATHEN. Then do you deliver up to us the what d'ye call 'em—in the first place this Echinus, and the Melian Gulú behind it, and the legs\(^1\) of Megara!

SPART. No, by the two gods, not all, my good sir!\(^2\)

LYS. Give them up! do not dispute about legs!

ATHEN. I am willing now to strip and cultivate the land naked.\(^3\)

SPART. And I, by the two gods, to dung them\(^4\) in the morning.

LYS. When\(^5\) you shall have made peace, you shall do so. But if you think fit to do this, deliberate, and go and consult your allies!

ATHEN. What\(^6\) allies, my friend? We are excited. Will not our allies be of the same opinion—all to enjoy themselves?

SPART. Ours\(^7\) will, at any rate, by the two gods!

ATHEN. Aye, by Jove! for the Carystians also will.\(^8\)

LYS. You say well. Now therefore see that you be pure, so that we women may entertain you in the Acropolis with what we have in our chests. And there give oaths and assurances to each other; and then each of you shall take his own wife and depart.

ATHEN. Well, let us go as soon as possible.

SPART. Lead whither you please.

ATHEN. Yes, by Jove, as quickly as possible! [Exeunt Lysistrata, Athenians, and Spartans.]

CHO. OF WOM. I do not grudge to offer\(^9\) my variegated bed-

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1 "tà Μεγαρικὰ τιχν." Scholiast. Cf. Liddell's Lex. in voc. σχιλος.
3 "ἀντί τού Σέλω τιρίνυν." Scholiast.
4 "Stercorare agros." Reisig.
5 Dindorf remarks that the Attics use ἵππυν, not ἵπαν. He refers to L. Dindorf's note on Xenoph. Cyrop. iii. 2, 6.
6 τοῖος, in such interruptions, without the article, rejects the mention of the aforesaid thing with aversion. See Krüger, Gr. Gr. § 51, 17, obs. 12.
7 "Neis." Brunck. But this is the Attic signification of the word.
9 "Stragulas vestes, et lanas, et yxstidas, . . . sine invudia solo
clothes, and little cloaks, and state-robefis, and golden ornaments, as many as I have, to all to carry to their children and whenever any one’s daughter is Canephorus, I tell you all now to take of my property out of the house; and that nothing is so well sealed up, that you may not break the sealing-wax, and bear away whatever is in the house. But he shall see nothing when he looks, unless some of you see sharper than I do. But if any of you has no food, and maintains domestics and many small children, he may receive from me husked wheat; but the chœnix-loaf is very fresh to look at. Whatever poor person therefore wishes, let him come to my house with sacks and wallets; for he shall receive wheat; and Manes my servant shall put it into them. I forewarn you, however, not to come to my door, but to beware of the dog. [Enter Market-loungers, and knock clamorously at the door of the Citadel.]

MARK. Open the door!

SERVANT (coming out with a torch in his hand). Will you get away? Why do you sit? Shall I burn you with the torch? The post is a troublesome one.

MARK. I’ll not do so!

SERV. If we must by all means do so, we will endure, to gratify you.

CPIO. OF MEN. And we too will endure with you.

SERV. Will you not be gone? You shall howl aloud in your hairs. Will you not be gone, so that the Spartans may omnibus præbere.” Brünck. These genitives, however, might be construed after φῶνυι ενετί μοι (= φῶνυι), and παρέχειν be considered as the exegetical infinitive; for the regular construction of φῶνυι is dative of person and genitive of thing. Moreover the partitive genitive seems inconsistent with the unrestricted words δο’λοι μοι. But as this construction immediately follows, (vs. 1195,) I have followed Brünck.

1 See Nub. vs. 70.
2 See Bernhardy, W. S. p. 365.
3 “See the commentators on Plaut. Mostell. iii. 2, 162.” Brünck.
4 Cf. Vesp. 1339.
5 “Molessta statio, exclaims the doorkeeper. But perhaps the passage is corrupt. At all events we should have expected φορτώσο femmes.” Enger. Droysen translates it strangely enough: “recht ein pöbelhafter Platz!”
6 The best comment is vs. 448, οὔπερ, ἰκκοκίῳ σοῦ τὰς στενωκεκύτους τριγυάς. Cf. note on Plut. 612.
7 “At length the market-loungers go away; soon, however, to return again.” Enger.
depart from the house in quietness, after their entertainment?

[Enter an Athenian returning from the entertainment.]

ATHEN. I have never seen such an entertainment! 1 on my word, the Spartans were even entertaining; but we were
the cleverest boon-companions 1 over the wine.

CHO. OF MEN. Aye, rightly said; because we Athenians
are not in our right senses when we are sober. If I prevail
upon the Athenians by my words, 2 we shall always go on
embassies 3 to all places drunk. At present, whenever
we go to Sparta sober, we immediately look to see what
we can disturb: 4 so that, what they say, we hear not; but
what they don't say, this we wrongly suspect. 5 And we do
not make the same report about the same things. 6 But now
every thing pleases; so that, if anyone were to sing the
scolion of Telamon, 7 when he ought to sing that of Clitagora,
we would praise 8 him, and swear a false oath beside that it

1 "He laughs at the Athenians as bad counsellors when sober, but
excellent conductors of business when drunk." Scholast.
2 "Wenn meine Rede bei euch Athenern was vermag." Drojsen.
3 The usage of Thucydides is somewhat different. See Kruger
4 "Gleich spähn wir umher, ob's nichts da aufzustören giebt." Drojsen.
5 "Und was sie gar nicht sagen, das argwöhnen wir." Drojsen.
6 "Haec suspicamur perperam." Brunch. "This we get wind of." Liddell
7 "Nor of the same things make the same report." Wheelwigh.
8 "Und melden was sie sagen, nie, wie sie's gesagt." Drojsen.
9 This scolion is preserved ap. Athen. xv. p. 695, C.,
παί Τελαγόνως, Ἀθαναίοι, εὐχητά, λέγουσι σε
ἐς Τροιάν ἀριστον ἔλθων Δαιμονίων μετ' Ἀγγίλλια.
It was composed by Pindar. See Athen. i. p. 23, E., xi. p. 503, F.
Being of a warlike cast, it would be unsuited for a festive enter-
tainment, and would be a malapropos substitute for the peaceful
But, says the Chorus, we would now praise any thing and every thing,
so peaceful have we become, and so willing to be pleased with every thing.
A small fragment of this scolion of Clitagora will be found in
scolion of Clitagora," must be understood of a scolion on the sub-
ject of Clitagora, and not a scolion composed by Clitagora. So we
have "The scolion of Admetus," "The scolion of Harmodius," &c.
* See note on Av. 788. Cf ibid. 1258. "Pejorabamus, recte factum
esse." Bothe.
was quite the thing. [Market-loungers again crowd about the door.]

SERV. But see! here are these people coming together again! Will you not begone, you scoundrels?

MARK. Yes, by Jove! for now they are coming out of the house.¹ [Enter Spartans returning from the entertainment.]

SPART. Take your wind-instruments, my dearest, so that I may dance the Dipodia, and sing² a pleasing strain upon the Athenians and upon us at the same time.

ATHEN. Take, then, your pipes,³ by the gods! for I am pleased to see you dancing.

Chorus of Spartans. Rouse, O Mnemosyne, the youths,⁴ and my Muse, who is cognizant of us and of the Athenians, when they at Artemision dashed against the ships,⁵ like to the gods, and conquered the Persians. But us, on the contrary, did Leonidas lead, like boars, I ween, sharpening their tusks; and abundant foam⁶ sprang up about our jaws, and abundant foam at the same time flowed down our legs⁷ for the men, the Persians, were⁸ not less numerous than the sands. Huntress Diana, slayer of wild beasts, virgin goddess, come hither to our truce, so that you may keep us united for a long time! Now again may fruitful friendship ever subsist through our covenants, and may we cease from the flattering foxes!⁹ O come hither, hither, O virgin huntress!

¹ "He expresses himself willing to go away now that he sees the feast is at an end." Enger.
³ "Φυσαλλίδες: φυσηρία, αὐλοῖ." Pseychius.
⁵ "In naves Persarum," Brunck.
⁶ "After Archilochus, πολλὰς δ’ ἄφρος ἦν περὶ στόμα. And Sophocles, El. 719. And Æschylus, ἄφρος βοράς βροτίας ἰῇν καὶ στόμα." Scholiast.
⁷ According to the Scholiast, an unexpected jest, as though they had made good use of their legs as well.
⁹ "τῶν πανούργων ῥητόρων." Scholiast.
LYSISTRATA.

Come now, since the other matters have been transacted well, do you, Spartans, lead away these, and you, Athenians, the others! and let husband stand beside wife, and wife beside husband: and then, after having danced in honour of the gods for our prosperous fortune, let us be cautious henceforth never to sin again!

CHORUS OF ATHENIANS. Lead forward the chorus! offer thanks! and invoke Artemis! and invoke her twin brother, leader of the chorus, the gracious Apollo! and invoke Nysius! Bacchus, who sparkles with his eyes amongst the Mænads! and Jove blazing with fire! and invoke his venerable, blessed spouse! and then the deities, whom we shall use as no forgetful witnesses respecting the noble Peace, which the goddess Venus made! Alalai! io pæan! Raise yourselves aloft! io! io! io! for the victory! Evoe, evoe! evæ, evæ! Spartan, do you now produce a new song after our new song.

CHORUS OF SPARTANS. Come again, Spartan Muse, having left the lovely Taygetus, celebrating Apollo, the god of Amyclæ, revered by us; and Minerva dwelling in a brazen house; and the brave Tyndaridæ, who sport beside the Eurotas. Come, advance rapidly! Oh, come, bounding lightly! so that we may celebrate Sparta, to whom the choruses of the gods are a care and the sound of feet; and the damsels, like fillies, bound up frequently with their feet beside the Eurotas, making haste; and their locks are agitated, like those of the Bacchanals brandishing the thyrsus.

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1 "What the Scholiast on vs. 1277 says, that Lacedæmonian women were present, is hardly credible. The Lacedæmonians lead away the women who had occupied the Acropolis, the Athenians those women who formed the chorus in the beginning." Enger.

2 "In honorem Deorum." Brunck. For this idiom, s. e Kruger, Gr. Gr. § 48, 4, obs. 4. Bernhardy, W. S. p. 86.


4 See Kruger, on Thuc. vi. 45. Cf. ibid. vi. 76, vii. 73.


6 "Lakoner, nun beginn' auch du Gesang, Neuen zu neuen Feste!" Droysen.

7 "Exhibit thy new song to answer mine!" Wheelerwright.

8 See Burges, Class. J. xxx. p. 291, 292.

9 See Kruger on Thuc. i. 128. Pausan. i. 7. 3.
and sporting. And the chaste daughter of Leda, the comely leader of the chorus, leads them. But come, bind your hair with a fillet, and dance with hand and foot, like a stag! and at the same time make a noise cheering the chorus; and again celebrate the most mighty, the all-conquering goddess dwelling in a brazen house! [Exeunt omnes.]

THE THESMOPHORIAZUSÆ.

DRAMATIS PERSONÆ.

MNESILOCHUS, father-in-law of Euripides.
EURIPIDES.
SERVANT OF AGATHON.
AGATHON.
AGATHON'S CHORUS
FEMALE HERALD.
CHORUS OF WOMEN
CERTAIN WOMEN.
CLISTHENES.
PRYTANIS.
POLICEMAN.
DANCING-GIRL.
BOY.

{ Mutes.
THE ARGUMENT.

"The Thesmophoriazusæ was acted Ol. 92, 1, in the archonship of Læs. Scholiast on vs. 841, ἐπαινεῖ τὸν Δαμαχον γιόν ἦδη γὰρ ἐπειδὴ ἦν ἐν Σικέλεις τετάρτῳ ἐντὸς πρῶτον. Lamachus died in the beginning of Ol. 91, 2. See Thuc. vi. 101. Scholiast on vs. 190, γέρων γὰρ τότε Εὐριπίδης ἦν ἐκτὸς γονέων ἐν τῷ πρῶτον τελευτᾷ. Euripides died about the close of Ol. 93, 2, or the beginning of 93, 3. Scholiast on Ran. 53, ἢ γὰρ Ἀνδρομέδα ὑπὲρ ἐν τῷ πρῶτον, i.e. Ol. 91, 4. Now Aristophanes himself (Thesm. vs. 1060) testifies that the Andromeda was acted the year before the Thesmophoriazusæ." Enger. Dindorf and Wachsmuth also refer it to this year; on the contrary, Dobree and Fritzsche refer it to Ol. 92, 2.

The Thesmophoriazusæ has a proper intrigue, a knot which is not loosed till the conclusion, and in this therefore possesses a great advantage. Euripides, on account of the well-known hatred of women displayed in his tragedies, is accused and condemned at the Thesmophoria, at which festival women only were admitted. After a fruitless attempt to induce the effeminate poet Agathon to undertake the hazardous experiment, Euripides prevails on his father-in-law, Mnesilochus, who was somewhat advanced in years, to disguise himself as a woman, that under this assumed appearance he may plead his cause. The manner in which he does this gives rise to suspicions, and he is discovered to be a man; he flies to the altar for refuge, and to secure himself still more from the impending danger, he snatches a child from the arms of one of the women, and threatens to kill it if they do not let him alone. Upon examination, however, it turns out to be a wine-skin, wrapped up like a child. Euripides now appears in a number of different shapes to save his friend: at one time he is Menelaus, who finds Helen again in Egypt; at another time he is Echo, helping the chained Andromeda to pour out her lamentations, and immediately after he appears as Perseus, about to release her from the rock. At length he succeeds in rescuing Mnesilochus, who is fastened to a sort of pillory, by assuming the character of a procuress, and enticing away the officer of justice who has charge of him, a simple barbarian, by the charms of a dancing-girl. These parodied scenes, composed almost entirely in the very words of Euripides' tragedies, are inimitable. Whenever Euripides is introduced, we may always, generally speaking, lay our account with having the most ingenious and apposite ridicule: it seems as if the mind of Aristophanes possessed a peculiar and specific power of giving a comic turn to the poetry of this tragedian. Whatever be the faults of the present play, it will be very generally admitted to be the drollest and most facetious of all the writings of Aristophanes.
[Scene—the front of Agathon's house.]

Mnesilochus, Euripides.

Mnes. O Jupiter! will the swallow ever appear? This man will kill me with dragging me about from early dawn. Is it possible, Euripides, before I lose my spleen entirely, to learn from you whither you are leading me?

Eur. (with great seriousness). Nay, you must not hear all that you will soon see, being present.

Mnes. How say you? Tell it me again! Must I not hear?

Eur. Not what you are to see.

Mnes. Then must I not even see?

Eur. Not what you must hear.

Mnes. How do you advise me? Upon my word, you speak cleverly! You say I must neither hear nor see.

Eur. Not so; for, be well assured, the nature of each of them is distinct, of not hearing, and of not seeing.

1 "Erscheint denn nie die Frühlingsschwalbe meiner Müh?" Droysen.

"It is more suitable that Mnesilochus should ask nun quando? than quando?" Wellaner. "As the appearance of the swallow in spring puts an end to winter, so the simple Mnesilochus wishes for some kind of a swallow to terminate his painful situation." Droysen. See note on Aves, 161, 1808.

2 See Liddell's Lex. in voc. "ἀλοών ἔξωθεν ἐν κύκλῳ περίάγων, ὡς οὐ ἐν ταῖς ἀλωσίν." Suidas.

2 "Nein, hören nicht das Alles musst du, was du gleich Mit Augen sehr wirst!" Droysen.

Comp. Lidd. Lex. voc. παρίστημι. "The rich jest of this exordium lies in the philosophical mannerism of Euripides, who is fond of using his old figures and antitheses every where." Droysen.
Mnes. How distinct?

Eur. Thus have these been distinguished formerly. For Ether, when first it was separated, and in itself bore moving animals, first contrived an eye for that which ought to see, modelled after the sun’s disk, and bored ears like a funnel.

Mnes. On account of the funnel, then, must I neither hear nor see? By Jove, I am delighted at having learned this in addition! What a thing, I ween, are learned conversazioni!

Eur. Many such matters mayest thou learn from me.

Mnes. Would, then, that, in addition to these good things, I could find out how I might still learn in addition to be lame in my legs.

Eur. Come hither, and give me your attention!

Mnes. Well!

Eur. Do you see this little door?

"tort here means olim." Brunck. See note on Lys. 1023.

"For soon as ether took a separate form, And in itself bore moving animals, She fabricated first the visual orb, In imitation of the solar wheel." Wheelwright.

It would seem to be a parody upon the Melanippe of Euripides, frag. xxii. Comp. also Arist. Ran. 892.

"So, wegen des Trichters soll Ich weder hören noch sehen! So wahr mich Zeus, froh bin Ich, dass Ich das zugelernt! Was einem doch ein gelehrter Umgang nutzlich ist!" Droysen.

"Quantum est cum sapientibus conversari?" Brunck. For the construction, see note on Aves, 451. "The interpreters have taken μή in Arist. Thesm. 19. as put for οὐ: badly. For it refers to the preceding words of Euripides, in which he had ordered Mnesilochus neither to see nor hear. In reference to these words, then, which might have been briefly stated, μήτε ἀκούει μήτε ὁρά, he says, ἐὰν τὴν χαϊδῆν οὖν μήτε ἀκούω μήτε ὁρῶ; wegen des Trichters also soll Ich weder hören noch sehen?" Hermann.


i. e. in order that he may be no longer led about, but have lameness as an excuse. an easy task for Euripides ὁ χωλοπεδός (Ach. 411. Ran. 810) to accomplish

Comp. Nub. 92.
Mnes. Yes, by Hercules, I think so!

Eur. Be silent then!

Mnes. Must I be silent about the little door?

Eur. Hear!

Mnes. Must I hear and be silent about the little door?

Eur. Here dwells the illustrious Agathon the tragic poet.

Mnes. Of what sort is this Agathon?

Eur. There is a certain Agathon—

Mnes. Is it the black, the strong one?

Eur. No; another one. Have you never seen him?

Mnes. Is it the shaggy-bearded one?

Eur. Have you never seen him?

Mnes. Certainly not, by Jove, as far as I know!

Eur. And yet you have coquetted with him, but you don't know it perhaps. Come, let us crouch out of the way: for a domestic of his is coming out with fire and myrtle-wreaths. He seems about to make a previous sacrifice on behalf of his poetic composition. [They retire to one side.]

Servant of Agathon (coming out of the house). Let all the people abstain from ill-omened words, having closed their mouths; for the company of the Muses is sojourning within


3 Comp. Aves, 1021. Acharn. 903.


5 "Egregie Vossius, 'Nun, der mit dem Buschbart!'" Fritzche.


7 "Mit ihm gebuhlt schon hast du wohl, nur weisst du 's nicht." Droysen.

8 "Euripides laughs at the effeminate poet, whom he is going to make use of as a woman, and at the same time discloses to Mnæsi-lochus what sort of person this Agathon is. Accordingly Mnæsilochus, as soon as he sees Agathon, (vs. 98,) says, ἵνα γὰρ οὐχ ὁρῶ ἄνδρ' οὐκέν ἵναθ' ὁνά, Κυρῆνην δ' ὁρῶ. This therefore is what Euripides says, Quid? non vidisti eum? Scilicet mulierem esse pulaery." Enger.

9 "Der Poesie Voropfer, scheint es, bringt er dar!" Droysen.

"ὅτε γὰρ δράμα ποιῆσαι Σηκλον, πρ' τερον Συσίας ἵππον." Scholiast.
my master's house, composing lyric poems. And let the breathless Ether check its blasts, and the azure wave of the sea not roar—

Mnes. Oh my!

Eur. Be silent! What are you saying?

Serv. —and let the race of birds be put to sleep, and the feet of savage wild beasts that roam the woods not be put in motion.

Mnes. Oh my gracious!

Serv. For the beautifully-speaking Agathon our chief is about—

Mnes. To be debauched?

Serv. Who's he that spoke?

Mnes. Breathless Ether.

Serv. —to lay the stocks, the beginning of a drama. And he is bending new felloes for verses: others he is turning on the lathe, other verses he is patching together; and he is coining maxims, and speaking in tropes, and is moulding as in wax, and is rounding, and is casting—

Mnes. And is wenching.

Serv. What rustic approaches our eaves?

Mnes. One who is ready to turn and whirl round and cast this toe of mine in the eaves of you and your beautifully-speaking poet.

1 This use of the nominative may be compared with the similar use of the accusative mentioned in the note on Equit. 345.

2 Fritzsche and Enger read τι λεγει; what is he saying? which seems more appropriate.


4 "ἑρύσχω are the upright timbers supporting the keel, upon which the keel is laid when the shipwrights commence building a ship." Bruck.

5 Hor. Ars Poet. 441. Et male tornatos incudi reddere versus. Comp. Epigr. ap. Schol. Equit. 753,

Καλλιμάξου τὸ τορευτὸν ἵππος τόδε.

6 "Et autonomasiae ornat." Kuster.

7 Eur. Orest. 1271, τιν δ' ἀμφι μελάθρων πολιτι

σων αγρότας ἄνηρ;

8 "The genitives σοῦ αντι τίν ποιήτου depend on ἔργον." Fritzsche.

Cf. Lys. 975.
SERV. Doubtless you were a rake, old man, when you were young.¹

EUR. My good sir, let this man go; but do you by all means² call out Agathon hither to me!

SERV. Make no entreaty; for he himself will come out soon; for he is beginning to make lyric poems. In truth, when it is winter, it is not easy to bend³ the strophes, unless one come forth to the door to the sun. [Exit.]

MNES. What then shall I do?

EUR. Wait; for he is coming forth. O Jove, what do you purpose⁴ to do to me to-day?

MNES. By the gods, I wish to learn what this business is. Why do you groan? Why are you vexed? You ought⁵ not to conceal it, being my son-in-law.

EUR. A great evil is ready kneaded for me.

MNES. Of what kind?⁶

EUR. On this day will be decided whether Euripides still lives⁷ or is undone.

MNES. Why, how? For now neither the courts are about

¹ "Mirum ni, juvenis quem esses, protervus homo fueris." Fritzsche.

In Dindorf's, Enger's, and Fritzsche's edition this verse is given without an interrogation.


"Im Winter ist
Des Strophenbaues Zimmekunst nicht eben leicht,
Wenn vor die Thür man nicht in die warme Sonne geht."

Droysen.


⁴ Cf. Pax, 62.

⁵ "Kuster renders it non oportebat: wrongly. χρῆν is, indeed, an imperfect tense, but is used of present time by the Attic poets, just as χρῆ is. Thom. M. 'χρῄ' καὶ ἄντι τοῦ ἔρπε, καὶ ἄντι τοῦ πρίτην. κοσμητής denotes a person allied to another by affinity, and is used both of a father-in-law and a son-in-law, as affinis in Latin." Brunnck. Cf. Dawes, M. C. p. 490, ed. Kidd.

⁶ See Krüger, Gr. Gr. § 51, 16, obs. 3.

⁷ "Hoc die judicabitur utrum adhuc vivat Euripides, an perierit." Fritzsche. For εἰσίν ζῶν, see Krüger, Gr. Gr. § 56, 3, obs. 3, and for this use of ἀπὸλλοι, see note on Plut. 421."
to judge causes, nor is there a sitting of the Senate; for it is the third day, the middle of the Thesmophoria.

Eur. In truth, I expect this very thing even will destroy me. For the women have plotted against me, and are going to hold an assembly to-day about me in the temple of Demeter and Persephone for my destruction.

Mnes. Wherefore? why, pray?

Eur. Because I represent them in tragedy and speak ill of them.

Mnes. And justly too would you suffer, by Neptune! But, as this is the case, what contrivance have you?

Eur. To persuade Agathon the tragic poet to go to the temple of Demeter and Persephone.

Mnes. What to do? Tell me!

Eur. To sit in assembly among the women, and to speak whatever is necessary in my defence.

Mnes. Openly, or secretly?

"For this Is the third day and midst of Ceres' feasts." Wheeler, i.e., "Es ist heutja der Dritte, der Thesmophorien Mitteltag."

Droysen.

"Ita statuendum de hac re, ut quum jam inde a decimo die celebrari Thesmophoria cœpta essent, ντοσία dicta sit ab Atheniensiibus η τριτη, eadem tamen quum media esset inter dies festos tres, quorum prosulio tantum erat Thesmophoria, κας ἔχων [η μείγ] discreterum. Nostro igitur loco η τριτη 'στι θεσμ. η μείγ verba idem significant quod η τριτη 'στι θεσμοφορίων η ννσία. Denique inter-pungere possis et ante et post θεσμοφορίων, quod ad utrumque et ad τριτη et ad μείγ refertur. Rectius igitur omnino non interpungitur." —Enger.

3 Comp. Lys. 46. 4 Comp. vss. 89. 295.
5 See note on Pax, 1018.
6 "It quidem meritam sic pavan dederis." —Fritzsche.
7 "Postquam hae igitur sunt comparata." —Enger. "ικ τούτων, hereupon, after this, therefore; but ικ τούτων regularly in consequence of this, on these grounds, for these reasons; yet also synonymous with μερα ταῖτα. Cf. Hipp. i. 7. (Econ. ii. 1, 4, 12. Mem. iii. 5, 4. Krüger on Anab. i. 3, 11. Gr. Gr. § 43, 4, obs. 7.) —Krüger. Cf. Bernhardt, W. S. p. 230.
8 For χαδ, see note on Lys. 277.
9 "Fritzsche remarks that the whole of this verse has a tragic air, not only on account of the numbers and tragic words, but also on account of the repetition of the word λαγάνα. The same remark might have been made upon the words τι θεατον' τίπι νον." —Enger.
Eur. Secretly, clothed in a woman’s stole.

Mnes. The device is a clever one, and exceedingly in conformity with your disposition; for ours is the prize for trickery. [The creaking of machinery is heard.]

Eur. Hush!

Mnes. What’s the matter?

Eur. Agathon is coming out.

Mnes. Why, of what sort is he?

Eur. He who is being wheeled out. [The doors of the back scene are thrown open, and Agathon is wheeled in, fantastically dressed in women’s clothes.]

Mnes. Assuredly I am blind; for I don’t see any man here. I see Cyrene.

Eur. Hush! He is preparing again to sing.

Mnes. “The ant’s paths?” or what is he plaintively singing?

Agath. Damsels, take the torch sacred to the infernal

1 Comp. Dryden, Palamon and Arcite,
“The solemn feast of Ceres now was near,
When long white linen stoles the matrons wear.”

2 “κομψός is applied to a person, who, though acting deceitfully, yet devises with ingenuity.” Fritzsche.

3 “Non est, says Mnesilochus, ο πυραμοῦς, non quidem τοι παν νυμίζειν, attamen τοι τευνάζειν.” Fritzsche. See Lidd. Lex. in voc. πυραμοῦς, and cf. Equit. 277.


6 The name of a notorious courtesan of the day. See Ran. 1328.

7 Comp. Aves, 226.

8 “Ameisenlaufe oder war sonst fantasirt er uns?” Droesen.

9 “Den Pfad der Ameis’ oder so was singet er?” Voss.

10 "Formicarum semitas, an alid quid gracili et exili voce cantillabit?" Kuster. Compare Liddell’s Lex. in voc. μυρηκία. Plautus, Menalchm. v. 3, 12, “Move fornicinum gradum.” Pherecrates ap. Plutarch. de Musica,

See Dawes, M. C. p. 58, ed. Kidd.

11 “What Agathon is here composing is, probably, not a festal ode for the Thesmophoria, but for some tragedy on the subject of Troy,—a Cassandra perhaps. We must further imagine the whole to be accompanied by a thoroughly modern and effeminate style of voluptuous music.” Droesen. “This song is merely a prelude ἔποιη-
godresses,1 and, with a free country, raise2 a shout in the dance!

Cno.3 In honour of which of the gods4 is the ode? Tell us then! I am readily induced to honour the gods.5

Agath. Come, then, Muse, glorify Phœbus, the drawer of the golden bow, who founded the walls6 of the city in the land of Simois!

Cno. Deign to accept our most noble strains, O Phœbus, who in musical honours bearest off the sacred prize!

Agath. And chant the maiden dwelling in oak-grown mountains, the huntress Diana!

Cno. I follow, celebrating and glorifying the revered offspring of Latona, the unwedded Diana.

Agath. And Latona, and the notes of the lyre accompanying the dances of the Phrygian graces in harmony with the foot.

Cno. I honour queen Latona, and the lyre, the mother of songs, with an approved masculine8 voice; by which9 light μυον), by which Agathon is, as it were, initiated into the making of tragedy.” Enger.

1 “Demeter and Cora.” Scholiast. The words ἔννυένθηρα πα- τρίς are bracketed by Dindorf as an interpolation. “Sumite, puella, tædam inferis sacram deabus, et quando nunc patria est libera, cum clau- moribus tripudiate. It is very plainly seen from vss. 121, 122, that the measure and numbers of this verse are adapted to the Lydian harmony.” Fritzsch. Bernhardy (W. S.) makes χοθοίνις an example of the construction illustrated in the note on Lys. 1277.

2 “Saltando clamorem tollere: a Dithyrambic expression, many of which kind are intentionally used in this song in derision of Agath- on’s μελοποία.” Brunck.

Agathon’s chorus is composed of the Muses, mentioned vs. 41.

4 Dindorf compares Lucian, Tragop. 75, τίνι δαιμόνων ἄγουσι κω- μαστην χορόν; See note on Lys. 1277.


6 “γυάλα χώρας, ὑπίσ Τροια μαία, which are called γῆς φρίσματα in Eur. Hec. 16. So Kuster interprets it, and so also the ancient grammarian, ὅς τὴν Ἡλεον ἔτσιχον.” Enger.


8 Soph. Phil. 1455, κτύτος ἄρσεν πόντων.

9 “τὰ does not refer to βοῦ, as Brunck and Kuster interpret it, ὡς το κεθαρίς.” Fritzsch. “δαιμονίως θρασύν may be rightly ὧ-
is kindled in divinely-inspired eyes, and by our sudden voice. On which account glorify king Phoebus with honours! Hail, happy child of Latona!

Mnes. How sweet the song, O venerable Genetyllides, and womanish, and wanton, and lascivious! So that, whilst I listened, a tickling passed under my very bottom. I wish, O youth, to ask you who you are, in the words of Æschylus in his Lycurgeia: of what land, you weakling? What’s your country? What means the dress? what the confusion of fashions? What does the harp prattle to the saffron-coloured robe? what the lyre to the head-dress? What mean the oil-flask and the girdle? How unsuitable! What connexion then between a mirror and a sword? And you yourself, O youth, are you reared as a man? Why, where are the tokens of a man? Where is your cloak? Where are your boots? Or as a woman then? Where then are understood of divinely-shining eyes, i.e. of the divinely-inspired minds of poets.” Enger. Hermann reads στόμασιν for ὅμμασιν, and in the next line δ’ ὀμφαίνων ὅπως, and translates, “By which (sensible) light comes to the inspired mouth, and by our twofold voice. The voice is called twofold, because the strophes and antistrophes are sung by the Hemiarchi.”

1 “Wie süß der Gesang, ihr himmlischen Hürlein allzumal.” Droysen.


3 Iritzsche and Enger have adopted Porson’s emendation, νεάνις, ἤτε εἰ. Cf. Nub. 691, 692.

4 “He means Æschylus’ tetralogy, the Lycurgeia. It consisted of the ἤδεων, Ἱαισσαρίδες, Νεανίδοι, and Λυκόγορος, the latter a satyrlic drama. The words ποῦ κατάστας ὃ γυνῖς are from the ἤδεων, and are addressed to the captive Bacchus.” Scholiast.

5 Comp. Æsch. Suppl. 231. For the article, see note on Ran. 40.

6 Comp. Nub. 1008, ὅποταν πλάτανος πτελία ψιθυρίζῃ. For a similar reason he inserts σωμάλλητε in a quotation from Euripides, ap. Ran. 1310.


9 Fquit vs. 1022.

10 Comp. Aves, 333. Comp. Vesp. 1158.

11 See Kruger, Gr. Gr. § 69, 4, obs. 4.

your breasts? What do you say? Why are you silent? Nay, then, I'll judge of you¹ from your song, since you are not willing to tell me yourself.

AGATH. Old man,² old man, I heard, indeed, the censure of your envy, but the pain I did not feel! I wear my attire in accordance with³ my thoughts. For it behoveth a poet, conformably to the dramas which he must compose, to have his turn of mind in accordance with these. For example,⁴ if one be composing female dramas, the body of the poet ought to have a participation in their manners.

MNES. Therefore do you mount on horseback when you compose a Phædra?⁵

AGATH. But if one be composing male dramas, this is subsisting in the body.⁶ But what we do not possess, this now is found to be all imitation.⁷

MNES. When therefore you compose satyric dramas, call me,⁸ in order that I may actively compose poetry along with you in your rear.

¹ "Ex carmine conjecturam facit Mnesilochus, since it was of such a character that there could be no doubt as to whether a man or a woman was the author." Enger.

² "O Greis, O Greis, von deiner Misgunst hab' Ich wohl Gehört den Tadel, doch geaussert nicht den Schmerz. Ja mein Gewand, es stimmt zu meinen Gedanken stets; Der Dichter muss gemäss der Dichtung, die er schafft, Je den Charakter selber haben, den er giebt." Droysen.

³ "The sense is, malignum conviciwm audivi quidem, sed ita ut quem mihi studueris parare, dolore non affectus sim. Therefore he added the article to ἀλγησάω," Enger. Fritzsché remarks that Agathon is purposely made to commence his defence with an antithesis, a figure he was particularly fond of. Cf. vss. 198, 199, 201.

⁴ "ἄμα γνώμη ἀρμόττουσαν τῇ γνώμῃ." Enger.

⁵ See note on Aves, 378.

⁶ Five dramas only of Agathon's have been recorded, Ἐνίστης, Ἀρόπη, Τῆλεφος, Ἀλκμαῖώς, Ἀνθός.

⁷ "There's something in the body correspondent." Wheelwright. Comp. Krüger, Gr. Gr. § 56, 3, obs. 3.

⁸ "There is something in the body correspondent." Wheelwright has expressed the meaning proposed by all the other interpreters, "We strive to make our own by imitation." The whole sentence is a parody upon the Αἰόλως of Euripides Fragm. vi.

⁹ "Wenn ein Satyrspiel du zu machen hast, so rufe mich, Damit Ich die Stanzen machen helfe hinter dir." Droysen. See Bernhardt, W. S. p. 358, and note on Ran. 169.
AGATH. Besides, it is unpolished to see a poet boorish and rough with hair. Consider that that well-known Ibycus, and Anacreon of Teos, and Alcaeus, who softened down our music, wore a head-band, and practised soft Ionian airs; and that Phrynichus,—for you have certainly heard him,—was both handsome himself and dressed handsomely. On this account then his dramas also were handsome: for it is unavoidable that one compose similarly to one's nature.

MNES. On this account then Philocles, as he is ugly, composes uglily; and Xenocles, as he is vile, composes vilely; and Theognis, again, as he is frigid, composes frigidly.

AGATH. Most unavoidably! For, assuredly, being aware of this, I paid attention to my person.

MNES. How, by the gods?

EUR. Cease to abuse! for I also was such a one, when I was his age, when I began to compose.

MNES. By Jove, I do not envy you your training.

EUR. Yet suffer me to tell on what account I came.

AGATH. Say on!

EUR. Agathon, "it suits a wise man, who is able briefly
to abridge many words in a proper manner." But having been smitten by a new calamity, I have come to you as a suppliant.

AGATH. In need of what?

EUR. The women purpose to destroy me to-day at the Thesmophoria, because I speak ill of them.

AGATH. What aid then can you have from me?

EUR. All; for if you secretly take your seat amongst the women, so as to seem to be a woman, and defend me, you will assuredly save me: for you alone can speak in a manner worthy of me.

AGATH. How then do you not defend yourself in person?

EUR. I will tell you. In the first place, I am known; next, I am gray-headed and have a beard; while you are of a good countenance, fair, shaven, with a woman's voice, delicate, and comely to look at.

AGATH. Euripides—

EUR. What's the matter?

AGATH. Did you ever compose this verse? "You take pleasure in beholding the light; and do you not think your father takes pleasure in beholding it?"

EUR. I did.

AGATH. Don't expect then that I will undergo your misfortune for you: for I should be mad. But bear yourself what is yours, as a private matter. And yet you, you lewd fellow, are loose-breeched, not through words, but through endurance.

MNES. And let you, you lewd fellow, are loose-breeched.

"And what assistance canst thou have from us?" Wheelwright.


"Denn meiner würdig sprechen würdest du allein." Droysen.

"Euripides facetiously praises Agathon as like himself." Enger.

Comp. Eccles. 387, 428.

Shakspeare, Midsummer-Night's Dream, act i. sc. 2.

"Bottom. An I may hide my face, let me play Thisby too: I'll speak in a monstrous little voice;—'Thisne, Thisne,—Ah, Pyramus, my lover dear; thy Thisby dear!—and lady dear!'"


"The Ravenna Scholiast wished to mark a zeugma here, which he resolved in this way, τάς συμφοράς γιὰρ όντι τοῖς συνάμαχοι ἐν εὐθὺν ἐκκοι, ἀλλὰ τοῖς παθημασίν φέρειν, nor do I object." Frizskina.
EUR. But what is it, for which you fear to go thither?
AGATH. I should perish more miserably than you.
EUR. How?
AGATH. How?—seeming to steal the nightly labours of the women, and to filch away the women’s love.
MNES. “Steal,” quoth’a! Nay, rather, by Jove, to be ravished! But, by Jove, the pretext is plausible.
EUR. What then? Will you do this?
AGATH. Don’t imagine it!
EUR. Oh thrice-unlucky! how I am undone!
MNES. Euripides, my dearest, my son-in-law, do not abandon yourself!
EUR. How then, pray, shall I act?
MNES. Bid a long farewell to this fellow, and take and use me as you please.
EUR. Come then, since you give yourself up to me, strip off this garment!
MNES. Well now, it is on the ground. But what are you going to do to me?
EUR. To shave these clean, but singe clear the parts below.
MNES. Well, do whatever you think fit! or I ought never to have given myself up to you.
EUR. Agathon, you, of course, always carry a razor,—now lend us a razor!
AGATH. Take it from thence yourself out of the razor-case.
EUR. (to Agathon). You are very good! [To Mnesilochus.] Sit yourself down! Puff out your right cheek!
[Mnesilochus sits down and Euripides commences shaving.]

1 Eur. Med. 365, δι ποτε ταύτα ταύτα, μη δοκεῖτε πω.
2 Euripides had married Cherine, daughter of Mnesilochus. His marriage, however, was an unhappy one, and he repudiated her and gave her to his servant Cephissophon. "ἐγώ οὖν τοῦτον μὲν Χορίων, θυγατέρα Μνησιλόχου ἐκ ἡς ἔσχε Μνησιλόχου, καὶ Μνησιοχίδην καὶ Εὐμενίδην, ἀπωσάμενος δὲ ταύτην, ἔσχε καὶ δευτέραν, καὶ ταύτης Ἰμαῖος ἀκολούθου ἤματος.” Suidas.
Mnes. Ah me!
Eur. Why do you cry out? I'll put a gag in your mouth, if you don't be silent.
Mnes. Alas! woe is me! [Mnesilochus starts up and attempts to run away.]
Eur. Hollo you! whither are you running?
Mnes. To the temple of the august goddesses; for, by Ceres, I will not stay here any longer, being gashed!
Eur. Will you not then be ridiculous, pray, with the one half of your face shaved?
Mnes. I little care.
Eur. By the gods, by no means abandon me! Come hither! [Takes him by the arm and makes him sit down again.]
Mnes. Ah me, miserable!
Eur. Keep quiet, and lift up your head! Whither are you turning?
Mnes. Mu! mu!
Eur. Why do you mutter? Every thing has been accomplished well.
Mnes. Ah me, miserable! Then I shall serve as a light-armed soldier!
Eur. Don't be concerned about it; for you shall appear very comely. Do you wish to see yourself?
Mnes. If you think fit, give me the looking-glass.
Eur. Do you see yourself?

1 Comp. Equit. 375. "Einen Knebel werd' Ich dir anlegen." Droysen. For yevwvix, see Lidd. in voc.
2 Comp. Vesp. 634.
3 Comp. Equit. 1312. Krüger, Gr. Gr. § 43, 3, obs. 11.
7 Comp. Equit. 10.
9 "The joke turns upon the ambiguity of the word ψαλίος, which signifies a light-armed soldier, as well as clean-shaved. There is the same ambiguity in the Latin word levīs." Brunck.
Mnes. No, by Jove, but Clisthenes!¹
Eur. Stand up, that I may singe² you; and stoop forwards!³
Mnes. Ah me, miserable! I shall become a sucking pig.⁴
Eur. Let some one bring a torch or a lamp from within! [To Mnesilochus.] Bend yourself forwards! Take care now of your extremities! [Euripides begins to singe him.]
Mnes. It shall be my care, by Jove: only that I am burning. Ah me, miserable! Water, water,⁶ neighbours, before the flame take hold of my rump!
Eur. Be of good courage!
Mnes. How be of good⁷ courage, when I'm quite burnt up? Eur. But you've no further trouble now; for you have finished the greatest part.
Mnes. Poh! oh, what⁸ soot! I have become burnt all about my rump.
Eur. Don't be concerned! for another shall wipe it with a sponge.⁹
Mnes. He shall weep then, whoever shall wash my breech.
Eur. Agathon, since you grudge to give yourself up to me, at any rate at least lend us a dress for this man,¹⁰ and a girdle; for you will not say that you haven't them.
Agath. Take and use them! I don't grudge them.¹¹
Mnes. What then shall I take?
Agath. What? First take and put on the saffron-coloured robe.
Mnes. (sniffing at it). By Venus, it smells sweetly of—
lechery! Gird me up quickly! Now bring¹² me a girdle! [Euripides brings a girdle.]
Eur. There!

¹ See 574, seq. Aves, 831. Lys. 1092.
² See note on Lys. 1213.
³ See Krüger, Gr. Gr. § 56, 2, obs. 6. ⁴ Comp. Equit. 1236.
⁶ See Krüger, Gr. Gr. § 62, 3, obs. 3.
⁷ Plaut. Curcul. iv. 3, 21, "Bellator, vale!"
⁸ Th. Quid valeam?"
⁹ Comp. Lys. 295.
¹⁰ See Elmsley, Acharn. 463.
¹¹ "Quoniam ipse te mifi invides, at saltum commoda mifi vestem in suis uum, non enim dices te ei carere," Enger. "The scene represents the interior of Agathon's house." Brunck.
¹² Eur. Herc. i. 333, καμείνθ' ἵνα μολόντες οὐ φθονω πισλων.
¹³ "Reich' das Busenband!" Drosten.
Mnes. Come then, fit me out about the legs.
Eur. We want a head-dress and headband.¹
Agath. Nay, rather, see here's a woman's cap² to put
round him, which I wear by night!
Eur. By Jove, but it's even very suitable!³
Mnes. Will it fit me? [Puts it on.]
Agath. By Jove, but it's capital!
Eur. Bring an upper garment!⁴
Agath. Take it from the little couch.
Eur. We want shoes.
Agath. Here, take mine!
Mnes. Will they fit me? At all events you like to wear
them loose.
Agath. Do you see⁵ to this! But indeed⁶ you have what
you want. Let some one wheel me in as quickly as possible.
[Exit Agathon.]
Eur. (surveying Mnesilochus' attire). He, though a man,⁷
is now a woman in appearance. If you speak, see that you
talk like a woman in your voice, well and naturally.⁸

¹ "Stirnband und Haarnetz fehlen noch." Droysen.
² "Kuster and Brunck rightly translate it galericum, and Droyser:
Schweinemagen." Enger. "Schweinemagen means a particular kind
of night-cap used by women. Moreover, this funny toilet-scene is
especially worthy of notice on that account, that it teaches that we
are not to imagine the dress of the Athenian women to have been
by any means so simple as it is represented, perhaps, in ancient
sculptures." Droysen.
³ "Beim Zeus, er ist auch überaus bequem!" Droysen.
⁴ "ἔξυκτον was the last garment of all, and was put over the
others, palla; but the κρόκωτον was an inner garment, ἱθυμα." Brunck.
⁵ "Tu hoc ipse vides." Brunck. "Da siehe du zu!" Droysen.
⁶ "ἄλλα—γὰρ, ἀβερ—ία." Krüger. See his Grammar, § 69, 14,
obst. 4.
⁷ "Der ist ein Mann geboren, aber völlig jetzt
Ein Weib zu schauen!" Droysen.
⁸ "Hic, qui quidem vir est, jam prorsus femina est specie." Enger. "Viv
quidem hic nobis speciem mulieris utique prae se fert." Brunck. "There
should be no stop in this verse. "We have at length transformed this
man into a woman." Seager. "Brunck and Seager translate it
rightly." Fritzsche. To make their versions correct, it would be
necessary to write ἄνη, as Fritzsche has done. Enger saw this, who remarks, "If the article were added, the force of the antithesis
would be destroyed."
⁹ "Recht natürlich." Droysen "γυναίκις ὡς γυνὶ λαλήσω." Scholiast.
Mnes. I will try.
Eur. Go then!
Mnes. No, by Apollo! unless you swear to me—
Eur. What?
Mnes. —that you will help to deliver me with all your arts, if any misfortune befal me.
Eur. "I swear then by Ether, the dwelling of Jove."  
Mnes. Why rather than by the lodging of Hippocrates?  
Eur. I swear then by all your gods in a lump.
Mnes. Remember this then, that "your mind swore, but your tongue has not sworn;" neither will I bind it by an oath.
Eur. Hasten quickly; for the signal for the assembly in the temple of Ceres is exhibited; but I will be off. [Exit Euripides.]
Mnes. Come on then, Thratta, follow me! See, Thratta,

1 "Mich retten zu helfen auch  
Mit allem Fleisse, wenn mir ein Unglück widerfährt." Droysen.
"Omnibus artibus. πασῷ τίχνῃ, quavis ratione, has a far different force." Fritzsch.
2 A parody on the following line of the Melanippe of Euripides, ὄμνυμε δ’ ἵνα αἰθηρ’, οίκησαν Διας. Comp. Valckn. Diatribe. p. 49. It is parodied again ap. Ran. 100, 311.
3 See Nub. 1001, and Fragm. 177, c. ed. Dindorf. "The sons of Hippocrates were frequently ridiculed by the comedians for their stupidity. Schol. on Nub. 1001, ὁδοι τεὶς Τιλίσιππας, Δημοφών, Περικλής, διαβασκόμενοι εἰς νυμίαιαν. See the other passages ap. Meinek. Com. Fragm. ii. p. 477. Their lot appears to have resembled that of the Euripidean Jove, since the Ether was both their domicile and βόσκημα. Hippocrates himself had died many years before." Enger. "Bergler, Brunck, and Voss are very wrong in translating this contubernium. The meaning is the same as in Αesch. Suppl. 267. Eum. 916. Kuster has rightly translated it "insula urbana." Fritzsch.
5 A parody on Eur. Hippol. 612, ἡ γλῶσσα ὀμώμοι, ἡ ἐν φρόνιν ἀνώμοιας. It is parodied again ap. Ran. 1471, and ibid. vs. 101, 102. After this line the old MSS. present us with an ancient stage-direction (παρτιγιαρφ), διλυθόντα γυναῖκές, ἱερὰ κατείτα, i.e. shows of women are heard. The scene is changed to a temple. Comp. Schlegel, Dram. Lit. pp. 55, 161.
6 See note on Vesp. 690.
what a quantity of smoke ascends as the torches burn! Come, O very-beautiful Thesmophorae, receive me with good luck, both on my entrance here, and on my return home again! Thratta, take down the box, and then take out a cake, that I may take and offer it to the two goddesses. O highly-honoured mistress, dear Demeter, and thou, Persephone, let me, possessing much, often sacrifice to thee! but if not, now at least be undiscovered! and let my daughter, my pig, meet with a husband who is rich, and besides, silly and stupid! and let my little boy have sense and understanding! Where, where shall I sit down in a good place, that I may hear the orators? Do you, Thratta, be off out of the way! for it is not permitted slaves to hear the words.

**FEMALE HERALD.**

**HER.** Let there be solemn silence! Let there be solemn silence!

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2 "Ihr gnädig holden Thesmophoren, mit gutem Glück 
Beim meinem Eingang, meinem Heimgang segnet mich." Droysen.

3 "Elsewhere (Aves, 435, Eccles. 131) he uses τὐχαγαθῇ, which I have restored to Aves, 675, from the Ravenna MS., in place of the common reading ἀγαθῇ τὐχῇ. Helladius (ap. Phot. Bibl. p. 529, 34) observes that both ἀγαθῇ τὐχῇ and τὐχῇ ἀγαθῇ are used by the Attics." Dindorf. "We distinguish these in this way: τὐχῇ ἀγαθῇ, quod bene vertat, is a popularly adopted formula of no particular emphasis, while ἀγαθῇ τὐχῇ, quod felix, fustum, fortunatumque sit, is used by one who fears bad fortune." Frisch. Cf. note on Aves, 435.

4 "Und Persephassa, lass mich vielfach vieles dir 
Zu opfern haben—sonderlich jetzt mich verborgen sein. "

Droysen.

For ἀλλα ζυν, see note on Aves, 1598. Soph. El. 411. Col 1276. Antig. 552. "Mnesilochus prays to the gods as if he were a woman, that he may be rich and able to make these offerings freely. Bergler aptly compares Eur. El. 805." Frisch. See note on Ran. 169.

5 Dindorf compares Vesp. 573.

6 Cf. Eupolis ap. Athen. vi. p 236, F. For ἀλλὰς ζε, see note o 1 vs. 159, supra.

7 "Mnesilochus, as if he were a mother who had the welfare of her children at heart, prays that his daughter may get a rich and stupid husband, and his son have sense and spirit. Moreover χαμίαν and ποιεῖται aptly correspond to each other." Enger.

8 "So in Aves we find him using prosc; first, vs. 864, in the speech of the priest, then vss. 1035 and 1040, in the decree. then 1016, in
silence! Pray to the Thesmophoræ, Demeter, and Cora, and to Plutus, and to Calligenia, and to Tellus, nurse of youths, and to Mercury, and to the Graces, to convene this assembly and the present meeting in the most becoming and most profitable manner:—very beneficially for the state of the Athenians, and fortunately for ourselves; and that she may get her opinion passed, who acts and speaks the best for the people of the Athenians and that of the women. Pray for these things, and for yourselves what is good. Io Pæan! io Pæan! Let us rejoice!

CHORUS OF WOMEN KEEPING THE THESMOPHORIA.

CHO. We accept the omen, and supplicate the race of the gods to appear and take pleasure in these prayers. O Jove of great renown! and thou with golden lyre, who inhabitest sacred Delos! and thou, all powerful damsel, gray-eyed, with spear of gold, who inhabitest a desirable city, come hither! and thou of many names, damsel slaying wild beasts, offspring of golden-eyed Latona! and thou marine, august Neptune, lord of the sea, having left thy fishy, storm-vexed recess! and ye daughters of marine Nereus! and ye moun-

the indictment, and lastly vs. 1019, in the law. The Ravenna Scholiast learnedly observes πτζη εὐφημία χρώνται οἱ κωμικοί, ἑπειδὰν εὐχὴν ἢ ψήφωσα εἰσάγων." Fritzsch. Droysen has consequently exhibited the whole of this proclamation in prose.


2 Comp. Ran. 337.

3 Pausanias, i. 22, 3, ἐστὶ δὲ καὶ Γῆς Κουρατόφων, καὶ Δήμητρος ἔρων Χλόης. See Dawes, M. C. p. 516, ed. Kidd.

4 Comp. Pax, 456.

5 Comp. Kriger, Gr. Gr. § 53, 3, obs. 7—9.

6 See note on Equit. 831.

7 "Pherecrates has jested in a similar manner in ις Γραίς, p. 19, Αθηναίας αὕταις τε καὶ ταῖς ξυμμάχοις." Fritzsch.

8 This refers to the last word (καὶ ὦμου) spoken by the herald. Cf. Aves, 645, 646. So Eupolis (Δήμοι, p. 110,) καὶ προσαγιόμενοι ἐκαλόντες. Χαίρετε πάντες. B. δεχόμεθα. "Guten Abend!" Droysen.

9 "τῶν ὕπο τῶν ἀνίμων εἰς ὑμένων. πᾶσαν κίνησιν καλούσιν ὀλορούν" Scholiast.
tain-roaming nymphs! And let the golden lyre accompany our prayers; and may we well-born Athenian women bring our debates to an accomplishment.¹

Hæc. Pray to the Olympic gods and to the Olympic goddesses,² and to the Pythian gods and to the Pythian goddesses, and to the Delian gods and to the Delian goddesses, and to the other deities; if any one plots any evil against the people of the women, or makes proposals of peace to Euripides⁴ and the Persians for the purpose of any injury to the women, or purposes to be a tyrant,⁵ or to join in bringing back the tyrant, or has denounced a woman as substituting a child, or if any woman's female slave, being a go-between, has whispered the matter in her master’s ear, or if any, when sent, brings lying messages, or if any paramour deceives by telling falsehoods, and does not give what he shall have formerly promised, or if any old woman⁶ gives presents to a paramour, or even if a mistress receives presents, betraying her friend, and if any male or female publican⁷ falsifies the legal measure of the gallon or the half-pint, pray that he may perish miserably, himself and family, but pray that the gods may give many blessings⁹ to all the rest of you.

¹ "τελίως is explained by the Scholiast ἐκκλησίασαι μὲν ἐπὶ τὸ γενέσθαι τελεστικά τὰ πράγματα, ἰ. ἡστε τελεστικὰ τὰ πρ. γεν." Enger. So also Fritzsche. ἐγενεισ is added because slaves (vs. 294) were excluded.
² Comp. Aves, 865, 866.
⁴ "When the Pisistratidæ were ejected from Athens, the people decreed that in every assembly of the people the crier should imprecate curses on him who should aim at a tyranny. To this practice we must refer the words, aut si quis regnare cogitat, aut tyrannum (Hippias was originally meant) quantum in ipso est, reducere. See Solon's law ap. Andocides, Mystér. p. 97, 7, B." Fritzsche.
⁵ "Od'r wenn Geschenke 'ne alte Frau an den Liebsten giebt,
Od'r wenn Geschenke die Liebste, den Freund zu verlassen, nimmt." Droysen.
⁷ "πολλά καὶ ἄγαθα is a formula very much used by the Attic
Chor. We offer our united prayers that these wishes may come to be accomplished for the state, and accomplished for the people; and that those women who give¹ the best advice (as many as this befalls) may get their opinions passed. But as many as for the sake of gain deceive, and violate the established oaths for the purpose of injury, or seek to revolutionize decrees and law, and tell our secrets to our enemies, or bring in the Persians for the purpose of injury to the country, act wickedly and injure the state. But, O all-powerful Jove, mayest thou accomplish this, so that the gods stand by us, although² we are women.

Herm. Hear, every one! [Unfolds a paper and begins to read the preliminary decree.] "These things have been determined on by the Senate of the women: Timoclea was Epistates,³ Lysilla was secretary, Sostrata moved the decree; to convene an assembly in the morning⁴ in the middle of the Thesmophoria, when we are most at leisure; and to debate first about Euripides, what he ought to suffer; for he has been adjudged⁵ guilty by us all." Who⁶ wishes to speak?

1st Woman. I.


¹ Enger, who reads λεγοῦσας, translates. "Ut omnes vincant, quibus contingit, ut optima suadeant," referring to vs. 306. and censuring Dindorf's reading λεγοῦσας. See Krüger, Gr. Gr. § 55, 2, obs. 7.

² See note on Eccles. 159.


⁵ Comp. Aves, 1585.

HER. Then first put on this crown\(^1\) before you speak. [To
the meeting.] Be silent! Be quiet! Give\(^2\) attention! for
she is now expectorating, as the orators do. She seems to be
going to make a long speech.

1ST Woman. Through no\(^3\) ostentatiousness, by the two
goddesses, have I stood up to speak, O women; but indeed I
have been vexed, unhappy woman, now for a long time, see-
ing you treated with contumely by Euripides the son of the
herb-woman,\(^4\) and abused with much abuse\(^5\) of every kind. For
what abuse does he not\(^6\) smear upon us? And where has he
not calumniated us, where, in short,\(^7\) are spectators, and tragic
actors, and choruses? calling us adulteresses in disposition,
lovers of the men, wine-bibbers,\(^8\) traitresses, gossips, masses
of wickedness, great pests to men. So that, as soon as\(^9\) they
come in from the wooden-benches, they look askance at us, and
straightway search, lest\(^10\) any paramour be concealed in the
house. And we are no longer able to do any of those things which
we formerly did: such badness has he taught our husbands.
So that, if even any woman weave a crown,\(^11\) she is thought
to be in love; and if she let fall any vessel while roaming
about the house, her husband asks her, "In whose honour is
the pot broken? It must be for the Corinthian\(^12\) stranger."

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\(^1\) For this practice of wearing a crown while speaking in the as-
sembly, Brunck refers to Eccles. 130, 147, 163, 171. Aves, 463.

\(^2\) Cratinus, (ap. Meinek. Com. Fragm. p. 190.) ἀκούε, σίγα, προ-
σέβε τόν νοῦν, δεῦρ' ὅρα.

\(^3\) "Nulla me ambulio temere eo abripuit, ut ad dicendum surgerem,
mulieres." Fritzsche.


\(^5\) Pliny, N. H. xxii. 38, "Hæc est, quam Aristophanes Euripidi poetae
object joculariter matrem ejus ne olus quidem venditasse, sed scandicem."


\(^7\) See note on vs. 351.

\(^8\) See Krüger, Gr. Gr. § 31, 17, obs. 5. Bernhardt, W. S. p. 153.

\(^9\) Comp. Vesp. 1120. Ruhnk. Tim. Lex. in voc. ἔμβραξυ.

\(^10\) Enger, Fritzsche, Bothe, Brunck, and Kuster read οἰνοχίας.


\(^12\) Comp. Sappho ap. Bergk, Poet. Lyr. p. 607.
Is any girl sick; straightway her brother says, "This colour in the girl does not please me." Well; does any woman, lacking children, wish to substitute a child; it is not possible even for this to go undiscovered; for now the husbands sit down beside them. And he has calumniated us to the old men, who heretofore used to marry girls; so that no old man is willing to marry a woman, on account of this verse, "For a woman is ruler over an old bridegroom." In the next place, through him they now put seals and bolts upon the women's apartments, guarding us; and moreover they keep Molossian dogs, a terror to paramours. And this, indeed, is pardonable; but as for what was permitted us heretofore, to be ourselves the housekeepers, and to draw forth and take barley-meal, oil, and wine; not even this is any longer permitted us. For the husbands now themselves carry secret little keys, most ill-natured, certain Spartan ones with three

πεσόν δέ μιας λέληθας οὖς έν εχθρόνι,
άλλ' ευθὺς αὐθα' τῷ Κορινθίῳ ξίνῃ." Brunck.


1 Aves, 79, ἵτνους δ' ἐπιθυμεῖ, διὶ τορίνης καὶ χύτρας, τρίχω ἵπ τορίνην. But the best illustration is Timocles ap. Athen. vi. p 223, D.,

"Οφθαλμιὰς τις, εἰς τοῦ Φινιδίας τυφλόν,
τίθυμηκέ τῷ παίς, ἡ Νιάβη κεκούφικε.
χωλός τις ἵστιν, τὸν Φιλοκτήνην ὑρία.
γέρων τινα ἄνυγετ, κατέμαθε τὸν Οἰνία.


2 "During their confinement." Scholast.

3 This verse is a quotation from the Πάναξ of Euripides, Frag.

γνωική τ' ἐχθρὸν κρήμα πρεσβύτης ἀνή.

Which is also parodied by Aristophanes, Fragm. 497, ed. Dindorf,

αἰσχρὸν νιὰ γνωική πρεσβύτης ἀνή.


6 "μορομακρύνειν ὁμλὸ καὶ φόβητρον ἀπλῶς ἐν θεσμοφορίᾳ πάματα." Etymol. M. p. 590, 52.

teeth. Previously, indeed, it was possible at least to secretly open the door, if we got a three-obol seal-ring made. But now this home-born slave Euripides has taught them to have rings of worm-eaten wood, having them suspended about them. Now therefore I move that we mix up some destruction in some way or other for him, either by poison, or by some one artifice, so that he shall perish. These I speak openly; but the rest I will draw up in the form of a motion in conjunction with the secretary.

Cnio. Never yet did I hear a woman more intriguing than this, nor one that spoke more ably. For she speaks all justly, and has well examined all appearances, and weighed all things in her mind, and shrewdly discovered artful, well-invented no; so that, if Xenocles the son of Carcinus were to speak immediately after her, he would appear to us all, as I think, to say absolutely nothing to the purpose.


3 "No one knows better than a home-born slave how domestic matters ought to be managed; therefore Euripides is called oikoroph, i.e. cellae culinaeque scutator." Fritzsche. So also Enger. Cf. Ran. 976.


5 "ἀρμασυπτως = εινι γι τω τραπε, which is different from the formula με γε τεχνυ. With these expressions compare Thuc. vi. 34. Plato, Men. p. 129, ed. Stallbaum. "The Attics never say γε, but very often γε with one or two words between. See Thuc. iii. 45; vi. 18; viii. 27. Demosth. Fals. Leg. p. 46, 2, B. Xenoph. Helen. iv. 8, 12. Arist. Pax, 273." Fritzsche.


7 Esch. Prom. Vinct. 112,

8 παρά, confessim secutus. So Demosth. 229, 19, παρά αὐτῷ - ἂ δική-

9 ματα λέγων, to speak immediately upon the commission of the messengrs. Cf. ibid. Panæt. p. 966, 20. Bernhardy, W. S. p. 253. Monk ad Alc. 936. Enger and Fritzsche have treated this passage most unhappily, not knowing this common force of παρά, which they might have learnt from almost every page of Demosthenes. What Brunck means by "dicere juxta illam," or Droysen by "neben ihr zu sprechen."
2ND WOM. For the purpose of a few words I also have come forward. For the other matters she has laid to his charge rightly: but what I have suffered personally, these I wish to state. My husband died in Cyprus,¹ having left behind him five little children, whom I used to maintain with difficulty by plaiting wreaths in the myrtle-wreath-market.² Before this³ I supported myself, indeed, but miserably.⁴ But now this fellow by representing in his tragedies,⁵ has persuaded the people that there are no gods; so that we do not now earn even to the amount of⁶ one half. Now therefore I exhort and charge all to punish this man for many reasons; for, O women, he does savage deeds to us, as having been reared himself among the potherbs⁷ in their wild state. But I will be off to the market-place; for I have twenty bespoken⁹ wreaths to plait for people.

is to me quite unintelligible. For Xenocrates, see note on vs. 169, supra, and on Nub. 1259. Cf. Vesp. 1501. Enger quotes from Athen. iv. p. 134, D.,

"The last expedition to Cyprus took place forty years before. Droysen and Fritzsche think the woman's husband died in this expedition. Fritzsche adds that he may have been a sailor who died at Cyprus." Enger. The allusion is more probably to the events recorded in the famous Inscriptio Noineliana ap. Rose, p. 105.

¹ Comp. note on Lys. 557.
² "The Ravenna Scholiast, and Suidas, (in voc. τίως,) and the Scholiast on Plato, (p. 334,) explain it by πρότερον or πρὸ τοῦ. The grammarians are right, as is shown by the words immediately preceding, ἀγω μᾶλις ἔβοσκον. Further, as the words ἀλλ' ἡμικακως and οὐδ' εἰς ἡμισὺ are opposed, so also the conjunctions τέως and νὺν, which couple these sentences, ought to be opposed to each other. Cf. Herod. vi. 12." Enger. Cf. also vs. 422.
⁵ See Hermann, Vig. n. 380. Xén. Anab. i. 1, 10. Krüger, Gr. Gr. § 68, 21, obs 9, § 60, 8, obs. 1.
⁷ Comp. note on vs. 387.
Cho. This other disposition, again, appears still cleverer than the former one. How\(^1\) she talked! not what was ill-timed, nor yet what was void of understanding, but all persuasive, being possessed of sense and a subtle mind. The man must manifestly\(^2\) give us satisfaction for this insolence.

Mnes. It is not wonderful, O women, that you who are so abused\(^3\) should be exceedingly exasperated at Euripides, nor yet that your bile should boil over; for I myself hate that man, if I be not mad,—so\(^4\) may I be blessed in my children! But nevertheless we must grant the privilege of speaking amongst each other; for we are by ourselves, and there is no blabbing\(^5\) of our conversation. Why thus do we accuse\(^6\) him, and are vexed, if, being cognizant of two or three misdeeds of ours, he has said them of us\(^7\) who perpetrate innumerable? For I myself, in the first place,—not to speak of any one else,—am conscious with myself of many shameful\(^8\) acts: at all events of that\(^9\) most shameful one, when I was a bride of three days, and my husband was sleeping beside me. Now I had a friend,\(^10\) who had debauched me when I was seven years of age. He, through love of me, came and began scratching at the door; and then I immediately understood it; and then I was for going down\(^11\) secretly, but my husband asked me, “Whither are you going down?” “Whither?—A

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\(^1\) See notes on Pax, 350, 363.


\(^3\) See Liddell’s Lex. voc. ἀκριβῶς, iii. Cf. vs. 388, supra.


\(^6\) Nub. 131, ἕν τι ταῖν ἐκεῖνον στραγγισθομεί; Cf. Eccles. 853. Acharn. §14. “The participle ἐκεῖνον, where it is said to be completely redundant, is always connected with some censure,” Fritzsche.

\(^7\) “The full form would be, εἰ δὲ ἢμῶν ἢ τρία κακὰ ἐκεῖνον ἢ δὲ ἢ τρία κακὰ ἐκεῖνον ἢ τρία κακὰ ἐκεῖνον ἢ τρία κακὰ ἐκεῖνον ἢ τρία κακὰ ἐκεῖνον ἢ τρία κακὰ ἐκεῖνον.” Fritzsche.

\(^8\) See Dawes, M. C. p. 585, ed. Kidd.


\(^10\) Friend (φίλος) is the Attic euphemism for paramour. See vs. 346.

\(^11\) “Der kam und raschelte voller Begier an unsrer Thür; Sogleich verstand Ich ’s; heimlich wollte Ich hinab zu ihm.”

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colic and pain, husband, possesses me in my stomach; therefore I am going to the necessary." "Go then!" said he. And then he began pounding juniper berries, anise, and sage. But after I had poured some water on the hinge, I went out to my paramour; and then I conversed with him beside the statue of Apollo, holding by the bay-tree. These, you see, Euripides never yet at any time spoke of. Nor does he mention how we give ourselves up to our slaves and to muleteers, if we have not any other. Nor how, when we junket ever so much during the night, we chew up garlic in the morning, in order that the husband having smelt it when he comes in from the wall, may not suspect us of doing anything bad. These things, you see, he has never at any time spoken of. And if he does abuse a Phaedra, what is this to us? Neither has he ever mentioned that, how that well-known woman, while showing her husband at day-break how beautiful her upper garment is, sent out her paramour hidden in it—that he has never yet mentioned. And I know another woman, who for ten days said she was in labour, till she purchased

2 Comp. Plautus, Curcul. i. 3, 1. Liddell's Lex. voc. stróphiix.
3 Proaon, 'Apóllon tetrargúniocos.' Scholiast.
5 For a similar pleonastic use of the second negative, cf. vss. 498—501, 718. Plut. 410.
7 "Thucyd. viii. 69, ἢ σαν ὃν Ἀθηναίοι πάντες ἀδικώς μὲν ἐπὶ τείχες, ἀδικώς ἐν ταξίς, τῶν ἐν Δεκελείας πολεμίων ἐνεκα ἐφ' ὀπλίοις, which events oelong to the same year in which this play was acted." Enger. Cf. Ach. vs. 72, and Dawes, M. C. p. 588, ed. Kidd.
9 "ἡ γυνὴ is not mulier quaedam, but nota illa mulier." Fritzsche.
10 ἐν τι όθροιν, Dindorf. "Videtur ita res esse cogitanda, ut mulier properterea illo prætextu usa sit, ut cum encyclo adulterum occultante ex thalamo in abīδνες egredi possit, unde facile effugere adulter poterat." Enger.
11 Comp. the construction in vss. 491, 492, 461.
a little child; while her husband went about purchasing 
drugs to procure a quick delivery. But the child an old 
woman brought in a pot with its mouth stopped with honey-
comb, that it might not squall. Then, when she that carried 
it nodded, the wife immediately cried out, "Go away, hus-
band, go away, for methinks I shall be immediately delivered." 
For the child kicked against the bottom of the pot. And he 
rung off delighted, while she drew out the stoppage from 
the mouth of the child, and it cried out. And then the abomin-
able old woman who brought the child, runs smiling to the 
husband, and says, "A lion has been born to you, a lion! your 
very image, both in all other respects whatever, and its 
nose is like yours, being crooked like an acorn-cup." Do

1 See Bekk. Anecd. p. 74, 1. Pollux, ii. 7; iv. 208. The imper-
fect of ἑργοῦσαι is rarely used by the Attic writers. See Elms. 
2 "This use of the article is worthy of notice. So τῆς δ', vs. 
Eccles. 275.] Infants were exposed in pots, as we are informed by 
the Scholiast on this passage and on Ran. 1288, and by Hesychius 
in voc. ἓργορημάκα τις ἑργοῦσαι ἑργοῦσαι ξητούντες τροφήν." 
Enger.
3 "Sie Schol. ad Acharn. 452, σπόγγος πεπληρωμένος μέλιτος, καὶ 
està τίμιον αἷμα τῶν παιδίων, ὥσπερ σωπήσωσι ξητοῦντες τροφήν." 
Enger.
4 "Fort, Lieber, fort! gleich kommt 's zur Welt, so drängt 's 
im Bauch! 
Das arme Kind arbeitete nämlich in Topfes Bauch. 
Da lief er herzensfroh hinweg; sie nahmen schnell 
Das Wachs dem Kindchen aus dem Mund, da quarrt es hell." 
Droysen.
5 "The Scholiast observes that μύτρας was expected; and so the 
passage is commonly understood. But Thiersch has rightly ob-
served that these are the words of Mnesilochus, and not of the lying-
in woman." Enger. "Observe the difference between an aorist and 
a perfect: for if we had λείχετεν in our text, it would be a con-
tinuation of the speech of the woman, unconsciously betraying 
herself and mentioning the pot through forgetfulness of her part; 
but now λείχετεν, feriebat, informs us that these are the words of 
Mnesilochus wittily narrating the affair." Fritzsche.
6 Mnesilochus is here forgetful of his assumed character.
7 "Kraus wie ein Eichelpeserich." Droysen. The interpretation 
given in the text is that proposed by Lycophron ap. Schol. ad Pac—
we not practise these wicked acts? Yea, by Diana, 1 do we! And then are we angry at Euripides, “who 2 have suffered nothing greater than we have committed?”

Cho. This 3 certainly is wonderful, where the creature was found, and what land reared this so audacious woman. For I did not think the villainous woman would 4 even ever have dared thus shamelessly to say this publicly amongst us. But now every thing may take place. I commend the old proverb, “For 5 we must look about under every stone, lest an orator bite us.” But indeed there existeth not any thing


1 “A very appropriate oath. Mnesilochus means Diana the mid-wife, who of course knew these things very well, and the vile artifices of the women.” Fritzsche.

2 A parody on the Telephus of Euripides, p. 342, ed. Matthiá, ἐπίτα δὴ θυμοῦμβα οὐδὲν παθόντες μᾶλλον ἡ διδράκότες;


4 ἀν belongs to the infinitive (τομήσαι), as in Thucyd. viii. 66 ἵππαν γὰρ καὶ οὔς οὔς ἄν ποτὲ τίς ἔστα ἐς διλυγαρχίαν τραπεζαί. Cf. Pax, 710. Kruger on Thucyd. i. 22, and the similar passages quoted in the note on Equit. 1175. Brunck translates it correctly enough: “improbam non rebar ne ausuram guidem fuisse.” I mention this, as Droysen’s “Ich hätte nie geglaubt” is liable to mislead. ἄν is not frequently doubled with an infinitive; see, however, vs. 442, supra. Lys. 116. Antiphanes ap. Athen. ii. p. 60. E. Plato. Rep. ix. p. 178. E. Thucyd. i. 76, and note on Ran. 34.


more wicked for all purposes\(^1\) than women shameless by nature,—unless perhaps it be women.\(^2\)

3rd Wom. You are certainly not in your right senses, women, by Aglaurus!\(^3\) But you have either been bewitched, or have suffered some other great evil, who permit this pestilent creature to wantonly insult us all in such a manner. If indeed there be any one who will do it, it is well; but if not,\(^4\) we ourselves and our slaves, having got ashes from some quarter, will depillate her rump, so that she may be taught, woman as she is, henceforth\(^5\) not to speak ill of women.

Mnes. Nay not my rump, pray, O women. For if, when there was freedom of speech and it was permitted us all to speak, as many citizens as are present, I then spoke what

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The reader will recollect Porson’s famous parody upon this, beginning,

“"The Germans in Greek
Are sadly to seek,” &c. &c.


\(^3\) One of the daughters of Cecrops and Agraulos, by whom, as well as by her sister Pandrosus, (Lys. vs. 439,) Athenian women were accustomed to swear. The third daughter was Hespe. See Ovid, Metam. ii. 77. Hermann, Opusc. vii. p. 269.

