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THE BIRDS OF ARISTOPHANES.

BY

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INTRODUCTION TO THE BIRDS.

The Birds was exhibited at the city Dionysia in the year 414. It gained only the second prize, Ameipsias being first with The Comastae, Phrynichus third with The Monotropus. Thus we see that an interval of seven years separates The Birds from Aristophanes' preceding play, The Peace; nor, as far as we know, did he write any play during this interval.

A brief review of the course of events in Greece, so as to bring the history up to the spring of 414 and shew the state of Athens at that time, and a sketch of the play itself, will best put us in a position to understand it and to form some judgment about its scope and plan, concerning which the theories propounded are both numerous and conflicting.

The peace concluded in 422 between Athens and Sparta, from which so much was expected, turned out a disappointing one. Mistrust and jealousy continued. There were some who wished for war; especially at Athens Alcibiades, who only waited his opportunity. And, despite of the nominal league, there was indirect war: Athenian troops were opposed to a Spartan garrison in Epidaurus in 419. Athenian troops in 418 fought on the Argive side at Mantinea. The reduction of the Dorian island Melos and the massacre of its inhabitants was not likely to be forgotten by their kinsmen on the mainland. Athenian pride was preparing for herself a heavy retribution, of which Sicily was to be the scene.
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Of foreign conquest the Athenians had long ago had ambitious dreams, as we learn from Plutarch’s life of Pericles and from other sources. Africa was not too far for them: the great Phœnician city Carthage was ultimately to be theirs. Aristophanes himself, when in *The Knights* he bids the sausage-seller “cast his eye to Carthage, speedily to be his own” (v. 174), or speaks of Hyperbolus “asking for a hundred triremes to go against Carthage,” is but ridiculing with some comic exaggeration schemes that were actually talked of. And Sicily was a step on the way to Africa, on which Athens had long desired a footing. Vessels had been sent to that island on several occasions, but nothing important had been done. But in 416 there was an opening for interference. Egesta quarrelled with a neighbour town, Selinus. Selinus turned to Syracuse, the chief Dorian town of the island; Egesta, having been in league with Leontini, a town with which Athens had had some friendly relations, now asked aid of Athens. Athenian envoys were sent to Egesta to see how matters stood, whether the Eggesteans could pay for an Athenian force if sent. Deceived by the Eggesteans as to their power and wealth, the envoys brought back a report which induced the Athenians immediately to vote sixty ships. Alcibiades was for the expedition; Nicias opposed it, and, when his opposition and warnings were vain, said that if they would go to Sicily they must have at least one hundred ships and five thousand hoplites. All this or more the people at once voted: they were ready to put all their strength into this attempt, and to hazard all on the throw. We need not criticize the wisdom of the Sicilian expedition: it is easy to blame the folly of what has failed; but it was within a little of success; and Thucydides, a sober critic, attributes its failure not so much to a miscalculation at the outset as to shortcomings in the execution from the half-hearted way in which the home government supported those who were fighting for them abroad. Nor was the enthusiasm for the Sicilian expedition quite universal. The democratic party, a great majority, were for it; and Alcibiades, their present leader, was its life and soul.
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Nicias and his followers, the cautious moderate party, were against it. Again, the third party, the thorough oligarchs, formidable though not numerous, were against it, because they were bitterly hostile to Alcibiades, and ready to do anything to bring him into discredit. And they did ultimately succeed in removing him from his command in the Sicilian expedition and from Athens altogether.

The preparations for the expedition had been going on vigorously and were now nearly completed, when a shock was given to Athens by 'one of the most extraordinary events in Grecian history' (Grote). On the morning of May 11th the busts of the god Hermes, which were distributed in great numbers through the streets of Athens, were all found to have been mutilated during the night. The general horror at the sacrilege was beyond what we can imagine; we are not concerned here to explain why, for though the Athenians claimed to be most god-fearing, their religion may seem to us a free-and-easy one, and their manner of speaking of their deities flippant and irreverent. But the fact is certain that there was this general horror, and an indignation against the unknown perpetrators of the outrage. There is now little doubt that the mutilation was a contrivance of the oligarchical clubs (έταπιαί) to ruin Alcibiades. Pythonicus, one of their agents, denounced him as guilty of a profanation of the Eleusinian mysteries, with some evidence, and as implicated in the mutilation, without evidence and against all probability. These charges he met with a resolute denial, which was temporarily accepted, and he sailed with the fleet for Sicily in July. The setting forth of the fleet for conquest of a new world in the south was a splendid spectacle, and may for a short time have diverted the minds of the Athenians from the gloomy subject of the mutilation. But they soon recurred to it. Investigation went on; evidence was forthcoming; many were accused, condemned, and put to death. New charges, if not of participation in the sacrilege against Hermes, yet of other impiety, were now brought against Alcibiades. The Salaminian galley was sent to order him back to stand a
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trial. Being allowed to return in his own vessel, he escaped at Thurii in Italy, and was afterwards received at Sparta, where he betrayed the plans of Athens to her enemies, and advised them with success. When his escape was known he was condemned to death.

Such was the state of things at Athens. The play of THE BIRDS was exhibited in the spring of 414, doubtless after the sending of the Salaminia, but probably before her return, and almost certainly before Alcibiades' treason could have been known. Indeed, the comedy must have been conceived and virtually finished before either of these last events, if not before the sending of the Salaminia, to which there is (in v. 148) a manifest allusion. The general temper at Athens must have been the reverse of cheerful. The affair of the Hermae, a yet unsolved enigma to the Athenians, had caused a general gloom. The high hopes with which they had entered on the Sicilian campaign were now somewhat dashed: Alcibiades, who was to be the life of the scheme, if not yet known to be altogether lost to it, was at all events accused and under a cloud, and not likely to escape the machinations of his enemies.

Having reviewed now the events and feelings in the midst of which Aristophanes wrote, let us see what he actually did write, by giving a sketch of his play.

Two Athenians, Peisthetaerus and Euelpides, weary of the troubles of their country, determine to emigrate. Guided by a raven and a jackdaw, they come to Epops the hoopoe. He recommends several snug homes, but all are in some way objectionable. Then it strikes Peisthetaerus that Birdland itself is the place, they will found a city there. Epops is delighted; the birds are called into council and, though at first they distrust their natural enemy—man, finally consent to hear the plan, and are convinced of its advantages. A city is to be built; the birds are to recover divine honours. Peisthetaerus is to be the head and contriver; the birds are to work under him. This being settled, Peisthetaerus and Euelpides retire to be properly winged for their task.
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In the Parabasis the Bird Chorus give a legendary account of the beginning of the world, proving the antiquity of the birds and their supreme usefulness.

The two friends return winged; a name is fixed on for the city, Cloud-cuckoo-land. Euelpides is then sent to superintend the builders, while Peisthetaerus, with the Chorus and a priest, performs inaugural sacrifices. The fame of the new settlement quickly spreads. A poet, a soothsayer, a geometer, a visiting inspector, a decree-seller, all apply for admission; and are all refused, as being just the kind of persons whom Peisthetaerus emigrated to be rid of. Peisthetaerus then retires to finish the sacrifices.

In a second Parabasis the Chorus again praise bird life, and exult in anticipation of their new honours.

On Peisthetaerus' return a messenger reports the building of a magnificent city, another Babylon, most humorously described. Upon his heels a second messenger reports the intrusion of a deity; it turns out to be Iris, who is scoffed at and sent back to Zeus. Then a herald from mortals brings word of the enthusiasm for the new city: crowds are coming; all would fain be birds; wings will be wanted. Peisthetaerus is equal to the occasion, and gets feathers of all kinds. The first candidate is a youth who has heard that maltreating a father is quite right in bird law. He is set right on this point; fitted out as a cock, and sent to air his pugnacity on his country's foes. Next comes Cinesias, a dithyrambic poet, who wants wings for yet higher flights of song. He is beaten off. Then an informer, who refuses to be converted to an honester trade, and is whipped off. Peisthetaerus and his feathers retire for awhile, and the Chorus, in a short interlude, satirize Cleonymus and Orestes.

On Peisthetaerus' return, Prometheus comes running in to report the alarm of the gods and their approaching embassy: he advises the birds not to bate their claims, but to stand out for recovery of their rightful sovereignty. This embassy (after a short choric interlude) appears. Poseidon, Hercules, and Triballus (a barbarian deity), are the ambassadors. Peisthetaerus demands the restoration of sovereignty to the birds, and
Basilea as wife for himself. Hercules, for whom Peisthetaerus angles through his gluttony, easily gives in. Triballus, who can hardly speak, is made out to do the same; and Poseidon is thus outvoted. They all depart for heaven to arrange particulars and to fetch the bride.

After a third interlude of the Chorus, a messenger reports the approach of bride and bridegroom in splendour, and calls upon the Chorus for a song of welcome. With this Peisthetaerus, birds, and all go out to celebrate the wedding-feast.

And now, after this sketch of the play, what are we to believe of its scope and plan? Has it any one leading aim—political, religious, or otherwise? We can certainly say of Aristophanes' previous plays that they have each a tolerably well defined character and scope. The ACHARNIANS opposes the war, THE KNIGHTS is against Cleon, THE CLOUDS against Socrates, THE WASPS against litigiousness, THE PEACE is a jubilant welcome to the peace just concluded. If THE BIRDS also has such scope, what is it?

About this there has been much controversy among the German critics. Süvern began it by his ingenious essay nearly half a century since. In his view THE BIRDS is a kind of allegory to dissuade the Athenians from the Sicilian expedition by exposing its folly. The birds are the Athenians; Cloudcuckoo-land their visionary empire; the planners of it are certain politicians and orators; Peisthetaerus is Alcibiades with a dash of Gorgias; Euelpides a credulous dupe; Epops, the crested hoopoe, is Lamachus, prominent at the beginning of the Sicilian expedition; the gods are the Lacedaemonians, to be surrounded in the Peloponnese and starved out.

This theory Süvern supported with so much learning and research that it won many adherents; and it is quite possible, and even probable, that some of the resemblances and allusions which Süvern finds are real. But it has now been abandoned by most scholars; for, when looked at as a whole, it will not stand. The Bird-city founded in the play with complete success, a city to which is given all that Aristophanes (as may be plainly proved) thought good, and from which is excluded all
that he thought bad, Meton, litigiousness, dithyrambists, sycophants to wit:—this city cannot be held up by the poet as a warning, and as a folly to be avoided. The audience could never have guessed such a riddle, had the dramatist meant it so; and such riddles were not in his way, for in every other play of Aristophanes the scope and bearing, so far as there is one, is not recondite but perfectly plain.

Nor, indeed, is it likely that Aristophanes would choose this moment for assailing the Sicilian expedition. The enthusiasm for it had been and still was (in spite of the affair of the Hermæ) so great that he would hardly run counter to it. He went more or less with the times, or with a considerable party. His views, no doubt, had numerous sympathizers in The Acharnians, Knights, Clouds, and Wasps. In The Peace he but echoed the general feeling. And now the opponents of the Sicilian scheme were a small party represented by Nicias and the aristocratic party, enemies to this scheme chiefly because enemies to Alcibiades. With these last Aristophanes would not side: his hero, on being charged with a wish for aristocracy (v. 125), declares that he abominates the very name in an individual Aristocrates. Nor would he, though he may have shared in some measure the cautious fears of Nicias, raise his voice uselessly against the expedition which had already gone.

We may then dismiss Süvern's Sicilian allegory. We may omit the theories of some German critics about philosophic lessons, which they may have found possible to extract from Aristophanes, but which it is impossible Aristophanes can have meant to be there. K. O. Müller thinks the play a general satire on Athenian frivolity. Schlegel considered it merely a 'Lustspiel,' full of imagination and the marvellous, with amusing touches at every thing, but with no particular object.

Against this neutral theory, which denies any special object, Köchly contends that the analogy from other plays forces us to believe that Aristophanes sympathizes with those whom he makes victorious, i.e. with Peisthetaerus and the Birds; and thus Köchly is directly opposed to Süvern, who makes them a
warning example of folly. The poet means, in Köchly's view, to recommend a 'new Athens,' despairing of the old; and the type of this he places in the air. It is to be a democracy, but yet to have a head: a Periclean democracy. And the head recommended or hinted at (in spite of his being then under accusation, if not already condemned) is Alcibiades. In evidence of the favour shewn by Aristophanes to Alcibiades even later than this Köchly adduces the verses in The Frogs 1431—2, "ye ought not to rear a lion's cub, but, if such be reared, submit to his ways."

Vögelin opposes this view, thinking the scope of The Birds to be simply poetical, recurring, in fact, to Schlegel's opinion. Droysen and others agree in the main with Vögelin; and Kock, in the introduction to his edition of the play, sets forth this view fully. There is, however, this important point pressed by Kock, that the play was the outcome of the special time and circumstances, being definitely meant by Aristophanes for a relief from the gloomy disagreeableness of reality. To the poet, full of sad forebodings about the future of his country and despairing of its regeneration, to emigrate and seek a new home presents itself as the only possible escape. Emigration is the key-note of the play, struck at the very outset. But whither? No city, Greek or barbarian, is better than Athens. No region of peace is there on the earth. Therefore, to the air, to the birds, the happy, peaceable, and free. The idea of a bird-city, being once conceived, is then freely and fantastically developed. It was a relief to the poet in conception, a relief by way of contrast to his audience, that they should be taken out of the sad realities just then around them. "Thus," says Kock, "the relation in which the comedy stands to reality and facts is neither one of contradiction nor agreement. Reality and facts by the feelings they produced called forth the poem, and so far had an influence on it; but the poem is independent of the passions which first started it." Aristophanes, that is to say, moved by the events of the time (the Sicilian expedition among the rest), and in a certain frame of mind, hit on the idea of migration to a Paradise of Birds as a relief to himself and his audience. But, being
once there, he was no longer bound by facts, but developed the idea in full freedom of fancy.

There is surely much truth in this view of the play. It is quite plain that Aristophanes does give full reins to his imagination; and it seems absurd to tie him down and to make him consistently allegorize throughout. Yet this view may be held without disputing many of the resemblances and allusions pointed out by Süvern and others. For in sketching his bird-land, his Utopia, an Athenian poet is sure to take Athens as his basis, excluding the bad and selecting the good. He does, in fact, mould a 'New Athens,' as Köchly terms it. And though doing it for amusement and relief, yet Aristophanes was sure to do it here and there with an idea of playful instruction. And with regard to particular characters—Peisthetaerus (who, whether he be left, as manuscripts write him, Πεισθηταιρός, or be changed, as analogy seems to require, to Πειθηταιρός or Πεισθηταιρός, is certainly ὁ πείθων τοῦ έταίρου, a Mr Plausible, or 'Winfriend,' as Kennedy calls him) is very like Alcibiades, and several passages (e.g. 638—40, where his character is contrasted with that of Nicias) make this resemblance very pointed. Aristophanes may, therefore, have had Alcibiades in his mind when sketching his hero, though we can hardly agree with Köchly that he meant definitely to recommend as leader of the state one who was just then under such suspicion. But Peisthetaerus is after all a more general character, a character for all times; attended by his amusing squire Euelpides, as Don Quixote by Sancho Panza, whom, as has been long ago pointed out, Euelpides rather resembles. For the other characters it seems waste of time to try and find real counterparts; they may have had them, but possibly the Athenian public would interpret them as variously as the German critics. As there is in this play less of adaptation of the characters to definite originals (according to our view), so there is less of personal ridicule, which result, as some think, is also due to the abridgment of comic liberty by a recent law attributed to one Syracosius. But there were still plenty of subjects for ridicule. Among these were the gods, or at least some of them; and Kennedy points out how much of
the play (550 lines out of 1765) is "occupied with ridicule of the gods and their priesthood, and with details of their humiliation and defeat." One deity may be noticed as escaping here (though caricatured in THE PEACE), Hermes, whom, in the face of the late sacrilege on his busts, the poet dared not sneer at; the others are attacked wholesale. Hence Kennedy proposes, as the characteristic of THE BIRDS, that "it was meant to be an antidote to the religious fanaticism of Athens at that time." Ingenious as this is, I doubt this religious drift as much as the others. Few hearers of the play or readers would at once be struck with the opposition to the gods, or left with any strong impression against them. The opposition between the birds and the gods, between air and heaven, springs naturally from the idea of the airy commonwealth. And after all, the differences are settled amicably. And if Aristophanes meant to protest against religious terrorism, as shewn lately in the affair of the Hermae, surely to abuse generally other deities and spare Hermes was a rather unfair and ineffectual way of making his protest.

In fine, I would neither subscribe to nor propose any theory finding in THE BIRDS one consistent political drift and tendency. It is not (as Kock has shewn) half so true, as has been supposed, that all even of Aristophanes' earlier plays are consistent with themselves or with one another. THE BIRDS was written by Aristophanes, who was probably in a gloomy frame of mind about Athens, to relieve and amuse his audience. Let us not forget that he wrote mainly to amuse. In working out the details he gave free scope to fancy, but we still find him ridiculing and keeping out of his happy airy realm the very things which he elsewhere abuses. So far he is consistent; otherwise he is 'lege solutus.' Hence the characters are more general, they suit all time. We may find counterparts of Peisthe-taerus, Eupides, and others, in the creations of later writers or among our own friends and acquaintance.

And hence, I suppose, it is that THE BIRDS has been probably more read and more often edited and translated than any other play of Aristophanes. Of translators, Frere is in little
danger of being surpassed; his translation of the Parabasis is most beautiful. Professor Kennedy's translation is of a different kind, more helpful perhaps to the student, and as scholarly as the introduction to the play is learned and interesting. German scholars will find an excellent help in Kock, especially in his introduction.

I subjoin Beer's distribution of the *dramatis personæ* among the three actors:

<table>
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<tr>
<th>Protagonistes</th>
<th>Deuteragonistes</th>
<th>Tritagonistes</th>
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<td>EUELPIDES</td>
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<td></td>
<td>IRIS</td>
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<td></td>
<td>CINESIAS</td>
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<td></td>
<td>PROMETHEUS</td>
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<td>PARRICIDE</td>
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<td>INFORMER</td>
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<td></td>
<td>POSEIDON</td>
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<td>THIRD MESSENGER</td>
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</table>
### Table of the Readings

#### Dindorf's and Meineke's Texts.

<p>| 11. | Διά γ' ἐντεῦθεν | Δι' ἐνγετεῦθεν |
| 16. | τὸν ... ὄρνεών | om. |
| 23. | η' δ' η | τί δ' η |
| 26. | μοῦ | μοι |
| 32. | ὃν οὐκ | οὐκ ὃν |
| 35. | ἀνεπτόμεσθ'. ἀμφότ' ποδοῖν | ἀνεπτόμεθ'. ἀμφότ' τοῖν ποδοῖν |
| 48. | ἥ' πέπτατο | ἥ' πέπτετο |
| 70. | τότε | οτε |
| 78. | δεῖ | δεῖ τε |
| 86. | μ' οἴχεται | μοίχεται |
| 90. | ἀπέπτατο | ἀπέπτετο |
| 97. | ξένοι | ξένω |
| 103. | κατὰ σοι ποῦ | κατὰ ποῦ σοι |
| 106. | πετερρουεῖ τε καῦσις | πετερρουεῖ καῦσις |
| 112. | Ἰλθετον | Ἰλθέτην |
| 118. | ἐπετέστου | ἐπέπτου |
| 127. | οἰκοίτ' ἂν | οἰκοίτην |
| 150. | ὅτι η' η' τοὺς θεοὺς ἐς | ὅτι η' η' τοὺς θεοὺς ὅτι |
| 163. | η | η |
| 164. | πιθώμεσθ' | πιθώμεθ' |
| 168. | τῖς δρνες | τῖς ἔστιν |
| 172. | τί ἂν οὖν ποιοίμεν | τί οὖν ποιῶμεν |
| 180. | ὁσπερ εἰποι τις | ὁσπερ εἰ λέγουσ |
| 181-2. | ὅτι η' ... πόλος | om. |
| 192. | διὰ ... χάους | om. |
| 202. | ἐμβάς | ἐσβάς |
| 212. | Ἰτν | Ἰτν |
| 213. | ἐλελιγομένη διερός | ἐλελιγομένης δ' ιερός |
| 223, 226. | ὁ Ζεὺς ... παρασκευάζεται | personas invertit |
| 236. | ἡδομένα | ἡδομένα |</p>
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<td>484. πρῶτον πάντων</td>
<td>πάντων πρότερος</td>
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<td>489. υπὸ</td>
<td>ἀπὸ</td>
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<td>496. Ἀλιμοντάδε</td>
<td>Ἀλιμοντάδε</td>
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<td>501. προκυλινθεῖσθαι</td>
<td>προκυλινθεῖσθαι</td>
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<td>502. ἐκκυλινθοῦμην</td>
<td>ἐκκυλινθοῦμην</td>
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<tr>
<td>505. τότε γ'</td>
<td>τότ' ἂν</td>
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DINDORF'S AND MEINEKE'S TEXTS.

DINDORF.

517. Euclides

523. νῦν δ’ ανδράποδ’, ἠλιθίους,

525. μανᾶς

526. πᾶς τις ἔφ’ υμίν

534. καὶ τρίψαντες

544. καὶ κατὰ συντυχίαν

547. οἰκήσων

564. ἀρμόχγη

565. πυροῦς

567. θύη τις βοῦν λάρῳ ναστοῦς,

575. 'Ιριν,

576. ΕΠ. ο Ζεὺς

577-S. ἦν δ’. ‘Ολύμπῳ

577. υμᾶς

584. δ’ γ’ Ἀπόλλων

603. δόσουσ’

604. ύγιεία

608. παρὰ τοῦ

610. αἴβοι ώς

612. καὶ πρώτα μὲν

619. εἰς

624. τὸ μέρος

630. ἦν

632. δικαίους ἄδολους ὅσιους

638. ἐπὶ

641. πρώτου δὲ τε

642. νεοτιάν γε

644. ΕΠ. τοῦδεί;  

646. δεχόμεθα

658. σαυτοῦ

666. τοῖς ξένοις

672. ῥύγχος

698. οὕτος δὲ Χάει πτερώστι

701. γένετ’

703. μακάρων. ἡμεῖς δ’ ὦς

718. ἄνδρός

G. A.

MEINEKE.

Chori

νῦν δ’ αὖ μανᾶς

υμᾶς καί τοῖς ἱεροῖς,

πᾶς τις ἕφ’ υμίν δ’

κατατρίψαντες

καὶ τινα συντυχίαν

οἰκετεύσων

ἀρμότητη

γυροὺς

θύησι λάρῳ ναστοὺς θύειν

μελιτούντας

Ἡρην

βῆναι

Peithetaero continuat

Chori sunt

ἡμᾶς

'Απόλλων

dωσμέν

ύγιει αὖ

παρ’ ὅτου

αἰβοῖ. ὥσ δὴ

πρῶτον μὲν γ’

ὥς

tὸ μέρος

eὖν

dικαίως ἄδολος ὅσιος

eὖ

πρῶτον δὲ γε

eνεοτιάν τε

Peithetaero continuat

dεχόμεθα

σοῦ νῦν

tοῖν ξένων

ῥάμφος

οὕτος χάει ἥρπεστι

γέγον’

μακάρων ἡμεῖς. ὥς δ’

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<td>om.</td>
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<td>731. πλουθυγιεῖαν εὐδαίμονιαν</td>
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<td>τε κορυφάσιν τ᾽ ἐν ὀρέλαις.</td>
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<td>φυλά τε ποικίλα</td>
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<td>Θεαγένους</td>
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<td>ἐμπεφορβευμένον</td>
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<td>ἥρωσιν ὄρνισι</td>
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<td>αἰγυθάλλῳ καὶ ἡμισαλπεγγί</td>
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<td>γένειων τ'</td>
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<td>959. IE. εὐφήμια ὁτω</td>
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<td>975. ἐπιπλήθεσα</td>
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<td>1013. ξενηλατοῦνται</td>
<td>ὀίδ' ἂν ei</td>
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<td>1017. οἴδ' ἂν ei</td>
<td>φθαίης ἂν</td>
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<td>1018. φθαίης ἂν</td>
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<td>κακῶν; τί το βιβλίον</td>
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<td>1036. κακῶν τὸ βιβλίον</td>
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DINDORF'S AND MEINEKE'S TEXTS.

DINDORF.

1040. τοῖς δὲ τοῖς
1048. μῆρα
1052. γράφω
1056. Sacerdotis
1065. αὐξανόμενα γένυσιν πολυφάγοις
1076. βουλόμεσθ' οὖν νῦν
1078. ἥν τ' ἀγάγγ
1088. πείθησθε
1089. ἀμπισιχοῦται
1115. ἀνδράντες
1119. ὦς
1138. βρύγχεσιν
1139. ἐπλινθοποιοῦν
1146. αὐτόν
1155. βρύγχεσιν
1173. εἰσέπτετ' ἠ
1221. ἀδικεῖ δὲ καὶ νῦν. ἁρα
1226. ἀρχομεν
1228. ἁκρ στένον
1234. ποιοῖσιν
1239. δεινάς
1240. ἀναστρέψῃ
d. καταίθαλωσῃ
1265. ἐτι
1266. βροτῶν
1272. ώς κλεινότατ' ὁ ὁσφῶτατ'
1283. σκυτάλει ἐφόρουν. νυνι
1288. κατηραν
1298. ἦκεν
1308. οὐκ ἁρα
1313. δ' ἀν... τὰν
1314. καλοὶ
1315. Peisthetaeri
1320. ἀμβρόσιαι
1325. πτερύγων

MEINEKE.

1040. τοῖς αὐτοῖς
1048. om.
1052. γράψω
1056. Peisthetaeri
1065. αὐξανόμενον γένυσι παμφάγοις
1076. βουλόμεσθά νῦν
1078. ἥν τ' ἀγάγγ
1088. πείθησθε
1089. ἀμπισιχοῦται
1115. ἀνδράντες
1119. οὐκ
1138. βρύγχεσιν
1139. ἐπλινθοποιοῦν
1146. αὐτόν
1155. βρύγχεσιν
1173. εἰσέπτετ' ἠ
1221. ἀδικεῖ δὲ καὶ νῦν ἁρα
1226. ἀρχομεν
1228. ἁκρ στένον
1234. ὁ οἰκοσίν
1239. δεισάς
1240. ἀναστρέψῃ
d. καταίθαλωσῃ
1265. ἐτι
1266. βροτῶν
1272. ώς τρισμακάρι τ' κλεινότατ'"ν
1283. σκυτάλει ἐφόρουν. νυνι
1288. κατηραν
1298. ἦκεν
1308. οὐκ ἁρα
1313. δ' ἀν... τὰν
1314. καλοὶ
1315. Choro continuat
1320. ἀμβρόσια
1325. πτερύγων
DINDORF.

1340. ψευδαγγελής εἰν'
1343. ἐρώ...νόμων
1347. νομίζεται
1358. τάρ ἂν
1376. φρενὶ σώματι τε νέαν
1389. ἀέρια τινα καὶ σκότια
1395. ἀλάδρομον
1407. Κεκροπίδα
1427. λησταὶ γε
1438. τοῖς
1448. τ' ἀνθρωπος
1456. κατ' αὖ
1506. ἀπὸ γὰρ ὅλεις μ' 
1541. κωλακρέτην
1561. ὥσπερ
1563. λαίμα
1568. μεταβαλεῖς
1588. δεξιά
1571. γ' ἐχειροτόνησαν
1579. μοι
1586. ἐπικυρὶς
1601. καὶ διαλλαττᾶμεθα.
1602. ἐπὶ τοῖς δὲ
1613. προσπτάμενος
1616. ἔτερον νῦν
1620. μισητίαν
1624. καταπτάμενος
1629. φησιν
1652. ὅν γε
1656. νόθω ἥξαποθηνήσκων
1669. φράτορας
1672. καταστήσω
1681. βατίζειν
1692. διετέθην
1709. οὐτε
1711. οὗθ'
1741. τῆς τ' εὐδαίμονος
1753. διὰ σὲ τὰ
1757. ἐπὶ πέδων
1763. παῖὼν

MEINEKE.

ψευδαγγελήσειν
ομ.
νομίζετε
tάρα
φρενὸς ὅμματι γενεάν
ἀερία καὶ σκοτεινὰ
ἀλάδε δρόμον
κερκωπίδα
λησταὶ τε
τοι
θ' ἀνθρωπος
cατ' αὖ
ἀπὸ γὰρ μ' ὅλεις
κωλακρέτην
ὡσπερ ποθ'
λαγυμα
μεταβαλεὶ
dεξία
κεχειροτονῆκασ'
tis
ἐπικυρῆς
cάν διαλλαττῶμεθα
ἐπὶ τοῖς δὲ,
προσπτόμενος
ἔτερον νῦν
μισητία
καταπτόμενος
φησι μ'
ὦν γ' ἐκ
νοθεὶ ἀποθηνήσκων
φράτερας
καταστήσας
βαβράζει γ'
διετίθην
οὐδὲ
οὐδ'
κευδαίμονος
dία δὲ
ἐπὶ δάπεδον
παῖὼν
ΥΠΟΘΕΣΙΣ.

Δύο εἰσίν Ἀθηναίες ἐκκεχωρηκότες πρεσβύται διὰ τὰς δίκας. πορεύονται δὲ πρὸς τὸν Τηρέα ἐποπα γενόμενον, πενυόμενοι παρ’ αὐτοῦ ποία ἐστὶ πόλις εἰς κατουκισμὸν βελτίωτη. Χρώνται δὲ τῆς ὁδοῦ καθηγεμόσιν ὁρνέοις, ὁ μὲν κορώνη, ὁ δὲ κολούρῳ. ὤνομάζονται δὲ ὁ μὲν Πεισθέταρος, ὁ δὲ Εὐκλείδης, ὡς καὶ πρότερος ἄρχεται. ἡ σκηνή ἐν Ἀθηναίς. τὸ δρᾶμα τούτῳ τῶν ἄγαν δυνατῶς πεποιημένων.

Εἰδιδάχθη ἐπὶ Χαβρίου διὰ Καλλιστράτου ἄκ ἄστει, ὡς ἦν δεύτερος τοὺς Ὀρνίσι, πρῶτος Ἀμειψίας Κωμασταῖς, τρίτος Φρύνιχος Μονοτρόπῳ. ἐστὶ δὲ λε. φοβέρα δὲ τότε τοῖς Ἀθηναίως παράγματα. τὸ γὰρ ναυτικὸν ἀπώλετο περὶ Σικελίαν, Λάμαχος οὐκ ἦτο ἦν, Νικίας ἑθενήκει, Δεκέλειαν ἤσαν τεῖχοςαν ταὐταὶ Δακεδαμονίοι, Ἀγίς ὁ Δακεδαμονίων στρατηγὸς περιεκάθητο τὴν Ἀττικῆν, Ἀλκιβιάδης τὰ Δακεδαμονίων ἑφόρονε καὶ ἐκκλησίασῶν συνεβόλευε τὰ χρήστα Ἀκεδαμονίως. ταῦτα αἱ Ἀθηναίων συμφοραί, διὰ ταῦτα αἱ Ἀθηναίων φυγαί. καὶ ὦμος οὐκ ἀπείχοντο τοῦ κακοπραγμονεῖν καὶ συκοφαντεῖν.

ΑΛΛΩΣ.

Τῆς τῶν Ἀθηναίων πολιτείας τὸ μέγιστον ἦν κλέος αὐτό-χθονις γενέσθαι, καὶ αὐτὴ φιλοτιμία πρῶτῃ τὸ μηδέπω μηδεμιᾶς πόλεως φανερός αὐτὴν πρῶτον ἀναβλαστήσας. ἀλλὰ τῷ χρόνῳ ὑπὸ προεστῶτων πονηρῶν καὶ πολιτῶν δυσχερῶν ἀνετέτραπτο, καὶ διωρθοῦτο πάλιν. ἐπὶ οὖν τοῦ Δεκελεικοῦ πολέμου, πονηρῶν
τινῶν τὰ πράγματα ἐγχειρισθέντων, ἐπισφαλῆς γέγονεν ἡ παρ᾽ αὐτῶν κατάστασις. καὶ ἐν μὲν ἄλλοις δράμασι διὰ τῆς κωμῳδικῆς ἁδείας ἥλεγχεν Ἀριστοφάνης τοὺς κακῶς πολιτειομένους, φανερῶς μὲν υδαμῶς, οὐ γὰρ ἐπὶ τούτῳ ἦν, λεληθῶς δὲ, ὤσον αὖθις ἀπὸ κωμῳδίας προσκρούειν. ἐν δὲ τοῖς Ὁρνισὶ καὶ μέγα τι διανεώτητα. ὡς γὰρ ἀδιάρθιτων ἦδη νόσον τῆς πολιτείας νοσούσης καὶ διεθαρμένης ὑπὸ τῶν προεστῶτων, ἀλλὰ τινὰ πολιτείαν αἰνίττεται, ὡσανεὶ συγκεκχυμένων τῶν καθεστῶτων· οὐ μόνον δὲ τούτο, ἀλλὰ καὶ τὸ σχῆμα ὅλον καὶ τὴν φύσιν, εἰ δειο, συμβουλεύει μετατίθεσθαι πρὸς τὸ ἡρμαιῶς βιοῦν. καὶ ἡ μὲν ἀπότασις αὐτῇ. τὰ δὲ κατὰ θεῶν βλάσφημα ἐπιτηθεῖτο ψυχονομηταί. καὶνών γὰρ φησι τὴν πόλιν προσδεῖσθαι θεῶν, ἀφροντιστοῦντων τῆς κατοικίας Ἀθηνῶν τῶν ὄντων καὶ παντελῶς ἡλλοτρωκότων αὐτοῦς τῆς χώρας. ἀλλ᾽ ὁ μὲν καθόλου στίχος τοιοῦτος. ἐκαστὸν δὲ τῶν κατὰ μέρος οὐκ εἰκῇ, ἀλλ᾽ ἀντικρς Ἀθηναίων καὶ τῶν παρ᾽ αὐτοῖς ἐγχειριζομένων τὰ κοινὰ ἐλέγχει τὴν φαύλην διάθεσιν, ἐπιθυμίαν ἐγκατασκεπήρων τοῖς ἀκούονσιν ἀπαλλαγῆναι τῆς ἐνεστώτης μοχθηρᾶς πολιτείας. ὑποτίθεται γὰρ περὶ τὸν ἄερα πόλιν, τῆς γῆς ἀπαλλάσσων· ἀλλὰ καὶ βουλαὶ καὶ συνόδους ὤρνθον, ταῖς Ἀθηναίοις δυσχεραῖοι. ἀλλὰ καὶ ὅσα παίζει, ἐπίσκοπον, ἡ ψηφισματογράφον, ἡ τούς λοιπῶς εἰσάγων, οὐχ ἀπλῶς, ἀλλὰ γυμνοὶ τᾶς πάντων προαιρέσεις, ὡς αἰσχροκερδείας ἐνεκεν χρηματίζονται. εἰθ᾽ ύστερον καὶ τὸ θεῖον εἰς ἀπρονοστίαν κωμῳδεῖ. τά δὲ ὀνόματα τῶν γερόντων πεποίηται, ὡς εἰ πεποιθοῦ ἔτερος τῷ ἐτέρῳ καὶ ἐπίζοι ἔσεσθαι ἐν βελτίσσι. τινές δὲ φασὶν τὸν ποιητὴν τὰς ἐν ταῖς πραγμάδαις τερατολογίας ἐν μὲν ἄλλοις διελέγχειν, ἐν δὲ τοῖς νῦν τῆς Γιγαντομαχίας συμπλοκὴν ἐωλον ἀποφαίνων, ὀρνισιν ἐδωκε διαφέρεσθαι πρὸς θεοὺς περὶ τῆς ἀρχῆς.