\(^4\) “Thüt’s ein andrer. gut; thut’s keiner, rasch, so holen Wir selbst mit unsern Magden uns die ersten besten Kohlen”

Droysen.

“"When she ought to have said quoniam nemo adest, nos ipsè cum servis vindictam sumemus, she says si nemo adest.” Linger. See note on Plut. 470.

\(^5\) “According to Hermann (Vig. n. 26) and Krüger, (Gr. Gr. § 46, 3, obs. 2,) τὸ λοιπὸν = henceforward, implying unbroken continuance of time, while τὸ λοιπόν = for the future, i.e. cum, implying repetition. τὸν λοιπὸν, for the future; a prose form: frequent in Herodotus, Lysias, and Demosthenes; occasionally in Thucydides, Isocrates, and others: of the old Attics, only in Arist. Pax, 1084. The later writers preferred λοιπὸν or τολοτὸν.” Bernhardy. Both forms are frequent in Xenophon.
pleas I knew in defence of Euripides, ought I on this account to suffer punishment by being depilated by you?

3rd Wom. Why, ought you not to suffer punishment? who alone hast dared to reply in defence of a man, who has done us many injuries, purposely devising tragedies where a woman has been vile, writing plays on Melanippes and Phaedras. But he never at any time wrote a play on Penelope, because she has been adjudged to be a chaste woman.

Mnes. I know the reason. For you could not mention a single Penelope among the women of the present day, but Phaedras every one.

3rd Wom. You hear, women, what things the villainous woman has again said of us all.

Mnes. And, by Jove, too, I have not yet mentioned as many as I am cognizant of! For would you that I mention more?

3rd Wom. Nay, you cannot any further; for you have poured forth all that you knew.

Mnes. No, by Jove, not yet the ten-thousandth part of what we do! For, you see, I have not mentioned this, how we take strigils and then draw off the wine with a siphon.


2 Comp. Ran. 1043. Euripides never wrote a play and called it Phaedra. The allusion is to his first Hippolythus, (ἱππόλυτος καλουτόμινος,) which was more frequently called his Phaedra, from the prominence of that character, as Shakspeare's "Julius Caesar" might be as appropriately called "Brutus." "εἰρυμένως λόγος = inveniens tragediam; unless you understand it as said invidiously against Euripides, who often violated all the traditional features of the ancient myths." Fritzschè.

3 See Liddell's Lex. voc. ποιν. i. 9. 4 Comp. Lys. 355.

"Aristophanes makes the women use both a strigil and a siphon. For first they take a strigil through want of a cup, (στεγν. λαβοῦσας,) and then they draw off the wine with a siphon (ἐπετρα σφυνιζόμεν τῶν ξυνορ.) I have lately seen several strigils in the Berlin Museum, which, though utterly incapable of being used as siphons, could nevertheless hold a small quantity of liquid, for they were all hollow." Fritzschè. Enger, who derides this interpretation of Fritzschè's, says, "The interpreters rightly observe that the women make use of a strigil through want of a cup."
3rd Wom. You be hanged!1
Mnes. And how, again, while we give the meats from the Apaturia2 to our go-betweens, we then say that the cat3—
3rd Wom. Me miserable! you talk nonsense.
Mnes. Nor have I mentioned how another struck down her husband with the axe;4 nor how another drove5 her husband mad with philtres; nor how the Acharnian woman6 once buried—
3rd Wom. May you utterly perish!
Mnes. —her father under the kitchen boiler.
3rd Wom. Are these, pray, endurable to hear?7
Mnes. Nor how you, when your woman-slave had borne a male child, then substituted this for yourself, and gave up your little daughter to her.
3rd Wom. By the two goddesses, you certainly shall not get off with impunity for saying this! but I will twitch out your hairs.8
Mnes. You shall not touch me, by Jove!
3rd Wom. Well now, see!
Mnes. Well now, see!
3rd Wom. Take my cloak, Philista! [Strips off her cloak.]
Mnes. Only put your hand upon me, and, by Diana, I will—
3rd Wom. What will you do?
Mnes. I'll make you evacuate this sesame-cake9 which you have devoured!
Cho. Cease railing at one another; for some woman10 is

1 Comp. Aves, 1530. 2 See Acharn, 146.
3 Comp. Pax, 1151. Vesp. 363. 4 Comp. Hor. Sat. i. 1, 99.
5 See Liddell’s Lex. in voc. μαίνομαι.
6 See note on vs. 499, supra.
7 For the construction, cf. Plut. 899.
8 “Aristophanes says αἱ πυκάδες after the similitude of αἱ πλοκάδες,” Fritzche. Cf. Lys. 448.
9 Eupolis ap. Athen. xiv. p. 646, F. ὅτε χαρίτων μὲν ὅξει,
καλλαβιδας ὤμη βαινει,
σηπαμίδας ὤμη χικει,
μῆλα ὤμη χρίμπττεται.

 λαςίν is the second aorist infinitive. The future would be χεσίσθαι.
Cf. Lys. 440.
10 The woman turns out to be Clisthenes, who is so often ridiculed for his effeminacy.
running towards us in haste. Therefore, before she is near,¹ be ye silent, in order that we may hear decorously what² she is going to say. [Enter Clithenes.]

Clith. O women dear, ye kindred³ of my disposition, I show⁴ by my cheeks that I am a friend to you; for I am woman-mad, and am always your patron.⁵ And now⁶ having heard an important matter about you, which was canvassed a little before⁷ in the market-place, I have come to tell it and announce it to you, in order that you may see and take care, lest a terrible and important affair come suddenly upon you off your guard.

Chio. What is it, boy? for 'tis natural to call you boy,⁸ as long as you have your cheeks thus smooth.

Clith. They say that Euripides has sent⁹ a man up hither to-day his own father-in-law, an old man.

Chio. For what deed? for the purpose of what design?

Clith. In order that he might be a spy upon your words, whatever you deliberated and purposed to do.

Chio. Why, how was a man among women without being detected?

Clith. Euripides singed and depillated him, and dressed him up like a woman in all other respects.

Mes. Do you believe him in this? What man is so foolish,

² See notes on Nub. 1148. Eccles. 1126.
³ "Excellently Voss, Seelevernverwandte mir." Frische.
⁵ For the construction, cf. Demosth. Cor. p. 82, καὶ σὺ προιξίνες αὕτων.
⁶ "The particles καὶ νῦν denote that a common occurrence, and one that usually happens, now takes place again. See Eur. Helen. 408, 736." Frische.
⁷ "Hermann makes no doubt but ὅλιγῳ τῇ may be correctly used for ὅλιγῳ τῳ, or ὅλιγῳ τῷ. The correctness of Hermann's judgment is shown by Herod. viii. 95, καὶ ὅλιγῳ τῇ πρότερον τοιτιῶν." Frische, μὴ καὶ = ne forte = dass nicht etc. Cf. Āesch. Suppl. 399.
⁹ The ὄσιμοφόρον stood on an elevated situation near the Acropolis.
as to bear to have his hairs plucked out? I don’t believe it, O ye highly-honoured goddesses!

Clisthenes. You talk foolishly; for I would not have come to report it, if I had not heard this from those who clearly knew.

Cho. This affair is a dreadful one which is announced. Come, women, we ought not to be idle, but to look out for the man, and search where he has secretly taken his seat unknown to us. And do you, [turning to Clisthenes,] our patron, help to find him out! so that you may have thanks for this as well as for that.

Clisthenes. Come, let me see! [Turning to one of the women.] First, who are you?

Mnesilochus. Whither can one turn?

Clisthenes. For you must be examined.

Mnesilochus. Me miserable!

4th Woman. Did you ask me, who I am? The wife of Cleonymus.

Clisthenes. Do you know who this woman is?

Cho. Oh yes, we know her! But examine the others.

Clisthenes. But who, pray, is this who has the child?

4th Woman. My nurse, by Jupiter!

Mnesilochus. (aside). I am undone! [Attempts to slip away.]

Clisthenes. (turning to Mnesilochus). Hollo you! whither are you turning? Stay here! What’s your ailment?

Mnesilochus. Permit me to make water.

1 Fritzsche retains νείστο, the reading of the old copies, translating, “qui sibi pilos evelli sinebat, (ut quidem ait Clisthenes).” “Fritzsche is mistaken, for in this case Mnesilochus would be asking who the person was, who, as Clisthenes said, suffered his hairs to be pulled out; which does not suit this passage.” Engler. Cf. Krüger, Gr. Gr. § 51, 13, obs. 10. Bernhardy, W. S. p. 292.


3 “Du hilf ihm selbst mit suchen, dass du diesen Ruhm zu jenem dir, du unser Beschützer, hinzu verdienst.” Droysen.

4 See Krüger, Gr. Gr. § 53, 7, obs. 3. Hermann, Vib. n. 114 Bernhardy, W. S. p. 440; and cf. note on Aves, 847.

5 “Perii! sive interii!” Fritzsche.

6 “Quidnam tibi subito mali accidit?” Fritzsche.
Clisth. You're a shameless creature. Do you then de so! for I will wait here.  

Cho. Pray do wait, and watch her carefully too! for her alone, sir, we don't know.

Clisth. You're a long time making water.

Mnes. Yes, by Jove, my good friend; for I suffer from strangury: I ate some nasturtium yesterday.

Clisth. Why do you chatter about nasturtium? Will you not come hither to me? [Drags him away from the corner.]

Mnes. Why, pray, do you drag me when I am ill?

Clisth. Tell me, who's your husband?

Mnes. Do you inquire about my husband? Do you know What's his name, of the burgh of Cothocidae?

Clisth. What's his name! What sort of a person?

Mnes. There is a What's his name, who once — — What d'ye call 'em, the son of What's his name —

Clisth. You appear to me to be talking nonsense. Have you ever come up hither before?

Mnes. Yes, by Jove, every year!

Clisth. And who is your messmate?

Mnes. Mine is What's her name. Ah me, miserable!

Clisth. You say nothing to the purpose! [Deine Zeltgenossin.] Go away! for I will examine her properly by the rites of last year. And do you stand

1 See note on Aves, 924.
3 "Warten werd' Ich hier so lang." Droysen.
4 Comp. Vesp. 910.
5 This is a comic word, formed in derision of the preceding κάρ-
6 έραμα. Thus Vesp. 652, ἀνάρ ὑ πάτερ ἠέτερ Κρονίδη — Phil. πανεχνί καὶ μὴ παριφέξε. Comp. note on Pax, 1072.
8 Of the tribe Æneis, to which the orator Æschines belonged. See Hermann, Vig. n. 24.
9 See note on Aves, 869.
10 "Deine Zeltgenossin." Droysen. "It appears very evident that the Thesmophoriazusæ pitched tents in front of the temple, so that several women dwelt together in the same tent." Fritzsch.
away, that you may not hear, as you are a man. [Clisthenes retires to one side.] Do you tell me, what one of the rites used to be first exhibited to us.

Mnes. Come, let me see! Nay, what was the first?—We drank.

5th Wom. What was the next after this?

Mnes. We drank each other’s health.

5th Wom. This you heard from some one. What, then, was the third?

Mnes. Xenylla asked for a night-stool; for there was no chamber-pot.

5th Wom. You say nothing to the purpose. Come hither, hither, Clisthenes! This is the man whom you speak of.

Clisth. What then shall I do?

5th Wom. Strip him; for he says nothing that is right.

Mnes. And will you then strip the mother of nine children?

Clisth. Unloose your girdle quickly, you shameless creature!

5th Wom. How very stout and strong she appears! and, by Jove, too, she has no breasts, as we have.

Mnes. For I am barren, and have never been pregnant.

5th Wom. Now; but you were the mother of nine children a while ago.

Clisth. Stand upright! Whither are you thrusting down your hand?

5th Wom. See there, it peeped out! and very fresh-coloured it is, you rogue.

Clisth. Why, where is it?

5th Wom. It’s gone again to the front. [Clisthenes goes in front of Mnesilochus.]

Clisth. It is not here.

1 Comp. Vesp. 831. Lobeck, Aglaoph. i. p. 54.

2 Cf. Nub. 787. ‘Hermann, Vig. n. 339. “The Ravenna Scholarist remarks that the women are again upbraided with violence.”

Fritzsche.


4 See Hermann, Vig. n. 239.

5 See note on Lys. 1023.

6 So ἵναι νεπτιν, and τρεῖς, Metagenes ap. Athen. vi. p. 269, F.
5th Wom. Nay, but it has come hither again.

Clis/II. You've a kind of an isthmus fellow; you're worse than the Corinthians.

5th Wom. Oh the abominable fellow! On this account then he reviled us in defence of Euripides.

Mnes. Me miserable! in what troubles have I involved myself!

5th Wom. Come now, what shall we do?

Clis/II. Guard him properly, so that he shall not escape; and I'll report these to the Prytanes. [Exit Clis/thenes.]

Cno. Then we ought now after this to kindle our torches and gird ourselves up well and manfully, and strip off our garments and search, if perchance some other man too has entered, and to run round the whole Thesmophorium and the tents, and to examine closely the passages. Come then, first of all we ought to rouse a nimble foot and look about in every direction in silence. Only we must not loiter, since the time admits no further delay, but we ought now first...
to run as quickly as possible round about. Come then, search, and quickly investigate all parts, if any other, again, is secretly sitting in these places. Cast your eye round in every direction, and properly examine all parts, in this direction, and in that. For if he be detected after having done unholy deeds, he shall suffer punishment, and in addition to this shall be an example to all the others of insolence and unjust deeds and ungodly manners; and he shall say that there are evidently gods; and he shall be forsworn with a witness to all men to honour the gods, and that they justly pursuing what is pious, and devising what is lawful, should do what is right. And if they do not do so, the following shall happen to them: when any of them is detected acting profanely, burning with madness, mad with frenzy, if he do any thing, he shall be a conspicuous warning to all women and mortals to behold, that the god punishes what is unlawful and unholy, and it is done immediately. But it seems that pretty nigh all parts have been properly examined by us: at any rate we don't now see any other man sitting among us. [Mnesilochus snatches a child from the arms of one of the women.]

"Ob ein ander heimlich hier noch auf der Lauer möge sein." Droysen. For the construction, see vs. 600, supra.

"Denn ertappen wir ihn bei so frevelndem Thun." Droysen.

"àiōsa ἄραι, h. l. is nothing more than in Thesmophorium penetrare." Enger.

"Ein warnendes Beispiel." Droysen.

"Wird Zeugniss sein
Dass der Gottheit Jeder Ehrfurcht zollen muss,
Dass fromm jeglicher scheun muss,
Was das Gesetz heiliget, sinnen nur muss zu thun,
Wie es sich wohl geziert." Droysen.

"The antistrophe and grammatical construction show that the words ἓκατος τε ἰεπίσοντας are corrupt." Enger. The translation in the text is that proposed by Brunck, Portus, and Reisig; though, as Fritzschke properly observes, ὄσα καὶ νόμιμα are naturally connected together. See note on Plut. 287.

"The words τί τι ἑρσθή are corrupt, as the metre and sense show." Enger. For τι, any thing bad, see Bernhardy, W. S. p. 440.

"When there ought to have been τάσιν γίναις καὶ ἀνεφάρασ, Aristophanes, for the sake of a jest, makes a strange opposition, as if women were not to be reckoned in the number of mortals." Fritzschke.
6th Wom. Ah! Whither are you flying? Ho you! Ho you! will you not stay? Me miserable! miserable! And he is gone, having snatched away my child from my breast.

Mnes. Bawl away; but this you shall never feed with morsels, unless you let me go; but here at the altars being struck with this sword upon its bloody veins, it shall stain the altar with blood.

6th Wom. Oh me miserable! Will you not succour me, women? Will you not raise a mighty and rout-causing shout, but suffer me to be deprived of my only child?

Cho. Ha! ha! O venerable Fates, what new portent, again, is this which I behold? How all then are deeds of audacity and shamelessness! What a deed is this, again, which he has done! what a deed, again, my friends!

Mnes. How I'll knock your excessive arrogance out of you!

Cho. Are not these, pray, shameful deeds and more than that?

6th Wom. Shameful certainly, if one has snatched away my child.

Cho. What then can one say to this, when this man is shameless enough to do such things?

1 "The forms ἀνωχθεί, κεκραχθεί, are well known." Fritzscbe. Cf. Vesp. 198, 415.

2 "τὸν βωμὸν, ἐπὶ τοῦ τὰ μηρὰ ἰπάνω ἀποκεῖσαι." Scholiast. "The Ravenna Scholiast rightly explains it, ἐπὶ τὸν βωμὸν, which, however, would have been better expressed ἐπὶ τοῦ βωμοῦ." Fritzscbe. Those who retain the old interpretation ought at least to be prepared with examples of πλήσονται ἐπὶ μηρών.

3 "All the interpreters, except Bothe alone, ridiculously take τροπαῖον as a substantive. Whereas πολλὴν βοήν καὶ τροπαῖον mean magnum clamorem atque ejusmodi, qui alterum in fugam convertatur." Fritzsche. "Bothe rightly perceived that τροπαῖον was an adjective = clamorem, quo in fugam convertatur Mnesilochnus." Engler. I could have wished that one of these scholars had given us a similar example of τροπαῖον being used of two terminations.

4 See note on vs. 597, supra.

5 "Particula ἀρα crebro significat, communem esse sententiam et in proverbium abiisse." Fritzsche.

6 Comp. Aves, 1500.


8 "Wenn der

So schaamlos ist, dergleichen zu thun." Droysen.

Comp. Plato, Crit. p. 53, C.
MNES. And, be assured, I have not done yet.
6TH Wom. But certainly you have come whence you have come; and you shall not say after having easily escaped, what a deed you have done, and got off; but shall receive punishment.

MNES. May this, however, by no means take place, I pray God!

CHO. Who then, who of the immortal gods, would come as your helper, with your unjust deeds?

MNES. You talk in vain: her I will not let go.

CHO. But, by the two goddesses, perhaps you will not insult us with impunity, and speak unholy words. For we will require you for these with ungodly deeds, as is reasonable: and perhaps some fortune, having cast you into an evil of a different kind, will restrain you. But [turning to Mica] you ought to take these women-servants, and bring out some wood,

1 "Doch gewiss." Kruger.
3 See note on Equit. 722. But the present example is not precisely similar.
5 "Cum tuis injustis factis, i. e. in tantâ facinorum tuorum injustitiae. Compare ἐξεν ἓλειβήρα παρπίδι, supra, vs. 102." Fritzsche.
7 See note on Plat. 551.
8 "It is impious and wicked to violate him who has fled for refuge to the altar." Bergler. "καθίται ἐπὶ βωμοῦ ὡς ἱερείων." Scholiast. Enger and Hermann read ἀνοσίων ἐπὶ ἁθείως ἱργως, καὶ γάρ ἄνθρακε ὑπέρσεθα κ. τ. λ.
9 "Aliqua te fortuna in contraria mala conjectum forsitan reprimet." Fritzsche. The usual interpretation is, "Having changed to an evil," &c. But there are strong grammatical reasons in favour of the other method. See note on Nub. 689. For τάγα in the sense of perhaps with an indicative, see Plato, Phædr. p. 256, C.
10 "It is evident that tādēc means servas, and not facies, as Fritzsche thought. Vide nos in Mus. Rhen. Philolog. ii. p. 244." Enger.
and burn the villain to ashes, and destroy him with fire as soon as possible.

6th Wom. Let us go to fetch the brushwood, Mania. And I'll make you [addressing Mnesilo-chus] to-day a hot coal.

Mnes. Set on fire and burn! But do you [addressing the child] quickly strip off your Cretan gar ment; and blame your mother alone of women for your death, child. [Strips the child, whereupon it turns out to be a wine-skin dressed up like an infant.] What's this? The girl has become a wine-skin full of wine, and that too with Persian slippers. O ye most thirsty women, O most bibacious, and contriving by every device to tipple, O great blessing to publicans, but to us, on the contrary, a pest; and a pest also to the furniture and to the woof.


Mnes. Yes, heap it up! But do you answer me this question: do you say you bore this child?

6th Wom. Yes, and carried it ten months.

Mnes. Did you carry it?

1 The common name for a woman-servant, as Manes was for a man-servant. Cf. Ran. 1344. For ἵπτι in this sense, see Krüger, Gr. Gr. § 68, 42, obs. 2.


3 Compare Shakspeare, King Henry IV., part i. act v. sc. 3, where Prince Henry, on drawing out of Falstaff's pistol-case what he thinks is a pistol, finds it to be a bottle of sack! Compare also Plautus, Aulul. ii. 66. This being the νῆστεια, it ought to have been a day of strict abstinence.

4 "Ihr gurgelheissen Weiber." Droysen.


6 "O ihr der Kneipen grosser Segen, grosser Fluch Für uns und Fluch für Hausgerath und Webestuhl!" Droysen.

7 "ἀπαντά γὰρ ἐνεκα τοῦ πιείν ἐνένυρα τίθεται καὶ πιπράσκεται." Scholiast.

8 "For drunken women don't weave." Enger.

6th Wom. Yea, by Diana!
Mnes. Holding three Cotylæ, or how? tell me! [Exposes the wine-skin to view.]
6th Wom. What have you done to me? You have stripped my child, you shameless fellow, being so little.
Mnes. So little?
6th Wom. Yes, by Jove, little!
Mnes. How many years old is it? three Choæ,¹ or four?
6th Wom. About so much,² and as long as since the Dionysia. But restore it.
Mnes. No, by this³ Apollo!
6th Wom. Then we'll set fire to you.
Mnes. Set fire by all means; but this shall be slaughtered forthwith.
6th Wom. Nay, do not, I beseech you; but do to me what you please instead⁴ of it.
Mnes. You are very fond of your children by nature:⁵ but this shall be slaughtered none the less.⁶
9th Wom. Alas, my child! Give me a bowl⁷ Mania; so that certainly I may at least catch the blood of my child.
Mnes. Hold it under, for I will gratify you in this one thing. [Drinks up the wine-skin himself.]
6th Wom. May you perish miserably! How grudging and malevolent you are!

¹ As if its age were reckoned by so many Pitcher-feasts instead of years, as the Romans dated their wine from such and such consulships. According to the Scholiast χύας is a comic substitute for years, as if he had asked, "How many gallons old is it?—Three, or four?" Certainly the former interpretation destroys all the jest of the passage.

² "Almost so, and as much time as hath passed From the late Dionysiac festival." Wheelwright.

³ "So grad", und die Zeit von den Dionysien her dazu." Droysen.


⁵ "Thue mir an, was du willst, statt dieser Kleinen." Droysen.

⁶ See Kruger, Gr. Gr. § 46, 4, obs. 1, and for τις see note on Aves, 924.

⁷ "Επεις γάρ και οὐκ ἐπεμένεις, ἀλλὰ ἐπεμένεις ἐκ τῆς ὀδοντατος." Photius.

⁸ "Ut, quoniam vivam non possum recipere, cerle quidem sanguinem ejus recipiam." Erger. Comp. Iys. 205.
Mnes. (holding up the empty wine-skin). This hide belongs to the priestess.

6th Wom. What belongs to the priestess?
Mnes. (tossing her the empty wine-skin). Take it!

7th Wom. Most wretched Mica, who has robbed you of your daughter? who has taken away your beloved child?  

6th Wom. This villain! But since you are present, guard him, in order that I may take Clisthenes and tell to the Prytanes what this man has done. [Exit 6th woman.]
Mnes. Come now, what shall be my contrivance for safety? what my attempt? what my device? For he who is the author of this, and who has involved me in such troubles, does not yet appear. Come, what messenger can I send to him? Now I know a contrivance out of his Palamedes: I'll write upon the oars and throw them out, as that well-known character did. But the oars are not at hand. Whence therefore can it be possible for me to get oars?

1 "It is agreed on all hands that the remainders of the victims, I mean the skins and feet, belonged to the priests." Fritzsche. "In the next verse he throws the woman the wine-skin, as if she were the priest." Enger.

2 "Aristophanes plays upon the ambiguity of the word: Quis te devirginabit? for Quis tibi puellam tuam ademitt?" Brunck. So also Fritzsche, Enger, and Hermann. See his Opusc. iii. p. 328.

3 This verse is bracketed by Dindorf as spurious, more especially on account of the non-Attic form ἔξωθαρο. See Lobeck, Phryn. p. 718.

4 Of course she does not go to the Prytanes; but this is a mere excuse for leaving the stage. In fact, the person who here personates Mica, will shortly have to reappear as Euripides. So she takes this opportunity of changing her dress.


6 "The Palamedes of Euripides belonged to the tetralogy of the Troades, and was brought on the stage b. c. 414—not 415, as Ælian would lead us to believe." Droysen. "It was brought on the stage Ol. 91, 1. Sophocles and Æschylus also wrote plays under this name." Fritzsche. This date is also given by Clinton.

7 Οξ, brother of Palamedes. See Krüger, Gr. Gr. § 51, 7, obs.

7 "Euripides in his Palamedes had represented Οξ inscribing the death of Palamedes on a great number of oars, expecting that one at least out of so many oars would reach the shores of Eubœa and inform Nauplius of the death of his son." Fritzsche.

8 "Brunck wonders at the article. Mnesilochus means those oars which were used in the Palamedes of Euripides, or such as those." Fritzsche.
whence? But what if I were to write on these here images instead of the oars, and throw them about? Much better! Certainly indeed both these are wood and those were wood. O hands of mine, you must take in hand a practicable deed! Come now, you plates of polished tablets, receive the traces of the graver, messengers of my miseries. Ah me, this Rho is a miserable one! through what a furrow it goes, it goes! Go ye, hasten through all roads, that way, this way! You ought speedily. [Exit Mnesilochus.]

**Parabasis.**

**Cho.** Let us then praise ourselves in our parabasis. And yet every one says many ill things of the race of women, that we are an utter evil to men, and that all evils spring from us, strifes, quarrels, sedition, painful grief, and war. Come now, if we are an evil, why do you marry us, if indeed we are really


5 See Liddell's Lex. in voc. "He means such a deed as may show him a πόρος, i. e. a way of safety." Fritzsch. Enger also recognises in this word a play upon πόρος, vs. 769. The same may be observed of χαίρεις and ἵγχειρειν.

6 In μοιχήρου there is a play on the preceding μάχας. Fritzsch. thinks his writing consisted of these words, Ἑυριπίδης, χαίρεις, χαίρεις.

7 "Nós igitur nossem ipsam in hac parabasi laudabimus." Fritzsch.

8 A favourite epithet with Euripides. See Hippol. 616, 625, 628.

9 Cf. Equit. 1132. Plut. 586. Eccles. 95, 219. Krüger, Gr. Gr. § 54, 12, obs. 8. Otto on Cicer. *De Finibus,* i. 3. "But this is not a double protasis, but a repetition of nearly the same words. What she says is this: 'Si malum sumus, cur ducitis nos, hoc malum, uxoribus et interdicitis ut eceamus?" Enger.
an evil, and forbid any of us either to go out, or to be caught peeping out, but wish to guard the evil with so great diligence? And if the wife should go out any whither, and you then should discover her to be out of doors, you rage with madness, who ought to offer libations and rejoice, if indeed you really find the evil to be gone away from the house, and do not find it at home. And if we sleep in other people's houses, when we play and are tired, every one searches for this evil, going round about the beds. And if we peep out of a window, he seeks to get a sight of the evil. And if she retire again, being ashamed, so much the more does every one desire to see the evil peep out again. So manifestly are we much better than you. And a test is at hand to see. Let us make trial, which of the two are worse. For we say that you are; but you say that we are. Let us consider now, and compare each with each, placing each name side by side, both the woman's and the man's. Charminus is inferior to Nausimache: his deeds are manifest. And in truth also Cleophon is, I ween, by all means inferior to Salabaccho. And none of you even attempts to contend with Aristomache for a long time, that notable one at Marathon, and with Stratonice.

1 Comp. Eccles. 1052. For the negative after verbs of forbidding &c., see Kruger, Gr. Gr. § 67, 12, obs. 3.
2 "παίτιν is commonly said of a festival, which is celebrated with dances and other sports. Therefore this is the meaning of the Chorus: At si domi alicui obdormiverimus diem agentes festum lusque fatigati, unusquisque hoc malum (uxorem) quarril, lectos circunueus, Fritzsche.
3 Comp. Paix, 982.
4 Brunck translates this in a very strange manner, as if τοι κακὸν depended on ταιθεὶ and ιτεἰν were an exegetical infinitive.
6 Fritzsche and Hermann read τοῖνοι τικάστον.
7 He had been admiral Ol. 92, 1, and defeated by Astyochus with the loss of six triremes. See Thucyd. viii. 41, 42. He is mentioned again, ibid. viii. 73. Hence the women argue he is inferior to Nausimache, (ναῖς, μάχαρατ,) a noted strumpet. Her name is selected on account of the notion expressed by it. Salabaccho (Equit. "65) was of the same profession as Nausimache. The other names, Aristomache, (ἄριστος, μάγη,) Stratonice, (ἄριστος, νική,) Eubule, (εὖ, βούλη,) are comic fictions, and stand for the ideas they express, viz. The battle of Marathon, The Victory of the Army, Good Counsel.
8 See Ran. 678.
9 "χρον. πολλ. referendum ad Aristomάχην, non ad ἱγχερῆ." Enger
But what senator of those of last year, who delivered up his senatorial office to another, is superior to Eubule? Not even he himself will say this. So much better do we profess to be than the men. Neither would a woman who has stolen at the rate of fifty talents of the public money come into the city in a chariot; but when she may have committed her greatest peculations, when she has stolen a bushel of wheat from her husband, she restores them the same day. But we could point out many of these present who do this, and who are, in addition to this, more gluttonous than we, and footpads, and parasites, and kidnappers. And in truth also they are, I ween, inferior to us in preserving their patrimony. For still even now our loom is safe, our weaving-beam, our baskets, and our parasol; while the beam of many of these our husbands has perished from the house together with the head, and the parasol of many others has been cast from their shoulders in their expeditions. We women could justly and deservedly bring many charges against the men:

I could have wished he had supported this use of πολλοῦ χρόνου by similar examples. "Nemo vestrum a longo tempore conatur," Brunck.

This refers to the expulsion of the Senate (Ol. 92, 1) by the 400. See Thucyd. viii. 69, 70. So all the commentators, except Enger, who says, "It is evident this is not the allusion. Muller (Hist. Greek Lit. ii. p. 246) is very probably right in referring it to the senators having been compelled to yield up the greater part of their powers to the Probuli, (Ol. 91, 4,) as Thucydides testifies, viii. 1."

"Here some particular senator is pointed out with the finger."

Finger.

A parody on Hom. II. iv. 405.

Compare Vesp. 669, 716. The person alluded to is Pisander. See Aves, 1556. Lys. 490. Babylonians, Fr. viii.

"But when her greatest theft has been committed,
A basketful of corn." Wheelwright.

"aṙ' is aṙ́a, not aṙo, and refers to τά μίγιστα."

Fritzche.

So also Enger.

"Schmarotzer." Droysen.

Comp. Lys, 488.

"Jugum textorium amongst the Greeks was ἀνιον." Fritzche.

Cf. Hom. II. xxiiii. 762.

"Meaning the shaft of the spear. So immediately after they say "parasol," meaning by that their shield. In this the Scholiast thinks he alludes more especially to Cleonymus ὁ ρηξαστις.


"The poet himself teaches us that there is no difference between ἐν δίκῃ and ἐκαίως: Nub. 1379, 1380. Ἐν ὁ τῶν Δή ἐν δίκας..."
but one most monstrous. For it were proper, if any of us
bore a man serviceable to the state, a taxiaarch or general, that
she should receive some honour, and that precedence be given
her at the Stenia and Scirophoria, and at the other festivals
which we have been accustomed to keep. But if any woman
bore a cowardly and worthless man, either a worthless
trierarch or a bad pilot, that she should sit behind her who
has borne the brave man, with her hair cut bowl-fashion. For
how is it equitable, O city, that the mother of Hyper-
bolus should sit near the mother of Lamachus, clothed in
white, and with loose flowing hair, and lend out money on
usury? To whom, if she were to lend out to any one, and
exact usury, no man ought to give any interest, but they ought
to take away her money by force, saying this, "In sooth you're describing of interest, having borne such produce."

[Re-enter Mnesiloschus.]

Mnes. I've got a squint with looking for him; but he
does not yet appear. What then can be the hinderance?
It must be that he is ashamed of his Palamedes because it is

\( \gamma^\circ \nu^\circ \). Str. kai πως δικαιως; These words when joined together
mean, jure meritoque. Comp. ἐκά κινής ἄλλως; Vesp. 929; ἐκύ ρα-
Vesp. 929." Fritzsche. So also Enger.

1 "Assimilation; usually, but very falsely and improperly, called attraction." Krüger. See his Grammar, § 51, 10. Cf. Plut. 144.

2 "εἰσες κουρας δινικης." Scholast. Hesychius gives it to courte-
sans.

3 Comp. Acharn. 700. For ω πολις, Fritzsche compares Acharn.


4 See note on Nub. 1065. Cf. Thuc. viii. 73.

5 This is the general so much ridiculed in the Acharnians. As he
was now dead, Aristophanes could afford to do him justice. He was
killed in the Sicilian expedition. See Thuc. vi. 103.

6 μηδειν — ειπόντας. See note on Eccles. 680.

7 The play on the words τοκος and τηκω is of course lost in the
translation.

8 Pleutus, Menechm. v. 3, 6, "Lumbi sedendo, oculi expectando
dolent." Lucian, Lexiph. c. 3, ἵω δι εις ἄλλος (= ἄλλος) γεγένηρα
ἐπεριστῶν. Cf. Ach. 15.


10 "He means Euripides' play Palamedes. The sense is: Euripides
nondum adest, quod eum fabulā arcessivi, cujus ipsum nunc pudet. Itaque
εἰς fabulā mihi est arcessendus." Enger. For the date of this play, see
note on vs. 770. It formed part of a tetralogy consisting of the
frigid. With what drama then can I draw him up? I know it! I'll imitate his new Helen. At all events I have a woman's dress.

7Th Wom. What are you again plotting? or why do you look gaping about? You shall soon see a bitter Helen, if you will not be orderly, until some of the Prytanes come.

Mnes. (as Helen). "These are the streams of the Nile with beautiful nymphs, which, in place of rain from heaven, moistens the plain of white Egypt, a people using black draughts."

7Th Wom. You're a knave, by the torch-bearing Hecate! Mnes. "Not inglorious is my native land, Sparta, and Tyndareus is my sire."

7Th Wom. Is he your father, you pest? Nay, rather, Phrynondas.

Alexandrian, Palamedes, Troades, Sisyphus (satyrical drama). According to Ælian (V. II. ii. 8) he was beaten on this occasion by Xenocrates.

1 This is the technical word for drawing up with a windlass.

2 "The Scholiast and others understand this of the recent publication of his Helen, which was just out. Voss (who is followed by Fritzsche) refers it to the innovations made by Euripides upon the story of Helen. The poet intended it to be understood in both these senses." Enger.

3 See note on vs. 473, supra.

4 Cf. Aves, 1468.

5 This and the two following verses are taken from Eur. Hel. iniit.


7 In Euripides this last verse stands thus, λευκής τακτίσις χίόνος ὀξατείς γάς. Besides altering the words, Aristophanes has also altered the construction, making λευκής, which in Euripides is an epithet of χίόνος, agree with Αἰγύπτιον, for the purpose of making the whole ridiculous; for Egypt is proverbially μελάμβωλος.

8 Das Schwarzklystiren-Volk," Droysen. "Herodotus (ii. 77) and innumerable other authorities teach us that the Egyptians made use of the syrma, a medical draught, as a purge. Herodotus states that the Egyptians purged themselves every month for three continuous days. Cf. Æsch. Suppl. 145, 700." Fritzsche. He ridicules the double interpretation given in Passow’s Lexicon (copied into Liddell) most unmercifully, remarking upon the absurdity of dressing the Egyptians in the σύρμα, (he might as well have given them the Roman toga,) a people whose dress (the καλόςφορος) was notoriously white: ἀνδρὸς λευκῶν ἐκ πεπλωμάτων, Æsch. Suppl. 701. "It is evident that the epithet black is applied to those bad humours from which they purged their bodies." Enger. Cf. Pax, 1254.


10 From Eur. Helen. 16, 17.

11 An infamous Athenian, whose name has passed into a συρμνεύ
Mnes. "And I am called Helen."

7th Wom. Are you again becoming a woman, before you've suffered punishment for your former acting the woman? ¹

Mnes. "And many men died on my account at the streams of the Scamander."

7th Wom. And would that you had died too.

Mnes. "And I am here; but my unhappy husband, my Menelaus, does not yet come. Why then do I still live?"

7th Woman. Through the laziness of the crows.

Mnes. "But something as it were cheers my heart. Do not cheat me of my coming hope, O Jove!" ²

[Enter Euripides attired as Menelaus.]

Eur. "Who has the rule over these fortified mansions, who would receive strangers distressed with storm and shipwreck on the open sea?"

Mnes. "This is the house of Proteus."

Eur. "What Proteus?"


¹ From Eur. Helen. 2z.

² "Bevor du deine erste Weiblei gebüsst." ³ Droysen.

³ "Rightly the Schol. Rav. and Suidas, τῆς γυναικίας μυθοῦς. For γυναικίαν (vs. 268) is mulierem imitari atque mentiri." Frütsche.


⁵ From note on Nub. 41.

⁶ From Eur. Helen. 56. ¹ i. ib. 301.

⁷ "Tu quidem vivis cororum inertiâ beneficio. The crows are lazy, who have not already torn you in pieces." Frütsche.


⁹ A notable construction. See Porson, Hec. 1174. Schüfer ad Greg. Cor. p. 15. For ἐπιάθεσα, see Porson, Phoen. 1651.

¹⁰ From Eur. Helen. 68.

¹¹ "This and the following verse are not found in Euripides, but are taken from some lost play of his." Enger. "Brunck badly conjectures ὅτι ἄτε ἐξαιρεῖται, for an opinion and conjecture are put forward about an altogether indefinite person. Cf. Soph. Col. 1172." Frütsche.


¹³ Taken from Eur. Helen. 460:

Γ'Ρ. Πρωτεύειν τάο' οἰκεί δῶματ'. Αἰγύπτως δὲ γῆ.
Μεν. Αἰγύπτως; ὡ δόσιμος, οἵ τε πέλινκ ἄρα.

2 x 2
7th Woman. Oh thrice-unlucky! [Turning to Euripides.] He is telling lies, by the two goddesses! for Proteas has been dead these ten years.

Eur. "At what country have we landed with our ship?"

Mnes. "Egypt."

Eur. "O wretched! whither have we sailed!"

7th Woman. Do you believe this fellow at all—the devil take him—talking nonsense? This is the Thesmophorium.

Eur. "Is Proteus himself within, or out of sight?"

7th Woman. It must be that you are still sea-sick, stranger, who having heard that Proteus is dead, then ask if he is within, or out of sight.

Eur. "Alas, he is dead! Where has he been buried in the tomb?"

Mnes. "This is his tomb, upon which I am sitting."

7th Woman. Then may you perish miserably! and certainly indeed you will perish, who have the impudence to call the altar a tomb.

Eur. "Why, pray, do you sit in these sepulchral seats covered with a veil, O female stranger?"

1 An Athenian, son of Epicles. See Thuc. i. 45, ii. 23. "ηγε δικα multos annos significare recte adnotat Fritzschius." Enger. See Kruger, Gr. Gr. § 46, 3, obs. 1.


3 In Eur. Helen. 473, we have, ιτστ' οων ει οικες, δυτιν' ουμαξες, αναζ; ποι δυτ' ειν ειη; ποτέρον ικτος, η ν δόμαι; Aristophanes uses ικώπως in derision of Euripides’ fondness for that word. Cf. Alc. 516. Suppl. 1038. Med. 624.


5 For this use of ειρα following a participle, see Porson, Advers. p 275. Blomf. gloss. Prom. V. 802.

6 Eur. Helen. 466, τοδ ιστιν αυτου μνημα, παις δ’ ἄρλαι χαονός.

7 "Dich hole der Geier und dich holen wird er auch, Dürd den Altar ein Todtenmal zu nennen wagst." Droysen.


8 "Neither this nor the next two verses are found in Euripides." Enger.

9 "Aristophanes invents this, in order to give coherence to what follows after vs. 904." Enger.
Mnes. "I am forced to mingle in wedlock with the son of Proteus."

7th Woman. Wherefore, you wretch, are you again deceiving the stranger? [To Euripides.] This fellow, O stranger, acting the knave, came up hither to the women for the stealing of the gold.

Mnes. "Bark away, assailing me with censure."
Eur. "Female stranger, who is the old woman who reviles you?"
Mnes. "This is Theonoe, daughter of Proteus."
7th Woman. No, by the two goddesses! unless Critylla daughter of Antitheus of Gargettus be so. But you're a knave.
Mnes. "Say whatever you please. For I will never marry your brother, having abandoned Menelaus, my husband, in Troy."
Eur. "What say you, woman? Turn your sparkling eyes towards mine."
Mnes. "I am ashamed before you, having been mauled in my cheeks."

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1 Eur. Helen. 62, παῖς ο τεθυγκότος ζηράγ γαμείν.
4 See note on Lys. 943, and cf. Equit. 186. I may here borrow the words of Enger: "Varias virorum doctorum emendationes affirre, ut in re apertū, inutile est."
5 Eur. Phoen. 1587, ἥ γὰρ γαμοῦμαι ζῶσα παίδι σφ' ποτί;
6 Eur. Helen. 54, καὶ δοκῶ προδοσία ἐμὸν πόνιν σύναψαι πόλεμον "Ελλήσιν ρίγαν.
7 "Aug' in Auge wieß den Blick." Drogen.
8 "The Scholiast rightly enough explains it ἐπεδή ξυρηθεὶς ἢ. But the wit of the passage turns upon this, that not only had Meneloehus been mauled by Euripides, but Helen also had been roughly handled by the same poet. See his Helen, vss. 1089—1091." Enger (cf. Hec. 968.
10 "This verse is taken, with slight change, from Eurip. Hel. 565, τίς εἶ; τίν' ὄψιν σὺν, γύναι, προσδίκρουμαι;" Comp. ibid. 72. The four following verses are taken from Euripides without any change." Brunck.
Mnes. "And who are you? for the same word holds you and me?"

Eur. "Are you a Grecian woman, or a woman of this country?"

Mnes. "A Grecian woman. But I also wish to learn yours."

Eur. "I see you very like to Helen, woman."

Mnes. "And I you to Menelaus, as far as may be judged from the pot-herbs."

Eur. "Then you rightly recognise a most unfortunate man."

Mnes. "O thou who hast come late to the arms of thy wife! Take me, take me, husband! Throw thy arms around me! Come, let me kiss you! Take and lead me away, lead me away, lead me away, very quickly."

7th Wom. Then, by the two goddesses, he shall weep, whoever shall lead you away, being beaten with the torch.

Eur. "Do you hinder me from leading my wife, the daughter of Tyndareus, to Sparta?"

7th Wom. Ah me, what a knave you also appear to me to be, and this man's counsellor! No wonder you were acting the Egyptian this long while. But he shall suffer punishment; for the Prytanis is approaching, and the Policeman. [Goes towards them.]

Eur. This is unlucky. Well, I must sneak away. 1

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1 "Wer du? dasselbe Wort ergreift so mich wie dich." Droysen.


3 Eur. Helen. 572, ἐγὼ δὲ Μυελάω γε σ' οὖδ' ἐχω τί φῶ.

4 Vss. 911, 912, are from Eur. Helen. 563, 566.

5 A parody upon Eur. Helen. 627, 628.

6 The repetitions are in derision of Eur. Helen. 650,

7 τὸσῳ έμόν έμόν έχομεν έχομεν, δὲν έμενον

8 έμενον έκ Τροϊας πολυτή μολείν.


11 Αὐτοπταίζειν is ambiguous in this passage, as it may mean as well de Αἴγυπτο quedam guerre, as Αἴγυπτων versutiam et fraudulentos mores imitari." Kuster. So also Fritzche and Enger. For οὖς ιτός, see note on Acharn. vs. 413

12 Cf. Aves, 1011.
925—942. THE THESMOPHORIAZUSÆ. 503

Mnes. But what shall I do, unhappy man?

Eur. Remain quiet; for I will never abandon you, if I live;¹ unless my innumerable artifices fail me. [Exit Euripides.]

Mnes. This line² has drawn up nothing. [Enter Prytanis and Policeman.]

Pryt. Is this the knave of whom Clisthenes spoke to us? Ho you, why do you hang down³ your head? Lead him⁴ within, Policeman, and bind him to the plank, and then place him here and guard him, and suffer no one to approach him; but beat them with your whip, if any approach.

7th Wom. Yes, by Jove! for now assuredly⁵ a tricky fellow⁶ almost took him away from me.

Mnes. O Prytanis, by your right hand, which you are accustomed to hold⁷ out bent, if any one offer you money, grant me a small favour, although about to die.

Pryt. In what shall I oblige⁸ you?

Mnes. Order the Policeman to strip me naked and fasten me to the plank; in order that, being an old man, I may not in saffron-coloured robes, and a woman’s night-cap, afford laughter to the crows, while I feast them.⁹

¹ „Fritzsche rightly interprets it si modo quidquam in me erit vita.‟

Enger.

² A metaphorical expression, taken from fishermen who draw nothing up. Comp. Vesp. 175. Eur. Electr. 581. Lucian, Hermotimin. c. 28. ³ Comp. Equit. 1354. ⁴ „Fritzsche rightly perceived that εἰδώloy = introducens, and that it must not be joined with ἵνα ἱκάνης, as Brunck has done. The Scythian is ordered to bind him behind the scenes and then bring him out and guard him on the stage (ἰάται). Fritzsche remarks that Herodotus (vii. 33, ix. 120) speaks of the same punishment.” Enger.

⁵ Dobree, Fritzsche, and Enger read νῦν ἔη, just now. “I grant that νῦν ἔη may be defended in this sense: Plane tu flagello percute, si quis accesserit; nunc enim PROFECTO,” &c. Fritzsche.

⁶ Fritzsche understands this as an allusion to Euripides’ fondness for introducing his heroes in rags. See Ran. 814. But in this way the woman would be represented as recognising Euripides under his disguise. The Scholast, Bergler, and Enger refer it to vs. 877, where he talks of having come in a ship. See Dawes, M. C. p. 592

⁷ Comp. Pax, 905—908. Equit. 1083. ⁸ See Porson, Phoen. 710. ⁹ „Damit Ich nicht

Im Krokosjickchen und Schweinemagen, Ich alter Mann

Zum Gespotte werde den Raben, die Ich atzen soll.” Droysen.
PRYT. It has been determined by the Senate to bind you with them on, in order that you may be clearly seen by the passers-by to be a knave. [Exit Prytanis.]

MNUS. Oh my! oh my! O saffron robe, what things you have done! No longer is there any hope of safety. [Policeman leads Mnesilochos within.]

Cir. Come now, let us sport, as is here the custom with the women, whenever on holy seasons we celebrate the solemn orgies of the two goddesses, which Pauson also honours, and fasts, oftentimes protesting to them from season to season that such are frequently a care to himself. Put yourself in motion, each of you, advance, come on lightly with your feet in a circle, join hand to hand, move to the time of the dance; go with swift feet. It behoveth the choral order to look about, turning round the eye in every direction. And at the same time also celebrate, each of you, and honour with your


1 Comp. Vesp. 623.
2 "While the chorus is singing this, Mnesilochos is within, getting bound to the plank." Enger.
3 Comp. Ach. 854. Plut. 602. He was a well-known painter of the day, and chiefly devoted himself to caricatures. His poverty was so noted that it passed into a proverb, Παύζωνος πτωχότερος. In this place he is represented as strictly observing the fast, (νηστεια,) not from any religious motive, but because he had nothing to eat. See Erasmus, Adagia, p. 564. Aristot. Polit. viii. 5. Poet. ii. 2. Lucian, Encom. Demosth. c. 21.
4 "παυζωνος—μελεν is a short form of speech, with a pregnant construction in which this sense is involved, παυζωνος και λέγων, τουαῖτα μέλεν θάμ' ιανγυ, simul precans deas et dicens sive queren talia sibi frequenter curae esse." Fritzsch. "Fritzsche is right with respect to the construction, but not right with respect to the sense. Pauso precatur deas contestaturque, frequenter sibi esse juginium cordi, i. e. he celebrates the third day of the Thesmophoria in such a manner as to be quite an example to the women." Enger.
5 "A description of the dance in a circle with linked hands," Fritzsch. So also Enger and Kuster. "Fritzsche observes that the usual way of construing this, αγ' τις κύκλον, is wrong." Engr. Cf. Eccles. 478.
7 "Andreas Divus rightly interprets it chorea constitutionem a ordinem. Cf. Åsch. Agam. vs. 22." Fritzsch.
voice, the race of the Olympic gods, with a mind mad for dancing. But if any one expects that I, woman as I am, will speak ill of men during the sacred rites, he does not think rightly. But it behoveth us immediately, as our duty is, first to dispose the graceful step of the circling dance. Advance with your feet, celebrating Apollo with beautiful lyre, and the bow-bearing Diana, chaste queen. Hail, thou far-darter, and grant us the victory! And let us celebrate, as is fitting, Juno who presides over marriage, who sports in all the dances, and keeps the keys of marriage. And I entreat the pastoral Mercury, and Pan, and the dear Nymphs, benevolently to smile upon and take pleasure in our dances. Begin now zealously the Diple, the joy of the dance. Let us sport, O women, as is the custom! Assuredly we keep the fast. But come! turn to another measure with foot keeping good time; round off the whole ode. And do thou thyself, O ivy-wreathed king Bacchus, lead us; and I will celebrate thee with chorus-loving odes, O Evius, O Bromius, child of

1 "They feared to speak ill of men, not so much because they were in the temple, as because they were celebrating the sacred orgies in the temple." Fritzsche. "But Ἱπψ does not mean in templo, but in sacrís obeundís." Enger.
2 "Erst dem schon verschlungnen Rundtanz anzuordnen seinen Schritt." Droysen.
3 See Lobek, Aglaoph. p. 650.
4 "The construction is ἐπιγίασα ταῖς ἵματίραις χορείαις, χαριντα αὖταις. Cf. Nub. 274. Add Vesp. 389." Fritzsche. The construction is more singular than Fritzsche seems to have been aware of. χαριντα is referred to the more remote noun Πάνα.
5 "Kuster rightly perceived that the ἑπλή is a species of dance,—as Hesychius testifies, ἑπλή δραχήσις εἰς ὣ κραύματος,—and that this is by apposition called χαριν χορίας." Enger. So also Fritzsche. This species of dance is also mentioned by Pollux, iv. 105.
6 "Certe (utique) autem jojunium agimus." Fritzsche.
7 From the conjecture of Bentley on Hor. A. P. 441. Comp. vs. 5. "τότεν reponendum arbitrur, ut loco convenientius: Verum age, alio te converta composito pede; torna totam cunctationem," Bentley.
8 "It is very well known that Bacchus acted as leader of the dance in the orgies. Cf. Eur. Bacch. 141. Soph. Ant. 153." Fritzsche.
9 Vs. 990—1000 is confessedly " corrupto corruptius." In Dindorf we have σὲ μέλψω Εὐνο, ὦ Δίονυς, χοροῖς τέρπόμενος Εὐνο, εὑτὶ ἁναγοραίων. The participles τέρπ. and ἁναγ. cannot be referred to the chorus. See vs. 965. I have translated as if there had been σὲ φιλαγόρουσι μέλψω, Εὐν, ὦ Δίος τε Βρόμε καὶ Σερελας παῖ, and in 994, Εὐν, Εὐν, εὑτὶ. See Fritzsche's and Enger's editions. As Dindorf has left it, no translation is possible.
Jove and Semele, delighting in dances, in the mountains among the pleasing hymns of the Nymphs, O Evius, Evius, beginning a choral dance, evoc! And the echo of Cithaeron resounds around thee, and the thick-shaded mountains dark with leaves and the rocky dells re-echo; while around thee the beautiful-leaved ivy flourishes with its tendrils round about. [Mnesilochus is brought upon the stage again by the Policeman fast bound to the plank.]

POLICEMAN. There now¹ you shall wail to the open sky.

MNES. O Policeman, I beseech you!

POL. Don't beseech me!

MNES. Loosen the nail.

POL. Well, I am² doing so. [Hammers it in tighter.]

MNES. Ah me, miserable! you are hammering it in the more.³

POL. Do you wish⁴ it to be hammered still more?

MNES. Alas, alas! May you perish miserably.

POL. Be silent, miserable old man! Come, let me bring a mat,⁵ in order that I may guard you. [Goes out and returns again with a mat.]

MNES. These are the blessed fruits which⁶ I have enjoyed from Euripides. Ha, ye gods, preserver Jove, there are hopes! The man does not seem likely to abandon⁷ me; but he ran forth as⁸ Perseus, and secretly gave me a sign that I

² "The Scythian understands Mnesilochus very well, but does the contrary." Enyer.
³ "Weh mir, Ich Armer! mehr hin - in noch hämmerst du!" Voss.
⁴ "Visnò etiam amplius?" Enger. "Er wollen noch fester! (=Wollen Sie noch fester?)" Droysen.
⁵ "This phraseology of the Scythian is very strange. When he intended to say φέρ̄' έγ̄ω έκκενίζω φορμῶν, ἵνα φιλάξω σε, he expresses himself in infinitives, φέρ̄' έγ̄ω έκκενίζων φορμῶν, ἵνα φιλακείν σου, which he pronounces in his own fashion. But Brunck rightly observes that the Scythian goes and fetches a mat to lie down upon, that he may not be fatigued with standing." Enger.
⁶ See Krüger's Gr. Gr. § 57, 7, obs. 7. Eccles. 426, τοῦτ' ἀπίλασαν Νασσακόδους τάγαθον. And this construction (τινὸς τι) is the regular one in the prose writers. The accusative of the simple object (Diphilus ap. Athen. vi. p 227, F. Bekk. Anecd. i. p. 47) is very rare. See Bernardy, W. S. p. 149.
⁷ Comp. Æsch. Eum. 900 Krüger, Gr. Gr. § 67, 7, obs. 3.
⁸ "Recte Schol. Ravenn. ἄντι τοῦ ὡς Περσέως." Frutsche. Cf
must become Andromeda. At all events I'm furnished with the fetters. Therefore it is still evident that he will come to save me; for otherwise he would not have flown near me.

[Enter Euripides as Perseus.]

EUR. Dear, dear virgins, would I could approach and escape the observation of the Policeman! [Addressing the Policeman.] Dost thou hear? O, I beseech thee, who dwellest in caves, by reverence, assent, permit me to come to the woman!

MNES. Pitiless was he, who bound me, the most distressed of mortals. When I had with difficulty escaped the antiquated old woman, I perished notwithstanding. For this Policeman has been standing by me this long while as my keeper: has hung me up, undone and friendless, as a dinner

Krüger, Gr. Gr. § 57, 3, and note on Plut. 314. According to Droysen, Euripides flies through the air a la Perseus. "Aristophanes is ridiculing the Andromeda of Euripides, which was acted at the same time with his Helena." Enger. See note on vs. 848.

"From this it is understood, that Euripides came on the stage habitated as Perseus, and at first personated Perseus, as Mnesilochus did Andromeda; but with great confusion of character." Fritzscbe.

1 The fetters, (τὰ έτηπρα) i.e. the fetters needed for personating Andromeda bound to a rock. See Krüger, Gr. Gr. § 50, 2, obs. 4, and Lys. 615. Brunck's version (equidem re ipsa vinclus sum) utterly extinguishes the sense. Droysen translates it rightly enough,

"Auch hab' Ich ja die Banden wenigstens."

2 See Dawes, M. C. p. 514.

3 "Vs. 1115 is taken from Euripides, the two next are Aristophanes' own." Enger. See note on vs. 23, supra.

4 This and the two following verses of Euripides' speech to the Policeman are parodied from Andromeda's address to the echo. Accordingly Euripides addresses the Policeman as, "Thou echo that dwellest in caves." Comp. Eur. Hec. 1110. Ovid. Met. iii. 395. The passage of Euripides is this,

\[ \pi\nu\upsilon\sigma\alpha\iota\zeta\omega\upsilon\varepsilon\tau\nu\varepsilon\nu\alpha\nu\rho\iota\varsigma\upsilon, \alpha\iota\nu\omega\nu\alpha\nu\nu\sigma\omicron, \iota\sigma\omicron\upsilon \]

\[ \'\alpha\chi\omicron\mu\epsilon\varsigma\varphi\iota\lambda\iota\alpha\varsigma\gamma\omicron\upsilon\omicron\pi\omicron\zeta\omicron\nu\lambda\alpha\iota\iota\nu. \]

"In this song Mnesilochus, through perturbation of mind, speaks sometimes in his own character, sometimes in the character of Andromeda, which has a very comical effect." Brunck.

"They render σαπράν, putidam. But rightly Phrynichus (p. 377) and Photius, 'σαπρόν οὐ τὸ μοχθηρὸν καὶ φαῦλον, ἀλλὰ τὸ Παλαῖων. Ἑπτολίς.'" Fritzscbe.
for the crows. Do you see? not among dar·tes, nor yet accompanied by the girls1 of my own age, do I stand with the ballot-box of pebbles, but, entangled in strong fetters, I am exposed as food for the whale Glauce·tes. 2 Lament me, O women, not with a bridal song, but with a prison-song,3 since I have suffered wretched things, wretched man, oh me unhappy, unhappy! and among my other impious sufferings from my relations, supplicating the man,4 kindling the all-tearful lamentation of death,5 alas! alas! who first shaved me clean, who clothed me in a saffron-coloured robe; and, in addition to this, sent me up to this temple, where the women were assembled. Ah me, thou unrelenting god of my fate! Oh me, accursed! Who at the presence of my woes will not look6 upon my unenviable suffering? Would that the fire-bearing star7 of Æther would utterly destroy me, ill-fated man. For no longer is it pleasing to me to behold the immortal

1 Cf. Eur. Phæn. 1265. Here he is “dancing among the girls of his own age;” presently he forgets himself and relapses into the old Athenian “with ballot-box in hand.” Throughout the whole there is a studied confusion of persons, genders, and constructions. Aristophanes, like Rabelais, often writes incoherent nonsense designedly. See Aves, 926—930, 950, 951, 1000—1009. Ran. 1264—1267, 1274—1277, 1285—1295. Pax, 1070, 1071.

2 “A famous glutton mentioned in Pax, 1008.” Brunck. The Scholiast on Aves 318, cites from the Andromeda, ἵς ἔτεινα κῆτε φορ·βᾶς. “Glaucetes is called a whale by apposition, because he was in the habit of devouring fish like a whale.” Fritzscbe.

3 Cf. Æsch. Eum. 306, 331, 344.

4 “He might have written φῶνα λυτρίνα in the regular way. But γοασθε με precedes, to which the participles are accommodated.” Fritzscbe. ἀλλ’ in Dindorf’s text is evidently a misprint for ἀλλ’.


6 “There is no difficulty in the passage. We must remember the words in vs. 944, ἰνα τοῖς παροιμίαις ὀμα τὸ πανοίργε ὦν. Mnesilochus takes the words of Andromeda (τις ἵπποςται) imploring the aid of the gods, and perverts them to the opposite meaning to suit his own case. He wanted to be seen by the passers-by as little as possible.” Enger. Cf. Eur. Hec. 227, 193. Fritzscbe strangely enough translates it, “unenviable on account of the presence of my woes.”

7 Fritzscbe and Liddell understand the thunderbolt.
flame; since I am hung up, the cut-throat woes of the gods, for a quick journey to the dead.

**Eur.** (as Echo). "Hail, O dear child! but may the gods destroy thy father Cepheus, who exposed thee."

**Mnes.** (as Andromeda). "But who are you, who have pited my suffering?"

**Eur.** "Echo, responsive mocker of words, who, last year in this very place, myself even shared in the contest with Euripides. But, child, you must act your own part, to weep piteously."

**Mnes.** "And you must weep in answer after me."

**Eur.** "This shall be my care: but commence your words."

[**Goes behind the scene.**]

**Mnes.** "O sacred night, how long a course you pursue,


2 Fenger and Fritzche read ἔπι, and construe it with νεκυνων.

3 Compare Nero’s famous line, (alluded to by Persius, i. 102, "Enim ingeminat, reparabilis adsonat Echo." Comp. also Hor. i. 12 _BLEND; i. 20, 8. Ovid, Met. iii. 381, 493. Soph. Phil. 189.

4 "M'tgekämpft habe fur Euripides." Droysen. "As for the assertion that Echo had assisted Euripides in this very place (the theatre) the year before, it is said in ridicule of Euripides, who had not hesitated to introduce Echo’s "jocosa imago" into his tragedy of Andromeda. Novo Echo was introduced is told us by the Ravenna Scholiast, "ἐπει εἰσῆγαγε κακοστίνακτον τὴν Ἡχῶν ο ν Εὐριπίδης ἐν τῇ Αντρομήδᾳ εἰς τὸν παῖζε." That is, Echo answered the lamentations and sobs of Andromeda. But upon the stage Euripides’ Echo neither came nor could come." Fritzche.

5 The infinitive is here exegetical of the preceding sentence. See examples ap. Krüger, Gr. Gr. § 57, 10, obs. 6, § 51, 7, obs. 4. In these cases the inf. is usually in apposition to a pronoun (mostly a demonstrative) in the preceding sentence. See Ran. 610, 1369. Pax, 1076. Plut. 1163. Lys. 1180. Nub. 216, 1412.

6 "This highly poetic invocation to night is taken verbatim from the prologue to the Andromeda of Euripides, Fragm. xxviii. These verses are thus rendered by Ennius, (ap. Varro de Lingua Latinit, v. 8,) Que cara cali signi tenenti
Confacis dignu." Wheelwright.

The whole passage is thus rendered by Grotius, (Excerpt. p. 370.)

O nox, sacra nox, quam tu longos
driving over the starry back of sacred Æther through the most august Olympus."

Eur. (from behind the scene as Echo). "Through Olympus."

Mnes. "Why ever have I, Andromeda, obtained a share of woes above the rest?"

Eur. "Obtained a share."

Mnes. "Wretched for my death."

Eur. "Wretched for my death."

Mnes. "You will destroy me, old woman, with chattering."

Eur. "With chattering."

Mnes. "By Jove, you have got in very troublesome."

Eur. "Very."

Mnes. "Good sir, permit me to sing a monody, and you will oblige me. Cease."

Eur. "Cease."

Mnes. Go to the devil.

Eur. "Go to the devil."

Mnes. What's the pest?

Eur. "What's the pest?"

Mnes. You talk foolishly.

Eur. "You talk foolishly."

Mnes. Plague take you.

Eur. "Plague take you."

_Agitas cursus super astrigerum_  
_Vecta ætherii dorsum templi_  
_Et per Olympi veneranda loca._

1 "So also Euripides' Echo had answered from behind the scenes."

Fritzsche.

2 See Porson, Med. 284.

3 "Here also, as in vs. 857, Aristophanes joins the words differently than Euripides had done. For, as the Scholiast records, Andromeda had added μελλοντα τυχειν." Enger. See Krüger, Gr. Gr. § 47, 3, obs. 2, and § 47, 21, and notes on vs. 1109. Lys. 967.

4 "One may infer from this appellation that Echo was commonly considered a decrepit old woman." Fritzsche.


6 "He addresses Euripides." Enger.
Mnes. Confound you.

Eur. "Confound you."

Pol. (awaking and starting up from his mat). Hollo you, what are you talking?

Eur. "Hollo you, what are you talking?"

Pol. I'll summon the Prytanes.

Eur. "I'll summon the Prytanes."

Pol. What's the pest?

Eur. "What's the pest?"

Pol. Whence was the voice?

Eur. "Whence was the voice?"

Pol. (turning to Mnesilochus). Are you talking?

Eur. "Are you talking?"

Pol. You shall weep.

Eur. "You shall weep."

Pol. Are you laughing at me?

Eur. "Are you laughing at me?"

Mnes. (to the Policeman). No, by Jove! but this woman near you.

Eur. "This near you."

Pol. Where is the abominable woman? Now she's flying.

Whither, whither are you flying?

Eur. "Whither, whither are you flying?"

Pol. You shall not get off with impunity.

Eur. "You shall not get off with impunity."

Pol. Why, are you still muttering?

Eur. "Why, are you still muttering?"

Pol. Catch the abominable woman!

Eur. "Catch the abominable woman."

Pol. The chattering and accursed woman.

Eur. (entering as Perseus). "Ye gods! to what land of

1 So Bothe, Fritzche, and Enger.
2 "πωτετοπωνή, i. e. πόθεν ἡ φωνή," Brunck.
3 "Τον ελκερίς" Brunck. "The Policeman addresses Mnesilochus, thinking it was he who spoke." Enger.
4 "καραγιλός μου." Scholiast.
5 "I am by no means mocking you, says Mnesilochus, but this woman near you (Euripides in the character of Echo)." Fritzche.
6 Cf. Plut. 64. Equit. 235, 828. Hermann, Vig. n. 207.
7 "λαβεῖ is not said to Mnesilochus, but to some one passing by." Fritzche.
8 "The Scholiast informs us that the three first verses are taken
barbarians have we come with swift sandals? for I, Perseus, place my winged foot, cutting my way through mid air, travelling to Argos, carrying the head of the Gorgon."

Pol. What are you saying about the head of Gorgus the secretary?

Eur. "I say the head of the Gorgon."

Pol. I also mean Gorgus.

Eur. "Ha! what cliff is this which I see, and virgin like to the goddesses, moored like a ship?"

Mnes. "O stranger, pity me all wretched: loose me from my fetters."

Pol. Don't you talk! Accursed for your audacity: do you chatter when about to die?

from the Andromeda, and the rest put together from some other part of that play." Enger.

"Many adjectives, placed as predicates, are to be translated by substantives. μίσος ὁ τόπος, (seldom ὁ τόπος μίσος, because μίσος is regularly the emphatic word,) the middle of the place. On the contrary, ὁ μίσος τόπος, or (ὁ) τόπος ὁ μίσος, the middle place. ἄκρα ἡ χεῖρ, ἢ ἄκρα, the top of the hand. ἱσχάτη ἡ γῆ, ἢ γῆ ἱσχάτη, the extremity of the land. ἦμισως ὁ βίος, or ὁ βίος ἦμισως, half of his life." Krüger. Comp. Eur. Phoen. vs. 1. Rhes. vs. 423. Ovid. Fast. v. 666, Alato qui pede carpis iter. "The disputes of the mythologists respecting the talaria of Mercury and of Perseus are well known." Fritzsche.


Fritzsche and Enger read τι λίγη; τῇ Γόργος πέρι, &c. "What say you? are you bringing the head of Gorgus according to them πέρι = φέρετε." Cf. vs. 1007.

"ὁ δὲ Γόργος γραμματεύς, ἀλλὰ καὶ βιβλαριος." Scholiast.

In Euripides, έα, τίν' ὄχθον τόνω' ὀρῶ περίμισσων ἀφρώθι σαλάσσης, παρθένου τ' ἀίω τίνα;

Comp. Ovid, Met. iv. 671.

6 See Krüger, Gr. Gr. § 57, 3, obs. 6.

7 Comp. Cicero's translation of Æschylus' Prometheus Solutus, Tusc. ii. 10,

Adspicite religatum asperis
Vincentque saxis. Naveam ut horrisssono freto
Noctem pavenentes timidi adjectunt navite,
Saturnius me sic insitit Jupiter.

Eur. Herc. Fur. 1094, ἵδον, τί δεσμοῖς ναῦς ὅπως ὄρμισμένης ἦμαι;

"If a Greek had intended that κατάρατε τόλμης should signify comlete ob audaciam tuam he would have said τῆς τύλμης." Fritzsche
"O virgin, I pity you, seeing you hung up."

POL. It is not a virgin, but a sinful old man, and a thief, and a knave.

Eur. "You talk foolishly, Policeman; for this is Andromeda, daughter of Cepheus."

POL. Look at his breasts! Do they look like a woman's?

Eur. "Give me here your hand, in order that I may touch the damsel; give me it, Policeman: for all men have their weaknesses, and love of this damsel has seized myself."

POL. I'm not at all jealous of you; but if his face had been turned this way, I would not have refused your going and kissing him.

Eur. "But why, Policeman, do you not permit me to release her and recline upon the couch and marriage-bed?"

POL. If you strongly desire to kiss the old fellow, bore through the plank and go to him.

Eur. "No, by Jove, but I will loosen the fetters."

POL. Then I'll whip you.

Eur. "And yet I'll do so."

POL. Then I'll cut off your head with this scimitar.

Eur. "Alas! what shall I do? To what words shall I turn? But his barbarous nature will not give ear to them."

For in truth, if you were to offer new inventions of wisdom to stupid people, you would spend your labour to no purpose.

See vs. 1072, where we have θανάτου τρήμων. See also note on Lys. 967.

"Reich deine Hand her, dass Ich der Maid mich nahen kann! Reich her, o Scythe! haften doch Schwachheiten an Den Menschen allen." Droysen.

"Porrigre huc mihi manum, ut adpropinquem ad puellam eamque adtingam; porrigre, Scytha. Euripides tries the temper of the Policeman cautiously, for he sees that he will have to fly again, if the Policeman does not show himself good-natured." Fritzsche.

He uses the indicative for the infinitive, as in vs. 1109, supra.

Enger.

For this construction, see Porson, Ilec. 1010.

"Fritzsche perceived that the sense was τὴν κεφαλὴν σου ἀπα τῷ ἔσομαχαίρᾳ ταύτῃ ἀποκέψω, and that the crooked scimitar of Perseus was meant." Enger. Brunck and Droysen otherwise.


"Denn dummen Menschen neue Weisheit kund zu thun, ist eitel aufgewandte Müh." Droysen.
But I must apply some other device\(^1\) which is adapted to him.” \([\text{Exit Euripides.}]\)

**Pol.** Abominable fox! how he was for deceiving\(^2\) me.

**Mnes.** Remember, Perseus, that you are leaving me miserable.

**Pol.** What, you’re still wishing to get the whip! \([\text{Lies down again and falls asleep.}]\)

**Cnos.** It is\(^3\) my custom to invite hither to\(^4\) the chorus Pallas, friend of the chorus, virgin, unwedded damsel, who guards our city, and alone possesses visible sovereignty, and is called guardian. Appear,\(^5\) O thou that hatest tyrants, as is fitting! Of a truth the people of the women\(^6\) invokes thee; and mayest thou come to me with Peace the friend of festivals.\(^7\) Come, ye\(^8\) mistresses, benevolent and propitious, to your hallowed place;\(^9\) where in truth it is not lawful for men to behold the solemn orgies of the two goddesses, where, by torch-light,\(^10\) ye show your immortal countenances. Come, approach, we supplicate you, O much-revered Thesmophoræ! If ever before ye came\(^11\) in answer to our call, come now, we beseech you, here to us. \([\text{Enter Euripides as an old procuress, accompanied by a dancing-girl and a boy with a flute.}]\)


\(^{2}\) Sophocles ap. Athen. x. 433, F., and note on Lys. 233.


\(^{4}\) Comp. Vesp. 1290.

\(^{5}\) “Pallas, die Freundin des Chorgesangs, 
Her mir zu laden zum Chor, ist recht, 
Pallas, die keusche, die Jungfrau 
Welche ja unsere Stadt beherrscht, 
Sichtbar einzig des Landes herrsch, 
Schlüsselwaltende Gottin!” 

\(^{6}\) Droysen.

\(^{7}\) Veni, Minerva, quae tyrannos abominaris, sicuti jus fasque est: populus te profecto mulierum invocat.” 

\(^{8}\) Cf. vss. 306, 335.

\(^{9}\) “Peace is called the friend of festivals, because, during the Peloponnesian war, the rural Dionysia and other festivals could not even be celebrated on account of the frequent incursions of the enemy.” 

\(^{10}\) “Wo im Fackellicht ihr ein unsterbliches Schaum gönnt.” 

Women, if you are willing to make peace with me for the future, it is now in your power; I make you these proposals of peace on the understanding that you are to be in no wise abused by me at all henceforth.

On account of what matter do you bring forward this proposal?

This man in the plank is my father-in-law. If therefore I recover him, you shall never be abused at all. But if you do not comply, I will accuse you to your husbands when they come home from the army of those things which you do secretly.

For our parts, be assured that we are prevailed upon. But this barbarian you must prevail upon yourself.

That is my business; and yours, [turning to the dancing-girl,] Elaphium, is to remember to do what I told you on the road. In the first place therefore walk past him, and gird yourself up. And do you, [turning to the boy,] Teredon, play an accompaniment to the Persian dance.

"Mit mir Vertrag zu schliessen, möglich ist es jetzt." Droysen.

"Σπονδάς, συμμαχίαν, εἰρήνην ποιεῖσθαι is said of him who makes a league himself, to make a covenant; σπονδάς πουίν of him who is merely instrumental towards a league’s being made, to bring about a covenant. Thucyd. v. 38, oί Βοιωταρχοι are related to have wished τὴν Συμμαχίαν ποιεῖν, but oί Βοιωτοί (c. 39) Συμμαχίαν ἰδιὰν ποιήσων. Cf. ibid. 43, 17—49; ii. 29. Pax, 212, 1199. Acharn. 267. Lys. 154, 951, 1006. Aves, 1599." Fritzsche. See Bernhardt, W. S. p. 344.

"Aus welchem Anlass anberietest das du uns?" Droysen.

"Quod quidem ad nos attinet, scito nobis tibi obsecundare." Fritzsche.

So viel an uns liegt, sind wir herzlich gern bereit." Droysen.