Ἔπι Χαβρίου τὸ δράμα καθήκεν εἰς ἄστυ διὰ Καλλιστράτου· εἰς δὲ Δήναια τὸν Ἀμφιάραον ἐδίδαξε διὰ Φιλωνίδου. Λάβοι δ᾽ ἄν τις τοὺς χρόνους ἐκ τῶν πέρυσι γενομένων ἐπὶ Ἀριστομνήστου τοῦ πρὸ Χαβρίου. Ἀθηναίοι γὰρ πέμποντι τῆν Σαλαμνίαν,
τὸν 'Αλκιβιάδην μεταστελλόμενοι ἐπὶ κρίσει τῆς τῶν μυστηρίων ἐκμημήσεως. ὁ δὲ ἄρχη μὲν Θουρίου εἶπε τοῖς μεθήκουσιν. ἐκεῖθεν δὲ δρασμὸν ποιησάμενος εἰς Πελοπόννησον ἐπεραιώθη. τῆς δὲ μετακλήσεως μέμνηται καὶ Ἄριστοφάνης, ἄποκρύπτων μὲν τὸ ὄνομα, τὸ δὲ πράγμα δηλῶν ἐν οἷς γέ φησι μηδαμῶς

ημῖν παρὰ θάλατταν, οὐ ἀνακύψεται κλητῆρ' ἄγουσ' ἐωθεν ἡ Σαλαμινία.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Διὰ τὰς δύκας φεύγουσιν Ἀθῆνας δύο τινές· οἱ πρὸς τὸν ἐποπα, τὸν λεγόμενον Τηρέα, ἐλθόντες ἃρωτων ἀπράγμονα πόλιν.

εἰς δὲ ὅρνις ἐποπὶ συμπαρων μέτα πλειώνων πτηνῶν διδάσκει, τί δύνατ' ὅρνίθων γένως, καὶ πῶς, έαν περ κατὰ μέσον τὸν ἀέρα πόλιν κτίσωσι, τὸν θεῶν τὰ πράγματα αὐτοὶ παραλήψοντ'. ἐκ δὲ τοῦτο φάρμακον πτέρυγας τ' ἐποίουν' ἠξίωσαν δ' οἱ θεοὶ, ἐπίθεσιν οὐ μικρῶν ὀρῶντες γενομένην.
ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΕΥΕΛΠΙΔΗΣ.
ΠΕΙΣΘΕΤΑΙΡΟΣ.
ΤΡΟΧΙΛΟΣ, θεράπων Ἐποτος.
ἙΠΟΨ.
ΧΟΡΟΣ ΟΡΝΙΘΩΝ.
ΦΟΙΝΙΚΟΠΤΕΡΟΣ.
ΚΗΡΥΚΕΣ.
ΙΕΡΕΥΣ.
ΠΟΙΗΤΗΣ.
ΧΡΗΣΜΟΛΟΓΟΣ.
ΜΕΤΩΝ γεωμέτρης.
ΕΠΙΣΚΟΠΟΣ.
ΨΗΦΙΣΜΑΤΟΠΟΙΩΛΗΣ.
ΑΓΓΕΛΟΙ.
ΙΡΙΣ.
ΠΑΤΡΑΔΟΙΑΣ.
ΚΙΝΗΣΙΑΣ διθυραμβοποιός.
ΣΥΚΟΦΑΝΤΗΣ.
ΠΡΟΜΗΘΕΥΣ.
ΠΟΣΕΙΔΩΝ.
ΤΡΙΒΑΛΛΟΣ.
ΗΡΑΚΛΗΣ.
ΟΡΝΙΘΕΣ.

ΕΤ. Ὠρϑὴν κελεύεις, ἧ τὸ δένδρον φαίνεται;
ΠΕ. διαρραγεῖς. ἦδε δ' αὖ κρῶξει πάλιν.
ΕΤ. τί, ὁ πονήρ', ἀνω κάτω πλανύττομεν;
aptolouμεθ' ἄλλως τὴν ὁδὸν προφορομένω.
ΠΕ. τὸ δ' ἐμὲ κορώνῃ πειθόμενον τὸν ἀθλιον
ὁδοὺ περιελθεῖν στάδια πλεῖν ἡ χίλια.
ΕΤ. τὸ δ' ἐμὲ κολοιῳ̣ πειθόμενον τὸν δύσμορον
ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων.
ΠΕ. ἀλλ' ὁυδ' ὁπον γῆς ἐσμὲν οὖδ' ἔγωγ' ἔτη.
ΕΤ. ἐντευθεὶν τὴν πατρίδ' ἀν ἔξευροις σὺ ποὺ;
ΠΕ. οὐδ' ἀν μὰ Δία γ' ἐντεύθεν Ἐξηκεστίδης.
ΕΤ. οἷμοι. ΠΕ. σὺ μὲν, ὁ τὰν, τὴν ὁδὸν ταύτην ὢθι.
ΕΤ. ἥ δεινὰ νω δέδρακεν ὅπκ τῶν ὀρνέων,
ὁ πινακοπῶλης Φιλοκράτης μελαγχολῶν,
ὅς τῶδ' ἐφασκε νῦν φράσειν τὸν Τηρέα,
τὸν ἐποφ' ὅς ἔρνες ἐγένετ', ἐκ τῶν ὀρνέων
καπέδοτο τὸν μὲν Θαρρελείδου τουτοῦ
κολοιῳ̣ οὐβολοῦ, τηνδεὶ τριῳβόλου.
τῶ δ' οὐκ ἄρ' ἥστην οὐδὲν ἄλλο πλὴν δάκνειν.
καὶ νῦν τὶ κέχηνας; ἦσθ' ὁποι κατὰ τῶν πετρῶν
ἡμᾶς ἔτ' ἄξεις; οὐ γὰρ ἐστ' ἐνταῦθα τις
ὁδός. ΠΕ. οὐδὲ μὰ Δ' ἐνταῦθα γ' ἀτραπὸς οὐδαμοῦ.
ΕΤ. τί δ' ἢ κορώνῃ τῆς ὃδοῦ τι λέγει πέρι; 
ΠΕ. οὐ ταυτὰ κράζει μᾶ Δία νῦν τε καὶ τότε.
ΕΤ. τί δὴ λέγει περὶ τῆς ὃδοῦ; ΠΕ. τί δ' ἄλλο γ' ἢ
βρύκουσ' ἀπεδεσθαί φησὶ μου τοὺς δακτύλους;
ΕΤ. οὐ δεινὸν οὐν δὴ τ' εστίν ἡμᾶς δεομένους
ἔς κόρακας ἐλθεῖν καὶ παρεσκευασμένους,
ἐπείτα μή 'ξευρεῖν δύνασθαι τὴν ὃδον;
ἡμεῖς γὰρ, ὄνδρες οἱ παρόντες ἐν λόγῳ,
νόσουν νοσοῦμεν τὴν ἑναυτίαν Σάκα:
ὁ μὲν γὰρ οὐκ ὄν ἀστὸς ἔσβιδαται,
ἡμεῖς δὲ φυλῇ καὶ γένει τιμώμενοι,
ἀστὸι μετ' ἀστῶν, οὐ σοβοῦντοσ οὐδενὸς
ἀνεπτόμεσθ' ἐκ τῆς πατρίδος ἀμφοῦ ποδοῦν,
αὐτὴν μὲν οὐ μισοῦντ' ἐκείνην τὴν πόλιν
tὸ μή οὐ μεγάλην εἶναι φύσει κενδαίμονα
καὶ πᾶσι κοινῇ ἑναποτίσαι χρήματα.
οὶ μὲν γὰρ οὖν τέττιγες ἔνα μὴν ἢ δύο
ἐπὶ τῶν κραδῶν ἁδουσ', Ἀθηναίου δ' ἂει
ἐπὶ τῶν δικῶν ἁδουσὶ πάντα τὸν βίον.
διὰ ταῦτα τόνδε τὸν βάδον βαδίζομεν,
κανοῦν δ' ἔχοντε καὶ χύτραν καὶ μυρίνας
πλανώμεθα ζητοῦντε τόπον ἀπράγμονα,
ὅποι καθιδρυθέντε διαγενοίμεθ' ἄν.
ὁ δὲ στόλος νῦν ἐστὶ παρὰ τὸν Τηρέα
tὸν ἐπόπτα, παρ' ἐκείνου πυθέσθαι δεομένω,
eἰ που τοιαύτην εἴδε πόλιν ἤ 'πέπτατο.
ΠΕ. οὖτος. ΕΤ. τί ἐστιν; ΠΕ. ἡ κορώνῃ μοι πάλαι
ἀνώ τι φράζει. ΕΤ. χω' κολοΐδος οὔτοσι
ἀνώ κέχηρεν ὅσπερει δευκνὺς τί μοι
κούκ ἐσθ' ὅπως οὐκ ἐστιν ἐνταύθ' ὄρνεα.
eἰσόμεθα δ' αὐτίκ', ἡν ποιήσωμεν ψόφον.
ΠΕ. ἀλλ' ὄσθ' ὁ δράσον; τῷ σκέλει θένε τήν πέτραν.
ΕΤ. σὺ δὲ τῇ κεφαλῇ γ', ἵν' ἕ διπλάσιος ὁ ψόφος. 55
ΠΕ. σὺ δ' οὖν λίθῳ κόψον λαβῶν.
ΕΤ. πάνυ γ', εἰ δοκεῖ.

παῖ παῖ.
ΠΕ. τί λέγεις, οὕτως; τῶν ἐποπα παῖ καλεῖς;
οὐκ ἀντὶ τοῦ παιδός σ' ἔχρην ἐποποῖ καλεῖν;
ΕΤ. ἐποποῖ. ποιήσεις τοί με κόπτειν αὐθίς αὖ;
ἐποποῖ.
ΤΡΩ. τίνες οὕτωι; τίς ὁ βοῶν τὸν δεσπότην;
ΕΤ. Ἀπολλοῦ ἀποτρόπαιε, τοῦ χασμήματος.
ΤΡΩ. οὕμοι τάλας, ὀρνιθοθήρα τοιτοί.
ΕΤ. οὕτως τι δεινον οὐδὲ κάλλιον λέγειν;
ΤΡΩ. ἀπολείπθον. ΕΤ. ἀλλ' οὐκ ἐσμέν ἀνθρώπῳ.
ΤΡΩ. τί δαί;
ΕΤ. Τποδεδίως ἔγωγε, Διβυκὸν ὄρνεον.
ἀτὰρ σὺ τί θηρίον ποτ' εἰ πρὸς τὰν θεῶν;
ΤΡΩ. ἐρνις ἔγωγε δούλος.
ΕΤ. ἱππήθης τινὸς
ἀλεκτρυνόνος;
ΤΡΩ. οὐκ, ἀλλ' ὡτε περ ὁ δεσπότης
ἐποψ' ἐγένετο, τότε γενέσθαι μ' ἡμξατο
όρνιν, ἵν' ἀκόλουθον διάκονον τ' ἔχη.
ΕΤ. δεῖται γὰρ ὄρνις καὶ διακόνου τινὸς;
ΤΡΩ. οὕτως γ', ἅτ', οἶμαι, πρότερον ἀνθρωπός ποτ' οὖν. 75
ὡτε μὲν ἐρὰ φαγεῖν ἀφύας Φαληρικάς,
τρέχω 'π' ἀφύας ἐγὼ λαβῶν τὸ τρύβλιον.
ἐπινους δ' ἐπιθυμεῖ, δει τε τορύνης καὶ χύτρας;
τρέχω 'π' τορύνην.
ΕΤ. τροχίλος ὄρνις οὕτοι.
οὐσθ' οὖν ὁ δράσον, ὁ τροχίλε; τὸν δεσπότην
ΑΡΙΣΤΟΦΑΝΟΤΣ

ήμιν κάλεσον. ΤΡΩ. ἀλλ' ἀρτίως νῦ τὸν Δία εὐδει καταφαγῶν μῦρτα καὶ σέρφους τινάς.

ΕΤ. ὀμως ἐπέγειρον αὐτόν.

ΤΡΩ. οἴδα μὲν σαφῶς ὅτι ἀιχθέσεται, σφόν δ' αὐτὸν οὐνεκ' ἐπεγερὼ.

ΠΕ. κακὼς σὺ γ' ἀπόλοι, ὡς μ' ἀπέκτεινας δέει. 85

ΕΤ. οἴμοι κακοδαίμων, χω κολοίος μοίχεται ὑπὸ τοῦ δέους.

ΠΕ. ὃ δειλότατον σὺ θηρίον, δεῖσας ἄφηκας τὸν κολοίον;

ΕΤ. εἰπέ μοι, σὺ δὲ τὴν κορώνην οὐκ ἄφηκας καταπέσων;

ΠΕ. μὰ Δι' οὐκ ἔγωγε. ΕΤ. ποῦ γὰρ ἐστίν; 90

ΠΕ. ἀπέπτατο.

ΕΤ. οὐκ ἄρ' ἄφηκας ὁγάθ', ὡς ἀνδρείοις εἰ.

ΕΠΟΨ. ἀνοιχε τὴν ύλην, ἢν ἐξέλθω ποτέ.

ΕΤ. ὃ Ἦρακλεις, τοῦτι τὸ ποτ' ἐστὶ θηρίον;

τὸς ἡ πτέρωσις; τὸς ὁ τρόπος τῆς τριλοφίας;

ΕΠΟΨ. τίνες εἰσὶ μ' οἱ ξητούντες;

ΕΤ. οἱ δώδεκα θεοὶ εἰξασίν ἐπιτριψάι σε.

ΕΠΟΨ. μῶν με σκώπτττετον ὄρωντε τὴν πτέρωσιν; ἡ γὰρ, ὥς ἕνωι, ἀνθρωπὸς. ΕΤ. οὐ σοῦ καταγελῶμεν.

ΕΠΟΨ. ἀλλὰ τοῦ; 100

ΕΤ. τὸ ῥάμφος ἡμῖν σου γέλοιον φαίνεται.

ΕΠΟΨ. τοιαῦτα μέντοι Σοφοκλέης λυμαίνεται ἐν ταῖς τραγῳδίαισιν ἐμὲ τὸν Θηρέα.

ΕΤ. Θηρέας γὰρ εἶ σὺ; πότερον ὄρνις ἡ ταῦς;

ΕΠΟΨ. ὄρνις ἔγωγε. ΕΤ. κατὰ σοι ποῦ τὰ πτερὰ;

ΕΠΟΨ. ἔξερρυηκε. ΕΤ. πότερον ὑπὸ νόσου τινὸς;
ΟΡΝΙΘΕΣ. 29

ΕΠΟΨ. οὐκ, ἄλλα τὸν χειμῶνα πάντα τῶρνεα
πτεροπροπεῖ, κατ' αὐθίς ἑτερα φύσιμεν.
ἄλλ' εὔπατόν μοι, σφῶ τιν' ἑστόν;

νῶ; βροτῶ.

ΕΠΟΨ. ποδαπώ τὸ γένος δ';

ὁθεν αἱ τρυήρεισ αἱ καλαί.

ΕΠΟΨ. μῶν ἡλιαστά;

μᾶλλα θατέρου τρόπου,

ἀπηλιαστά.

ΕΠΟΨ. σπείρεται γὰρ τοῦτ' ἐκεῖ
tὸ σπέρμ';

ΕΤ. ὀλίγον ξητῶν ἀν ἐξ ἀγροῦ λάβοις.

ΕΠΟΨ. πράγουσ δὲ δὴ τοῦ δεομένω δεῦρ' ἡλθετον;

ΕΤ. σοὶ συγγένεσθαι βουλομένω. ΕΠΟΨ. τίνος πέρι;

ΕΤ. ότι πρῶτα μὲν ἡσθ' ἀνθρωπος, ὡσπερ νῶ, ποτὲ,

καργύριον ὥφείλησας, ὡσπερ νῶ, ποτὲ,

καὶ ἀποδιδοὺς ἔχαιρες, ὡσπερ νῶ, ποτὲ;

εἶτ' αὐθίς ὀρνίθων μεταλλάξας φύσιν

καὶ γῆν ἐπιπέτου καὶ θάλατταν ἐν κύκλω,

καὶ πάνθ' ὡςαπερ ἀνθρωπος ὕσα τ' ὄρνις φρονεῖς.

ταῦτ' οὖν ικέται νῶ πρὸς σὲ δεῦρ' ἀφύγμεθα,

eἰ τινὰ πόλιν φράσεις ἡμῖν ἐavenous,

ὡσπερ σισύφων ἐγκατακλινήταί μαλθακήν.

ΕΠΟΨ. ἔπειτα μεῖξω τῶν Κραναῴν ξητεῖς πόλιν;

ΕΤ. μεῖξῳ μὲν οὐδὲν, προσφορωτέραν δὲ νῦν.

ΕΠΟΨ. ἀριστοκρατεῖσθαι δῆλος eἰ ξητῶν.

ΕΤ. ἐγὼ;

ἤκιστα' καὶ τῶν Σκελλίου βδελύττομαι.

ΕΠΟΨ. πολαν τιν' οὖν ἠδιστ' ἀν οἰκοῖτ' ἀν πόλιν;

ΕΤ. ὅπον τὰ μέγιστα πράγματ' εἰη τοιαῦτ' ἐπὶ την θύραν μου πρῷ τις ἐλθὼν τῶν φίλων
Λέγοι ταδε: πρὸς τοῦ Δίδος τούλυμπίου,
οπως παρέσει μοι καὶ σὺ καὶ τὰ παιδία
λουσάμενα πρῶ: μέλλω γάρ ἐστίνες γάμους;
καὶ μηδαμῶς ἄλλως ποιήσης εἰ δὲ μὴ,
μὴ μοι τότε γ' ἠλθῃς, ὅταν ἐγὼ πράττω κακῶς.

ΕΠΟΥ. νὴ Δία ταλαπτώρων γε πραγμάτων ἔρας.
ἀτάρ ἐστι γ' ὁποίαν λέγετον εὐδαίμων πόλις
παρὰ τὴν ἐρυθρὰν θάλατταν.

ΕΤ. οἴμοι, μηδαμῶς
ἡμῖν γε παρὰ θάλατταν, ἵνα ἀνακύψῃται
κλητὴρ' ἄγουσ' ἔωθεν ἡ Σαλαμίνια.
Ἐλληνικὴν δὲ πόλιν ἔχεις ἡμῖν φράσαι;

ΕΠΟΥ. τὸ δ' οὖ τὸν 'Ηλείον Λέπρεον οἰκίζετον
ἐλθόνθ');

ΕΤ. ὁτιῤῥ νῆ τοὺς θεοὺς, ὡς' οὖκ ἴδαν,
βδελύττομαι τὸν Λέπρεον ἀπὸ Μελανθίου.