"rant ἄρχεισαι in this passage means transire, for the dancing-girl was to walk past the policeman in order to attract his attention." Fritzsche. So also Enger.

"The termination -ηδόν belongs to masculine proper names, as Σαρπιθόν, Τενθρηδόν. Comp. also vs. 1203." Enger.

Comp. Xen. Anab. vi. 1, 10.

2 L 2
Pol. (waking up). What's this bumping? What band of revellers awakens me?

Eur. The girl was about to practise beforehand, Policeman; for she is going to certain people to dance.

Pol. Let her dance and practise, I will not hinder her. [She begins to dance.] How nimble! like a flea in a sheepskin.

Eur. Pull up this dress, child, and sit upon the Policeman's knee and hold out your feet, that I may take off your shoes.

Pol. Yes, yes, sit down, sit down, yes, yes, my little daughter. [Dancing-girl sits down upon the Policeman's knee.] Ah, how firm her breast is, like a turnip.

Eur. (to the boy). Play you quicker! Are you still afraid of the Policeman?

Pol. Beauteous she is behind! You shall repent, if you do not remain within. Well! beauteous she is before!

Eur. It is well. Take your dress: it is time for us now to go.

Pol. Will she not kiss me first?

Eur. Certainly. [To the dancing-girl.] Kiss him! [She kisses him.]

Pol. Oh, oh, oh! Oh my! How sweet her lips! like Attic honey. Why does she not remain with me?

Eur. Farewell, Policeman! for this cannot be.

Pol. Yes, yes, old woman, gratify me in this.

Eur. Then will you give me a drachma?

Pol. Yes, yes, I'll give it you.

Eur. Then bring the money.

Pol. But I have not any. Come, take my quiver.

Eur. Then you'll bring her again.

Pol. (to the dancing-girl). Follow me, my child! And do you, old woman, guard the old man.—But what's your name?

Eur. Artemisia. Therefore remember my name.

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1 Comp. Acharn. 869.
2 "The Scythian, when he ought to have said, ἐρχομοῦσα ἐκ ἐκτάσεως, uses infinitives, and inflects ἔρχομαι like an active verb." — Enger.
3 See note on Lys. 1213.
4 Comp. Ach. 1199.
Pol. Artamuxia. [Exit Policeman with the dancing-girl.]

Eur. O crafty Mercury, this you manage well as yet. Do you then [addressing the boy] run off with this flute, my boy; and I will set him at liberty. Mind that you fly manfully, as soon as ever you are at liberty, and hasten home to your wife and children.

Mnes. This shall be my care, if once I be at liberty.

Eur. Be thou free! Your business! fly! before the Policeman comes and catches you.

Mnes. I will do so now. [Exeunt Euripides and Mnesiloctus.]

Pol. (returning with the dancing girl). How agreeable your daughter is, old woman, and not ill-natured, but gentle. Where's the old woman? [Dancing-girl slips off.] Ah me, how I am undone! Where is the old man gone from hence? O old woman, old woman. I don't commend you, old woman. Artamuxia. The old woman has deceived me. [Picks up his quiver and throws it across the stage.] Away with you as soon as possible! It is rightly called quiver, for it imposes upon me. Ah me, what shall I do? Whither is the old woman gone? Artamuxia.

Cho. Are you inquiring for the old woman, who was carrying the harp?

Pol. Yes, yes. Did you see her?

Cho. Both she herself has gone this way, and an old man was following her.

Pol. The old man with the saffron-coloured robe?

Cho. Yes; you might still catch her, if you were to pursue her this way.

Pol. Oh the abominable old woman! Which way shall I run? Artamuxia.

Cho. Run straight upwards. Whither are you running?

"Brunck observes that τάξιστα is to be joined with ὅραν, and not with φόντα, as the editors have done." Enger.

Comp. Eurip. Suppl. 730.

Comp. vs. 1064, supra. Pax, 148, 1006, 1276. Plut. 229.

"Whilst releasing him he says esto solutus." Enger.


One woman had told him one way, the other woman another. Comp. note on vs. 1127, supra.
Will you not run back this way? you are running the contrary way.

Pol. Me miserable! But Artamuxia is running off. [Exit Policeman.]

Cho. Run then, run then, with a fair wind to the Devil! But we have sported sufficiently; so that in truth it is time for each to go home. May the Thesmophorae return us a gracious kindness for this. [Exeunt omnes.]
THE FROGS.

DRAMATIS PERSONÆ

BACCHUS.
XANTHIAS (servant of Bacchus).
HERCULES.
DEAD MAN.
CHARON.
FROGS (subordinate Chorus).
CHORUS OF MYSTÆ.
J'ACUS.
SERVANT OF PROSERPINÆ.
FEMALE INNKEEPERS.
EURIPIDES.
ÆSCHYLUS.
PLUTO.
VARIOUS MUTES.
THE ARGUMENT.

According to the notice of the ancient Didascalia, this play was acted at the Lenæan festival, January, b. c. 405, in the Archonship of Callias. It was brought out in Philonides' name, who gained the first prize, Phrynichus the second with his "Muses," and Plato the third with his "Cleophon." The Frogs was so much admired on account of its parabasis, that it was acted a second time;—very probably in the March of the same year, at the Great Dionysia. The Frogs has for its subject the decline of the Tragic Art. Bacchus has a great longing for Euripides, and determines to bring him back from the infernal world. In this he imitates Hercules, but although furnished with that hero's lion-skin and club, in sentiments he is very unlike him, and as a dastardly voluptuary affords much matter for laughter. He rows himself over the Acherusian lake, where the frogs merrily greet him with their melodious croakings. The proper chorus, however, consists of the shades of those initiated in the Eleusinian mysteries. Æschylus had hitherto occupied the tragic throne in the world below, but Euripides wants to eject him. Pluto presides, but appoints Bacchus to determine this great controversy. The two poets, the sublimely wrathful Æschylus, and the subtle and conceited Euripides, stand opposite each other, and deliver specimens of their poetical powers; they sing, they declaim against each other; and their peculiar traits are characterized in masterly style. At last a balance is brought, and separate verses of each poet are weighed against each other. Notwithstanding all the efforts of Euripides to produce ponderous lines, those of Æschylus always make the scale of his rival to kick the beam. Bacchus in the mean time has become a convert to the merits of Æschylus, and although he had sworn to Euripides to take him back with him to the upper world, he dismisses him with a parody of one of his own verses in the Hippolytus:

"My tongue hath sworn, I however make choice of Æschylus."

Consequently Æschylus returns to the living world, and resigns the tragic throne in his absence to Sophocles. The scene is first laid at Thebes; afterwards it changes to the nether shore of the Acherusian lake; and finally to the infernal world, with the palace of Pluto in the background.
THE FROGS.

[Scene—the front of Hercules' temple.]

Bacchus,¹ Xanthias—[the former with the lion's skin of Hercules thrown over his usual effeminate attire, and armed with that hero's club; the latter mounted on an ass, and carrying their travelling baggage on the end of a pole].

Xan. Shall I say some of the usual jokes, master, at which the spectators always laugh.²

Bac. Yes, by Jove, whatever you please, except "I am burdened;"³ but beware of this, for it is by this time utterly sickening to me.⁴

Xan. Nor any thing else facetious?

¹ Bacchus is introduced very properly as the person in quest of a poet, since at his festival so many Athenian dramas, and this among the rest, were performed. It served also, as Frischlinus observes, to avert indignation from the head of the comedian, should any arise in the populace at this unsparing ridicule of their favourite Euripides. Of the Lenæan festival more will be said hereafter.

² It appears from this scene, that a custom prevailed among the inferior dramatic poets at Athens, of introducing servants laden with baggage, whose sole business it was to complain, and whose ὦς Θλιθωμα, and ὦς πιτζωμα, were catchwords similar in their effects to those so ably exposed by Mr. Gifford in his Baviad.

³ It is but justice to observe, that Aristophanes has himself, in more places than one, been guilty of the very fault he here inveighs against. See Lysist. 255, 314. The Scholast mentions another passage from the Thesmophoriazusæ Secunde, Fragm. viii. (ed. Din dorf). ὦς διά γε τοῦτο τούτος οὐ δύναμαι φίλειν σκιε η τοσαῦτα, καὶ τὸν ᾳμον Θλιθωμα.

⁴ "Das ist verbraucht bis zum Ueberdruss." Droysen. Comp Liddell's Lex. in voc. χολή.
THE FROGS

Bac. Except, “How I am afflicted!”
Xan. What then? shall I say what is very laughable?
Bac. Aye, by Jove, boldly: that thing only\(^1\) take care you say not—
Xan. What?
Bac. That with shifting the yoke\(^2\) from one shoulder to the other, you desire to ease yourself.
Xan. Nor that I shall break wind with carrying so great a load upon me, unless some one shall remove it?
Bac. Nay, do not, I beseech you, except when I am about to vomit.
Xan. Then what occasion\(^3\) was there that I should carry this baggage, if I am to do none of those things which Phrynichus\(^4\) is accustomed to do, and Lycis, and Amipsias? They are always carrying baggage in Comedy.\(^5\)
Bac. Don’t do so then; for whenever, being a spectator, I see any of these stage tricks, I come away older by more than a year.\(^6\)
Xan. O this thrice-unlucky neck then! because it is distressed, but must not utter what is laughable.

\(^1\) Comp. Eccles. 258. For this exhortative use of ἐπώς, see note on Lys. 316.
\(^3\) “What’s the use, then,

Of my being burthen’d here with all these bundles,
If I’m to be deprived of the common jokes
That Phrynichus, and Lycis, and Amipsias
Allow the servants always in their Comedies,
Without exception, when they carry bundles?” Frere.
\(^4\) These were comic poets contemporary with Aristophanes. The first gained the second prize with his Muses when the present comedy was brought upon the stage. Amipsias had gained the first prize over our author’s first edition of the Clouds; and, again, over his Aves.
\(^5\) This line is bracketed by Dindorf as spurious. Brunck’s method of construing it makes the construction solemistic; for ποιώ is not construed with a dative in Attic Greek. See Dawes, M. C. p. 334. Elmsl. Med. 1271. Bernhardy, W. S. p. 123. Wherever the dative is found with ποιώ, it is the “Dativus Commodi.” See Krüger, Gr. Gr. § 46, 12, obs. 3.
\(^6\) The Scholiast quotes the following line from Homer as an illustration of this:

Δίψα γὰρ ἐν κακὸτητι βροτοὶ καταγγέλσκοντι. Cf. vs. 91, infra.
Bac. Then is not this insolence and much conceit, when I, who am Bacchus, son of—a wine-jar, am walking myself, and toiling, while I let him ride, in order that he might not be distressed or carry a burden?

Xan. Why, do I not carry?

Bac. Why, how do you carry, who are carried?

Xan. Because I carry these.

Bac. In what way?

Xan. Very heavily.

Bac. Does not the ass then carry this weight which you carry?

Xan. Certainly not what I hold and carry; no, by Jove!

Bac. Why, how do you carry, who are yourself carried by another?

Xan. I know not; but this shoulder of mine is burdened.

Bac. Do you then, since you deny that the ass assists you, in your turn take up and carry the ass.

Xan. Ah me, miserable! Why was I not at the sea-fight!

Of a truth I would have bid a long farewell to you.

1 Where he should have said “son of Jove,” contrary to expectation, he calls himself “son of a wine-jar.” The vessel here mentioned occurs also in the Lysistrata, 190; and that in which the portion of manna was set apart by the children of Israel as a memorial is called by the Septuagint στόμας, Exod. xxvi. 33.

Matthia (after Reisig) remarks, “The optative seems to express that Dionysus had this intention when first he let Xanthias mount.” Krüger supposes that along with the principal tense a past tense also is present to the mind at the same time. Such cases ought rather to be explained in conformity with the proper nature of the optative, i. e. a mood expressing the thoughts of some one different from the speaker. Cf. note on Equit. vs. 135. Here I refer it to the scheming of the lazy Xanthias to bring this about. Cf. Aves, 45, 1524. Eccles. 347. Pax, 32. Soph. Col. 11. Elect. 760. Eur. Iph. T. 1218.

3 i. e. τὰ στόματα.

At the sea-fight at Arginusæ the slaves (who had distinguished themselves by their bravery) were presented with their freedom. This practice of arming slaves was not peculiar to Athens, since we find from Plutarch that Cleomenes armed two thousand Helots to oppose the Macedonian Leucaspides, in his war with that people and the Achæans; and the Helots were also present at the battle of Marathon, according to Pausanias. In Rome also, though it was highly criminal, as Virgil, Æn. ix. 547, tells us, for slaves to enter the army of their masters, yet, after the battle of Cannæ, eight thousand of them were armed, and, by their valour in subsequent actions, earned themselves liberty.

For this repetition of ἀν with an indicative, cf. Aves, 1593. Lyz.
Bac. Dismount, you scoundrel, for now I go near this door, whither I was first to betake myself. [Knocks violently at the door.] Little boy, boy, I say, boy! [Xanthias dismounts from his ass.]

Her. (from within). Who knocked at the door? How Centaur-like he rushed at it, whoever he is. [The door opens, and Hercules comes out.] Tell me, what's this?

Bac. (addressing Xanthias). Boy!

Xan. What's the matter?

Bac. Did you not observe?

Xan. What?

Bac. How exceedingly he was afraid of me.

Xan. Yes, by Jove, lest you should be mad.

Her. (aside). By Ceres, I certainly am not able to refrain from laughing, though I bite my lips; nevertheless I laugh.

Bac. My good sir, come forward; for I have some need of you.

Her. (trying to suppress his laughter). I am not able to drive away my laughter, when I see a lion's skin lying upon a saffron-coloured robe. What's your purpose? Why

361, 511; Thuc. viii. 96; Eur. Alc. 96; Hippol. 497; Soph. El. 441, 697; Antig. 468, 680, 884; Ajax, 1144. See Mus. Crit. ii. p. 276

1 For ἐπὶ βασιλείας, see Krüger's Gr. Gr. § 56, 3, obs. 3.

2 See Krüger's Gr. Gr. § 38, 4, obs. 5.

3 The simile is well chosen for the character of Hercules, who had himself witnessed the insolence of which he speaks. According to the Scholiast, this is ironically spoken by Hercules, as if Bacchus had been unable, through weakness and effeminacy, to strike the door violently. Plaut. Trucul. ii. 2, 1, Quis illic est, quae tam proterae nostras aedem arietat? With ἀναρχίας we ought, strictly speaking, to supply the requisite form of the preceding verb (ἐνυλαρά). See Krüger's Gr. Gr. § 51, 15, 1.

4 Comp. Vesp. 183, 1509; Aves, 859, 1030, 1495; Lys. 350, 445; Plut. 1097.

5 Comp. vs. 271, 521, 608, infra; Aves, 665, 1581, 1628; Equit. 1389; Vesp. 935; Eccles. 128, 731, 737, 739, 833; Krüger's Gr. Gr. § 45, 2, obs. 6, and § 50, 8, obs. 3.

6 See Krüger, Gr. Gr. § 67, 11.

7 So also in the Thesmoph. 143, Agathon is described as wearing a saffron vest, which was a mark of effeminacy among the Romans also.
The Frogs.

525

Have the buskin and club\(^1\) come together? Whither in the world have you been abroad?

Bac. I embarked on board the Clisthenes.\(^2\)

Her. And fought at sea?

Bac. And we sunk either twelve or thirteen ships of the enemy too.\(^3\)

Her. You two?

Bac. Yea, by Apollo!

Her. "And then I awoke."\(^4\)

Bac. And indeed, as I was reading the Andromeda to myself\(^5\) on board the ship, suddenly a desire smote my heart, you can't think how vehemently.\(^6\)

Her. Desire? How great\(^7\) a one?

Bac. A little one: as big as Molon.\(^8\)

Her. For a woman?

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\(^1\) Comp. note on Thesm. 139.

\(^2\) He speaks of the effeminate Clisthenes as if he were a ship of that name. He had probably fitted out and manned a ship as Trierarch for the expedition to Arginusae. He is introduced in the Thesmophoriazusae, vs. 574, as a very woman in manners and character, and warns the Athenian ladies of the knavery of Euripides and Mnesticles. Cf. Lys. 1092; Thesm. 235; Nub. 355; Aves, 831.

\(^3\) "Whenever καὶ—γάρ is used in answers, it adds something new, and more important than the preceding; answering to the Latin atque adeo," Enger.

\(^4\) The battle of Arginusae had but just taken place, and, as usual, the most worthless fellows, who had been compelled to engage in it, were making themselves out each the hero of the day. Hercules, who would put a stop to Bacchus's vaunts, replies to him with the usual conclusion of those who relate their dreams. In the Cyclops of Euripides, Silenus, the mythological attendant of Bacchus, is boasting of some exploit against a giant, and, at the end, asks himself. doubtingly, whether it be not a dream. "A polite way of telling people that they have been romancing. It is remarked by the German translators, Conz and Welcker, that their ancestors had a similar proverbial mode of expression, used for a similar purpose, und mit dem erwacht ich." Mitchell.


\(^6\) Comp. Acharn. 12, 24; Nub. 881; Eccles. 399; Plut. 742; Monk, Hippol. 448; Hermann, Nub. 878.


\(^8\) Didymus relates that there were two of this name at Athens, one an actor, the other a robber. "Molon was remarkable for his bulk and stature." Frere.
Bac. Certainly not.
Her. For a boy, then?¹
Bac. By no means.
Her. For a man, then?
Bac. Faugh!
Her. Have you been with Clisthenes?
Bac. Do not mock me, brother, for² I am distressed; such a desire utterly undoes me.
Her. Of what sort, my little brother?
Bac. I am not able to tell it; yet certainly³ will I declare it to you in a riddle.⁴ Did you ever⁵ suddenly desire pea-soup?
Her. Pea-soup? bless me! ten thousand times in my life.
Bac. Shall I teach you thoroughly the truth⁶ of the matter, or shall I declare it in some other way?
Her. Nay, do not about the pea-soup at least; for I understand that instance very well.
Bac. Therefore such a longing for Euripides consumes me——
Her. And that too⁷ when he is dead?
Bac. And no man could persuade me, so as not to go to fetch him.⁸
Her. To Hades below?

¹ For this use of ἄλλα, cf. note on Lys. 193.
² See note on Nub. 232.
³ ὅμως γε μην ρω, attamen certe. See Hermann, Vig. n. 337.
⁵ In the Peace, 844, Hercules is laughed at for his voracity, which the complaints of the hostesses in this play abundantly testify. Bacchus, therefore, when he would give his brother the strongest idea of his passion for Euripides, reminds him of his own for the ἐφρος, which was made of boiled pulse, and the proper diet of the brave in fight, according to the Scholium. For ἕνη, see note on Equit. 869.
⁶ "Shall I state the matter to you plainly at once,
⁷ See Krüger, Gr. Gr. § 51, 7, obs. 14.
⁸ See Krüger, Gr. Gr. § 67, 12, obs. 6; and for ἣν, ibid. § 69, 42, obs. 2.
BAC. Aye, and, by Jove, lower still, if there be aught still lower.1

HER. With? what intent?

BAC. I want a clever poet, “for some are no longer alive, and others who are living, are bad.”

HER. What then, is not Iophon alive?

BAC. Why, to be sure this is even the only good thing still remaining, if indeed even this be good; for I don’t know for certain even how this is.

HER. Do you not mean, then, to bring up Sophocles,7 who is before Euripides, if you must bring one from thence?

BAC. Not before I shall have taken Iophon alone by himself, and tried him, what he can do without Sophocles. And besides, Euripides, as he is rougish, would even attempt to run away hither along with me, while the other is easy here, and easy there.9

HER. But where’s Agathon?10

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1 Plut. 397, εί ἔστιν ἑτέρος τις Ποσειδών, τὸν ἑτέρον.
2 Comp. Lys. 480, 487.
3 The Scholiast observes that this is a hemistich from Euripides. The seventy-second line is also from the Είνευς of that tragedian.
4 Iophon was the son of Sophocles and Nicostrate. The praises bestowed on him here, however, are considerably qualified by what follows after, whence it would appear that Sophocles’ children were not content with their attempt to wrest his personal fortune from him, but extended their rapacity to his literary property after his death. The Scholiast mentions a play of that tragedian, in which this undutiful son is introduced as bringing the action against his father, which was refuted by the recital of the Θείλεια Coloneus. Cic. de Senectute.
5 See Hermann, Vig. n. 299.
6 Anticipation. Cf. vs. 79; Krüger, Gr. Gr. § 61, c, obs. 1; and note on Nub. vs. 1148.
7 See Monk, Alc. 25. Hippol. 1148. Cf. vs. 863, infra.
8 “There appears to be a studied ambiguity in the expression.” Mitchell.

ixωνίς, the upper world, ixω, the lower world. Cf. Soph. Ant. 75; Aj. 1389. Plato, Apol. p. 41, C.

10 Agathon was the contemporary of Euripides, &c., and is mentioned by Aristotle in terms of praise for his delineation of the character of Achilles, which Tyrwhitt supposes to have been introduced into his tragedy of Telephus. See Arist. de Poet. cap. xxviii. From the fragments which remain of this author, it appears that his style was replete with ornament, particularly antithesis. See Eth. Nich. vi. 5. Athen. v. p. 185, A. Thesm. 60. Thesm. Secund. Fragm. i. “He was not dead, as might be supposed, but had re-
Bac. He has left me and gone, a good\(^1\) poet, and much regretted by his friends.\(^2\)

Her. Whither in the world is the poor fellow\(^3\) gone?

Bac. To the banquet of the blest.

Her. And Xenocles?\(^4\)

Bac. By Jove, may he perish utterly.

Her. And Pythagelus?\(^5\)

Xan. (aside). But no account\(^6\) made of me, though I am so dreadfully galled in my shoulder.

Her. Are there not therefore here more than ten thousand other mere lads who compose tragedies, more loquacious\(^7\) than Euripides by more than a stadium?\(^8\)

Bac. These are small fry, and chatter-boxes, “twittering-places of the swallows,”\(^9\) disgraces to the art, who vanish speedily, if only they receive a chorus, after having once piddled upon tragedy.\(^10\) But a poet of creative powers you could no longer find,\(^11\) if you searched, who uttered a noble expression.

tired to Macedonia, to the court of king Archelaus.” Diroesen.

See Athenaeus, xv. p. 673, F.

\(^1\) A pun upon his name.

\(^2\) Eur. Phæn. 324, ἡ ποθευνός φίλος.

\(^3\) Eur. El. 231, ποῦ γῆς ὁ τλήμων τλήμονας φυγάς ἠχων.

\(^4\) Xenocles was the son of Carcinus, and obtained the prize against the Alexander, Palamedes, Troades, and Sisyphus of Euripides. See note on Nub. 1272. Cf. Thesm. 169, 440. Vesp. 1501.

\(^5\) This poet has sunk into the oblivion his poetry probably deserved. “But nobody thinks of me.” Frere.

\(^6\) This fault is again noticed in Euripides, v. 1101, and is remarked by Plutarch also, De Aud. Poet. p. 45, (vi. 163. Reisk.)

\(^7\) Comp. vs. 18, πλεῖν ἢ πναυτῷ πρισβύτερος. Nub. 430, τῶν Ἑλλήνων ἵκατον σταδίουν ἀριστος. Alexis ap. Athen. p. 638, C., ἤμερας δρόμων κρείττων.

\(^8\) This expression occurs in the Alcmena of Euripides, Fragm. ii., and points at once to the garrulity and barbarisms of the poets alluded to. Virgil mentions the first, Geor. iv. 307, as an attribute of the swallow; and the latter we may gather from the interpretation of the Dodonæan pigeon by Herodotus, ii. 57, where he says, “as long as she (the Egyptian) spoke in a foreign language, she appeared to them (the natives) to utter the sounds of a bird.” Such was the opinion passed upon our own tongue by Charles V.

\(^9\) “Necdum enim rapt adeo validi, ut cum eâ rem habere possint eo successu, quo gaudere solent oi γόνιμοι. De Tragediâ, tanquam de meretrici, loquitur, quae amatoribus poetis copiam sui facit. Sic Equit. 617.” Brunck.

\(^10\) ποιήσαν ἄν ὑπὸ τίνος ζητῶν ἄν. Matthiæ (Gr. Gr. § 598, b., §
HER. How creative?

BAC. So creative as to utter some such venturous phrase as "Æther, little mansion of Jove," or "Foot of time," or "The mind which was not willing to swear by the victims, and the tongue which swore apart from the mind."

HER. Do these please you?

BAC. Nay, but they please me to more than madness.

HER. Of a surety they are knavish tricks, as appears even to you.

BAC. Do not direct my mind; for you have a house of your own.

HER. And yet absolutely they appear most villanous.

BAC. Teach me to dine.

600, 5) and Mitchell imagine that in this kind of formulae one belongs to the optative, the other to the participle, so that the participle is thereby = ei c. optativo. More accurate grammarians have very properly rejected this as a monstrousity, and recognise in such constructions merely the usual repetition of an with an optative, as in Thesm. 196. Moreover a participle alone by itself is constantly used as a protasis = ei c. optativo, as may be seen ap. Krüger, Gr. § 56, 11; Matthia, § 566, 4; Jelf, § 697, b. A good example is Eur. Ph. 514.

1 See Krüger, Gr. Gr. § 51, 13, obs. 10. Bernhardy recognises in these constructions a sort of climax. Mitchell very aptly compares Longin. xxxii. 3, ei διὶ παρακεκινησινιαικότερον τι λέξαι.

2 This line is from the Melanipphe of Euripides, and quoted correctly in the Thesm. 272, although here the comedian's malice or forgetfulness has led him to render it more ridicuously by the substitution of δωμάτιον for παλικαρών. The expression, "foot of time," is in the Bacchae, 876. Cf. Alex. Fragm. xxi. The passage which follows is a paraphrase of the celebrated line in the Hippolytus, vs. 608; see Thesm. 275. Cicero both translates and applauds it in the Offices, iii. 29.

3 See note on Thesm. vs. 646, C. Cf. vss. 745, 751, infra. Ach. 458.

4 One would hardly have thought it necessary to assure the merest tyro, that η μὴν never did, and never could under any circumstances, signify μηδελίνιμον tamen; ἄλλ' ἕπαν γίνοι' ἄν η'η. Those who cannot judge for themselves may consult Hermann's note on Eur. Alc. 64. "Profecto inepta sunt, vel te judice." Brunk.

5 "Rule not my thoughts; thou'rt master of thine own." Dunster. A parody on the following line of the Andromeda of Euripides, μη τὸν ἵμαν οἰκει νοῦν ἑνώ γάρ ἄρκεω.

6 "Ne sutor ultra crepidam." Hercules was a great glutton, and might therefore be supposed to understand the art which Bacchus recommends him to teach. He therefore says, "confine your instructions to gastronomy; it's something that you understand."

24
THE FROGS.

XAN. *aside.* But no account of me.

BAC. But **tell me these,** for the sake of which I have come with this dress, in imitation of you, that you might tell me your entertainers, if I should want them, whom you made use of at that time when you went to fetch Cerberus, the harbours, bakers' shops, brothels, resting-places, lodging-houses, springs, roads, cities, rooms, hostesses, and where there are fewest bugs.

XAN. *aside.* But no account of me.

HER. Oh rash! why, will you dare to go?

BAC. And do you too say nothing further to this, but tell me about the roads, how we may soonest arrive at Hades below; and tell me neither a hot nor a very cold way.

HER. Come now, which of them shall I tell you first? Which? for there is one **way** by a rope and a bench, if you hang yourself.

BAC. Have done, you tell me a choking one.

HER. But there is a compendious and well-beaten path, that through a mortar.

BAC. Do you mean hemlock?

HER. Certainly.

BAC. Aye, a cold and chilly one, for it immediately be-numbs the shins.

HER. Would you have me tell you a speedy and down-hill **road**?

BAC. Yes, by Jove, for I am not good at walking.

HER. Creep down then to the Ceramicus.

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1 See Krüger, Gr. Gr. § 51, 11.
2 Cf. Nub. 79.
3 The reader will perceive the pun. Plato, Phæd. p. 116, "And let some one bring in the poison, if it has been pounded, if not, let him beat it up." And again, p. 117, "And after he had pounded it for a considerable time, he came with the person who was to give the poison to Socrates, bringing it beaten in a cup."
4 This is Plato's account of the effects of hemlock: Phæd. p. 118, "And then having violently squeezed his foot, he asked him [Socrates] if he felt it; but he said, no: and after this again his shins; and then he came up to us and told us that Socrates was becoming chilled and benumbed."
5 The Ceramicici were two districts, one within the walls of Athens, the other without. The latter is here meant. The former was an insignificant part of the town, and the resort of the lowest and most profligate of its inhabitants; the latter, however, was famous on many accounts, especially as the burying-place of deceased war-
Bac. And what then?
Her. When you have mounted on the lofty tower—
Bac. What must I do?
Her. Look out thence for the torch to be thrown down
and then, when the spectators call to fling it, do you, too,
fling1 yourself—
Bac. Whither?
Her. Down.
Bac. But I should destroy the two membranes2 of my
brain: I could not travel this way.
Her. What then?
Bac. That whereby you then descended.3
Her. But the voyage is long; for you will immediately
come to a large lake, altogether bottomless.
Bac. How then shall I get across?
Her. An old sailor-man will carry you over in a little boat
only so big, when he has received two obols4 as his fare.
Bac. Ha! what a mighty power the two obols have every
where! How came they thither, too?5

1 Cf. Ach. 1001. Nub. 1080. Equit. 1187. This usage must not be
confounded with that noticed in the note on vs. 169.
2 ὑδίον is properly a fig-leaf, but applied to the membranes of the
head, according to the Scholiast, from their resemblance to the
foliage of the fig-tree.
3 Eur. Electr. 1041, ἑτρίφην ἡνερ ἵνα πορέσαμον. Orest. 1251,
στῆς τῆν ὀμαξήρη τρίβον. Herod. viii. 121, ἰένας τὴν μεθάγαν. See
Krieger, Gr. Gr. § 46, 6, obs. 2. Bernhardt, W. S. p. 115.
4 In other mythological authorities Charon is said to be con-
tented with a single obol, but the comedian increases his fare to
two, for the purpose of introducing a sneer at that part of Solon's
legislation, which, in the words of Mr. Mitchell, "made the country
a nation of judges, or, to use the original term, a nation of
dicasia."
"Auf einem nur so grossen Nachen setzef dich
Ein alter Fahrmann über für zwei Obolen Lohn." Droysen.
5 "Wie kamen sie auch dort?" Droysen.

142

1. Qualitative adjective, "good, noble, honorable, reverent, holy,
pure, holy, etc."
2. Substantive, "noble, honored, reverent, holy, etc."
HER. Theseus brought them. After this you will see
snakes, and innumerable wild beasts most dreadful.

Bac. Do not try¹ to astound, or put me in a fright, for
you will not dissuade me.

HER. Then you will see abundant mud,² and ever-flowing
ordure; and³ people lying in this, if any where any one has
ever wronged his guest,⁴ or appropriated the wages of pro-
stitution, or beaten his mother, or struck his father's cheek,
or sworn a false oath, or if any have transcribed a passage of
Morsimus.⁵

Bac. Yea, by the gods, in addition to these also there
ought to have been, if any one learnt the Pyrrhic dance of
Cinesias.⁶

HER. After that the breath of flutes shall encompass you,
and you shall see a most beautiful light, as here,⁷ and myrtle
groves, and happy bands of men and women,⁸ and abundant
clapping of hands.

1 See Porson and Schäfer on Eur. Ph. 79; Hermann, Vig. n. 161.
2 Plato mentions this, Phædon, 81,—"That whoever comes to
hell uninitiated in the mysteries, or unatoned for by sacrifice, shall
lie in mud." See also Æsch. Eum. 269; Virg. Æn. vi. 608.
3 See note on Lys. 556.
4 Aristophanes had in his mind Æsch. Eum. 259.
5 Morsimus was a rival of Aristophanes in the drama, and is
mentioned by him in the Knights, vs. 401, where the chorus wishes,
as the strongest and deepest curse that could visit them, if ever
they forget their hatred to Cleon, that they may be compelled to
"sing a part in a tragedy of Morsimus." Cf. Pax, 801; Aves, 281,
where he is called "son of Philocles."
6 A native of Thebes, son of Meles, a player on the cithara,
and a dithyrambic poet. He was so thin and weak, as to be obliged to
support himself by stays made of lime-tree wood. See Aves, 1878;
Ran. 1137. His dirty habits are alluded to in Eccles. 330. In
Aves, 1872, he appears in the character of a begging poet. Span-
heim produces a passage from Athenæus, itself a fragment of a
lost play called Gerytades, and written by Aristophanes, in which,
among the persons who, for their leanness and ghost-like appear-
ance, were to be sent to hell on an embassy, is enumerated Cinesias,
—ἀπό κυκλίκον. See Aristoph. Fragm. 198, ed. Dindorf. The
Pyrrhic dance, required the Orthian strain, according to Athenæus.
7 See note on vs. 82. "A brilliant sun was probably shining at
the time over the theatre when the words were uttered." Mitchell,
See Schlegel Dram. Lit. p. 53, 57; Pindar Thren. Fragm. i., τοίον
λήματι μιν μίνος δελου ταν ἐνδέχεται νυκτα κατω. Virg. Æn vi. 610,
"Largior hic campos æther et lumine vestit purpureo."
8 As a similar instance of asyndeton, Kuster cites Soph. Antig
Bac. But who, pray, are these?

Herc. The initiated—

Xan. (aside). By Jove, I am certainly the ass that carries the mystic implements. But I will not hold these any longer. [Throws his baggage on the ground.]

Herc. —who will tell you every thing whatever you want. For they dwell very near along the very road, by Pluto's gates. And now fare you well, brother. [Hercules goes in and shuts the door.]

Bac. Yea, by Jove, and fare you well also; but do you (to Xanthias) take up the baggage again.

Xan. Before I have laid them down even?

Bac. Ay, and very quickly, let me tell you!

Xan. Nay, do not, I beseech you, but hire some one of those who are being carried forth to burial, who is going on this errand.

Bac. But if I should not be able?

Xan. Then let me take them. [A funeral procession with a dead body on a bier crosses the stage.]

1079, ἀνδρῶν, γυναικῶν κωμήματα. See Krüger, Gr. Gr. § 59, 1, obs. 1.

1 Virg. Æn. vi. 638. This alludes to an idea prevalent throughout Greece, but especially in Athens, that the Mystæ were to enjoy their time in the Elysian fields after death, crowned with myrtles, and possessed of all possible happiness. Euripides, in his Herc. Fur. 612, mentions the initiation of Hercules as a preliminary step to his descent into hell. To those who have time and opportunity for its perusal, the ingenious attempt of Dr. Warburton to prove Virgil's sixth book a description of the Eleusinian mysteries will most probably afford a more copious account of that festival than can be here given. Div. Leg. 2.

2 These animals, says the Scholium, were used for carrying the necessary adjuncts to the performance of the mysteries from Athens to Eleusis; they were often over-laden, and from this circumstance arose the proverb used by Xanthias, as indicating any intolerable burden.

3 Thuc. iv. 117, ἵκ τὸν πλεῖον χρόνον. See Krüger, Gr. Gr. § 50, 2, obs. 8; § 50, 4, obs. 13. This is the only passage in Aristophanes where this phrase is found.

4 "Denn ihre Wohnung haben sie dort zu allernächst
   Und dicht am Wege, der zu Plutons Pforte führt." Droysen.

5 Eur. Hippol. 1451, χαίνει πολλά μοι, πάτερ.


7 "Der in den Wurf dir grade kommt." Droysen.

8 "The infinitive was also used absolutely—certainly without any
Bac. You say well; for they are carrying forth some dead man here. Ho! Ho! You! You, I say! you, the dead man! Fellow, will you carry some small baggage to Hades?

Dead Man. About how many?

Bac. These here.

D. M. Will you pay two drachmæ as my pay?

Bac. No, by Jove, but less.

D. M. (to the bearers). Go you slowly on your way.

Bac. Stay, my good sir, if I may possibly make a bargain with you.

D. M. Unless you will pay two drachmæ, don't talk.

Bac. Take nine obols.

D. M. Then may I come to life again! [Funeral procession moves on.]

Xan. How haughty the accursed fellow is! Won't he smart for it? I'll go myself. [Takes up the baggage again.]

Bac. You are a good and noble fellow. Let us go to the boat. [Here the scene changes to the banks of the Styx.]

Charon. Avast! put to shore!

ellipsis—for the denoting of a wish, (optatively,) as a kind of invocation, which may also express merely a person's liking. The subject in this case stands in the accusative. Æschylus, ἢ κελευθερεῖν τοις ὑμῖν. Aristophanes, μίατ' ἐν ταῖς ἅγιαις ἡμέραις; Ἑρμ. τά ἀγαθά ἐχεῖν," Krüger. See his Grammar, § 55, 1, obs. 4, and obs. 5. Of course we must not confound such as these with the infinitive = imperative. Cf. vss. 887, 894. Eccles. 1107. Pax, 551. Aves, 448.

1 The following dialogue may remind us of the concluding scene in Bombastes Furioso, which subsequent productions of a similar nature have imitated.


4 See Krüger, Gr. Gr. § 51, 16, obs. 6.

5 The Attic drachma was six obols. Bacchus, therefore, offers him three-fourths.

6 "Bearers, move on." Frere. See note on vs. 1460.


8 "A pompous rascal! Won't he pay for't? Well! I'll e'en proceed and carry it myself." Dunster.

9 See Schlegel, Dram. Lit. p 161.

10 Mr. Mitchell has observed that the nautical language of τα:
THE FROGS.

XAN. (gazing at the Styx with astonishment). What’s this?
BAC. By Jove, this is that lake of which he was telling us; and I see a boat too.

XAN. Aye, by Neptune, and see here’s Charon too!
BAC. Hail, Charon! hail, Charon! hail, Charon!
CHA. Who is bound to the resting-place from miseries and troubles? who to the plain of Lethe, or to an ass-shearing, or to the Cerberians, or to the crows, or to Tænarus?
BAC. I.
CHA. Get on board quickly.
BAC. Where d’ye think you shall put in? to the crows really?
CHA. Yes, by Jove, as far as you are concerned. Now, get on board.

Athenians was not very musical, as neither our own formerly or at present.

1 See Krüger’s important remarks on this construction, Gr. Gr. § 61, 7, and note on Aves, 179.
3 “ἐν ὅνον πόκας = land of nowhere.” Mitchell. It was a common proverb, signifying impossibility, or rather what does not exist. In Greece, when any one attempted aught impossible, it was usual to say to him, ὅνον κείρεσ, “you are shearing an ass.”
4 “People among whom Cerberus dwells, not without allusion to the Homeric Cimmerii.” Mitchell. There were two nations of this name, one on the Palus Mæotis, who in the time of Cyaxares invaded Asia Minor, Herod. i. 6; another that dwelt on the western coast of Italy, and from their habits, such as concealing themselves in caves, &c., were supposed by the ancients to be denizens of hell. Homer, Virgil, and Milton have all availed themselves of this idea.
5 A dark place at the foot of Malea, a promontory of Laconia, the southern point of Europe. Neptune had a temple there, and for an offence against him, the earthquake which demolished Sparta was supposed to have happened. There was a cave at Tænarus whence issued a black and unwholesome vapour, and this gave rise to the poetical fable of its being the passage through which Hercules dragged Cerberus. Virgil, Geor. iv. 467, mentions it as the road of Orpheus also. Cf. Eur. Herc. F. 23; Cyclops, 292.
6 For similar uses of the simple verb in this sense Mitchell cites Soph. Phil. 305; Solon, Fragm. V. vs. 65.
BAC. Here, boy! [Bacchus gets into the boat.]
CHA. I carry no slave, unless he has been in the battle of the Carcasses.
XAN. No, by Jove; for I happened to have sore eyes.
CHA. Will you not then, pray, run round the lake, round about?
XAN. Where then shall I wait for you?
CHA. Near the stone of Auenus, at the resting-places.
BAC. D'ye understand?
XAN. Yes, certainly, I understand. Ah me, miserable! what omen did I meet with as I left home? [Xanthias runs off.]
CHA. (to Bacchus). Sit to your oar. [Bacchus goes and seats himself on the oar instead of at the oar.]. If any one further is for sailing, let him make haste. [To Bacchus.] Hollo you! what are you doing?
BAC. What am I doing? why, what else but sitting on the oar, where you bade me?
CHA. Will you not then, pray, sit down here, you fat-guts?
BAC. (seating himself). There.
CHA. Will you not then put forth your hands and stretch them out?
BAC. There. [Makes a silly motion with his hands.]

1 The allusion is to the battle of Arginusæ. "The sense is: nisi pugna navali interfuit et eo sibi libertatem paravit: peri των κρεών is said for peri των σωμάτων." Thiersch. According to Mitchell, Charon judges of the battle from his stand-point as ferryman, and therefore speaks of it only as the battle in which so many carcases had to be recovered for the rites of sepulture. And this seems the most probable explanation. Herod. viii. 102, ἀγώνας ἐρωτεύεται peri σφεών αὐτών.
2 Thiersch supposes the allusion is to some Athenian of the day, who had made this excuse. For ὅ γάρ ἄλλα, see note on Nub. 232.
3 "So lauf und lauf' nur hurtig rings um den Teich herum!"
Droysen

4 One of Aristophanes' equivoces, as ἀβαίνων is at the same time the imperative of ἀβαίνων = be thou withered. Cf. Æsch. Eum. 333.
5 The superstition of the ancients respecting the objects that fell in their way on leaving their houses is well known. Potter has enumerated several, as an eunuch, a black, and an ape, or a snake lying in the road, so as to part the company. Of these Polis and Hierocrates (not the physician) are said to have written books.
CHA. Don't be playing the fool,¹ but row stoutly with your feet against the stretcher.²

BAC. Why, how then shall I be able to row, being inexperienced and unused to the sea, and no Salaminian?

CHA. Very easily; for you shall hear most delightful melodies, as soon as you once lay to your oar.

BAC. From whom?

CHA. From swans, the frogs, wondrous ones.

BAC. Now give the time!

CHA. Ye ho! ye ho!

Frogs. Brekekekex, coax, coax, brekekekex, coax, coax. Marshy offspring of the fountains, let us utter an harmonious strain of hymns, my sweet-sounding song, coax, coax, which we sung in Limnæ³ around the Nysæan Bacchus, son of Jove, when the crowd of people rambling about in drunken revelry on the sacred festival of the Chytra, marched through my demesne. Brekekekex, coax, coax.

BAC. I begin to have a pain in my bottom, you coax, coax. But you, no doubt,⁵ don't care.

Frogs. Brekekekex, coax, coax.

BAC. May you perish then together with your coax;⁶ for you are nothing else but coax.

Frogs. Aye, justly, you busybody, for the Muses with

¹ See note on vs. 299, infra. Krüger, Gr. Gr. § 53, 7, obs. 5, and for ἐπιθετή, ibid. § 56, 8, obs. 4, and note on Aves, 311.
² "Pull stoutly against the oar, going well back." Liddell. This can scarcely be the meaning.
³ A swampy district in the neighbourhood of the Acropolis, where was the temple of Bacchus, and where the Bacchic festival was celebrated. There is an allusion at the same time to the natural haunt of the Frogs.
⁴ Nysa is placed by some authors in Arabia, by others in Æthiop. It was, with another of the same name in India, consecrated to Bacchus, and here the god is said to have been educated by the nymphs of the place. His connexion with it appears from his name Dionysus. A probable derivation of this name is the Indian one, which deduces it from ἀνων and Νύσα, king of Nysa. See Creuzer as cited supra. Mitchell, p. 413.
⁶ "Hol' euch mit eurem kex koax! Ihr seid ja nichts als kex koax." Droysen.

Comp Pax, 1288. Thesm. 826.
beautiful lyre, and horn-footed¹ Pan, who plays reed-sounded
strains, have loved me, and the harper Apollo is still more
delighted with me on account of the reed,² which, put under
the lyre, living in the water, I nourish in marshes. Brekekekekex,
coax, coax.

Bac. I have blisters, and my hinder-end has been sweating
this long while, and then presently it will stoop and say
"brekekekekex, coax, coax." Come, O song-loving race, have
done!

Frogs. Nay, rather, we will sing the more, if ever on³
sunny days we have leapt through galingal and sedge, de-
lighting in strains of song with many a dive; or at the bot-
tom, avoiding the rain of Jove, have chanted⁴ our varied
watery choral music amid the noise of bursting bubbles.
Brekekekekex, coax, coax.

Bac. (striking at them and splashing with his oar). I'll
take⁵ this from you.

Frogs. Then in truth we shall suffer dreadful things.

Bac. But I more dreadful things, if I shall burst with
rowing.

Frogs. Brekekekekex, coax, coax.

Bac. A plague take you! for I don't care.

¹ This well-known piece of mythology is found in Homer's hymn
to Pan, vs. 2. See Liddell's Lex. in voc. κεραιβάτης.
² The Limnæ, or marshes in which the chorus resided, furnished
this plant, for the use of which in making the φύρμεγκ we have
Homer's testimony. Hymn to Mercury, 47.
³ "The rather loudly will we chant, I ween,
For often we've been singing,
Beneath the sunbeam's golden sheen,
Through sedge and duckweed springing.
With gladsome strain
We plunge beneath,
Safe from the rain,
While the bubbles crack again,
With the watery music of our breath—
Croak! croak! croak!" — Larken.
⁴ "χρειαν φθιγγηθαι, a bold expression for inter saltandum, sub-
uliedum, cantare." Dindorf.
⁵ "Das werd' Ich euch benehmen schon!" Droysen.

'I take this hint, learn this lesson from you, i. e. you shall not have
this brekekekekex koash koash entirely to yourselves. Bacchus here
commences a counter strain." — Mitchell.
Frogs. Nay, assuredly, we will screech as loud as our throats can compass, throughout the day, brekekekex, coax, coax.

Bac. In this you shall not conquer me.

Frogs. Nor, assuredly, shall you us by any means.²

Bac. Never shall you conquer me, for I will screech brekekekex, coax, coax, even if I must all the day, till I overcome your coax. [The frogs suddenly cease croaking.] I thought I should³ make you cease from your coax at last.

Chia. Have done! have done! put the boat to land with the oar; step out; pay your fare.

Bac. Take⁴ now the two obols. [Bacchus steps out and Charon pushes off again.]

Bac. Xanthias!⁵ where's Xanthias? ho, Xanthias!⁶

Xan. (from a distance). Hollo!⁷

Bac. Come hither. [Enter Xanthias.]

Xan. Welcome, master.⁸

Bac. What's the state of things there?⁹

¹ Hom. II. xi. vs. 462, ἡδειν ὅσον κεφαλὴ χάδε φωτός.
² "One would scarcely believe, without the express declaration of the Scholiast, that the frogs remained invisible. Yet it appears to have been a constant practice that the chorus, whenever it was engaged otherwise than in its proper character—in the technical language of the theatre a parachoregema—should not be visible. A similar case occurs in Thesm. 100 foll." Droysen. The present chorus of frogs is not the proper chorus, but the subordinate chorus. The proper chorus consists of the shades of the initiated.
⁴ See note on Equit. 1384.
⁵ According to Schlegel, the scene in the beginning is at Thebes, whence it changes to the banks of Acheron, without Bacchus or Xanthias leaving the stage; the hollow of the orchestra then becomes the river he is to cross, he embarks at one end of the Logeum, (which was a platform comprehending the proscenium, and in fact all that part of the theatre occupied by the actors,) rows along the orchestra, and lands on the other end, coasting, as it were, the proscenium, &c.; meantime the scene has again changed, and we are now presented with the infernal regions, and the palace of Pluto in the centre.
⁶ The old stage direction makes this μημοντα τοῦ συρτήμου.
⁷ "Schon willkommen, Herr!" Droysen.
⁸ "Quid, qualia sunt, quae illic (in those places where you've been now are) nacentur?" Dindorf.
⁹ "Was gab's auf deinem wege?" Droysen.
XAN. Darkness and mud.

BAC. Then did you see anywhere there the parricides and the perjured, of whom he spoke to us?

XAN. And did not you?

BAC. Aye, by Neptune, did I; and now, too, I see them. [Turns and looks towards the audience.] Come now, what shall we do?

XAN. It is best for us to go forward, for this is the place where he was saying the dreadful wild beasts were.

BAC. How shall he smart for it! He was humbugging, so that I might be frightened, as he knew me to be valiant, out of jealousy; for there is nothing so self-conceited as Hercules. But I should wish to fall in with one, and meet with an encounter worthy of my journey.

XAN. Well now, by Jove, I hear some noise.

BAC. (in a great fright). Where, where is it?

XAN. From behind.

BAC. Go behind.

XAN. But it is in front.

BAC. Then go in front.

XAN. Well now, by Jove, I see a huge wild beast.

BAC. What sort of a one?

XAN. Dreadful: at any rate it becomes of every shape; at one time an ox, and now a mule, and at another time, again, a most beautiful woman.

BAC. Where is she? come, let me go to her.

XAN. But, again, it is no longer a woman, but now it is a dog.

BAC. Then it is the Empusa. ¹

¹ "Oh confound him;
He vapour’d and talk’d at random to deter me
From venturing.—He’s amazingly conceited
And jealous of other people is Hercules;
He reckon’d I should rival him, and in fact
(Since I’ve come here so far) I should rather like
To meet with an adventure in some shape," Frere.

² "For numerous examples of καὶ μή, followed by ἀπεῖ, or its cases, when a new personage approaches, see Quart. Rev. ix. p. 354." Mitchell.

³ "The Empusa, who is also spoken of (Eccles. 1066) as covered with bloody pustules, was a spectre sent by Hecate, who came across travellers, assumed all sorts of shapes, loved human flesh,—a Lamia." Welcker. Others suppose it to be Hecate herself, from
At any rate her whole face blazes with fire.
And she has a brazen leg.
Aye, by Neptune, and the other, be well assured, is that of an ass.¹
Whither then can I betake myself?
And whither I?
(runs to the front of the stage). O priest,² preserve me, that I may be your boon companion.
We shall perish, O king Hercules.
Don't call me,³ fellow, I beseech you, or pronounce my⁴ name.
O Bacchus, then.
This name still less than the other.
Go where you are going. Hither, hither, master!
What's the matter?
Be of good courage: we are altogether prosperous,⁵ and we may say, like Hegelochus,⁶ "for after the billows again I see a calm." The Empusa is gone.

a passage in the "Tagenistæ," a lost play of Aristophanes, where they are mentioned in apposition. Harpocration, however, corrects the Scholium, and changes δυστυχώσιν στριχώσιν, making it thus one of the ονομα αύμνισκω, or omens of the way, before mentioned in these notes.
¹ See, however, Liddell's Lex. in voc.
² "Das andre von Eselsmist," Droysen.
³ Cf. Athen. xiii. p. 566, F.
⁴ This is addressed to the priest of Bacchus himself, who was mounted on a conspicuous seat in the theatre, from his share in the solemnities of the day. The conclusion alludes to the practice of drinking plentifully at the feasts of this god, and in which probably the priests' zeal was shown by their potations. "Among the entertainments given on occasion of the Dionysiac festivals, one of the most splendid was that furnished by the high-priest of the god." Mitchell.
⁷ Hegelochus was an actor, who in performing the part of Orestes
Bac. Swear it.
Xan. By Jove.
Bac. And swear again.
Xan. By Jove.
Bac. Swear.
Xan. By Jove.
Bac. Ah me, miserable! how pale I grew at the sight of her!
Xan. But this fellow in his fright turned redder than I.
Bac. Ah me! Whence have these evils befallen me? Whom of the gods shall I accuse of ruining me? "Aether, little mansion of Jove," or, "Foot of time?" [A distant sound of flute-music is heard from behind the scenes.]
Xan. Hollo!
Bac. What's the matter?
Xan. Did you not hear?
Bac. What?
Xan. The breath of flutes.
Bac. I did; and a very mystical odour of torches too breathed upon me. Come, let us crouch down softly and listen. [Bacchus and Xanthias retire to one side.]

Cho. of the Initiated (behind the scenes). Iacchus, O Iacchus, Iacchus, O Iacchus.

in Euripides' play of that name, when he came to vs. 273, ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὤρω, being out of breath and not able to render the elision audible, converted the last words into γαλήν ὤρω, i. e. "I see a weasel," instead of, "I see a calm," which would be small matter of rejoicing to the unfortunate son of Agamemnon, since the sight of those animals was accounted unlucky, and one of them crossing the way was sufficient to put a stop to a public assembly. Pot. Ant. vol. i. p. 341. Cf. Götting, Gr. Accents, § 43. Mehlhorn, Gr. Gr. § 88, note 1. The Scholiast says that Plato (the comedian) ridiculed Hegelochus also, and produces two passages, one from Strattis, the other from Sannyrion, in which this pronunciation of his is noticed. For the construction, see Kruger, Gr. Gr. § 62, 3, obs. 12. Porson, Misc. Crit. p. 210.

1 "Ein mystisch Rauchwolktichen hat mich angehaucht." Droys. "Qua inferius in mysteriis esse solat." Thiersch.

2 This was a name appropriated to Bacchus in the Eleusinian mysteries, and under which he appears in the Orphic hymns as son of Ceres; hence also the hymn sung in his honour had the same title, and this was originally derived from the shouting (iaxī) of the women. See Eur. Cycl. 69, and Æsch. S. C. Theb. 141. "The following scene is a humorous representation of the concluding cere-
XAN. There we have it, master; the initiated, of whom he was telling us, are dancing somewhere here. At any rate they are chanting Iacchus, like Diagoras.

BAC. To me also they appear so. Therefore it is best to keep quiet, so that we may know it for certain. [Enter Chorus.]

CHORUS. Iacchus, O highly-honoured, who dwellest here in your abodes, Iacchus, O Iacchus, come to thy pious votaries, to dance through this meadow; shaking the full-fruited chaplet about your head abounding in myrtle, and with bold foot treading a measure among the pious Mystae, possessing the largest share of the Graces, holy and sacred, the unrestrained, mirth-loving act of worship.

XAN. O venerable, highly-honoured daughter of Ceres, how sweetly the swine’s flesh breathed upon me!

...mony of the Eleusinian mysteries, on the last day of which the worship of Bacchus, under the invocation of Iacchus, was united with that of Ceres. Iacchus seems to have been the last Avatar of the worship of Bacchus, as Pan was the first. For an account of the character of this worship, and its extreme discrepancy from that of Ceres, see the learned work of Mr. Ouvrard, as translated by Mr. Christie.
BAU. Will you not then be quiet, if you do get a smell of sausage?

CHO. Brandish in your hand and wake up the flaming torches, Iacchus, O Iacchus, thou Hesperus of the nocturnal orgies. The meadow gleams with flame; the knee of the old men moves swiftly; and they shake off griefs and long cycles of aged years at the sacred act of worship. But do thou, blessed deity, gleaming with thy torch, lead straight forward to the flowery, meadowy plain the youths forming the chorus.

It behoveth him to abstain from ill-omened words, and make way for our choirs, whoever is unskilled in such words, or is not pure in mind, or has neither seen nor celebrated with dances the orgies of the high-born Muses, and has not been injuries they commit in corn-fields and vineyards. Herodotus describes the Egyptian mode of sacrifice, ii. 47. προσκυνετος is impersonal, and takes the genitive of the origin of the smell, (χορηγον ov κεραυνον,) as ὕω in Plut. 1020. Therefore it does not admit of a verbal translation in English. See Bernhardy, W. S. p. 142.

1 The festival of Ceres was celebrated with torches, in commemoration of those which Ceres was said to have lighted at the fires of Etna in her search for Proserpine.

2 There is a remarkable instance of this in Euripides, where Cadmus and Tiresias are seized with a desire of dancing, and the former says, Whither ought we to lead the Chorus? whither set our foot, and shake the hoary head? Lead thou me, Tiresias, thou old man, me an old man.” Bacch. 114.

“Und den Greisen wird das Knie leicht.” Droysen.

3 “In der heiligen Festlust.” Droysen.

4 “Bacchum quasi præsentem faciunt sibi ducem, quia ipsius imago choro praebat.” Thiersch.

5 Soph. Aj. 697, ὃ θεῶν χοροποι ἀναξ.

6 “Keep silence—keep peace—and let all the profane From our holy solemnity duly refrain; Whose souls, unenlightened by taste, are obscure; Whose poetical notions are dark and impure; Whose theatrical conscience Is sullied by nonsense; Who never were trained by the mighty Cratinus In mystical orgies poetic and vinous; Who delight in buffooning and jests out of season; Who promote the designs of oppression and treason; Who foster sedition and strife and debate; All traitors, in short, to the stage and the state.” Frohs.

7 V. 2. En. vi. 258, “O procul, O procul este.”

8 Μενῶν is παρά προσδοκιαν for μυστῶν, and Κρατίνου for Διονύσου.
initiated in the Bacchanalian orgies of the tongue of Cratinus the bull-eater; or takes pleasure in buffoonish verses which excite this buffoonery unseasonably; or does not put down hateful sedition, and is not good-natured to the citizens, but, eager for his private gain, rouses it and blows it up; or when the state is tempest-tossed, being a magistrate, receives bribes; or betrays a garrison or ships, or exports from Ægina forbidden exports, being another Thorycion, a vile collector of tolls, who used to send across to Epidaurus oar-paddings, and sail-cloth, and pitch; or who persuades any one to supply money for the ships of the enemy; or befoils the statues of Hecate, while he is accompanying with his voice the Cyclic choruses; or, being an orator, then nibbles off the salaries of the poets, because he has been lampooned in the national festivals of Bacchus. These I order, and again I command and again the third time I command to make way for the

1 "Cratinus is the great comic writer of the times of Pericles, whom Aristophanes had in his younger days often and bitterly assailed. See Equit. 400, 526. He had now been dead for a long time, but still lived in people's memories as the hero of the comic art." Droysen. The epithet Taurophagus belonged originally to Bacchus, but Aristophanes introduced Cratinus in this place in allusion to his Bacchanalian habits of drunkenness; on which see Hor. Ep. I. xix. 1. It may be derived from the circumstance of a bull being given to the dithyrambic conqueror. See Simonides, Ep. 57. For the construction, see Bernhardy, W. S. p. 190, and comp. Plut. 845.

2 "Wer gemein witzreissender Worte sich freut, die zur Unzeit hören sich lassen." Droysen.

3 Ægina, from its situation, would be chosen as the place for exportation of illegal stores, and the Thorycion here mentioned probably derived from his office numerous facilities in that line of trade.

4 Nothing further is known of this person than what may be collected from this passage and from the brief notice of the Scholiast, who says he was a taxarch during the Peloponnesian war.

5 "The allusion is to a scandalous anecdote of Cinesias, the dithyrambic poet. Cf. Eccles. vs. 330." Droysen. Compare also Aves, 1054.

6 "The person here put to the ban, as diminishing the poetic honorarium, appears to have been the orator Agyrrhius. See the Scholiast on Eccles. 102. Schümann de Com. p. 65." Mitchell.

7 See note on Acharn. 1000.

8 See Hermann, Vig. n. 235.
choruses of the Mystæ; but do ye wake the song, and our night-festivals, which become this festival.

Advance then manfully, each of you, to the flowery bosoms of the meadows, dancing, and joking, and sporting, and scoffing. We have breakfasted sufficiently. Come, advance, and see that you nobly extol the Preserver, singing of her with your voice, who promises to save the country for ever, even if Thorycian be not willing. Come now, praise with divine songs and celebrate the goddess Ceres, the fruit-bringing queen, with another species of hymns.

Ceres, queen of holy orgies, assist us, and preserve thy own chorus, and let me securely throughout the day sport

"Zu entfernen sich gleich vor dem mystischen Chor." Droysen.


"All have had a belly full
Of breakfast brave and plentiful." Frere.

"Zum Imbiss heut' war sattsam da." Droysen.

Against this meaning, notwithstanding Brunck's note, there appears no very strong objection, if it be understood of the sacred banquet. "The expression may be metaphorical: satis superque præitus est, veniendum tandem ad rem." Thiersch. A possible reading would be ἡπιαστευτα, but I know of no authority for the use of it

See note on Lys. vs. 316.

Spanheim quotes Aristotle, (Rhet. iii. 11,) to support his opinion that Demeter is here meant, and mentions an inscription on a coin which attributes the same epithet to that goddess; but at the same time acknowledges that her daughter Persephone shares the title with her on the coins of the Cyzicenes. Droysen and Thiersch suppose it to belong to Minerva, because Ceres is celebrated below, and we know the appellation was bestowed on various deities, in different places, or at different times; whence it afterwards descended to kings, as Ptolemy Soter, &c. Liddell understands it to mean Demeter, Mitchell, Persephone.

For the construction, see Bernhardy, W. S. p. 121, and comp. vs. 458, infra. Lys. 469. Ach. 1201.

"Du keuscher Orgien Königin,
Demeter, sei in Gnaden nahi
Und schirme selber deinen Chor;
Lass sonder Fehl' den Tag hindurch
Mich spielen, tanzen, singen,
Mich sagen auch viel Spassiges,
Mich sagen auch viel Ernstliches,
Und, wenn Ich würdig deines Fest's
Gespielet hab', gespottet hab',
Den Siegeskranz mich schmücken." Droysen.
and dance, and let me say much that is laughable, and much that is serious, and after having sported and jested in a manner worthy of thy festival, let me wear the head-band as conqueror.

But come on now, and invite hither with songs the blooming god, our partner in this choral dance.

O highly-honoured Iacchus, who invented the very sweet melody of the festival, follow along with us hither to the goddess, and show how long a journey you accomplish without toil.

Iacchus, friend of the choral dance, escort me; for thou hast torn in pieces my sandals and my ragged garment for laughter and for economy, and hast devised, so that we may sport and dance without punishment.

Iacchus, friend of the choral dance, escort me; for, having glanced a little aside, I just now spied the bosom of a young and very pretty girl, our playmate, as it peeped out from her vest rent at the side. Iacchus, friend of the choral dance, escort me.

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1 For this anaphora, see Krüger, Gr. Gr. § 59, 1, obs. 4. For the infinitives, see Bernhardy, W. S. p. 357, and note on vs. 169, supra.

2 Jest's were introduced into the Eleusinia, because Ceres had been amused and made to smile by them during her search for her daughter.

3 The allusion is to the prize of a triumphant headband (ταυσία) given to the victor in the contest of wit and raillery, which took place as the procession was crossing the bridge of the Cephissus. See Mus. Crit. ii. p. 88. Aristophanes, however, means the victory over his fellow comedians.

4 Eurip. Bacc. 194. Bergler and Thiersch suppose it to allude to the travels of Bacchus in India; Conz and Mitchell, to the procession of Iacchus from the Ceramicus to Eleusis; when, by the aid of the god, whose statue and mystic banners accompanied them, the votaries accomplished a long journey. "Quam longam viam sine labore conficias." Brunnck.

5 "That many would wear this sacred robe till it fell into shreds, is natural enough; and it is at this economical, as well as reverential practice, and not, as Thiersch supposes, at the thrifty expenses of the choregus in the appointments of the drama, that the laugh in the text appears to be directed." Mitchell.

6 "Und schaffst es auch, dass ungestraft Wir spielen, tanzen, singen." Droysen.
TIlE FROGS. 414—429.

XAN. Somehow I am always inclined to follow; and I wish to sport and dance with her.

BAC. And I too.

CNO. Will ye then that we jointly mock at Archedemus? who when seven years old had no clansmen; but now he is a demagogue among the dead above, and is chief of the scoundrelism there. But I hear that Clisthenes among the tombs depillates his hinder parts, and lacerates his cheeks. And stooping forward he mourned for, and bewailed, and called upon Sebinus, who is the Anaphlystian. And they say that Callias too, this son of Hippobinus, was at the sea—


2 Archedemus at this time was powerful at Athens, and had the care of Deceleia. Xen. Hell. i. c. 7. The expression ἰφος ἀφάρης is a comic construction formed in jest, after the analogy of φῶν ὀδόντας, &c. The word expected was ἀφασινας, "teeth that indicate the age;" but he substitutes ἀφάρης, to ridicule him as an alien. See Donaldson, New Crat. p. 297. The custom is explained by Potter as follows:—"All fathers were obliged to enrol their sons in the register of their peculiar φαρᾶς, (or ward,) at which time they made oath that every son so registered was either born to them in lawful matrimony, or lawfully adopted. Notwithstanding which, the φαρᾶς, or members of that ward, had the liberty of rejecting any person against whom sufficient evidence appeared, concerning which they voted by private suffrage." And again, on this very passage, "Whereby they (the chorus) seem to intimate that he (Archedemus) had fraudulently insinuated himself into the number of the citizens, it being usual for those who were free-born to be registered before that age." Ant. i. 47. Cf. note on Aves, 1669.


* "The well-known effeminate fop Clisthenes had lost his dear friend, and was bewailing him among the graves in the Ceramicus. His friend is nominally called Sebinus, and an Anaphlystian; his true name is unknown. Yet I believe I may venture to transplant him into the deme of Cinadus." Droysen.

* See note on Pax, 880, and for the transition from the infinitive to the indicative, see Bernhardy, W. S. p. 388.

* See note on The minim. 544, and Porson, Orest. 1645.

* He means Callias the son of Hipponicus, who is known to have squandered large sums upon sophists and courtesans. See Aves,
fight, dressed in a woman’s lion-skin. [Bacchus and Xanthias leave their hiding-place and come forward.]

Bac. Could you peradventure tell us whereabouts in this place Pluto dwells?¹ for we are strangers newly come.

Cho. Do not go away far,² nor ask me again and again, but know that you are come to his very door.

Bac. Take them³ up again, boy!

Xan. What is this thing but "Jove’s⁴ Corinth" in the baggage?

Cho. Now advance ye in the sacred circle⁵ of the goddess, sporting through the flowery grove, who have a participation in the festival dear to the gods.

Bac. I will go with the damsels and women, where they celebrate the night-festival in honour⁶ of the goddess, to carry the sacred torch.

283—286. He was Cybele’s δασυχυς: hence Iphicrates nicknamed him μυτραγύρης.

¹ "Ihr könnt vielleicht uns sagen, Wo wohnt allhier denn Pluto?"


⁴ Applied to any pestering reiteration. The proverb is here used by Xanthias with reference to line 165, where he receives a similar command. Cf. Eccles. 828. Pind. Nem. vii. 155. The origin of the saying is supposed to have been as follows: Once an ambassador came from Corinth to Megara, (their colony,) and threatened them, as rebels from the mother city, with vengeance human and divine, reiterating the words δυσκιασ ἄν στεναζοι δ ἄρις Κόρινθος, εἰ μὴ ἄρθρου διερυ, whereupon the Megarians, in a rage, took and beat him, crying παῖς, παῖς τὸν Διὸς Κόρινθον. Cf. Eccles. 828.

⁵ i. e. the circular dance. See Thesm. 954.

CHO. Let us proceed to the flowery meadows abounding in roses, sporting in our manner, the most beautiful in the dance, which the blessed Fates institute. For to us alone, as many as have been initiated, and conducted ourselves in a pious manner towards the foreigners and the citizens, are the sun and the light joyous.

BAC. Come now, in what way shall I knock at the door? in what? How then do the people of the country here knock?

XAN. Don't loiter, but try the door, as you have your dress and your spirit after the manner of Hercules.

BAC. (knocking at the door). Boy! boy!

ÆACUS (from within). Who's there?

BAC. Hercules the brave. [Æacus comes out.]

ÆAC. O you impure, and shameless, and audacious fellow, and abominable, and all-abominable, and most abominable! who dragged out our dog Cerberus, which I had the care of, and darted away holding him by the throat, and ran clear off with him. But now you are held by the middle; such a black-hearted rock of Styx, and blood-dripping cliff of Acheron, environ you, and the roaming dogs of Cocytus, and the hundred-headed Echidna, which shall rend in sunder your viscera; and a Tartessian serpent shall fasten on your lungs,

The allusion is to the night-festival which terminated the sixth and great day of the Eleusinian mysteries.

1 "Quocum pulchra choree conjunctae esse solent." Thiersch.
2 "Quam (choream) felici fato instituimus." Dindorf.
3 See note on Aves, 1066. 4 See note on Thesm. 772.
5 See note on vs. 298, supra.
6 In one of Lucian's dialogues, Menippus says to Æacus, "I know this too of thee, thou art porter." The salutation with which he receives Bacchus, under the idea of his being Hercules, is very like that bestowed by Mercury on Trygæus, Pax, 182.
7 See notes on Nub. 366. Plut. 69.
9 The Echidna of the poets was commonly represented as a beautiful woman to the waist, and thence downwards a serpent. Cf. Eur, Herc. F. 1191.
10 Tartessus was probably considered (as Sicily and all countries with which the Greeks had least acquaintance) the resort of monsters. The poets supposed it the place wherein Phœbus unharnessed his wearied steeds at sunset, and also the habitation of Geryon. It is better known by its modern name, Cadiz. Cf. Hesiod. i. 192.
while Tithrasian Gorgons shall tear in pieces your kidneys, together with your entrails, stained with blood; to fetch which I will set in motion a swift foot. [Exit Αέαcus, and Bacchus falls down in a fright.]

XAN. Hollo you! what have you done?
BAC. Eased myself: invoke the god.
XAN. O you ridiculous fellow! will you not then get up quickly, before some stranger sees you?
BAC. But I am fainting. Come, bring a sponge to put to my heart.
XAN. There, take it! [Offers him a sponge.]
BAC. Put it to it.
XAN. Where is it? [Bacchus presents his posteriors to him.] Oh ye golden gods! is it there you keep your heart?
BAC. Why, it crept down through fright into the bottom of my belly.
XAN. O thou most cowardly of gods and men!
BAC. I? how am I cowardly, who asked you for a sponge?
No other man then would have done it.
XAN. What then would he have done?
BAC. He would have lain sniffling, if he was a coward; but I got up, and moreover wiped myself clean.

1 Tithras was a deme of the tribe Αἰγεῖς, and derived its name from Tithras, son of Pandion. The females of this district appear to have borne the character of vixens.
2 "The Scholiast informs us, that the horrific part of Αέαcus' speech is an imitation of an attempt at the sublime in Euripides' tragedy of Theseus, which is now lost; but which probably related to his descent to the infernal regions." Frere. See Krüger, Gr. Gr. § 68, 42, obs. 2. Bernhardy, W. S. p. 252.
3 A parody on the form observed in making libation. As soon as the libation was poured, they cried, κάλες θεον. Mitchell therefore translates, "The libation has been made: invoke the god."
4 According to Thiersch, merely said in conformity with that opinion, which considered every thing amongst the gods as golden θυεῖ χρυσόν Αφροδίτην, Hom. II. iii. 64.
5 Ὀλυάτης, Fragm. vi., διαλίχοντα μου τὸν κάτω σπατάγγην. Cf Vesp. 713.
6 "A coward! Did not I show my presence of mind, And call for a sponge and water in a moment?" Frere.
See note on Plut. 1046.
7 "Das hatte so leicht kein ander Mann gethan." Drayer
See notes on vs. 866, infra. Vesp. 983.
8 See note on Lys. 193.
XAN. Bravely done, by Neptune!
BAC. By Jove, I think so. But did you not fear the sound of his words and his threats?
XAN. No, by Jove! I did not even give them a thought.
BAC. Come then, since you are so spirited and brave, do you take this club and the lion's skin and become me, if you are so fearless of heart; and I will be your baggage-carrier in turn.
XAN. Give them now quickly, for I must comply with you; and look at the Hercules-Xanthias, if I shall be a coward, and with a spirit like you. [Dresses himself in the lion's skin.]
BAC. No, by Jove, but truly the worthless slave of Melite. Come then, let me take up this baggage. [Enter a maid-servant of Proserpine.]
SERVANT. O dearest Hercules, have you come? Come in hither; for the goddess, when she heard that you were come, immediately began baking loaves, boiled two or three pots of soup of bruised peas, broiled a whole ox, baked cheese-cakes and rolls. But do come in.

1 See Mus. Crit. ii. p. 291.
2 See note on Thesm. 789.
4 Melite was a deme of Attica, so called from the nymph of that name, with whom Hercules was in love. There was a temple there to Hercules Averter of ill, (Ἀλεξίκακος,) which name Bacchus exchanges παρ' ὑπόνοιαν for Ναστιγίας. In the village of Melite, Hercules was initiated in the lesser mysteries. Cf. Muller's Dorians, i. p. 445. "A sarcasm is also implied against Callias, who was likewise of Melite, and used a lion-skin as his military dress." Frere. See note on Aves, 13.
5 See note on Lys. 864.
6 The transformation of master into servant is no sooner effected, than the servant of Proserpine comes out and addresses Xanthias as Hercules, endeavouring to tempt him in by the description of a feast; wherein it will be observed the peculiar taste of the son of Alcmæa is consulted by the introduction of ἔρνος, while his voracity is more than hinted at by the quantity of viands prepared.
7 "Only in this case did the Attic tone of conversation allow an enclitic to stand at the commencement of a member of a sentence, which was closely connected with the preceding, and imparted to the pronoun a moderate emphasis: Nicomachus, (ap. Athen. vii. p. 291, B,) ὃν εἶδον κρύττων ἤμι μω πρῖν λαλεῖν. Plat. Parm. p. 135, D., εἰ μή σε (not σι) διαφεβεῖται ἢ ἄλληθεία, and in the inaccurate expression, παίσαλ, με μή κάκιζε, in the ethical speech in Eur. Iph. A. 1488." Bernhardy.
8 See note on Aves, 365, and Bernhardy W S p. 110.
XAN. No, I thank you.¹
SER. By Apollo, I will not suffer you to go² away! for³ in truth she has been boiling poultry,⁴ and toasting⁵ sweetmeats, and mixing up most delicious wine. But come in along with me.
XAN. No, I thank you.
SER. You are talking nonsense: I will not let you go; for there is a⁶ very pretty flute-girl too within, and two or three dancing-girls besides.⁷

XAN. How say you? dancing girls?
SER. Youngish,⁸ and newly depilled. But do come in, for the cook was just going to take up the slices of salt fish, and the table was being carried in.
XAN. Go then, first of all tell the dancing-girls who are within, that ourself is coming in. [Addressing Bacchus.] Boy,⁹ follow this way with the baggage. [Exit maid-servant.]
BAC. Holla you! stop! you are not for taking it in earnest, surely;¹⁰ because I dressed you up as Hercules in jest? Don't be trifling, Xanthias, but take up the baggage again and carry them.
XAN. What's the matter? Surely you don't intend to take away from me what you gave me yourself?
BAC. Not soon, but instantly¹¹ I'll do it. Lay down the skin!