ΕΠΟΥ. ἀλλ' εἰσίν ἔτεροι τῆς Δοκρίδος Ὁπούντιοι,
ἤνα χρῆ κατοικεῖν.

ΕΤ. ἀλλ' ἑγωγ' Ὁπούντιος
οἶκ ἄν γενοίμην ἐτὶ ταλάντω χρυσίου.
οὔτος δὲ δὴ τίς ἐσθ' ὁ μετ' ὀρνίθων βίος;
ἐν γὰρ οἴσθ' ἀκριβῶς.

ΕΠΟΥ. οὐκ ἄχαρις ἐς τὴν τριβίν'
οὐ πρῶτα μὲν δεὶ ξῆν ἀνευ βαλαντίου.

ΕΤ. πολλὴν γ' ἀφείλες τοῦ βίου κιβδηλίαν.

ΕΠΟΥ. νεμόμεσθα δ' ἐν κήποις τὰ λευκὰ σήσαμα
καὶ μύρτα καὶ μῆκων καὶ σισύμβρια.

ΕΤ. ὑμεῖς μὲν ἄρα ξῆτε νυμφίων βίον.
ΠΕ. φεῦ φεῦ.

ἣ μέγ' ἐνωρὸ βουλευμ' ἐν ὀρνίθων γένει,
καὶ δύναμιν ἦ γένοιτ' ἄν, εἰ πίθοισθε μοι.
ΕΠΟΨ. τί σοι πιθώμεσθ;  
ΠΕ. ὁ τί πίθησθε; πρῶτα μὲν 
μὴ περιπέτευσθε πανταχὺ κεχηρυκτε· 165 
ὡς τοῦτο ἀτιμον τοῦργον ἔστιν. αὐτίκα 
ἐκεῖ παρ' ἡμῖν τοὺς πετομένους ἢν ἔρη, 
τίς ἔστιν ὦτος; ὁ Τελέας ἑρεὶ ταῦτ' 
ἀνθρώπως ὄρνις ἀστάθμητος πετομένως, 
ἀτέκμαρτος, οὔδεν οὐδέποτ' ἐν ταὐτῷ μένων. 170 
ΕΠΟΨ. νή τὸν Διόνυσον, εὖ γε μωμᾶ ταυταγι. 
τί ἂν οὖν ποιῶμεν; ΠΕ. οἰκίσατε μίαν πόλιν. 
ΕΠΟΨ. ποιαν δ' ἂν οἰκίσαμεν ὄρνιθες πόλιν; 
ΠΕ. ἀλήθεις, ὥ σκαιότατον εἰρήκως ἔπος, 
βλέψον κάτω. ΕΠΟΨ. καὶ δὴ βλέπω. 175 
ΠΕ. βλέπε νῦν ἄνω. 
ΕΠΟΨ. βλέπω. ΠΕ. περίαγε τὸν τράχηλον. 
ΕΠΟΨ. νῆ Δία 
ἀπολαύσομαι τι δ', εἰ διαστραφήσομαι. 180 
ΠΕ. εἰδές τι; 
ΕΠΟΨ. τὰς νεφέλας γε καὶ τὸν οὐρανόν. 
ΠΕ. οὐ χ οὐτος οὖν δὶπον στιν ὄρνιθων πόλος; 
ΕΠΟΨ. πόλος; τίνα τρόπον; 
ΠΕ. ὦσπερ εἰ λέγοις τόπος. ὅτι ἂν πολείται τοῦτο καὶ διέρχεται 
ἀπαντα, διὰ τοῦτο γε καλεῖται νῦν πόλος· 
ἡν δ' οἰκίσατε τοῦτο καὶ φράξηθ' ἄπαξ, 
ἐκ τοῦ πόλου τοῦτον κεκλῆσθεται πόλις. 
ἀστ' ἀρξεῖτ' ἀνθρώπων μὲν ὦσπερ παρῷπων, 185 
τοὺς δ' αὐθεόους ἀπολείπετε λυμῷ Μηλίῳ. 
ΕΠΟΨ. πῶς; 
ΠΕ. ἐν μέσῳ δῆπονθεν αἱρ έστι γῆς. 
εἰθ' ὦσπερ ἥμείς, ἢν ἰέναι βουλώμεθα
Πυθώδε, Βουσοτούς δίδον αυτούμεθα, οὕτως ὅταν θύσωσιν ἀνθρωποὶ θεοῖς, ἢν μὴ φόρον φέρωσιν ύμῖν οἱ θεοὶ, διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους τῶν μηρίων τὴν κυίσαν οὐ διαφρήσετε.

ΕΠΟΨ. ἢν οὐ τοῦ πρᾶγμα αὐτοίς διηγήσαιτο;

ΕΠΟΨ.

έγω γὰρ αὐτοὺς βαρβάρους ὄντας πρὸ τοῦ ἐδίδαξα τῇ φωνῇ, ἔννοι λοίπων χρόνοις.

ΠΕ. πῶς δήτ' ἂν αὐτοὺς ἐνοχλέσειες;

ΕΠΟΨ.

ῥάδιως. δευρί γὰρ ἐσβάς αὐτίκα μάλι' ἐσ τῆν λόχμην, ἐπειτ' ἀνεγείρας τῆν ἐμῆν ἄγδόνα, καλοῦμεν αὐτοὺς· οἱ δὲ νῦν τοῦ φθέγματος ἐάνπερ ἑπακούσωσι, θεύσουται δρόμω.

ΠΕ. ὁ φίλτατ' ὀρνίθων σὺ, μὴ νυν ἔσταθι· ἄλλ' ἀντιβολῶ σ', ἀγ' ὡς τάχιστ' ἐσ τῆν λόχμην ἐσβαίνε κανέγειρε τῆν ἄγδόνα.

ΕΠΟΨ. ἄγε σύννομέ μοι, παῦσαι μὲν ὑπνοῦ, λῦσον δὲ νόμους ἴερῶν ὕμων, oûς διὰ θείου στόματος θρηνεῖς, τὸν ἐμὸν καὶ σὸν πολύδακρυν Ἡταν ἐλειλιξομένη διεροῖς μέλεσιν γένυος ξουθῆς· καθαρὰ χωρεῖ διὰ φυλλοκόμου μίλακος ἡχῶ πρὸς Διὸς ἑδρας,
ОРΝΙΘΕΣ.

ιν' ὁ χρυσοκόμας Φοίβος ἀκούων τοῖς σοῖς ἑλέγοις ἀντιψάλλων ἐλεφαντόδετον φόρμιγγα θεῶν ἵστησι χοροὺς;
διὰ δὲ ἀθανάτων στομάτων χωρεῖ ξύμφωνος ὁμοῦ θεία μακάρων ὀλολυγή.
(αὐλεῖ.)

ΠΕ. ὁ Ζεῦς βασιλεὺς, τοῦ φθέγματος τουρνιθίουν ὁνον κατεμελήτωσε τὴν λόχμην ὄλην.

ΕΤ. οὔτος. ΠΕ. τί ἕστω; ΕΤ. οὐ σιωπήσει; 225
ΠΕ. τί δαί;

ΕΤ. οὔποψι μελῳδεῖν αὐ παρασκευάζεται.

ΕΠΟΨ. ἐποποποποποποποποποποποποποποποπο, 220

ιῶ ἵε, ἵτω ἵτω ἵτω ἵτω

ἵτω τίς ὅδε τῶν ἔμοι ὁμοπτέρων ὁσοὶ τ' εὐσπόρους ἀγροίκους γύας νέμεσθε, φῦλα μυρία κριθοτράγων σπερμολόγων τε γένη ταχὺ πετόμενα, μαλθακὴ ἱέντα γῆρυν. ὀσα τ' ἐν ἄλοκι θαμαβ' βῶλον ἀμφιττυβίζεθ' ὅδε λεπτὸν ἡδομένα φωνᾶ·

τιῶ τιῶ τιῶ τιῶ τιῶ τιῶ τιῶ τιῶ· ὀσα θ' ὑμῶν κατὰ κήπους ἑπὶ κισσοῦ κλάδεσι νομὸν ἔχει, τά τε κατ' ὄρεα, τά τε κοτινοτράγα, τά τε κομαρο-φάγα,

ἀνύσατε πετόμενα πρὸς ἐμὰν ἀοιδαν' τριοτὸ τριοτὸ τοτοβρίξ.

οὐ θ' ἐλείλας μαρ' αὐλῶνας ὀξυστόμους 235

G. A. 230

3
ἈΡΙΣΤΟΦΑΝΟΣ

ἐμπίδας κάπτεθ’ ὅσα τ’ εὐδρόσους γῆς τόπους ἔχετε λειμὼνα τ’ ἐρώτεντα Μαραθῶνος, ὄρνις τε πτεροποίκιλος ἀτταγάς ἀτταγᾶς· ἃν τ’ ἐπὶ πόντιον οἶδημα θαλάσσης φῦλα μετ’ ἀλκυόνεσσι ποτάται. δεῦρ’ ἵτε πευσόμενοι τὰ νεώτερα, πάντα γὰρ ἐνθάδε φῦλ’ ἀθροίζομεν οἰωνῶν ταναδείρων. ἦκει γὰρ τις δριμὺς πρέσβυς, καινὸς γνώμην, καινῶν ἔργων τ’ ἐγχειρήτης. ἀλλ’ ἵτ’ ἐσ λόγους ἀπαντα, δεῦρο δεῦρο δεῦρο δεῦρο. τοροτοτοτοτοτοτοτίξ. κικκαβαῦ κικκαβαῦ. τοροτοτοτοτοτοτοτοτίλιξ.

ΠΕ. ὅρας τιν’ ὅρνιν;

ΕΤ. μὰ τὸν Ἀπόλλων γαὶ μὲν οὐ· καίτοι κέχημα γ’ εἰς τὸν οὐρανὸν βλέπων.

ΠΕ. ἄλλως ἄρ’ οὔποψ, ὡς ἐοικ’, ἐς τὴν λόχην ἐμβὰς ἐπάξε χαραδριῶν μιμούμενος.

ΦΟ. τοροτίξ τοροτίξ.

ΠΕ. δογάθ’, ἄλλα χούτοσὶ καὶ δὴ τὶς ὀρνὶς ἔρχεται.

ΕΤ. νὴ Δ’ ὄρνις δῆτα. τίς ποτ’ ἐστὶν; οὐ δῆπον ταῶς;

ΠΕ. οὖτος αὐτὸς νὸν φράσει’ τίς ἐστὶν ὄρνις οὖτοσί; 270

ΕΠΟΨ. οὖτος οὐ τῶν ἡθάδων τῶν’ ἄν ὁράθ’ ύμεῖς ἄει, ἄλλα λημναῖος.

ΠΕ. βαβαῖ, καλὸς γε καὶ φοινικιῶς.

ΕΠΟΨ. εἰκότως γε’ καὶ γὰρ ὄνομ' αὐτῷ’ στὶ φοινι- κόπτερος.
ΕΤ. οὖτος, ὁ σέ τοι. ΠΕ. τί βωστρεῖς;
ΕΤ. ἔτερος ὄρνις οὔτοσί.
ΠΕ. νὴ Δί' ἔτερος δῆτα χοῦτος ἐξεδρον χώραν ἔχουν. 273
tίς ποτ' ἔσθ' ὁ μουσόμαντις ἄτοπος ὄρνις ἐριβάτης;
ΕΠΟΨ. ὄνομα τοῦτῳ Μήδος ἔστι.
ΠΕ. Μήδος; ἀναξ Ἡράκλεις:
ἐίτα πῶς ἀνευ καμῆλου Μήδος ἄν εἰσέπτατο;
ΕΤ. ἔτερος αὖ λόφου κατειληφός τις ὄρνις οὔτοσί.
ΠΕ. τί τὸ τέρας τούτῳ ποτ' ἔστιν; οὐ σὺ μόνος ἂρ' ἢ σθ' ἐποψ,
ἀλλὰ χοῦτος ἔτερος;
ΕΠΟΨ. ἀλλ' οὖτος μὲν ἔστις Φιλοκλέους
ἐξ ἐποπος, ἑγὼ δὲ τοῦτου πάππος, ὦσπερ εἰ λέγοις
Ἱππίνικος Καλλίου καὶ Χιππονίκου Καλλίας.
ΠΕ. Καλλίας ἂρ' οὖτος οὐρνις ἔστιν· ὡς πτερορρυεῖ.
ΕΠΟΨ. ἀτε γὰρ ὥν γενναῖος ὑπὸ τε συκοφαντῶν τῆληται,
αὖ τε θῆλεια προσεκτιλλουσιν αὐτοῦ τὰ πτερά.
ΠΕ. ὁ Πόσειδον, ἔτερος αὖ τις βαπτὸς ὄρνις οὔτοσί.
τίς ὁνομάζεται ποθ' οὖτος;
ΕΠΟΨ. οὔτοσι κατωφαγᾶς.
ΠΕ. ἔστι γὰρ κατωφαγᾶς τίς ἄλλος ἢ Κλεώνυμος;
ΕΤ. πῶς ἄν οὖν Κλεώνυμος γ' ὡν οὐκ ἀπέβαλε τον λόφου;
ΠΕ. ἀλλὰ μέντοι τίς ποθ' ἡ λόφωσις ἢ τῶν ὀρνεὼν;
ἡ 'πι τὸν δίαυλον ἡλθον;
ΕΤ. ὦσπερ οἱ Καρες μὲν οὖν ἐπὶ λόφου οἰκοῦσιν, ὦγαθ', ἀσφαλείας οὖνεκα.
ΠΕ. ὁ Πόσειδον, οὐ̃χ ὦρας οὖν συνειλεκται κακῶν ὀρνεὼν;
ΕΤ. ἀναξ ᾿Απολλων, τοῦ νέφους. ἵνα ἵνα
οὐδ' ἰδεῖν ἤτ' ἔσθ' ὑπ' αὐτῶν πετομένων τῇν εἴσοδον.
3 — 2
ΑΡΙΣΤΟΦΑΝΟΣ

ΕΠΟΨ. οὔτοσοι πέριξ, ἐκείνοσι δὲ νὴ Δλ' ἀτταγᾶς,
oὔτοσι δὲ πηγέλοψ, ἐκείνοσι δὲ γ' ἁλκυών.

ΕΤ. τίς γάρ ἐσθ' οὔπισθεν αὐτής;

ΕΠΟΨ. ὀστὺς ἔστι; κειρύλοσ.

ΠΕ. κειρύλος γάρ ἐστίν ὅρνης;

ΕΤ. οὐ γάρ ἐστι Σποργύλος;

ΕΠΟΨ. χαυτῇ γε γλαυξ.

ΕΤ. τι φύς; τίς γλαυκ 'Αθήνας ἤγαγε;

ΕΠΟΨ. κίττα, τρυγῶν, κορυδάς, ἐλεάς, ὑποθυμίς, περιστέρᾳ,
nέρτος, ἱέραξ, φάττα, κόκκυξ, ἐρυθρόπους, κεβλήπυρις,
πορφυρίς, κερχυῆς, κολυμβίς, ἀμπελίς, φίνη, δρύῳς.

ΕΤ. ἵον ἵον τῶν ὅρνεών,

τί περίχων
οία παππίζουσι καὶ τρέχουσι διακεκραγότες.

ἄρ' ἀπειλοῦσι γε νῶν; οἴμοι, κεχήμασίν γε τοι
καὶ βλέπουσιν εἰς σὲ κάμε.

ΠΕ. τούτο μὲν κἀμοὶ δοκεί.

ΧΟ. ποποποποποποποποῦ μ' ἄρ' δ' ἐκάλεσε; τίνα τόπον

ἀρα νέμεται;

ΕΠΟΨ. οὔτοσ' πάλαι πάρειμι κοῦκ ἀποστάτῳ φίλοιν.

ΧΟ. τιτιτιτιτιτιτιτιτινά λόγον ἀρα ποτὲ πρὸς ἐμὲ φίλον

ἔχων;

ΕΠΟΨ. κοῦνον, ἀσφαλῆ, δίκαιον, ἥδυν, ὀφελήσιμον.

ἀνδρε γάρ λεπτό λογιστὰ δεῦρ' ἀφίχθου ὡς ἐμέ. 320

ΧΟ. ποῦ; πᾶ; πῶς φύς;

ΕΠΟΨ. φήμ' ἀπ' ἀνθρώπων ἀφίχθαι δεῦρο πρεσβύτα

δύο·

ἡκετον δ' ἔχουτε πρέμυνον πράγματος πελώριου.

ΧΟ. ὁ μέγιστον ἔξαμαρτον ἐξ ὠτοῦ τράφνην ἐγώ,

πῶς λέγεις; ΕΠΟΨ. μῆπω φοβήθής τοῦ λόγου.
ΟΡΝΙΘΕΣ.

ΧΟ. τί μ’ εἰργάσω;
ΕΠΟΨ. ἀνδρ’ ἐδεξάμην ἐραστὰ τῆς τῆς ξυνουσίας.
ΧΟ. καὶ δεδρακας τοῦτο τοῦργον;
ΕΠΟΨ. καὶ δεδρακῶς γ’ ἕδομαι.
ΧΟ. κάστον ἡ’ ζην ποῦ παρ’ ἦμιν;
ΕΠΟΨ. εἰ παρ’ ἦμιν εἰμ’ ἑγώ.
ΧΟ. ἔα ἔα,
προδεδόμεθ’ ἀνόσια τ’ ἐπάθομεν
ὡς γὰρ φίλος ἦν ὁμότροφα θ’ ἦμιν
ἐνέμετο πεδία παρ’ ἦμιν,
παρέβη μὲν θεσμοὺς ἀρχαῖους,
παρέβη δ’ ὀρκους ὀρυίων·
εἰς δὲ δόλον ἐκαλεσε, παρέβαλε τ’ ἐμὲ παρὰ
γένος ἀνόσιον, ὅπερ εὗ ὠτο ἱένετ’ ἐπὶ ἐμοὶ
πολέμιον ἐτράφη.

ΕΤ. ἀκόλουθοι μὲν τουτων μὲν ἦμιν ἐστιν ὑστερος λόγος·
tω δὲ πρεσβύτα δοκεὶ μοι τῶδε δοῦναι τίν δίκην
diaφορθῆναι θ’ ὑφ’ ἦμιν.

ΠΕ. ὡς ἀπωλόμεσθ’ ἃρα.