¹ A civil way of declining an invitation or gift, corresponding to the "benigne" of Horace, (Epist. I. vii. vss. 16, 62,) and the "Ich danke" of the Germans. So πάνυ καλός, vs. 512. See Bekker's Anecdot. I. p. 49. Bentley on Terence, Heaut. iii. 2, 7.
⁴ Nub. 339, κρία τ' ὄρνηθεα κεικάλαν.
⁵ Eccles. 844, φρύγεται τραγήματα.
⁶ See notes on Equito. 1128, 400. Cf. also Aves, 1292.
⁷ See Krüger, Gr. Gr. § 50, 4, 11, and note on vs. 1164, infra.
⁸ Pherecrates (ap. Athen. vi. p. 269), κόραι δ' ἀργίως ἠβυλλιῶσαι ταῖς ῥόδας ἱκαρίναι.
⁹ See note on vs. 40, supra.
¹¹ "Not soon, but instantly.—
Down with the skin." Dunster.
XAN. I call you to witness this, and commit my cause to the gods.

BAC. What gods? Is it not silly and vain, that you should expect that, slave and mortal as you are, you shall be the son of Alcmena?

XAN. (sulkily). Never mind;—'tis well;—take them. For you will perhaps want me some time, please God.

CHO. This is agreeably to the character of a man who possesses prudence and understanding, and who has sailed about much, always to roll himself over to the snug side of the ship, rather than to stand like a painted image, having assumed one appearance: whereas, to turn oneself to the easier side is agreeably to the character of a clever man and a Theramenes by nature.

2 See note on Lys. 1178.
3 Comp. vs. 270, supra. Equit. 51, 949, 1187, 1384. Aves, 936. Lys. 533.
4 See note on Plut. 345.
6 "Dass er sich immer kluglich hinrollt
Nach dem nicht gefahrden Schiffsbord,
Statt wie eine Statue stets
Dazustehn in einer Stellung." — Droysen.

All the commentators follow the Scholiast in his application of this passage to sailors, who run to that side of the ship which, in a storm, is kept uppermost by the waves. It is not unlikely, therefore, that the mention of the painted figures is only a continuation of the same allusion, and relates to the signs borne by vessels on their prows and sterns, chiefly the latter, as Ovid mentions,—"Accipit ct pictos puppis adunca Deos." See Liddell’s Lex. in voc. τοῖχος.

7 See note on Plut. 314.

8 Theramenes was son of Hagnon, and a general at Athens, in the time of the comedian. His political character was so proverbially fickle and changeable, that he got the nickname of ἕορπος, i. e. a shoe that would serve either foot. See Mus. Crit. ii p. 212. Thucydides bears testimony both to his talents and his changeable temper. (Thuc. viii. 68, 89.) On the fall of Athens, he became one of the thirty tyrants, but was far from participating in their cruelties. His humanity rendered him a dangerous inmate at their councils, and being accused by his colleague Critias, he was condemned, and ordered to drink hemlock; which sentence, and its execution, he bore with a constancy quite foreign to his former character.
Bac. Why, would it not have been ridiculous, if Xanthias, slave as he is, wallowed on Milesian bed-clothes, and paid court to a dancing-girl, and then asked for a chamber-pot; while I looked at him and employed myself otherwise, and he, inasmuch as he is a knave himself, saw it, and then struck me with his fist and knocked out my front row of teeth out of my jaw. [Enter two female innkeepers.]

1st Innk. Plathane, Plathane, come hither; this is the villain that came into our inn one day, and eat up sixteen of our loaves.

2nd Innk. Yes, by Jove, that's the very man certainly.

Xan. (aside). Mischief has come for somebody.

1st Innk. And in addition to this too, twenty pieces of boiled meat, at half an obol apiece.

Xan. (aside). Somebody will suffer punishment.

1st Innk. And that vast quantity of garlic.

Bac. (with great dignity). You are talking foolishly, woman, and you don't know what you say.

1st Innk. Then did you expect I should not know you again, because you had buskins on? What then? I have not yet mentioned the vast quantity of dried fish.

1 The wool of Miletus was much celebrated among the ancients, both for its fineness and the dyes with which it was tinged. Thus Virgil, Geor. iii. 306:—

"Quamvis Milesia magn
Vellera mutantur, Tyrios incocta rubores."

See also Lysist. 729, and Cic. Verres, i. 34.

2 Pamphilus, (ap. Athen. i. p. 4, D„,) ἀμίδα δότω τις ἡ πλακοῦντα τις δόως. Eupolis, (ib. p. 17, C„, ) τις εἰπεν ἀμίδα πάμπρωτος μεταξὶ πίνην;

3 "As Bacchus was before made answerable for the offence which Hercules had committed in seizing Cerberus, he is now accused of other misdemeanours which Hercules (agreeably to the character of voracity and violence attributed to him by the comic writers) might be supposed to have committed in the course of the same expedition." Fere.

4 "Aye, sure enough, that's he, the very man." Fere.

5 "The meaning is not, alicui malum imminet, but nobis or mis imminet. Xanthias might have inferred this from the looks and voices of the women." Dindorf. Soph. Ajax, 1138, τούρ' τις ἀνίπ τούπος ἐπείται τις. Αἰσχ. Cho, 52, φοβεῖται τις. Cf. Theb. 393 Krüger, Gr. Gr. § 51, 16, obs. 8. Hermann, Vig. n. 114.


7 "Buskins were peculiar to Bacchus; the woman mistaking him for Hercules, considers them as an attempt at disguise." Fere.

8 "τὸ ὀῦδ εἰ in Arist. Ran. 558, may indeed be translated ouden porrΩ
2nd INNN. No, by Jove, nor the fresh cheese, you rogue, which this fellow devoured together with the cheese-baskets. And then, when I demanded the money, he looked sour at me, and began to bellow.

XAN. His conduct exactly! this is his way everywhere.

2nd INNN. And he drew his sword too, pretending to be mad.

1st INNN. Yes, by Jupiter, unhappy woman!

2nd INNN. And we two, I ween, through fear, immediately sprang up into the upper story, while he rushed out and went off with the rush-mats.

XAN. This also is his way of acting. But you ought to do something.

1st INNN. (to the stage attendants). Go now, call Cleon my patron!

2nd INNN. And you Hyperbolus for me, if you meet with him, that we may destroy him.

but still the idea of surprise remains, as when one mentions something greater than the preceding: was denn? Hermann.


2 See Bernhardy, W. S. p. 99.

3 "Just like him! that's the way wherever he goes." Frere.

"Xanthias endeavours to instigate the two women against his master." Mitchell.

4 See note on Plut. 837.

5 The comedian's vengeance pursues Cleon, his great enemy, to the very recesses of Tartarus, where he gives him both clients and company worthy of him. Hyperbolus was an Athenian, banished from his country on account of the peculiar infamy of his character. He had retired to Samos, where the friends of the democratic party rose and slew him. Thuc. vii. 73. He is mentioned in terms of strong reprobation in Equit. 1304, 1363, where Mr. Mitchell has a note, giving an account of the cause of his banishment. It appears he had endeavoured to effect a quarrel between Nicias and Alcibiades, and bring on the latter the punishment of ostracism. They united their influence, and declared him a person dangerous to the state. The people were surprised, being well acquainted with the meanness of his character; they humoured the jest, however, and in his banishment by ostracism, the better citizens gained the double advantage of being at once rid of him, and shortly after, of that punishment itself, which had come into disrepute from being exercised on such a villain. See Pierson on Mær. p. 2, and for ιύα, see Harper's Powers of the Greek Tenses, p. 125. Krüger Gr. Gr. § 54, 8, obs. 4, § 69, 31.
1ST INN. O abominable throat! how I should like\(^1\) to smash your grinders with a stone, with which you devoured my wares.\(^2\)

2ND INN. And I should like to cast you into the pit.

1ST INN. And I should like to take a sickle and cut out your gullet, with which you swallowed down my tripe.\(^3\) But I will go to fetch\(^4\) Cleon, who shall summon him to-day, and wind these out\(^5\) of him. \[Exeunt female innkeepers.\]

BAC. May I die most miserably, if I don’t love Xanthias!

XAN. I know, I know your\(^6\) purpose: have done, have done with your talk! I will not become\(^7\) Hercules.

BAC. By no means say\(^8\) so, my dear little Xanthias.

XAN. Why, how could I become the son of Alcmena, “who am at the same time\(^9\) a slave and a mortal?”

BAC. I know, I know that you are angry, and that you act so justly; and even if you were to beat me,\(^10\) I could not gain-say you. But if ever I take them away from\(^11\) you henceforth, may I myself perish most miserably, root and branch, my wife, my children, and the blear-eyed Archedemus.\(^12\)

\(^1\) "How I should like to strike those ugly teeth out With a good big stone, you ravenous greedy villain! You gormandizing villain!—that I should,— Yes, that I should,—your wicked ugly fangs That have eaten up my substance, and devour’d me." \textit{Frere.}

\(^2\) Comp. Vesp. 1398, and note on Pax, 880.

\(^3\) Shakspeare, Hen. IV. part ii. act ii. sc. 1, “He hath eaten me out of house and home; he hath put all my substance into that fat belly of his:—but I will have some of it out again, or I’ll ride thee o’ nights, like the mare.”

\(^4\) See Krüger, Gr. Gr. § 68, 42, obs. 2. She retires in order to change her dress, as she will presently have to appear again as Æacus.

\(^5\) For the construction, see Bernhardy, W. S. p. 146, 147.

\(^6\) Cf. Plut. 1080.

\(^7\) Comp. Acharn. 403. Krüger, Gr. Gr. § 54, 3, obs. 7. Hermann, Vig. n. 283.

\(^8\) See Krüger, Gr. Gr. § 62, 3, obs. 12.

\(^9\) Xanthias retorts upon his master in his own words. See vs. 513.


\(^12\) The preceding formula of imprecation was the most solemn of
XAN. I accept the oath, and take the dress on these terms. [Xanthias reassumes the dress of Hercules.]

Cho. (to Xanthias). Now it is your business, since you have taken the garb which you wore at first, to make yourself young again, and again to look terror, mindful of the god to whom you liken yourself: but if you shall be detected talking nonsense, or shall utter any thing cowardly, it is necessary that you take up the baggage again.

XAN. You advise me not amiss, my friends; but I happen myself also to be just reflecting on these matters. That, however, if there be any good to be got, he will endeavour to take these away from me again, I well know. But nevertheless I will show myself brave in spirit, and looking sour. And it seems to be needful, for now I hear a noise of the door. [Re-enter Æacus attended by three myrmidons.]

ÆAC. Quickly bind this dog-stealer, that he may suffer punishment! Make haste!

BAC. (aside). "Mischief has come for somebody."

XAN. (to Æacus). Go to the devil! Don't approach me!

ÆAC. Well! you'll fight, will you? Ditylas, and Sec-
blyas, and Pardoces,\(^1\) come hither and fight with this fellow: 
[A scuffle ensues, in which Xanthias makes the officers keep their distance.\(^2\)]

Bac. (vexed at Xanthias' success). Is not this\(^2\) shameful 
then, that this fellow should make an assault, who steals other 
people's property besides?

Xan. (ironically). Nay, but\(^3\) monstrous.

Æac. Ay, indeed, 'tis shocking and shameful.

Xan. Well now, by Jupiter, I am willing to die, if I ever 
came hither, or stole any of your property, even of a hair's 
value. Come, I'll do a very noble thing for you: take and 
torture this slave of mine; and if ever you find me out guilty, 
lead me away and put me to death.

Æac. Why, how am I to torture him?\(^4\)

Xan. In every way: by tying him to a ladder,\(^5\) by sus-
pending him, by scourging\(^6\) him with a whip, by cudgelling

\(^1\) See note on vs. 40. "The persons employed in the forcible 
and personal execution of the law, as arrests &c., in Athens, were 
foreign slaves, Scythians, purchased for that purpose by the state. 
These barbarous names are supposed to indicate persons of this 
description." Frere.

\(^2\) "Well, is not this quite monstrous and outrageous, 
To steal the dog, and then to make an assault, 
In justification of it?" Frere.

I have noticed that the Greeks prefer to place the subject of the in-
finite after the infinitive, and the object of the infinitive before it. 
21. Cf. Bernhardy, W. S. p. 460. Very often the right understand-
ing of the whole sentence depends upon this principle. See Plato, 
Crit. p. 48, E.; Thuc. viii. 66, where, moreover, the omission of the 
article as well shows that "πιέζουσαν" is the subject. For this ad-
verbial use of \(προτέρως\), see Kruger, Gr. Gr. § 68, 2, obs. 2.

\(^3\) See note on Thesm. vs. 646.

\(^4\) Mr. Frere is mistaken in supposing this to be said in the soft-
ened, obliging tone of one who consults another's pleasure. See 

\(^5\) This passage is quoted by Archbishop Potter in his Antiq. vol. 
i. p. 60; to which punishments he adds grinding at the mill, and 
burning marks on their flesh. Commentators express surprise at 
the modes of torture here allowed, and to which the masters were 
compelled, when summoned by their adversaries, to surrender their 
domestics, when a law was existing, whereby the person who killed 
a slave became liable to the same penalty as the murderer of a free 
citizen.

\(^6\) The change of tense is worthy of notice. The two first are
him, by racking him, and further, by pouring vinegar into his nostrils, by heaping bricks upon him, and every other way; only don’t beat him with leek or young onion.

Æac. Your proposition is just; and if I maim your slave at all by beating him, the money shall be deposited.

Xan. Nay, nought of that; so lead him away and torture him, as I said.

Æac. Nay, rather, here, in order that he may speak before your face: do you [to Bacchus] put down the baggage quickly, and see that you tell us no lies here.

Bac. I advise somebody not to torture me, who am an immortal; otherwise, blame yourself.

Æac. What do you say?

Bac. I assert that I am an immortal, Bacchus, son of Jove, but that this fellow is a slave.

Æac. (to Xanthias). Hear you this?

single acts, the others continued acts. The ἄρρητας has been mentioned in Pax, 746.

1 Comp. Plut. 875. Lys. 846.
2 "Mit Ziegeln den Bauch bepacken." Droysen.
3 That is, “torture him every way but in sport;” for with these plants, says the Scholiast, the Athenian boys were wont to beat each other in play. Cf. Theocr. vii. 105—108.
4 "Ein billiger Vorschlag! sollt Ich vielleicht den Burschen dir Zum Kruppel schlagen, so liegt das Ersatzgeld schon bereit." Droysen.

Bac. I affirm that I am a god, Bacchus, son of Jove, but that this fellow is a slave.

Æac. What do you say?

Bac. I assert that I am an immortal, Bacchus, son of Jove, but that this fellow is a slave.

Æac. (to Xanthias). Hear you this?

"A fair proposal: but in striking him
If chance we maim him, damages will lie." Dunster.

"Demosthenes illustrates this in his speech against Pantænetus,
(vol. ii. p. 978, Reisk.) Demanding the slave, whom he affirms to be privy to this, for torture; and, should it be true, I myself was to owe him the damages unvalued; but, if false, the inquisitor Mnesicles was to be umpire of the value of the slave." Spanheim.


7 "I’ll tell you what:
I’d advise people not to torture me;
I give you notice—I’m a deity.
So mind now—you’ll have nobody to blame.
But your own self." Frere.

For τούτο, see note on vs. 552, supra.

* Cf. vss. 635, 742, 831, infra, and Class. Mus. No. xxv. p. 250
XAN. Yes, I did. And so much the more too is he deserving of a whipping; for if he be a god he will not feel it.

BAC. Why then, since you also say you are a god, are you not also beaten with the same number of blows as I? ¹

XAN. The proposition is just; and which ever of us [to Æacus] you see crying first, or caring at all because he is beaten, consider him to be no god.

ÆAC. It must be that you are a noble fellow, for you come to fair terms.² Now strip.

XAN. How then will you test us fairly?

ÆAC. Easily, blow for blow each party.³

XAN. You say well.

ÆAC. Well!

XAN. Observe then if you see me flinching. [Puts himself in an attitude for receiving the blows.]

ÆAC. (striking him). Now I have struck you.

XAN. No, by Jove!

ÆAC. Neither do you seem to me to have felt it. But I will go to this fellow and strike him. [ Strikes Bacchus. ]

BAC. (pretending not to feel it). When?

ÆAC. Assuredly I struck you.⁴

BAC. Why, how then did I not sneeze?

ÆAC. I know not: but I will try this fellow again.

XAN. Will you not then make haste? [Æacus strikes him.] Oh dear!

¹ "Warum denn, so auch du behauptest Gott zu sein, Bekommst du nicht dieselben Prügel auch wie Ich?" Droysen.

² "Das muss Ich sagen, du bist ein ganzer Ehrenmann; Denn du giebst der Billigkeit ihr Recht." Droysen.

³ "Oh, easily enough—Conveniently enough—a lash apiece, Each in your turn; you can have 'em one by one." Frere.


⁵ See note on Plut. 409.

⁶ "Æacus perseveres and applies his discipline alternately to Bacchus and Xanthias, and extorts from them various involuntary exclamations of pain, which they immediately account for, and justify in some ridiculous way." Frere.

⁷ See Krüger, Gr. Gr. § 53, 7, obs. 4.
ÆAC. What's the meaning of "oh dear?" were you in pain?
XAN. No, by Jove, but I thought only when the festival of Hercules among the Diomeians takes place.¹
ÆAC. The pious man!² I must go this way again. [Strikes Bacchus.]
BAC. Oh! oh!
ÆAC. What's the matter?
BAC. I see horsemen.
ÆAC. Why then do you weep?
BAC. I smell onions.
ÆAC. For you don't care at all about it.
BAC. No care have I.
ÆAC. Then I must go to this fellow again. [Strikes Xanthias.]
XAN. Alas me!
ÆAC. What's the matter?
XAN. (holding up his foot). Take out the thorn.
ÆAC. (much perplexed). What's this affair? I must go this way again. [Strikes Bacchus.]
BAC. O Apollo!³—"who, I ween, inhabitest Delos or Pytho."
XAN. (to Æacus). He was pained. Did you not hear him?
BAC. Not I; for I was recollecting⁴ an iambic verse of Hippianon.

¹ Diomeia was a deme of the tribe Ægeis, so called from Diomus, son of Colytus, the friend of Hercules, who had a temple there, and was worshipped there in great splendour. The Diomeians are reproved in the Acharnians for their boastful temper; and, in a note on that passage, Mr. Mitchell observes, that "The Diomeian tribe did not assume a more heroic character in times posterior to Aristopha¬nes; for it was among them that the sixty wits, (γελωτοποιοι,) who registered the squibs, the sarcasms, the follies, and eccentric characters of Athens, held their sittings, which even the tumult of the Macedonian war did not disturb."

² See Krüger, Gr. Gr. § 45, 2, obs. 4.

³ "O Apollo—nemlich 'der du Pytho und Delos schirmst.'" Droy.

To this the Scholiast adds two other lines,—

"Η Νάξου ἡ Μιλητού ἡ Σελήνι Κλάρον
'Ικου καθ' ἵππ', ἡ Σκόβας ἀφίζεαι,"—


⁴ See Bernhardy, W. S. p. 176.
XAN. (to Æacus). You effect nothing. Come, smite his flanks.

ÆAC. No, by Jove, no more I do. [To Bacchus.] But now present your belly.

BAC. O Neptune! —

XAN. Some one was pained.¹

BAC. — "who rulest the Ægean² headland, or, in the depths, the azure sea."

ÆAC. By Ceres, I certainly am not able to discover as yet which of you is the god. But go in; for my master himself and Proserpine will distinguish you, inasmuch as they also are gods.

BAC. You say rightly; but I should have wished that you had done this before I received the blows. [Exeunt Bacchus, Xanthias, and Æacus.]

Cho. Muse³ of the sacred chorus, advance, and come for the enjoyment⁴ of our song, about to see the vast multitude of people, where innumerable philosophic arts⁵ are sitting, more ambitious than Cleophon,⁶ on whose incessantly chattering lips a Thracian swallow⁷ roars dreadfully, seated on a foreign leaf;

¹ See note on vs. 552.
² The headland alluded to is Sunium in Attica, whence in the Knights, vs. 560, Neptune is called Suniaratus. According to the Scholiast, it is a quotation from the Laocoon of Sophocles, Fr. 332.
³ "Muse of the sacred choirs, advance,
Delighting in our song and dance;
Survey the peopled crowds, where sit
Innumerable tribes of wit." Wheelwright.
⁴ See Lidd. Lex. in voc. τιφσε.
⁵ Comp. Antiphanes ap. Stob. S. 68, 37, and see note on vs 1017, infra.
⁶ There were several of this name at Athens, of whom the most conspicuous was the well-known lyre-maker, a public character in the time of Erasinides and his colleagues, and whom Xenophon relates (Hell. i. 7) to have fallen in a popular tumult soon after the murder of those generals. The Scholiast says, that Plato the comedian wrote a drama on this Cleophon, in which he accuses him of foreign parentage. It is supposed that Euripides alludes to him in the Orestes, 901. See Thesm. 805, and vs. 1532, infra.
⁷ It was common for the Greeks to compare the speech of barbarians to the notes of birds. Thus Herodotus, speaking of the oracle at Dodona. See note on vs. 93, supra.

"Dem auf geschwatziger Lippe
Widerlich zwitschert und schwirrt
and it whimpers a tearful nightingale's dirge, that he must perish, even if the votes be equal.¹

It is fitting that the sacred chorus should jointly recommend and teach what is useful for the state. In the first place therefore we move² that you put the citizens on a level, and remove their fears. And if any one has erred, having been deceived somewhat by the artifices of Phrynichus,³ I assert that it ought to be allowed those who made a false step at that time to do away with their former transgressions by pleading their cause.⁴ In the next place I assert that no one in the city ought to be civilly disqualified;⁵ for it is disgraceful that those who have fought one battle at sea, should straight-

Eine Thrakerschwalbe,
Die sich hupferlich wiegt auf barbarischem Zweig;
Doch er wimmert ein weinerlich Nachtigallied." Droysen.

Shakspeare, Midsummer-Night's Dream, act i. sc. 2, "But I will aggravate my voice so, that I will roar you as gently as any sucking dove; I will roar you an't were any nightingale."

¹ "Then the urns were opened, and the suffrages numbered in presence of the magistrate, who stood with a rod in his hand, which he laid over the beans as they were numbered, lest any person should, through treachery or mistake, omit any of them, or count the same twice. If the number of the black beans were greatest, he pronounced the person guilty; and, as a mark to denote his condemnation, drew a long line, whence ἀπαίς ἱμαν μακρᾶν, in the comedian, signifies to condemn all: on the contrary, he drew a short line in token of absolution if the white beans exceeded, or only equalled, the number of the black; for such was the clemency of the Athenian laws, that when the case seemed equally disputable on both sides, the severe and rigorous commands of justice gave place to the milder laws of mercy and compassion. And this rule seems to have been constantly observed in all the courts of Athens." Potter. See Bernhardy, W. S. p. 188.

² See the passages referred to in the note on Thesm. 428.


⁴ "Muss es, mein Ich, ihm vergönnt sein, wenn er da gestrauchelt ist,
Durch Verantwortung zu lösen seine Schuld in jenem Zwist." Droysen.

⁵ It appears that there were three degrees of ἄρμια at Athens: (1.) When the criminal kept his property, but was deprived of some other privilege. (2.) When he suffered for debt to the public a confiscation of property and temporal suspension of his rights; and, (3.) When he and his descendants were for ever deprived of citizenship. "See Schon breakdown 72, 111, 275. Wachsmuth, iii. 183,
way be both Platæans, and masters, instead of slaves. Neither can I assert that this is not proper.—Nay, I commend it; for it is the only sensible thing that you have done. But in addition to this, it is reasonable that you forgive this one mischance of theirs when they entreat you, who, as well as their fathers, have oftentimes fought at sea along with you, and are related to you by birth. Come, O ye most wise by nature, let us remit our anger and willingly admit all men as relations, and as civilly qualified, and as citizens, whoever engages in a sea-fight along with us. But if thus we shall be puffed up and shall pride ourselves upon our city, and that too when we are in the arms of the billows, sometime here after in subsequent time we shall appear not to be in our right senses.

But if I am correct in discerning the life or the manners

1 "i. e. should be put on a footing with the 200 Platæans, to whom the freedom of the city was given, after their escape from the well-known siege recorded in Thucyd. iii. 20, seq. See also Wachsmuth, ii. 149." Mitchell. For μιαυ, see Bernhardy, W.S. p. 190.
2 See Krüger, Gr. Gr. § 67, 12, obs. 6. Bernhardy, W.S. p. 356. Though κατά is a combination of the commonest occurrence, the opposite (οὑτι καὶ) is, according to Porson, (Misc. Crit p. 221,) quite unstatutable.
3 See Krüger, Gr. Gr. § 57, 3, obs. 7.
4 Eur. Med. 1301, οἱ προσήκουντες γίνει. See Krüger, Gr. Gr. § 46, 4, obs. 1. ξυμφοράν is a euphemism for διμφορίαν.

For similar uses of ὅστις, see Porson’s Advers. p. 217.
6 See Lid. Lex. in voc. ἀποστευνώ. On the other side, Thiersch, "quod attinet jus civilitis, i. e. in jure civilis donando."
9 "Werden später wir erkennen, dass wir nicht verständig waren."

10 "This verse is from the Æneas of Ion the tragedian." Droysen.

For ὅστις, see note on Thesm. 544.
of a man who will yet suffer for it, Cligenses the little, this ape, who now troubles us, the vilest bath-man of all, as many as are masters of soap made from adulterated soda mixed up with ashes, and of Cimolian earth, will not abide for a long time. But though he sees this, he is not for peace, lest he should one day be stripped when drunk, when walking without his cudgel.

The freedom of the city has often appeared to us to be similarly circumstanced with regard to the good and honourable citizens, as to the old coin and the new gold. For neither do we employ these at all, which are not adulterated, but the most excellent, as it appears, of all coins, and alone correctly struck, and proved by ringing every where, both among the Greeks and the barbarians, but this vile copper coin, struck but yesterday and lately with the vilest stamp; and we insult those of the citizens whom we know to be well-born, and discreet, and just, and good, and honourable men, and who have been trained in palaestras, and choruses, and music; while we use for every purpose the brazen,

1 "Of Cligenses we know little beyond what the text teaches us, except that he was engaged with Cleophon and others (s. c. 407) in the banishment of Alcibiades." Droysen.
2 "όποσοι depends upon the omitted πάντων, which is implied in πονηρότατος. κρατεῖν κοίνας (pulverem tenere, obtinere) is said of those who handle, who use, employ it." Dindorf. See Bernhardy, W. S. p. 304.
3 "Cimolus, now Argentiera, an island in the Cretan Sea, producing chalk and fuller’s earth. This γῆ Κυωλία is still used for soap in the Archipelago." Mitchell.
4 See note on Lys. 1023, and Bernhardy, W. S. p. 334.
5 See Liddell’s Lex. in voc. πόλις.
6 The new coinage here mentioned is said to have been made in the year 401, during the archonship of Antigenses. Spanheim remarks, that the coins he had examined of that date were, to a surprising degree, inferior to the money coined in Sicily and Magna Graecia. "By τάρχαῖον νόμοσμα, we are to understand the old Attic silver coin, so remarkable for its purity and intrinsic worth, and which is here set in opposition to a recent issue of gold coin, so alloyed and debased, that the poet hesitates not to call it a copper coinage (vs. 730)." Mitchell.
8 Cf. Plut. 862, 957. Ach. 517.
9 πάντων (721) . . . τῶν πολίτων τε. See note on Aves, 1597.
10 The Greek μουσική comprised all the elements of a liberal education.
11 See note on Thesm. 532.
foreigners, and slaves, rascals, and sprung\(^1\) from rascals, who are the latest come; whom the city before this would not heedlessly and readily have used even as scape-goats.\(^2\) Yet even now, ye senseless, change\(^3\) your ways and again employ the good. For if you succeed, it will be creditable\(^4\) to you; and if you fail at all, at any rate you will seem to the wise to suffer, if you \textit{do} suffer\(^5\) aught, from a stick\(^6\) which is worthy.

\[\text{Ite-enter Xanthias and \AEacus.}\]

\textit{\AEac.} By Jupiter the Preserver, your master\(^7\) is a gentleman.

\textit{Xan.} Most assuredly a gentleman, inasmuch\(^8\) as he knows only to drink and wench.

\textit{\AEac.} To think of his not beating you,\(^9\) when openly convicted, that you said you were the master, when you were the slave.

\textit{Xan.} He would certainly have suffered for it.

\textit{\AEac.} Upon my word this is a servant-like act\(^10\) which you have openly done, which I take pleasure in doing.

\(^1\) Comp. Equit. 185, 337. Soph. Phil. 388, 874. El. 589. Demosth. p. 228, 19; 613, 1; 614, 19; 1327, 2. Lysias, 118, 12; 135, 38.

\(^2\) φαρμακόταιν = καθάρμασιν.


\(^4\) \textit{Laudi vobis erit.} Thiersch.

\(^5\) See note on Lys. 171.

\(^6\) “The Chorus with an arch look adverts to a common proverb, which recommends a man about to hang himself, to select a good piece of timber for the purpose, and such as will not fail him by breaking with his weight.” Mitchell. The proverb in question is, \textit{ιπ' α'ξίου γούν τού ξελου καύν ἀπάγξασαν.} The author wished to remove by a timely jest any irritation which might have been caused by the preceding tiresome dose of politics. With this position of the adjective, the thing spoken of is not distinguished from any other thing, but \textit{from itself under different circumstances.} Here the emphasis falls upon the adjective. See Krüger, Gr. Gr. § 50, 11. Bernhardy, W. S. p. 325.

\(^7\) “By Jupiter! but he's a gentleman, That master of yours.” Frere.

See note on Nub. 366.


\(^9\) See note on Nub. 268, and Hermann, Vig. n. 19.

\(^{10}\) “Well! that's well spoken; like a true-bred slave. It's just the sort of language I delight in.” Frere.

For the construction, see Krüger, Gr. Gr. § 57, 3, obs. 7.
XAN. Take pleasure, I pray you?
ÆAC. Nay, but methinks I am an Epoptes, when I curse my master in private.
XAN. But what, when you go out muttering, after having received many blows?
ÆAC. Then, too, I am delighted.
XAN. But what, when you play the inquisitive busybody?
ÆAC. By Jove, I am delighted as never any thing in the world was.
XAN. O Jupiter, the Protector of families! And when you overhear what your masters talk about?
ÆAC. Nay, but I am more than mad with joy!
XAN. But what, when you blab this to those outside?
ÆAC. Nay, by Jove, but when I do this, I am even transported beyond measure.
XAN. O Phœbus Apollo! give me your right hand, and let me kiss you, and do you kiss me yourself, and tell me, by Jove, who is our fellow-slave, what is this tumult, and clamour, and wrangling, within?
ÆAC. Between Æschylus and Euripides.
XAN. Ha!
ÆAC. An affair, a mighty, a mighty affair has been set a going among the dead, and a very great commotion.
XAN. Wherefore?

The Epoptæ are said by Potter to mean all who were admitted (in the year following their initiation to the lesser mysteries) to behold the Arcana of Eleusinian worship. The commentators on this passage, however, rank them with the Hierophant and torch-hearer as peculiar ministers, who could not obtain their office until they had been one year Mystæ. As then the Mystæ were accounted happy, the Epoptæ were proportionally capable of more exalted happiness. For μάλλα, see note on Thesm. 646.

2 See Valckn. Hippol. 785.
3 "With ώς μά Δι" we must repeat χαλω [ἡδομαί?]; ita letor, ut nihil aliud re me latari scio. Reiske proposed εὐδίν ἄλλῳ ἵγῳ sc. ἡδομαί." Dindorf.
4 An example of "Anticipation." See Krüger, Gr. Gr. § 61, 6, obs. 2.
5 "And now for Jupiter's sake!—
For he's the patron of our cuffs and beatings." Frere.
6 "Beim grossen Zeus, dem uns gemeinsamen Prügelpatron." lircys
8 "Ex τοῦ; quare?" Markland, Eur. Suppl. 131." Porson. See also Bernhardy, W. S. p. 312.
There is a law established here, that out of the professions, as many as are important and ingenious, he who is the best of his own fellow-artists should receive a public maintenance in the Prytaneum, and a seat next to Pluto's—

XAN. I understand.

ÆAC. —until some other person, better skilled in the art than he, should come; then it was his duty to give place.

XAN. Why then has this disturbed Æschylus?

ÆAC. He held the tragic seat, as being the best in his art.

XAN. But who now?

ÆAC. As soon as Euripides came down, he began to show off to the foot-pads, and cut-purses, and parricides, and house-breakers; of which sort of men there is a vast quantity in Hades, and they, hearing his objections, and twistings, and turnings, went stark mad, and thought him the cleverest. And then elated he laid claim to the throne where Æschylus was sitting.

XAN. And was he not pelted?
ÆAC. No, by Jove, but the mob clamoured¹ to institute a trial, which of the two was the cleverer in his art?
XAN. The mob of rascals?
ÆAC. Aye, by Jove, prodigiously.²
XAN. But were there not others on Æschylus' side as allies?
ÆAC. The good are few, as here.³ [Points to the audience.]
XAN. What then is Pluto intending to do?
ÆAC. To institute a contest, and trial, and ordeal of their skill forthwith.⁴
XAN. Why, how then did not Sophocles also lay claim to the seat?
ÆAC. Not he, by Jove, but kissed Æschylus as soon as he came down,⁵ and gave him his right hand; and he⁶ had given up to him the seat. But now he was intending, as Clidemides⁷ said, to sit down as third combatant, and if Æschylus conquer, to remain in his place; but if not, he declared he would contend against Euripides in skill.
XAN. Will the affair take place then?
ÆAC. Yes, by Jove, in a short time hence. And the

³ The author has here forgotten himself: θυάδες ought to signify "in Hades."
⁴ Mitchell cites Eccles. 20. Demosth. Mid. 521, 7; 522, 14; 576, 12; 585, 9.
⁵ "Sophocles was noted for a mild, easy character." Frere.
⁶ "And Æschylus edg'd a little from his seat,
To give him room." Frere.
⁷ "Und wieder ihm bot jener an den Meisterthron." Droysen.
⁸ "Of Clidemides even the ancient commentators knew nothing; they conjectured that he was an actor of Sophocles'." Droysen.
"Sophocles being a quiet, unostentatious character, which shows itself rather in deeds than words, did not publicly make known his intention of taking up the contest with Euripides, but only mentioned it to Clidemides his confidant, through whom it had transpired." Wulcker.
dreadful contest will be agitated in this very place; for poetic skill will be measured by the scales.

ΧΑΝ. How then will they weigh tragedy by butcher's weight?

ΛΕΑ. And they will bring out rulers and yard-wands for verses, and they will make close-fitted oblong squares too in the form of a brick, and rules for drawing the diameter, and wedges. For Euripides says he will examine the tragedies word by word.

ΧΑΝ. Of a truth, I suppose Αeschylus takes it ill.

ΛΕΑ. At any rate, he bent his head down and looked sternly.

ΧΑΝ. But who, pray, will decide this?

ΛΕΑ. This was difficult: for they found a scarcity of clever men. For neither was Αeschylus on friendly terms with the Athenians——

ΧΑΝ. Perhaps he thought them house-breakers for the most part.

ΛΕΑ. ——and in other respects considered them mere rogues and villains mostly.

1 "κάνταβα δή = et quidem illo ipso in loco (in Pluto's palace). ρά δειανά = grave certamen." Dindorf.
2 "On futures, such as σταθμίσται, see Monk's Hipp. 1158.' Mitchell.
3 See Bernhardt, W. S. p. 141. Heindorf, Plat. Charm. 33.
4 This alludes to the festival of Apaturia, at Athens, on the third day of which the young citizens were presented to be registered, and at which ceremony it was customary to offer a lamb to Diana. It was to be of a certain weight, and because it once happened that the bystanders (or, as the Scholiast says, the sponsors, for fear they should not have their due share of meat) cried out μείων, μείων, "too little, too little," the sacrificial lamb was ever afterwards called μείων, and the person who brought it to be weighed, μιαγωγός, and the act itself, μιαγωγία. "In one of the later scenes of this play the two poets put single verses into the opposite scales of a balance." Frere.
5 "Herbringen sie gleich Richtholz und Elle für Wort und Vers, Und Ziegelformen, ihre Patzen zu streichen drin, Und Zirkel, Kantel, Winkelmaass; denn Euripides Verlangt die Tragödien durchzumessen Vers für Vers." Droysen
6 Cf. vs. 1198, and see Bernhardt, W. S. p. 240.
7 See note on Thesm. 1157.
8 Wohl weil er in Masse selbe für Diebgeschindel hielt? Droysen "Considering them as rogues and villains mostly." Frere.
9 See note on vs. 726, supra.
triflers with regard to judging of the abilities of poets.\(^1\) So then they committed it to your master, because he was experienced in the art.\(^2\) But let us go in; for whenever our masters are seriously engaged,\(^3\) blows\(^4\) are prepared for us.

[Exeunt Aeschus and Xanthias.]

Cio. Doubtless the loud-thunderer\(^5\) will cherish dreadful wrath within, when he sees\(^6\) his glib-tongued rival in art sharpening his teeth: then will he roll\(^7\) his eyes through dreadful frenzy. And there will be\(^8\) a helmet-nodding strife of horse-hair-crested words, and the rapid whirling of splinters,\(^9\) and parings\(^10\) of works, as the man repels the horse-

\(^1\) Brunck remarks on this passage that the comedian was still sore from the failure of his Clouds.

"As being ignorant and empty generally;
And in their judgment of the stage particularly." Frere.

"Und den Rest für allzu dämisch, um über Dichtergeist
Urtheilen zu können." Droysen.

See Bernhardy, W. S. p. 261.

\(^2\) See Bernhardy, W. S. p. 375.

\(^3\) "σουδάζειν, majori cum studio graves res agere." Dindorf. "Be serious, or earnest." Liddell.

\(^4\) "Verbera (effect for cause) nobis parata sunt, nisi adsimus." Dindorf.

\(^5\) This passage is intended throughout to imitate the grandiloquent pomp of Æschylus, as contrasted with the minute prettiness of Euripides.

"The full-mouthed master of the Tragic choir,
We shall behold him foam with rage and ire;
Confronting in the list
His eager, shrewd, sharp-tooth'd antagonist.
Then will his visual orbs be wildly whirl'd,
And huge invectives will be hurl'd." Frere.

\(^6\) The reader must not imagine from this that ἰδιὰν governs a genitive, though I have found it convenient so to translate it. Σηγοντες ἀντιτίγνου is a genitive absolute. So Soph. Trach. 394, ὡς ἔρπονος ἐπορᾶς ἐμοῖ. See Reisig, Com. Crit. Colon. p. 332. Krüger on Xenoph. Anab. iii. 1, 19, and Gr. Gr. § 47, 10, obs. 8. Matthia, Gr. Gr. § 548, 1; § 348, obs. 3. Neue on Soph. Trach. 394. On the other side see Bernhardy, W. S. p. 151. Jelf, Gr. Gr. § 683, 1.

\(^7\) "Οculos suos distorquebit." Dindorf.

\(^8\) "Sein wird mähnenumflatterter Kampf der geharnischten Worte, Kecklich gewitzeltes Spitzengeschwätz, Feilspähne der Werke, Wenn sich der Mann vor des geniusflammenden Alten Rosslich stampfigen Worten wehrt." Droysen.

\(^9\) "παραξόνια σχινδαλάμων = rotationes (agitationes) audaces in
ditrum tennium (argumentationum subtilium)." Dindorf.

\(^10\) "Finely carved works." Liddell.
mounted words of the ingenious hero: while he, having bristled up the shaggy locks of his naturally-haired mane, and contracting his brows dreadfully, and roaring, will send forth bolt-fastened words, tearing them up like planks with gigantic breath. On the other side the word-making, polished tongue, examiner of words, twisting about, agitating envious jaws, dissecting the words of his opponent, will refine away to nothing vast labour of the lungs. [Enter Bacchus, Pluto, Aeschylus, and Euripides.]

EUR. I will not give up the seat: cease your advisings; for I assert, that I am superior to him in the art.

BAC. Aeschylus, why are you silent? for you hear his language.

EUR. He will act the dignitary at first, just as he was always accustomed to play the marvellous in his tragedies. Bac. My good fellow, speak not so very loftily.

EUR. I know him, and have looked him through of old—a fellow that writes savage poetry, stubborn of speech, with an unbridled, licentious, unchecked tongue, unskilled in talk, pomp-bundle-worded.

1 Spanheim observes on the constant use of words compounded with φηρρω in the plays of Aeschylus, Prom. 884, S. C. Theb. 760, Enm. 326, and also in his own prayer shortly after (vs. 886). The word παξισάμων occurs in the Prom. 811. Supp. 299.


3 Pers. Sat. i. 14, "Grande aliquid, quod pulmo animæ prælargus anhelet."

4 "Aufgeben werd' Ich nicht den Thron! spar' deinen Rath, Denn dessen Meister ruhm' Ich mich in unserer Kunst." Droys.

5 "He's mustering up a grand commanding visage—A silent attitude—the common trick That he begins with in his tragedies." Frere.

6 He alludes to a fashion Aeschylus had of bringing his characters on the stage and keeping them for a long time silent. See vs. 912.


8 The allusion is, as Mitchell observes, to his Salvator-Rosa-like fondness for wild and savage scenery.

9 "Unüberredasar" Droysen. Cf Liddell's Lex. in voc. Pollux, ii 125.
Æsc. Indeed? you son of the market-goddess,¹ do you say this of me,² you gossip-gleaner, and drawer of beggarly characters, and rag-stitcher? But by no means shall you say it with impunity.

Bac. Cease, Æschylus, and do not passionately inflame your heart with wrath!

Æsc. Certainly not; before I shall have shown up clearly this introducer of lame characters, what sort³ of a person he is, who speaks so boldly.

Bac. Boys, bring out a lamb, a black lamb, for a storm⁴ is ready to issue forth.

Æsc. O thou that collectest Cretan⁵ monodies, and introducest unholy nuptials into the art——

Bac. Hollo! stop, O highly-honoured Æschylus! And do you, O unlucky Euripides, get yourself out of the way of the hail-storm, if you are wise, lest through passion he smite your temples with a head-breaking word and let out your Telephus.⁶ And do you, O Æschylus, not angrily, but temperately refute, and be refuted.⁷ It is not meet that poets should rail at each other, like bread-women. But you instantly roar like a holm oak on fire.

¹ "Wahrhaftig, Sprosse jener Gartengöttin du!" Droysen. The allusion is to Euripides' mother, Clito, the market-gardener. The line itself is a parody upon Euripides' own line, Frag. Inc. 200, ἄνθησεν, ὁ παῖ τῆς Σαλασσίας σῶσιν; ² See Krüger, Gr. Gr. § 62, 3, obs. 12. ³ Cf. Vesp. 530. ⁴ "Quick! quick! A sacrifice to the winds! Make ready; The storm of rage is gathering. Bring a victim." Frere. Virgil, Æn. iii. 120, Nigrum Hiemi pecudem, Zephyris felicibus albam. "Bacchus does not call for a sacrifice. It is his buffoonish way of saying that Æschylus is going to be in a stormy passion." Frere. ⁵ "O der du Kretischen Hurgesang zusammenfeilst, Und widernatürliche Ehen einführst in die Kunst." Droysen. See Nub. 1372. He alludes to the Hippolytus, in which Phædra (who was of Cretan origin) plays a prominent part. The monodies here mentioned are at vs. 197 of that play. The comedian adverts also to his story of Macareus and Canace, (Ovid. Met. xi. 563,) and to his Pasiphaæ. ⁶ "Or else with one of his big thumping phrases Ye'll get your brains dash'd out, and all your notions And sentiments and matter mash'd to pieces." Frere. ἱλέον is παρὰ προσδοκίαν for ἰγκέφαλον. ⁷ Plato, Gorg. p. 462, Α., ἐν τῷ μέρει ἵρωτον καὶ ἱρωτώμενος, ὄσερ ἰγὼ τε καὶ Γοργίας, ὑλίγχι τε καὶ ἰλίγχου. Cf. Cicer. Tusc. ii. 2.
THE FROGS.

EUR. I am ready, and do not decline, to bite, or to be bitten first, if he thinks proper, in iambics, in choral songs, and in the nerves of tragedy; and, by Jove, in the Peleus, too, and the Æolus, and the Meleager, nay, even the Telephus.¹

BAC. What, pray, do you mean to do? Tell me, Æschylus!

ÆSCH. I was wishing² not to contend here; for our contest is not on equal terms.

BAC. Why, pray?

ÆSCH. Because³ my poetry has not died with me, but this man's has died with him, so that he will be able to recite it. But still, since you think proper, I must do so.

BAC. Come then, let some one give me here frankincense and fire, that I may pray,⁴ prior to the learned compositions, so as to decide⁵ this contest most skilfully. But do you [to the Chorus] sing some song to the Muses.

CHO. O you chaste Muses, the nine virgins of Jove, who look down upon the subtle, sagacious minds of maxim-coin-ing men,⁶ whenever they enter into competition as opponents with keenly-studied tricks of wrestling, come to observe the power of mouths most skilful in furnishing for themselves words and poetic saw-dust.⁷ For now the mighty contest of skill is coming to action⁸ forthwith.

¹ Comp. Pax, 280.
² There is no omission of ἀν in this passage, for the wish is a real one and not limited by conditions. See Æsch. Ctes. § 2. Matthia, Gr. Gr. § 509, 5, a. Bernhardy, W. S. p. 373. ἀν is never omitted with the indicative except in hypothetical propositions. For cases of this kind, see Krüger, Gr. Gr. § 54, 10, obs. 1, and § 53, 10, obs. 5. Cf. vs. 1195, infra. Vesp. 709.
³ "Because my poems live on earth above, And his died with him, and descended here, And are at hand as ready witnesses." Frere.
⁴ "Bacchus imitates the agonothetæ and prize arbiters, who in like manner were accustomed to offer prayer and sacrifice before theatrical or other contests." Mitchell.
⁵ "Den Streit zu entscheiden musenkunstverständiglichst." Droys.
⁷ Thus in the Clouds, vs. 952. Knights, vs. 1379. Thesm. 55.
"So oft sie mit gründlich studirten, Künstlich geführten Finessen Bewehrt sich entgegen im Kampf stehn." Droysen.
⁸ "The ἰɲwara is applied to Æschylus, the 'saw-dust' to Euripides." Scholiast.
⁹ "Denn der erhabene Kampf Uber die Meisterschaft, jetzt wird er losgehen." Droysen.
Bac. Now do you two also offer up some prayer, before you recite your verses.

Aesch. (offering frankincense). O Ceres, who nourished my mind, may I be worthy of your mysteries!

Bac. Come then, now do you also [to Euripides] offer frankincense.

Eur. Excuse me; for the gods to whom I pray, are different.

Bac. Are they some of your own, a new coinage?

Eur. Most assuredly.

Bac. Come then, pray to your peculiar gods.

Eur. O Air, my food, and thou well-hung tongue, and sagacity, and sharp-smelling nostrils, may I rightly refute whatever arguments I assail.

Cho. Well now, we are desirous to hear from you two learned men what hostile course of argument you will enter upon. For their tongue has been exasperated, and the spirit

1 Eschylus was a native of Eleusis, and therefore offers up his prayer to the patron goddess of that town. The mysteries, however, which he mentions, he had during his life-time been accused of divulging, but escaped by pleading ignorance of the sacred nature of what he had revealed. Arist. Eth. 3. See Franz's "Des Eschylus Oresteia," Introduction, p. xxxi. It is probable, therefore, that he had before his death been initiated. "The poetry of Eschylus is pervaded by a most earnest tone of religious feeling. His reverent, pious prayer, stands in striking contrast to the 'enlightened' blasphemy of Euripides." Droysen. For the infinitive, see note on vs. 169, and Bernhardy, W. S. p. 357.


2 "Pray excuse me:—
The gods I worship are of other kinds." Dunster.

For this use of καλῶς, see note on vs. 508, and for the relative, see notes on Thesm. 502. Nub. 863, and Bernhardy, W. S. p. 303.

3 The reader will remember one of the articles of Socrates' impeachment, δι' ευωδος εις τον δαυμωνια, which was brought against him five years subsequently.

4 "Dindorf and Thiervers observe, that there is a certain comic ambiguity in this word, which implies at once peculiar, and also vulgar, plebeian." Mitchell.


6 "Thou foodful Air, the nurse of all my notions;
And ye, the organic powers of sense and speech,
And keen, refined, olfactory discernment,
Assist my present search for faults and errors." Frere.

Comp. note on vs. 169, and Bernhardy W. S. p. 357.
of both is not devoid of courage, nor their souls sluggish. Therefore 'tis reasonable to expect that one will say something clever and well-polished; while the other, tearing them up,\(^1\) will fall on him with words torn up from the very roots,\(^2\) and toss about many long rolling words.

**Bac.** Come, you ought to recite as soon as possible: but in such manner that you shall utter what is polite, and neither metaphors,\(^3\) nor such as any one else might say.

**Eur.** Well now, I will speak of myself subsequently, what I am in poetry; but first I will convict this fellow, that he was an impostor and a quack, and will show with what tricks he cajoled the spectators, having received them reared as fools in the school of Phrynichus.\(^4\) For first of all he used to muffle up and cast some single character, an Achilles\(^4\) or a Niobe, without showing the face, a piece of tragic quackery,\(^5\) who did not even utter so much——

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1. Dindorf translates this, *alterum convellentem illum, radicitus evulsis verbis irruentem, multas dissipaturum esse verbis tricornes.*
2. The first sarcasm is directed at the transcendental metaphors of *Aeschylus*, the second at *Euripides’* fondness for the language of common life.
3. Phrynichus the tragedian having brought on the stage a play, the subject of which was the taking of Miletus by the Persians, so powerfully affected his audience, that, to use the words of Herodotus, "the theatre melted into tears;" and he was fined a thousand drachmæ for recalling their misfortunes to the minds of his countrymen. This play was acted B. C. 497. See Bentley, Phal. p. 183, 184. *Aeschylus* died B. C. 455, in the 69th year of his age. The author of the argument prefixed to the Persæ asserts, on the authority of Glaucus, that *Aeschylus* copied that play from the *Phaenissæ* of Phrynichus.
4. The former of these characters was introduced in a play of *Aeschylus*, called the *Ransom of Hector*, where he exchanged only a few words with Mercury, and continued silent during the rest of the play. Niobe was represented sitting mute on the tomb of her children until the third act of a drama which bore her name. Of Telephus, however, (see Tyrwhitt’s note on Arist. Poet. p. 153, where that able commentator’s only point of doubt seems to be accounted for upon this practice of *Aeschylus,*) *Euripides* says nothing, conscious perhaps of the probability of his sarcasms being turned on himself. Bergler observes that *Euripides* has given in to the very same fault in the Adrastus of his *Suppliantes*, and in his *Hecuba*, in the tragedy of that name. Supp. 104. Hec. 485.
5. Πρόσχημα is used by Josephus to express the shadow of power which Hyrcanus possessed, while the reality was enjoyed by Herod and Phaselus. Antiq. xiv. 12. "Trauerspiels Aushangeschild." Droysen.
Bac. No, by Jove,¹ they certainly did not.

Eur. His chorus, on the other hand, used to hurl four series of songs one after another without ceasing; while they were silent.

Bac. But I used to like the silence, and this used to please me no less than those that chatter now-a-days.

Eur. For you were a simpleton, be well assured.

Bac. I also think so myself.² But why did What's his name do this?

Eur. Out of quackery,³ that the spectator might sit expecting, when his Niobe would⁴ utter something; while the play would be going on.

Bac. O the thorough rascal! How I was cheated, then, by him! [To Eschylus.] Why are you stretching and yawning, and showing impatience?

Eur. Because I expose him. And then, when he had trifled in this way, and the drama was now half over, he used to speak some dozen words as big⁵ as bulls, with brows and crests, some tremendous fellows of terrific aspect, unknown to the spectators.

Æsch. Ah me, miserable!

Bac. (to Æschylus). Be silent.

Eur. But not a single plain word would he utter.⁶

Bac. (to Æschylus). Don't grind your teeth.

Eur. But either "Scamanders, or trenches, or griffin-eagles,"⁷ of beaten brass upon shields," and neck-breaking words,⁸ which it was not easy to guess the meaning of.

¹ "No more they did: 'tis very true." Frere.
² See Krüger, Gr. Gr. § 51, 2, obs. 1.
³ "Dunstmacherei." Droysen.
⁴ See Krüger, Gr. Gr. § 53, 7, obs. 8.
⁶ "Eur. He never used a simple word—

Bacch. (to Æschylus). Don't grind your teeth so strangely.

Eur. But 'Bulwarks and Scamanders,' and 'Hippogriffs and Gorgons,'

On burnish'd shields of brass,—bloody remorseless phrases

That nobody could understand." Frere.

⁷ See the Agam. vs. 522, 1168. Choeph. 363. Eum. 395. The Gryphons (or Griffins) occur in the Prom. 810, and are mentioned by Herodotus, iii. 116; iv. 13.
⁸ "Sturzjahes Wortgeschnidell." Droysen.
Bac. Aye, by the gods! at any rate I have lain \(^1\) awake before now during a long space \(^2\) of the night, trying to find out his "yellow horse-cock," what bird it is.

Æsc. It had been painted \(^3\) as a device on the ships, you ignoramus.

Bac. But I thought it was Eryxis, \(^4\) the son of Philoxenus.

Eur. Ought you then to have introduced a cock \(^5\) into tragedy?

Æsc. And what sort, \(^6\) you enemy of the gods, are the things which you introduced?

Eur. Not horse-cocks, by Jove, nor yet goat-stags, as you do, such as they depict on the Persian tapestry; \(^7\) but immediately, as soon as ever I received the art from you, puffed out with pompous phrases and ponderous words, I first of all reduced it, and took off its ponderousness with versicles, and argumentations, and with white beet, \(^8\) giving it chatter-juice, filtering it from books: and then I nursed it up with monodies, making an infusion of Cephisophon. \(^9\) Then I did not

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\(^1\) Here a distich of Euripides (Hipp. 375) is parodied: see Eq. 1290. The Hippalectryon occurred in the Myrmidons of Æschylus. It is ridiculed again in Pax, 1177. Aves, 800. See notes on Nub. 1148. Eccles. 1126.

\(^2\) Mitchell cites Æsch. Agam. 534, 592.

\(^3\) "A figure on the head of ships, you goose; You must have seen them." Frere.

\(^4\) Philoxenus, whose son and father appear to have had the same name, is mentioned by Aristotle as a great glutton. Eth. iii. c. 10. "Who Eryxis, the son of Philoxenus, was, we know not. The Scholiast says he was ridiculed for being deformed and of a perverse temper. His father, a pupil of Anaxagoras, has been occasionally mentioned by Aristophanes." Droysen. See Vesp. 81. Nub. 686.

\(^5\) See note on Lys. 171.


\(^7\) The custom of painting monstrous figures of animals on eastern tapestry is commented on by Vossius, in his notes to Catullus, p. 197. The architecture of the temples in Hindostan at this day would furnish some curious patterns for a work of this sort. This tapestry is mentioned also by Aristotle, Mir. Ausc. c. 119. Plautus, Stich. act ii. sc. 1, vs. 54, calls them Babylonian.

\(^8\) He means that he reduced the swelling with a pouliche of white beet.

\(^9\) It was in consequence of an intrigue between Cephisophon and the wife of Euripides, that the tragedian retired to the court of

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trifle with whatever I met with, nor rashly jumbled things together; but he who came forward first used straightforward to tell the pedigree of the piece.

Bac. For, by Jove, 'twas better than to tell your own.

Eur. Then from the first verse I used to leave nothing idle; but a woman would speak for me, or a slave all the same, or a master, or a virgin, or an old woman.

Æsch. Then ought you not, pray, to have been put to death for daring to do this?

Eur. No, by Apollo; for I did it as a popular act.

Bac. No more of this, my good friend; for upon this subject your argumentation does not appear to the best advantage.

Archelaus, king of Macedon. The sophist who forged the letters of Euripides was so little aware of this circumstance, that he has made the poet address one of his longest and most friendly epistles to the very person who had thus dishonoured him. See Bentley, Phal. p. 419, ed. Lond. 1777.

"Mit Säftchen feinster Schwätzelei, aus Büchern wohl erlesen; Monodien bekam sie dann, vermengt mit Kephisophon, zu essen." Droysen.

"In qua incidit, qua ipse occupat, excogitando." Dindorf.

"I kept my plots distinct and clear, and to prevent confusion, My leading characters rehearsed their pedigrees for prologues." Frere.


This witticism depends on the double meaning of the word γίνος.

"Sodann von den ersten Versen an, nichts liess Ich müssig dastehn,
Nein nein, es sprach mir da die Frau, desgleichen sprach der Sklave,
Es sprach der Mann, das Töchterlein, das alte Weib." Droysen.

See Bernhardy, W. S. p. 222.

Aristotle, in his Poetics, (28,) has blamed the tragedian for introducing Melanippe discussing the philosophy of the Anaxagorean school, to prove to her father that the children she had herself borne and concealed were the offspring of his cows! See Mus. Crit. i. p. 531.

"Denn diese Sachen sind fürwahr nicht deine starke Seite." Droysen.

As if he had said, "the less you talk of your love of democracy the better." Socrates, Euripides, Plato, Xenophon, and Critias are known to have entertained a thorough contempt for democracy in any shape. Whatever Euripides may have said in his tragedies in favour of it, his real sentiments were opposed to it. "The philosophic sect to which Euripides belonged, were known to be hostile
Eur. Then I taught these to speechify—
Æsch. I grant you. Would that you had burst asunder in the middle before you taught them.
Eur. And the introduction of subtle rules, and the cornering-off of verses, to notice, to see, to understand, to twist, to love, to use stratagems, to suspect mischief, to contrive all things cunningly—
Æsch. I grant you.
Eur. Introducing domestic affairs, with which we are conversant, in which we are engaged, by which I might be tested; for these, being acquainted with the subjects, might criticise my art. But I used not to talk big, taking them away from their understandings, nor did I astound them by introducing Cycni and Memmons with bells on their horses' trappings. And you will recognise the pupils of each, his and mine. His are Phormisius and Megænetus the Mag-

to the democracy.” Frere. Mr. Mitchell professes to understand the passage very differently.

1 “i. e. the spectators.” Mitchell. 2 Comp. Ach. 385. 3 Comp. Thesm. 396, 496. 4 “Nach Regeln der Kunst zu Werke gehn, abzirkeln Zeil' um Zeil', Bemerken, denken, sehen, verstehn, belisten, lieben, schleichen, Argwohnen, läugnen, her und hin erwägen.” Droysen. 5 “So that the audience, one and all, from personal experience, Were competent to judge the piece, and form a fair opinion, Whether my scenes and sentiments agreed with truth and nature.” Frere. 6 “Und gab mich so dem Urtheil Preis, da jeder, dessen Kenner, Urtheilte über meine Kunst.” Droysen. Comp. Harper's Powers of the Greek Tenses, p. 79, 83. 7 The audience. 8 See Schlegel, Dram. Lit. p. 523. 9 “Auch wird man seine Schüler leicht von meinen unterschei- den.” Droysen. 10 Phormisius is mentioned in the Eccl. vs. 97, as hairy in his person; and the Scholiast says his rough aspect was Euripides' chief inducement to place him in the school of Æschylus the ἄρρητων. “A few years later he was in the notorious embassy to the king of Persia, which Plato the comic poet cut up in his Ambassador.” Droysen. For οὐρομουσί, see note on Thesm. 646. 11 “Magænetus, according to the Scholiast, was one of those who strove to be appointed a general.” Droysen.
nesian, whiskered-lance\(^1\)-trumpeters, sneering-pine-benders while mine are Clitophon,\(^2\) and Theramenes the elegant.

Bac. Theramenes? a clever man and skilful in all things,\(^3\) who, if he anywhere fall into troubles, and stand nigh unto them, escapes out of\(^4\) his troubles, no Chian, but a Ceian.\(^5\)

Eur. I certainly instructed\(^6\) them to be prudent in such matters, by introducing into the art calculation and consideration; so that now they understand\(^7\) and discern all things, and regulate both other matters and their households better than heretofore,\(^8\) and look at things narrowly,—"How is this? Where is this? Who took this?"\(^9\)

Bac. Yes, by the gods; at any rate every Athenian\(^10\) now

\(^1\) "Trompetengrimbartslanzenvolk, zähknirschesichtenbeuger."  
Droysen.

In the latter word there is an allusion to Sinis, a famous robber in Attica, who, from his prodigious strength, was able to bend the boughs of trees together, to which he then tied his prisoners, and afterwards, unloosing the bands that held together the branches, he suffered them to recoil, and his victims were torn limb from limb. He was put to death by Theseus. Ovid. Met. vii. vs. 440.

\(^2\) "Clitophon, the son of Aristonymus, is the same person as he after whom one of Plato's Dialogues is named. He was a pupil and admirer of the sophist Thrasymachus, as Theramenes was of Prodicus: both therefore were educated after the 'new' mode."  
Droysen. For Theramenes, see note on 540, and for κομψός, see note on Thesm. 93.

\(^3\) See note on Thesm. 646.  
\(^4\) Comp. Æsch. Eum. 142, ed. Franz.

\(^5\) "Apparently a proverbial expression, implying one who can say Sibbo leth, or Shibo leth, as will best serve his purpose. No allusion, say Brunck and Dindorf, to the game of dice is here to be understood. The expression is applicable to a man of versatile genius, who, like the bat in the fable, can be bird or mouse, as will best answer his end, being always found on the prosperous side."  
Mitchell. "The proverb is, however, said to refer not to this [game of dice], but to the contrast between the dishonest Chians and the honest Ceians."  
Liddell.


\(^7\) Hesiod, Op. 291, οὐτος μὲν πανάμαρτος, δὲ αὑτὸς πάντα νοῆσι.

\(^8\) See Krüger, Gr. Gr. § 50, 1, obs. 19.

\(^9\) "Marking every thing amiss—
Where is that? and—What is this?"

\(^10\) "General distress had produced a stricter economy, which is here humorously attributed to the precepts of Euripides."  
For ἄμας τοῦ, see Mus. Crit. ii. p. 20.
when he comes in, bawls to his domestics and inquires,—
"Where's the pitcher? Who has eaten off the sprat's head? 1
My last year's bowl is gone. Where is the garlic of yesterday? Who has nibbled at my olives?" But before this they used to sit most stupid, gaping boobies 2 and blockheads.

Ctio. "Thou seest this, O illustrious Achilles." 3 Come, what wilt thou say to this? Only see that thine anger seize thee not, and carry thee out of 4 the course; for he has laid grievous things to your charge. 5 But, O noble man, see that you do not reply with anger, but shorten sail, using the extremity 6 of your sails, and then gradually bear up, and watch when you catch the wind gentle and steady. But, O thou first 7 of the Greeks that built the lofty rhyme, and gave dignity to tragic nonsense, 8 boldly send forth thy torrent of words.

Æsch. I am angry at the encounter, and my heart is indignant that 9 I must reply to this man. Yet, that he may not say I am at a loss, [to Euripides,] answer 10 me, for what ought we to admire a poet?

Eur. For cleverness and instruction, and because we make the people in the cities better.

Æsch. If then you have not done this, but from good and

1 Anaxilas, (ap. Athen. vii. 313,) τοῦ κεστρέως κατεδόκειν τὸ κρά-

νον.

2 See Mus. Crit. i. p. 127.

3 Harpocratio has added to this verse (which is a quotation from the Myrmidons of Æschylus) the two following:

Δορλυμάντες Δαναών μόχθους,
Οὐς προπέπωκας ἔισω κλεισίας.

It appears they were the words of some embassy to Achilles, entreat ing his assistance. See Bernhardy, W. S. p. 280.

4 An allusion to the Hippodrome, at the terminus of which were planted olives, to mark the limits of the course. See note on Lys. 316.


6 For the construction of ἄξος, see note on Thesm. 1099.

7 "Zuerst aufthürmtest erhabene Phrasen." Droysen.

8 "Und dem tragischen Spiel Pomp gabst und Kothurn." Droysen

9 Aristophanes means to say, that he found tragedy a mass of absurdities, and elevated it to tragic dignity. Mr. Mitchell very aptly cites the testimony of Prof. Scholefield on this point, (Præf. Æschyl.,) "Lateritiam invenit, marmoream reliquit."

10 See Krüger, Gr. Gr. § 65, 5. obs. 7.

noble characters have rendered them most knavish, what will you say you are deserving to suffer?

_BAC._ To be put to death; don’t ask him.

Æsch. Observe then what sort of men he originally received them from me, if noble and tall fellows, and not citizens that shirk all state burdens, nor loungers in the market, nor rogues, as they are now, nor villains; but breathing of spears, and lances, and white-crested helmets, and casques, and greaves, and seven-fold courage.

_Eur._ This mischief now is spreading. He will kill me with his repeated helmet-making.

_BAC._ And by having done what did you teach them to be so noble-minded? [Æschylus is silent.] Speak, Æschylus, and do not be churlishly haughty and angry.

Æsch. By having composed a drama full of martial spirit.

_BAC._ Of what kind?

Æsch. The “Seven against Thebes.” Every man that saw it would long to be a warrior.

_BAC._ Indeed this has been ill done of you; for you have made the Thebans more courageous for the war; and for this you must be beaten.

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1 "ἀπέδειξας = ἵπτινας, ἀπίφνινας, as often elsewhere. Cf. Plut. 127, 210." Thiersch.
2 See Class. Mus. No. xxv. p. 250.
3 "Death, to be sure! Take that answer from me." Fiere. Cf. Plut. 499. Aves, 492.
4 Comp. Vesp. 553.
5 As examples of this Æschylean construction, Mr. Mitchell refers to Agam. 366, 1280. Cho. 30. Eum. 835. Prom. V. 367.
6 Comp. Hom. II. vii. 223. Bernhardy translates ἡμοῦς, passionate ebullitions of rage. So also vs. 676, supra, σοφία, philosophic art.
9 For the construction, see Krüger, Gr. Gr. § 51, 9, obs. 2, and for ἄν ἱπάση, see note on Aves, 788.
10 i. e. "the Thebans of the comic poet’s day, who at the commencement of the Peloponnesian War had united themselves with the Spartans, not the Thebans described in the drama of Æschylus." Mitchell. See Bernhardy, W. S. p. 335.
11 Comp. note on Thesm. 1171.
It was in your power to practise it; but you did not turn yourselves to this. Then I published the "Persæ" after this and taught them to desire always to conquer their adversaries, having embellished a most noble achievement.

Of a truth I was delighted, when report was made about the defunct Darius, and the chorus immediately struck its hands together thus and exclaimed "Alas!"

This it behoves poets to practise. For observe how useful the noble poets have been from of old. Orpheus made known to us mystic rites, and to abstain from slaughter; Musæus, thorough cures of diseases, and oracles; Hesiod, the cultivation of the earth, the season for fruits, and tillage; and by what did the divine Homer obtain honour and glory, except this, that he taught what was useful, the marshalling of an army, brave deeds, and the equipment of heroes?

And yet, nevertheless, he did not teach the most

1 Comp. note on Plut. 504.
2 There is no passage in the Persæ, as handed down to us, in which the word ἱατρὶν occurs; but so inconsiderable an expression, in fact, little better than a direction to the chorus, might easily have been altered or omitted. Aristophanes appears to allude to their praise of the deceased monarch.
3 See Krüger, Gr. Gr. § 47, 9.
4 From this poet, the orgies of Bacchus, said to have been brought from Egypt to Greece by him, were called Orphica.
5 Horace, A. P. 391,

"Silvestres homines . . . . . .
Caedibus ac victu foedo deterruit Orpheus."

For this use of καί, see Krüger, Gr. Gr. § 59, 2, obs. 3.
6 Spanheim observes that this is claimed by Prometheus in Æschylus. Musæus is supposed to have been son or scholar of Linus or Orpheus. Virgil assigns him a distinguished place in Elysium, Æn. vi. 677. The Scholiast mentions his tomb in Phalerum.
7 "Orpheus instructed mankind in religion,
Reclaimed them from bloodshed and barbarous rites;
Museus delivered the doctrine of medicine,
And warnings prophetic for ages to come;
Next came old Hesiod, teaching us husbandry,
Ploughing and sowing, and rural affairs,
Rural economy, rural astronomy,
Homely morality, labour, and thrift.
Homer himself, our adorable Homer,
What was his title to praise and renown?
What but the worth of the lessons he taught us,
Discipline, arms, and equipment of war."
stupid Pantacles. At any rate, lately, when he was for leading the procession, he tied on his helmet first and was going to fasten his crest on it.2

AESCH. But in truth many other brave men, of whose number also was the hero Lamachus: from whom my mind3 copied and represented the many brave deeds of Patroclus4 and lion-hearted Teucers, that I might rouse the citizen to raise himself to these, whenever he should hear the trumpet. But, by Jupiter, I did not introduce harlot Phaedras or Sthenoboeas;5 nor does any one know any6 woman whom I ever represented in love.7

EUR. No, by Jove; for neither was there aught of Venus in you.

AESCH. Nor may there be; but over you and yours she presided very mightily;8 so that she even cast you down yourself.9

1 "Pantacles, whom Eupolis also called ‘The awkward,’ probably committed that comical awkwardness at the Panathenaea. He is said to have been Hipparch; therefore a person of some consequence.‘ DroySEN.

2 "Doch den Pantakles wenigstens hat er
Nichts grosses gelehr, den verschrobenen!
Letzt, als fuhren er sollte den Festzug,
Band fest er zuerst sich den Helm,
Um sodann sich den Helmbusch druber zu stecken.” DroySEN.

3 "Οὐεὺς = ἄφ’ οὐ, viz. 'Ομήρου.” Dindorf. In Athenaeus (viii. 318) ESchylus calls his dramas τεμάχι μεγάλων διπτυχων 'Ομήρου.

4 For this use of the plural of proper names, see Krüger, Gr. Gr. § 44, 3, obs. 7. Bernhardt, W. S. p. 61. Longin. Sublim. xxiii. 3 and 4.

5 The wife of Prætus, king of Argos. Being unable to induce Bellerophon to listen to her, she accused him to her husband falsely, which occasioned his expedition against the Chimæra. Homer calls her Antæa. Il. vi. 152, &c. Comp. note on Thesm. 404, and for the second negative, see note on Plut. 551.

6 Philetærus (ap. Athen. xiii. p. 587, E.), θεολύτην δ’ οὖκ οἶδεν οὖσα, ὥστε τὸ πρῶτον ἱένετο. See Krüger, Gr. Gr. § 51, 10, obs. 11.

7 Spanheim observes that ESchylus’ recollection must have totally, when the whole plot of the Agamemnon (by many considered the best of his compositions) remains as it turns on the adulterous passion of Clytæmnestra.


9 This alludes to Cephisophon’s intrigue (see the note on that name). Euripides was unfortunate in his matrimonial connexions
Bac. Yea, by Jupiter, this is assuredly the case; for you have been yourself afflicted with those things, which you composed upon other men's wives.

Eur. Why, what harm, you wretched fellow, do my Sthenobœas do to the city?

Æsch. Because you have moved women, well-born, and the wives of well-born men, to drink hemlock, shamed on account of your Bellerophons.

Eur. But is this story which I composed about Phaedra, an unreal one?

Æsch. No, by Jove, but a real one. Yet it becomes a poet to hide wickedness, and not to bring it forward, or represent it; for he who directs them is teacher to the little children, but poets to those who are grown up. In truth, it greatly behoves us to speak what is useful.

Eur. If then you talk to us of Lycabettuses, and the heights of Mount Parnes, is this teaching what is useful, who ought to speak in the language of men?


1 "But at least you'll allow that I never invented it, Phaedra's affair was a matter of fact." Frere.


2 "A fact, with a vengeance! but horrible facts Should be buried in silence, not bruited abroad, Nor brought forth on the stage, nor emblazoned in poetry. Children and boys have a teacher assigned them— The bard is a master for manhood and youth, Bound to instruct them in virtue and truth." Frere.

3 See Mus. Crit. ii. p. 120.

4 Lycabettus, mountain of Attica, situated near the confines of Boiotia, anciently abounding in wolves, (whence it derived its name,) and afterwards fruitful in olives. For similar examples of "Accusativus de quo," see Mus. Crit. i. p. 532. Bast, Greg. Cor. P. 128.