ΠΕ. αἱτίως μέντοι σὺ νῦν εἰ τῶν κακῶν τουτών μόνος.
ἐπὶ τι γὰρ μ’ ἐκείθεν ἤγες;

ΕΤ. ἵνα μὲν οὖν κλάσαι μεγάλα.

ΠΕ. τοῦτο μὲν ληρεῖς ἔχων
κάρτα: πῶς κλαίσει γὰρ, ἦν ἅπαξ γε τωφθαλμῶ
’κκοπῆς;

ΧΟ. ἵω ἰῶ,
ἐπαγ’, ἐπιθ’, ἐπίφερε πολέμιον
ὄρμαν φοιλαν, πτέρυγα τε παντά
περίβαλε περὶ τε κύκλωσαί
ὡς δεὶ τῶδ’ οἰμώξειν ἀμφω
καὶ δοῦναι ρήγχει φορβάν.
οὔτε γὰρ ὕρος σκιερὸν οὔτε νέφος αἰθέριον
οὔτε πολιὸν πέλαγος ἔστιν ὦ τι δέξεται
τῶδ᾽ ἀποφυγόντε με.
ἀλλὰ μὴ μέλλαμεν ἥδη τῶδε τίλλειν καὶ δάκνειν.
ποῦ 'σθ' ὁ ταξίαρχος; ἐπαγέτω τὸ δεξίον κέρας.

ECT. τούτ' ἐκείνο: ποῖ φύγω δύστηνος;

ΠΕ. "οὔτος, νῦ μενεῖς;

ECT. ἱν' ὑπὸ τούτων διαφορηθὼ;

ΠΕ. πᾶς γὰρ ἂν τούτοις δοκεῖς
ἐκφυγεῖν; ΕΤ. οὐκ οἶδ᾽ ἔπως ἂν.

ΠΕ. ἀλλ' ἐγὼ τοῖς σοι λέγω
ὅτι μένοντε δεὶ μάχεσθαι λαμβάνειν τε τῶν χυτρῶν.

ECT. τί δὲ χύτρα νῶ γ' ἀφελίσει;

ΠΕ. γυλαβὲς μὲν οὐ πρόσεισι νῦν;

ECT. τοῖς δὲ γαμψώνυξι τοισδὶ;

ΠΕ. τοῦ ὀβελίσκου ἄρπάσας
eίτα κατάπηξον πρὸ σαιτοῦ.

ECT. τοῖσι δ᾽ ὀφθαλμοῖς τί;

ΠΕ. ὡξύβαφον ἐντευθεὶν πρὸν τοὺς λαβαῖν ἢ τρύβλιον.

ECT. ὁ σοφότατ', εὐ γ' ἀνεύρες αὐτὸ καὶ στρατηγικῶς.

仄perakontizeis σὺ γ' ἢδη Νικίαν ταῖς μμχαναίς.

ΧΟ. ἑλελελεῦ, χώρει, κάθες τὸ ρύγχος: οὐ μέλλειν ἔχρην.

ἐλκε, τίλλε, παίε, δείρε, κόπτε πρώτην τὴν χυτραν.

ΕΠΟΣ. εἰπὲ μοι τί μέλλετ', ὧ πάντων κάκιστα θηρίων,

ἀπολέσαι, παθέντες οὔδὲν, ἄνδρε καὶ διασπάσαι
tῆς ἐμῆς γυναικὸς οὐντε ξυγγενὴ καὶ φυλέτα;

ΧΟ. φεισόμεσθα γὰρ τί τῶνδε μᾶλλον ἥμεῖς ἢ λύκων;

ἡ τῖνας τισαίμεθ' ἀλλοὺς τῶνδε ἂν ἔχθιοις ἔτι;

ΕΠΟΣ. εἰ δὲ τὴν φύσιν μὲν ἐχθροὶ, τὸν δὲ νῦν εἰσιν
φίλοι,
καὶ διδάξοντες τι δεῦρ' ἥκουσιν ὑμᾶς χρῆσιμον;

ΧΩ. πῶς ὅ ἀν ὅλος ἥμᾶς τι χρῆσιμον διδάξειάν ποτὲ

ἡ φράσειαν, ὄντες ἐξθροί τοῦτο πάππους τοῖς ἐμοῖς;

ΕΠΟΨ. ἀλλ' ἀπ' ἐξθρῶν δὴταπολλὰ μανθάνουσιν ὅι σοφοί.

ἡ γὰρ εὐλάβεια σῶξει πάντα. παρὰ μὲν οὖν φίλο

οὐ μάθοι ἀν τοῦθ', ὅ δ' ἐξθρῶς εὐθὺς ἐξηνώγκασεν.

αὐτίχ' αἱ πόλεις παρ' ἀνδρῶν γ' ἐμαθον ἐξθρῶν κοῦ

φίλων

ἐκπονεῖν θ' υψηλὰ τείχη ναῦς τε κεκτήσθαι μακράς.

tὸ δὲ μάθημα τοῦτο σῶξει παίδας, οἶκον, χρήματα.

ΧΩ. ἐστὶ μὲν λόγων ἀκούσαι πρῶτον, ὡς ἥμων δοκεῖ,

χρῆσιμον' μάθοι γὰρ ἂν τις κατὸ τῶν ἐξθρῶν σοφῶν.

ΠΕ. οἴδε τῆς ὁργῆς χαλάν εἰξασιν. ἀναγ' ἐπὶ σκέλος.

ΕΠΟΨ. καὶ δικαίον γ' ἐστὶ, κάμοι δεῖ νέμειν ὑμᾶς χάριν.

ΧΩ. ἀλλὰ μὴν οὖδ' ἄλλο σοὶ πὼ πράγμ' ἐνηντιώμεθα. 383

ΠΕ. μᾶλλον εἰρήνην ἄγουσιν ἥ πρίν· ὡστε τὴν χύτραν

tὸ τέ τρυβλίῳ καθιεῖν

καὶ τὸ δόρυ χρῆ, τὸν ὀβελίσκουν,

περιπατεῖν ἔχοντας ἥμᾶς τῶν ὅπλων ἐντός, παρ' αὐτὴν

τὴν χύτραν ἀκραν ὀρῶντας ἐγγύς· ὡς οὐ φευκτέον νῦν.

ΕΤ. ἔτεον, ὅτι δ' ἀρ' ἀποθάνωμεν,

κατοργχησόμεσθα ποῦ γῆς;

ΠΕ. ὁ Κεραμεικὸς δέξεται νῦ.

δημοσία γὰρ ᾗνα ταφῶμεν,

φήσομεν πρὸς τοὺς στρατηγοὺς

μαχομένω τοῖς πολεμίουσιν

ἀποθανεῖν ἐν Ὁρνεαῖς.

ΧΩ. ἀναγ' ἐς τάξιν πάλιν ἐς ταυτὸν,

καὶ τὸν θυμὸν κατάθου κύψας
παρὰ τὴν ὥργην ὡσπερ ὀπλίτης·
κἀναπυθῶμεθα τούσδε, τίνεσ ποτὲ,
καὶ πόθεν ἐμολον,
ἐπὶ τίνα τ’ ἐπίνοιαν.
ἰὼ ἐποψφ, σὲ τοι καλῶ.

ΕΠΟΨ. καλεῖς δὲ τοῦ κλύειν θέλων;
ΧΟ. τίνεσ ποθ’ οἴδε καὶ πόθεν;
ΕΠΟΨ. ξένω σοφῆς ἀφ’ Ἐλλάδος.
ΧΟ. τύχῃ δὲ ποία κομί-
ζει ποτ’ αὐτῷ πρὸς ὀρ-
νιθας ἐλθεῖν;
ΕΠΟΨ. ἔρως
βίον διαίτησι τε, καὶ
σοὶ ξυνοικεῖν τε καὶ
σοὶ ξυνεῖναι τὸ πᾶν.
ΧΟ. τί φῆς;
λέγουσι δὲ δὴ τίνας λόγους;
ΕΠΟΨ. ἀπιστα καὶ πέρα κλύειν.
ΧΟ. ὅρα τι κέρδος ἐνθάδ’ ἄξιον μονῆς;
ὅτῳ πέποιθέ μοι ξυνών
κρατεῖν ἄν ἢ τὸν ἐχθρὸν ἢ
φιλοσὺν ὥφελεῖν ἐχεῖν;
ΕΠΟΨ. λέγει μέγαν τιν’ ὀλβοῦν οὔ-
τε λεκτὸν οὔτε πιστόν, ὡς
σὰ γὰρ τὰ πάντα ταῦτα καὶ
tὸ τίδε καὶ τὸ κείσε καὶ
tὸ δεύρο προσβιβά λέγων.
ΧΟ. πότερα μανόμενος;
ΕΠΟΨ. ἀφατον ὡς φρόνιμος.
ΧΟ. ἐνι σοφὸν τὶ φρενὶ;
ΕΠΟΨ. τυκνότατον κίναδος,
σόφισμα, κύριμα, τρίμμα, παιπαλημ' ὠλον. 430

ΧΟ. λέγειν λέγειν κέλευε μοι.
κλύων γάρ ὄν σὺ μοι λέγεις
λόγων ἀνεπτέρωμαι.

ΕΠΟΨ. ἀγε δὴ σὺ καὶ σὺ τὴν πανοπλίαν μὲν πάλιν
tαύτῃ λαβόντε κρεμάσατον τὐχάγαθή
εἰς τὸν ἱππὸν εἴσο, πλησίον τοῦπιστάτου
σὺ δὲ τοῦδ' ἐφ' οἶσπερ τοὺς λόγους συνέλεξ' ἐγὼ,
φράσον, δίδαξον.

ΠΕ. μὰ τὸν Ἀπόλλω 'γω μὲν οὐ,
ἡν μὴ διάθωνται γ' οἴδε διαθήκην ἐμοὶ
ἡντερ ὁ πίθηκος τῇ γυναικὶ διέθετο,
ὁ μαχαιροποιὸς, μὴ δάκνειν τούτους ἐμὲ.

ΧΟ. διατίθεμαι 'γω.

ΠΕ. κατόμοσον νυν ταὐτά μοι.

ΧΟ. ομνυμ' ἐπὶ τούτοις, πᾶσι νικᾶν τοῖς κριταῖς
καὶ τοῖς θεαταῖς πᾶσιν ΠΕ. ἔσται ταυταγή.

ΧΟ. εἰ δὲ παραβαίνη, ἐνὶ κριτῇ νικᾶν μόνον.

ΠΕ. ἀκούετε λεῷ τοῖς ὁπλίταις νυμμενὶ
ἀνελομένους θῶπλ' ἀπιέναι πάλιν οἴκαδε,
σκοπεῖν δ' ὅ τι ἂν προγράφωμεν ἐν τοῖς πινα-
κίοις.

ΧΟ. δολερὸν μὲν ἄεὶ κατὰ πάντα δὴ τρόπον στρ.
pέφυκεν ἀνθρωπος' σὺ δ' ὄμως λέγε μοι.
tάχα γάρ τύχως ἂν
χρηστὸν ἐξειπών ὁ τι μοι παρορᾶς, ἥ
dύναμιν τινα μειξὼ

παραλειπομένην ὑπ' ἐμῆς φρενὸς ἀξυνέτουν'
σὺ δὲ τοὐθ' οὐρᾶς λέγῃ εἰς κοινόν.
ὁ γὰρ ἂν σὺ τύχης μοι
ἀγαθὸν πορίσας, τούτο κοινὸν ἔσται.
αλλ’ ἐφ’ ὀτωπερ πράγματι τὴν σήν ἥκεις γνώμην ἀναπείσας,
λέγε θαρρήσας· ὡς τὰς σπουδὰς οὐ μὴ πρῶτερον παραβῶμεν.
Π.Ε. καὶ μὴν ὄργῳ νῇ τὸν Δία καὶ προπεφύραται λόγος
eῖς μοι,
ὅν διαμάττειν οὐ κωλύει. φέρε παῖ στέφανον.
καταγχείσθαι
cατὰ χαιρὸς ὑδωρ φερέτω ταχὺ τις.
ΕΤ. δειπνήσειν μέλλομεν, ἢ τί;
Π.Ε. μὰ Δἰ, ἀλλὰ λέγειν ξητὸ τι πάλαι, μέγα καὶ
λαρυγών ἔτος τι,
ὅ τι τὴν τούτων θραύσει ψυχήν· οὖτως ὕμων
ὑπεραλγῶ,
οὕτως οὕτε πρῶτερον βασιλῆς
ΧΟ. ἥμεις βασιλῆς; τίνος ἥμεις;
Π.Ε. πάντων ὁπόσ’ ἔστω, ἐμοῦ πρῶτον, τουδὲ, καὶ τοῦ
Δίὸς αὐτοῦ,
ἀρχαιότεροι πρῶτεροί τε Κρόνου καὶ Τιτάνων ἐγένεσθε
καὶ γῆς. ΧΟ. καὶ γῆς; Π.Ε. νῇ τὸν Ἀπόλλω. 470
ΧΟ. τοῦτι μὰ Δἰ’ οὐκ ἐπετύσμην.
Π.Ε. ἀμαθῆς γὰρ ἔφυς κοῦ πολυπράγμων, οὐδ’ Αἰσώπου
πεπάτηκας,
ὅς ἔφασκε λέγων κορυδῶν πάντων πρῶτην ὁρνιθα
gενέσθαι,
προτέραν τῆς γῆς, κἂπειτα νόσῳ τὸν πατέρ’ αὐτῆς
ἀποδινήσκειν.
γῆν δ’ οὐκ εἶναι, τὸν δὲ προκείσθαι πεμπταίον τῆν
δ’ ἀποροῦσαν
ὑπ’ ἀμηχανίας τὸν πατέρ’ αὐτῆς ἐν τῇ κεφαλῇ
κατορύξαι.
ΕΤ. ὁ πατὴρ ἄρα τῆς κορυδοῦ νυνὶ κεῖται τεθνεώς Κεφαλήσων.
ΕΠΟΨ. οὓκουν δὴ ἐά πρότεροι μὲν γῆς, πρότεροι δὲ θεῶν ἐγένοντο,
ὡς πρεσβυτάτων αὐτῶν ὄντων ὀρθῶς ἐσθ' ἡ βασιλεία;
ΕΤ. νῦν τὸν 'Απόλλων' πάνυ τοίνυν χρὶ ῥύγχος βύσκειν
σε τὸ λοιπὸν'
οὐκ ἀποδώσει ταχέως ὁ Ζεὺς τὸ σκηπτρον τῷ
δρυκολάπτῃ. 480
ΠΕ. ὡς οὖχι θεοὶ τοίνυν ἱρχον τῶν ἀνθρώπων τὸ παλαιὸν,
ἀλλ' ὀρνιθες, καβασίλευον, πόλις ἐστὶ τεκμήρια
toύτων.
αὐτίκα δ' ὑμῖν πρῶτ' ἐπιδείξω τὸν ἀλεκτρυῶν', ὡς
ἐτύραννει
ἡρχέ τε Περσῶν πρῶτον πάντων, Δαρείου καὶ
Μεγαβάζου,
ὡστε καλεῖται Περσικὸς ὄρνις ἀπὸ τῆς ἁρχῆς ἔτ'
ἐκείνης. 483
ΕΤ. διὰ ταύτ' ἄρ' ἔχον καὶ νῦν ὡσπερ βασιλεὺς ὁ
μέγας διαβάσκει
ἐπὶ τῆς κεφαλῆς τῆς κυρβασίαν τῶν ὀρνιθῶν μόνος
ὄρθην.
ΠΕ. οὕτω δ' ἵσχυε τε καὶ μέγας ἢν τότε καὶ πολὺς,
ὡστ' ἐτι καὶ νῦν
ὑπὸ τῆς ῥώμης τῆς τότ' ἐκείνης, ὅποταν νόμον
ὄρθριον ἁση, 
ἀναπηδῶσιν παντεσ ἐπ' ἔργον, χαλκῆς, κεραμῆς,
σκυλοδέψαι,
σκυτῆς, βαλανῆς, ἀλφιταμοιβοῖ, τορνευτολυρασπι-
dοτηροί.
όι δὲ βαδίζουσ’ ύποδησάμενου νύκτωρ.

ΕΤ. ἐμὲ τούτῳ γ’ ἐρώτα.

χλαίναν γὰρ ἀπώλεσ’ ὁ μοχθηρὸς Φρυγίων ἐρίων διὰ τοῖτον.

εἰς δεκάτην γὰρ ποτε παιδαρίου κληθεὶς ύπέπιπνον ἐν ἀστεί,

κάρτι καθεῖδον’ καὶ πρὶν δειπνεῖν τοὺς ἄλλους, οὕτως ἄρ’ ἦσε,

κἀγὼ νομίσας ὁρθρον ἐχάρων Ἀλμουντάδε, κάρτι προκύπτω

ἐξω τείχους, καὶ λαποδύτης παίει ῥοπάλῳ με τὸ νῦτον:

κἀγὼ πίπτω, μέλλω τε βοῶν. ὦ δ’ ἀπέβλεψε θοι-

μάτιον μου.

ΠΕ. ἰκτίνος δ’ οὖν τῶν Ἑλλήνων ἦρχεν τότε κάβασίλευε.

ΕΠΟΨ. τῶν Ἑλλήνων;

ΠΕ. καὶ κατεδείξαν γ’ οὕτως πρῶτος βασιλεύων προκυλινδεῖσθαι τοῖς ἰκτίνοις.

ΕΤ. μὴ τῶν Διώνυσον, ἐγὼ γοῦν ἐκυλινδούμην ἰκτίνον ἰδών. κάθ’ ὑπτίος ἄν ἀνα-

χάσκων ὁβολοῦ κατεβρέχθισα’ κάτα κενῶν τῶν θύλακον ὀικαδ’ ἀφελκον.

ΠΕ. Ἀγύπτου δ’ αὐ καὶ Φοινίκης πάσης κόκκυξ βα-

σιλεύς ἦν’

χωπέθ’ ὁ κόκκυξ εἶποι κόκκυ, τότ’ ἄν οἱ Φοινικεῖς ἀπαντες

τοὺς πυραῖς ἄν καὶ τὰς κριθᾶς ἐν τοῖς πεδίοις ἐθέριξον.

ΕΤ. τοῦτ’ ἄρ’ ἐκεῖν’ ἦν τοῦτος ἀληθῶς’ κόκκυ ψωλοὶ

pedoīoude.
ΠΕ ἡρχον δ’ οὖτω σφόδρα τὴν ἀρχὴν, ὡστ’ εἴ τις καὶ βασιλεύοι
ἐν ταῖς πόλεσιν τῶν Ἑλλήνων, Ἀγαμέμνων ἦ Μενέλαος,
ἐπὶ τῶν σκῆπτρων ἐκάθητ’ ὄρνις, μετέχοιν ὦ τι δωροδοκοῖν. 510
ΕΤ. τοιτε τοίνυν οὖκ ἦδη ἑγ’ καὶ δῆτά μ’ ἐλάμβανε θαῦμα,
ὅποτ’ ἐξέλθου Πρίαμος τις ἔχον ὄρνιν ἐν τοῖς τραγῳδοῖς.
ὁ δ’ ἀρ’ εἰστήκει τὸν Δυσικράτη τηρῶν’ ὦ τι δωρο-
δοκοῖν.
ΠΕ. ὁ δὲ δεινότατον γ’ ἐστίν ἀπάντων, ὁ Ζεὺς γὰρ ὃ
νῦν βασιλεύων
ἀετὸν ὄρνιν ἑστηκεν ἔχον ἐπὶ τῆς κεφαλῆς, βα-
σιλεύς ὄν.
ἡ δ’ ἀνθυγάτηρ γλαυκ’, ὁ δ’ Ἀπόλλων ὀσπερ
θεράπων ἱέρακα.
ΧΟ. νὴ τὴν Δήμητρ’ εὗ ταῦτα λέγεις. τίνος οὖνεκα
ταῦτ’ ἀρ’ ἔχουσιν;
ΠΕ. ἂν ὅταν θυών τις ἐπείτ’ αὐτοὶς εἰσ τὴν χειρ’, ὡς
νόμος ἔστι,
τὰ σπλάγχνα διδῶ, τοῦ Διὸς οὕτου πρῶτοι τὰ
σπλάγχνα λάβωσιν.
ἀ’μνι τ’ οὔδεις τότ’ ἄν ἀνθρώπων θεῶν, ἀλλ’ ὥρ-
νιθας ἀπαντες. 520
Δάμπων δ’ ὦμνη’ ἐτὶ καὶ νυνὶ τὸν χήν’, ὅταν
ἐξαπατᾶ τι
οὕτως ὑμᾶς πάντες πρῶτον μεγάλους ἁγίους τ’
ἐνόμιζον,
νῦν δ’ αὐδράποδ’, ἡλιθίους, Μανᾶς.
オープερ δ’ ἤδη τοὺς μαίνομένους
βάλλουσιν ὑμᾶς, καὶ τοῖς ἱεροῖς
πᾶς τις ἐφ’ ὑμῖν ὀρνιθευτῆς
ἵστησι βρόχους, παγίδας, ῥάβδους,
ἐρκη, νεφέλας, δίκτυα, πηκτάς·
εἴτε λαβόντες πωλοῦσιν ἀθρόους·
oi δ’ ὁνοῦνται βλημάζοντες·
kou’d’ οὖν, εἴπερ ταύτα δοκεῖ δράν,
ὑπησάμενοι παρέθενθ’ ὑμᾶς,
ἀλλ’ ἐπικνώσων τυρόν, ἐλαιον,
σίλφιον, ὄξος, καὶ τρίψαντες
κατάχυσμ’ ἔτερον γλυκό καὶ λιπαρόν,
κάπειτα κατεσκέδασαν θερμὸν
tοῦτο καθ’ ὑμῶν
αὐτῶν ὀσπερ κενεβρεῖοι.

ΧΟ. πολὺ δὴ πολὺ δὴ χαλεπωτάτους λόγους ἀντ.
ηνεγκας, ἀνθρωφ’ ὡς ἐδάκρυσά γ’ ἐμῶν
πατέρων κάκην, οἱ
tάσδε τάς τιμᾶς προγίνων παραδύνων,
ἐπ’ ἐμοῦ κατέλυσαν.
σὺ δὲ μοι κατὰ δαίμονα καὶ κατὰ συντυχίαν
ἀγαθήν ἤκεις ἐμοὶ σωτήρ.
ἀναθεῖς γὰρ ἐγὼ σοι
tά τε νοττία κάμαυτὸν οἰκήσω.
ἀλλ’ ὁ τι χρή δράν, σὺ δίδασκε παρῶν ὡς ζῆν
οὐκ ἄξιον ἦμῖν,
eἰ μὴ κομιούμεθα παντὶ τρόπῳ τὴν ἡμετέραν βα-
σιλείαν.

ΠΕ. καὶ δὴ τοῖνυν πρώτα διδάσκω μίαν ὀρνίθων πολῖν
εἶναι,
κάπειτα τὸν ἄερα πάντα κύκλῳ καὶ πᾶν τοῦτο τὸ
μεταξὺ
περιτειχίσειν μεγάλας πλύνθοις ὅπταις ὀσπερ Βαβυλῶνα.

ΕΤ. ὁ Κερβριόνα καὶ Πορφυρίων, ὡς σμερδαλέον τὸ πόλισμα.

ΠΕ. κἀπειτ' ἢν τοῦτ' ἐπανεστήκη, τὴν ἀρχὴν τὸν Διὸ ἀπαντεῖν:
κἀν μὲν μὴ φῆ μηδ' ἐθελήσῃ μηδ' εὐθὺς γνωσι-μαχήσῃ,
ἰερὸν πόλεμον προωδάν αὐτῶ, καὶ τοῖσι θεοῖσιν ἀπειπεῖν
dia τῆς χώρας τῆς ύμετέρας ἐπ' ἐρωτικὰ μὴ δια-φοιτᾶν.

τοῖσ δ' ἀνθρώποις ὅρνιν ἐτερον πέμψαι κήρυκα κελεύω,

ως ὁρνίθων βασιλευόντων θύειν ὅρνισι τὸ λόι-πὸν:
κἀπειτα θεοῖς ὑστερον αὖθις προσνεύμασθαι δὲ πρεπόντως
toῖσι θεοῖσιν τῶν ὁρνίθων ὃς ἂν ἁμόττη καθ' ἐκαστον' ἢν Ἀφροδίτῃ θύῃ, πυροὺς ὁρνιθὶ φαληρίδι θύειν-

ἡν δὲ Ποσειδῶν τις οἷν θύῃ, νῆττῃ πυροὺς κα-θαριζεῖν.

ἡν δ' Ἰρακλέει θύησι, λάρῳ ναστοὺς θύεις με-λτοῦττας'

κἀν Διὸ θύῃ βασιλεῖ κριῶν, βασιλεὺς ἐστ' ὀρχίλος ὄρνις,
φ προτέρῳ δεῖ τοῦ Διὸς αὐτοῦ σέρφον ἐνόρχην σφαγίζειν.

ΕΤ. ἦσθην σέρφῳ σφαγιαζομένῳ. βροντάτῳ νῦν ὁ μέγας Ζάν.
ΧΟ. καὶ πῶς ἡμᾶς νομίσεις θεοὺς ἀνθρωποὶ κοὐχὶ κολοκοῦσιν,
oῇ πετόμεσθα πτέρυγάς τ’ ἔχομεν;
ΠΕ. ληρεῖς καὶ νὴ Δι’ ὦ γ’ Ἔρμης
πέτεται θεὸς ὁν πτέρυγάς τε φορεῖ, κάλλοι γε
θεοὶ πάνυ πολλοὶ.
aὐτικά Νίκη πέτεται πτερύγων χρυσαῖν, καὶ νὴ
Δι’ Ἕρως γε’
Ἰριν δέ γ’ Ὀμηρος ἐφασκ’ ἱκέλην εἶναι τρήρωνι
πελεῖᾳ.
ὁ Ζεὺς δ’ ἡμῶν οὐ βροντῆσας πέμψει πτερόεντα
κεραυνόν;
ΧΟ. ἦν δ’ οὖν ἡμᾶς μεν ὑπ’ ἀγνοίας εἶναι νομίσωσι τὸ μηδὲν,
tούτους δὲ θεοὺς τοὺς ἐν Ὀλύμπῳ; ΠΕ. τότε χρῆ
στροφῆν νέφος ἄρθεν
καὶ σπερμολόγων ἵκ τῶν ἀγρῶν τὸ σπέρμα αὐτῶν
ἀνακάψαι.
καπεὶ αὐτοῖς ἡ Δημήτηρ πυροῖς πεινῶσι με-
tρεῖτω.
ΕΤ. οὐκ ἔθελήσει μὰ Δί’, ἀλλ’ ὁψει προφάσεις αὐτὴν
παρέχουσαν.
ΠΕ.οὶ δ’ αὖ κόρακες τῶν ξευγαρίων, οἴσιν τὴν γην
καταροῦσιν,
καὶ τῶν προβάτων τοῖς ὄφθαλμοις ἐκκοψάντων
ἐπὶ πείρᾳ;
εἰθ’ ὦ γ’ Ἀπόλλων ἰατρός γ’ ὧν ἰάσθως μυσθο-
φορεῖ δὲ.
ΕΤ. μὴ, πρὶν γ’ ἄν ἑγὼ τῷ βοιδάρῳ τῷ ἡμῶ πρῶτιστ’
ἀποδώμαι.
ΠΕ. ἦν δ’ ἡγοῦνται σὲ θεοὺ, σὲ βίον, σὲ δὲ Γῆν, σὲ
Κρόνον, σὲ Ποσειδῶ,
ἀγάθι αὐτοίσιν πάντα παρέσται.

ΧΩ. λέγε δὴ μοι τῶν ἀγαθῶν ἔν.
ΠΕ. πρῶτα μὲν αὐτῶν τὰς οἰνάρθας οἱ πάρνοπες οὗ κατέδονται,
       ἄλλα γλαυκῶν λόχος εἰς αὐτοὺς καὶ κερχυηδὼν επιτρίψει.
εἰδ' οἱ κυνὲς καὶ ψῆνες ἀεὶ τὰς συκᾶς οὗ κα-
       τέδονται,
       ἄλλ' ἴναλέξει πάντας καθαρῶς αὐτοὺς ἀγέλῃ μία
       κιχλῶν.
ΧΩ. πλουτεῖν δὲ πόθεν δῶσομεν αὐτοῖς; καὶ γὰρ τού-
       του σφόδρα ἔρωσι.
ΠΕ. τὰ μέταλλ' αὐτοῖς μαντευομένοις οὕτοι δῶσουσι τὰ
       χρηστά,
       τὰς τ' ἐμπορίας τὰς κερδαλέας πρὸς τὸν μάντιν
       κατεροῦσιν,
       ὡστ' ἀπολεῖται τὰν ναυκλήρων οὐδείς.
ΧΩ. πῶς οὐκ ἀπολεῖται;
ΠΕ. προερεί τις ἀεὶ τῶν ὀρνίθων μαντευομένῳ περὶ
       τοῦ πλοῦ
       νυνὶ μὴ πλεῖ, χειμῶν ἔσται' νυνὶ πλεῖ, κέρδος ἐπέστατι.
ΕΤ. γαύλον κτῶμαι καὶ ναυκληρῶ, κοῦκ ἄν μείναιμι
       παρ' ὑμῖν.
ΠΕ. τοὺς θησαυροὺς τ' αὐτοῖς δείξουσ' οὐς οἱ πρότερον
       κατέθεντο
       τῶν ἀργυρίων' οὕτωι γὰρ ἵσασι. λέγονσι δέ τοι
       τάδε πάντες,
       οὐδείς οὐδεν τὸν θησαυρὸν τὸν ἐμὸν πλὴν εἴ τις ἄρ'
       ὀρνις.
ΕΤ. πωλῶ γαύλον, κτῶμαι σμινύῃ, καὶ τὰς ύδρίας
       ἀνορύττω.
ΑΡΙΣΤΟΦΑΝΟΣ

ΧΟ. πώς δ' ύγειαν δώσουσ' αυτοῖς, οὕσαν παρὰ τοῖς θεοῖσιν;
ΠΕ. ἦν εὖ πράττοσ', οὐχ ύγεία μεγάλη τοῦτ' ἐστί; σαφ' ἵσθι, ὡς ἀνθρωπὸς γε κακῶς πράττων ἀτεχνῶς οὐδεὶς ύγαίνει. 605
ΧΟ. πώς δ' εἰς ὑήρας ποτ' ἀφίζονται; καὶ γὰρ τοῦτ' ἐστ' ἐν Ὀλύμπῳ.
ἡ παιδάρι' ὁντ' ἀποθνήσκειν δεῖ;
ΠΕ. μὰ Δί', ἀλλὰ τριακόσι' αὐτοῖς ἐτί προσθήσουσ' ὄρνιθες ἐτη. ΧΟ. παρὰ τοῦ;
ΠΕ. παρὰ τοῦ; παρ' ἑαυτῶν.
οὐκ οἶσθ' ὅτι πέντε ἀνδρῶν γενεὰς ζωεί λακέρυξα κορώνη;
ΕΤ. αἰβοί, ὡς πολλῷ κρείττους οὕτοι τοῦ Δίδος ἡμῖν βασιλεύειν. 610
ΠΕ. οὐ γὰρ πολλῷ.............
πρὸτον μὲν γ' οὐχὶ νεῶς ἡμᾶς οἰκοδομεῖν δεῖ λιθίνους αὐτοῖς, οὐδὲ θυρώσαι χρυσαίιθι θύραις, ἀλλ' ὑπὸ θάμνους καὶ πρωδίους οἰκήσουσιν. τοῖς δ' αὖ σεμνοῖς τῶν ὄρνιθων δένδρον ἐλάασ
ὁ νεῶς ἐσται· κοῦκ εἰς Δελφοὺς οὔθ εἰς "Αμμων' ἐλθόντες ἐκεῖ θύσομεν, ἀλλ' ἐν ταῖσιν κομάροις καὶ τοῖς κοτίνοις στάντες ἔχοντες κριθὰς, πυροῖς, εὐξόμεθ' αὐτοῖς ἀνατείνοντες τῷ χείρ' ἀγαθῶν διδόναι τι μέρος· καὶ ταῦθ' ἡμῖν παραχρήμ' ἐσται

605
610
615
620
ОРНИΘΕΣ.

πυροὺς ὀλίγους προβαλοῦσιν.

ΧΩ. ὁ φίλτατ' ἐμοὶ πολὺ πρεσβυτῶν ἐξ ἐχθρίστοι με-
tαπῖττοιν,

οὐκ ἔστιν ὅπως ἂν ἐγὼ ποθ' ἐκὼν τῆς σῆς γυνώμης

ἔτ' ἀφείμην.

ἐπαυχήσας δὲ τοῖς σοῖς λόγοις

ἐπηπείλησα καὶ κατώμοσα,

ἡν σὺ παρ' ἐμὲ θέμενος

ὁμόφρονας λόγους δικαίους,

ἀδόλους, ὀσίους.

ἐπὶ θεοὺς ἦς,

ἐμοὶ φρονῶν ἕνυνδα, μὴ

πολὺν χρόνον θεοὺς ἔτι

σκήπτρα τὰμὰ τρίφειν.

ἀλλ' ὅσα μὲν δεὶ ρώμη πράττειν, ἐπὶ ταῦτα τετα-

ξόμεθ' ἥμεῖς.

ὑσα δὲ γυνώμη δεὶ βουλευεῖν, ἐπὶ σοὶ τάδε πάντ' ἀνάκειται.

ΕΠΟΨ. καὶ μὴν μὰ τὸν Δῖ' οὐχὶ νυστάξειν γ' ἔτι

ἀρα 'στιν ἡμῖν οὐδὲ μελλονικῶν,

ἀλλ' ὡς τάχιστα δεὶ τι δράν' πρῶτον δὲ γε
eἰσέλθετ' ἐς νεοττιάν τε την ἐμὴν

καὶ τὰμὰ κάρφη καὶ τὰ παρόντα φρύγανα,

καὶ τούνομ' ἡμῖν φράσατον. ΠΕ. ἀλλὰ ράδιον.

ἐμοὶ μὲν οὖν Πεισθέταιρος, τριδεῖ

Εὐελπίδης Κριώθεν.

ΕΠΟΨ. ἀλλὰ χαῖρετον

ἀμφω. ΠΕ. δεχόμεθα.

ΕΠΟΨ. δεῦρο τοῖνυν εἴσιτον.

ΠΕ. ἵωμεν εἰσηγοῦ σὺ λαβῶν ἡμᾶς. ΕΠΟΨ. ἤθι.

ΠΕ. ἀτάρ τὸ δεῖνα δεῦρ' ἐπανάκρουσαι πάλιν.
 philosophers, philosophers.

so. that, so. that. o. that, so. that.

x. that, so. that. x. that.

x. that, so. that, so. that. x. that.

x. that, so. that. x. that.

x. that, so. that, so. that. x. that.
"Αγε δὴ φύσιν άνδρες άμαυρόβιοι, φύλλων γενεὰ
προσόμοιοι,

ολυγοδρανεῖες, πλάσματα πηλοῦ, σκιοειδεά φύλ' 
άμενηνα,

άπτήνες ἐφημέριοι, ταλαοὶ βροτοὶ, ἀνέρες εἰκελο-
νειροι,

πρόσσχετε τὸν νοῦν τοῖς ἄθανάτοις ἥμιν, τοῖς 
αιὲν ἑοῦσι,

tοῖς αἰθερίοις, τοῖσιν ἀγήρφος, τοῖς ἄφθιτα μηδο-
μένοισιν.

ίν ἀκούσαντες πάντα παρ' ἥμων ὀρθῶς περὶ τῶν 
μετεώρων,

φύσιν οἰωνῶν γένεσιν τε θεῶν ποταμῶν τ' Ἐρέβους 
τε Χάος 

eἰδότες ὀρθῶς παρ' ἐμοῦ, Προδίκῳ κλάειν εὐπητε 
tο 

λοιπόν.