5 Parnes, in Attica, must not be confounded with Parnassus in Phoric. For this use of the relative, see note on Plut. 1046.
AESCH. But, you wretch, it is necessary also to produce words which are equal\(^1\) to the great thoughts and sentiments. And besides, it is natural that the demi-gods\(^2\) have their words mightier \textit{than ours}, for they also have their dresses grander than ours.\(^3\) When I had beneficially established this, you utterly spoiled it.

EUR. By doing what?

AESCH. First by dressing royal personages in rags,\(^4\) that they might appear to men to be pitheous.

EUR. By doing what then have I injured in this?

AESCH. Therefore on account of this no one who is \textit{wealthy} is willing to be trierarch,\(^5\) but wraps himself in rags\(^6\) and weeps, and declares he is poor.

BAC. Aye, by Ceres, with a tunic of fine wool underneath; and if he impose upon them by saying this, he emerges again in the fish-market.\(^7\)

AESCH. Then, again, you taught them to practise loquacity and wordiness, which has emptied the palæstra,\(^8\) and worn the buttocks of the youths who chatter, and induced the crew of the Paralus\(^9\) to contradict their commanders. And yet, at that time when I was living, they did not understand anything else, but to call for barley cake and shout “Yo heave ho!”

BAC. Yes, by Apollo, did he, and to break wind too in the

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\(^1\) We find \textit{\ ο\ μ\ ι\ ο\ ς} also similarly construed: \textit{Pax, 527, \ ο\ μ\ ι\ ο\ ς \ γ\ υ\ λ\ ι\ ο\ ν \ σ\ τ\ ρ\ α\ τ\ ω\ ι\ ω\ τ\ ι\ κ\ ο\ ν.} See Bernhardy, W. S. p. 140.

\(^2\) It will be observed that, in the \textit{Prometheus}, Io is the only mortal character; and she is approximated to immortals by her singular fortunes and subsequent deification. In the \textit{Eumenides}, Orestes and the Pythoness.

\(^3\) See note on Eccles. 701.

\(^4\) See the scene between Dicæopolis and Euripides, in the \textit{Acharnians}, vs. 405, foll. The allusion is to his characters of Æneus and Telephus.

\(^5\) The triremes at Athens were built and equipped by the wealthier citizens, no particular number of men being nominated to this office; but their number being increased or diminished according to the value of their estates, and the exigences of the commonwealth.

\(^6\) See Bernhardy, W. S. p. 209.

\(^7\) The Circus, a part of the Athenian agora, was principally occupied by these, where the wealthy and luxurious constantly resorted; fish, and particularly the Copaic eel, being considered among their chief delicacies. See the Acharnians, vs. 880. For \textit{i\ x\ \ ζ\ \ ς}, see note on Lys. 537.

\(^8\) Comp. \\textit{Nab. 1054.}

\(^9\) See Thuc. viii. 73, 74, 86.
face of the rowers on the lowest bench, and to befoul his mess-mate, and when on shore, to rob people: but now to contradict, and no longer to row, and to sail this way, and, again, that way.

Æschyl. Of what evils is he not the cause? Has he not represented pimps, and women bringing forth in the temples, and having connexion with their brothers, and saying, "to live is not to live?" And then, in consequence of this, our city has been filled full of under-clerks, and of buffoonish charlatans, who are always deceiving the people. But no one is able any longer now to carry a torch through want of exercise.

1 Mention is made here of the ἑαλάμακης, the lowest tier of rowers in a trireme, the middle being called zeugitæ, and the uppermost thranitæ. It is rather remarkable that Athenæus (vol. i. 17) accuses Œschylus of introducing on the stage some drunken Greeks playing pranks far beneath the dignity of tragedy, and not unlike these.


3 The second of these charges is, according to the Scholiast, an allusion to his Auge; the third to Canace. For a passage somewhat similar to the ζην ὑπ' ζην, see the Hippolytus, 191. The Scholiast quotes a passage from the Phrixus to the same purport. Compare also Plato, Gorgias, p. 492, E., and vs. 1477, infra.

4 See note on Thesm. 87.

5 ἢτοι νυμφίς belong of course to οἴκος τῆς ιοτῆς, and not to ἀγνωστικαῖς. Adverbs require the article to admit of being used as attributive adjectives.

6 The Panathenaia were divided into Greater and Lesser, the former being celebrated on the twenty-second of the month ἱεκατομβαῖον, once in five years; the latter was observed every year, on the twentieth of θηργέλιον. In this last there were three games, managed by ten presidents elected out of all the tribes of Athens, who continued in office four years. On the first day at even there was a race with torches, wherein first footmen, and afterwards horsemen, contended: the same custom was likewise observed in the greater festival. The second contention was ἐναντιών ἰμνήν: i.e. a gymnical exercise, so called because the combatants therein gave a proof of their strength or manhood. The place of these games was near the river, and called Panathenaeicum. The last was a musical contention, first instituted by Pericles. In the songs used at this time, they rehearsed the generous undertakings of Harmodius and Aristogiton. Meursius observes that the race began from the pe-
Bac. No, by Jove, certainly not; so that I was quite spent with laughing at the Panathenaia, when a fellow, slow, pale, and fat, was running with his head down, being left behind, and acting strangely. And then the people of the Ceramics at the gates fall to beating his belly, sides, flanks, and buttocks; and he, being beaten with the flat of the hand, sizzled a little and blew out the torch and ran away.

Cho. Mighty is the affair, great is the strife, and mighty comes the war. Therefore it will be a difficult task to decide, when the one strains powerfully, and the other is able to rally and resist actively. But do not encamp in the same place always; for there are many other approaches of capricious arguments. Whatever therefore you have to dispute withal, state it, attack, rip up both what is old and what is new; and make a bold attempt to say something subtle and clever. But if you fear this, lest ignorance be in the spectators, so as not to understand the subtleties, while you two speak; do not dread this; since this is no longer so. For they have been soldiers, and each of them with a book learns...
the rules of art: and besides, their intellects\(^1\) are first rate; and now also they have been sharpened besides. Then don’t fear, I will go through all, as far as the spectators are concerned, since they are clever.

Eur. Well now, I will\(^2\) turn to your prologues themselves, so that I shall first of all scrutinize the first part of the tragedy of the clever man himself; for he was obscure in the enunciation of his plots.

Bac. And which of his will you examine?

Eur. Very many. But first recite me that from the Oresteia.\(^3\)

Bac. Come now, be silent, every man! Recite, \(\xi\)schylus!

\(\xi\)sch. “Terrestrial\(^4\) Mercury, who watchest over thy paternal powers, be thou my preserver and ally, who suppli cate thee. For I have come to this land and am returning.”

Bac. (to Euripides). Are you able to censure any part of these?

Eur. More than a dozen.

Bac. Why, they are but three lines altogether.

Eur. But each of them has twenty blunders. \([\xi\)schylus exhibits signs of great impatience, and a desire to interrupt Euripides.\]

Bac. \(\xi\)schylus, I recommend you to be silent; otherwise, you will appear obnoxious to more, in addition to your three iambics.


\(^2\) “So werd’ Ich also gleich an deine Prologc gehn, Um dergestalt den ersten Theil der Eragodie Zuerst ihm zu kritisiren, diesem grossen Geist! Verworren ist er, wenn er den Thatbestand bespricht.” Droysen.

\(^3\) The Oresteia, according to the Scholiast, was a tetralogy, comprising the Agamemnon, Choephoræ, (of which this is the opening,) Iæumenides, and Proteus Satyricus. See Franz’s “Oresteia,” Introduction, p. xvi. and Mus. Crit. ii. p. 77.

\(^4\) Terrestrial Mercury with supreme espial Inspector of that old paternal realm, Aid and assist me now, your suppliant, Revisiting and returning to my country.” Frere.

These three lines form the commencement of the Choephoræ, the second piece of the Oresteia. “In this tragedy Orestes is represented as having secretly returned to Argos, standing at the tomb
Æsch. Shall I be silent for this fellow?¹
Bac. Yes; if you will take my advice.
Eur. For he has blundered prodigiously² at the very outset.
Æsch. (to Bacchus). Do you see that you are talking foolishly?
Bac. Well, I am little concerned.
Æsch. How say you that I blunder?
Eur. Recite it again from the beginning.
Æsch. "Terrestrial Mercury, who watchest over thy paternal powers."
Eur. Does not Orestes then say this over the tomb of his deceased father?
Æsch. I do not deny it.³
Eur. Did he then say that Mercury⁴ watched over this, when his father perished violently by the hand of a woman, through secret stratagems?
Æsch. It certainly was not that one; but he addressed Mercury, the helper,⁵ as "Terrestrial," and made it plain by saying that he has obtained this prerogative from his father.
Eur. You have made a still greater blunder than I wanted; for if he have obtained the Terrestrial prerogative from his father—
Bac. He would thus be a tomb-robber by his father's side.
Æsch. Bacchus, you drink wine not redolent of flowers.⁶

of his father, and invoking Mercury, (not the vulgar patron of thieves, pedlars, and spies,) but that more awful deity, the terrestrial Hermes, the guardian of the dead, and inspector-general of the infernal regions, the care of which had been delegated to him by the paternal authority of Jupiter." Frere.
² See on vs. 781.
⁴ "So meint er denn, dass Hermes, als der Vater fiel Gewalt erleidend durch des eignen Weibes Hand In geheimer Arglist, treu dabei geholfen hat?" Droysen.
Euripides means to insinuate, that the Hermes invoked at the tomb of Agamemnon must have been Hermes ἅδηνος, the patron of deceit and stratagem, and not Hermes χθόνος.
⁵ By this name he is called in Homer, Il. xx. 73; xxiv. 360, in the latter of which the Scholiast gives as its meaning μεγαλωφίλης.
⁶ Comp. Plut. 805.
Bac. Recite him another line, and do you [to Euripides] look out for the fault.1

Æsch. "Be thou my preserver and ally, who supplicate thee. For I have come to this land and am returning."

Eur. The sapient Æschylus has told us the same thing twice.2

Bac. How twice?

Eur. (to Bacchus). Observe the expression; I will point it out to you: "For I have come to this land," says he, "and am returning." But "I have come," is the same with "I am returning."

Bac. Yes, by Jove, just as if one were to say to one's neighbour, "Lend me a kneading-trough, or, if you will, a trough to knead in."

Æsch. (to Bacchus). This is certainly not the same, you chattering fellow; but it is a most excellent verse.

Bac. How, pray? tell me how you make that out.

Æsch. "To have come" to a land is in any one's power who has his part in a country, for he has come to it without any calamity besides; but a man in exile "comes and returns from exile."

1 Comp. vs. 1171, infra.
2 Spanheim here observes that Eubulus the comedian derides Æchrem on the same point, for making use of the terms “water,” and “the body of a river,” in the same line, to express a single stream. See Aul. Gell. Noct. Att. xiii. 24.
3 "Heimkehren aber ist mit Kommen einerlei.” Droysen.
4 Comp. Thesm. 219, 250. 5 See Bekker’s Anecdot. i. p. 358, 9.
5 Comp. Plut. 371; Nub. 522, 829; Pax, 334; Krüger, § 56, 3, obs. 3.
6 "Lass mich hören, wie du das sagen kannst.” Droysen.
7 "kath’ ört appears to be said as kath’ övtiva trópon.” Thiersch.
8 "Es kommt ins Land, wer seiner Heimath nicht entbehrt, Wer ohne weiten Zwang des Schicksals ging und kommt; Doch wer verbannt war, kommt und kehret heim ins Land.” Droysen.
9 For this use of ἄλλος, see Krüger, Gr. Gr. § 50, 4, obs. 11. It is commonly, but very erroneously, said to be pleonastic in such formulæ. "In these cases ἄλλος and ἵππος may often be translated by ‘besides,’ ‘moreover,’” Krüger. Cf vs. 515, supra.
10 Demosthenes (Ag. Aristocr. vol. i. p. 636) has these words,—“For it is evidently impossible for a man to return (καθαρώς) to a country whence he has not previously been banished.” See the Eumenides, vs. 459; Soph. Antig. vs. 200; Porson add. ad Eur. Med. 1011. The preposition has precisely the same force in καθαρώς.
THE FROGS.

BAC. Good, by Apollo! What say you, Euripides?
EUR. I deny that Orestes "returned" home; for he came secretly, without having prevailed upon the rulers.¹
BAC. Good,² by Mercury! but I do not understand what you mean.
EUR. Therefore repeat another.
BAC. Come, Æschylus, be quick and repeat it; and do you [to Euripides] look to what is faulty.
ÆSCH. "Upon this mound of his tomb I call upon my father to hearken to me and hear."
EUR. There again³ he utters another tautology, "to hearken and hear;" which⁴ is most evidently the same thing.
BAC. Why, he was calling to dead people,⁵ you wretch, whom we can't reach even by calling thrice.⁶
ÆSCH. But how did you compose your prologues?
EUR. I will show you; and if anywhere I say the same thing twice,⁷ or you see any expletive in it foreign to the subject, spit upon me.

¹ i. e. Ægisthus and Clytaemnestra. Euripides would have made a shining figure (at least, as he appears here) among the tragedians of Tom Thumb's day. See the preface to that valuable drama.
² "That's well remarked; but I don't comprehend it." Frere.
³ Wieder sagt er da einmal Vernehmen, hören, was doch durchaus dasselbe ist." Droysen.
⁴ "Wieder sagt er da einmal Vernehmen, hören, was doch durchaus dasselbe ist." Droysen.
⁵ The participle (ὁρω) agrees in number with the predicate (ταυτώρω), in preference to the subject. See note on Nub. 1182.
⁶ "Why, don't you see, you ruffian!
It's a dead man he's calling to.—Three times We call to 'em, but they can't be made to hear." Frere.
⁷ See note on Lys. 6.56.
⁸ This alludes to a well-known custom. Hom. Od. ix. 65,
Πρίν τινα τῶν ἐνελών ἐτάρων τρίς ἱκαστον ἄνσα.
So also Virgil, Æn. vi. 505,
"Et magna manes ter voce vocavi."

In like manner Hercules, in Theocritus xxiii. 43, calls Hylas thrice. This was practised only in the case of those who died in a foreign land, and whose souls were supposed to be recalled thereby to their native country. For the construction, see note on Nub. 659.
⁹ "I'll show ye; and if you'll point out a tautology,
Or a single word clapt in to botch a verse—
That's all!—I'll give you leave to spit upon me." Frere.

Commentators have produced two passages in Euripides, in which, they assert, useless repetitions are introduced. The first is in the
Bac. (to Euripides). Come now, recite; for I must listen to the correctness of the verses of your prologues.

Eur. "Œdipus was at first a fortunate man,"

Æsch. No, by Jove, certainly not; but unfortunate by nature, inasmuch as Apollo, before he was begotten, before even he was born, said he should kill his father. How was he "at first a fortunate man?"

Eur. "And then, on the other hand, became the most wretched of mortals."

Æsch. No, by Jove, certainly not; nay, rather, he did not cease to be: assuredly not; when they exposed him as soon as he was born, in the winter, in an earthen vessel, that he might not be brought up and become his father's murderer; and then he went to Polybus swollen in his feet; and then, being himself a young man, married an old woman, and in addition to this, his own mother; and then he blinded himself.

Bac. Then he had been fortunate, if he had also been general along with Erasinides.

Phænissa, 1380, where, speaking of Eteocles and Polynices, he says, δισσω στρατηγω και δίπλω στρατηγάτα; the other in the Orestes, vs. 340,—μη κτυπήτε, μηδε ἐστω κτύπος. It is but justice, however, to Euripides to observe, that his best editors expunge the former of these lines as spurious.

1 οὐ γὰρ ἀλλὰ = καὶ γάρ. See note on Nub. 232. For μονοστίν, see note on Eccles. 410.

2 The opening of Euripides' Antigone, a play now lost.

3 It is a curious fact, that while Æschylus (S. C. Theb. vs. 774) and Sophocles (Ed, Tyr. 1189) both assert the happiness of ΟŒdipus before his fall, Euripides himself (Phœn. 1611) contradicts the assertion he has here made, by causing his hero to exclaim, "O fate, how, from the beginning, hast thou engendered me to misery!"

4 See note on vs. 740, supra.

5 "Non desit esse infortunatus." Dindorf. For the negatives, see note on Plut. 551.

6 See Thesm. 505, where an old woman is mentioned as carrying a supposititious child in one of these vessels.

7 For the construction, see note on Plut. 734.

8 For this construction, see Krüger, Gr. Gr. § 54, 10, obs. 1. αὐτὸς is thrown out in this way, when the speaker would represent the consequence as infallible.

9 Erasinides was one of the unfortunate commanders condemned to death after the battle of Arginusæ. Xen. Hell. i. 7.

"To complete his happiness He ought to have served at sea with Erasinides." Frœs.

Æsch. Well now, by Jove, I will not carp at each sentence of yours word by word; but, with God's help, I will demolish your prologues with a little oil-flask.

Eur. You demolish my prologues with a little oil-flask?

Æsch. With one only. For you compose them in such a way that every thing fits your iambics, a little sheep-skin, a little oil-flask, a little bag. I will show you directly.

Eur. "You will show me," quoth'a!

Æsch. Yes.

Bac. (to Euripides). You ought now to recite.

Eur. "Egyptus, as the very widely circulated report has been spread, with fifty sons, by ship, having landed at Argos"—

Æsch. Lost a little oil-flask.

Eur. What is this "little oil-flask?" A plague upon it!

Bac. Recite him another prologue, so that he may investigate again.

Eur. "Bacchus, who, clothed with thyrsi and skins of fawns, amid torches, bounds over Parnassus in the choral dance"—

1 Cf. vs. 802, 1407, and Bernhardy, W. S. p. 240.
2 See Kruger, Gr. Gr. § 68, 13, obs. 2.
3 "Æschylus attacks Euripides for the monotony of his metre, and the continued recurrence of a pause on the fifth syllable, which he ridicules by a burlesque addition subjoined to all the verses in which this cadence is detected. The point and humour of this supplementary phrase is not explained to us by the ancient Scholiasts, nor has the industry of modern commentators enabled them to detect it. Euripides repeats the first lines of several of his tragedies, but falls perpetually upon the same pause, and is met at every turn by the same absurd supplement." Frere. See Mus. Crit. ii. p. 122.
4 From the prologue to the Archeaio of Euripides. The story of Egyptus and Danaus, with their fifty sons and daughters, is well known, as the arrival at Argos forms the subject of the Suppliant of Æschylus.
5 Cf. Soph. Phil. 220.
7 "Dass er ihn eben so versucht." Droysen.
9 Eur. Bacch. 176, Σύραος άνάπτει και νεβρῶν δῶρας ἰχειν.
10 "Of this celebrated two-forked hill, it was observed that the
Æsc. Lost a little oil-flask.

Bac. Ah me! we have been smitten again by the oil-flask!

Eur. But it shall be no trouble to us; for to this prologue he will not be able to attach an oil-flask. “There is not a man who is fortunate in all respects; for either, being noble, he has not subsistence, or being low-born”—

Æsc. Lost a little oil-flask.

Bac. Euripides—

Eur. What’s the matter?

Bac. I propose that you lower your sails, for this little oil-flask will blow strongly.

Eur. By Ceres, I would not even give it a thought: for now shall this be struck from him.

Bac. Come now, recite another, and keep clear of the oil-flask.

Eur. “Cadmus once, having left the Sidonian city, the son of Agenor”—

Æsch. Lost a little oil-flask.

Bac. My good fellow, buy the oil-flask of him, that he may not destroy our prologues.

one fork belonged to Apollo and the Muses, the other to the god of wine. When and how each came into possession of his fork, is explained by the Pythian priestess, who opens the Eumenides of Eschylus. See Eum. 24, seq.” Mitchell.

1 According to Mitchell, in mimicry of Agam. 1314.

2 The prologue to the Sthenobula. The Scholiast has subjoined the half line omitted:

πλουσίαν ἄροι πλάκα.

3 See note on Thesm. 428.

4 See Krüger, Gr. Gr. § 31, 3, obs. 11.

5 From the second Phrixus of Euripides, of which Lucian, in Macrobi., (vol. iii. p. 226, Reisk.,) Plutarch, in his Life of Isocrates, (vol. ix. p. 331,) and Hesychius, on the expression Πλυκερός Σιδωνίος, make mention. The Scholiast subjoins the omitted half line,—ικετεῖ κε θήσερε πίδον. There is a passage very nearly resembling it in the Bacch. vs. 170,

κάδμου ἵκκαιλε δόμων,

"Ἀγήνουρος παῖς", δε τὸλιν Σιδωνίαν

Λεπτών.

6 See note on vs. 835, supra, and cf. Aves, 1638.

EUR. What? Shall I buy of him?

BAC. Yes, if you will take my advice.

EUR. Certainly not; for I shall be able to recite many prologues, where he will not be able to attach an oil-flask. "Pelops, son of Tantalus, having gone to Pisa with swift steeds"—

ÆSCH. Lost a little oil-flask.

BAC. You see, he has again attached his oil-flask. Come, my good fellow, [to Æschylus] still even now sell him it by all means; for you will get a very gentlemanly one for an obol.

EUR. No, by Jupiter, not yet at least; for I have many still. "Œneus once from the earth"—

ÆSCH. Lost a little oil-flask.

EUR. Let me first say the whole of the verse. "Œneus once having got an abundant crop from the earth, while offering the first-fruits"—

ÆSCH. Lost a little oil-flask.

BAC. In the middle of his sacrifice? Why, who stole it?

EUR. Let him alone, my good sir; for let him speak to this. "Jove, as has been said by Truth"—


1 Acharn. 812, πόσον πρώιμαι σοι τὰ χωρίδια; Ibid. 815, ὄντισομαι σοι. Comp. Pax. 1261, and Bernhardy, W. S. p. 77.

2 From the prologue to the Iphigenia in Tauris. Pisa was the capital of Ænomaus, and the scene of his unfortunate contest in the chariot-race with Pelops. After many contests between it and Elis for the presidency at the Olympic games, it was destroyed by the Eleans.


4 "Auf, Freund, auch jetzt noch schaff' ihm eine geschwind; du kaufst Von den 'Fein-und Guten' eine für einen Obolos." Droysen.

5 "The καλοκάγαθοι are the "Good Society" of Athens, the friends of Socrates, the educated classes, attached in their political views to the Spartan form of constitution, and averse to the democracy dominant at Athens,—the aristocrats, who would gladly have back the 'good old times.'" Droysen. For the Genitive of Price, see Krüger, Gr. Gr. § 47, 17.

6 From the prologue to the Meleager. The other hemistic was ὁμ θυτευν Ἀρτέμις. See Krüger, Gr. Gr. § 50, 11 obs. 7.

7 The Melanippe Sapiens begins thus, to which Brunck has added.
BAC. He will destroy you; for he will say, "Lost a little oil-flask." For this little oil-flask sticks to your prologues, like warts to the eyes. Come, by the gods, turn 1 to his melodies!

EUR. Well now, I am 2 able to prove him to be a bad composer of melodies, and to be always introducing the same.

CHO. What ever will be the event? For I am considering what ever censure he will bring against a man, who has composed by far the most and best melodies in comparison with 3 those still living at the present day. For I wonder how he will ever censure this inspired 4 chief; and I fear for him.

EUR. Aye, very wondrous 5 melodies: it will soon 6 show itself. For I will contract all his melodies into one.

BAC. Well now, I'll take some of the counters and count them. 7 [A symphony is played on the flute.]

EUR. "O Phthian Achilles, 8 why ever, when you hear the

"Ελλην̄' ἐκκείνη. It would have been as well for Euripides, when he jokes Ἐσχύλος for his Scamanders, to have recollected his own fondness for genealogy, so amply shown in the Iphigenia in Tauris.

1 "There! that's enough—now come to his music, can't ye?"

EUR. "Wahrhaftig, darthun kann Ich, dass er im Chorgesang Vollkommen schwach ist und sich immer wiederholt." Droysen.


4 Orph. Hym. 30, Δάνυσόν, βακχίου ἀνακτά.

5 "Mighty fine music, truly! I'll give ye a sample;
Its every inch cut out to the same pattern." Frere.

Euripides exemplifies this by producing passages marked by a recurrence of the same musical cadence. For the construction, see note on Pax, 960, and Bernhardy, W. S. p. 146.

6 The first two lines of this medley are from the address of the
murderous toil, alas! do you not come to their assistance? We who inhabit the marsh, honour Mercury our ancestral progenitor. Alas! the toil—do you not come to their assistance?"

_Bac._ There are two "toils" for you, Æschylus.

_Eur._ "O most glorious of the Achaians, wide-ruling son of Atreus, learn from me. Alas! the toil—do you not come to their assistance?"

_Bac._ This is the third "toil" for you, Æschylus.

_Eur._ "Speak words of good omen: the chief priestesses are near, to open the temple of Diana. Alas! the toil—do you not come to their assistance? I am authorized to declare the propitious road-omen of the heroes. Alas! the toil—do you not come to their assistance?"

_Bac._ O King Jove, what a vast quantity of "toils!" Therefore I wish to go to the bath; for I have a swelling in my kidneys from the "toils."

_Eur._ Nay, not before you have heard another set of songs made up from his citharædic nomes.

deputation to Achilles, in the _Myrmidons_ of Æschylus; the third, from his _Psychagog_.

1 In Dindorf's earlier editions this is improperly arranged.
3 This verse consists of words torn from their construction, and consequently incapable of any just translation. It is quoted merely as a specimen of rhythm.
4 Timachidas says this is from the _Telephus_, Asclepiades, from the _Iphigenia_.
5 "From what drama of Æschylus this verse is taken, the commentators are uncertain." Mitchell.
6 The Scholiast says, _οἱ διανυμοντες τὰ τῆς πόλεως, η οἴκουντες ἐν τῷ πόλει._ Brunck asserts that they were guardians of the Melissa, or priestesses of Diana. Cf. Liddell's _Lex._ in voc.
7 From the _Agamemnon_, vs. 104.
8 "Fug zu verkündigen hab' Ich der Helden gesegnete Abfahrt."

_Droyscn._

The remark made on vs. 1267, applies here also.

12 Plutarch (_De Mus. _sc._ vol. x, p. 652, _Reišk._) assigns the inven-
Bac. Come now, repeat it, and don't add a "toil" to it. [An accompaniment played on the cithara.]

Eur. "How the impetuous bird sends the two-throned sovereignty of the Achaians, youth of Greece,—phlattothratophlattothrat,—the Sphinx, the bitch, the president of mischances,—phlattothratophlattothrat,—with spear and avenging hand,—phlattothratophlattothrat,—having permitted them to meet with the eager dogs that roam the air,—phlattothratophlattothrat,—and the party hanging upon Ajax,—phlattothratophlattothrat."

Bac. What is this "phlattothrat?" is it from Marathon, or whence did you gather together the songs of the water-drawer? 3

Æsc. Yet certainly I transferred them from a good place to a good place, that I might not be seen cropping the same sacred meadow of the Muses with Phrynichus. But this fellow borrows from all the prostitutes, from the scolia of Melitus, from the Carian flute-music, from dirges, from the vopor; to Terpander, and places among measures of this kind the "Orthian." Timachides, according to the Scholiast, notices the use of these μιλη by Æschylus.

1 This medley is compounded partly of verses from the Agamemnon, and partly from other plays. As the original is throughout what Carlyle would call "a heap of clotted nonsense," the reader must not expect much better from the translation. Vs. 1285 is from the Agamemnon, vs. 1287 from the Sphinx, vs. 1289 from the Agamemnon, vs. 1291 from an unknown play, vs. 1294 from the Thracian Women. The lines are quoted merely for the sake of the music which should accompany them, without any regard for the meaning of the words or their grammatical coherence.

2 See note on Nub. 893.

3 The ropes alluded to, were used chiefly to suspend buckets in wells, and hence these strains were sung by slaves, when employed in winding up the well-rope for water. See Liddell's Lex. in voc. ματας, and Athen. xiv. p. 618. C.

4 See Aves, vs. 749, where Phrynichus is compared to a bee.

5 On the quantity of this word, see Dobree, Advers. ii. 175.

6 Dawes, M. C. p. 213.

7 The same dithyrambic poet who subsequently became the accuser of Socrates. See note on Lys. 1237.

8 Some commentators interpret this, "barbaric strains," on the authority of Homer, Il. xv. 867; others as "servile," from the number of Carian slaves at that time in Greece. Cicero, Orat. c. 8, "Itaque Caria, Phrygia, et Mysia, quod minimè politæ minimeque elegantes sunt, adsciverunt aptum suis auribus opimum quoddam et tanquam adipatæ dictionis genus;"
dance-tunes. It shall soon be made manifest. Let some one
bring me the lyre. And yet, what occasion for a lyre against
him? Where is she that rattles\footnote{Athen. xiv. 636, D., Διόπτος ἐς φευν, εἰσεβάλει τικάς ἄντι τῆς
λύρας κογχύλια καὶ δόστακα συγκρούντας, ἐνυθμόν ἤχον τινά ἀποτελεῖν τοῖς δροχοῦἵνοις.}
with the castanets? Come hither, Muse of Euripides, to whose accompaniment these
songs\footnote{For the construction, see note on Plut. 489, and Krüger, Gr
Gr. § 55, 3, obs. 7.} are adapted for singing. \[Enter a woman with the
castanets, most ludicrously habited as the Muse of Euripides.\]
Bac. This Muse was never accustomed to act the Lesbian; no.\footnote{See note on Plut. 551.}

Æschyl.\footnote{"Æschylus here brings forward a fricassee of Euripidean
phrases and rhythms. In order to thoroughly understand their
striking characteristics, we must be more deeply initiated into the
versification and music of the Greeks than we are. Nevertheless,
the general caricature is intelligible enough." Droysen.} (with an accompaniment of the castanets). "Ye
halcyons that twitter beside\footnote{According to Eichstadt and Böckh, taken from Euripides' first
edition of the Iphigenia in Aulis. Cf. also Iph. Taur. vs. 1096, and
Hartung's note on Eur. Iph. A. 1477.}
the ever-flowing waves of the sea, moistering your bodies with the humid drops of your wings,
being besprinkled; and ye spiders, that, dwelling under the
roof in corners, wh-wh-wh-wh-wh-whirl\footnote{"Perhaps Euripides had so changed the old measures, that
whereas formerly every syllable had a separate sound given it by
the musician, he allowed a single syllable to be intlected through
various tones." Thiersch. This, however, cannot have been pecu-
liar to Euripides alone. See Feussner, "De metrorum et melorum
ἴπτεσέ. Cf. vs. 1348, infra.}
with your fingers the threads stretched on the web-beam, the cares of the tune-
ful shuttle, where\footnote{"For these κερίδια, it seems, were a very vocal sort of things,
nothing like the shuttles of 'these degenerate days.' Every one
recollects the 'arguto pectine' of Virgil." Twining on Arist. Poet.
ote. 127. A quotation from the Meleager of Euripides, Frag. xviii.}
the dolphin fond of the flute was leaping around the dark-beaked prows—oracles and stadia. The
exhilaration\footnote{From the Electra of Euripides, vs. 438.}
of the shoot of the vine, the toil-assuaging\footnote{Imitated from the following fragment of the Hyppicle, οὐνάν
ἐπὶ τὸν ἅρπαν βότρυς.}
tendril of the grape. Throw your arms around me, my child." [To Bacchus.] Do you see this foot?

Bac. I see it.

Æsch. What then? do you see this?

Bac. I see it.

Æsch. (to Euripides). Yet, however, though you compose such stuff, do you dare to censure my melodies, who compose me dies after the twelve modes of Cyrene? These are your melodies. But I wish further to go through the manner of your monodies "Oh dark-shining dusk of Night, what unfortunate dream do you send to me from the unseen world, a minister of hell, having a soulless soul, child of black Night, a horrible, dreadful sight, clad in black shroud, murderously, murderously glaring, having huge claws? Come, ye attendants, light me a lam, and bring me dew from the rivers in pitchers, and warm some water, that I may wash away the divine dream. Ho, thou marine deity! there we have it! Ho, ye fellow-inmates, behold these portents! Glyce has carried away my cock and is gone. O ye moun-

1 From the Hypsipyle of Euripides.
2 In the metrical sense.
3 The lines which follow are a burlesque of the monodies in the Hecuba, (see vs. 68 of that play,) and of the Iph. Taur. 151.

"O dreary shades of night!
What phantoms of affright
Have scared my troubled sense
With saucer-eyes immense;
And huge horrific paws
With bloody claws!
Ye maidens, haste, and bring
From the fair spring,
A bucket of fresh water, whose clear stream
May purify me from this dreadful dream.
But oh! my dream is out!
Ye maidens, search about!
O mighty powers of mercy, can it be,
That Glyke, Glyke, she,
My friend and civil neighbour heretofore,
Has robbed my hen-roost of its feathered store?" Frere.

5 The custom of expiating dreams by ablution is mentioned in the Persa of Æschylus, vs. 205, where Atossa, after relating a terrific vision, proceeds—
tain-born nymphs! O Mania, seize her. But I, unhappy woman, chanced to be intent on my labours, wh-wh-wh-wh-wh-whirling with my hands a spindle full of flax, making a clue, that I might take it to market early in the morning and sell it. But he flew up, flew up to heaven with the very light extremities of his wings; and left behind to me woes, woes; and tears, tears from mine eyes I shed, I shed, unhappy woman. Come, O ye Cretans, children of Ida, take your bows and succour me, and put your limbs in motion, encircling the house. And at the same time let the maid Dictynna, beautiful Diana, with her bitch-puppies go through the house on every side. And do thou, Hecate, daughter of

"Et noctem flumine purgat."

So also Circe in Apollonius Rhodius, iv. 670. Persius, Sat. ii. 13, "With the dawn I was beginning
Spinning, spinning, spinning, spinning,
Unconscious of the meditated crime;
Meaning to sell my yarn at market-time.
Now tears alone are left me,
My neighbour hath bereft me
Of all—of all—all but a tear!
Since he, my faithful trusty Chanticleer,
Is flown—is flown! is gone—is gone!
But, O ye nymphs of sacred Ida, bring
Torches and bows, with arrows on the string;
And search around
All the suspected ground."

"And thou, fair huntress of the sky,
Deign to attend, descending from on high;
While Hecate with her tremendous torch,
Explores the premises with search exact,
To find the thief and ascertain the fact." Frere

On old coins Hecate is represented with torches
Jove, holding up lamps with double lights with very rapid hands, light me along to Glyce's, that I may enter and search after the theft."

Bac. Have done now with your melodies.

Æsch. I too have had enough. For I wish to bring him to the scales, which alone will try our poetry; for they will test the weight of our expressions.

Bac. Come hither then, if I must do this, I vend the art of poets like cheese. [A huge pair of scales is brought on the stage.]

Cho. The clever poets are painstaking. For this, again, is another novel prodigy, full of strangeness, which no other person would have thought of! By the deity, I would not have believed it, if even any one of the common people had told me, but would have thought he was trifling therein.

Bac. Come then, stand by near the scale. Very well.

Æsch. AND Eur. We are keeping hold.

Bac. Now recite your verse into the scales.

Eur. "Would that the hull of the Argo had not flown through."

1 Plato, Gorgias, § 102, η τοῦτο μὴν οὐδὲν δεῖ, αὐτόν ἑαυτὸν ἄρχειν.

2 For this use of the demonstrative, see notes on Thesm. 520; Nub. 380. For καί, see note on Lys. 171.

3 Or, rather, io appraise like a petit maître. As similar instances of this quaintness of expression, we may compare Equit. 289, κατ' ἐνοχήσεως οὗ τὸ νότον. Pax, 747, ἐκενδροτόμησε τὸ νότον. Ran. 798, μεγαγωγήσουσα τὴν τραγῳδίαν. Empedocles, vs. 286, ὡσεῖκε μακρὰ δίνετα. Eupolis (ap. Bekk. Anecd. i. p. 84), βουκαλίσθαι αἰγας.

4 For this remarkable construction, cf. Lys. 259; Thuc. viii. 96; Plato, Apol. p. 38, D. In the present passage it looks very like a Latinism. See Kruger, Gr. Gr. § 54, 14, obs. 2, and § 51, 17, obs. 7, and note on vs. 1456.

5 For this elliptical expression, see Kön, Greg. Cor. p. 150. Bernhardy, W. S. p. 192.


7 In the Peace, vs. 1248, πλάστιει is used for the platter with which the game Cottabus was played. In the Choephore, 287, it occurs as a scourge; and in the Rhesus of Euripides, 303, as part of a horse's trappings.

8 "Und lasst sie nicht, bis dass Ich "kukuk" rufe, los." Drosera.

9 Opening of the Medea. For ὁφέλειν, see note on Nub. 41. For ἕφατος, see Blomf. gl. Pers. 425.
Æsch. 'O river¹ Sperchius, and ye cattle-feeding pastures.
Bac. "Cuckoo!" let go! Why, this man's side² sinks far lower.
Eur. Why, what ever is the reason?
Bac. Because he put in a river,³ having like a wool-dealer made his verse wet as they do their fleeces; while the verse which you put in was furnished with wings.
Eur. Come, let him recite another and weigh it against mine.
Bac. Then take hold again.
Æsch. and Eur. See there!
Bac. Recite!
Eur. "There is no other temple of Persuasion,⁴ save speech."—
Æsch. "For² Death alone of the gods loves not gifts."
Bac. Let go! let go! Why, this man's side declines again; for he put in Death, the weightiest of evils.
Eur. And I Persuasion,⁵ a verse most admirably expressed.
Bac. But Persuasion is a light thing, and has no sense. Come, search again for some other of your heavy ones, which shall draw down the scale for you, a mighty and huge one.
Eur. Come, where then have I such a one? where?

¹ From the Philoctetes of Æschylus. To the Sperchius, the "king of streams" in his father's land, Achilles offered his hair on the death of Patroclus. Homer, ll. xxiii. vs. 144.
² "Viel tiefer sinkt des Aischyllos Seite." Droysen.
³ "He slipped in a river, like the wool-jobbers,
   To moisten his metre—but your line was light,
   A thing with wings—ready to fly away." Frere.

⁴ From the Antigone of Euripides. Pitho (worshipped under the name Suada, or Suadela, at Rome) was fabled to be the offspring of Venus and Mercury. Her symbols were a thunderbolt, chains of flowers, and the caduceus of her father.
⁵ From the Niobe of Æschylus.

"But I put in Persuasion finely expressed
In the best terms." Frere.
1400–1410. THE FROGS.

BAC. I'll tell you: "Achilles has thrown 1 quatre-deux." Recite! for this is your last weighing.

EUR. "And in 2 his right hand he grasped a club heavy with iron."

ÆSCH. "For 3 chariot upon chariot, and corpse upon corpse."

. BAC. He has foiled you again, even now.

EUR. In what way?

BAC. He put in two chariots and two corpses, which not even a hundred Egyptians 4 could lift.

ÆSCH. And now let him no longer dispute with me word by word; but let him get into the scales and sit down, himself, his children, his wife, and Cephisophon, having taken his books 5 with him, while I will merely recite two verses of mine.

1 Brunck observes that this is intended to ridicule the Telephus of Euripides, in which the principal characters are introduced playing at dice. "This line was ridiculed by Eupolis." Frere.

2 From Euripides' Meleager.

3 From the Glaucus Potniensis of Æschylus, to which Brunck subjoins this line,—

iππος δ' οφι τ' επικοι ήσαν ἵμπεφυρμενοι.

4 Herodotus mentions the hard labour to which the Egyptians were compelled in building their pyramids. Cf. Aves, 1133. The optative in a relative clause requires the particle ἄν, in order to express potentiality. Cf. Krüger, Gr. Gr. § 54, 14, obs. 2, and vss. 906, 1377. Aves, 45, 163. On the contrary, when the relative in the sense of soever is construed with an optative, the particle ἄν is regularly omitted. See Harper, Powers of the Greek Tenses, p. 106. I have said "regularly," because I have met indubitable instances of ἄν being used, even in this case. Inscriptio Teia (ap. Chishul. Antiq. Asiat. p. 98), δς ἄν ἢ κεῖσθαι η κεῖσθας ὑποδέχετο . . . ὁπόλλουσαι αὐτὸν καὶ γένος τὸ ικεῖνον. Thuc. viii. 54, ἱππίσαντο πλεύσαντα τὸν Πεισάνδρον πρᾶσσειν ὑπη ἄν αὐτοῖς δοκοῖν ἀριστα. Ibid. 68, κράτιστος γενόμενος ἄν γνώιη εἰπεῖν. Add Xenoph. Anab. i. 3, 17; i. 5, 9; ii. 5, 11; iii. 2, 12; vii. 2, 6, and the passages cited by Bornemann on Xenoph. Anab. iv. 4, 26. In all these examples the particle refers the mind to a protasis with ἄν and an optative, which may be supplied from the context. See Krüger, Gr. Gr. § 51, 15, obs. 4, and Schömann on Isæus, p. 306. Elmsley (Ed. Rev. No. xvii. p. 238) has written inaccurately on this subject.

5 "Athenæus (i. p. 3. A.), or his abridger, speaking of the books possessed by Larensius, observes, that as a collector, he surpassed those most admired for their collections, as Polycrates of Samos, Pisistratus of Athens, Euclid, Nicocrates of Cyprus; moreover, the kings of Pergamus Euripides the poet, Aristotle the philosopher," &c. Mitchell.
Bac. The men are friends of mine, and I will not decide between them. For I will not become hostile to either of them; for the one I consider clever, the other I am delighted with.

Pluto. Then will you accomplish none of those things, for the sake of which you came?

Bac. But if I decide?

Pluto. You shall take one of the two, whichever you prefer, and depart, that you may not come in vain.

Bac. May you be prosperous! Come, hear this from me: I came down for a poet.

Eur. On what account?

Bac. In order that the city may be saved and hold its choruses. Whichever therefore of you shall give some good advice to the state, him I purpose to take. In the first place, then, what opinion do you each entertain respecting Alcibiades? For the state has difficult labour-pains.

Eur. But what opinion does it entertain respecting him?

Bac. What? It longs for, yet detests him, while it wishes to have him. But tell me what you think of him.

1 "Well, they're both friends of mine—I shan't decide,
To get myself ill-will from either party;
One of them seems extraordinary clever,
And the other suits my taste particularly." Frere.

"Amici sunt isti." Brunnck. To imagine that oi ἄνδρες φίλοι could be an address, may be excused in those who could translate τῷ ἵππος ἱππερωμίσσων (vs. 1388) a winged word.

2 "Bacchus expresses the judgment of the connoisseurs, and of the great mass of the people. The former praised Ἑσχυλος, the latter preferred Euripides." Welcker.

3 See Kruger, Gr. Gr. § 68, 42, obs. 2.

4 It appears that this was after the retreat of Alcibiades to the Chersonesus, on the unfortunate issue of the battle fought by his lieutenant, Antiochus, against Lysander. See Xenoph. Hell. i. 6, 16.

5 It is very evident that the second πίστις ought to be given to Euripides, in conformity with a well-known idiom. See note on Thesm. 772. Otherwise it will be an inaccuracy of the kind noticed in the note on Aves, 1234. Since writing the above, I have seen my view fully confirmed by Bernhardy, W. S. p. 443.

6 "Imitated from a verse in the Θραυσθείον of Ion, the Tragedian, in which Helen is reported to have said to Ulysses, σὺ γὰρ μῖν, ἄθαντεν δι', βούλεσαι γε μίν." Mitchell. Shakspere, Othello, act iii. sc. 5.

EUR. I hate a citizen, who shall show himself slow to benefit his country, but quick to greatly injure it; and I hate one who is full of resources for himself, but without resources for the state.

BAC. O Neptune, excellent! But [to Æschylus] what opinion do you hold?

Æsch. One must not rear a lion's whelp¹ within the city: above all not rear a lion in the city; but if one rear it, one must submit to its ways.

BAC. By Jupiter the Preserver, I am in doubt;² for the one has spoken cleverly, the other clearly.³ But do each of you⁴ deliver one opinion more about the state, what means of safety you have.

EUR. If any one were to wing Cleocritus⁵ with Cinesias,

¹ It is worthy of note, that this sentiment is expressed by Euripides plainly, in his Troades, 718, respecting Astyanax, and under the same allegory in the Heraclidae, 1005, where Eurystheus speaks to Alcmena of putting to death her grand-children. See Super, "Clouds," p. 61–75. According to him, the first line is a quotation from the Δήμος of Eupolis. He compares Æsch. Agam. 725, ed. Schütz.
² Eurip. Erecth. Fr. xii., αἰδοῦς δυσπρότως ἢ ἡταν. There is the same jingle in the original.
³ "So sagt mir also eure Meinung jeder noch In Betreff des Staates, wenn ihr zum Heil ihm eine habt."
⁴ Cleocritus was a herald by profession. He is ridiculed in the Aves, 876. He appears afterwards as joined with Thrasybulus in the short civil war of the Piraeus. Cleocritus was celebrated for his immense size, Cinesias for his extreme slenderness, (vs. 153, supra. Aves, 1377. Eccles. 330. Fr. 198,) and the poet means to hint that this would be a good way of getting rid of them both.
⁵ "Beflügelte wer den Kleokritos mit Kinesias, Und hob' ein Windhauch über Meeres Gebreit ihn hin."

and the winds were to bear them over the plain\(^1\) of the sea—

**Bac.** 'Twould look ridiculous: but what is the meaning of it?

**Eur.** If they were in a sea-fight, and then with vinegar cruets were to sprinkle vinegar in the enemy's eyes—[**Bacchus turns angrily away.**] I know, and am willing to speak.

**Bac.** Say on.

**Eur.** When we consider trustworthy what is now distrust-ed, and what is trusted, unworthy of trust—

**Bac.** How? I do\(^2\) not understand you. Speak somehow less learnedly and more clearly.

**Eur.** If we were to distrust those citizens whom we now trust, and employ those whom we do not employ,\(^3\) we might be saved. If we are now unsuccessful in these measures, how should we not be saved by doing the contrary?

**Bac.** Bravo, O Palamedes!\(^4\) O most clever intellect! Did you invent this yourself, or did Cephisophon?\(^5\)

**Eur.** I only: but Cephisophon the vinegar-cruets.

**Bac.** (to **Æschylus**). What then do you say?

**Æsch.** Now tell me first about the city, what kind of persons it employs: 6 is it the good?

**Bac.** By no means.\(^7\) It hates them most abominably.

**Æsch.** And does it take pleasure in the had?

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\(^2\) "Wie? Ich versteh' es nicht! Sprich etwas ungelehrter und verständlicher!“ Droysen.


\(^4\) The name of one of Euripides' tragedies. See notes on Thesm. 770, 848. It is here used as synonymous with trickster. Athenæus, i. p. 17, has quoted this line of Eupolis:

Παλαμηδικόν γε τοῦτο τοὺς ἐφημα καὶ σοφόν.

"It is well known that Euripides, in the details and execution of his pieces, availed himself of the assistance of a learned servant, Cephisophon; and he perhaps also consulted with him respecting his plots." Schiegel.

\(^5\) See notes on NAb. 1148. Eccles. 1126.

Bac. It certainly does not; but employs them of necessity.
Æsch. How then could one save such a city, which neither cloak nor goat-skin fits?
Bac. Devise something, by Jupiter! if possibly it may emerge again.
Æsch. I will speak there; but here I am not willing.
Bac. Nay, don’t say so; but send up your good counsel from here.
Æsch. When they consider the land of their enemies to be theirs, and theirs their enemies', and their navy as their revenue, and their revenue as poverty.
Bac. Good, but the judge swallows them alone.
Plu. (to Bacchus). Decide!
Bac. This shall be your judgment; for I will choose him whom my soul desires.
Eur. Being mindful, then, of the gods by whom you swore, that you would assuredly take me away homewards, choose your friends.
Bac. “My tongue has sworn,” but I shall choose Æschylus.

1 “The judgment which Æschylus pronounces on the city itself, by which a city, which hates the honest citizens, and yet does not give itself up altogether to the bad, is declared to have no chance of being saved, must, from the evident connexion of the thought with line 1425, be referred to Alcibiades alone.” Süßern.
2 For this tentative use of the hypothetical clause, see Krüger Gr. Gr. § 65, i. obs. 10. Hermann, Vgl. n. 312. Cf. vs. 175, supra.
3 i.e. in the world above. See vs. 82.
4 See Krüger, Gr. Gr. § 62, 3, obs. 12.
5 See Thucyd. i. 143, ii. 62.
6 “When they the enemy’s country shall invade,
And leave their own for the enemy to ravage;
When they shall think their ships their best resources,
Their present revenues destructive.”
Dunster
7 “That’s well—but juries eat up every thing,
And we shall lose our supper, if we stay,” Frere.
8 “The pay of the 6000 jurymen annually sworn in eats away so much of the revenue, that nothing is left for the navy.” Droysen. Frere sees in it a double allusion; to the jurymen, and to the hurry of the actors and theatrical judges to get to the supper, which concluded the business of the day. Cf. Eccles. 1178. For this use of the neuter plural, see Bernhardy, W. S. p. 282.
9 See note on vs. 437.
10 Euripides’ sophistry is here retorted on himself. See vs. 101, and Thesm. 275.
EUR. What have you done, O most abominable \(^1\) of men?

BAC. I? I have adjudged Æschylus to be conqueror. For why not?

EUR. Do you look me in the face, after you have done a most shameful deed to me?

BAC. "Why shameful, \(^2\) if the spectators do not think so?"

EUR. Wretch! will you allow me to be dead then?

BAC. "Who knows \(^3\) but to live is to die, and to breathe, to feast, and to sleep, a sheep-skin."

PLU. Go \(^4\) ye then within, Bacchus.

BAC. Why so?

PLU. That I may entertain you two, before you sail away.

BAC. You say well, by Jove; for I am not displeased with the matter. [Exeunt Pluto, Bacchus, Æschylus, and Euripides.]

CHO. Happy is the man who possesses perfect knowledge. And we may learn this by many instances. For this man, having been adjudged \(^5\) to be wise, will depart home again, to the advantage of his citizens,\(^6\) and to the advantage of his own relations and friends, by reason of his being intelligent.\(^7\) 'Tis well then not to sit by Socrates\(^8\) and chatter, having re-

\(^1\) He forgets he is speaking to a god. So, Aves, 1638, Hercules addresses Neptune thus:

'O δαίμονι ἄνθρωπων Ἡπείρου.

\(^2\) A parody on a line in the Aedolus of Euripides; Brunck mentions a repartee of the courtesan Lais to the Tragedian, in which she twits him with the same line. See Athen. xiii. p. 582, C.

\(^3\) "Who knows but life is death, Breathing is supping, sleeping but a fleece?" Wheelwright. Cf. vs. 1082. It is a parody on a notable line in the Phrixus of Euripides, which he has repeated in his Hippolytus, vs. 191, and in his Polyidus.


\(^5\) Cf. Aves, 1555. \(^6\) Cf. Plut. 888.

\(^7\) See this construction illustrated ap. Classical Museum, No. xxv, p. 230.

\(^8\) Speaking of his power of language, Mr. Mitchell says, "That a person possessed of so powerful a weapon should sometimes have been a little too much delighted with the use of it, is no subject of wonder." And again, "Much was affirmed by him, and little proved: both sides of the question were alternately taken, and the
jected music, and having neglected the most important parts of the tragic art. But to idly waste one's time on grand words and petty quibbles, is the part of a madman. [*Re-enter Pluto, Bacchus, and Æschylus.*]

Plu. Come now, Æschylus, depart joyfully, and save our city by good advice, and instruct the senseless, for they are numerous; and take and give this [offering a halter] to Cleophon, and this [offering a bowl of hemlock] to the financiers Myrmex and Nicomachus together, and this [offering a scourge] to Archenomus; and bid them come hither quickly to me, and not delay. And if they do not come quickly, by Apollo, I will brand them, and bind them hand and foot, and quickly despatch them under the earth along with Adimantus the son of Leucolophus.

Æsch. I will do so; and do you give my seat to Sophocles to keep and preserve for me, if perchance I should ever return hither. For him I judge to be next in genius. But mind that the rascal, and liar, and buffoon, never sit upon my seat, even against his will.

Plu. (to the Chorus). Therefore do you light for him the sacred torches, and at the same time escort him, celebrating him with his own melodies and songs.

Chor. Ye deities beneath the earth, in the first place give a good journey to the poet departing and hastening to the

result left upon his hearers' minds was that he himself was in doubt, and only excited doubts in others," p. 100.


2 Nicomachus was a scribe, against whom Lysias spoke. He had been employed shortly after the overthrow of the Four Hundred in the Revision of the Laws of Solon. Of Myrmex and Archenomus nothing is known.

3 The real name of his father was Leucolophides, which Aristophanes jestingly changes to Leucolophus, i.e. White crest. Eupolis, in his Πολιτικός, says of him,

οὐκ ἄργαλείον δήτ' ἵστι πᾶσχεν τούτ' ἵματ
τὸν Δευκολοφίδου παιδὰ.

He was one of the generals at the battle of Ἀγος Ποταμί, but was saved from the death inflicted on the rest of the prisoners. See Xenoph. Hell. i. 4, 21.

4 For this singular construction of the pronoun, see Bernhardy, W. S. p. 277.

5 This is partly from the Glauces Ptolemaei, partly from the Kumesides, vs. 1010.
light, and to the city good thoughts of great blessings: for so we may cease altogether from great griefs and dreadful conflicts in arms. But let Cleophon fight, and any other of these that pleases, in his native land. [Exeunt omnes.]

1 See note on vs. 678, supra. Here allusion is made to his being a foreigner, and to his having caused the people to reject the offers of peace made by the Spartans after the battle of Arginusæ, when they proposed to evacuate Deceleia.
THE ECCLESIAZUSÆ.

DRAMATIS PERSONÆ.

PRAXAGORA.
SEVERAL WOMEN.
CHORUS OF WOMEN.
BLEPYRUS (husband of Praxagora).
A NEIGHBOUR.
CHREMES.
TWO CITIZENS.
FEMALE CRIER.
A YOUNG WOMAN.
A YOUNG MAN.
THREE OLD WOMEN.
A MAID-SERVANT
A MASTER.
THE ARGUMENT.

Of the date of the *Ecclesiazusae* we are not informed by any Didascalia. We learn, however, from a note of the Scholiast on vs. 193, that it was brought on the stage two years after the league with the Boeotians; consequently, in the spring of the year 392, B.C.; and, (as may be inferred from the Scholiast on the *Frogs*, vs. 401,) at the Great Dionysia. The *Ecclesiazusae* is, like the *Lysistrata*, a picture of woman's ascendancy, but one much more depraved than the other. In the dress of men the women steal into the public assembly, and by means of the majority of voices which they have thus surreptitiously obtained, they decree a new constitution, in which there is to be a community of goods and of women. This is a satire on the ideal republics of the philosophers, with similar laws. Protagoras had projected such before Plato. This comedy appears to labour under the very same fault as the *Peace*: the introduction, the secret assembly of the women, their rehearsal of their parts as men, the description of the popular assembly, are all handled in the most masterly manner; but towards the middle the action stands still. Nothing remains but the representation of the perplexities and confusion which arise from the different communities, especially the community of women, and from the prescribed equality of rights in love both for the old and ugly, and for the young and beautiful. These perplexities are pleasant enough, but they turn too much on a repetition of the same joke.
Praxagora (coming out of the house dressed in men's clothes). O bright eye of the wheel-formed lamp,\(^1\) suspended most commodiously in a situation commanding a wide view, (for I will declare both your parentage\(^2\) and your fortunes: \(^3\) for, having been driven with the wheel by the force of the potter, you possess in your nozzles the bright honours of the sun,) send forth the signal of flame agreed upon! For to you alone we reveal it:—justly; for you also stand close by us in our bed-chambers when we try the various modes of Aphrodite; and no one excludes your eye from the house, the witness of our bending bodies. And you alone cast light into the secret recesses of our persons, when you singe\(^6\) off the hair which flourishes upon them. And you aid us when secretly opening\(^7\) the storehouses filled with fruits and the Bacchic stream. And although you help to do this, you do not babble of it to the neighbours. Wherefore you shall also be privy to our present designs, as many as were determined

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\(^1\) This apostrophe to the lamp she has just hung up is a parody on the pompous addresses to inanimate objects so frequent in the prologues and monodies of Euripides. For the construction, see Krüger, Gr. 45, 3, obs. 5. Hermann, Vig. n. 260, d. Matthiä. p. 481. Jelf, § 479, 3.


\(^3\) For this construction, see Bernhardy, W. § 225.

\(^4\) The lamp would appear to have been one of those which were furnished with double lights. Cf. Ran. 1361. Æthesis is referred to λόχνος, not to λαμπρόν ὅμα.

\(^5\) Cf. Theesm. 216, 590. Lys. 825.

\(^6\) Cf. Theesm. 424
on by my friends at the Scira. But none of them is present, who ought to have come. And yet it is close upon daybreak; and the Assembly will take place immediately; and we must take possession of different seats from those which Phyromachus formerly ordered, if you still remember, and sit down without being detected. What then can be the matter? Have they their beards not sewed on, which they were ordered to have? or has it been difficult for them to steal and take their husbands' clothes? But I see a lamp there approaching. Come, now let me retire back, lest the person who approaches should chance to be a man. [Retires to one side.]

1st Woman (entering with a lamp). It is time to go; for the herald just now crowed the second time, as we were setting out.

Prax. (coming forward out of her hiding-place). I was lying awake the whole night expecting you. But come, let me summon our neighbour here by tapping at her door: for I must escape the notice of her husband. [Taps at the door.]

2nd Woman (coming out of the house). I heard the tapping of your fingers, as I was putting on my shoes, since I was not asleep: for my husband, my dearest, (for he whom I live with is a Salaminian,) was occupying me the whole night

1 "The Σκίρα or Σκιρροφορία was an anniversary solemnity at Athens, in honour of Athena Σκυπάτ. The name is derived from Sciras, a borough between Athens and Eleusis, where there was a temple dedicated to that goddess." Smith. The principal ceremony consisted in the carrying of a white parasol from the Acropolis to Sciras. Cf. Thesm. 834. It was a woman's festival.
2 "Während statt der Plätze, die Phyromachos für uns beantragt—wissst ihr noch?—Wir uns der andern versichern müssten unversehns." Droysen.
3 "The allusion is to some decree proposed by Phyromachus." Brunck.
4 "Doch 'ne Lampe seh' Ich da herkommen." Droysen.
5 See note on Aves, 992.
6 See note on Lys. 564.
7 "Es ist Zeit zu gehen; hat der Herold eben doch, Da aus dem Haus wir traten, zum zweiten Male gekraht." Droysen.
8 The allusion is to the crowing of the cock. See Liddell's Lex. in voc. Σκίρα. Cf. Ran. 1380.
9 "Dessen Frau Ich bin." Droysen.
in the bed-clothes, so that it was only just now I could get this garment of his.

1st Wom. Well now I see Clinarete also, and Sostrate here now approaching, and Philænete. [Enter Clinarete, Sostrate, and Philænete.]

Prax. Will you not hasten then? for Glyce swore that that one of our number who came last, should pay three choæ of wine, and a chænix of chick-peas.

1st Wom. Don't you see Melistice, the wife of Smicythion, hastening in her slippers? and she alone appears to me to have come forth from her husband undisturbed.

2nd Wom. And don't you see Gusistrate, the wife of the innkeeper, with her lamp in her right hand, and the wife of Philodoretus, and the wife of Chæretades?

Prax. I see very many other women also approaching, all that are good for aught in the city.

3rd Wom. (entering, followed by many others). And I, my dearest, escaped and stole away with very great difficulty; for my husband kept coughing the whole night, having been stuffed with anchovies over-night.

Prax. Sit down then, since I see you are assembled, in order that I may ask you about this, if you have done all that was determined on at the Scira.

4th Wom. Yes. In the first place I have my armpits rougher than a thicket, as was agreed upon. In the next place, whenever my husband went to the market, I anointed

1 "The ordo is: τὴν ὑστάτην ἵματιν ἥκουσαν ἀποτίσεις τρεῖς χόας οἴνου." Brunck.
2 "Wie flink in den Männerschuhn sie heranklappt." Droysen.
3 "She alone of all Seem to have passed the night without disturbance." Smith.
4 "κατὰ σχολὴν is otiose, in the same sense that Terence in the Andrian says, aliam otiosus quaret, ëtiràn kàtâ σχολὴν ζητήσει, a son aise." Brunck.
6 "He supped on sprats, and got an indigestion;
So through the night 'twas nought but cough, cough, cough!" Smith.
7 Juvenal, Sat. ii. 11,
"Hispidia membra quidem et duræ per brachia setæ
Promittunt atrocem animum."
my whole body, and basked the whole day standing in the
sun-shine. 

_5th Wom._ And I. I threw the razor out of the house the
first thing, in order that I might be hairy all over, and no
longer like a woman at all.

_Prax._ Have you the beards, which we were all ordered
to have, whenever we assembled?

_4th Wom. (holding one up)._ Yea, by Hecate! see! here's
a fine one! 

_5th Wom. (holding one up)._ And I one, not a little finer
than _that_ of Epicrates.

_Prax._ (turning to the others). But what do you say?

_4th Wom._ They say yes; for they nod assent.

_Prax._ Well now I perceive that you have done the other
things. For you have Laconian shoes, and staffs, and your
husbands' garments, as we ordered.

_6th Wom._ I secretly brought away this club of Lamia's
as he was sleeping.

_Prax._ This is one of those clubs, under whose weight he
fizzles.

_1_ “It was the custom of the men to anoint the whole body with
oil, and dry it in before the sun; and of the women, to shave them-

selves all over.” Gray. For the preposition, see Bernhardy, W. S.
p. 264.

_2_ See note on Aves, 992.

_3_ A brachylogy for τοῦ τοῦ Ἑπεκράτους καλλίων. When the sub-
ject of comparison and the object of comparison are the same word,
instead of the latter being expressed in the genitive, along with the

genitive governed by it, it is often omitted, and the possessive geni-
tive alone expressed. Hom. Π. Φ. 191, κρίσσων Διώς γείη ποτα-
μῳ τίναται, i. e. γείης ποταμίοι. Herod. ii. 134, πυραμίδα καὶ
οὕτως ἀπελίπτο πολλὰν ἀλάσσω τοῦ πατρὸς, i. e. τῆς πυραμιδος τοῦ
164. Richter on Anacholouth, part i. p. 32, and note on vs. 701, in-
fra, and on Plut. 368. Epicrates was remarkable for a bushy beard;
hence Plato, the comic poet, nicknamed him σακεφόρος. “Epi-
crates 'of the beard' had been a popular character since his partici-

pation in the expedition of Thrasybulus, for the liberation of the
city. He understood how to make a right good use of this position.
His and Phormisius' embassy to the court of Susa, gave occasion to
a special comedy of Plat.: the comic poet.” Droysen.

_4_ “Pherecrates, the comic poet, said of the hobgoblin Lamia, that
it puffs with having its club. This is comically transferred to the


_5_ “Wohl eine von denen, unter deren Last man—pupt.”

Droysen.
6TH WM. By Jupiter the Preserver, he would be a fit person, if there ever was one, to cheat the commonwealth, clothed in the leathern garment of Argus.

PRAX. But come! so that we may also transact what is next, whilst the stars are still in the heavens; for the assembly, to which we are prepared to go, will take place with the dawn.

1ST WM. Yea, by Jove! wherefore you ought to take your seat under the Bema, over against the Prytanes.

7TH WM. (holding up some wool). By Jove, I brought these here, in order that I might card when the Assembly was full.

PRAX. Full, you rogue?

7TH WM. Yes, by Diana! for how should I hear any worse, if I carded? My children are naked.

PRAX. "Carded," quoth a! you who ought to exhibit no part of your person to the meeting! [Turning to the others.] Therefore we should be finely off, if the Assembly chanced to be full, and then some of us strode over and took up her dress and exhibited her Phormisius. Now if we take our seats first, we shall escape observation when we have wrapped our garments close round us: and when we let our beards hang down, which we will tie on there, who would not think us men on seeing us? At any rate Agyrrhius has the


2 There is an allusion to the Inachus of Sophocles, in which Argus was introduced keeping watch over Io; but the whole passage is very obscure.


4 "Hebt mit fruhem Morgen an." Droysen.


6 "Wenn das Volk versammelt ist." Droysen.

7 Cf. vs. 124, 742. Lys. 910, 914. See note on Thesm. 789.

8 "Wenn das Volk
Bei einander war', und eine zum Uebersteigen sich
Aufnahme den Rock und zeigte ihren Phormisios." Droysen.

9 "Phormisius, who was joined in the embassy with Epicrates (vs. 71), was remarkable for his hairy person." Droysen.

10 "Agyrrhius, the upstart, had been an influential man in the state or more than twelve years past, and, as we may infer from Demosthenes' speech against Timocrates, a respectable character. His
beard of Pronomus, without being noticed. And yet, before this, he was a woman. But now, you see, he has the chief power in the state. On this account, by the coming day, let us venture on so great an enterprise, if by any means we be able to seize upon the administration of the state, so as to do the state some good. For now we neither sail nor row.

7th Wom. Why, how can an effeminate conclave of women harangue the people?

Prax. Nay, rather, by far the best, I ween. For they say, that as many of the youths also as most resemble women, are the most skilful in speaking. Now we have this by chance.

7th Wom. I know not: the want of experience is a sad thing.

Prax. Therefore we have assembled here on purpose, so that we might practise beforehand what we must say there. You cannot be too quick in tying on your beard; and the others, as many as have practised speaking.

8th Wom. But who of us, my friend, does not know how to speak?

had been the author of the diminution of the comic honorarium (Ran. 367), and, later, of the increase of the Heleastic fee (Plut. 176, and vs. 184, infra). How Agyrrhius, who did not resemble women merely in beardlessness, comes by the great beard of the flute-player Pronomus, I know not. Droysen. Plato, the comic poet, says of him,

λαβοῦ, λαβοῦ τῆς χειρὸς ὡς τάχιστα μον' μέλλω στρατηγὸν χιροτονεῖν Ἀγγίρριον.

1 See note on Thesm. 870. 2 See note on Ran. 1460. 3 "A Greek proverb runs, 'Money makes the rudder act and the wind blow.'" Droysen.


5 "Und eben das ist uns der Schickung nach Beruf." Droysen.

See note on Aves, 451.

6 "And for this very reason are we met,
To rehearse before we speak in downright earnest." Smith.

"The formula ὅποτ ἄν φθάνως is peculiar, e. gr. περαῖνῳν, Plato (Phæd. 100), λύγων (Symp. 185), "Say forthwith." Perhaps originally a question, 'Will you not sooner say?' (than do something else); but afterwards so much obliterated by usage, that, unmindful of its origin, they said after the external analogy of this formula also ὅποτ ἄν φθάνουμι, ὅποτ ἄν φθάνου, in the sense, 'I will, he will certainly,' &c., therefore synonymous with φθάνωμι ἄν; φθάνω ἄν." Krüger. Cf. Plut. 485, 874, 1133. Eur. Iferacl. 721. Iph. T. 244.
PRAX. Come now, do you tie yours on, and quickly become a man: and I myself also, when I have placed the chaplets, will tie on my beard along with you, if it should seem proper to me to make any speech.

2ND WOM. Come hither, dearest Praxagora, see, you rogue how laughable even the affair seems.

PRAX. How laughable?

2ND WOM. Just as if one were to tie a beard on fried cuttle-fish.

PRAX. Purifier, you must carry round—the cat. Come forward to the front! Ariphrades, cease talking! Come forward and sit down! [Here the women mimic the ceremonies of the lustration.] Who wishes to speak?

8TH WOM. I do.

PRAX. Now put on the chaplet, and success to you!

8TH WOM. (putting it on). Very well.

PRAX. Speak away!

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1 "When speaking in the Assembly, it was customary to wear a chaplet. See Thesm. 380." Smith.

2 "Hier leg' Ich auch die Kränze her; Ich will mich selbst Nun auch bebarten, falls Ich etwa sprechen muss." Droysen.

3 "We find as curious a simile in Shakspeare, Merry Wives of Windsor, act i. sc. 4:
Quickly. Does he not wear a great round beard, like a glover's paring-knife?
SIMPLE. No, forsooth: he hath but a little wee face, with a little yellow beard; a cane-coloured beard." Smith.

4 For this use of the article, see note on Ran. 40. "The person who made the lustration in the Assembly was called περιστιάρχος. Pollux viii. 104, περι περιστιάρχων. ἀλάβαρον χωρίδιος μικροῖς οὖν τῇ τὴν ἐκκλησίαν καὶ τὸ διατροφ. καβάρσιον δὲ ἐκαλεῖτο τοῦτο τὸ χωρίδιον." Brunsch.

5 "A comic licence for τὸ χωρίδιον." Brunsch. "The place of assembly was properly purified by a young pig! In default of the pig, the women take a cat for that purpose. The three lines spoken by Praxagora contain in short the essential forms observed on opening an Assembly. Cf. Acharn. 44." Droysen.

6 "Come all within the circle." Smith. Cf. Ach. 43.

7 "The character of Ariphrades, whom the poet ridicules by supposing him seated among the women, and out-talking even them, may be seen in Equit. 1281, and Vesp. 1280." Smith. "Aristophanes therefore had been rebuking the same man thirty years ago." Droysen.

8 "The usual question put by the κηρυκ in the Assembly." Smith. Cf. Thesm. 379.

9 See note on Thesm. 283.
8th Wom. Then shall I speak before I drink?
Prax. "Drink," quoth'a!
8th Wom. Why have I crowned myself then, my friend?
Prax. Get out of the way! You would have done such things to us there also.
8th Wom. How then? don't they also drink in the Assembly?
Prax. "Drink," quoth'a!
8th Wom. Yes, by Diana! and that too unmixed wine. At any rate their decrees, as many as they make, are, to people considering well, mad ones, like drunken people's. And, by Jove, they make libations too; or, on what account would they make so many prayers, if wine was not present? And they rail at one another too, like drunken men; and the policemen carry out him that plays drunken tricks.
Prax. Go you and sit down; for you are a worthless thing.
8th Wom. By Jove, upon my word it were better for me not to have a beard; for, as it seems, I shall be parched with thirst. [Goes and sits down.]
Prax. Is there any other who wishes to speak?
9th Wom. I do.
Prax. Come now, crown yourself! for the business is going on. Come now, see that you speak after the manner of men, and properly, having leaned your body on your stall:
9th Wom. I should have wished some other one of those accustomed to speak were giving the best advice, in order that

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2 "The ancients, as is well known, wore chaplets when carousing See Hor. Odes, Book I. xxxviii." Smith.
3 See Matthia, Gr. Gr. § 488, 9; Jelf, § 872, g.
4 Cf. vss. 142, 310, and note on Lys. 556.
7 See note on Lys. 316 • See note on vs. 426, supra.
I might have been sitting quiet. But now, according to my motion, I will not suffer a single hostess to make cisterns of water in the taverns. I don't approve of it, by the two goddesses!

Prax. "By the two goddesses!" Wretch, where have you your senses?

9th Wom. What's the matter? for indeed I did not ask you for drink.

Prax. No, by Jove; but you swore by the two goddesses, being a man. And yet you spoke the rest most cleverly.

9th Wom. (correcting herself). Oh!—by Apollo!

Prax. (snatching the chaplet from her). Have done then! for I would not put forward one foot to hold an assembly unless this shall be arranged precisely.

9th Wom. Give me the chaplet! I will speak again.

For now I think I have gone over it properly in my mind.

"To me, O women, who are sitting here"—

Prax. Again you are calling the men "women," you wretch.

"So kann Ich's, falls ihr was auf meine Meinung gebt, Nicht seiden, dass sich die Frau in der Schenke Keller gräbt Zu Wasser; dagegen stimm' Ich bei den Gottinnen!" Droysen.

For καὶ γέ τὴν ὑπή, see Bernhardy, W. S. p. 186.

"She means, perhaps, there shall be no water at all in the taverns." Droysen.

"She swears by 'the two goddesses,' i. e. by Demeter and Persephone, an oath which only women use," Droysen.

"The participle is made clear by καὶ, also, even, (negative, όις, μηδέ,) and καιρεῖν, which in Attic writers scarcely ever occurs otherwise than with a participle or a participial construction, whilst καιρός is found only with an independent clause (with a finite verb). The later writers have been the first to use these vice versa. Yet also in Plato, Symp. 219; Rep. 511; Lysias, 31, 34, if the text be not corrupt." Krüger.

In the present instance the departure from the statutable construction is very remarkable.

"Um keinen Preis
Auch einen Schritt nur möchte Ich zur Ekklesie thun,
I'evor wir nicht mit diesen Dingen im Reinen sind." Droysen.

"ei is rightly construed with a future indicative, although there be an optative with ἄν in the other member of the sentence. Eur. Hippol. 484, ἡ τὰρ' ἄν ὀψι γ' ἀνδρὲς ἱκεροὺν ἄν, ei μὴ γυναῖκες μηχανάς εὑρίσκομεν," Brunn.


Cf Pax, 466. Ach. 491.
9th Wom. It's on account of Epigonus\(^1\) yonder. For when I looked thither I thought I was speaking to women.

Prax. Away with you also,\(^2\) and sit down there.\(^3\) Methinks I must take this chaplet myself and speak\(^4\) for you. I pray to the gods that I may bring our plans to a successful issue. "I have an equal share in this country as you; but I am vexed and annoyed at all the transactions of the state. For I see it always employing bad leaders: and if any be good for one day, he is bad for ten. Have\(^5\) you committed it to another; he will do still more mischief. Therefore it is difficult to advise men so hard to please as you, who are afraid of those who wish to love you, but those who are not willing you constantly supplicate. There was a time when we did not make use of Assemblies at all, but considered Agyrrhius\(^6\) a villain. But now, when we do make use of them, he who has received money praises the custom above measure; but he who has not received, says that those who seek to receive pay in the Assembly are worthy of death."