Χάος ἤν καὶ Νῦξ Ἐρέβος 
te μέλαν πρῶτον καὶ 
Τάρταρος εὑρήσῃ,

γῆ δ' οὐδ' ἀνὴρ οὐδ' οὐρανὸς ἤν' Ἐρέβους δ' ἐν 
ἀπείρουσι κόλποις 

τίκτει πρώτηστον ύπηνέμιον Νῦξ ἡ μελανόπτερος 

ὡν,
ΑΡΙΣΤΟΦΑΝΟΣ

ἐξ οὖν περιτελλομέναις ὀραῖς ἔβλαστεν ὁ Ἑρως ὁ ποθεινὸς,
στιλβῶν νῦτον πτερύγων χρυσάιν, εἰκὼς ἀνεμώ-
κεσι δίναις.
οὖτος δὲ Χαῖτι πτερόεντι μυγεῖς νυχίῳ κατὰ Τάρ-
tαρον εὐρὴν ἐνεώττευσεν γένος ἡμέτερου, καὶ πρώτου ἀνήγαγεν
ἐς φῶς.
πρότερον δ’ οὖν ὢν γένος ἄθανάτων, πρὶν ὁ Ἑρως
ξυνέμιξεν ἄπαντα.
ξυμμιγγυμένων δ' ἐτέρων ἐτέροις γένετ' οὐρανὸς
ἄκεανός τε καὶ γῆ πάντων τε θεῶν μακάρων γένος ἁφθιτον.
ἀδε μὲν ἐσμέν
πολὺ πρεσβύτατοι πάντων μακάρων. ἡμεῖς δ' ὡς
ἐσμὲν ὁ Ἑρως
πολλοῖς δήλοις πετόμεσθά τε γὰρ καὶ τοῖς ἐρῶσι
σύνεσμεν.
πάντα δὲ θυντοῖς ἐστὶν ἀφ' ἡμῶν τῶν ὀρνίθων τὰ
μέγιστα.
πρῶτα μὲν ὡρας φαίνομεν ἡμεῖς ἥρος, χειμῶνος,
ὅπως
σπείρειν μὲν, ὅταν γερανὸς κρῶξουσ' ἐς τὴν Λιβύην
μεταξωρῇ,
καὶ πηδάλιον τότε ναυκλήρῳ φράζει κρεμάσαντι
καθεύδειν,
εἶτα δ' Ὁρέστη χλαῖναν ὑφαίνειν, ὡνα μὴ ᾳγῶν
ἀποδύνη.
ικτίνος δ' αὖ μετὰ ταῦτα φανεῖς ἐτέραν ὡραν ἀπο-
φαίνει,
'Η ΝΙΚΑ ΠΕΚΤΕΙΝ ὌΡΑ ΠΡΟΒΑΤΩΝ ΠΟΚΟΥ ΗΡΙΝΟΥ' ΕΙΤΑ ΧΕΛΙΔΩΝ,
'ΟΤΕ ΧΡΗ ΧΛΑΙΝΑΙΝ ΠΟΛΕΙΝ ᾽ΗΔΗ ΚΑΙ ΛΥΓΔΑΡΙΟΥ ΤΙ ΠΡΙ-
ΑΣΘΑΙ.
715 ἘΣΜΕΝ Δ' ὝΜΙΝ ᾽ΑΜΜΟΥ, ΔΕΛΦΟΙ, ΔΩΔΩΝΗ, ΦΟΙΒΟΣ
ἈΠΟΛΛΩΝ.
ἘΛΘΟΝΤΕΣ ΓΆΡ ΠΡΩΤΟΥ ἘΠ' ὎ΡΝΙΣ, ΟΥΤΩ ΠΡΟΣ ἈΠΑΝΤΑ
ΤΡΕΠΕΣΘΕ,
ΠΡΟΣ Τ' ἘΜΠΟΡΙΑΝ ΚΑΙ ΠΡΟΣ ΒΙΟΤΟΥ ΚΤΗΣΙΝ ΚΑΙ ΠΡΟΣ
ΓΑΜΟΝ ΑΝΔΡΟΣ:
ὌΡΝΙΝ ΤΕ ΝΟΜΙΖΕΤΕ ΠΑΝΒ' ὈΣΑΠΕΡ ΠΕΡΙ ΜΑΝΤΕΙΑΣ ΔΙΑ-
ΚΡΙΝΕΙ:
ΦΗΜΗ Γ' ὝΜΙΝ ὌΡΝΙΣ ΕΣΤΙ, ΠΤΑΡΜΟΝ Τ' ὌΡΝΙΘΑ ΚΑ-
ΛΕΙΤΕ,
720 ΞΥΜΒΟΛΟΝ ὌΡΝΙΝ, ΦΩΝΗΝ ὌΡΝΙΝ, ΘΕΡΑΠΟΝΤ' ὌΡΝΙΝ, ΟΝΟΥ
ὍΡΝΙΝ.
ἌΡ' ΟΥ ΦΑΝΕΡΟΙ ἩΜΕΙΣ ὝΜΙΝ ἘΣΜΕΝ ΜΑΝΤΕΙΟΣ ᾽ΑΠΟΛ-
ΛΩΝ;
ἮΝ ΟΥΝ ἩΜΑΣ ΝΟΜΙΣΤΗΤΕ ΘΕΟΥΣ,
ἘΞΕΤΕ ΧΡΗΣΘΑΙ ΜΑΝΤΕΙΟΙ, ΜΟΥΣΑΙΟΙ,
ΑΥΡΑΙΣ, ὍΡΑΙΣ, ΧΕΙΡΙΩΝ, ΘΕΡΕΙ,
725 ΜΕΤΡΙΩ ΠΥΓΕΙ: ΚΟΥΚ ἈΠΟΔΡΑΝΤΕΣ
ΚΑΘΕΔΟΜΕΘ' ἌΝΩ ΣΕΜΝΟΝΟΜΕΝΟΙ
ΠΑΡΑ ΤΑΙΣ ΝΕΦΕΛΑΙΣ ὈΣΠΕΡ ΧΩ ΖΕΥΣ:
ἌΛΛΑ ΠΑΡΟΝΤΕΣ ΔΩΣΟΜΕΝ ὝΜΙΝ,
ΑΥΤΟΙΣ, ΠΑΙΣΙΝ, ΠΑΙΔΩΝ ΠΑΙΣΙΝ,
730 ΠΛΟΥΤΟΝΙΕΙΑΝ,
ΕΥΔΑΙΜΟΝΙΑΝ, ΒΙΟΝ, ΕΙΡΗΝΗΝ,
ΝΕΟΤΗΝΑ, ΓΕΛΟΤΑ, ΧΡΟΟΥΣ, ΘΑΛΙΑΣ,
ΓΑΛΑ Τ' ὍΡΝΙΘΩΝ.
ὩΣΤΕ ΠΑΡΕΣΤΑΙ ΚΟΠΙΑΝ ὝΜΙΝ

υπὸ τῶν ἁγαθῶν
οὕτω πλούτησετε πάντες.
Μοῦσαι λοξμαῖα,
τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιῶτιγξ,
ποικιλὴ, μεθ᾽ ἡς ἐγὼ
νάπαισι καὶ κορυφαῖς ἐν ὀρείαις,
τιὸ τιὸ τιὸ τιῶτιγξ,
ίζόμενος μελίας ἐπὶ φυλλοκόμου,
τιὸ τιὸ τιὸ τιῶτιγξ,
δι᾽ ἐμῆς γέννος ξούθης μελέων
Πανὶ νόμοις ἱεροὺς ἀναφαίνω
σεμνὰ τε μητρὶ χορεύματ' ὀρεία,
tοτοτοτοτοτοτοτοτοτοτιγξ,
ἐνθεν ὦσπερεὶ μέλιττα
Φρύνιχος ἀμβροσίων μελέων ἀπεβόσκετο καρπὸν,
ἀεὶ φέρων γλυκείαν ὀξῖαν.
τιὸ τιὸ τιὸ τιῶτιγξ.
εἰ μετ᾽ ὄρνιθων τις ὴμῶν, ὃ θεσταί, βούλεται
διαπλέκειν ζῶν ἡδέως τὸ λοιπὸν, ὡς ἡμᾶς ὑτώ.
.osa γὰρ ἐστιν ἐνθάδ᾽ αἰσχρὰ τῷ νόμῳ κρατοῦ-
μενα,
ταῦτα πάντ᾽ ἔστιν παρ᾽ ἡμῖν τοῖσιν ὄρνισιν καλά.
εἰ γὰρ ἐνθάδ᾽ ἐστιν αἰσχρὸν τὸν πατέρα τύπτειν
νόμῳ,
τοῦτ᾽ ἐκεῖ καλὸν παρ᾽ ἡμῖν ἔστιν, ἣν τις τῷ πατρὶ
προσδραμὼν εἴπη πατάξας, αἱρὲ πλήκτρον, εἰ
μαχεῖ.
εἰ δὲ τυγχάνει τις ὴμῶν ὄρατές ἐστινγέμενοι,
ἀπαγάγας οὕτος παρ᾽ ἡμῖν ποικίλος κεκλήσεται.
εἰ δὲ τυγχάνει τις ὄνν Φρῦξ μηδὲν ἦττον Σπυρβάρου
φρυγίλος ὤρνη εὐθαίο ἐσται, τοῦ Φιλήμονος γένους. εἰ δὲ δούλως ἐστι καὶ Κάρ ωςπερ Ἐξηκεστίδης, φυσιτῷ πάππους παρ' ἡμῖν, καὶ φανοῦνται φρά-

τερεσ, 765
εἰ δ' ὁ Πεισίον προδοῦναι τοὺς αἰτίμους τὰς πύλας
βούλεται, πέρδιξ γενεσθώ, τοῦ πατρὸς νεοττίον' ὡς παρ' ἡμῖν οὐδὲν αἰσχρόν ἐστιν ἐκπερδικίσαι.
τοιάδε κύκνοι ἀντ.

τίδι τίδ ΤΙΔ ΤΙΔ ΤΙΔ ΤΙΩΤΙΓΧΣ, 770
συμμενη βοὴν ὅμοι
πτεροῖς κρέκοντες ίακχον Ἄπόλλω,
τίδι τίδ ΤΙΩ ΤΙΩΤΙΓΧΣ, 775
ὑχθῳ ἐφεξῆμενοι παρ' Ἂβρων ποταμῶν,
τίδι τίδ ΤΙΩΤΙΓΧΣ,
διὰ δ' αἰθέριον νέφος ἦλθε βοά:
πτήξε δὲ ποικίλα φυλά τε θηρῶν,
κύματά τ' ἐσβέσε νήνεμος αἰθήρ,
τοτοτοτοτοτοτοτοτοτοτοτιγξ.

πᾶς δ' ἐπεκτύπησ' Ὀλυμπος' 780
εἰλε δὲ θάμβος ἀνακτάς. Ὀλυμπιάδες δὲ μέλος
Χάριτες Μοῦ-

σαι τ' ἐπῶλόλυξαν.

τίδι τίδ ΤΙΩΤΙΓΧΣ.
οὐδὲν ἐστ' ἀμεινον οῦδ' ἦδιον ἢ φύσαι πτερά. 785
αὐτίχ' ὑμῶν τῶν θεατῶν εἰ τις ἢν ὑπόπτερος,
ἑτα πεινῶν τοῖς χαροίσι τῶν τρυγωδῶν ἡχητο,
ἐκπότισεν αὐν οὕτος ἥριστησεν ἔλθων οἴκαδε,
κατ' ἀν ἐμπληθεῖς ἐφ' ἡμᾶς αὖθις αὐ κατέπτατο.
ἀρ' ὑπόπτερον γενέσθαι παντὸς ἐστὶν ἄξιον;
ὡς Διοτρέφης γε πυτυναία μόνον ἔχου πτερα
ήροθθη φύλαρχος, εἰθ' ὑπαρχος, εἰτ' ἐξ οὐδενὸς
μεγάλα πράττει κάστη νυνὶ ξουθός ἵππαλεκτρυών.  
ΠΕ. ταυτὶ τοιαυτὶ μὰ Δί’ ἐγὼ μὲν πρᾶγμα πω  
γελοιότερον οὐκ εἶδον οὐδεπώποτε.  
ΕΤ. ἐπὶ τῷ γελάς;  
ΠΕ. ἐπὶ τοῖς σοῖς ὁκυππέρεοις.  
οἶσθ’ ὃ μάλιστ’ ἔοικας ἐπτερωμένος;  
eἰς εὐτέλειαν χηνὶ συγγεγραμμένω.  
ΕΤ. σὺ δὲ κοψίχω γε σκάφιον ἀποτετιλμένῳ.  
ΠΕ. ταυτὶ μὲν ἡκάσμεσθα κατὰ τῶν Ἀἰσχύλουν  
tάδ’ οὐχ ὑπ’ ἄλλων, ἄλλα τοῖς αὐτῶν πτεροῖς.  
ΕΠΟΨ. ἀγε δὴ τὶ χρῆ δραῖν;  
ΠΕ. πρῶτον ὄνομα τῇ πόλει  
θέσθαι τῷ μέγα καὶ κλεινόν, εἴτα τοῖς θεοῖς  810  
θύσαι μετὰ τοῦτο.  
ΕΤ. ταῦτα κάμοι συνδοκεῖ.  
ΕΠΟΨ. φέρ’ ὅδω, τί δ’ ἡμῖν τοῦν’ ἐσται τῇ πόλει;  
ΠΕ. βούλεσθε τὸ μέγα τοῦτο τοὺκ Δακεδαλίμονος,  
Σπάρτην ὄνομα καλὸμεν αὐτήν;  
ΕΤ. Ἡράκλεις’  
Σπάρτην γὰρ ἀν θείμην ἐγὼ τῇ μὴ πόλει;  815  
oὐδ’ ἀν χαμεύῃ πάνυ γε κειρίαν ἔχων.  
ΠΕ. τί δὴ’ ὄνομ’ αὐτῇ θησόμεσθ’;  
ΕΤ. ἐντευθεὶ  
ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων  
χαῦνον τι πάνυ.  
ΠΕ. βούλει Νεφελοκοκκυγίαν;  
ΕΠΟΨ. ἵον ἵον.  
καλὸν γὰρ ἀτεχνῶς καὶ μέγ’ εὕρες τοῦνομα.  820  
ΕΤ. ἀρ’ ἐστίν αὐτὴγὶ Νεφελοκοκκυγία,  
ὡς καὶ τὰ Θεσγένους τὰ πολλὰ χρήματα  
tά τ’ Ἀἰσχύλου ’σθ’ ἀπαντά;  
ΠΕ. καὶ λῷστὸν μὲν οὖν  
tὸ Φλέγρας πεδίον, ἵνά οὶ θεοὶ τοὺς Γηγενεῖς  
ἀλαξονεόμενοι καθυπερηκόντισαν.  825  
ΕΤ. λιπαρὸν τὸ χρήμα τῆς πτέλεως.  
τίς δαί θεὸς
ΠΟΛΙΟΙΧΟΣ ἔσται; τῷ ξανοῦμεν τῶν πέπλον;
ΠΕ. τῇ δ' οὐκ Ἀθηναίαν ἐώμεν πολιάδα;
ΕΤ. καὶ πῶς ἂν ἢτι γένοιτ' ἂν εὐτακτος πόλις,
определен θεός, γυνὴ γεγονουσα, πανοπλίαν
ἔστηκ' ἐχουσα, Κλεισθένης δὲ κερκίδα;
ΠΕ. τίς δαί καθέξει τής πόλεως τὸ Πελαργικόν;
ΕΠΟΨ. ὁρις ἀφ' ἡμῶν τοῦ γένους τοῦ Περσικοῦ,
estatus δεινότατος εἴναι πανταχοῦ
"Ἀρεώς νεοττός.
ΕΤ. ὁ νεοττε δέσποτα:
ὡς δ' ὁ θεὸς ἐπιτήδειος οἰκεῖν ἐπὶ πετρῶν.
ΠΕ. ἄγε νυν, σὺ μὲν βάδιζε πρὸς τὸν ἄερα,
καὶ τοίσι τείχῳ οἰκον παραδικόνει,
χάλικας παραφόρει, πηλὸν ἀποδῦς ὄργασον,
λεκάνην ἀνένεγκε, κατάπεσ' ἀπὸ τῆς κλίμακος,
φύλακας κατάστησαι, τὸ πῦρ ἐγκρυπτ' ἀεὶ,
κωδωνοφορῶν περὶ τρεχε, καὶ καθενὸδ' ἐκεῖ
κήρυκε δὲ πέμψαν τὸν μὲν ἐς θεοὺς ἄνω,
ἐτερον δ' ἄνωθεν αὐτ' παρ' ἀνθρώποις κάτω,
κακείθεν αὖθις παρ' ἐμέ.
ΕΤ. σὺ δέ γ' αὐτοῦ μέλων
οἴμωξε παρ' ἐμ'.
ΠΕ. ἦθ', ἔγαθ', οἱ πέμπτω σ' ἐγὼ.
οὐδὲν γὰρ ἄνευ σοῦ τῶν ἑὰν λέγω πεπράξεται.
ἐγὼ δ' ἢμα θύσω τοίσι κανοῖσιν θεοῖς,
τὸν ἤερα πέμψαντα τὴν πομπήν καλῶ.
παῖ παῖ, τὸ κανοῦν αἱρέσθε καὶ τὴν χέρυβα.
ΧΟ. ἐμορροθῶ, συνθέλω,
συμπαραινέσας ἔχω
προσόδια μεγάλα
σεμνὰ προσιέναι θεοῖσιν.
άμα δὲ προσέτι χάριτος ἑνεκά
προβάτιον τι θέων.
ίτω ἵππος δὲ Πυθιάς βολὴ θεῶ.
συμβέβησε δὲ Χαίρις ὅδαν.

ΠΕ. παῦσαι σοῦ φυσών. 'Ἡράκλεις, τούτι τί ἰμ; τούτι μὰ Δί' ἐγὼ πολλὰ δὴ καὶ δεῖν ἰδὼν,
οὔτω κόρακ εἴδον ἐμπεφορβιωμένον.
ἰερεὺς, σοῦ ἔργον, θύε τοῖς καίνοις θεοῖς.