1st Wom. By Venus, you say this well.

Prax. You have mentioned Venus,\(^7\) you wretch. You would have done a pretty thing, if you had said this in the Assembly.

1st Wom. But I would not have said it.

Prax. (to the first woman). Neither accustom yourself now to say it. [Returning to her subject.] "Again, when we deliberated about this alliance,\(^8\) they said the state would

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\(^1\) "Epigonus is otherwise unknown." Droysen.
\(^2\) "Et tu quoque, ut prior illa, faeesse hinc." Brunnck.
\(^3\) "Hinweg mit dir auch! geh' und setz' dich dort bei Seit'." Droysen.

In Brunck's version, \textit{et posthac sede}.

\(^4\) See Krüger, Gr. Gr. § 53, 7, 3.
\(^5\) For this construction, see note on Thesm. 405.
\(^6\) Cf. note on vs. 102, supra. "He had been lying a considerable time in prison for embezzling the public money." Voss.

\(^7\) "Venus! thou silly wench! a pretty joke, I' faith, had this escaped thee in th' Assembly." Smith.

\(^8\) "The alliance here meant is that concluded with the Thebans, Argives, and Corinthians, (Ol. 96, 2, in the Archonship of Dio-phantus,) through the mediation of Persia, which was followed by the Corinthian war (s. c. 394). Bloody factions arose in Corinth, which impeded the undertakings of the allies: on this account Athens was angry at Corinth. Their murdering those who were favou-
perish, if it did not take place: and when now it did take place, they were vexed; and the orator who persuaded you to it, immediately fled away. Is it necessary to launch ships, the poor man approves of it, but the wealthy and the farmers do not approve of it. You were vexed at the Corinthians, and they at you. But now they are good,—and do you now be good to them. Argeus is ignorant, but Hieronymus is clever. A hope of safety peeped out, but it is banished * * * * * * * * * * Thrasybulus himself not being called to our aid."

able to Sparta, and their eager opposition to the Spartans who approached them, proved their fidelity to the common cause." Droysen.

"The Scholast thinks Conon is meant. The bloody scenes at Corinth took place about the time that he was hastening the rebuilding of the walls at Athens (summer of 393); and the subsequent ill-humour of the Athenians and their disinclination to a continuance of the war may be considered as the cause of Conon's departure." Droysen. "I do not think this alludes to Conon. The whole passage is obscure on account of the want of historical records." Brunck.

* See note on Thesm. 405.
* See note on Plut. 59.

This is the most violent synchysis I have ever met with. See, however, Pax, 558, 559. Plut. 280, 281. Krüger, Gr. Gr. § 61, 2, obs. 1, and obs. 2.

I have followed Droysen in considering 'Argioς' a proper name. Smith (after Brunck's note) translates it, "What though the Argives in the mass are dull, Hieronymus has skill, and he's an Argive."

In Dindorf's edition of Brunck's version it stands, "Argus rudis est, Hieronymus autem sapiens. Salus leviter caput exseruit, at illam respuitis: * * * nec ipse Thrasybulus advocatus." "Of Argeus we know nothing. Hieronymus, according to Diodorus (xiv. 81), was one of Conon's associates. He was left in command of the fleet, while Conon himself set out for the king of Persia, to obtain permission to make war upon the Spartans, with the assistance of the Persian navy. Hieronymus' participation in the glorious sea-fight at Cnidus may have obtained some importance for an otherwise insignificant person." Droysen.

* Dindorf's text exhibits marks of a lacuna between vs. 203 and vs. 204. "This very difficult passage appears to refer to this, that Thrasybulus, the well-known deliverer of the city from the domination of the Thirty, had set out in this year with forty ships to the aid of the Rhodians without waiting for their invitation, in order that they might free themselves from the domination of the Spartans. The poet means, that the good prospects obtained by the victory at Cnidus and the other events of the war would be lost through such
IS. WOM. What a sagacious man!

PRAX. (to first woman). Now you praise rightly. [Returning to her subject.] "You, O people, are the cause of this. For you, receiving the public money as pay, watch, each of you, in private, what he shall gain; while the state totters along like Aesimus. If therefore you take my advice, you shall still be saved. I assert that we ought to intrust the state to the women. For in our houses we employ them as stewards and managers."

2ND WOM. Well done! well done! by Jove! well done! say on, say on, O good sir!

PRAX. "But that they are superior to us in their habits I will demonstrate. For, in the first place, they wash their wool in warm water, every one of them, after the ancient custom. And you will not see them trying in a different way. But would not the city of the Athenians be saved, if it observed this properly, unless it made itself busy with some other new-fangled scheme? They roast sitting, just as before. They carry burdens on their heads, just as before. They keep the Thesmophoria, just as before. They bake their cheese-cakes, just as before. They torment their husbands, just as before. They have paramours in the house, just as before. They buy dainties for themselves, just as before. They like their wine unmixed, just as before. They delight in being wantonly treated, just as before. Therefore, sirs, let us intrust the city like undertakings as Thrasybulus recommended." Droysen. Few persons, I am persuaded, will approve of this view.

"Him why not call then to the helm of the state?" Smith.

2 "Indess der Staat gleich Aisimos so weiterhinkt." Droysen.
3 "Meantime the state, like Aesimus, gets lamely on." Smith.
4 Aesimus, who is also mentioned by Lysias in his speech against Agoratus, was, according to the Scholiast, a lame, stupid man." Droysen.

3 See Krüger, Gr. Gr. § 57, 3, obs. 1, and note on Plut. 314.
4 "χρυστώς ἀντι τοῦ φυλακτικῆς Ἀριστοφάνης ἀντὶ τοῦ ἱφυλάττειν τὸν ἄρχαν νῦμον, καὶ μὴ ἱπολειπαρμόναι, καὶ τὰς καινὰς εἰσέχει πολιτιάς." Suidas. Liddell (in voc. χρυστώς) joins χρηστώς εἰπτ, so to = recte se haberet. 5 See note on Thesm. 789.
6 This verse does not appear in Brunck's edition.
7 Brunck compares Plaut. Menæchm. iv. 1.
8 See note on Ran. 1338. 9 C.f. Nub. 1070.
to them, and not chatter exceedingly, nor inquire what in the world they will do; but let us fairly suffer them to govern, having considered this alone, that, in the first place, being mothers, they will be desirous to save the soldiers; and in the next place, who could send provisions quicker than the parent? A woman is most ingenious in providing money; and when governing, could never be deceived; for they themselves are accustomed to deceive. The rest I will omit: but if you take my advice in this, you will spend your lives happily."

1st Wom. Well done, O sweetest Praxagora, and cleverly! Whence, you rogue, did you learn this so prettily?

Prax. During the flight I dwelt with my husband in the Pnyx; and then I learnt by hearing the orators.

1st Wom. No wonder then, my dear, you are clever and wise; and we women elect you as general on the spot, if you will effect these things, which you have in your mind. But if Cephalus should be unlucky enough to meet and insult you, how will you reply to him in the Assembly?

Prax. I will say he is crazed.

1st Wom. But this they all know.

Prax. But also that he is melancholy-mad.

1st Wom. This too they know.

Prax. But also that he tinkers his pots badly, but the state well and prettily.

1 "Voll Vertraun, wenn ihr nur bedenkt." Droysen.

2 "Then for the ways and means, say who're more skilled Than women? They too are such arch deceivers, That, when in power, they ne'er will be deceived." Smith.

See note on Aves, 451.

The long lapse of time will hardly allow us to refer this to the flight of the country people into the city in accordance with the policy of Pericles. "This difficult passage probably refers to the times of the Thirty Tyrants, when no assemblies were held in the Pnyx, and the orators were not allowed to speak." Droysen.

See note on Vesp. 451.

See Krüger, Gr. Gr. § 50, 8, obs. 3.

One of the demagogues of the day. His father was a potter.


A happy coincidence in the German language has enabled Droysen to translate this verbal play with singular felicity:
1st Wom. How then, if Neoclides the blear-eyed insults you?

Prax. Him I bid count the hairs on a dog's tail.

1st Wom. How then, if they knock you?

Prax. I'll knock again; since I am not unused to many knocks.

1st Wom. That thing alone is unconsidered, what in the world you will do, if the Policemen try to drag you away.

Prax. (suiting the action to the word). I'll nudge with the elbow in this way; for I will never be caught by the middle.

1st Wom. And if they lift you up, we will bid them let you alone.

2nd Wom. This has been well considered by us. But that we have not thought of, how we shall remember then to hold up our hands; for we are accustomed to hold up our legs.

Prax. The thing is difficult: but nevertheless we must hold up our hands, having bared one arm up to the shoulder. Come then, gird up your tunics; and put on your Laconian shoes as soon as possible, as you always see your husbands do, when they are about to go to the Assembly or out of doors. And then, when all these matters are well, tie on your beards. And when you shall have arranged them precisely, having them fitted on, put on also your husbands' garments, which you stole; and then go, leaning on your staffs, singing

"Dass er mache schlechte Kannen zwar,
Auf's Kannegiesern aber versteh' er trefflich sich."

1 See vs. 398, infra, and Plut. 665.
2 "Hic ego dicam, ut in canus culum inspiciat." Brunck.


5 "tā xαρων is badly translated vestes. It ought to have been translated tunicas succingite." Brunck. For the construction, see Schafer, Melet. Crit. p. 88.

6 "Aristophanes never uses the article for οὖρος or οὖρος. This I have remarked on Plut. 44." Brunck. He should have added, unless followed by δι. See Aves, 492, 530. Thesm. 505, 846. Eccles. 312, 316. Pax, 1182. Plut. 559, 691. Equit. 717. Blomfield on
some old man's song, imitating the manner of the country people.

2ND WOM. You say well. But let us [to those next her] go before them; for I fancy other women also will come forthwith from the country to the Pnyx.

PRAX. Come, hasten! for it is the custom there for those who are not present at the Pnyx at day-break, to skulk away, having not even a doit. [The women advance into the orchestra, and there form themselves into a chorus.]

CHORUS. It is time for us to advance, O men,—for this we ought mindfully to be always repeating, so that it may never escape our memories. For the danger is not trifling, if we be caught entering upon so great an enterprise in secret. Let us go to the Assembly, O men; for the Thesmophorēs threatened, that whoever should not come at dawn very early, in haste, looking sharp and sour, content with garlic-pickle, he would not give him the three obols.


2 See Krüger, Gr. Gr. § 69, 32, obs. 21.


7 "By all means make good speed, remembering that Who gets not to the Pnyx at earliest dawn, Must home again return without a doit." Smith.

8 "It appears to have been a proverbial expression, or an allusion to the proverb παραλοῦ γυμνόστερος, which occurs ap. Aristænet. Ep. xviii. lib. ii." Bergler.

9 τοῦτο refers to the word ἀντικρότης. They are to remember always to call themselves men. See note on Lys. 154.

10 Elmsley (Mus. Crit. i. p. 483) alters this to καὶ μὴ ποτ' ἐξολίῳ, i.e. ἐξολίῳτω, as Aristophanes does not join ὦς = ἓλα ὁτ with a conjunctive without ἃν. The usage in prose writers is just the reverse. See Harper, Powers of the Greek Tenses, p. 125. "The pronoun ἡμᾶς does not depend on ἐξολίῳ. The ordo is: τοῦτο γάρ χρή μενονήμαSAT ἡμᾶς ἕω ἡλέγων, ἓς μὴ ποτ' ἐξολίῳ." Brunck.

"Time now 'tis, my merry men, time now for us to start, That we are men repeating oft, lest we belie our part. Not slight would be the peril, if any prying eyes, In secret while we plot should pierce through our disguise. Then on, my merry men, for the council let us start." Smith.

6 See Bernhardy, W. S. p. 104.
Come, O Charitimides, and Smicythus, and Draces, follow in haste, taking heed to yourself that you blunder in none of those things which you ought to effect. But see that, when we have received our ticket, we then sit down near each other, so that we may vote for all measures, as many as it becomes our sisterhood. And yet, what am I saying? for I ought to have called them "brotherhood."

But see that we jostle those who have come from the city; as many as heretofore, when a person had to receive only one obolus on his coming, used to sit and chatter, crowned with chaplets. But now they are a great nuisance. But when the brave Myronides held office, no one used to dare to conduct the affairs of the state for the receipt of money; but each of them used to come with drink in a little wine-skin, and bread at the same time, and two onions besides, and three olives. But now, like people carrying clay, they seek to get three obols, whenever they transact any public business.

Blepyrus. (coming out of his house attired in his wife's

1 The chorus addresses the leaders amongst the women by the names of men. Charitimides was commander of the Athenian navy. For Draces, see Lys. 254.
2 See Liddell's Lex. in voc. σύμβολον, 3.
4 Φιλας—φίλους.
5 They contrast the present eagerness to attend the Assemblies, now that the pay is three obols, with the unconcernedness of former times, when they only received one obol. Then they used to prefer to sit at home chattering, rather than attend the Assemblies.

"Die sonst, wo der Lohn gering,
Wo, wer zur Ekklesie ging,
Nur einen Obol empfing,
Heim sassen und schwatzten
Gekränzelt in Zierlichkeit." Droysen.
6 Strattis ap. Athen. xv. p. 685, B.,

λοιπάμενοι δὲ πρὸ λαμπρὰς
ήμερας ἐν τοῖς στεφανωμασίν.

See Bernhardy, W. S. p. 209.
7 A general in the times of Pericles,—not Archon, as Brixel makes him. See Thuc. i. 105, 108; iv. 95.
8 "Staatesdienst zu brauchen als Geldverdienst." Droysen.
9 See note on Plut. 982.
10 See note on Pax 647.
petticoat and shoes). What's the matter? Whither in the world is my wife gone? for it is now near morning, and she does not appear. I have been lying this long while wanting to ease myself, seeking to find my shoes and my garment in the dark. And when now, on groping after it, I was not able to find it, but he, Sir-reverence, now continued to knock at the door, I take this kerchief of my wife's, and I trail along her Persian slippers. But where, where could one ease himself in an unfrequented place? or is every place a good place by night? for now no one will see me easing myself. Ah me, miserable! because I married a wife, being an old man. How many stripes I deserve to get! For she never went out to do any good. But nevertheless I must certainly go aside to ease myself.

A NEIGHBOUR (coming forward). Who is it? Surely it is not Blepyrus my neighbour? Yes, by Jove! 'tis he himself assuredly. [Goes up to him.] Tell me, what means this yellow colour? Cinesias has not, I suppose, befouléd you somehow?

BLEP. No; but I have come out with my wife's little saffron-coloured robe on, which she is accustomed to put on.

NEIGH. But where is your garment?

BLEP. I can't tell. For when I looked for it, I did not find it in the bed-clothes.

NEIGH. Then did you not even bid your wife tell you?

1 Cf. vs. 20.
3 A Greek euphemism for πρωκτός.
5 Cf. Thesm. 292. "It is the same as if he had said καλῶν ἵσταλμεν." Kuster.
6 Cf. Thesm. 412, 413.
7 Terence, Andrian, iv. 5, 6, "Quem video? estne hic Crito sobrinus Chrysidis? is est." Eun. iii. 4, 7, "Sed quisnam a Thaide exit? is est, annon est? ipsus est."
8 "There is an allusion to the πυρρίχη of Cinesias; for which see Ran. 153, and because the same person καταστηλίξε τῶν Ἐκαταίων, (Ran. 596)." Bergler.
10 See note on Equit. 1017.
BLEP. No, by Jove! for she does not happen to be within, but has slipped out\(^1\) from the house without my knowledge. For which reason\(^2\) also I fear lest she be doing some mischief.\(^3\)

NEIGH. By Neptune, then you've suffered exactly the same as I;\(^4\) for she I live with, is gone with the garment I used to wear. And this is not the only thing\(^5\) which troubles me; but she has also taken my shoes. Therefore I was not able to find them any where.

BLEP. By Bacchus, neither could I my Lacconian shoes! but as I wanted to ease myself, I put my feet into my wife's buskins and am hastening, in order that I might\(^6\) not do it in the blanket, for it was clean-washed.\(^7\)

NEIGH. What then can it be? Has some woman among her friends invited her to breakfast?

BLEP. In my\(^8\) opinion it is so. She's certainly not an ill body, as far\(^9\) as I know.

NEIGH. Come, you are as long about it as the rope of a draw-well.\(^10\) It is time for me to go to the Assembly, if I find my garment, the only one I had.\(^11\)

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2. δεῖ δέ. See Porson and Pflugk on Hec. 13.
5. "I wish that were all." Droysen. Cf. Eur. Hippol. 804. "μόνον is understood, of which there is a frequent ellipse. In vs. 358, we have the full form." Brunnck. See Monk, Hipp. 359. Lobeck, Ajax, 747.
6. For similar examples of what Brunck thinks is a solecism, see note on Ran. 24. In the present case, no other construction would be correct. To change ἔγχυσαμι into a subjunctive, would make the danger still future to him; whereas that particular danger was over as soon as he left his bed. As he is still hastening, ἵµατι, the reading of almost all the MSS. and editions has been very properly retained by Dindorf.
9. See notes on Thesm. 34. Nub. 1252.
11. Comp. Plut. 35.
BLEP. And I too, as soon as I shall have eased myself. But now a wild pear has shut up my hinder end.

NEIGH. Is it the wild pear which Thrasybulus spoke of to the Spartans? [Exit.]

BLEP. By Bacchus, at any rate it clings very tight to me. But what shall I do? for not even is this the only thing which troubles me; but to know where the dung will go to in future, when I eat. For now this Achradusian, whoever in the world he is, has bolted the door. Who then will go for a doctor for me? and which one? Which of the breech-professors is clever in his art? Does Amynon know it? But perhaps he will deny it. Let some one summon Antisthenes by all means. For this man, so far as groans are concerned, knows what a breech wanting to ease itself means. O mistress Ilithyia, do not suffer me to be burst or shut up! lest I become a comic night-stool. [Enter Chremes.]

He had undertaken to speak against the Spartans, who had come with proposals for peace, (v. c. 393,) but afterwards excused himself, pretending to be labouring under a quinzy, brought on by eating wild pears. The Athenians suspected him of having been bribed by the Spartans. For a similar anecdote of Demosthenes, see Aul. Gell. xi. 9.


2 "Was it of that same sort which gave the quinzy to Thrasybulus once?" Smith.

3 For similar examples, see note on Nub. 1392.

4 Of the deme of Achras (ἀχράς, vs. 355). For these comic demi, see note on Vesp. 151. "The ordo is: τών μὲν γὰρ οἴκους ἐν Ἀχραί, διὸςις ποτὲ ἐστὶν ἀνθρ., βεβ. ἡ Ἰπεραν." Brunck. For Ἰπεραν, see note on vs. 316.

5 "Read τῶν κατὰ πρῶκτον, like Plato's διδάκαλος τῶν κατὰ οὐσικήν." Bentley.

6 "Amynon, of course, is no physician, but an orator, who possessed a sufficient knowledge of the profession alluded to to qualify him, according to vs. 112, for state-affairs." Droysen. Cf. Nub. 1094.


8 "In στεναγματῶν, there is a comic allusion to τὸ στενὸν τοῦ πρῶκτου." Tour. See Bernhardt, W. S. p. 233.

9 Terence, Andr. iii. 1, 15, "Juno Lucina fer opem, obsccro." "Aristophanes burlesques the language of tragedy, as Re'sig has rightly observed." Dindorf. Cf. Pax, 10.

10 "μηδὲ does not belong to βεβ., but to περιδης, and, as the grammarians say, ἀπὸ κοινοῦ." Faber. Had it referred to βεβαλανωμίνων, we should have had μήτε.

11 "Dass Ich nicht ein Nachtstuhl werde für die Kermödie." Droys
CHREM. Hollo you! what are you doing? You are not easing yourself, I suppose?
BLEP. I? Certainly not any longer, by Jove; but am rising up.

CHREM. Have you your wife's smock on?¹
BLEP. Yes, for in the dark I chanced to find this in the house. But whence have you come, pray?
CHREM. From the Assembly.
BLEP. Why, is it dismissed already?
CHREM. Nay, rather, by Jove, at dawn. And indeed the vermilion,² O dearest Jove! which they threw about on all sides, afforded much laughter.

BLEP. Then did you get your three obols?
CHREM. Would³ I had! But now I came too late; so that I am ashamed.⁴ By Jove, I have brought nothing else but my pouch.⁴
BLEP. But what was the reason?

CHREM. A very great crowd of men, as never at any time⁵ came all at once to the Pynx. And indeed, when we saw them, we compared them all to shoe-makers: for the Assembly was marvellously filled with white to look at. So that neither I myself nor many others got any thing.

BLEP. Shouldn't I then get any thing, if I went now?

CHREM. By no⁹ means: not even, by Jove, if you went then, when the cock¹⁰ crowed the second time.

BLEP. Ah me, wretched! "O Antilochus,¹¹ loudly bewail me who live, more than the three obols:" for I¹² am undone.

¹ "The common reading is correct: Chremes asks this with astonishment." Dindorf.
² See Acharn. vs. 22.
³ See note on Nub. 41.
⁴ "I came too late, and to my shame have brought My wallet back as empty as I went." Smith.
⁷ See note on Nub. 232.
⁹ On account of the fair complexions of the women who composed the greater part of the Assembly. Hence the comparison in vs. 385. For this use of the infinitive, see note on Plut. 489.
¹⁰ See note on Ran. 1456. 
¹¹ "A parody on the following lines of the Myrmidons of Eschylus, 'Αντιλόχοι άτοιμωτάν, με τού τεθνηκότος τὸν ζώντα μᾶλλον."
¹² See note on Thesm. 105.
But what was the cause, that so vast a crowd was assembled so early?  

CHREM. What else, but that the Prytanes determined to bring forward a motion concerning the safety of the state? And then forthwith the blar-eyed Neoclides first crept forward. And then you can't think how the people bawled out, “Is it not shameful, that this fellow should dare to harangue the people, and that too when the question is concerning safety, who did not save his own eye-lashes?” And he cried aloud and looked around and said, “What then ought I to have done?”

BLER. If I had happened to be present, I would have said, “Pound together garlic with fig-juice and put in Laconian spurge, and anoint your eye-lids with it at night.”

CHREM. After him the very clever Æsoen came forward, naked, as appeared to most,—he himself, however, said he had on a tunic,—and then delivered a most democratic speech. “You see me, myself also, in want of safety of the value of four staters. Yet, nevertheless, I will tell you how you shall
save the state and the citizens. For if the fullers furnish cloaks to those in want, as soon as ever the sun turns, a pleurisy would never seize any of us. And as many as have no bed or bed-clothes, let them go to the tanners' to sleep after they have been washed. But if he shut them out with the door when it is winter, let him have to pay three goatskins.

BLEP. By Bacchus, an excellent plan! But if he had added that, no one would have voted against it—that the meal-hucksters should furnish three choenixes as supper to all those in want, or suffer smartly for it; that they might have derived this benefit from Nausicydes.

CHREM. After this then a handsome, fair-faced youth, like to Nicias, jumped up to harangue the people, and essayed to speak, to the intent that we ought to commit the state to the women. And then the mob of shoemakers cheered and cried out, that he spoke well: but those from the country grumbled loudly.

BLEP. For, by Jove, they had sense.

CHREM. But they were the weaker party; while he per-

2 See note on Ran. 169.
4 See notes on Thesm. 1063, 520. Nub. 380.
5 See note on Plut. 314.
7 The speaker, of course, was Blepyrus' wife Praxagora.
8 "The Nicias here mentioned is a different person from the celebrated leader of the Sicilian expedition: his nephew, probably, as Paulnier thinks." Brunck.
9 Cf Xenoph. Anab. v. 1, 3. The optative is used to denote the opinion of the συντετομένων πλήθος, not that of the narrator or author.
10 "Sie waren aber die Minderzahl, indess er laut Fortfuhr." Droysen
severed in his clamour, saying much good of the women, but much ill of you.
BLEP. Why, what did he say?
CHREM. First he said you were a knave.
BLEP. And of you?
CHREM. Don’t ask this yet. And then a thief.
BLEP. I only?
CHREM. And, by Jove, an informer too.
BLEP. I only?
CHREM. And, by Jove, the greater part of these here.

[Points to the audience.]
BLEP. Who denies this?
CHREM. A woman, on the other hand, he said was a clever and money-getting thing; and he said they did not constantly divulge the secrets of the Thesmophoria, while you and I always did so when we were senators.
BLEP. And, by Mercury, in this he did not lie!
CHREM. Then he said they lent to each other garments, gold, silver, drinking-cups, all alone, not in the presence of witnesses: and that they returned all these, and did not keep them back; while most of us, he said, did so.
BLEP. Yes, by Neptune, in the presence of witnesses!
CHREM. That they did not act the informer, did not bring actions, nor put down the democracy; but he praised the women for many good qualities, and for very many other reasons.
BLEP. What then was decreed?
CHREM. To commit the state to them. For this plan alone appeared not to have been tried as yet in the state.
BLEP. And has it been decreed?
CHREM. Certainly.

1 See Krüger, Gr. Gr. § 69, 32, obs. 3.
2 “Wer bestreitet das?” Droysen.
3 The more usual construction would be ἀλληλαμφ.
6 Cf. Nub. 1464.
7 “For 'mong the many changes which our city
Has oft experienced, this alone, it seems,
Remained untried.” Smith.
“Es schien, dass diess allein noch nicht zu Athen versucht sei
Droysen
BLEP. And have all matters been committed to them, which
used to be a care to the citizens?
CHREM. So it is.
BLEP. Then shall I not go to Court, but my wife?
CHREM. No, nor any longer shall you rear the children you
have, but your wife.
BLEP. Nor any longer is it my business to groan at day-
break?
CHREM. No; by Jove! but this now is the women's care;
while you shall remain at home without groans.
BLEP. That thing is alarming for such as us; lest, when
they have received the government of the state, they then
compel us by force——
CHREM. What to do?
BLEP. ——to lie with them.
CHREM. But what if we be not able?
BLEP. They will not give us our breakfast.
CHREM. Do you, by Jove, manage this, that you may
breakfast and amuse yourself at the same time.
BLEP. Compulsion is most dreadful.
CHREM. But if this shall be profitable for the state, every
man ought to do so. Certainly indeed there is a saying of
our elders, "Whatever senseless or silly measures we deter-
mine on, that they all turn out for our advantage." And

1 "Auch nicht den Tag angähn' Ich künftig auf der Pnyx?"

Droysen.

"No more then need I sigh for break of day,
When the court meets!" Smith.

See notes on Aves, 161, 1308.
2 "Für Leute unsers Alters." Droysen. See Krüger, Gr. Gr. § 51,
10, obs. 7. Bernhardy, W. S. p. 300.
3 Cf. Equit. 1109.
4 "Aye, but compulsion's odious." Smith.
5 See Hermann, Vig. n. 297.
6 "Auch giebt's ein Sprichwort aus den alten Zeiten her:
Was unverständnlich wir beschliessen und verkehrt,
Das wird zu unserm Besten doch zuletzt gedeihn." Droysen.

Nub. 587, φασι γὰρ δυσβουλίαν
τυίς τῇ πόλει προσεῖναι, ταῦτα μέντοι τῶς θεοὺς,
ἀττ᾽ ἀν ἰμεῖς ἵξαμάρτηται, ἵπὶ τὸ βιλπον τρέπνων.

Eupolis ap. Athen. x. p. 425,

ω πόλις, πόλις,
ὡς εὐνυχής εἰ μᾶλλον, ἡ καλῶς φρονεῖς.

1 Nub. 594, ἵπὶ τὸ βιλπον τὸ πράγμα τῇ πόλει συνοίσεται. Cf. Nub
20 Bernhardy, W. S. p. 252.
may they turn out so, O mistress Pallas and ye gods! But I will depart: and fare-you-well! [Exit Chremes.]

Bler. And you too farewell, O Chremes! [Goes into his house.]

CHORUS OF WOMEN. Advance, proceed! Is there any of the men that is following us? Turn about! look! guard yourself carefully,—for knaves are numerous,—lest perchance some one being behind us, should espy our dress. But step along, stamping with your feet as much as possible. This affair would bring disgrace upon us all among the men, if it were discovered. Wherefore gird yourself up, and look about in that direction and on the right, lest the affair shall become a mishap. Come, let us hasten! for we are now near the place, whence we set out to the Assembly, when we went there: and we may see the house, whence is our general, who devised the measure which has now been decreed by the citizens. Wherefore it is fitting that we do not loiter waiting longer, equipped with beards, lest some one shall see us, and perhaps denounce us. But come hither to the shade, having come to the wall, glancing aside with one eye, change your dress again as you were before, and do not loiter:

3 "Denn würden wir noch jetzt entdeckt, So bringt es ewig Schimpf und Schand beim Mannervolk uns allen.
Droysen.

It is wrongly translated in Brunck's version.
4 A participle is often the representative of an hypothetical clause. See Krüger, Gr. Gr. as cited in the note on Ran. 96.
6 "Ne hac res infortunio nobis sit." Brunck. See Bernhardy, W. S. p. 402, and cf. vs. 495
7 See Krüger, Gr. Gr. § 38, 3, obs. 1.
8 In Brunck's edition ἵνω κατάπτυ. "The comic writers never use ἵνω before a vowel, or ἵνω." Dindorf. For this remarkable interchange, see Bernhardy, W. S. p. 402.
9 "So retire we one and all, Within the friendly shade of yon projecting wall." Smith.
see here! now we behold our general coming from the Assembly. Come, hasten every one, and hate to have a beard on your jaws. For see! they have come with this dress on this long while. [Enter Praxagora and other women from the Assembly, no longer disguised as men.]

Prax. (addressing the chorus). These measures, O women, which we deliberated on, have turned out successfully. But throw off your cloaks as soon as possible, before any of the men see you! let the men's shoes go far away! undo the fastened Laconian shoe-strings! throw away your staffs! And do you now [to a female servant] put them in order. I wish to creep in secretly, before my husband sees me, and deposit his garment again whence I took it, and the other things which I brought out.

Cho. Now all the things you spoke of are lying in order. It is your business to instruct us in the rest, by doing what useful thing we shall seem rightly to obey you. For I know I have conversed with no woman cleverer than you.

Prax. Wait then, in order that I may use you all as advisers in the office to which I have been just now elected. For there, in the uproar and danger, you have been most courageous.

Blep. (suddenly coming out of his house). No you! whence have you come, Praxagora?

Prax. What's that to you, my dear?

Blep. "What's that to me?" How foolishly you ask.

Prax. You certainly will not say, from a paramour.

Blep. Perhaps not from one.

Prax. Well now you can put this to the test.

Blep. How?

Prax. If my head smells of perfume.

1 Hence the epithet σακεσφόρος applied to Epicrates, by Plato the comic writer. See note on vs. 71. So the philosophers are called σακκογενειοτρόφοι ἀπ. Athen. iv. p. 162.
2 See note on Ran. 1075.
5 See Krüger, Gr. Gr. § 48, 3, 8.
6 "From two, belike, not one." Smith.
7 For this construction, see note on Pax, 520.
BLEP. How then? does not a woman intrigue even without perfume?

PRAX. I, unhappy, certainly not.

BLEP. Why then did you go off at day-break in silence with my garment?

PRAX. A woman my companion and friend sent for me in the night, being in the pains of labour.

BLEP. And then was it not possible for you to go when you had told me?

PRAX. And not to care for the woman in child-bed, being in such a condition, husband?

BLEP. Yes, if you had told me. But there is some mischief in this.

PRAX. Nay, by the two goddesses! but I went just as I was; for she who came in quest of me, begged me to set out by all means.

BLEP. Then ought you not to have worn your own garment? But after you had stripped me, and thrown your garment over me, you went off and left me as if I were laid out for burial; only that you did not crown me, nor yet place a vase beside me.

PRAX. For it was cold; while I am thin and weak. So then I put it on, in order that I might be warm.

But I left you lying in the warmth, and in the bed-clothes, husband.
BLEP. But with what view went my Laconian shoes and staff along with you?

PRAX. I changed shoes with you, in order that I might keep the garment safe, imitating you, and stamping with my feet, and striking the stones with the staff.

BLEP. Do you know then that you have lost a sextary of wheat, which I ought to have received from the Assembly?

PRAX. Don’t be concerned; for she has borne a male child.

BLEP. The Assembly?

PRAX. No, by Jove! but the woman I went to. But has it been held?

BLEP. Yes, by Jove! Did you not know that I told you yesterday?

PRAX. I just now recollect it.

BLEP. Then don’t you know what has been decreed?

PRAX. No, by Jove! not I.

BLEP. Then sit down and chew cuttle-fish; for they say the state has been committed to you.

PRAX. What to do? to weave?

BLEP. No, by Jove! but to rule.

PRAX. What?

BLEP. The affairs of the state, every one.

PRAX. By Venus, the state will be happy henceforth!

BLEP. On what account?

PRAX. For many reasons. For no longer will it be permitted for the audacious to act shamefully towards it henceforth, and no where to give evidence, nor to act the informer—

BLEP. By the gods, by no means do this, nor take away my livelihood.

1 See Krüger, Gr. Gr. § 51, 17, obs. 8, § 62, 3, obs. 9, and Bernhardy, W. S. p. 240.

2 She imitated her husband’s gait and dress, in order that she might not be robbed by the λωποδώρας. Cf. note on Nub. 645.

3 “War heut’ denn Ekklesie?” Droysen.

4 “The sense is: sede et in posterum laute et beate vivito; tibi enim magnum imperium paratum video.” Faber. To eat cuttle-fish was synonymous with enjoying the highest felicity; hence Suidas translates it by τυφάν. See Athen. viii. p. 324, C.


6 Soph. Phil. 933, πῶς θεῶν ἀνεφων, τὸν ἰὸν με μῆλικε.
CHO. My good sir, suffer your wife to speak.

PRAX. — nor to steal clothes, nor to envy one's neighbours, nor to be naked, nor that any one be poor, nor to rail at one another, nor to seize as a pledge and carry off.

CHO. By Neptune, grand promises, if she shall not prove false.

PRAX. But I will demonstrate this, so that you shall bear me witness, and this man himself not gainsay me at all.

CHO. Now it behoves you to rouse a prudent mind and deep thought friendly to the commons, who know how to defend your friends. For your inventiveness of mind comes for the public prosperity, delighting the commons with innumerable aids for life, showing what it is able to effect. It is time for our state has need of some clever contrivance. Come, do you only accomplish what has never been done nor mentioned before as yet. For they hate, if they see the old things often. Come, you ought not to delay, but now to begin your plans; for quickness enjoys the greatest share of favour with the spectators.

PRAX. Well now, I am confident that I shall teach what is

1 Cf. note on Ran. 1227.
2 Cf. Shakespeare, Henry VI. part ii. act iv. sc. 2.
3 "No defamation, no distraint for debt." Smith.
4 "Kein Zank der Partheien, kein Verhaft für fällige Schuld." Droysen.
6 "So klar beweis' Ich 's, dass du zeugen wirst für mich, Und meinem Mann selbst nichts zu erwiedern möglich ist."
7 Droysen.
8 Cf. Nub. 1343, and for the interchange of μοι and τοι, cf. Aves, 545.
9 See Krüger, Gr. Gr. § 57, 1, obs. 1.
10 "For this form Reisig cites Etymol. M. 462, 20. Alpheus, Epigr. ii. vs. 6."
11 "Denn Zeit ist 's." Droysen.
13 "Read ἀλλὰ πίστευοι. See Lys. 55." Bentley. But see Bernhardy, W. S. p. 95.
useful. But this is the thing I am most apprehensive about, whether the spectators\(^1\) will be willing to make innovations, and not rather abide by the very customary and ancient usages.

**BLEP.** Now about making innovations,\(^2\) don’t be alarmed; for to do this and to neglect what is ancient, is with us equivalent to another constitution.

**PRAX.** Now let none of you reply\(^3\) or interrupt me, before he understands the plan and has heard the speaker.\(^4\) For I will declare that all ought to enjoy all things in common, and live upon\(^5\) the same property; and not for one to be rich, and another miserably poor; nor one to cultivate much land, and another to have not even enough to be buried in;\(^6\) nor one to have\(^7\) many slaves, and another not even a footman. But I will make one common subsistence for all, and that\(^8\) too equal.


\(^2\) "Um den Fortschritt sei nicht weiter besorgt; denn es herrscht Fortschreiten und Neuern. Und Verachten des Altherkommlichen hier als wahrer und einziger Herrscher." Droysen.


\(^5\) "Praxagora is delivering a general remark how people ought to listen to the speaker, therefore uses the masculine gender." Bergler.

\(^6\) "Vom Gemeingut leblicher leben." Droysen.


\(^8\) χρήσας, like utor in Latin, often = habeo.

\(^1\) Instead of καὶ τάῦτα, and that too, the Greeks often use καὶ οἷος,
BLEP. How then will it be common to all?
PRAX. You shall eat dung before me.\(^1\)
BLEP. And shall we have a community of dung?
PRAX. No, by Jove! but you were the first to interrupt me. For I was going to say this: I will first of all make the land common to all, and the silver, and the other things, as many as each has. Then we will maintain you out of these, being common, husbanding, and sparing, and giving our attention to it.
BLEP. How then if any of us do not possess land, but silver and Darics,\(^4\) personal\(^5\) property?
PRAX. He shall pay it in for the public use; and if he do not pay\(^7\) it in, he shall be forsworn.
BLEP. Why, he acquired it by this!\(^8\)
PRAX. But in truth it will be of no use to him at all.
BLEP. On what account, pray?
PRAX. No one will do any wickedness through poverty: for all will be possessed of all things; loaves, slices of salt fish, barley cakes, cloaks, wine, chaplets, chick-pease. So that what advantage will it be not to pay it in? For do you find it out and make it known.
BLEP. Then do not these even now thieve more, who have these worldly goods?\(^9\)

\(^1\) “Seemingly a proverbial expression applied to unseasonable interruptions.” Brunck.
\(^2\) Cf. Plut. 1102.
\(^3\) For the construction, cf. Æsch. Prom. 1092. Pind. Nem. i. 48. Bernhardy, W. S. p. 172. In vs. 595, supra, we had the dative.
\(^6\) “Der zahlt's ein zum Gemeinschatze.” Droysen. See note on Lys. 134.
\(^7\) According to Hotibus (Bothe) = μὴ καταβοτε καὶ ψευδαρχεῖν, which is a singular exposition to come from a Greek scholar;—as if μὴ καταβοτε = ὁ καταβοτε. See Elmsley, Med. vs. 204. Mus Crit. ii. p. 597. Neue ad Soph. Antig. 84; AJ. 573.
\(^8\) i.e. ἐὰς τοῦτο τὸ ψευδαρχεῖν. See note on Lys. 131.
\(^9\) “Yet oft the greatest rogues are those, in wealth who most abound.” Smith.
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609-623.

PRAX. Yes; formerly, my good sir, when we used the former laws. But now,—for substance shall be in common,—what is the advantage of not paying in?

BLEP. If on seeing a girl any one should desire her and wish to lie with her, he will be able to make presents by taking from these; but he will enjoy a share of the common property by sleeping with her.

PRAX. But he will be permitted to sleep with her for nothing; for I will make them in common for the men to lie with, and for any one that pleases to beget children.

BLEP. How then, if all shall go to the most beautiful of them and seek to lie with her?

PRAX. The uglier and more flat-nosed women shall sit by the side of the beautiful; and then if any desire her, he shall first lie with the ugly one.

BLEP. Why, how shall our powers fail us old men, before we get there where you say, if we have to do with the ugly ones first?

PRAX. They will not fight.

BLEP. What about?

PRAX. Be of good courage! don't fear!—they will not fight

BLEP. What about?

PRAX. About your not sleeping with them. And such a law is provided for you.

BLEP. Your plan has some sense; for it has been provided

1 See Bernhardy, W. S. p. 444.
2 "'ίς ευνήσται δούνα (sc. τοί μέρακτ) ἄφελων, demens, dextrahens, decerpens, τούτων, ex iis quae ille sibi reservavit, nec in commune deposuerit." Brunck.
3 The construction is somewhat ambiguous. In Brunck's version it is rendered, "Namque faciam, ut illæ communes cum viris cubent, et cui libet volenti liberos pariant." Similarly Droysen. But this construction will hardly suit vs. 615.
4 "Formosas, pulchras." Kuster.
5 i.e. τὶς ὑπαυγάργυς. "Und jemand nach der Schönen verlangt." Droysen. See note on Ran. 1075. For the omission of τις, see note on Aves, 167, and comp. vss. 611, 633, 642, 643, 662, 670, 672.
6 Cf. vs. 640, infra.
7 See Porson, Opusc. p. 23.
8 "Those words τοῦ μὴ εὐγκαταδέσθειν ought to have been translated more closely: τι cum illis non concubueritis; or, quia cum illis non concumbetis." Brunck. "Sie wehrt dir den Beischlaf nicht." Droysen.
9 τὸ ἐμπερὶν, strictly speaking, = ἵμης. So τὸ σὸν = σὸν, τὸ ἵμων = ἵμων. See note on Thesm. 105. The corresponding clause to —
that no woman's arms be empty. But what will the men do? For the women will avoid the more ugly ones, and go to the handsome.

Prax. But the uglier men shall watch for the handsomer ones as they are departing from dinner, and shall have an eye upon them in the public places. And the women shall not be permitted to sleep with the handsome men, before they gratify the ugly and the little ones.

Blep. Then the nose of Lysicrates will now be as proud as that of the handsome men.

Prax. Yes, by Apollo! And the plan will be a democratic one too, and a great mockery of the more dignified and of those who wear rings, when a person wearing slippers shall

\[ \mu i v \nu \mu i t e p o v \ \text{is } \tau o \ \tau o v \ \alpha v \delta r o v (v s. 624) = \omega i \ \alpha v \delta r e i c. \]

Many similar examples will be found ap. Bernhardy, W. S. p. 327.

1 "Jedoch, wie wird es den Männern ergehen?" Droysen.

2 "Read \( \iota \pi \iota \ \tau o v \ \delta i. \)" Porson. So Brunck and Dindorf. But this is a deflection from the regular rule; for whenever \( \delta \mu i v \) or \( \delta \ \delta i \) is construed with a preposition, the \( \mu i v \) and \( \delta i \) stand between the preposition and the governed case of the article. See Krüger, Gr. Gr. § 50, 1, obs. 13. Bernhardy, W. S. p. 198. Hermann, Vlg. n. 5, and note on vs. 586, \textit{supra}. See, however, Vesp. 94. Lys. 593. Plut. 559. Krüger, Gr. Gr. § 68, 5, obs. 1. A prose writer would have said \( \iota \pi \iota \ \tau o v \). Dindorf's text here differs widely from that of Brunck, both in reading and punctuation.

4 Porson, (ap. Gaisford ad Eur. Suppl. p. 206,) Elmsley, (Heracl. vs. 939. Med. p. 119,) and Reisig (i. p. 65) alter the reading to \( \pi r i v \ldots \chi a r i \sigma a i \sigma a i a u \), on the pretense that Aristophanes never omits \( \delta \alpha r \) in this construction; which is certainly a curious way of proving their rule. They ought to have shown that the omission is contrary to the philosophy of the language. "Many of these conjunctions are found with the conjunctive also without \( \delta \alpha r \), even in classical prose, inasmuch as the thought is represented as not at all problematical. This is more frequently the case with \( \pi r i v \) and \( \mu e i r o (\omega i) \), especially in Thucydides and the poets." Krüger. Cf. Bernhardy, W. S. p. 400. Hermann ap. Harper, "Powers of the Greek Tenses," p. 131. Jelf, Gr. Gr. § 842, 2. Lys. 1005. Praxagora has no doubt, from the provisions of the law, but that the women will do so. For this use of \( \chi a r i \sigma a i \sigma a i a u \), see Equit. 517. Ruhnck. Tim. p. 274.

5 Cf. vs. 736. Aves, 513. "He seems to have been remarkable on the same account as Juvenal's barber of Beneventum, and Shakspeare's Bardolph." Smith. For the construction, see note on Plut. 368.

6 Cf. Vesp. 575.

7 I. e. an old man. See Plut. 759. "Probably proper names are concealed under these words: \( \eta r a n \ \E m b x a i n y \gamma \ \iota i k g \ \Pi r o t e p o u s. \)" Benley. Reiske thinks \( \Em b x a i \) may have been the nickname of some
say, "Give place first, and then watch when I have finished and allow you to play the second part."

BLEP. How then, if we live in this manner, will each be able to distinguish his own sons?

PRAX. But what occasion is there? for they will consider all those who are older than themselves in age to be their fathers.

BLEP. Therefore they will rightly and properly throttle every old man one after another through ignorance; for even now, when they know their true father, they throttle him. What then? when he is unknown, how will they not then even dung upon him?

PRAX. But he who is standing by will not permit it. Formerly they had no concern about other people's fathers, if any one beat them; whereas now, if any hear a father beaten, being alarmed lest any person should be beating his father, he will oppose those who do this.

BLEP. The rest you say not amiss. But if Epicurus were to come to me, or Leucolophas, and call me father, this now would be terrible to hear.

PRAX. A much more terrible thing, however, than this thing is—

BLEP. What?

PRAX. If Aristyllus were to kiss you, saying you were his father.

BLEP. He would suffer for it and howl.

PRAX. And you would smell of mint. But he was born before the decree was made, so there is no fear lest he kiss you.

BLEP. I should indeed have suffered a terrible thing. But who is to cultivate the land?

man of rank, as Κόθορνος was of Theramenes. In this state of doubt Dindorf has retained the reading of the Ravenna MS.


2 "Vordem liess keiner sich's kummern, ob ein Anderer Prügel vom Sohne bekam." Droysen.

3 τυπτγ.. τοις ἀρωσιν. For this transition from the singular to the plural, see note on vs. 688, infra.

4 "Epicurus and Leucolophas are otherwise unknown." Droysen.

5 See Plut. 314. He bore the same character as Ariphrades.

6 For this Attic form of the first person, see Krüger, Gr. Gr. § 30, 6, obs. "In English it must be rendered, 'that would indeed have been intolerable.' ένυρις has the same meaning in ένυρις τάτγω, δυνα.
Prax. The slaves. But it shall be your concern, when the shadow of the gnomon is ten feet long, to go to a banquet, anointed with oil.

Blep. But about garments, what will be your contrivance? For this also must be asked.

Prax. In the first place what you have at present will be at hand; and the rest we will weave.

Blep. One thing further I ask: if one be cast in a suit before the magistrates at the suit of anyone, from what source will he pay off this? For it is not right to pay it out of the common fund.

Prax. But in the first place there shall not even be any suits.

Blep. But how many this will ruin!

Prax. I also make a decree for this. For on what account, you rogue, should there be any?

Blep. By Apollo, for many reasons! in the first place, for one reason, I ween, if anyone, being in debt, denies it.

Prax. Whence then did the lender lend the money, when all things are in common? He is, I ween, convicted of theft.

Blep. By Ceres, you instruct us well! Now let some one tell me this: whence shall those who beat people pay an action for assault, when they insult people after a banquet? For I fancy you'll be at a loss about this.

Prax. Out of the barley-cake which he eats. For when...
one diminishes this, he will not insult again so readily, after he has been punished in his belly.

BLEP. And, on the other hand, will there be no thief?

PRAX. Why, how shall he steal when he has a share of all things?

BLEP. Then will they not even strip people by night?

PRAX. Not, if you sleep—at home; nor, if you sleep abroad, as they used before. For all shall have subsistence. And if any one tries to strip a person, he shall give them of his own accord. For what occasion is there for him to resist? for he shall go and get another better than that from the common stock?

BLEP. Then will the men not even play at dice?

PRAX. Why, for what stake shall any one do this?

BLEP. What will you make our mode of life?

PRAX. Common to all. For I say I will make the city one house, having broken up all into one; so that they may go into each other's houses.

BLEP. But where will you serve up the dinner?

PRAX. I will make the law-courts and the porticoes wholly men's apartments.

BLEP. What use will the Bema be to you?

PRAX. I will set the mixers and the water-pots on it; and it shall be for the boys to sing of those who are brave in war, and of him, whoever has been cowardly, so that they may not dine, through shame.

it was customary to eat together in public." Smith. Cf. Nicocles ap. Athen. iv. p. 141, A.


3 "παρὰ προσδοκίαν. For it is certain that, if he keep at home, he will be safe from footpads." Faber.

4 See Porson, Phæn. 79.

5 See Reisig Conject. i. p. 155, and notes on Aves, 161, 1308. Cf. also vs. 668, supra.

6 "There'll be no stake for which to game." Smith.

7 Cf. Terence, Adelph. v. 7, 10.


9 έι τις = οὐ τις. See Krüger, Or. Gr. § 65, 5, obs. 9.

10 For the transition from the singular (ει τις) to the plural (διὸ κω-

νῶσι), see note on Ran. 1075, and cf. vs. 668, infra. Thesm. 843, 844.
BLEP. By Apollo, a nice plan! But what will you make of the urns for the lots?

PRAX. I will deposit them in the market-place; and then I will place all the people beside the statue of Harmodius and choose them by lot, until he who has drawn the lot departs joyfully, knowing in what letter he is to dine. And the crier shall command those of Beta to follow to the royal portico to dine; and Theta to the portico next this; and those of Kappa to go to the flour-market.

BLEP. That they may gobble up the flour?

PRAX. No, by Jove! but that they may dine there.

BLEP. But whoever has not the necessary letter drawn, according to which he is to dine, all will drive away.

PRAX. But it shall not be so with us. For we will supply all things to all in abundance; so that every one when he is drunk shall go home together with his chaplet, having taken his torch. And the women in the thoroughfares, meeting with them coming from dinner, will say as follows: "Come hither to me. There is a beautiful girl here." "And at my

1 Nub. 858, τάς ἐμβάδας ποί τέτροφας; but what have you made of your shoes? For this form of the perfect, see Krüger, Gr. Gr. § 31, 6, obs. 4. For κηλωτήριον, see Aristoph. Βήρας, Fragm. xvii.
2 “ἔδων εἰπεῖν δικάζω, εἰπε δειπνεῖ.” Scholiast. Plut. 972, ἀλλ' οὐ λαχοῦσ' εἰπεῖς ἐν τῷ γράμματι; The ten law-courts at Athens were marked with the first ten letters of the alphabet, and the jurymen drew by lot each a small ticket marked with a letter which directed him to the court he was to go to.
3 For this omission, see Krüger, Gr. Gr. § 61, 4, obs. 3. Bernhardy, W. S. p. 191.
4 "Βασίλειον. Because it begins with Beta." Bergler.
5 "In der Halle daneben." Droysen. So Brunck. "ις την στοάν λεχθείσαν παρά το γράμμα τούτο θήτα, ι. ε. ις το Θησείον." Faber. So the Scholiast.
6 Hesychius: ἀλφίτων στοά, ἐν Ἀθήναις, ἐν γά τά ἀλφιτα ἐπωλίτο. Of this portico, the Scholiast also speaks on Acharn. 547, and Eustathius on II. Λ. p. 868, 37, ed Rom." Kuster. "στοά λυρόπωλις ἀπὸ Megalopolitae Arcadiae Pausan. viii. 50, p. 663, 14." Porson.
7 ἰνα κάπτωσιν; a pun on the preceding κάπτα.
9 For the article, see note on Thesm. vs. 1012.
11 "Seemingly an allusion to the words of the Syrens." Faber.
horse," some other woman will say from the chamber above, "both very beautiful and very fair. You must sleep with me, however, before her." And the uglier men following the handsome men and the youths will say as follows: "Hello, you! whither are you running? You will effect nothing at all by going: for it has been decreed for the flat-nosed and the ugly to take the first turn; but that you in the mean time amuse yourself in the porch." Come now, tell me, do these please you?

BLEP. Very much.

PRAX. Then I must go to the market-place, that I may receive the public revenue, having taken a clear-voiced female-crier. For it is necessary that I do this, as I have been chosen to govern, and that I arrange the messes, so that in the first place you may banquet to-day.

BLEP. Why, shall we banquet forthwith?

PRAX. Certainly. In the next place, I wish to put a stop to the harlots every one.

BLEP. Wherefore?

PRAX. This is plain: that these of ours may enjoy the flower of the youth. And it is not proper that the women-slaves should deck themselves out and filch away the love of

---


2 "Above, in vs. 702, notwithstanding Brunck's opinion, of ἀναλότερον appears to me the true reading: the ugly men check the handsome, and assert the right given them by the new laws, of going first." Seager.


4 Liddell compares Lysias, 185, 3. Vesp. vs. 664.


6 "Da ich erwählt bin als Archontin." Droysen.

7 "What will To-day behold us banquet'ing in public?" Scalā.

8 Cf. Pax, 409. Hermann, Vig. n. 349.

9 I should prefer ἡ Χωσιν αὐταῖ, i. e. πόλεις.
the free women, but should sleep only with the men-slaves, with their persons depilled like a slave.

BLEP. Come now, let me follow you close by, that I may be gazed at, and that people may say as follows: "Do you not admire this husband of our general?" [Exeunt Praxagora and Blepyrus.]

1ST CITIZEN. I will make ready and overhaul my substance, in order that I may carry my chattels to the marketplace. Do you, O Meal-sieve, pretty as you are, come hither prettily out of the house the first of my goods, so that you may be a Basket-bearer, being powderd with meal, who last overturned many bags of mine.

Where is the Stool-carrier? Pot, come forth hither! By Jove, you are black! nor could you have been blacker.

1 Thesm. 201, δοκῶν γυναικῶν ἵγνα γυνηρῆσια κλέπτειν ὑφαρπάζεις τε ἧλιονάν Κύπριν.


See note on Lys. 864.

"Ut obviorum convertam in me oculos." Brunck.

See Bernhardy, W. S. p. 79. See Bernhardy, W. S. p. 160.

7 Here the scene changes to the front of a townsman's house in Athens. The first citizen, assisted by his servants, is seen bringing out of the house his goods and chattels. These he addresses by name, as if they were human beings, assigning to each its proper place, title, and duties, as if to take part in the Panathenaian festival. The whole speech is a parody on the ordering of a public procession.

8 "Komm' du hervor, MehlschwingE', schön im schonen Putz."

Droysen.


9 See Liddell Lex. voc. κανηρόρος.


12 Female μίτοικοι were obliged to attend upon the κανηρόροι with a parasol and a camp-stool. Cf. Aves, 1551.

13 For the article, see note on Ran. 40, and Bernhardy, W. S. p. 67.

14 "Wie schwarz! du könntest schwarzer nicht sein, war' in dir Die Pommade gekocht, mit der sich das Haar Lysikrates farbt." Droysen.
if you had boiled the dye with which Lysicrates blackens his hair. Come hither, Tire-woman, stand next her! Water-bearer, here! bring hither this water-pot! And do you, Harper, come forth hither! who have often wakened me in the dead of the night for the Assembly with your early strain. Let him with the hive come forth! Bring the honeycombs! Place the olive-wreaths near! and bring out the two tripods, and the oil-flask. Now leave the little pots and the lumber. 8

2ND CIT. (grumbling to himself). Shall I pay in my property? Then I shall be a wretched man and possessed of little sense. No, by Neptune, never but will first scrutinize and examine them frequently. For I will not so foolishly throw away my earnings and savings for nothing, before I learn the whole matter, how it is. Hollo you! what mean these chattels? Have you brought them out because you are slitting, or are you carrying them to put them in pawn? 14

1ST CIT. By no means.

2ND CIT. Why then are they thus in a row? Surely you are not leading a procession in honour of Hiero the auctioneer?

1 Cf. vs. 734, 739, and note on Ran. 40. "Коммәтис, імпікітія, й космовія тас гумайкес." Suidas.

2 According to Faber, the utensil addressed is a stand for a water vessel.

3 The cock is meant. Cf. vs. 30, ιγγα. Vesp. 100. Aves, 489.

4 See Liddell Lex. voc. οωπі. "A πιν ον τον ὀρθον νόμον."

5 "Holo there within, the skeps and honey-combs Bring forth." Smith.


7 "Read κομμε, και Σάλλος καθιστη." Bentley.

8 "The pipkins and such small fry you may leave!" Smith.

9 "Das Gerömpel." Droysen.

10 See Bernhardt, W. S. p. 377.

11 In Brunck μα τον Ποσιδιώ γ'. Porson (Advers. p. 36) corrects μα τον Ποσιδιώ οδειστορε γ', because γε cannot be immediately subjoined to an oath. To this reading Dindorf assents.

12 The new decrees of Praxagora.

13 "Temere, nullius rei causd." Faber.

14 Πρίν εκπυθώμας, the reading of the MSS, is changed by Person, Elmsley, and Dindorf to Πρίν οιν ικπ. See note on vs. 620. In this place the alteration is for the better. For the "Anticipation," see note on Nub. 1148, and on vs. 1126, infra.


16 "Hiero was a celebrated auctioneer of the day." Smith. Cf
1ST CIT. No, by Jove! but I am about to deliver them into the market-place for the good of the state, conformably to the laws enacted.

2ND CIT. Art going to deliver them in?

1ST CIT. Certainly.

2ND CIT. Then you are an unhappy man, by Jove the Preserver!

1ST CIT. How?

2ND CIT. How? Easily. 1

1ST CIT. How then? ought I not to obey the laws?

2ND CIT. What laws, 2 you unhappy man?

1ST CIT. Those enacted.

2ND CIT. Enacted? How silly you are 3 then!

1ST CIT. Silly?

2ND CIT. Certainly.—Nay, rather, the most foolish of all together.

1ST CIT. Because I do what is ordered? 4

2ND CIT. Why, ought a sensible man to do what is ordered?

1ST CIT. Most assuredly.

2ND CIT. Nay, rather, a stupid man.

1ST CIT. And do you not intend to pay them in?

2ND CIT. I'll take care 5 not, till 6 I see what the people determine on.

Lys. 1277. Thesm. 104. Ran. 445. I do not remember to have met with any other instance of ὅπως μὴ with interrogation.

1 "Facile dicit igitur" Brunck. See note on Aves, 1234, and on Ran. 1424.

2 Cf. note on Lys. 1178.


4 Bergler compares Eurip. Phoen. 1640.

5 Cf. Herod. i. 65; i. 108.

6 "πρὶν ἄν with a conjunctive is regularly found only after negative clauses or a question containing a negation. The same rule also holds for the optative with πρὶν." Krüger. Cf. Elmsley, Med. vs. 77, 215. Harper's "Powers of the Greek Tenses," p. 136. In the present passage the negation is contained in the preceding φυλάξουν, as in the very similar passage, ap. Eur. Med. 1218. Cf. Soph. Antig. 175. See also notes on Nub. 1114, and vs. 1125, infra.

"Bevor Ich sche, was der Mehrzahl Willen ist." Droysen.

"Before I learn what says the general voice." Smitt.
1st Cit. Why, what else but that they are ready to carry their property?

2nd Cit. Well, I’d believe, if I saw.

1st Cit. At any rate they talk of it in the streets.

2nd Cit. Why, they will talk of it.

1st Cit. And they say they will take them up and carry them.

2nd Cit. Why, they will say so.

1st Cit. You will kill me with disbelieving every thing.

2nd Cit. Why, they will disbelieve you.

1st Cit. May Jove destroy you!

2nd Cit. Why, they will destroy you. Do you think any of them who has sense will carry his property? For this is not a national custom; but, by Jove, we ought only to receive. For the gods also do so. But you will perceive that from the hands of the statues: for when we pray to them to give us blessings, they stand extending the hand with the hollow uppermost, not as about to give any thing, but that they may receive something.

1st Cit. You wretch, let me do something useful; for these must be bound together. Where is my thong?

2nd Cit. Why, will you really carry them?

1st Cit. Yes, by Jove! and now indeed I am binding together these two tripods.

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2 For the omission of év, see Kruger, Gr. Gr. § 51. 10, obs. 1. Bernhardy, W. S. p. 374, and notes on Vesp. 983. Ran. 866.

3 ημείς, properly, = express one’s thoughts; ληγω, in reference to the purport of what is uttered; εἰπεῖν, in reference to the form of the speech.

4 See note on Acharn. 1000.

5 “The ordo is: λαμβάνειν ἡμᾶς μόνον δει. καὶ γὰρ οἱ δεῖ (μόνον λαμβάνουσι) γνώσει εἰ (τοῦτο) ἀπὸ τῶν χειρῶν τῶν ἀγαλμάτων. καὶ γὰρ ὅταν εὐχωμένα (αὐτοῖς) διδόναι (ἡμῖν) τάγαθα, (τὰ ἀγαλματα) ἐπεκείνως ἐκτείνοντα τὴν χειρὰ ὑπτιαν.” Brunck. For ἐκσθῆκεν, see note on Aves, 515.

“At Athens ’tis the mode to take, not give.” Smith.

6 “The same as τὴν χεῖρα κοίλην, Thesm. 937.” Brunck. See note on Ran. 1388.

7 “Gottloser Mensch du! lass mich thun, was nöthig ist.” Droysen.

8 Cf. Plut. 623.
2ND CIT. What folly! To think of your not waiting for the others to see what they will do, and then at this point at length—

1ST CIT. Do what?

2ND CIT. Continue waiting; and then to tarry yet longer.

1ST CIT. For what purpose, pray?

2ND CIT. If perchance an earthquake were to take place, or a horrible meteor, or a weasel were to dart across the market-place, they would stop carrying, you gaping fool.

1ST CIT. At any rate I should be nicely off, if I did not know where to pay these in.

2ND CIT. See lest you do not know where you could take them to. Be of good courage! you shall pay them in, even if you go on the last day of the month.

1ST CIT. Why?

2ND CIT. I know that they vote for a thing quickly, and again deny whatever they have decreed.

1ST CIT. They will carry them, my friend.

2ND CIT. But what if they do not bring them?

1ST CIT. Never mind, they'll bring them.

2ND CIT. But what if they do not bring them?

1ST CIT. I'll battle with them.

2ND CIT. But what if they get the better of you?


3 See similar examples in the note on Nub. 1392, and add vs. 360, supra.

4 Cf. Nub. 1192.

5 "πολλάκις = fortasse." Hotibius (Bothe). See Liddell Lex. voc. πολλάκις, iii., and Krüger’s note on Thuc. ii. 13, init.


7 Of this truly difficult passage I can only say, that I have not met with any satisfactory explanation in any of the commentators. Heindorf (ad Plat. Phaed. p. 36) conjectures λάβως. Brunck’s method (ἀλλὰ διόυτα μὴ ὅτι ἵππος ὀφεῖ λάβως) is solaeistic. The same may be said of τί μη ὅτι ἵππος ὀφεῖ λάβως.

8 “Fear not. They'll take them gladly, e'en at the month’s end.” Smith.

9 “Ego nostros homines novi, qui in decernendo praperperi sunt, ex omnibus negant facturos se, quae decreta fuerint.” Brunck.
1ST CIT. I'll leave the things and go away.
2ND CIT. But what if they sell them?
1ST CIT. Split you!
2ND CIT. But what if I split?
1ST CIT. You'd do right.
2ND CIT. And will you be eager to carry them?
1ST CIT. I shall; for I see my own neighbours carrying theirs.
2ND CIT. Antisthenes to be sure will certainly bring them in. It would be much more agreeable to him to ease himself first for more than thirty days.
1ST CIT. Plague take you!
2ND CIT. And what will Callimachus the chorus-master contribute to them?
1ST CIT. More than Callias.
2ND CIT. This man will throw away his property.
1ST CIT. You say strange things.
2ND CIT. What is there strange? as if I was not always seeing such decrees taking place. Don't you know that decree which was determined on about the salt?
1ST CIT. I do.

1 Cf. note on Aves, vs. 2.
2 i.e. you'll be rightly served. See Krüger, Gr. Gr. § 56, 8, obs. 2. Bernhardy, W. S. p. 476, and note on Plut. 863.
3 Mentioned above, vs. 366.
4 "Understand ἕτερα or ἐξειλεῖν αὐτῷ." Brunck. "Aristophanes means to say: άνεξ Ἀντισθένημ, quamvis alias aegre possit cacare, tamen libentius vel triginta dies cacaturum, quam bona sua in commum allaturum." Bergler.
5 So Acharn. vs. 857, ἰπνῷν τε καὶ πινὼν αἰτὶ πλεῖν ἂ γράκονθ' ἡμίρας τοῦ μηνός ἐκάστοι. Cf. ib. vs. 82.
6 "This is Callias the son of Hipponicus, of the most noble family in Athens, at one time the richest of the citizens, but now, through his profligacy and keeping open table for the Sophists, (Aves, 283–286,) so much reduced, that even the poor chorus-master Callimachus is richer than he." Droysen. He afterwards committed suicide, in order to avoid beggary. See Αelian, Var. Hist. iv. 23. Andoc. π. μνει. p. 55. Aristot. Rhetor. iii. 2. For the construction, see note on vs. 701, supra.
7 "Attica did not produce sufficient salt for their own use. (Acharn. 760.) A decree which had been lately made to lower the price, was found to be impracticable; therefore it was immediately repealed." Droysen. "(cf. Buckh. Pub. Econ. Ath. i. p. 65, 110.)
2ND CIT. Don't you know when we voted for those copper coins?
1ST CIT. Aye, and that coinage was a loss to me. For I sold some bunches of grapes and went away with my mouth full of copper coins. And then I went to the market-place for some barley-meal. Then, just as I was holding my bag under for the meal, the crier proclaimed that "henceforth no one take copper; for we use silver."

2ND CIT. And were we not all lately swearing that the state would have five hundred talents from the tax of one fortieth, which Euripides devised? and immediately every man was for plastering Euripides with gold. But as soon as on our examining it, it appeared to be "Jove's Corinth," and the measure did not suffice, every man again was for plastering Euripides with pitch.

1ST CIT. The case is not the same, my good sir. At that time we were rulers, but now the women.

2ND CIT. Whom I'll be on my guard against, by Neptune lest they make water upon me.

1ST CIT. I don't know what you're babbling about. [To his servant.] Boy, carry the yoke!

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1 In the Archonship of Callias. See note on Ran. 725.
2 For this custom of carrying money in the mouth, see Vesp. 791. Aves, 503. Pollux, ix. 63. Theoph. Charact. cap. vi.
4 For τὸ ἐναγγέλ, see Bernhardt, W. S. p. 328.
5 "Böckh (Publ. Econ. Athen. ii. p. 27) understands the son of the tragedian." Dindorf. "The decree of Euripides,—probably a son of Adimantus,—directed that every Athenian should pay into the state 2½ per cent. upon his taxable property; a decree which naturally pressed heaviest upon the rich, and therefore was never carried." Droysen.
7 Cf. Lor gin, Subl. i. § 1. See note on Ran. 43J.
8 "Maledictis quasi pice nigra deformabant." Bergler.
[Enter a Female-crier.]

CRIER. O all ye citizens,—for so this is now,—come, hasten straight to our Princess-President, in order that chance may point out to you, drawing lots man by man, where you shall dine; for the tables are piled up and furnished with all good things, and the couches are heaped with goatskins and carpets. They are mixing goblets; the female-perfumers are standing in order; the slices of salt-fish are boiling; they are spitting the hare’s flesh; cakes are baking; chaplets are plaiting; sweetmeats are toasting; the youngest women are boiling pots of pea-soup; and Smoicus amongst them with a Knight’s uniform on is cleansing thoroughly the women’s cups. And Geron comes with a cloak on and light sandals, laughing loudly with another youth; and his shoes lie uncared for, and his threadbare coat is thrown off. Wherefore come! for he who carries the barley-cake is standing. Come, open your mouths! [Exit.]

2ND CIT. Therefore I will certainly go. For why do I keep standing here, when these things have been decreed by the state?

1ST CIT. Why, whither will you go, if you have not paid in your property?

2ND CIT. To dinner.

1ST CIT. Certainly not, if there be any sense in them, until you deliver in your property.

1 “Ihr Bürgerinnensöhne—denn so heisst ihr jetzt.” Droysen.
3 See Bernhardt, W. S. p. 240.
6 See Athen. iii. p. 110, B., who cites this clause, but with the change of ἄγανα for ἄπανα.
7 Cf. Ran. 510.
9 Krüger (Gr. Gr. § 59, 4, obs. 11) cites this passage as an example of the so-called pleonastic use of τρήτος, (see note on Ran. 1164) evidently taking τρηθών for an old man, instead of a proper name. But the true reading is undoubtedly τρηθής. See vs. 932.
10 Comp. Ran. 455.
11 “Speed ye, since dish in hand the sewer waits.” Smith.
12 In the early editions and some of the MSS. ἔν is omitted. See
2ND CIT. Well, I will deliver it in.
1ST CIT. When?
2ND CIT. I shall not be a hinderance,¹ my good sir.
1ST CIT. How, pray?²
2ND CIT. I assert that others will deliver in their property still later than I.
1ST CIT. But will you go to dinner notwithstanding?
2ND CIT. Why, what³ must I do? for it behoves those who have right understanding to assist the state to the best of their ability.
1ST CIT. But what if they hinder you?
2ND CIT. I'll join⁴ battle with them with my head bent forward.
1ST CIT. But what if they whip you?
2ND CIT. I'll summon them.
1ST CIT. But what if they laugh at you?
2ND CIT. Standing at the doors—
1ST CIT. What will you do? Tell me!
2ND CIT. I'll snatch away⁶ the victuals from those who are carrying them in.
1ST CIT. Then go too late! Do you, Sicon and Parmeno, take up my entire property.⁷
2ND CIT. Come then, let me⁸ help you to carry them.
1ST CIT. No, by no⁹ means! For I am afraid lest you lay claim to my property even before the Princess-President, when I pay¹⁰ it in. [Exit with his servants.]

¹ “They shall not have to wait for me.” Smith. See note on vs. 623, supra.
² See Liddell’s Lex. voc. τίς, viii. 4.
³ See note on Lys. 884.
⁴ Cf. Lys. 45.
⁵ “Contra ı̀do submisso capite.” Hotibius. “The Latins have no word to express κυψάς in this passage. The French say: Aller tête baissée vers les ennemis.” Faber.
⁶ “I’ll force my way ram-fashion.” Smith.
⁷ See note on Ran. 1228.
⁹ See note on Lys. 864.
¹⁰ “Quando deposuerò.” Brunck. But this would require ἀπαθώς. See Matthia, Gr. Gr. p. 894, note.
2nd Cit. By Jove, of a truth I have need of some contrivance, so that I may retain the property I have, and may somehow partake in common with these of the things which are kneading. It seems to me to be just. I must go to the same place to dine, and must not delay. [Exit.]

1st Old Woman. Why in the world are the men not come? It has been time this long while: for I am standing idle, painted over with white lead, and clad in a saffron-coloured robe, and humming a tune to myself, playing amorously, in order that I may catch some of them as he is passing by. Ye Muses, come hither to my mouth, having devised some Ionian ditty.

Young Woman (looking out from an opposite window). Now you've been beforehand with me in peeping out, you ugly old woman; and you thought you would strip unwatched vines, as I was not present here, and allure some one by singing. But I'll sing against you, if you do this. For even if this be tiresome to the spectators, nevertheless it has something amusing in it and belonging to comedy.

[An ugly old Man crosses the stage.]

1st Old Woman (pointing to the old man). Converse

1 For the accusative, see Krüger, Gr. Gr. § 56, 18, obs. 3.
2 Here the scene changes to a public street in Athens: an old woman, painted, and attired in a saffron-coloured robe, appears at a window.
3 Bergler compares Lucil. Epigr. Anthol. ii. c. 9, 

μὴ τοῖς τὸ πρόσωπον ἕπαν ψυμβύ χατάπλαττε, 

ὡςε προσωπεῖον, κούχι πρόσωπον ἐξεν.

It was used as a cosmetic to whiten the face. See Athen. xiii. p. 557, P.
5 ἔπως ἀν περιάσωμ. A noted violation of Attic syntax. See note on Aves, 1338.
6 For the construction, see the examples cited in the note on Pax, 1154. The voluptuous character of the Ionians was notorious. See vs. 918, infra. Thesm. 163. Horat. Od. iii. 6, 21. Athen. xii. p. 524—526. Their μορφήλ ἀσφαλα also, like those of the Locrians, enjoyed a very unenviable notoriety. See Athen. xiv. p. 620.
7 Cf. vs. 596, supra.
8 See note on Thesm. 1025.
9 Cf. Vesp. 634.
10 i. e. sing. So vs. 888, roíra = a singing match. See note or Lys. 134.
11 "Und ist der Spass alltäglich unserm Publikum auch; 

So ist es doch was Lustiges und Komodienbrauch." Droysen.

"The young woman speaks this ex personā poëtae." Bergler.
with this old man, and retire with him! But do you, my little darling of a flute-player,\(^1\) take your flute and accompany me with a tune worthy of me and of you. [Sings to the flute.]

"If any one wishes to experience some good, he should sleep with me. For knowledge is not in young women,\(^2\) but in the ripe\(^3\) ones: nor would any of them be willing to love more than I the friend with whom I had to do; but she would fly off to another."

**Young Wom.** Do not envy the young women. For pleasure\(^4\) is in their tender limbs, and blossoms on their bosoms: while you, old woman, have had\(^5\) your eyebrows polished, and have been painted, an object\(^6\) of love for Orcus.

**1st Old Wom.** May your teeth drop out, and may you lose your couch when wishing to be caressed, and may you find a serpent in the bed, and draw it towards you, wishing to kiss it.

**Young Wom.** (sings). "Alas! alas! what ever shall I do?\(^7\) my friend\(^8\) is not come, and I am left here alone: for my mother has gone elsewhere; and as for the rest, these I must make of no account. Come, O nurse, I beseech you, summon Orthagoras,\(^9\) that you may enjoy yourself, I entreat you."

**1st Old Wom.** (sings). "Already, you wretch, you are prurient in the Ionian manner,\(^10\) and you appear to me also

\(^1\) "Herzensflötenbläserchen." Droysen.

\(^2\) A parody on Eur. Phoen. 529.

\(^3\) "Nicht verstehn es die jungen Katzchen, Sondern wir, die reifen Schatzchen." Droysen.

\(^4\) Cf. Xenarchus ap. Athen. xiii. p. 569, B.

\(^5\) Eur. Hippol. 967, τὸ μωρόν γυναιξίν ἵππεφυκε.

\(^6\) See Liddell's Lex. in voc. παραλίγω.

\(^7\) Cf. vs. 973, infra.


\(^9\) εὐαίρεστος = φιλος, vs. 898. "No doubt taken from Euripides." Reiske.

\(^10\) A mock proper name with an obscene allusion. Readers of Rabelais will be at no loss for similar fictions. "Mentula avixia, from ὀφθαλία and ιγαίω," Faber. "τὸ αἰὸτον," Scholiast. " Isaac Vossius on Pompon. Mel. ii. 2, thinks Bacchus is invoked by this name." Peirson. For this use of the optative, see Bernhardt, W. S. p. 400.

a Labda\(^1\) after the fashion of the Lesbians. But you will never filch away my darling; and you shall not spoil or intercept my hour.\(^2\)

**Young Wom.** Sing as much as you please, and peep out like a weasel; for no one will sooner come in unto you than\(^3\) me.

**1st Old Wom.** Then is it not for your burial?\(^4\)

**Young Wom.** It would be a strange thing, you old woman.

**1st Old Wom.** Certainly not.

**Young Wom.** Why, how could one tell any thing new to an old woman?

**1st Old Wom.** My old age won't distress you.

**Young Wom.** What then? your alkanet,\(^5\) rather, and your white lead?

**1st Old Wom.** Why do you talk to me?\(^6\)

**Young Wom.** And why do you peep out?

**1st Old Wom.** I? I am singing to myself\(^7\) in honour of my friend Epigenes.

**Young Wom.** Why, have you any other friend than Geres?\(^8\)

**1st Old Wom.** He'll show you; for he will come to me presently. For see there he is himself! [A young man is seen at a distance.]

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1 "\(\lambda\) was called \(\lambda \alpha \beta \delta\) amongst the Attics." Krüger. "\(\delta \omega \kappa \varepsilon\) \(\delta\) \(\iota \mu \omega\) \(\kappa\) \(\alpha\) \(\tau\) \(\varepsilon\) \(\alpha\) \(\nu\) \(\varepsilon\) \(\alpha\) \(\tau\) \(\alpha\) \(\sigma\) \(\beta\) \(\iota\) \(\sigma\) \(\iota\) \(\sigma\) \(\omega\) \(\nu\) \(\sigma\). See Vesp. 1346. Ran. 1308." Brunk. "See Toup, Sud. ii. p. 168, seq."

2 "See the elegant note of Jer. Markland, Eur. Suppl. 419."

3 "Du sollst mein Ständchen mir nicht stören noch stehlen."

Droysen.


4 In Brunk's and Dindorf's texts without interrogation, but in the versions which accompany their texts with interrogation. I should prefer \(\omega\) \(\kappa\varepsilon\) \(\iota\) \(\sigma\), from which Droysen seems to have made his translation, "Ja dich auszuziehn!"

5 The Athenian substitute for rouge.


7 Cf. Ran. 53.

8 "\(\phi\alpha\lambda\alpha\kappa\rho\delta\) \(\omega\tau\omicron\sigma\) \(\kappa\) \(\alpha\) \(\pi\iota\nu\eta\)." Scholiast. See note on vs. 514.
YOUNG Wom. He is not wanting any thing with you, you pest.

1ST OLD Wom. Yes, by Jove, you skinny jade!

YOUNG Wom. He himself will soon show; for I will go away. [Retires from the window.]

1ST OLD Wom. And I too, that you may know that I am much wiser than you. [Retires from the window.]

[Enter a young Man crowned with flowers, and bearing a torch.]

YOUNG MAN. Would it were permitted to sleep with the young girl, and one was not obliged first to have to do with a snub-nosed or elderly one. For this is intolerable to a free man.

1ST OLD Wom. (peeping out and talking aside). Then, by Jove, you'll wench to your cost! For these are not the times of Charixene. You are bound to do this in conformity with the law, if we are under a democratic government. But I'll withdraw to watch what in the world he will do. [Retires again.]

YOUNG MAN. O ye gods, may I find my beautiful one alone, to whom I am coming drunk, desiring her this long while.

YOUNG Wom. (cautiously peeping out). I have deceived the accursed old woman; for she is gone, thinking that I would remain within.

1ST OLD Wom. (peeping out). Nay, this is he himself, of whom I made mention. [Sings.] "Come hither, pray! Come hither, pray, my beloved! come hither to me! and see that you be my bedfellow during the night."

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1 Cf. note on Lys. 375.
2 See note on Lys. 940.
3 καὶ μηδὲν πρότερον, Brunck. Dindorf has introduced Elmsley's conjecture (Mus. Crit. ii. p. 44, ad Med. p. 74) μὴ 'δει. But this was not necessary. See note on Ran. 434.
5 Cf. Herod. ix. 60; viii. 137.
6 See note on Lys. 940.
8 See Dawes, M. C. p. 553. Toup on Suid. iii. p. 187, and note on Lys. 316.
curls of yours agitates me exceedingly; and marvellous desire assails me, which has worn me away. Permit me, Love, I beseech thee, and make him come to my bed."

**Young Man (standing under the young woman's window and singing).** "Come² hither, pray! come hither, pray! and do thou run down and open this door; otherwise I will fall down and lie here. My beloved, come, I wish to rest in thy bosom.³ O Venus, wherefore dost thou make me mad after her? Permit me, Love, I beseech thee, and make her come to my bed. And this has been mentioned sufficiently for my anguish. But do thou, my dearest, oh, I beseech thee, open to me, embrace me! Through thee I suffer pains. O my beloved⁵ object decked with gold,⁶ child of Venus, the Muse's honey-bee, nurseling⁷ of the Graces, Beauty's face,⁸ open to me, embrace me! Through thee I suffer pains."

¹ See note on Thesm. 706.
² This is remarkable as being a specimen of the serenades (παρακλαυσίς) of the Greeks. Other examples are Theocr. iii. 23 Plautus, Curcul. i. 2, 60. Propert. i. 16, 17. Horat. Od. iii. 10. Tibull. i. 2, 9. Ovid, Amor. El. vi.
³ "Hither, hither, quick repair, Ope the door to me, my fair; Cruel! if thou dost deny, On these rugged stones I'll lie, Till at length shall ruthless death Claim thy hapless lover's breath. Then, sweetest, deign to ease my pain, And pillowed on thy breast, O let me sink to rest! Eros! blooming and fair, List thou to my prayer, That this maid all-divine At length may be mine." Smith.
⁴ See Bernhardt, W. S. p. 99.
⁵ "Hactenus quidem pro med necessitate satis dictum fuit." Brunck.
⁶ "Julianus Epist. 18, ʹνα σί, τῷ μίλημα τούμον, ὡς φησίν Σαπφό, κρενταξώμας." Bentley.
⁸ ʹIbycus, (ap. Athen. xiii. p. 564, F.,)
⁹ "Du goldner Hort meiner Gedanken, Biene du des Liedes, Lu Kypris Kind, Pflegling der Huldgottin, du Wonnenantlits.

Droyson.

1st old wom. (suddenly coming out). Ho you! why do you knock? Do you seek me?

Young man. By no means.

1st old wom. And yet you knocked furiously at the door.

Young man. Then may I die, if I did.

1st old wom. In want of whom, then, have you come with a torch?

Young man. In search of a certain Anaphlystian.

1st old wom. What man?

Young man. Not your Sebinus, whom you perhaps expect.

1st old wom. (seizing him by the arm). Yes, by Venus! whether you wish it or no.

Young man. But we are not now bringing into court those above sixty years old; but have adjourned them to another time. For we are judging those under twenty years.

1st old wom. This was in the time of the former government, my sweet. But now it is decreed to bring in us first.

Young man. Yes, for him that pleases to do so, after the manner of the law at draughts.

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1 See note on Ran. 1456.
2 Comp. Aves, 86, 1011. Equit. 495.
3 Ran. 427, Σέβινον, ὅτις ἐστὶν ἀναφλύστιος. In Σέβινος there is an allusion to the word βείνειν in this passage. And so the old woman (vs. 981) evidently understands it.
4 αὐτὴν ἐκ κινοῦσ', Bruck. "Reisig, (i. p. xiii.,) by comparing the verse in the Rana, appears to have restored the true reading, εὖ τὸν Σέβινον." Dindorf. "Read Σέβινον: ialum Sebinum, qui τῷ δήμῳ ἀναφλύστιος erat. See Ran. 427." Bentley.
6 "An allusion to the manner of introducing causes into the courts of justice, according to the age of the plaintiffs; first, those (as I imagine) above 60 years of age, and so downwards. After which, if there were several, they cast lots, whose should be heard first."
7 Gray. See Bernhardy, W. S. p. 346.
10 "ὑποκρισίων, as ὃ μαλακίων, vs. 1058, infra." Bergler. See aukhken, Tim. Lex. p. 132.
11 "Provided we’re inclined; for as in playing chess,

We’re at liberty to take,—or pass you by, I guess." Smith
1ST OLD WOM. But not even do you dine1 according to the law at draughts.

YOUNG MAN. I don't know what you mean. I must knock a2 this3 door.

1ST OLD WOM. Yes, when you shall have first knocked at my door.3

YOUNG MAN. But I am not now asking for a bolting-sieve.4

1ST OLD WOM. I know that I am loved: but now you are astonished that you found me out of doors. Come, put forward your lips.

YOUNG MAN. Nay, my dear, I am afraid of your lover.

1ST OLD WOM. Whom?

YOUNG MAN. The best of painters.

1ST OLD WOM. But who is he?

YOUNG MAN. He that paints the vases for the dead.5 But go away! that he may not see you at the door.

1ST OLD WOM. I know, I know what6 you wish.

YOUNG MAN. For I also, by Jove, know7 you!

1ST OLD WOM. By Venus, who obtained me by lot,8 I will not let you go.9

YOUNG MAN. You are mad, old woman.

1 "Read οὐδὲ ἕξειπτόμεν." Bentley.
2 See note on Thesm. 646. 3 Cf. Lys. 1212, and vs. 257, supra.
4 There is an allusion to the preceding κρούειν.
5 "Der, Liebste, der fur die Leichenkammer die Vasen mahlt."

Droysen.

He means that she was a τυμβογρφίδων. Painters of this class corresponded to our sign-painters. Cf. vs. 538, supra.

9 This is the same as οὐ μὴ ἀφῆσω, the οὐ being contained in the preceding μὰ τὴν Ἀφ. "Instead of the former negative οὐ, the negative μὰ used in an oath is found with the accusative. Arist. Lys. 918, μὰ τὸν Ἀπόλλω μὴ σ’ ἱώγε, καὶ περ τοιούτων δυτα, κατακλυσμαται. Comp. Eccl. 1000. Ave, 195; according to which in Ran. 508, οὐ after Ἀπόλλω should be struck out." Matthiä. See Elmsley, Soph. Col. 177, and cf. vs. 1075, 1035, of this play.
1st Old Wom. You talk foolishly; for I will lead you to my bed.

Young Man. Why then should we purchase hooks for our buckets, when it is in one’s power, by letting down such an old woman as this, to draw up the buckets from the wells?  

1st Old Wom. Do not jeer me, you wretch, but follow this way to my house.

Young Man. But there is no necessity for me, unless you have paid in to the state the five-hundredth of your—years.

1st Old Wom. By Venus, yet you must! for I delight in sleeping with men so young as you.

Young Man. But I abominate sleeping with women so old as you; and I will never comply.

1st Old Wom. (producing a paper). But, by Jove, this, shall compel you!

Young Man. And what is this?

1st Old Wom. A decree, according to which you must come to me.

Young Man. Read whatever in the world it is.

1st Old Wom. Well now, I read it. [Reads.] 

"It has been decreed by the women that, if a young man desire a young woman, he shall not have to do with her before he shall henceforth to draw our buckets up, that we shall never need or pulley, hook, or rope, by all will be agreed; by the heels we’ll let this harpy down, and in a trice our pails, from the well will safe be lifted, clutched in her crooked nails."

Smith.

1 "Henceforth to draw our buckets up, that we shall never need or pulley, hook, or rope, by all will be agreed; by the heels we’ll let this harpy down, and in a trice our pails, from the well will safe be lifted, clutched in her crooked nails."


3 "Read ὅ τάν." Bentley.

4 All MSS. and editions before Brunck’s read τῶν ἱρῶν, ἢ ὡς ὀνείρων, where there is an allusion to the law of exchange of property on declining any of the public liturgies. Brunck adopts Tyrwhitt’s emendation τῶν ἱρῶν, which, he says, "lepidam et facetam comico sententiam reddit." "Imo absurdum. Vide Böckh, Staatsb. der Athen. T. ii. p. 56." Dindorf. Nevertheless, in Dindorf’s last edition we find τῶν ἱρῶν.

5 An example of “Anticipation,” for λιγό τι ποτὲ αἰτήτω κατα. See note on Nub. 1148, and on vs. 1126, infra. For this use of κατά see note on Lys. 171.
have first
have first¹ lain with the old⁴ woman. But if he be not willing
first to lie with the old woman, but desire the young woman,
be it permitted for the elderly women to drag the young man
with impunity, having laid hold of him³ by the middle."

YOUNG MAN. Ah me! to-day I shall become a Procrustes.⁴
1ST OLD WOM. Yes; for you must obey our laws.
YOUNG MAN. But how, if a tribesman⁵ of mine, or one of
my friends, comes and rescues me?
1ST OLD WOM. But no man is any longer authorized be-
yond a medimnus of corn.⁶
YOUNG MAN. But is there no swearing off?⁷
1ST OLD WOM. No; for there is no occasion for shuffling.⁸
YOUNG MAN. But I'll pretend to be a merchant.⁹
1ST OLD WOM. Aye, to your cost.¹⁰
YOUNG MAN. What then must I do?
1ST OLD WOM. Follow this way to my house.
YOUNG MAN. Why, is there a necessity for me to do this?
1ST OLD WOM. Aye, a Diomedean¹¹ necessity.
YOUNG MAN. Then first strew me some origanum¹² under-

¹ "By this Thucydides' προϊγραφή πρόων (i. 23) may be de-
fended, which ought to have been admitted into the text."
² For the article, see Bernhardy, W. S. p. 315.
³ Cf. Lys. vs. 119. For ἄναρι, see Ruhnken, Tim. Lex. p. 31.
⁴ A play on the preceding προκροῆν, in sense as well as sound.
⁵ See Krüger, Gr. Gr. § 47, 9.
⁶ A woman could not on her own authority contract a debt, with
any person, for more than the value of a medimnus of corn. See
Isäus de Hered. Arist. p. 259. This, of course, is now applied to
the men, the women being at the head of the state.
⁷ ἐξωμοσια corresponds to our essoine.
⁸ From every work he challenged essoín
For contemplation's sake; yet otherwise
His life he led in lawless riotise." Chaucer.
⁹ Plut. 1154, ἀλλ' ὡς ἐρρον ἐστ' ὀιδὲν στρωφῶν.
¹⁰ Cf. Plut. 904. These enjoyed several immunities. See Demosth
¹¹ Plato, Rep. vi. p. 493, D, ἐ Ναιμενία λεγομένη ἄναγκη ποιεῖν
αὐτῇ πάντα. Translated by Catullus, "Utura necessitas." Diomedes
the Thracian compelled strangers to lie with his daughters.
¹² "Apparently yielding, he bids her prepare a couch, not how-
ever a nuptial, but a funeral one, as best suited to her who was
θάνατον μάλημα." Smith.
neath, and break off and place under four vine-twig, and wear a tania, and place beside you the vases, and set down the earthen vessel of water before your door.

1st Old Woman. (sarcastically). Assuredly you will moreover buy me a chaplet too!

Young Man. Yes, by Jove! if it be of the waxen sort; for I fancy you will immediately fall in pieces within.

Young Woman. (suddenly coming out of her house). Whether are you dragging this man?

1st Old Woman. I am leading in mine own.

Young Woman. Not discreetly: for he is not of the age for sleeping with you, being so young; since you might more fitly be his mother than his wife.—Wherefore, if you shall establish this law, you will fill the whole earth with Oedipuses.

1st Old Woman. O you all-abominable, you devised this argument through envy. But I’ll be revenged on you. [Exit.]

Young Man. By Jove the preserver, you have obliged me, my darling, by having removed the old woman from me. Wherefore, in return for these good deeds, I will at night return you a kindness great and thick. [Young woman takes him by the arm.]

2nd Old Woman. (suddenly coming up). Hollo you! whether are you dragging this man in violation of the law, when the written law orders him first to sleep with me?

Young Man. Ah me, miserable! Whence did you pop out,—the devil take you! For this pest is more abominable than that.

2nd Old Woman. (trying to drag him away). Come this way!

Young Man (to the young woman). By no means suffer me to be dragged away by this old woman, I beseech you!

To purify those who were engaged about the corpse, They washed themselves with it on leaving the house. See Bernhardy, W. S. p. 163.

See vs. 538, supra.

Alluding to the wax-tapers used at funerals. See note on Pax, 1154.

Shakespeare, Pericles, act iv. sc. 3, “What else, man? The stuff we have, a strong wind will blow it to pieces, they are so pitifully sodden.”


See note on Thesm. 879.
2ND OLD Wom. Nay, I do not drag you, but the law drag
you. [Exit young woman.]
YOUNG MAN. It does not drag me, but an Empusa clothed
in a bloody blister.¹
2ND OLD WOM. Follow this way quickly, my darling,² and
don’t chatter!
YOUNG MAN. Come then, permit me first to go to the re-
cessary and recover my spirits, otherwise you’ll see me pre-
sently making something yellow³ on the spot through fear.
2ND OLD WOM. Be of good courage! come! you shall ease
yourself in the house.
YOUNG MAN. I fear lest I do even⁴ more than I wish. But
I will put in two sufficient sureties.
2ND OLD WOM. Put me in no sureties!
3RD OLD WOM. (running up). Whither, whither are you
going with her?
YOUNG MAN. I am not going, but am dragged. But many
blessings on you, whoever you are,⁵ because you did not suf-
er me to be destroyed. [Catches sight of her for the first time.]
O Hercules! O ye Pans!⁶ O ye Corybantes! O ye Dioscuri!
this pest, again, is much more abominable than the other.
But what in the world is this thing, I beseech you? Are you
an ape covered over with white lead,⁷ or an old woman sent
up from the dead?⁸

¹ He alludes to the flame-coloured ἐποκωτόν which the old woman
had on. For the Empusa, see note on Ran. 293.
² Cf. vs. 985, ὑπηρξα.
³ Vs. 329, τι τοῦτο σοι τὸ πυρρόν ἵστων; οὐ τι ποι
Κινησίας σοι κατατείληκεν ποι;
⁵ One would rather have expected ἤτις γε εἰ.
⁶ This use of the plural is peculiar to the comic and the later
⁷ Cf. Eubulus ap. Athen. xiii. p. 1382, l. 18, ὥς δὲ καὶ ἑκατοδίς προσφυγνὸς τὸ, οἱ πολλοὶ, καὶ τὸ, πλεῖονς,
ἐπαυγαί ἐπὶ τοῦ, ἀπελεύσομαι παρὰ τοὺς πλεῖονς, ὡς ἴστι, ἐπεράγω
πλεῖον γὰρ, τοὺς τίθησίς ἵστωσ ἵστως ἀρρ. Smith. So in an oracle
ap. Pausan. l. 43, Μεγαρίς, τὸ πράξεως, ἢν μιᾶ τῶν πλεῖον
βουλευόμενον. See Bernhardy, W. S. p. 433.
3RD OLD WOM. Do not jeer me, but follow this way.
2ND OLD WOM. Nay, rather, this way.
3RD OLD WOM. Be assured that I will never let you go.
2ND OLD WOM. Neither, indeed, will I.
YOUNG MAN. You will tear me in pieces, the devil take you!1
2ND OLD WOM. For you ought to follow me in conformity with the law.
3RD OLD WOM. Not if another old woman still uglier appear.
YOUNG MAN. Come, if I first perish miserably through you, how shall I come to that beautiful one?
3RD OLD WOM. Do you look to that yourself: but this you must do.
YOUNG MAN. Then by lying with which of you first shall I be set free?
2ND OLD WOM. Don't you know? you must come this way.
YOUNG MAN. Then let this one let me go.
3RD OLD WOM. Nay, rather, come this way to my house.
YOUNG MAN. Yes, if she will let me go.
2ND OLD WOM. But, by Jove, I will not let you go.
3RD OLD WOM. Neither, indeed, will I.
YOUNG MAN. You would be dangerous, if you were ferry-men.
2ND OLD WOM. Why so?
YOUNG MAN. You would wear out those on board by dragging them.
2ND OLD WOM. Follow this way in silence!
3RD OLD WOM. No, by Jove, but to my house.
YOUNG MAN. This affair is plainly according to the decree2

1 See note on Thesm. 879.
2 "Hesychius: εἰσήγετε γὰρ αὐτὸς ψῆφισμα, ὥστε διειλημμένον τοῦς κρινοκίνους εκατέρωθιν ἀπολογισθῆναι. Mention is made of the same decree of Canonus ap. Xenoph. Hellen. i. 7, 21, ταύτες εἰπώς. Εὐρυπτόλεμος, ἐγραφὲ γνώμην, κατὰ τοῦ Καννώνου ψῆφισμα, κρίνεσθαι τοῖς ἀνθραξ ἐκαταστον· ἢ ἐὰν τῆς βουλῆς ἤν, μὴ ψηφὶς ἀπαντας κρίνειν. It was provided by the decree of Canonus, that where there were many criminals charged with the same offence, each should be tried separately. The young man says the necessity is imposed upon him according to the decree of Canonus,—not κρίνειν ἐκαστον, but βινείν, permolere." Brunch.
of Cannonus; I must lie with you divided into two.\(^1\) How then shall I be able to row\(^2\) both double-handed?

2ND OLD WOM. Very well, when you shall have eaten a pot of onions.\(^3\)

YOUNG MAN. Ah me, miserable! I am now dragged close to the door. [The 2nd old woman here attempts to drag him into her house and exclude the 3rd old woman.]

3RD OLD WOM. (to the 2nd old woman). But it shall be no advantage to you; for I will rush in along with you.\(^5\)

YOUNG MAN. Nay, do not, by the gods! for it is better to be afflicted with one than two evils.

3RD OLD WOM. Yea, by Hecate! whether you wish it or no.\(^7\)

YOUNG MAN (to the audience). O thrice-unlucky, if I must lie with an ugly old woman the whole night and the whole day; and then, again, as soon as I am freed from her, with a Phryne,\(^8\) who has a flask\(^9\) on her jaws. Am I not wretched? Nay, rather, by Jove\(^10\) the Preserver, a most wretched man, and unfortunate, who\(^11\) must swim with such wild beasts.

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\(^1\) Aristophanes evidently distorts the sense of this word from the sense it bears in the above decree. "Whereas in the decree it ran, that the defendants should \(\deltaιαλημμένοις \alphaπολογισθήσαε\), the young man says that \(\eta\deltaιαλημμένον, in diversa diductum\), as it were, must serve the two old women at the same time." Brunck. This is confirmed by the \(\epsilonκωτείν \alphaμφοτερός\) of the next line, for \(\alphaμφοτερός\) can only signify \(\text{dinas simul}\); though vs. 1092 seems to oppose this view. Shakspeare, Merry Wives of Windsor, act v. sc. 5, "Divide me like a brique-buck, to each a haunch."

\(^2\) See Plato ap. Athen. x. p. 456, A.

\(^3\) See Athen. ii. p. 64, B. seq.


\(^5\) "Una tecum irruptam in aedes." Bergler.

\(^6\) See Krüger, Gr. Gr. § 68, 37, obs. 2.

\(^7\) Cf. note on vs. 981, supra.

\(^8\) The name of several noted courtesans of antiquity. See Athen. xiii. p. 591, C. 583, B. 390, D. Here with a play on its other meaning, a toad. "Understand a nasty old woman." Faber.

\(^9\) "Die einen Scheffel Schminke auf ihren Kiefern hat." Droysen Kuster, the Scholiast, and Suidas understand it of her cheeks puffed out like the sides of a flask.

\(^10\) See note on Nub. 366, and on vs. 79, supra, and Hermann, Vig. B. 346.

\(^11\) See note on Thesm. 577, and ccmp. vs. 1117, infra.
But nevertheless, if I suffer aught from these strumpets by oftentimes sailing in hither, let them bury me at the very mouth of the entrance; and the surviving one, having covered alive with pitch, and then having armed her two feet with lead all round about the ankles, let them place above, on the top of the mound, as a substitute for a funeral vase. [Exit with the two old women.]

MAID-SERVANT (entering from the banquet). O happy people, and happy me, and my mistress herself most happy, and you, as many as stand at the doors, and all our neighbours, and our tribesmen, and I the servant in addition to these, who have my head anointed with excellent unguents, O Jove! But the Thasian jars, again, far surpass all these; for they abide in the head a long time; whereas all the rest lose their bloom and fly off. Wherefore they are far the best,—far, certainly, ye gods! Fill out pure wine: it will cheer the women the whole night, who select whatever has the most fragrance. Come, O ye women, point out to me my master, the husband of my mistress, where be is.  

2 Ἑσυχίως: κασαλβάς πόρην αἰσχροποίς.
3 τολλᾶ τολλάκις are two adverbs placed ἐκ παραλλήλου, like αὖς αὖ." Brunck. "πολλάκις = fortasse, as in vs. 791." Hottius (Bothe).
4 See note on Ran. 169.
5 I have translated this passage agreeably to the opinions of the commentators, but with great doubts as to the correctness of this view. I know of no passage where μολυβδῶν takes an accusative, with the sense of plumbo munire. τῷ πῶθε seems rather to depend on ἵπποιναι, and μολυβδ. to belong to περὶ τὰ σφυρᾶ.
6 See Bernhardy, W. S. p. 130.
7 Here the scene changes to an open place in Athens.
9 See Plut. 1021. Lys. 196. Athen. i. p. 23 foll. p. 32, A.
10 "Doch das andre, schnell verbliucht, verfliegt im Nu." Droysen.
Cho. We think you will find him if you remain here.

Maid-ser. Most certainly; for see! here he comes to the dinner! [Enter Master.] O master, O happy, O thrice fortunate!

Master. I?

Maid-ser. Yes you, by Jove, as never man was! For who could be happier than you, who alone of the citizens, being more than thirty thousand in number, have not dined?

Cho. You have certainly mentioned a happy man.

Maid-ser. Whither, whither are you going?

Mast. I am going to the dinner.

Maid-ser. By Venus, you are far the latest of all! Nevertheless, your wife bade me take you with me and bring you, and these young women along with you. Some Chian wine is left, and the rest of the good things. Wherefore do not loiter! And whoever of the spectators is favourable to us, and whoever of the judges is not inclined to the other.

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1 See the examples cited in the note on Aves, 1653.
2 See note on Aves, 992.
3 Cf. Vesp. 150, 889, 1223. Plut. 247, 901.
6 "Das Glück des Mannes hast du deutlichst dargethan." Droysen.
7 See note on Equit. 1017.
8 "Porson (Hec. 788) corrects κει τῶν θεατῶν ὃν τις εὐνοῦσ τυγχάνει, for that τυγχάνω is not used without a participle of the substantive-verb. This has been sufficiently refuted by Erfurdt, ibid. p. 570. Schäfer, Bos Ell. p. 785. Heindorf, Plato Gorg. p. 190, and others." Dindorf. We learn from Dobree's note on this passage, that Porson afterwards so far retracted this opinion, as to allow the omission of the participle in the Tragedians. With respect to the prose writers and comedians, he does not seem to have changed his opinion. The verbals in -rec, (such as ἀνώμορος, Med. 733,) Dobree considers as participles.
9 The critical judges of the competing plays are meant.
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side, let him come with us; for we will provide all things. Will you not, then, kindly tell all, and omit nobody, but freely invite old man, youth, and boy? for dinner is provided for them every one,—if they go away home. [Exeunt Master and Maid-servant.]

Cho. I will now hasten to the dinner. And see! I also have this torch opportunely! Why then do you keep loitering, and don't take these and lead them away? And while you are descending I will sing you a song for the beginning of dinner. [To the spectators.] I wish to make a slight suggestion to the judges: to the clever, to prefer me, remembering my clever parts; to those who laugh merrily, to prefer me on account of my jokes. Therefore of course I bid almost all to prefer me; and that my lot should not be any cause of detriment to me, because I obtained it first; but they ought to remember all these things and not violate their oaths, but always judge the choruses justly; and not to resemble in their manners the vile harlots, who remember only whoever happen to be the last comers.

"Favorem suum alicui accommodet, alio respiciens quam quo deceat."

Faber.

The of of the preceding oikouv belongs also to the μη of the following line, so as to μη παραλείψεις. See note on vs. 1000, supra. Invernizius reads παραλεύψεις. But the Attics appear never to have used the 1st aor. act. of this verb. See Schäfer ad Gnomic. p. 148. Schol. Apoll. R. p. 407. Matthiä (Gr. Gr. p. 862) has written very crudely on this passage, as though it were an example of μη with a future. See note on vs. 603, supra.

See Bernhardy, W. S. p. 58. A jest παρά προσδοκίαν.

Cf. vs. 853. Nub. 509. For διαλα, see note on Thesm. 230.

Cf. Aves, 639.


The infinitive depends on ὑποσίθασι (vs. 1154). "Nec sortem esse causam nobis cujusquam mali, quod nempe ante ceteros sorte ductus in scenam prodii." Bergler. As many plays had to be exhibited on the same day, the several competitors had to decide by lot in what order their pieces should be exhibited. We learn from this passage that Aristophanes' chorus drew the first lot.

See Bernhardy, W. S. p. 323, and note on Vesp. 1318.
1ST SEMICHORUS. Oh! oh! 'tis time now, O dear women, to retire to the dinner, if we are to finish the business. Therefore do you also move your feet in the Cretan fashion.

2ND SEMICHORUS. I am doing so.


2ND SEMICHORUS. But perhaps they are greedy.

Cleo. Raise yourselves aloft! io! evæ! We will dine, evœ! evœ! evœ! for the victory: evœ! evœ! evœ! evœ!

1 See Bernhardy, W. S. p. 74. 2 Comp. vs. 148, supra.
6 Cf. Lys. 1292.
PLUTUS.

DRAMATIS PERSONÆ.

CHREMYLUS.
CARIO (servant of Chremylus).
CHORUS OF COUNTRY-PEOPLE
PLUTUS (the god of riches).
BLEPSIDEMUS.
POVERTY.
WIFE OF CHREMYLUS
JUST MAN.
INFORMER.
OLD WOMAN.
YOUNG MAN.
MERCURY.
PRIEST OF JUPITER.
THE ARGUMENT

"The Plutus, according to an indubitable tradition, was twice brought upon the stage; first, in the year 408, B.C., in the Archonship of Diocles, and then, in the year 388, B.C., in the Archonship of Antipater. In its second representation, the Plutus contended successfully against the "Lacedæmonians" of Nicochares, the "Admetus" of Aristomenes, the "Adonis" of Nicophon, and the "Pasiphae" of Alcæus. The Greek Scholiasts frequently assert that our present text is the first Plutus. This view is in decided contradiction to the play itself, which contains numerous allusions to the times of the Archon Antipater. The opinion of later philologers, which has been sanctioned by the great authority of Hemsterhuis, represents our present text as a raffaccimento of the two editions. But recent investigations have completely refuted this position. We therefore may confidently assume that the Plutus we have before us is just in the state in which Aristophanes in the latter years of his life brought it on the stage." Droysen. See the Scholiast on vs. 173. The argument is simply this:—Chremylus, a poor, but just man, consults the Delphic oracle about his son, whether he ought not to be instructed in injustice and knavery, and the other arts whereby worldly men acquired riches. The god answered him nothing plainly, but merely told him he was to follow whomsoever he should first light upon on leaving the temple. The first person he meets with is a blind old man. This turns out to be Plutus, the god of riches, whom Jupiter had deprived of his eyesight in order that he might no longer distinguish between the just and the unjust. By the help of Æsculapius, Plutus is restored to the use of his eyes. Whereupon all the just are made rich, and the unjust reduced to indigence. In an artistic point of view, the Plutus must rank as by far the lowest of the existing works of Aristophanes. In its absence of personal interest, and its sparingness of personal satire, it approximates more nearly to a whimsical allegory than a proper comedy.
PLUTUS.

SCENE—The front of a farm-house with a road leading to it. A blind old man is seen followed at some distance by CHREMYLUS and his servant CARIO.

CARIO. How troublesome a thing it is, O Jupiter and ye gods, to be the slave of a crazy master! For if the servant should happen to have given the best advice, and it should seem fit to his master not to do this, it must be that the servant share the evils; for fortune suffers not the natural owner to be master of his person, but the purchaser. And so much for this. But Loxias who prophesies from his tripod of beaten gold I censure with this just censure, because being a physician and a clever soothsayer, as they say, he has sent away my master melancholy-mad, who is following behind a blind man, acting contrary to what it became him to do; for we who see lead the blind; whereas he follows him, and compels me besides; and that too without even answering a syllable at all. Therefore it is not possible for me to hold my

1 Theogn. 335, ἄργαλιον φρονίστα παρ' ἄφοις πόλλ' ἀγορεύειν.
4 Called by Cicero (Divin. ii. 56) "Flexiloqua."
6 See Möris, Lex. p. 240, ed. Pierson. For ὄσις, see note on Hesm. 544. Herod. i. 45, ὀπιστὲ δὲ εἰπερὸ οἴ δ' φονεύς. ibid. i. 59, ὀπουρὸ οἴ ὀπιστὲ. See Berhardy, W. S. p. 98.
7 Most MSS. and editions read ἀποκρινομένου. The Ravenna MS. ἀποκρινομένη. Dindorf's reading is from the conjecture of Bentley.
8 Cf. Antistanes ap. Athen. viii. p. 343, A.
tongue, unless you tell me, master, for what in the world we are following this man, but I'll give you trouble; for you will not beat me while I wear the chaplet.

Chr. No, by Jove, but if you trouble me in any way, I'll do it when I have taken away your chaplet, that you may grieve the more.

Ca. Nonsense! for I will not cease until you tell me who in the world this is; for I ask it, being exceedingly well disposed to you.

Chr. Well then, I will not hide it from you, for I do believe you to be the most faithful of my domestics, and—the arrantest thief. I, though a religious and just man, was unprosperous and poor.

Ca. In truth I know it.

Chr. While others, sacrilegious persons, demagogues, and informers, and villains, were rich.

Ca. I believe you.

Chr. So I went to the god to consult him, thinking that my own life, unhappy man, had now nearly been wasted away, but to ask about my son, who is my only one, if he

1 This is the Attic form. See Moer. Lex. p. 373, ed. Pierson. Thom. M. p. 860. Lobeck, Phryn. p. 764. ἐπάφα is Homeric, though found also in Αἰσχ. Eum. 151. Aristotle (Pol. ii. 9, 9) has even ἐπίστασθα, but this is un-Attic. "The chaplet which he is wearing from his visit to Delphi makes his person sacred, and secures him from blows." Droysen.


4 "Den verschwiegensten." Droysen.

4 πιστεῖνα. Scholiast. Cf. vs. 251, infra.

5 Cf. Nub. 1202. Ach. 910. So Hor. Sat. i. 4, 22, "mea scripta timentis." "Concluding indeed the quiver of my miserable days to be almost shot out." Fielding.


7 Comp. Eccles. 353.
ought to change his habits and be knavish, unjust, nothing good; 1 since I thought this very thing to be advantageous for life.

CA. What then did Phæbus proclaim from amongst his chaplets? 2

CHR. You shall hear: for the god told me this plainly; whomsoever I should first meet with 3 on going out, 4 him he bid me 5 never let go, but prevail on him to accompany me home.

CA. And whom then did you first meet with?

CHR. With this man.

CA. Then did you not understand the meaning of the god, when it directed you, O most stupid, in the plainest terms, to educate 6 your son after the fashion of the country?

CHR. By what? do you judge of this?

CA. It is evident that even a blind man fancies he knows this, 8 that it is very advantageous to practise no virtue in these times.

CHR. It is not possible that the oracle inclines to this, 9 but to something else of greater moment. But if this fellow tell us who in the world he is, and on account of what, and in want of what he came hither with us, we might understand what our oracle 10 means.

2 An allusion to the chaplets worn by the Pythoness.
3 See Kruger, Gr. Gr. § 54, 14, obs. 4.
4 "E templo egressus." Fischer.
5 See note on Equit. 1017, and on Vesp. 416.
6 "That your son should pursue the manners of his country." Fielding.

So Kuster, Bergler, Fischer, and Droysen. It would have been as well if some one of these writers had quoted a similar instance of φράξειν συν τῶν νεών ἄσκειν, κ. τ. λ.
7 See Bernhardy, W. S. p. 103.
8 "Es ist klar, ein Blinder selbst muss das ja einsehen." Droysen.
9 Antiphanes (ap. Athen. x. p. 449, A.), ἢν θ' ὅ γρifoς ἐνταῦθα πίτων.
10 A common case of “Anticipation,” as in vss. S5, 56, 72. See notes on Nub. 1148. Eccles. 1126. Of course it has no resemblance whatever to Virgil’s “Urbem quam statuo vestra est;” which is a case of Inverted Assimilation, as in vs. 200, infra. See note on Lys. 408. Eccles 415, ἢν γαδο παδίνως οἰ κυρηφῖς χλαῖνας, πλευρίτις οἴδοι' ἀν λάβοι.
CA. (to Plutus). Come now, do you declare yourself, who you are, before I do what comes next.\(^1\) You must be very quick about speaking.

Plu. A plague take you!\(^2\)

CA. (to Chrem.). Do you understand whom he professes himself to be?

Chr. He says this to you, not to me; for you inquire of him uncouthly and roughly. But [to Plutus] if you take any pleasure in the manners of a man of honour, tell me!

Plu. Go, hang yourself!

CA. Take\(^3\) the man, and omen of the god.

Chr. By Ceres, you certainly shall not any longer escape\(^4\) unpunished!

CA. For unless you will tell us, I will kill you, you wretch, in a wretched way.\(^5\)

Plu. Good sirs, depart from me.

Chr. Not a whit.\(^6\)

CA. Well now, what I say, is best, master: I'll kill this fellow in a most wretched way; for I will set him up on\(^7\) some precipice and leave him and go away, that he may fall and break his neck.

Chr. Well, up with him quickly.

Plu. By no means.

Chr. Will you not tell us then?

\(^1\) "Come on, thou first declare thyself, or I Do what shall follow." Wheelwright. "Beyor Ich weiter mit dir verfahren." Droysen.

Kuster refers to Eur. Phoen. 1204. Ion, 256, for similar phrases.

\(^2\) Cf. vs. 62, infra. Vesp. 584. On the contrary, the regular use in the Tragic writers is λίγειν τινά χαίρειν, ἵπτειν τινά κλαίων, with the accusative. See Bernhardy, W. S. p. 124.

\(^3\) An intentional ambiguity, δίχοι as applied to δρομιν means accept. See Krüger on Xenoph. Anab. i. 8, 17. "It is a bad omen that the man promised by Apollo speaks of nothing but plagues and hanging." Droysen.


\(^5\) See note on Eccles. 730. For ἀπὸ δὲ δλαῖο, see note on Ran. 1047

\(^6\) See Arist. Coetus, Fragm. iii., and note on Ran. 1456.

\(^7\) For this accumulation of participles, cf. vs. 318—321, infra.

But if you learn who I am, I well know that you will do me some mischief, and not let me go. ¹

By the gods will we, if you wish it.

Then first let me go.

Lo! we let you go.

Hear now; for, as it seems, I must speak what I was ² prepared to conceal: I am Plutus.

O most abominable of all men! did you hold your tongue then, you Plutus? ³

You Plutus, so wretchedly circumstanced?

O Phoebus Apollo, and ye gods and daemons, and Jove, what do you say? Are you really he?

Yes.

He himself?

His very self.⁴

Whence then, tell us, come you so squalid?

I come from the house of Patrocles,⁵ who has not washed himself since he was born.

But how did you suffer this mishap?⁶ Declare it to me.

Jupiter treated me in this manner through envy towards mankind. For when I was a boy,⁷ I threatened that I

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¹ ἤργασομεν ... ἀφήσοτον. So Eccles 1087, ἔκοιτε ἀν ἀπεκναίετε.


⁵ According to the Scholiast, a wealthy Athenian, who, from parsimony, "affected a Spartan mode of living," being too miserly to attend the public baths. Πατροκλίους φειδώλοτρος afterwards became a proverb to express the utmost meanness and avarice. "Probably son of Charidemus and half-brother of Socrates, whom Aristophanes ridicules in his Πελαργοί (Frag. 386, ed. Dindorf) as a dirty niggard. The public baths were too dear for such people. See Nub. 837." Droysen. Cf. Aves, 1554, 790.

⁶ His blindness.

⁷ See Krüger, Gr. Gr. § 58, 1, obs. 2, and note on vs. 292, infra.
would go to the just, and wise, and well-behaved alone. So he made me blind, that I might not distinguish any of these. So much does he envy the good.

**Chr.** And yet he is honoured by the good and the just alone.

**Plu.** I grant you.

**Chr.** Come, what then? if you were to recover your sight again, just as formerly, would you now shun the wicked?

**Plu.** Certainly.

**Chr.** But would you go to the just?

**Plu.** Most assuredly; for I have not seen them for a long time.

**Chr.** And no wonder too; for neither have I, who see.

**Plu.** Now let me go; for now you know all about me.

**Chr.** No, by Jove! but so much the more will we keep hold of you.

**Plu.** Did I not say that you would cause me trouble?

**Chr.** And do you, I beseech you, comply, and do not abandon me; for you will never find a man better in his morals than I, if you search. No, by Jove! for there is no other save me.

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1 In the *oratio obliqua* the Attics use the future optative where the future indicative would be used in the *oratio recta*. See Harper's Powers of the Greek Tenses, p. 150. Mus. Crit. i. p. 523. Krüger, Gr. Gr. § 54, 8, obs. 6.


3 See note on Pax, 350.


5 Thesm. 806, πρὸς *Αριστομάχην ἐκ χρόνου πολλοῦ*. Plato, Phaed. init. *συχνοῦ χρόνου*. See Bernhardy, W. S. p. 139. In Plut. 1041, and Vesp. 1476, Aristophanes uses διὰ *πολλοῦ χρόνου*. In the present passage Porson proposed *πολλοῦ ἀπὸ χρόνου*. But this phrase is nowhere found in Aristophanes, neither is it suitable for the passage. He is telling for how long, not how long ago, this was the case.

6 "Denn ihr wissen meine Geschichte nun," *Droysen*. See Bernhardy, W. S. p. 221.

7 "μᾶλλον mostly has the force of our werden, sollen, müssen." *Herman* "*—* *—* an auxiliary verb. "Würdet mich Umstande machen." *Droysen*.

8 Of course *iri* belongs to *τιρήσεις* e. no other honest man.
They all say this: but when they actually get possession of me, and become wealthy, they absolutely exceed all bounds in their wickedness.

So it is: yet all are not wicked.

No, by Jove, not all, but all without exception.

You shall suffer for it severely.

And that you may know how many blessings you will have, if you stay with us, give your attention, that you may hear. For I think, —with god's permission it shall be spoken,—that I shall free you from this blindness, having made you see.

By no means do this; for I do not wish to recover my sight again.

What do you say?

This fellow is a born miserable.

I know indeed that Jupiter would destroy me, if he were to hear of the follies of these men.

But does he not do this now, who suffers you to go about stumbling?

I know not; but I dread him exceedingly.

1 "Not all, but one and all." Wheelwright. "Non hercle omnes modo, sed ad unum omnes simul." Brunck.

2 The future eiwméxi is never found in Attic writers. See Monk, Alc. 645. Krüger, Gr. Gr. § 40.


4 This belongs to the first edition of the Plutus. "Instead of this verse, according to the Scholiast, his second edition had τίς ξυμ-φεράς ταῦτας σε πάσαν, ἢ εἰς ἕκατον." Porson.

5 "Geboren ist zum Elend dieser Mensch." Droysen.

6 This harsh and disordered construction can scarcely have proceeded from Aristophanes. The passage would seem to be made up from the various readings of the two editions. "The Aldine Scholiast informs us that this passage was altered in the second edition of the Plutus. But whether he himself had before his eyes εἰς εἰς or έπ' έπ', is uncertain." Porson. For similar instances of disordered construction, cf. vs. 369, 492, infra. Aves, 99, 144. Vesp. 1179. Nub. 379, 1061. Equit. 744, 745, 1080, 1081. Ran. 31, 32. Eccles. 170, 1039.

7 "The sense is: nonne vero hoc Jupiter fecit, qui te tita oberrare sinei, aut corpus, aut pedes, offendendas, impingas?" Beck. Lucian in his Timon has borrowed a great deal from Aristophanes. In c. 24, he says ἐνω καὶ πλανῶμαι περινοστῖον. For ὡς, see note on Themis.
CHR. What really, O you most cowardly of all deities?¹
For do you suppose the sovereignty² of Jove and his thunderbolts would be worth a three-obol piece,³ if you should recover your sight, if it were but for a short time?
PLU. Ah! say not so, you wretch!
CHR. Be quiet;⁴ for I will demonstrate you to be far more powerful than Jupiter.
PLU. Me?⁵
CHR. Aye, by heaven. For, for example,⁶ through whom does Jupiter rule the gods?
CA. Through money, for he has most of it.
CHR. Come, who then is it that supplies⁷ him with this?
CA. This person here.
CHR. And through whom do men sacrifice to him? is it not through him?
CA. And, by Jupiter, they pray openly⁸ to be rich.
CHR. Is not he then the cause, and might he not easily put an end to this, if he wished?
PLU. Why so?⁹ why pray?
CHR. Because¹⁰ no man would any longer sacrifice, either ox or barley-cake, or any thing else whatever, if you were not willing.

¹ "Wahrhaftig? O furchtsamster aller Démonen du!
Was? glaubst du es würde Zeus Regiment und Donnerkell
Noch einen Obolus gelten, wenn du je einmal
Noch sehend würdest, war's auch nur auf kurze Zeit." Droysen.
For ἄγαμος, see Thom. M. p. 311.
² "Parodied from Ἑσχ. P. V. 10." Spanheim.
³ Plautus, Pœn. i. 2, 168, "Nam ego sum homo triobuli."
⁴ See note on Thesm. 230.
⁵ "So σο áποδιέξαι μι τού Διός πολε μείζων δύνασθαι;" Fischer.
⁶ "Zum Exempel." Droysen. See Viger, p. 393. "This catechising is completely in the manner of the sophistical teaching of the times, and has its parallels in other comedies and in the Dialogues of Plato." Droysen. For this use of διά, see Bernhardy, W. S. p. 237.
⁷ Comp. vss. 619, 824, 1097. Aves, 60, 95. Nub. 1260.
Plu. How?

Chr. How? it is not possible for him to purchase it, I ween, unless you yourself be present and give him the money; so that you alone will put down the power of Jove, if he annoy you in any way.

Plu. What do you say? do they sacrifice to him through me?

Chr. Certainly. And, by Jupiter, if there be any thing magnificent and beautiful or agreeable to men, it is through you: for all things are subservient to riches.

Ca. I, in truth, have become a slave on account of a trifling sum of money, because I was not equally rich as others.

Chr. And they say that the Corinthian courtesans, when any poor man tries them, do not even pay any attention to him, but if a rich man try, that they immediately turn any thing to him.

Ca. And they say that the boys do this very thing, not for their lovers', but the money's sake.

Chr. Not the better sort, but the catamites; for the better sort do not ask for money.

Ca. What then?

Chr. One asks for a good horse, another hunting dogs.

Ca. For, perhaps, being ashamed to ask for money, they gloss over their wickedness by a false name.

1 Horace, Sat. ii. 3, 68, "Rejecta præda, quam præsens Mercurius fert."
3 Thus Euripides in the Phænissæ, l. 442,

Τὰ χρήματα ἀνθρώπως τιμώτατα,
Δυναμίν τι πλείστην τῶν ἐν ἀνθρώποις ἔχει.

Horace, Sat. ii. 3, 94,

"Omnis res,
Virtus, fama, decus, divina, humanaque pulchris
Divitiis parent."

Filmsley (Heracl. 287) proposed τοῦ πλουτεῖν, since ὑπὸ κοις mostly governs a genitive.

4 See Xenoph. Mem. ii. 5, 2.
5 See Bernhardy, W. S. p. 215.
7 "Einen Zug Jagdhunde." Droysen.
8 "Under a specious name they veil their guilt." Wheelwright.

Cicero, Orat. iii. 39, "Quandoquidem iste circumvestit dictis."
CHR. And all arts and clever contrivances among men have been invented through you. For one of them sits and makes shoes; and some other one is a smith, and another a carpenter; another is a goldsmith, having received gold from you; another, by Jove, steals clothes; another is a housebreaker; another is a fuller; another washes fleeces; another is a tanner; another sells onions; another, having been detected as an adulterer, is depillated through you.

Plut. Ah me, miserable! this has been unknown to me this long while.

CA. And does not the Great King pride himself through him? And is not the Assembly held through him? But how?—do you not man the triremes? tell me. And does not he support the mercenaries in Corinth? And will not Pamphilus suffer through him? And will not the "Needle-seller" along with Pamphilus? And does not Agyrrhius fart through

1 "Under pretence of running through the different trades and occupations of men, he points with his finger at certain persons amongst the spectators, whom he taxes with theft," &c. Madam Dacier. For ἐτηνὸς τις, see note on Pax, 831.

2 γναφεύει is Dawes' correction for κναφεύει, as Aristophanes does not lengthen short syllables before κν. Moreover, κναφεύει belongs to the old Attic, while γναφεύει is the later Attic in vogue in the time of the Plutus. But see Dobree's note on this passage.

3 An allusion to the war with Sparta, maintained by Athens, Thebes, Argos, and Corinth, under Iphicrates, Chabrias, Polyratus, and Callias. It broke out Ol. 96, 2, after the return of Agesilaus from Asia, and was carried on for six years, chiefly in the Corinthian territory. See Pausan. Lacon. iii. 9, 6; iv. 17, 3. Xenoph. Hellen. iv. 2. It was terminated by the peace of Antalcidas, Ol. 98, 2.

4 "Pamphilus, a distinguished Athenian, (Lysias, c. Alcib. p. 294, ed. Bekker,) had, according to the statement of the Scholiast, appropriated some of the public money, and been punished on that account by banishment and confiscation: an anachronism, probably, of twenty years. Pamphilus had been sent at this time to Ægina as general. Being closely hemmed in by the Spartans, he prayed for assistance. The expense of such an expedition hindered the carrying out of the decree which had been made for his relief, and it was not till five months afterwards that assistance came to him." Droysen.

5 The nickname of a person well known to the audience. He was a parasite of Pamphilus.

6 See note on Eccles. 102. "An upstart, through the favour of the people admiral in the year 389 after Thrasybulus, enriched through some rather equivocal state employments, and insolent on
him? And [to Plutus] does not Philepsius relate fables on account of you? And is not the alliance with the Egyptians through you. And does not Lais, through you, love Philonides? And the tower of Timotheus---

CHR. ——-May it fall upon you. And [to Plutus] are not all our affairs transacted through you? For you alone are the cause of all, both of our miseries and our blessings, be well assured.

CA. At any rate, in wars also, they always conquer, upon whom he only sits down.

PLU. Am I able, single as I am, to effect so many things?

CHR. And, by Jupiter, far more than these; so that no one account of his riches, 'as a well-fed ass.' Demosthenes, however, in his speech against Timocrates, speaks of him as an honourable man, well inclined to the people, and very solicitous for the public weal." Droysen.

I "Philepsius, like Agyrrhius, was one of the statesmen of that period, and not, as the Scholiasts relate, a buffoon. According to the speech of Demosthenes referred to above, he was condemned for embezzling the public money. In his defence he may have invented some stories, in order to account for the disappearance of the money out of the treasury." Droysen.

II "This alliance was sought by the Egyptians for the insurrection of theirs against the Persians, of which Isocrates (in Panegyr.) makes mention, and in consequence of which a protracted war arose, in which three years later Cyprus also took part." Droysen.

Of Philonides little is known, except that he was a native of Melita, and a rich and profligate character. Athenæus (xiii. p. 592) says expressly that Naïs ought to be read in place of Λαίς in this passage (γραπτίον Ναίς, καὶ οὗ Λαίς); and from Lysias (c. Philonidem, Fragm. 130, p. 33, ed. Reiske) we learn that Philonides' mistress was Nais, and not Lais, and that the relations of Nais employed Lysias to conduct a prosecution against him for using her ill. The commentators state that Lais would at this time be only fourteen years of age. But chronological arguments are of little avail with our present text of the Plutus, as what we now possess is merely a rifaccimento of the two editions.

IV "The son of the celebrated Conon. He built himself a kind of a tower to dwell in, in the middle of the city, which might appear rather to be an aiming at a tyranny than in accordance with republican equality." Droysen.


* "Auf aeren Seite dieser die Schaale sinken macht." Droysen.

"Into whose scale this gentleman throws himself." Fielding.

Menandcr, γνωρικες ουδεν πετου διαφερει. The Greeks
has ever at any time been sated of you. For of all the rest there is a satiety. Of love,
Cl. Of bread,
CHR. Of music,
CA. Of sweetmeats,
CHR. Of honour,
CA. Of cheesecakes,
CHR. Of manly virtue,
CA. Of dried figs,
CHR. Of ambition,
CA. Of barley-cake,
CHR. Of military command,
CA. Of lentil-broth.

CHR. But of you no one has ever at any time been sated. But if any one get thirteen talents, so much the more does he desire to get sixteen. And if he accomplish this, he wishes for forty, or he says his life is not worth living.

PLU. In truth you appear to me to speak exceedingly well; but one thing only I fear.
CHR. Tell us, what about.
PLU. How I shall become master of this power which you say I have.


1 Parodied from Homer, Il. N. 636, πάντων μὲν κόρος ἵστη, καὶ ὑπὸν καὶ φιλότητος.

2 Chremylus rises in a regular climax from love and music to military glory; the slave, in as direct an anticlimax, comes from bread, sweetmeats, &c., down to lentil-broth.

3 Juvenal, xiv. 139, "Crescit amor nummi quantum ipsa pecunia crescit."

4 "Sonst sei ihm das Leben, sagt er, nicht mehr lebenswerth."

Droysen.


5 For this construction, see note on Lys. 408, and Bernhardy, W. S. p. 303.
CHR. Yes, by Jove, you shall! But even all say that wealth is a most timid thing.

PLU. By no means; but some housebreaker has calumniated me. For having once crept into the house, he was not able to get any thing, having found every thing locked up; so then he called my forethought cowardice.

CHR. Let nothing trouble you now; for if you be a zealous man yourself in the business, I'll make you more sharp-sighted than Lynceus.

PLU. How then will you be able to do this, mortal as you are?

CHR. I have some good hope from what Phæbus himself told me, having shaken the Pythian laurel.

PLU. And was he then privy to this?

CHR. Certainly.

PLU. Take care!

CHR. Do not be at all concerned, my good sir; for I, be well assured of this, will accomplish this myself, even if I must die for it.

CA. And I too, if you wish it.

CHR. And many others will be our allies, as many as had no bread, though they were just.

PLU. Deary me! you tell us of miserable allies.

CHR. Not so, if they become rich again as before. But do you [to Cario] go and run quickly—

CA. What am I to do? Tell me.

CHR. Call my fellow-labourers,—and you will probably find them working hard in the fields,—that each, being present here, may share an equal portion with us of this Plutus.

CA. Well now, I am going. But let some one of the servants from within take and carry in this small bit of meat.

CHR. (taking the meat). This shall be my care: but run

1 So Beck. The method proposed by the other commentators would require ἀλλὰ καὶ to be preceded by a negative.


3 For the article, see Bernhardy, W. S. p. 315.

4 Hom. Π. Σ. 463, μὴ τοι ταῦτα μελόντων.

5 See note on Thesm. 350.

6 Cario's share of the sacrifice. When Chremylus sacrificed to Apollo, the remnants of the victim were distributed among the spectators,
quickly.\(^1\) [Exit Cario.\(^2\)] And do you, O Plutus, most excellent of all gods, go in this way with me; for this is\(^3\) the house which you must to-day fill with riches, by fair means or by foul.\(^3\)

Plu. But, by the gods, I am exceedingly loth to be always going into other people’s houses. For I never at any time got any good from it.\(^4\) For if I chance to go into the house of a miser, he immediately buries\(^5\) me deep in the earth: and if any good man, his friend, come to him asking to get some small sum of money, he denies that he has ever at any time even seen me. But if I chance to go into the house of a mad fellow, I am exposed to harlots and dice and driven out of doors naked in a moment of time.\(^6\)

Cnp. Yes; for you never at any time met with\(^7\) a moderate man. But I am somehow always of this character.\(^8\) For I both take pleasure in saving, as never man did, and again in spending,\(^9\) whenever there is occasion for it. But let us go in; for I wish both my wife to see you\(^10\) and my only son, whom I love most of all—next to you.

Plu. I believe you.

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\(^2\) See note on Vesp. 80.


\(^7\) See Bernhardy, W. S. p. 95.

\(^8\) “Ich aber bin von diesem Charakter aller Zeit.” Droysen.


\(^10\) So Brunck. “For I would have you see my wife and only son.” Wheelwright. And so Droysen and Fielding, forgetting that Plutus was blind. The syntax, however, is wholly in their favour. See note on Ran. 610.
Ch. For why should one not tell the truth to you?

E. [Exit Chremylus and Plutus.]

Ch. Oh you who have often eaten of the same thyme with my master, his friends, and fellow-tribesmen, and lovers of labour, come, make haste, hurry, since the time does not admit delay, but it is at the very crisis at which you ought be present and lend your aid.

Chorus of Country-people. Don't you see then that we have been actively hastening this long while, as reasonable those should who are now feeble old men? But you, perhaps, expect that I should run, before you even tell me this on what account your master has called me hither.

Ch. Have I not then, I ween, been telling you this long while? It is you yourself that don't hear. For my master says that you shall all of you live pleasantly, freed from your dreary and unpleasant mode of life.

Ch. But what, pray, and whence, is this thing which he speaks of?

Ch. He has come hither with a certain old man, ye wretches, who is filthy, crooked, miserable, wrinkled, bald, and toothless; and, by heaven, I think he is circumcised, too.

Ch. O you who have announced golden tidings, how say

1 Here the scene changes to the open country. Bergler compares Eur. Iph. Aul. 1395, τί γὰρ τὰληθὲς οὐκ εἶπον τις ἄν;
2 See Liddell's Lex. in voc. Σίμους. Porson compares Antiphanes ap. Athen. iii. p. 108, F.
3 A transition from plural to singular. See notes on Vesp 554. Ran. 1075.
4 The Chorus here make their first appearance; with the moroseness of old age, they grant no more indulgence to the elated feelings of the insolent slave, than he to their years and infirmities.
6 Eckard thinks this is an allusion to the Jews.
you? tell me again! For you plainly show that he is come with a heap of money.

Ca. Nay, rather, with a heap of the ills of age.

Cio. Do you expect, after humbugging us, to get off unpunished, and that, too, when I have a staff?

Ca. Why, do you consider me to be altogether such a man by nature in all respects, and do you think that I would say nothing true?

Cio. How haughty the rascal is! Your legs are crying out, "Oh! Oh!" longing for the stocks and fetters.

Ca. But are you not for going, when now your letter has assigned you to administer justice in the tomb, and Charon gives you your ticket?

Cio. Split you! What an impudent fellow you are, and arrant knave by nature, who humbug us, and have not yet had the patience to tell us on what account your master has called me hither, who, after labouring much, have come hither readily, though we had no leisure, passing over many roots of thyme.

Ca. Well then, I will not conceal it any longer; for, sirs, my master has come with Plutus, who will make you rich.

Cio. Why, is it really possible for us all to be rich?

Ca. Nay, rather, by the gods, all Midases, if you get ass's ears.

Julian, Epist. xii. p. 381, A., ἵω ἔπει ἐπικράτειν ἐκ τῆς κομψοτάτης, ὁ χρηστὸν ἄγγείλας ἐπών.

1 sc. δηλ. Cf. Plautus, Merc. iii, 4, 53.

2 See the examples cited in the note on Aves, 1653.

3 Cf. Ran. 179. 4 See note on Eccles. 683.

A nominative absolute. See note on Ran. 1437. This transition from a participle to a finite verb with ὅ is sufficiently defended by the following passages: Thucyd. i. 36, τρία μὲν ὄντα λόγου ἄξια τοῖς Ἑλληνικαῖς ναυτικαῖς, τούτων δὲ εἰ περιψεθεῖ τὰ δύο εἰς ταύταν ἠλθεῖν. Isocr. π. Ἀντιδ. p. 26, δέον αὐτοῖς τὴν φρόνησιν ἀπείρω, οἱ δὲ χείρων πεπαίδευται. See Bernhardy, W. S. p. 487, nota.

In this passage Cario, punning on the σωρός of the old men, tells them their letter is Σ, namely, ἐν σορῷ.

7 See Liddell's Lex. in voc. σομβολόν, i. 3.

8 Cf. Aves, 2, 1257, and vs. 892, infra, and see Bernhardy, W. S. p. 73.

9 Referred to the more remote ἵω (vs. 280).

10 “Boissonade thinks this is in ridicule of some tragedian.”

11 The accusative before the infinitive (ἐμα, vs. 286). “The αο-
Cho. How I am delighted and gladdened, and wish to
dance for joy, if you are really speaking this truly.

Ca. Well now, I should like to lead you, imitating the
Cyclops, threttanelo! and moving thus to and fro with my
feet. But come, my children, crying out frequently, and
bleating the strains of sheep and stinking goats, follow me
lewdly, and you shall breakfast like goats.

Cho. And we, on the other hand, bleating, when we have
cought you, this Cyclops, threttanelo! dirty, with a wallet
and dewy, wild potherbs, having a drunken head-ache, lead-
ing your sheep, and carelessly asleep some where, will take
a great lighted, sharp stake and try to blind you.

Cusative is right. Lysias, Funeb. p. 86, ed. Reisk., áποθανεΐν μὲν
αυτὸς μετὰ πάντων προσκείν, ἀγαθὸς δ' εἶναι μετ' ὅλιγων. Cf. ibid.
συμφορά δουλοῦς γενέσθαι. See Hermann, Vig. n. 217. Blomf. Prom.
He might have added that it was not only right, but that the Greeks
preferred the accusative in the second member. See vss. 531, 799.
Pax, 128. Thesm. 675. Xenoph. Anab. i. 2, 1; ii. 1, 19; iii. 1, 5; v.
2, 12; vi. 4, 38; vii. 6, 16. Hom. Ill. X. 109. Krüger on Xenoph.
Anab. i. 2, 1, and Gr. Gr. § 55, 2, obs. 7. Bernhardy, W. S. p. 367,
Class. Mus. No. xxv. p. 243. Hermann, Opusc. iii. p. 212. Dorville,
Char. p. 269. Lobeck, Ajax, 1006.

I have little doubt but that Aristophanes wrote τοῦτο'. See

2 Cf. vs. 319, infr.”

The account of Polyphemus, as given in the Odyssey, is well
known. In the time of Dionysius, the tyrant of Syracuse, there was
living in that city a courtee, named Galatea, of whom the king
was enamoured; but being jealous of Philoxenus of Cythera, the
dithyrambic poet, also an admirer of his mistress, he banished
him to the stone quarries, whereupon Philoxenus revenged himself by
a satirical poem, entitled, “The Loves of the Cyclops,” which is
mentioned by Aristotle, in his treatise on Poetry. In this he repre-
sented Dionysius under the character of Polyphemus. The word
threttanelo has no meaning in itself, but was coined by Philoxenus
to imitate the sound of the Cyclopa’s citara.

σχῆμα πρὸς τὸ σημαίνομενον. Cf. Vesp. 408. Ach. 872, and see
Krüger, Gr. Gr. § 58, 4, obs. I. Bernhardy, W. S. p. 423. Porson,
Cor. p. 71, 93.

Suposed to be an imitation of Eupolis

See note on vs. 814.
CA. And I will imitate in all her ways Circe, who mixed up the drugs, who once in Corinth ¹ persuaded the companions of Philonides, as if they were boars, to eat kneaded dung; while she herself kneaded it for them. But do you, grunting for delight, follow, like swine, your mother.

CHO. Therefore we, having caught you, the Circe, who mixed up the drugs and bewitched and defiled our companions, imitating for delight the son of Laertes, will hang you up ² by your testicles, and besmear your nostrils with dung, like a goat’s; while you, gaping like ³ Aristyllus, shall say, “Follow, like swine, your mother.”

CA. But come now, do you now have done with your jests and turn yourselves into another shape; ⁴ while I should like now to go unknown to my master and take some bread and meat and eat it, and so afterwards to join in the work. [Exit Cario.]

CHREMYLUS (entering and addressing the Chorus). To bid you “hail,” ⁵ my fellow-tribesmen, is now old-fashioned and obsolete; so I “embrace you,” because you have come readily and eagerly, and not ⁶ tardily. But see that you be ⁷ my

¹ “After the mention of the Cyclops, Cario is led to that of Circe, who, with her medicated potions, transformed the companions of Ulysses into swine. [Hom. Od. K. 280, seq.] Instead of Philonides, he ought to have named Ulysses, and the island of the Lestrygons in the room of Corinth.” Wheelwright.

² An allusion to the punishment inflicted upon Melanthius the goat-herd. See Hom. Od. xxii. 175.


⁴ “This must be referred to those transformations into goats and hogs, which Cario humorously supposes to have actually happened.” Fielding. “Ad aliud cantici genus.” Brunck.

⁵ Cf. tex Med. 661.

⁶ See note on Aves, 1650.

⁷ See note on Lys. 316.
co-adjutors in the rest as well, and truly preservers of the god.

Chp. Be of good courage! for you shall think I look downright martial. For it would be absurd, if we constantly jostle one another in the Assembly for the sake of three obols, while I were to yield up Plutus himself to any one to take away.

Chrr. Well now, I see also Blepsidemus here approaching; and 'tis plain from his gait and haste that he has heard something of the affair. [Enter Blepsidemus.]

Bl. (talking to himself). What then can the affair be? whence and in what way has Chremylus suddenly become rich? I don't believe it: and yet, by Hercules, there was much talk among those who sat in the barbers' shops, that the man has suddenly become wealthy. But this very thing is marvellous to me, that he, being well off, sends for his friends. In truth he does not do a thing fashionable in the country.

Chrr. (aside). Well then, by the gods, I'll tell him, without concealing anything. O Blepsidemus, we are better off than yesterday, so that it is permitted you to share; for you are of the number of my friends.

1 A parody on Æsch. Theb. 53, 483. Cf. Bernhardy, W. S. p. 111
2 δεινόν γάρ (ἀν εἰη), εἰ ὧστιζομέοδαι, παρείην εἰ. ὧστιζομέοδαι is an objective actuality, whereas παρείην (the real protasis to δεινόν ἀν εἰη) is a merely supposed case. See Kruger, Gr. Gr. § 54, 12, obs. 8. Person (Phæn. vs. 91) thus notices this construction: "Diversos modos jungit Euripides, quoniam ad tempora diversa spectant. . . . Similiter modos variavit Aristophanes, Plut. 310, δεινόν γάρ—παρείην, ubi alterum (τὸ ὧστιζομέοι) revera quotidie fiebat; alterum vero (τὸ παρίναι τὸν Πλοῦτον) ex futuri temporis eventu pendebat." Cf. Aves, 1225-7.

3 For this use of the infinitive, see Krüger, Gr. Gr. § 55, 3, obs. 21. The accusative Πλοῦτον is generally made to depend on λαβεῖν, but Person (1. c.) very properly construes it with παρείην.

4 See notes on Thesm. 575. Pax, 913.
6 Cf. vs. 889, infra. "Non sane facit hoc pro recepto hoc more." Brunck.
7 Eur. Phæn. 460, ἵνα γάρ οὖν, μᾶτερ, ἀπεκρύψας ἵνω.
But have you really become rich, as people say?

Nay, but I shall be very soon, if God please; for there is—there is some hazard in the affair.

Bl. Of what sort?

Such as—

Tell me quickly what in the world you mean.

—that, if we succeed, we shall be always well off; but if we be foiled, we shall be utterly undone.

This load looks bad, and does not please me. For your suddenly becoming so excessively rich, and, again, your fearing, is in character with a man who has done nothing good.

How nothing good?

If, by Jove, you have come from thence, having stolen any silver or gold from the god, and then, perhaps, repent.

O Apollo, averter of evil! not I, by Jove!

Cease talking nonsense, my good sir; for I know it for certain.

Do you suspect nothing of the kind of me.

Alas! how there is absolutely no good in anyone but all are slaves of gain.

1 In vs. 339, γεγένησαι. Plato almost confines himself to γίγνεσαι, while Thucydides uses only γεγένησαι. Aristophanes uses both forms.

2 "So Gott es will." Droysen. The same as σὺν Σεῦ, vs. 114, and ἢν Σεῦ Άφεται, vs. 405. Cf. Pax, 1187. Ran. 433.

3 See note on Nub. 765. Equit. 1324.

4 See note on vs. 229, supra.


6 The infinitive πράττειν depends on οἷος (vs. 349). See Krüger, Gr. Gr. § 55, 3, obs. 5. Matthiä, § 479, a. Jelf, § 823, obs. 3. οἷος in these formulæ = ροώτος ὁσε. See Illermann, Vign. ii. 79.

7 "Das scheint mir eine schlechte Ladung im Schiff des Gliicks." Droysen.

8 See Krüger, Gr. Gr. § 68, 37, obs. 1, and for οἷος ὃντις, ibid. § 61, 8, obs. 3.

9 See Elmsley, Soph. Rex, 734.


CHR. By Ceres, you certainly do not appear to me to be in your right senses.
BL. (aside). How much he has altered from the character he formerly had!
CHR. By heaven, fellow, you are mad!
BL. (aside). But not even does his glance itself keep in its place, but is like to one who has committed some villany.
CHR. I know what you are croaking about: you seek to get a share, as if I had stolen something.
BL. I seek to get a share? of what?
CHR. Whereas it is not of such nature, but different.
BL. Have you not stolen, but snatched it away?
CHR. You are possessed.
BL. But have you, in truth, not even defrauded any one?
CHR. Not I, indeed!
BL. O Hercules, come, whither can one turn himself? for you will not tell the truth.

3 Xenoph. Econ. x. 10, ἢπικοκουσῖν ἐλευθερίαν ἔχει έκκατά. Cf. Ran. 793. Herod. iv. 135; vi. 42. More frequently we have the synonymous phrase κατὰ πρίγιν. See Equit. 1354. Thuc. i. 28; ii. 58; iii. 22; iv. 26; iv. 76.
5 Cf. Lys. 506. Voss compares Hor. Sat. ii. 5, 56. Elmsley on Acharn. 255, proposes οἴ μῖν. This would be an example of "Anticipation," so common in Aristophanes. See notes on Nub. 1148. Eccles. 1126. But the harshness of the present construction is little improved by this. Besides, οἴ stands first only when it is very emphatic. See L. Sch. Prom. 944. Soph. Ajax, 1228. Antig. 441. Elect. 1145. For similar examples of disordered construction, see note on vs. 119, supra.
8 See Jelf, Gr. Gr. § 873, obs. 2. Hoogeveen, Gr. Part. p. 126, ed. Seager. "Oh! then you have not stolen, you have taken it away by violence." Fielding. Bergler compares Plaut. Epid. i. 1, 10.
9 Cf. Aves, 1391.
10 See Hermann, Scph. Aj. 101. Vig. n. 108.
PLUTUS.

CHR. For you accuse me before you know my case.

Bl. My good friend, I will settle this for you at a very trifling expense, before the city hear of it, by stopping the orators’ mouths with small coin.

CHR. And verily, by the gods, methinks you would in a friendly way lay out three minæ and set down twelve.

Bl. I see a certain person who will sit at the Bema, holding the suppliant’s bough, with his children and his wife; and who will not differ at all, not even in any way, from the Heraclidæ of Pamphilus.

CHR. Not so, you wretch, but on the contrary, I will cause the good alone, and the clever and discreet, to become rich.

Bl. What do you say? have you stolen so very much?

CHR. Ah me, what miseries! you will destroy me.

Bl. Nay, rather, you will destroy yourself, as it seems to me.

For ἠμιλω, cf. vs. 375, supra. Vesp. 536.

For the infinitive with ἄν, see examples cited in the note on Aves, 1653.

The “supplex oliva” of Statius, Theb. xii. 492.

On the death of Hercules, Eurystheus transferred his hatred from the father to the children, and the Heraclidæ, being compelled to quit the Peloponnesus, came with Alcmena in a suppliant train to Athens: this tradition was made the subject of a tragedy by Chæræophon, and, according to one of the Scholiasts, supplied the celebrated painter, Pamphilus, with an exercise for his pencil on the walls of the Pæcile. “It is uncertain whether Pamphilus, a tragedian, be meant here, who, as Euripides and Æschylus, made the Heraclidæ the subject of a tragedy; or the painter of that name, so celebrated in later times, who painted that subject in the Pæcile.” Droysen. See also Elmsley, Heraclid. vs, 11.

Cf. Acharn. 1128—1131, and see note on Ran. 552.

See Krüger, Gr. Gr. § 51, 15, obs. 3.

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Lexicon Sangermannicwm (Bekk. Anecd. i. p. 418), ἀπαρτία ὑπὸ τοῦ κωμικοῦ, τὸ ἐκ τοῦ ἐναντίου. Cf. Liddell’s Lex. in voc.

CHR. Certainly not; for I have got Plutus, you sorry wretch.
BL. You, Plutus? what Plutus?
CHR. The god himself.
BL. Why, where is he?
CHR. Within.
BL. Where?
CHR. At my house.
BL. At your house?
CHR. Certainly.
BL. Go to the devil! Plutus at your house?
CHR. Yes, by the gods!
BL. Are you speaking truth?
CHR. Yes.
BL. By Vesta?
CHR. Yes, by Neptune!
BL. Do you mean the sea Neptune?
CHR. Aye, and t'other Neptune, if there be any other.
BL. Then are you not for sending him round to us also your friends?
CHR. The affair is not yet come to this point.2
BL. What do you say? not to the sharing3 point—eh?
CHR. No, by Jupiter! for we must first—
BL. What?
CHR. Cause him to see.
BL. Whom to see? tell me.
CHR. Plutus, as before, in some way or other.4
BL. Why, is he really blind?
CHR. Yes, by heaven!
BL. No wonder,5 then, he never at any time came to me.
CHR. But, if the gods please, he shall come now.

1 See Porson, Phæn. 892, and note on Lys. 1178.
3 "Non in eo, ut nos participes facias?" Bruneck. "Res nondum os reduit, ut nobis quoque Plutum tradas?" Fischer. "Porson, Bentley, and Bothe conjecture of το, very badly. Cf. vs. 889." Dobree. For this singular construction, see Bernhardy, W. S. p. 204.
4 Cf. Thesm. 430, and vs. 413, infra.
5 "Kein Wunder ist's denn, dass er zu mir noch nimmer kam."

Dreysem
BL. Ought you not then to call in some physician?

CHR. What physician then is there now in the city? For neither is the fee of any value, nor the profession.

BL. Let us see.

CHR. But there is none.

BL. Neither do I think so.

CUR. But there is none.

BL. Neither do I think so.

CUR. No, by Jupiter; but 'tis best to lay him on a couch in the temple of Æsculapius, as I was intending this long while.

BL. Nay, rather, far the best, by the gods. Do not then delay, but make haste and do something or other.

CHR. Well now, I am going.

BL. Hasten then.

CHR. I am doing this very thing. [Enter Poverty.]

POV. O you pitiful manikins, who dare to do a hasty and unholy and unlawful deed! whither? whither? why do you fly? will you not remain?

BL. O Hercules!

POV. I will destroy you, you wretches, in a wretched way; for you are venturing on a daring act not to be borne, but such as no other person even at any time, either god or man, has ventured on; therefore you are undone.

Aristoph. Æolosicon, Fragm. viii.

οὐκ ἵτος, ὡ γυναῖκες,

πᾶσι κακοίσιν ἡμᾶς

φλάσον ἐκάστος ὑμᾶς.

See note on Acharn. vs. 411, and cf. vs. 1166.

1 See note on Thesm. 74.

2 See note on Eccles. 444.

3 See Jelz, Gr. Gr. § 646, a.

4 In the way from the theatre to the citadel, near the tomb of Talos, stood the temple of Æsculapius, adorned with pictures of himself and his daughters: within its precincts was the fountain where Mars committed that murder which gave rise to the court of Areopagus. The temple was in great repute, as appears from the dedication of some Sarmatian shields in it.

5 "Was Ich vorher mir schon gedacht." Droysen.

6 Apparently a parody upon Eurip. Med. 1118, ὡ ἐννόην ἔργον ἑρανόμως εἰργασμένη.

7 See note on Eccles. 730, and cf. vs. 95, supra.

8 See Porson, Pref. Hec. p. 17. Elmsley, Suppl. vs. 158.

9 "Poverty speaks of the future as already past, to indicate that it will certainly happen." Fischer. See Thesm. 77. Pax, 250, 364, 367. Aves, 338. Kruger, Gr. Gr. § 53, 10, obs. 5. It may be referred to the Greek fondness for objectising subjective conceptions and con-
CHR. But who are you? for you appear to me to be ghastly pale.

BL. Perhaps 'tis some Fury from tragedy: it least she certainly looks very mad and tragic.

CHR. But she has no torches.

BL. Then she shall suffer for it.

POV. Whom do you think me to be?

CHR. Some hostess or pulse-porridge-seller: for otherwise you would not have cried out so loud against us, having been wronged in no way.

POV. What, really? for have you not acted most shamefully in seeking to banish me from every place?

CHR. Is not then the Barathrum left you? But you ought to tell me immediately who you are.

POV. One who will make you to-day give satisfaction, because you seek to expel me from hence.

BL. Is it the tavern-keeper of our neighbourhood, who is always cheating me grossly with her half-pints?

POV. Nay, but I am Poverty, who have been dwelling with you many years.

BL. (running away). O King Apollo, and ye gods! Whither must one fly?

CHR. Hollo! what are you about? O you most cowardly beast, will you not stay?

BL. By no means.

CHR. Will you not stay? What! shall we two men fly from one woman?

BL. Yes, for 'tis Poverty, you wretch, than whom there is no living being any where more ruinous.

CHR. Stand, I beseech you, stand!

sidering as an actuality what has not yet passed from thought into an external taking place. "Sterben müsst ihr drum." Droysen.

1 Plutarch, Dion, p. 182, C., εἰδὲ γυναίκα μεγάλην, στολὴ μὲν καὶ προσώπῳ μηδὲν ιρμόνος τραγίκης παραλλάττουσαν, σαῖρονσαν δὲ καλλόντρω τινὶ τὴν οἰκίαν. See note on Aves, 924.

2 "Eine Hurenwirthin." Droysen.

3 See Elmsley, Acharn. 351. 4 Cf. vs. 457.


6 Cf. Thesm. 347. 7 Cf. vs. 347, supra.

8 See note on vs. 1027, infra. 8 Cf. Aves, 86
Bl. No, by Jove, not I.

Chr. Well now, I tell you, we shall do a deed by far the most shameful of all deeds, if we shall leave the god unprotected and fly any whither, through fear of her, and not fight it out.

Bl. Relying on what sort of arms or strength? For what sort of breast-plate and what sort of shield does not the most abominable wretch put in pawn?

Chr. Be of good courage; for this god alone, I well know, can set up a trophy over her ways.

Pov. And do you also dare to mutter, you scoundrels, when you have been detected in the very act of doing shameful things?

Chr. But why do you, the devil take you, come against us and revile us, being wronged not even in any way?

Pov. For do you think, oh, by the gods! that you wrong me in no way, in endeavouring to make Plutus see again?

Chr. What wrong then do we do you in this, if we contrive good for all men?

Pov. But what good could you devise?

Chr. What? by banishing you from Greece in the first place.

Pov. By banishing me? and what greater evil do you suppose you could do to men?

Chr. What? if we were to delay to do this and forget it.

Pov. Well now, I wish first to render you an account of this very matter. And if I prove that I am the sole cause

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2 Cf. Hermippus ap. Athen. xi. p. 478, C. "Poverty has made them violators of the law; for it was rigorously forbidden to pawn arms or farming utensils." Voss. Thesm. 491, οὐδ' ὡς ὑπὸ τῶν ἑδύλων σποδούμεθα, ἢν μὴ χωμεν ἐπερον, οὐ λέγει. Hom. Od. Γ. 27, οὐ γὰρ οἶω οὔ σι δι' ἅδης γενέσθαι. See Kruger, Gr. Gr. § 67, 11, obs. 3.
3 "This god alone, I am confident, will triumph over all the tricks of this woman." Fielding. Teles, Stob. p. 19, vs. 28, κἀν τάτε ἄριστον, ῥελέως στήσεις τρόπων κατὰ πτυχας. In τρόπων we have a comic substitute for τροπής. See Mus. Crit. i. p. 104.
4 See note on Thesm. 879.
5 Cf. vss. 385, 428.
6 Cf. vs. 1176. Vesp. 484. Kruger, Gr. Gr. § 68, 37, obs. 2.
7 "Wenn länger wir säumten und gar vergessen, es zu thun!"

Droysen.

Cf. Plautus, Aulul. iv. 4, 15.

8 Wakefield (Silv. Crit. i. p. 75) takes ἀπρόο τον for an adverb of place, ἀπο in loco, which seems very unsuitable.
of all blessings to you, and that you live through me, it is well;¹ but if not, now do this, whatever seems good to you.

CHR. Do you dare to say this, O most abominable?

Pov. Aye, and do you suffer yourself to be taught.² For I think I shall very easily prove that you are altogether in the wrong, if you say you will make the just wealthy.

CHR. O cudgels and pillories,³ will you not aid me?

Pov. You ought not to complain angrily and cry out before you know.

Br. Why, who would be able not to cry out "oh! oh!" at hearing such things?

Pov. He who is in his right senses.⁴

CHR. What penalty, then, shall I set down⁵ in the title of the suit for you, if you be cast?

Pov. Whatever seems good to you.

CHR. You say well.

Pov. For you also must suffer the same, if you lose your cause.

Br. Do you think then twenty deaths⁶ sufficient?

CHR. Yes, for her; but two only will suffice for us.

Pov. You cannot be too quick in doing⁷ this: for what just plea could any one any longer bring⁸ against me?


⁴ See Krüger, Gr. Gr. § 56, 3, obs. 3.

⁵ "Was fur 'ne Busse dictir' Ich in diesem Handel dir, wenn du verlierest?" Droysen.

⁶ Shakspeare, As you like it, act v. sc. 1, "I will kill thee a hundred and fifty ways; therefore tremble and depart." Cf. note on Ran. 1017.


⁸ "Denn wer noch hat was Rechtes zu erwiedern mir?" Droysen. "For what could any one in justice answer?" Wheelwright.
CHO. Well, you ought now to say something clever, by which you shall conquer her, opposing her in argument, and not effeminately give in.  

CHR. I think that this is plain for all alike to understand, that it is just that the good men should be prosperous, but the wicked and the ungodly, I ween, the contrary of this. We therefore desiring that this should take place, have with difficulty found out a plan, excellent, and noble, and useful for every enterprise. For if Plutus now should have the use of his eyes, and not go about blind, he will go to the good men, and not leave them, but will fly from the wicked and the ungodly; and then he will make all to be good and rich, I ween, and to reverence things divine. And yet, who could ever devise a better thing than this for men?

1 Herod. iii. 104, ἐνδόναῖ ἦλθοκν ὑστεϊν. Eur. Hel. 515, ἢ ν ἐνδήθω τὶ μαθακών. Athen. xiv. p. 621, B., ὑστεῖν φιλάνθρωπον ὑστεὶ ἰλαρὼν ἐνδοδος. The future ἐνδοδος takes ὑστει because, grammatically, it is construed with the relative (ἢ), quite as much as νεκτεῖεστε is (see Kruger, Gr. Gr. § 67, 4); and rather expresses what should or ought to be done, (Kruger, § 53, 7, obs. 3. Cf. Eur. Cycl. 131 Med. 605,) than what will positively happen. "For the construction of ἐνδοδος, see Elmsley, Med. 804." Dobree.


3 Sc. πράττειν. For τοῦτον, see note on vs. 259, supra.

4 "We then desiring that it should be so, Have found, with much ado, a fine device, Generous and useful for all enterprise." Wheelwright.

Similarly Droysen. The construction is precisely the same as in Eur. Hippol. 1342, Κόρπις γαρ ἦστε ὑστεῖε γίγνεσθαι τάδε. See Eur. Hec. 842, and many similar examples ap. Matthiä, Gr. Gr. p. 915. For the neuter τοῦτο, see note on Lys. 134.


7 See Jelf. Gr. Gr. § 684.

8 Dobree compares Alexis ap. Athen. ii. p. 63, F.
BL. No one: I am your witness in this; don't ask her.

CHR. For as life is at present circumstanced for us men, who would not think it to be madness, or rather still a demoniacal possession? For many men who are wicked are rich, having accumulated them unjustly; while many who are very good, are badly off, and suffer hunger, and live with you [to Poverty] for the most part. I say, then, that there is a way, proceeding upon which a person might procure greater benefits for men, namely, if Plutus were ever to have the use of his eyes and put a stop to her.

POV. Nay, O you two old dotards, partners in nonsense and folly, of all men the most easily persuaded not to be in your right senses, if this were to happen, which you desire, I deny that it would profit you. For if Plutus were to have the use of his eyes again and portion himself out equally, no man would practise either art or science; and when both these have disappeared through you, who will be willing to be a smith, or to build ships, or to sew, or to make wheels, or to make shoes, or to make bricks, or to wash, or to tan hides, or who will be willing to break up the soil of the earth with ploughings and reap the fruits of Ceres, if it be possible for you to live in idleness, neglecting all these?

CHR. You talk nonsense; for our servants shall toil at all these things for us, as many as you have now enumerated.

POV. Whence then will you have servants?

1 Cf. Ran. 1012. For μηδίν, see note on Ran. 434. "For the unusual cesura, see Elmsley, Heracl. 649." Dобреев.
2 αῦρα, i. e. their riches, implied in the word πλουτοῦσι. — It is the Greek custom, where the omitted notion is a general one, that the allusion to it should be made in the neuter gender. Cf. Krüger, Gr. Gr. § 43, 3, obs. 11.
4 In other texts οἴκου... ἡμεῖς' ἰῶν, where τις is understood.
6 "γιος τὸ ἔκος τοῦτο τῆς μισής κωμῳδίας ὄξιν." Scholiast. Boissoneade thinks it is either a parody or an imitation of some tragic passage.
7 See Krüger, Gr. Gr. § 46, 5.
Cnr. We will buy them for money, to be sure.

Pov. But first, who will be the seller, when he too has money?

Cnr. Some one wishing to make gain, having come as a merchant\(^1\) from Thessaly, from amongst very many kidnappers.\(^2\)

Pov. But first of all, there will not even be any one, not even a kidnapper, according to the statement, I ween, which you mention. For who that is wealthy will be willing to do this\(^3\) at the hazard of his own life? So that, having been compelled to plough, and dig, and toil at the other labours yourself, you will spend a much more painful life than the present one.

Cnr. May it fall on your own head!\(^4\)

Pov. Moreover you will not be able to sleep either in a bed,—for there will be none,—or in carpets; for who will be willing to weave them when he has gold? Nor, when you lead home a bride, to anoint her with dropping unguents; nor to adorn her with sumptuous\(^5\) garments, dyed, and variegated. And yet, what advantage will it be to you to be rich, when in want\(^6\) of all these? But from me all these which you stand in need of are easily obtained; for I sit, compelling the artisan, like a mistress, through his want and his poverty, to seek whence he shall have subsistence.

Cnr. Why, what good could you procure, except a swarm of blisters\(^7\) from the bath, and of children beginning to be

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1 "Als Kaufmann aus Thessalien." Droysen. "Join ἐμπορος ἦκων, as in vs. 1179." Dobree.  
3 See note on Lys. 134.  
5 See note on vs. 268.  
6 The full form is τι πλέον ἔσται σοι πλουτίων ἀποροῦντα. Eccles. 109, οὔδεν ἔσται σοι πλέον. The construction is precisely that explained in the note on vs. 287, supra.  
7 φυγὼν depends on κολοσσαρτι. "The bathing rooms were in winter the refuge of the indigent. When benumbed with frost they crept too near the furnace and so got blistered." Voss. Teles, Stob.
hungry, and of old women? and the quantity of lice, and gnats, and fleas, I don't even mention to you, by reason of their multitude, which buzz about my head and torment me, waking me and saying, "You will suffer hunger; come, get up." Moreover to have a rag instead of a garment; and instead of a bed, a mattress of rushes, full of bugs, which wakes the sleepers; and to have a rotten mat instead of a carpet; and a good-sized stone against one's head instead of a pillow; and to eat shoots of mallow instead of bread; and leaves of withered radish instead of barley-cake; and to have the head of a broken jar instead of a bench; and the side of a cask, and that too broken, instead of a kneading-trough. Do I not demonstrate you to be the cause of many blessings to all men?

Pov. You have not mentioned my way of life, but have attacked that of beggars.

Citr. Therefore we say, I ween, that poverty is sister of beggary.

v. p. 69, 22 (Poverty is speaking) η οἰκήσεως οὐ παρίχω σου, πρῶτον μεν χειμῶν τὰ βαλανία, Σίφως δὲ τὰ λειψ.

1 I greatly prefer φθείρων δ', the reading of Porson, Dobree, and Kuster.


3 An allusion, perhaps, to Ἐσχ. Ag. 893.

4 Dobree compares Plutarch, T. ii. p. 1044.


"Der immer den Schlafenden wach hält." Droysen.


6 For this position of δι, Porson refers to Eccles. 625, 702.

* For this position of δι, Porson refers to Eccles. 625, 702.

Pov. Aye, you who also say that Dionysius is like Thrasybulus. But my mode of life is not thus circumstanced, no, by Jove, nor will it. For a beggar's mode of life, which you describe, is to live possessed of nothing; but that of a poor man to live sparingly, and attentive to his work; and not to have any superfluity, nor yet, however, to have a deficiency.

Chr. O Ceres! how blessed is his life which you have set forth, if after sparing and toiling he shall leave behind him not even wherewith to be buried.

Pov. You are trying to scoff at and ridicule me, heedless of being earnest, not knowing that I render men better both in mind and body than Plutus does. For with him they are gouty in their feet, and pot-bellied, and thick-legged, and extravagantly fat; but with me they are thin and slender, and grievous to their foes.

Chr. For, no doubt, you bring about the slenderness for them by hunger.

Pov. Now therefore I will discourse to you respecting sobriety, and will demonstrate that orderly behaviour dwells with me, but that riotousness belongs to Plutus.

Chr. In sooth it is very orderly to steal and to dig through walls.

Bl. Yes, by Jove; how is it not orderly, if he must escape notice?

Pov. Consider therefore the orators in the states, how,
when they are poor, they are just towards the people and the
state; but when they have become rich out of the public
purse, they immediately become unjust, and plot against the
commons, and make war upon the democracy.

Chr. Well, you don’t speak falsely in any of these things,
although you are exceedingly slanderous. But you shall suf-
fer none the less—don’t pride yourself on this—because you
seek to convince us of this, that poverty is better than riches.
Pov. And you too are not yet able to refute me about this,
but talk nonsense and flap your wings.

Chr. Why, how is it that all shun you?
Pov. Because I make them better. But you may see it best
in children; for they shun their fathers who are very well-dis-
posed towards them. So difficult a matter is it to distinguish
what is right.

Chr. You will say then that Jupiter does not correctly dis-
tinguish what is best; for he too has wealth.

Bl. And despatches her to us.
Pov: Nay, 0 you who are both of you purblind in your
minds with old-fashioned prejudices, Jupiter is certainly poor;
and I will now teach you this clearly. For if he was rich, how
would he, when celebrating the Olympic games himself, where
he assembles all the Greeks every fifth year, have pro-
claimed as conquerors the victorious athletes, having crowned
them with a chaplet of wild olive? And yet he ought rather to crown them with gold, if he was rich?

Chr. By this therefore he certainly shows that he honours
riches. For through parsimony and a wish to spend none of

1 See note on Eccles. 159, and note on p. 716.
2 The parenthetical sentence refers to the οὐ ψεύδετι τούτων οὐδὲν.
3 See note on Ran. 762.
4 See notes on Aves, 161, 1308.
5 “For all his pelf he keeps to himself.” Wheelwright.
6 Und der ja behalt sich den Reichthum doch.” Droysen.
7 The reading varies between κορίνῳ and κορίνου. Porson, Dobree,
and Dindorf read κορίνῳ, as if from an adjective κορίνους. It occurs
again in vs. 592. “For adjectives in οὐς, see Blomf. ad Pers. 85.
8 See note on Thesm. 74. This is not an example of double pro-
asis. For ναίροι, see note on Eccles. 169.
t, he crowns the victors with trifles and lets his wealth remain by him.  

Pov. You seek to fix upon him a much more disgraceful thing than poverty, if he, though rich, be so stingy and avaricious.  

Chr. Well, may Jupiter utterly destroy you, having crowned you with a chaplet of wild olive!  

Pov. To think of your daring to contradict me, that all your blessings are not through poverty!  

Chr. One may learn this from Hecate, whether to be rich or to suffer hunger is better. For she says that those who have property and are wealthy send a dinner every month, while the poor people snatch it away before one has set it down. But go and be hanged, and don't mutter any thing more whatever. For you shall not convince me, even if you should convince me.  

Pov. "0 city of Argos, you hear what he says!"  

Chr. Call Pauson, your messmate.  

Pov. What shall I do, unhappy woman!  

Chr. Go to the devil quickly from us!  

Pov. But whither on earth shall I go?  

Chr. To the pillory; you ought not to delay, but to make haste.  

Pov. Assuredly you will have to send for me hither some time.

1 "Divitiis sibi servat." Brunck. " læv is used in the same sense by the Scholiast on Av. 1283." Dobree. 
2 See Kruger, Gr. Gr. § 55, 1, obs. 6, and note on Nub. 268. 
3 Cf Ran. 166. 
5 "Convince a man against his will, He's of the same opinion still." Gay. 
6 Strato ap. Athen. ix. p. 383, B.,  

rò δ' οὐκ ἄν ταχῶ  
ἐπειδὼν ἢ Πεδῶ μα τὴν Γῆν φιλώ ὀτί. 
7 From the Telephus of Euripides. The same line occurs again in Equit. 813. 
8 See note on Lys. 884. 
CHR. Then you shall return; but now go and be hanged! For it is better for me to be rich, and to leave you to wail loudly in your head. [Exit Poverty.]

BL. By Jove, then, I wish, when I am rich, to feast along with my children and my wife; and going sleek from the bath, after I have bathed, to fart at the artisans and Poverty.

CHR. This cursed wretch is gone. But let you and me convey the god as soon as possible to the temple of Æsculapius to put him to bed in it.

BL. And let us not delay, lest again some one come and hinder us from doing something useful.

CHR. Boy Cario, you must bring out the bed-clothes, and convey Plutus himself, as is customary, and the other things, as many as are ready prepared in the house. [Exeunt Chremylus and Blepsidemus.]

CARIO (returning from the temple). O you old men, who very often at the festival of Theseus have sopped up soup to very little bread, how prosperous you are, how happily you are circumstanced, and the rest of you, as many as have any claim to a good character!

CHO. But what news is there, O good sir, about your...
friends? for you appear to have come as a messenger of some good news.

CA. My master is most prosperously circumstanced,—or rather Plutus himself; for instead of being blind, he has been restored to sight, and has been made clear-sighted in the pupils of his eyes, having found Æsculapius a friendly physician.

CHO. You tell me a matter for joy, you tell me a matter for shouting.

CA. 'Tis your lot to rejoice, whether you wish it or no.

CHO. I will loudly praise Æsculapius blest in his children, and a great light to mortals. [Enter wife of Chremylus.]

WIFE. What in the world means the shout? Is some good news announced? for, longing for this, I have been sitting in the house this long while, waiting for this fellow.

CA. Quickly, quickly, bring wine, mistress, in order that you yourself also may drink,—and you are very fond of doing it, for I bring you all blessings in a lump.

WIFE. Why, where are they?

CA. You will soon learn by what is said.

WIFE. Be quick and finish then some time or other what you are saying.

CA. Hear then; for I will tell you the whole affair from the foot to the head.⁴

WIFE. Nay, not on my head, pray.⁵

CA. Not the blessings which have now taken place?

mann, Vig. Append. p. 703. Bernhardy, W. S. p. 150, 152. Moderr. grammarians have very justly rejected the very unphilosophical ellipse of a preposition.


3 The position of the words in the original is very remarkable.

Cf. Thesm. 733—738.

5 Plaut. Epid. v. 1, 16, “Contempla, Epidice. Usque ab unguiculó ad capillum summum festivissima est.” “Aristophanes here rallies the extravagant superstition of the Athenians, who were afraid of hearing even good news, when told in an ominous manner. By an apt collocation of the words, he has introduced the very phrase εἰς κεφαλῆν σου, which was used as an imprecation, which immediately frightens the old woman, and drives both Plutus and her curiosity out of her head, with the fear of the omen.” Fielding.

⁴ See Kruger, Gr. Gr. § 62, 3, obs. 12.
WIFE. Nay, rather, not the troubles.¹

CA. As soon as we came to the god, conveying a man, at that time most miserable, but now blessed and fortunate, if there ever was one,² we first conveyed him to the sea, and then washed him.

WIFE. By Jupiter, then he was fortunate, an old man washed in the cold sea!

CA. Then we went to the temple of the god. And when our wafers and preparatory sacrifices were offered on the altar, and our cake in the flame of Vulcan,³ we laid Plutus on a couch, as was proper, while each of us began putting his mattress in order.

WIFE. And were there any others also in need of the god?

CA. Yes, there was one Neoclides,⁴ who is indeed blind, but out-does⁵ in stealing those who see: and many others, having all sorts of diseases. But when the sacrist⁶ of the god put out the lamps and ordered us to sleep, telling us if any one should hear a noise, he must be silent, we all laid down in an orderly manner. And I could not sleep; but a pot of porridge which was lying a little way off from the head of an old woman strongly affected me, towards which I desired exceedingly to creep. Then on looking up I see the priest snatching away⁷ the cakes and dried figs from the sacred table. And after this he went round to all the altars round about, if any where a cake might be left; and then he consecrated these—into a sack.⁸ And I, supposing⁹ there

¹ She puns on the word πράγματα. See vs. 649.
⁴ Cf. vs. 716, 717. Eccles. 254, 398. According to the Scholiast, he had been guilty of appropriating the public money.
⁶ "ὁ προπ. τ. ἐν ἀείτων ὁ Ἀσκληπιος, ἀδίτους ἀείς Ἀσκληπιων, ἀπὸ Ἀσκληπιων: for these formulæ are all found in ancient inscriptions." Fischer.
⁷ This will remind the reader of the history of Bel and the Dragon.
⁸ "Dann aber weiht er alles das—in den Sack hinein." Droysen
⁹ "Und Ich, in der Meinung, so zu thun, sei wer weiss wie fromm." Droysen
was great piety in the thing, got up towards the pot of porridge.

WIFE. O most daring of men, were you not afraid of the god?

CA. Yes, by the gods, lest he might get to the pot before me, with his garlands on; for his priest taught me that beforehand. But the old woman, when she heard my noise, stretched forth her hand; and then I hissed and seized it with my teeth, as if I were an Æsculapian snake. But she immediately drew back her hand again, and lay down, having wrapped herself up quietly, farting for fear more offensively than a weasel. And then I swallowed greedily the greater part of the porridge: and then, when I was full, I rested.

WIFE. But did not the god come to you?

CA. Not yet. And after this now I did a very laughable thing indeed; for as he was approaching, I farted very loudly; for my belly had been blown out.

WIFE. Doubtless he was immediately disgusted at you on account of this.

CA. No; but a certain Iaso, who was following along with him, blushed a little, and Panacea took hold of her nose and turned away her head; for I fart no frankincense.

WIFE. But he himself?

1 "Du verwegenster Mensch." Droysen.
2 "Denn es hatte das der Priester zuvor mir klar gemacht." Droysen.

See vs. 676—681.
3 "ἐξήρωσε." Scholiast. The reading of this line involves the disputed point, whether the Attics ever elide the of the dative singular. The affirmative is maintained by Porson, (Præf. Hec. p. 24,) Herrmann, (Hec. 906, Doctr. Metr. p. 56,) and Monk (Alc. 1123); the negative by Elmsley (Herac. 693, Soph. Rex, 1445) and Lobeck (Ajax, 801). See Gretton's Elmsleiana, p. 41. Kruger pronounces it "extremely doubtful." No example, I believe, has been found in ancient inscriptions. See Rose's "Greek Inscriptions," p. 67. The of the dative plural, on the other hand, is never elided in Attic Greek, though frequently in Epic. See Krüger, Gr. Gr. 2nd part, § 12, 2, obs. 3.
4 See Liddell's Lex. in voc. παρώμονος.
6 Hegiochus ap. Athen. ix. p. 408, B., ἤνν τιν άχμιν διότι τήν μίαν αστράπα φυοί.
7 "Iaso and Panacea, daughters of Æsculapius; here two female friends of the priests." Voss. See Aristoph. Amphiaras, Frag. 1.
CA. No, by Jove, he did not even take notice of it.

WIFE. Then you represent the deity to be boorish.

CA. No, by Jove, not I; but a dung-eater.¹

WIFE. Ha, you wretch!

CA. After this I immediately covered myself up for fear; while he went round in a circuit inspecting all the maladies very regularly. Then a servant set before him a small stone mortar and a pestle and a small chest.

WIFE. Of stone?²

CA. No, by Jove, certainly not, not³ the little chest.

WIFE. But how did you see, the devil take⁴ you! who say you were wrapped up?

CA. Through my little threadbare cloak; for, by Jupiter,⁵ it has⁶ no few holes. First of all he began to pound up a plaster⁷ for Neoclides, having thrown in three heads of Tenian⁸ garlic. Then he beat them up in the mortar, mixing⁹ along with them gum and squill; and then he moistened it with Sphettian¹⁰ vinegar, and spread it over, having turned his eyelids inside out, that he might be pained the more. And he crying out and bawling, jumped up and ran away, while the god laughed and said: “Sit there now,¹¹ plastered over, that I may stop¹² your excusing yourself on oath from the Assembly.”¹³

WIFE. How very¹⁴ patriotic and wise the god is!

¹ See Porson, Advers. p. 65. “For he has to see, examine, and taste potion, pill, urine—and worse.” Droysen.

² The interest the good woman takes in the parts which are not at all essential to the story, is extremely characteristic of her.” — Droysen.

³ See note on vs. 551, supra.

⁴ See note on Thesm. 879.

⁵ “µά is to be referred to οἶκ, as Brunck rightly observes. See vs. 343, and Alexis ap. Athen. vi. p. 258, E.” Dobre.

⁶ For this use of the imperfect, cf. vs. 801, infra. Ran. 811. Pax. 111, and Bernhardt, W. S. p. 373.

⁷ See Blomf. Gl. Prom. V. 488.

⁸ Dobre proposes θυλια, referring to Elmsley, Quart. Rev. No. xiv. p. 419—460.


¹⁰ Cf. Athen. ii. sect. 76.

¹¹ See note on Thesm. 1001.

¹² See note on Lys. 1243.

¹³ By giving him a valid excuse. Cf. 747.

¹⁴ See note on Aves, 921.
CA. After this he sat down beside Plutus: and first he handled his head, and then he took a clean napkin and wiped his eyelids all round: and Panacea covered his head and the whole of his face with a purple cloth. Then the god whistled; then two snakes rushed forth from the temple, prodigious in size.

Wife. O ye friendly gods!

CA. And these two gently crept under the purple cloth and began to lick his eyelids all round, as it appeared to me. And before you could have drank up ten half-pints of wine, mistress, Plutus was standing up having the use of his eyes: and I clapped my hands for joy, and began to wake my master. But the god immediately took himself out of sight, and the snakes took themselves into the temple; while those who were lying in bed near him, you can't think how they began embracing Plutus, and kept awake the whole night, until day dawned. But I praised the god very much, because he had quickly caused Plutus to see, while he made Neoclides more blind than before.

Wife. How much power you possess, O king and master! But [to Curio] tell me, where is Plutus?

CA. He is coming. But there was a prodigious crowd about him. For all those who were formerly just, and had a scanty subsistence, were embracing him and shaking hands with him for joy; but as many as were rich, and had much property, not having acquired their subsistence justly, were contracting their brows, and at the same time looking an-

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1 See Liddell's Lex. in voc. πλούτων.
3 See note on vs. 504, supra.
4 We might rather have expected the simple passive.
5 See note on Ran. 54.
6 For the construction, see Kruger, Gr. Gr. § 50, 11, obs. 1. Bernhardy, W. S. p. 325.
7 See Krüger, Gr. Gr. § 51, 10, obs. 12, and compare note of 1 vs. 198.
8 Aristænetus, i. 17, p. 44, μή σκυθρωπάζε καλὴ γε οὐσα, μηδὲ τὰς ἄρρετας ἁνάγει, εἰ γὰρ φοβιζά γίνοιη, ἥττοιυ ἵση καλὴ. Cf. Antiphanes ap. Athen. vi. p. 226, E.
gry. But the others were following behind with garlands on, laughing and shouting in triumph; and the shoe of the old men was resounding\(^1\) with their steps in good time.\(^2\) But come, do you all together with one accord dance, and leap, and form a chorus; for no one will announce to you when you go in that there is no meal in the bag.

WIFE. And I, by Hecate, wish to crown you for your good news\(^3\) with a string of cracknels,\(^4\) who have announced such tidings.

CA. Do not then delay any longer, for the men are now near to the door.

WIFE. Come then, let me go in and fetch some sweetmeats\(^5\) to be showered as it were over his newly purchased eyes. [Exit wife of Chremylus.]

CA. But I wish to go to meet them. [Exit Cario.]

PLU. (entering, accompanied by Chremylus and a great crowd of people). And first I salute\(^6\) the sun, and then the illustrious soil\(^7\) of the august Pallas, and the whole land of Cecrops, which received me. I am ashamed of my misfortunes, because I associated with such men\(^8\) without my knowing it, but shunned those who were worthy of my society, knowing nothing, oh, unhappy me! How wrongly I acted both in that case\(^9\) and in this! But I will reverse them all again, and henceforth show to all men that I unwillingly gave myself up to the wicked.

CHR. (to some by-stander). Go to the devil! How troublesome a thing are the friends who appear immediately, when one is prosperous! For they nudge me with their elbows, and

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\(^1\) Eur. Med. 1180, στίγη πυκνοίσιν ἵκτυτες δρομήμασιν. The passive voice is rare; but compare Thesm. 995.

\(^2\) Cf. Thesm. 985. For the construction, cf. Equit. 647.

\(^3\) Lys. 646, ἵχουσιν ἱσχάδων ὑφραθόν. See Liddell’s Lex. in voc. κατάχυομαι. For the construction, cf. Pax, 235.

\(^4\) Dindorf remarks on the abruptness of this address. It would seem to be a continuation of an address begun before he left the temple, wherein he had been returning thanks to Ἀσκλεπιάος.


\(^6\) οἰοις = ὀτροποτιοις. See Jelf, Gr. Gr. § 804, 9. Matthiá, § 480, obs. 3. Hermann, Vig. n. 194.

\(^7\) ἱστικά, his associating with the wicked; ταῦτα, his shunning the good. Cf. note on Lys. 134.
bruise my shins, each of them exhibiting some good will. For who did not address me? What a crowd of old men was there not around me in the market-place? [Enter wife of Chremylus.]

WIFE. O dearest of men! Welcome, both you, and you! Come now, for it is the custom let me take and pour these sweetmeats over you.

PLU. By no means; for on my first entry into the house, and when I have recovered my eye-sight, it is in no wise becoming to carry out any thing, but rather to carry in.

WIFE. Then, pray, will you not accept my sweetmeats?

PLU. Yes, in the house, by the fireside, as is the custom. Then also we may avoid the vulgarity of the thing; for it is not becoming for the dramatic poet to throw dried figs and sweetmeats to the spectators and then force them to laugh at this.

WIFE. You say very well; for see! there’s Dexinicus standing up, with the intention of snatching at the dried figs! [Exeunt Plutus, Chremylus, wife, and attendants.]

CA. (coming out of the house). How delightful it is, sirs, to fare prosperously! especially if one has brought out nothing from home. For a heap of blessings has rushed into our house, without our committing any injustice. Under these circumstances wealth is a very delightful thing. Our meal-

1 "φλωγι συντριβοσι, Θλίβουσι, ξίουσι." Scholiast.
3 Cf. note on Lys. 864.
5 "Dexinicus is otherwise unknown." Droysen. The reading, however, is very uncertain. The early editions mostly exhibit ὡς ἐς ξινικος, of whom no more is known than of Dexinicus. For this use of the imperfect, see Bernhardy, W. S p. 374.
6 i. e. without any outlay. "ἰἐνεγκόντα θιανηθαντα." Scholiast.
7 Achilles Tatius, vi. c. 4, ἣκω σοι φίρων ἀγαθῶν σωρὸν Synes. Epist. 94, ὡγαθῶν ἵμως.
9 "Es ist so das Reichsein doch ein gar zu süsses Ding." Droysen. "There is a difficulty in οὕτω, which the editors have not understood. οὕτω is nempé, and refers to οὔτων ἰδικηκόσιν. Cum nihil in-
chest is full of wheaten flour, and our wine-jars of dark wine with a high perfume. And all our vessels are full of silver and gold, so that I wonder. And our oil-jar is full of oil; and our flasks are full of unguents, and our garret of dried figs. And every vinegar-cruet, and platter, and pot has become of brass; and our rotten, fishy chargers you may see of silver. And our lantern has suddenly become of ivory. And we servants play at even and odd with golden stater coins; and we no longer wipe ourselves with stones, but always with garlic, through luxury. And at present my master is sacrificing within a swine, and a goat, and a ram, with a chaplet on: but the smoke drove me out; for I was not able to remain within; for it stung my eye-lids. [Enter a Just Man attended by his servants.]

J. M. Follow with me, my little boy, that we may go to the god. [Enter Chremylus.]

CHR. Ha! who is this who approaches?
J. M. A man, formerly wretched, but now prosperous.
CHR. It is evident that you are one of the good, as it appears.
J. M. Most certainly.
CHR. Then, what do you want?
J. M. I have come to the god: for he is the author of great blessings to me. For having received a considerable property from my father, I used to assist those of my friends who were in want, thinking it to be useful for life.
Doubtless your money soon failed\(^1\) you.

J. M. Just so.

Therefore after this you were wretched.

J. M. Just so. And I thought I should have as really firm friends, if ever I might want them, those whom I had before done kindness to when they were in want: but they began to avoid me, and pretended not\(^2\) to see me any longer.

Chr. And also\(^3\) laughed at you, I well know.

J. M. Just so. For the dearth\(^4\) which was in my vessels ruined me.

Chr. But not now.

J. M. Wherefore with good reason I have come hither to the god, to offer up my vows.

Chr. But what has the threadbare cloak to do with the god,\(^5\) which this servant is carrying in your retinue?\(^6\) tell me.

J. M. This also I am coming to the god to dedicate.

Chr. Were you initiated,\(^7\) then, in the Great Mysteries in it?

J. M. No; but I shivered in it for thirteen years.

Chr. But your shoes?

J. M. These also have weathered the storm along with me.

\(^1\) See Porson, Hec. 1141.


\(^3\) *καὶ is to be translated by and also, when it adds a clause in which the verb of the foregoing clause, or a synonymous one, occurs. Otherwise καὶ—δὲ corresponds to our and also. In these, καὶ means also, and ὅδε means and, (in negation, οὔδε—δὲ,) and they always (except in Epic Greek) have an emphatic word between them opposed to a foregoing one." Krüger. See Porson, Orest. 614. For οὔ δὲ ὅτι, see note on Lys. 154.

\(^4\) "Quum aequalent exinanita vasa nihilque in iis superest, quod mensam luculentem instruas." Hemsterhuis, "Das verschimmelte Hausgerath dekreditirte mich." Voss.

\(^5\) "Quid facit, quid pertinet ad deum Plutum?" Hemsterhuis.

\(^6\) See Bernhardy, W. S. p. 254.

\(^7\) "It was the custom to dedicate the garment in which one had been initiated in the mysteries to some deity." Droysen, See Bern-

\(^{11}\) hardy, W. S. p. 120
CHR. Then were you bringing these also to dedicate them?
J. M. Yes, by Jupiter.
CHR. You have come with very pretty presents for the god. [Enter an informer attended by his witness.]
INF. Ah me, unhappy! How I am undone, miserable man, and thrice unhappy, and four times, and five times, and twelve times, and ten thousand times! alas! alas! with so powerful a fate have I been mingled.
CHR. O Apollo, averter of evil, and ye friendly gods! what in the world is the misfortune which the man has suffered?
INF. Why, have I not now suffered shocking things, who have lost everything out of my house through this god, who shall be blind again, unless law-suits be wanting.
J. M. I imagine I pretty nearly see into the matter; for a man is approaching who is badly off; and he seems to be of the bad stamp.
CHR. By Jupiter, then, he is rightly ruined.
INF. Where, where is this fellow who singly promised he would immediately make us all rich, if he were to recover his sight again as before? On the contrary, he has ruined some much more.
CHR. And whom, pray, has he treated thus?
INF. Me here.
CHR. Were you of the number of the wicked ones and housebreakers?
INF. By Jove, there is certainly no good in any of you, and it must be that you have my money.

1 See Kruger, Gr. Gr. § 69, 15, obs. 1.
Donaldson, Complete Greek Grammar, § 390.
8 "οδ μήν οὖν, non utique, haudquaquam." Fischer. See Krüger, Gr. Gr. § 64, 5, obs. 4.
9 See note on Thesm. 882.
Ca. O Ceres, how insolently the informer has come in! It is evident that he is ravenously hungry.  
INF. You cannot be too quick in going speedily to the market-place; for you must there be racked upon the wheel and declare your villanies.  
Ca. Then you'll suffer for it.

J. M. By Jupiter the Preserver, this god is of great value to all the Greeks, if he shall utterly destroy the informers, the wretches, in a wretched way.

INF. Ah me, miserable! Are you also laughing at me, who are an accomplice? for whence have you got this garment? But yesterday I saw you with a threadbare cloak on.

J. M. I care nothing for you: for see! I wear this ring, having purchased it from Eudemus for a drachma.

CHR. But it is not possible to wear one against an informer's bite.

INF. Is not this great insolence? You mock me, but you have not stated what you are doing here. For you are here for no good.

CHR. Certainly not, by Jove, for your good; be well assured.

INF. For, by Jove, you will dine at my cost.

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1 See Aulus Gellius, N. A. xvi. 3, 9.
2 See note on Eccles. 118.
3 See note on Nub. 589.
4 Aristophanes has been obliged to commit what looks very like a solecism, in order to bring κακοῦς κακῶς together. See note on Ran. 1388. For εἰ, see Elmsley, Acharn. 338.
5 See note on Eccles. 730.
7 Eudemus was a manufacturer of these rings. For the genitive, see note on Thesm. 425.

For the sake of truth I may you burst, together with your witness, filled with nothing.

Do you deny it? There is a great quantity of slices of salt-fish and roast meat within, you most abominable fellows. [Sniffs.] uhu, uhu, uhu, uhu, uhu, uhu.

Do you smell any thing, you poor wretch?

The cold, perhaps; since he has on such a threadbare cloak.

Is this bearable then, O Jupiter and ye gods, that these should commit outrages upon me? Ah me! How grieved I am that, good and patriotic as I am, I fare badly.

You patriotic and good?

As never man was.

Well now, answer me when asked—

Are you a husbandman?

Do you suppose me to be so mad?

Or a merchant?

Yes, I pretend to be, upon occasion.

Well then, did you learn any trade?

No, by Jove.

How then, or whence, did you live, if you do nothing?

I am manager of all the affairs of the state and private affairs.

See Liddell's Lex. in voc. ἀλήθεια. For ὡς δή in wishes, see Hom. Od. A. 217.

I remember Porson's translating it, 'May you burst— but not with eating,' διαφραγμένα is sometimes used as an hyperbole, as in Equit. 701. [Pax, 32.] Alexis ap. Athen. vi. p. 258, E. Phænecides, ibid. x. p. 415, E. Anaxilas, ibid. x. p. 416, E.' Dobree, "May you and your witness burst your bellies—but not with meat." Fielding.

These are expressed by the nasal organs in pairs, and a longer breath is given to the second of each, so as to make an iambus.

"οὐ φανεροὶ τοῦτε καὶ τότε. Εὐπολίς Αἰτίων." Priscian


Cf. Acharn. 618. Soph. Rex, 439, and see note on Thesm. 520

See Hermann, Vlg. n. 25.

See Krüger, Gr. Gr. § 69, 4, obs. 4. Liddell's Lex in voc. ἄλλα, II. i.

Cf. Eccles. 1027.

Cf. Aves, 1434.
CHR. You? Wherefore?
INF. I please to do so.
CHR. How then, you house-breaker, can you be good, if, when it in no wise concerns you, you are then hated?
INF. Why, does it not concern me, you booby, to benefit my own city as far as I be able?
CHR. Then is to be a meddling busybody to benefit it?
INF. Nay, rather, to aid the established laws, and, if any one do wrong, not to permit it.
CHR. Does not the state, then, purposely appoint judges to preside?
INF. But who is the accuser?
CHR. Any one who pleases.
INF. Then I am he; so that the affairs of the state have devolved on me.
CHR. Then, by Jove, it has a sorry patron. But would you not prefer that, to keep quiet and live idle?
INF. Nay, you are describing the life of a sheep, if there shall appear no amusement in life.
CHR. And would you not learn better?
INF. Not even if you were to give me Plutus himself, and the silphium of Battus.
CHR. Quickly lay down your cloak.
CA. (to the informer). No you! he is speaking to you.
CHR. Next take off your shoes.
CA. (to the informer). He says all this to you.

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2 Plaut. Pseud. iv. 2, 22, "Parietum perfossor."
3 See note on Lys. 13, and for οίτα, cf. note on Thesm. 885.
6 See note on Thesm. 477.
8 Battus led out a colony from Thera, an island in the Egean Sea, and founded the city of Cyrene in Africa, and was its first king. See Herod. iv. 151. Silphium formed a great branch of Grecian commerce with Cyrene. See Catull. vii. 4. The silphium of Battus was as proverbial as the gold mountains of the Persian king. For this position of the article, see note on Thesm. 1101.
INF. Well now, let any of you that pleases come hither against me.

CA. “Then I am he.” [Seizes the informer and strips him of his cloak and shoes.]

INF. Ah me, miserable! I am stripped in the day time.

CA. For you do not hesitate to get a livelihood by meddling with other people’s business.

INF. (to his witness). Do you see what he is doing? I call you to witness this. [His witness runs off.]

CHR. But the witness whom you brought is running away.

INF. Ah me, I have been caught alone.

CA. Do you bawl now?

INF. Ah me, again and again!

CA. Do you [to the Just Man] give me your threadbare cloak, that I may put it on this informer.

J. M. Certainly not; for it has been this long while consecrated to Plutus.

CA. Where then will it be better dedicated than around a knavish man and house-breaker? But Plutus it is fitting to adorn with grand dresses.

J. M. But what shall one make of the shoes? tell me.

CA. These also I will instantly nail fast to this man’s forehead, as if to a wild olive.

INF. I’ll begone; for I perceive I am much weaker than you. But if I find a comrade, even of fig-tree wood, I will to-day make this powerful god give me satisfaction, because he singly and alone is manifestly putting down the democracy, having neither prevailed upon the Senate of the citizens nor the Assembly.

J. M. Well now, since you are marching with my panoply on, run to the bath, and then stand there in the front and

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2 See note on Ran. 528.
3 See notes on Thesm. 502. Nub. 863.
4 See Herm. Vig. n. 235.
5 “They especially chose the strong-lived olive to hang up their consecrated gifts on, for it took no hurt, though it were stuck all over with nails.” Voss. Cf. Virgil, Æn. xii. 768.
6 i. e. a cudgel, but with a pun on his own profession (συκοφαντία), as in Vesp. 145. Ach. 726, 826. The commentators, however, understand σύζυγος literally, and take σύζυγος to mean weak.
warm¹ yourself. For I also once held this post. [Exit informer.]

CHR. But the bath-man will take and drag him² out of doors by the testicles; for when he has seen him he will perceive that he is of that³ bad stamp. But let us two go in, that you may offer up your vows to the god.⁴ [Exeunt Chremylus and Just Man.]

OLD WOMAN (entering and bearing some cakes on a platter). O dear old men, have we really come to the house⁵ of this new god, or have we altogether missed the road?

CHL. Nay, know that you have come to the very door,⁶ my little girl; for you ask seasonably.⁷

OLD WOM. Come then, let me summon⁸ some one of those within. [Enter Chremylus.]

CHR. Certainly not;⁹ for I myself have come out. But you must tell me for what in particular you have come.

OLD WOM. O dearest sir, I have suffered dreadful and unjust things: for since what time this god began¹⁰ to have the use of his eyes, he has made my life to be insupportable.¹¹

CHR. What's the matter? I suppose you also were an informeress¹² amongst women?

OLD WOM. No, by Jupiter, not I.

CHR. Did you not drink in your letter,¹³ having obtained it by lot?

¹ Alciphron, Ep. i. 23, ἔραμων ἵπτε τὴ βαλανείον ἐθέρμην.
⁵ Cf. Soph. Elect. 1104. Rex, 934. And for this position of the demonstrative, see note on Aves, 813.
⁷ An intentional ambiguity; as ἠπαρκος also means like a pretty girl, prettily. The old woman had come upon the stage in a girlish dress, and tricked out like a coquette. See note on Lys. 864.
⁸ "There's no need of calling any one." Fielding. For ἵπτεν see note on Thesm. 74.
⁹ Cf. vs. 114, 1173.
¹⁰ See note on vs. 197, supra.
¹¹ See note on Eccles. 713.
¹² The passage will be intelligible enough on referring to Eccles. 382—688. Cf. vs. 277, supra. See also Krüger, Gr. Gr. § 69, 4, obs. 4.
OLD Wom. You are mocking me; but I burn with love, unhappy woman.

Ch. Will you not then quickly tell me what is your love?

OLD Wom. Hear then! I had a dear youth, poor, indeed, but, for the rest, good looking, and handsome, and good. For if I wanted anything, he used to perform every thing for me decently and well, while I assisted him in all his wants in the same manner.

Ch. But what was it he especially wanted of you, on each occasion?

OLD Wom. Not much; for he was marvellously respectful to me. But he used to ask for twenty drachmai of silver for a mantle, and eight for shoes; and he used to entreat me to purchase a tunic for his sisters; and a little mantle for his mother; and he used to beg for four medimni of wheat.

Ch. Certainly, by Apollo, this is not much which you have mentioned; but it is evident that he respected you.

OLD Wom. And these moreover he said he asked of me, not on account of lewdness, but for affection, that while wearing my mantle, he might think on me.

Ch. You describe a man most marvellously in love with you.

1 Cf. Macho ap. Athen. xiii. p. 577, E.
2 "ἀλλως δὲ,  ubrigens aber, is often found. See Arist. Plut. 976. It ought very probably to be restored to Thesm. 290, where ἀλλως τή is now read." Hermann.
4 For this use of the singular, see Bernhardt, W. S. p. 60.
5 See Krüger, Gr. Gr. § 57, 5, obs. 7. Cf. vs. 289, supra, and note on Lys. 597.
6 "οὐχ ἔνακα φησί, τοῦ ὑπηρετεῖν μον ὑ δαιλγεία." Scholiast. "He did not ask as the reward of his performances." Fielding.
OLD. Wom. But the abominable fellow now no longer has the same mind, but has changed very much. For when I sent him this cheese-cake here and the other sweetmeats which are upon the plate, and whispered that I would come in the evening—

CHR. What did he do to you? tell me.

OLD Wom. He sent back to us besides this milk-cake here, on condition that I never came thither any more; and besides, in addition to this, when sending it off he said, "Once in olden time the Milesians were brave."

CHR. It is evident that he was not very bad in his character. So then, being rich, he no longer takes pleasure in lentil-porridge: but formerly, through his poverty, he used to eat every thing as a relish.

OLD Wom. And yet formerly, by the two goddesses, he used always to come to my door every day.

CHR. For your burial?

1 See note on Lys. 864.
3 See Kruger, Gr. Gr. § 65, 3, ol.-v. 3, and § 55, 3, obs. 6.
4 "The meaning in my opinion will be plainer if you refer ἄποκρυπτον to ἄμμα. Some one, per. hap. may prefer to understand it in this way: Et super hæc pretios a dixit missum ad mensum. This I do not condemn in toto, but think such a use of ἄποκρυπτον very rare." Hemsterhuis.
5 "This proverbial senarius is cited by Aristoteles ap. Athen. xii. p. 523, F." Dobree. It occurs again in vs. 1075, infra. See also Vesp. 1060, and note on Lys. 108. ὅτι is often put before the very words of the speaker. In this case it is the Greek substitute for our inverted commas. See Kruger, Gr. Gr. § 65, 1, obs. 2.
6 Hemsterhuis translates it, "apparet moribus esse juvenem istum haud sane absurdum. Tun porro nihil est mirum, si divitiis auctus non ambitus lentucula delectetur." Toupl (Femendd. Suid. ii. p. 328) translates it, "The young man was very obliging." This I do not understand. For τοι, see note on Aves, 924.
7 This can scarcely be the true reading. Kuster proposes τετεῖ γε, which does not appear to be an Aristophanic form. ἐπερ γε, the conjecture of Dobree, seems better.
9 ἤτο τῷ Ἑτῶ in the mouth of a woman always means Demeter and Cora.
OLD Wom. No, by Jupiter, but merely through a desire to hear my voice.

CHR. Nay, rather, for the sake of getting something.

OLD Wom. And, by Jove, if he perceived me afflicted, he used to call me coaxingly his little duck and little dove.

CHR. And then, perhaps, he used to ask you for money for shoes.

OLD Wom. And when any one looked at me when riding in my carriage at the Great Mysteries, I was beaten on account of this the whole day; so very jealous was the young man.

CHR. For he took pleasure, as it seems, in eating alone.

OLD Wom. And he said I had very beautiful hands.

CHR. Aye, whenever they offered twenty drachmai

OLD Wom. And he said I smelt sweet in my skin—

CHR. Aye, like enough, by Jove, if you poured in Thasian wine for him.

OLD Wom. And that I had a gentle and beautiful look.

CHR. The man was no fool, but knew how to devour the substance of a lustful old woman.

OLD Wom. In this therefore, O dear sir, the god does not act rightly, who professes to succour whoever happen to be wronged.

CHR. Why, what must he do? speak, and it shall be done immediately.

OLD Wom. It is just, by Jove, to compel him who has

2 Dobree compares Stobæus, x. p. 132, 22.
3 See Arnold's Greek Exercises, § 19. Cf. vs. 1022, infra.
4 Wherever the penult of this word is long Dindorf writes δαρχυοθ, as in this passage, and Vesp. 691, and Pax, 1201. Cf. Macho ap. Athen. xiii. p. 581, B. Plato, ibid. x. p. 4+2, A. Antiphanes, ibid. vii. p. 299, E. Philippides, ibid. vi. p. 230, C.
5 See note on Pax, 529. Dindorf reads ἥξαιν με.
6 Cf. Hermippus ap. Athen. i. p. 29, E. Ibid. cap. 51, 52.
7 Cf. Philoctærus ap. Athen. xiii. p. 559, A.
9 For this singular construction, see vs. 438, supra, and Krüger's Important remarks, Gr. Gr. § 54, 2, obs. 4. Cf. Hermann, Vig. n. 08.
been benefited by me to benefit me in turn; or he deserves to possess no blessing whatever.

CH. Did he not then repay you every night?

OL. W. But he said he would never desert me while I lived.

CH. Aye, rightly; but now he thinks you no longer alive.

OL. W. For I am wasting away through grief, O dearest friend.

CH. No, but you have rotted away, as it appears to me.

OL. W. Indeed, then, you might draw me through a ring.

CH. Yes, if the ring were the hoop of a sieve.

OL. W. Well now, see! here's the youth approaching, whom I have been accusing this long while; and he seems to be going to a revel.

CH. He appears so: at least he is certainly coming with a chaplet and a torch. [Enter a young man with a lighted torch in his hand and followed by a band of revellers.]

Y. I salute you.

OL. W. (to Chremylus). What says he?

Y. My ancient sweetheart, by heaven, you have quickly become gray.

OL. W. Unhappy me, for the insult with which I am insulted!

CH. He seems to have seen you after a long time.

OL. W. Since what time, O most audacious, who was at my house yesterday?

1 See note on Thesm. 643.
3 Shakspeare, Henry IV. part i. act ii. sc. 4, "When I was about thy years, Hal, I was not an eagle's talon in the waist; I could have crept into any alderman's thumb-ring."
6 See note on Aves, 143, and Krüger, Gr. Gr. § 47, 3, obs. 2. See also note on Thesm. 835.
7 See Matthäus, Gr. Gr. § 377, C.
8 For this use of the relative. cf. Ran. 487, 740. 1058. Pax, 865.
CHR. Then he is affected in a manner opposite to most people; for, as it seems, he sees sharper when he’s drunk.

OLD WOM. No, but he is always saucy in his manners.

YOU. (holding the torch close to her face). O Sea-Poseidon and ye elderly gods, how many wrinkles she has in her face!

OLD WOM. Ah! ah! don’t bring the torch near me!

CHR. Upon my word she says rightly; for if only a single spark catch her, it will burn her like an old harvest-wreath.

YOU. Will you play with me for a while?

OLD WOM. What game?

YOU. Here, having taken some nuts.

OLD WOM. How many teeth you have.

CHR. Come, I also will have a guess; for she has three, perhaps, or four.

YOU. Pay up! for she carries only one grinder.

OLD WOM. Most audacious of men, you don’t appear to me to be in your right senses, who make a wash-pot of me in the presence of so many men.

Nub. 1226. Vesp. 487, 518, 558. Aves, 150, (where the true reading is ζ οὐκ,) and Bernhardy, W. S. p. 293, and p. 159.

1 Another reading is τοῖς τρόποις. For this see Bernhardy, W. S. p. 118. Krüger, Gr. Gr. § 46, 4, obs. 1.

2 Hipponax ap. Athen. xv. p. 698, C., μοῶσα μοι Εὐρυμεδοντιάδεα, τὴν πονταχρόβουιν ἐννηπε. "The young man swears by the old gods, and especially by Neptune, who was a veteran amongst the gods, and not a stripling, like Apollo and Bacchus." Droysen.


5 As though he were going to play at odd or even. Plato, Euthyd. p. 194, C, οὔσα Εὐθύδημον ὅποσον δεύοντας ἐξει, καὶ ὁ Εὐθύδημος ἑπάσως σοῦ. Cf. Lysias ap. Athen. xiii. p. 612, E. Aristot. Rhet. iii p. 126, 15, ed. Sylburg.

6 "Du mich zur Waschbank deiner schlechten Witze machst?"
You. Upon my word you'd be the better for it,1 if one were to wash you clean.

Chr. Certainly not, for now she is playing the cheat:2 but if this white-lead3 shall be washed off, you'll see the wrinkles in her face quite plain.

Old Wom. You don't appear4 to me to be in your right senses, old man as you are.

You. Perhaps, indeed, he is tempting you, and is touching your breasts, fancying that he escapes my notice.

Old Wom. No, by Venus, not mine, you abominable fellow.

Chr. No, by Hecate, certainly not! for I should be mad. But, young man, I won't suffer you to hate this girl.

You. Nay, I love her beyond measure.

Chr. And yet she accuses you.

You. What does she accuse me of?

Chr. She says that you are an insolent person, and that you tell her, "Once in olden time the Milesians were brave."

You. I will not quarrel with you about her.

Chr. Why so?

You. Out of respect for your age; for I would never have suffered another to do so; but now go in peace, having taken the girl along with you.

Old Wom. But who is there to permit him?5


1 Cf. Nub. 1237.

Ælian, V. ii. 12, 1, γυναικῶν κατηλικῶς τῷ κάλλει χρωμίνων.


5 "These words I think should be given to the old woman. She had been powerfully affected by the words oυκίτ' είναι μερ' αυτής, therefore she hastily replies fierine potest, ut quisquam permittat, et justum putet, ne quid rei amplius ipsi pro solita consuetudine mecum sit?" So strong does she think her claim upon the young man to be." Kemisterhuis. "Quis autem est permissurus?" Brunck. "Who is he,
YOU. I would not have to do with one who has been embraced by thirteen thousand years.

CHR. But yet, since you thought proper to drink the wine you must also drink up the dregs.

YOU. But the dregs are altogether old and fusty.

CHR. Then a straining-cloth will cure all this.

YOU. Come, go within! for I wish to go and dedicate to the god these chaplets which I have on.

OLD WOM. And I also wish to say something to him.

YOU. But I will not go in.

CHR. Be of good courage, don't be afraid! for she shan't ravish you.

YOU. Now you say very well: for I have been pitching her up long enough already.

OLD WOM. Go in, and I'll enter after you. [Exeunt Old Woman and Young Man.]

CHR. How forcibly, O King Jove, the old woman sticks to the youth like a limpet. [Exit Chremylus.]

Enter Mercury, who knocks at the door, and then runs away, frightened at the noise he had made.

CARIO (from within). Who's that knocking at the door? [Comes out and looks about.] What's this? It appears to be nobody. Then certainly the door shall suffer for creaking without cause. [Retires again.]


2 Porson and Dobree would read ἀπὸ, i.e. 13,000 years ago. Which reading needs no refutation.
4 Cf. Pax, 354.
5 Cf. Vesp. 105. Athenæus, iii. p. 86, B.
6 Mœris, p. 211, κατει τὴν θύραν ἐξώθεν, ψοφεὶ δὲ ὁ ἐνδοθεν, Ἀτρικώς κροτεῖ δὲ Ἐλληνικώς.
7 See note on Vesp. 183.
8 See Liddell's Lex. in voc. κλαυσιάω. It may, however, be rendered, "Surely then the door makes a noise and creaks without cause."
PLUTUS


CA. (coming out again). Hollo, you! Tell me, did you knock at the door so violently?

M.R. No, by Jove; but I was a going to; and then you anticipated me by opening it. Come, run quickly and call out your master, then his wife and children, then his servants, then the dog, then yourself, then the sow.

CA. Tell me, what's the matter?

M.R. Jupiter, you rascal, intends to mix you up in the same bowl and cast you all together into the Barathrum.

CA. The tongue is given to the herald of these tidings. But on what account, pray, does he purpose to do this to us?

M.R. Because you have done the most dreadful of all deeds. For since what time Plutus began to have the use of his eyes as before, no one any longer offers to us gods either frankincense, or laurel, or barley-cake, or victim, or any thing else.

CA. No, by Jupiter, nor will he offer them. For you took bad care of us aforetime.

M.R. And for the other gods I care less; but I am undone, and am ruined.

CA. You're wise.

M.R. For formerly I used to enjoy all good things in the female innkeepers' shops as soon as it was morning, wine-cake, honey, dried figs, as many as 'tis fitting that Mercury

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1 See note on Aves, 406, and Quart. Rev. vol. ix. p. 360.
3 Cf. vs. 366, 968, 1173.
5 See Lid.iii. Lex. in voc. τότε, i.
should eat: but now I go to bed hungry with my legs lying up.\(^1\)

CA. Is it not then with justice, who sometimes\(^2\) caused their loss, although you enjoyed such good things.

MER. Ah me, miserable! Ah me, for the cheese-cake\(^1\) that was baked on the fourth day!

CA. "You\(^4\) long for the absent, and call in vain."

MER. Ah me for the ham which I used to devour!

CA. Leap upon the bottle\(^5\) there in the open air.\(^6\)

MER. And for the warm entrails which I used to devour!

CA. A pain about your entrails seems to torture you.\(^7\)

MER. Ah me, for the cup that was mixed\(^8\) half-and-half!

CA. You cannot be too quick in drinking this\(^9\) besides and running away.

MER. Would you assist your own friend in any way?

CA. Yes; if you want any of those things in which\(^10\) I am able to assist you.

MER. If you were to procure me a well-baked loaf and give it me to eat, and a huge\(^11\) piece of meat from the sacrifices you are offering within.

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\(^1\) Toup (Emend. Suid. i. p. 27) translates this, "But now I go to bed hungry and lie in a garret." Elmsley (on Ach. 599) approves of this translation of Toup's. "In my opinion the only correct view is that of Hemsterhuis ad Iesych. voc. ἀναβάδην." Dobree.

\(^2\) "Who allow them to be found out in their cheating." Droysen.

\(^3\) See note vs. 1046, supra.

\(^4\) Cf. vs. 1128, 1132, and see note on Lys. 967. "The fourth day of every month was a festival of Mercury." Droysen.

\(^5\) "This was uttered to Hercules by a voice from heaven, as he was vainly calling upon his Hylas." Voss.

\(^6\) See Smith's Dictionary of Antiquities in voc. Ἀσκόλεια. Virgil, Geor. ii. 384. Here it is merely a paronomasia from the preceding ὁμοιοκυλίς.

\(^7\) The notion of rest in this class of constructions is somewhat rare. See, however, Bernhardy, W. S. p. 264.

\(^8\) Cf. Thesm. 484.


\(^10\) i. e. ταύτην τὴν πορείαν, ἥν πίτορνα. For the construction, see note on Eccles. 118.


\(^12\) Cf. Eur. Hippol. 1204. Kuster cites λόγος νεωκρ from Athenæw
Ca. But there is no carrying out.  

Mer. And yet whenever you stole any little vessel from your master, I always used to cause you to be undetected.  

Ca. On condition that you also shared yourself, you housebreaker. For a well-baked cake used to come to you.  

Mer. And then you used to devour this yourself.  

Ca. For you had not an equal share of the blows with me, whenever I was caught in any knavery.  

Mer. Don't bear malice, if you have got possession of Phyle; but, by the gods, receive me as a fellow-inmate.  

Ca. Then will you abandon the gods and stay here?  

Mer. Yes; for your condition is much better.  

Ca. How then? do you think desertion a fine thing?  

Mer. Yes; "for his country is every country, wherever a man is well off."  

Ca. What use then would you be to us, if you were here?  

Mer. Post me beside the door as turnkey.  

Ca. As turnkey? but we have no need of turns, then.  

Mer. As merchant, then.  

Ca. But we are rich: what need then for us to maintain a huckstering Mercury?  

Mer. Well, as deceiver, then.  

Ca. As deceiver? By no means. For we have no need of deception now, but of simple manners.  

Mer. As conductor, then.

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3 See Bernhardy, W. S. p. 149.

4 Referring to the amnesty passed by Thrasybulus after the occupation of Phyle. See Xenoph. Hell. ii. 4, 43. Andocides, Myst. p. 39, and p. 43.

5 "A verse of Euripides,—at all events of some tragedian, as Hemsterhuis remarks." Dobree. Cicer. Tusc. v. 37, "Patria est, ubicunque est bene." Ovid, Fast. I. 493,

6 "Omne solum fortis patria est, ut piscibus æquor.


8 Cf. Eccles. 1026.
CA. But the god now has the use of his eyes; so we shall no longer want a conductor.

MER. Then I will be president of the games. And what further will you say? For this is most convenient for Platus, to celebrate musical and gymnastic contests.

CA. What a good thing it is to have many surnames! for this fellow has found out a scant living for himself by this means. No wonder all the judges often seek eagerly to be inscribed in many letters.

MER. Then shall I go in upon these terms?

CA. Aye, and go yourself to the well and wash the puddings, that you may immediately be thought to be serviceable.

[Exeunt Mercury and Cario.]

PRIEST OF JUPITER (entering hastily). Who can tell me for certain where Chremylus is? [Enter Chremylus.]

CHR. What is the matter, my good sir?

PRIEST. Why, what else but bad? For since what time this Plutus began to have the use of his eyes, I perish with hunger. For I have nothing to eat; and that too, though I am the priest of Jupiter the Preserver.

CHR. Oh! by the gods, what is the cause?

PRIEST. No one deigns to sacrifice any longer.

CHR. On what account?

PRIEST. Because they are all rich. And yet, at that time, when they had nothing, the one, a merchant, used to come and sacrifice some victim for his safety; and some other one, because he had been acquitted on his trial; and some other one used to sacrifice with favourable omens, and invite me too, the priest. But now not even a single person sacrifices any thing at all, or enters the temple, except it be more than a myriad to ease themselves.

2 "Aristophanes laughs very prettily at the great number of names which the gods gave themselves, as if they took so many to catch by the one what they could not catch by the other. Callimachus introduces Diana praying to Jupiter to suffer her to be always a virgin, and to give her several names." Madame Dacier.
3 i. e. in many tickets. See Eccles. 683. 4 Cf. Equit. 160.
6 Cf. Aves, 1516. 7 See note on vs. 982, supra.
Chr. Do you not then receive your lawful share of these?  

Priest. Therefore I also am resolved to bid farewell to Jupiter the Preserver and stay here in this place.  

Chr. Be of good courage! for it will be well if the god please. For Jupiter the Preserver is present here, having come of his own accord.  

Priest. Then you tell me all good news.  

Chr. We will therefore immediately establish—but stay here—Plutus where he was before established, always guarding the inner cell of the goddess. But let some one give me lighted torches, that you may hold them and go before the god.  

Priest. Yes, by all means we must do this.  

Chr. Call Plutus out, some one.  

Old Wom. But what am I to do?  

Chr. Take the pots with which we are to establish the god, and carry them on your head in a stately manner, for you came yourself with a party-coloured dress on.  

Old Wom. But on what account I came?  

Chr. All shall be immediately done for you. For the young man shall come to you in the evening.  

Old Wom. Well, by Jove, if indeed you promise me that he shall come to me, I'll carry the pots.  

[Enter Old Woman.]  

Old Wom. But what am I to do?  

Old Wom. Take the pots with which we are to establish the god, and carry them on your head in a stately manner, for you came yourself with a party-coloured dress on.  

Old Wom. But on what account I came?  

Chr. All shall be immediately done for you. For the young man shall come to you in the evening.  

Old Wom. Well, by Jove, if indeed you promise me that he shall come to me, I'll carry the pots.  

Chr. (to the spectators). Well now, these pots act very differently from the other pots. For in the other pots the...
scum\(^1\) is on the top; but now the pots are on the top of this old woman.

CHO. Therefore 'tis fitting that we delay no longer, but go back to the rear; for we must follow after these, singing.\(^2\) [Exeunt omnes.]

\(^1\) He puns on the different significations of \(\gamma\rho\alpha\iota\iota\), an old woman, and the scum of a pot. Cf. Bekk. Anecd. i. p. 88, s.

\(^2\) In the \(Lyncestis\) also he dismisses the Chorus singing
SUPPLEMENTARY EMENDATIONS.

ACHARN. 430. This ought to have been translated, “I know a man, Telephus the Mysian.” See Bernhardy, W. S. p. 51.

ACHARN. 951, πρὸς πάντα συνκοφάντην. The correct construction is that mentioned in the note on the passage. See note on Thesm. 532.

EQUIT. 1080. This ought to have been translated, “Hear the oracle which he ordered you to avoid, viz. Cyllene.” Κυλλήνην is in apposition to δὲν χρησμόν. See Bernhardy, W. S. p. 55.

“EQUIT. 1376, & στρωνλεῖται, sie mögen schwatzen bei Gelegenheit.” Bernhardy.

NUB. 178, διαβήτην λαβῶν. This ought to have been translated, “Having taken it for a compass.” See note on Plut. 314.

“NUB. 179, ἐκ τῆς παλαιστρᾶς οἰκίματος, das zu denkende Gewand in der vorausgesetzten Palästra.” Bernhardy.

VES. 585. The correct ordo is, εἰπόντες τῇ διαθήκῃ μακρὰ κλάειν τὴν κεφαλὴν, and τῇ κεφαλήν is the Accusativus Respectus after κλάειν, as I have rightly shown in the note on Plut. 612. For the gross error in the text, I was indebted to Bothe’s edition, whose worthless book it was my good fortune to be without during the other plays.

“VES. 933, κλέπτον τὸ χρῆμα τάνδρος, der ganze Kerl ist Dieberei.” Bernhardy.

AVES, 13 οἶκ τῶν ὑπνέων Φιλοκοάτος. This ought to have
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Aves, 293. "Zweideutig Aristophanes Av. 293, ἐπὶ λάφων οἰκοῦν, mit Büschen." Bernhardy.

Aves, 652. The view of the construction taken in the note is remarkably confirmed by the following passage: Xenoph. Cyrop. ii. 1, 5, τούς μέντοι Ἐλλήνας τούς ἐν τῇ Ἀσίᾳ οἰκοῦν-

raς οὐδὲν πω σαφές λέγεται, εἰ ἐπονται. The accusative in both of these passages is an example of Accusativus de quo; for which, see note on Plut. 33.

Aves, 1406. The translation given in the text is undoubt- edly the only correct one. See Bernhardy, W. S. p. 332.

Lys. 391. The examples cited in the note are nihil ad rem. The position of the article shows that δ μὴ ὁ φανε is attribu-
tive (—the rascally Demostratus,) and cannot be taken as an imprecation. See Bernhardy, W. S. p. 81, and p. 95.

Thesm. 394, τὰς οὐδὲν ὑγιές. See Bernhardy, W. S. p. 323.

Ran. 207, βαρπάχων κύκνων. This ought to have been translated, "frog-swans," after the analogy of the constructions given in the note on Aves, 1154. Cf. Krüger, Gr. Gr. § 57, 1, obs. 1. So Aves, 1059, κάμηλον ἄμυνον, a camel-lamb. Ibid. 169, ἄνθρωπος ὁρνις, a man-bird. See Bernhardy, W. S. p. 50.

Ran. 251. Mr. Mitchell's interpretation is the only correct one. See Bernhardy, W. S. p. 256.
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