ΠΕ. δράσω τὰς. ἀλλὰ ποῦ 'στιν ὁ τὸ κανοῦν ἔχων;
εὐχεσθε τῇ 'Εστία τῇ ἐρνυθείᾳ καὶ τῷ ἱκτίῳ τῷ ἐστιούχῳ καὶ ὄρνυσιν Ὁλυμπίων καὶ Ὁλυμ-
πίηςι πᾶσι καὶ πάσησιν,

ΠΕ. ὁ Σουνιέρακε, χαίρῃ ἄναξ Πελαργικέ.

ΠΕ. καὶ κύκνῳ Πυθίῳ καὶ Δηλῖῳ καὶ Ηττοὶ 'Ορτυ-
γομῆτρα, καὶ Ἀρτέμιδι Ἀκαλλινίδι,

ΠΕ. οὐκέτι Κόλαυς ἄλλ' Ἀκαλλινίς Ἀρτεμις.

ΠΕ. καὶ φρυγίλῳ Σαβδαζίῳ καὶ στρούθῳ μεγάλῃ
μητρὶ θεῶν καὶ ἀνθρώπων,

ΠΕ. δέσποινα Κυβέλη, στρουθὲ, μητέρ Κλεοκρίτου.

ΠΕ. διδόναι Νεφελοκοκκυγεύσιν ύγίειαν καὶ σωτηρίαν,
αὐτοῖσι καὶ Χίοισι,

ΠΕ. Χίοισιν ἵσθην πανταχώρ προσκειμένους.

ΠΕ. καὶ ἠρωσι [καὶ ὁρνισί] καὶ ἠρώτων παισί, πορφυ-
ρίων, καὶ πελεκάντι, καὶ πελεκίου, καὶ φλεξι-
δί, καὶ τέτρακι, καὶ ταῦν, καὶ ἐλεα, καὶ
βασκά,

καὶ ἐλασά, καὶ ἐρφαῖο, καὶ καταρράκτη, καὶ με-
λαγκορύφω, καὶ αὐγιθάλλῳ,

ΠΕ. παῦ εἰς κόρακας παῦσαι καλῶν. οὐοι οὐ,
ἐπὶ ποῖον, ὁ κακόδαιμον, ἱερεῖν καλεῖς
ἀλιαέ τους καὶ γύπας; οὐχ ὅρας ὅτι

836
860
85
880
875
870
855
850
845
840
835
830
ικτίνως εἰς ἀν τοῦτο γ' οἴχοιθ' ἀρτάσας; ἀπελθ' ἄφ' ἡμῶν καὶ σὺ καὶ τὰ στέμματα· ἐγώ γὰρ αὐτὸς τούτοις θύσω μόνος.

ΧΟ. εἰτ' αὕθις αὐ τὰρα σοι ἀντ. 695
dεῖ με δεύτερον μέλος
χέριβι θεοσέβες
όσιον ἐπιβολαν, καλεῖν δὲ
μάκαρας, ἐνα τινα μόνον, εἴπερ
ικανὸν ἐξετ' υψον.
τὰ γὰρ παρόντα θύματ' οὐδὲν ἄλλο πλην
γένειον ἐστι καλ κέρατα.

ΠΕ. θυόντες εὐξώμεσθα τοῖς πτερίνους θεοῖς.

ΠΟΙ. Νεφελοκοκκυγίαν ταν εὐδαίμονα
κλῆσον, ὁ Μοῦσα,
τεῖς ἐν ὑμῶν αἰωναῖς.

ΠΕ. τοιτι τὸ πράγμα ποδατόν; εἰπὲ μοι, τίς εἰ; 935

ΠΟΙ. ἐγὼ μελιγλώσσων ἐπέων ἱείς αἰωναῖς
Μουσάων θεράπων ὀτρηρῶς
cata toũ "Ομηρον.

ΠΕ. ἔπειτα δῆτα δούλος ὦν κόμην ἔχεις;

ΠΟΙ. οὐκ, ἀλλὰ πάντες ἑσμέν οἱ διδάσκαλοι
Μουσάων θεράποντες ὀτρηροῖ,
cata toũ "Ομηρον.

ΠΕ. οὐκ ἔτις ὀτρηρῶν καὶ τὸ ληθάριον ἔχεις.
ἀτάρ, ὁ ποιητὰ, κατὰ τὶ δεὺρ' ἀνεφθάρης;

ΠΟΙ. μέλη πεποίηκε έτσι τὰς Νεφελοκοκκυγίας
tὰς ψευδερας κύκλως τε πολλὰ καὶ καλὰ,
καὶ παρθένεια, καὶ κατὰ τὰ Σιμωνίδου.

ΠΕ. ταυτὶ σὺ πότῃ ἐποίησας ἀπὸ ποίου χρόνου;

ΠΟΙ. πάλαι πάλαι δὴ τὴν ἐγὼ κληρίζω πόλιν.

ΠΕ. οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγώ,
καὶ τούνομ᾽ ὅσπερ παιδίω νῦν δὴ θέμην;
ΠΟΙ. ἀλλά τις ὁκεία Μουσάων φάτισ
σιάτερ ὑππων ἀμαργα.
σὺ δὲ πάτερ κρίστορ Αἴτνας,
ζαθέων ἑρῶν ὁμώνυμε,
δὸς ἐμὶν ὦ τι περ
τεῖα κεφαλάθελες
πρόφρων δόμεν ἐμὶν τεῖν.
ΠΕ. τούτη παρέξει τὸ κακὸν ἡμῖν πράγματα,
εἰ μή τι τοῦτῳ δόντες ἀποφευξόμεθα.
οὕτος, σὺ μέντοι σπολάδα καὶ χιτῶν ἔχεις,
ἀπόδυθι καὶ δὸς τῷ ποιητῆ τῷ σοφῶ.
ἔχε τὴν σπολάδαν: πάντως δὲ μοι ῥιγῶν δοκεῖς.
ΠΟΙ. τόδε μὲν οὐκ ἄκουσα φίλα
Μουσά δῶρον δέχεται;
tυ δὲ τεῖα φρεινοῦ χάθε
Πινδάρειον ἐποίη.
ΠΕ. ἄνθρωπος ἡμῶν οὐκ ἀπαλλαχήσεται.
ΠΟΙ. νομάδεσσι γὰρ ἐν Σκύθαις
ἀλάται Στράτων,
ὁς ύφαντοδόντην ἔσθος οὐ πέπαται:
ἀκλειῆς ὀ ἕβα σπολάς ἀνευ χιτῶνοσ.
ἐμείς ὦ τοι λέγω.
ΠΕ. ἔστησε ὑμᾶς βούλει τὸν χιτωνίσκον λαβεῖν.
ἀπόδυθι δεὶ γὰρ τῶν ποιητῆν ωφελείν.
ἀπελθε τουτοῦ λαβῶν.
ΠΟΙ. ἀπέρχομαι,
kας τὴν πόλιν γ' ἐλθὼν ποιήσω δὴ ταδί.
κλῆσον, ὦ χρυσεῖδρον, τὰν
τρομερὰν, κρυερὰν.
νυφόβολα πεδία πολυσπορὰ τ'
OE..NIŒEΣ. 63

ηλυθον ἀλαλαί.

ΠΕ. νὴ τὸν Δ', ἀλλ' ἡδη πέφευγας ταυταγὶ
tὰ κρυερὰ τουδὲ τῶν χυτωνίσκων λαβών.

955
tούτῳ μὰ Δι' ἐγὼ τὸ κακὸν οὐδέποτε ἡλπίσα,
οὔτω ταχέως τούτον πεπύσθαι τὴν πόλιν.

αἴθις σὺ περιχώρει λαβῶν τὴν χέρνιβα.

εὐφημία ἑτώ. ΧΡ. μὴ κατάρξῃ τοῦ τράγου.

ΠΕ. σὺ δ' εἰ τίς; ΧΡ. ὦστις; χρησµολόγος.

ΠΕ.
oiµωζε νυν.

ΧΡ. ὁ δαίµονε, τὰ θεῖα μὴ φαῦλως φέρε.

ὡς ἔστι Βάκιδος χρησµὸς ἀντικρυς λέγων
ἐς τὰς Νεφελοκοκκυγίας.

ΠΕ.

καπείτα πῶς
tαὐτ' οὐν ἐχρησµολόγεις σὺ πρὶν ἐµὲ τὴν πόλιν
τὴν' οἰκίσαι; ΧΡ. τὸ θείον ἐνεπόδιζε με.

965

ΠΕ. ἀλλ' οὐδὲν οἰόν ἕστ' ἀκούσαι τῶν ἑπών.

ΧΡ. ἈΛΛ' ὅταν οἰκήσωσι λύκοι πολιαὶ τε κορώναι
ἐν ταυτῷ τὸ μεταξὺ Κορίνθου και Σικυώνος,

ΠΕ. τὶ οὖν προσήκει δῆτ' ἐµοὶ Κορινθίων;

ΧΡ. ἡνίξαθ' ὁ Βάκις τοὔτο πρὸς τὸν ἀέρα.

970

πρῶτον Παυδώρα θύσαι λευκότριχα κριόν·

ὅς δὲ κ' ἐµῶν ἐπέων ἐλθῃ πρῶτιστα προφίτης,

τῷ δόμεν ἰμάτιον καθαρὸν καὶ καίνα πέδιλα,

ΠΕ. ἐνεστὶ καὶ τὰ πέδιλα;

ΧΡ. λαβὲ τὸ βιβλίον.

καὶ φιάλην δοῦναι, καὶ σπλάγχνων χεῖρ ἐπὶ-

πλήσαι.

975

ΠΕ. καὶ σπλάγχνα δίδον' ἐνεστὶ;

ΧΡ. λαβὲ τὸ βιβλίον.

κἂν μὲν, θέσσει κοῦρε, ποιῆς ταῦθ' ὃς ἐπιτέλλω,

αἰετὸς ἐν νεφέλησι γενήσεαι' αἱ δὲ κε μὴ δοῖς,
οὐκ ἔσει οὐ τρυγήν οὐδ' αἰετὸς, οὐ δρυκολάπτης.

ΠΕ. καὶ ταῦτ' ἐνεστ' ἐνταῦθα; ΧΡ. λαβὲ τὸ βιβλίον.
ΠΕ. οὐδὲν ἀρ' ὀμοίος ἐσθ' ο χρησμὸς τοῦτοι, ὃν ἐγὼ παρὰ τάπολλωνος ἐξεγραψάμην
Αὐτὰρ ἐπὶν ἀκλητος ἵνα ἀνθρωπος ἀλαζὼν
λυπῇ θύοντας καὶ σπλαγχνεύειν ἐπὶθυμῆ,
δὴ τότε χρῆ τύπτειν αὐτὸν πλευρῶν τὸ μεταξὶ,
ΧΡ. οὐδὲν λέγειν οἴμαι σε.

ΠΕ. λαβὲ τὸ βιβλίον.
καὶ φείδου μηδὲν μηδ' αἰετοῦ ἐν νεφέλησι,
μήτ' ἢν Λαμπτῶν ἢ μήτ' ἢν ὁ μέγας Διοπείθης.

ΧΡ. καὶ ταῦτ' ἐνεστ' ἐνταῦθα;

ΠΕ. λαβὲ τὸ βιβλίον.
οὐκ εἰ θύρας ἐσ κόρακας; ΧΡ. οἴμοι δεῖλαιος.
ΠΕ. οὐκοιν ἐτέρωσε χρησμολογήσεις ἐκτρέχων;
ΜΕ. ἢκω παρ' ύμῖς
ΠΕ. ἐτερον αὖ τουτὶ κακὸν.
τί δ' αὐ σὺ δράσων; τίς ἰδέα βουλήματος;
τίς ἢ πίνοια, τίς ὁ κόθορος τῆς ὀδοῦ;
ΜΕ. γεωμετρησάι βούλομαι τὸν ἄρα
ὑμῖν, διελεῖν τε κατὰ γύνας.

ΠΕ. πρὸς τῶν θεῶν,
σὺ δ' εἰ τίς ἀνδρῶν;
ΜΕ. ὀστίς εἰμ' ἐγὼ; Μέτων,
ὁν οἴδεν Ἔλλας χω Κολωνός.
ΠΕ. εἰπέ μοι,
ταυτὶ δὲ σοι τί ἐστι;
ΜΕ. κανόνες ἀέρος.

αὐτίκα γὰρ ἀὴρ ἐστι τὴν ἱδέαν ὕλος
κατὰ πυγία μάλιστα. προσθεῖς οὖν ἐγὼ
τὸν κανόν' ἀνωθεν τουτού τὸν καμπύλον,
ЕНΘΕΙΣ ΔΙΑΒΗΤΗΝ—ΜΑΝΘΑΝΕΙΣ; ΠΕ. ΟΥ ΜΑΝΘΑΝΩ.
ΜΕ. ΟΡΘΩ ΜΕΤΡΗΣΩ ΚΑΙΝΟΝ ΠΡΟΣΤΙΘΕΙΣ, ΏΝΑ
Ο ΚΥΚΛΟΣ ΓΕΝΗΤΑΙ ΣΟΙ ΤΕΤΡΑΓΩΝΟΙ, ΚΑΙΝ ΜΕΣΟΙ
ΑΓΟΡΑ, ΦΕΡΟΥΣΑΙ Δ' ὌΣΙΝ ΕΙΣ ΑΥΤΗΝ ΟΔΟΙ
ΟΡΘΑΙ ΠΡΟΣ ΑΥΤΟ ΤΟ ΜΕΣΟΝ, ΩΣΠΕΡ Δ' ἌΣΤΕΡΟΣ,
ΑΥΤΟΥ ΚΥΚΛΟΤΕΡΟΙΣ ΟΥΤΟΣ, ΟΡΘΑΙ ΠΑΝΤΑΧΗ
ΑΚΤΙΝΕΣ ἈΠΟΛΑΜΠΩΣΙΝ.
ΠΕ. άνθρωπος Θαλῆς.
ΜΕΤΩΝ. ΜΕ. τί ἔστιν;
ΠΕ. οἶςθ' ὀτιή φιλῶ σ' ἐγώ;
ΚΑΜΟΙ ΠΙΘΟΜΕΝΟΙ ὑΠΑΠΟΚΙΝΕΙ ΤΗΣ ΟΔΟΥ.
ΜΕ. τί δ' ἐστὶ δεινόν;
ΠΕ. ὦσπερ εὖ Δακεδαίμονι
ξενηλατεῖται, καὶ κεκίνηται τινες
πληγαὶ συχναὶ κατ' ἁστυ. ΜΕ. μῶν στασιάζετε;
ΠΕ. μὰ τὸν Δὶ οὐ δῆτ'. ΜΕ. ἀλλὰ πῶς;
ΠΕ. ὀμοθυμαδὸν
σποδεῖν ἀπαντας τοὺς ἀλαζόνας δοκεῖ.
ΜΕ. ὑπάγοιμι τὰρ ἄν.
ΠΕ. νῆ Δῆ, ὡς οὐκ οἰδ' ἄν εἰ
φθαίης ἄνε ἐπίκεινται γὰρ ἐγγὺς αὐταί.
ΜΕ. οὐμοι κακοδαίμων.
ΠΕ. οὐκ ἔλεγον ἐγὼ πάλαι;
οὐκ ἀναμετρήσεις σαυτῶν ἀπιῶν ἀλλαχῇ;
ΕΠΙ. ποὺ πρόξενοι;
ΠΕ. τίς ὁ Σαρδανάπαλλος οὐτοσί;
ΕΠΙ. ἐπίσκοπος ἦκῳ δεύρῳ τῷ κυάμῳ λαχὼν
ἐς τὰς Νεφελοκοκκυγίας.
ΠΕ. ἐπίσκοπος;
ἐπέμψε δὲ τίς σε δεύρῳ;
ΕΠΙ. φαύλον βιβλίον

G. A.
ΑΡΙΣΤΟΦΑΝΟΣ

Τελέου.

ΠΕ. τί; βούλει δήτα τὸν μισθὸν λαβὼν μὴ πράγματ’ ἐχεῖν, ἀλλ’ ἀπιέναι;

ΕΠΙ. νὴ τοὺς θεοὺς.

ἐκκλησιάσαι γοῦν ἐδεόμην οἴκου μένων.

ἐστιν γὰρ ὅ δ’ ἐμοῦ πέπρακται Φαρνάκη.

ΠΕ. ἀπιθὲ λαβὼν ἐστιν δ’ ὁ μισθὸς οὔτοσι.

ΕΠΙ. τοῦτ’ τί ἴν; ΠΕ. ἐκκλησία περὶ Φαρνάκου.

ΕΠΙ. μαρτύρομαι τυπτόμενος ὃν ἐπίσκοπος.

ΠΕ. οὐκ ἀποσοβήσεις; οὐκ ἀποίσεις τῷ κάδῳ;

οὐ δεινά; καὶ πέμπουσιν ἡδὴ πισκέπους

ἐς τὴν πόλιν, πρὶν καὶ τεθύσθαι τοῖς θεοῖς.

ΨΗ. εὰν δ’ ὁ Νεφελοκκυνιεὺς τὸν Ἀθηναίον ἀδικῇ

ΠΕ. τοῦτ’ τί ἐστιν αὐτὼ κακὸν τὸ βιβλίον;

ΨΗ. ψηφισματοπώλης εἰμὶ, καὶ νόμους νέους

ἠκὼ παρ’ ἡμᾶς δεύρο πωλήσων. ΠΕ. τὸ τί;

ΨΗ. χρήσθαι Νεφελοκκυνιαῖς τοίσδε τοῖς μέτροισι

καὶ σταθμοῖς καὶ ψηφίσματι, καθάπερ Ὀλο-

φύξιοι.

ΠΕ. σὺ δὲ γ’ οἶσπερ ὀρτοτύξιοι χρήσει τάχα.

ΨΗ. οὔτος, τί πάσχεις;

ΠΕ. οὐκ ἀποίσεις τοὺς νόμους;

πικροὶς ἐγὼ σοὶ τὴμερον δείξῳ νόμους.

ΕΠΙ. καλοῦμαι Πεισθέταιρον ὦβρεως ἐς τὸν μουν-

χίωνα μήνα.

ΠΕ. ἄληθες, οὔτος; ἔτι γὰρ ἐνταῦθ’ ἡσθα σὺ;

ΨΗ. εὰν δὲ τις ἐξελαύνῃ τοὺς ἀρχοντας, καὶ μὴ δέχηται

κατὰ τὴν στήλην,

ΠΕ. οὐμοὶ κακοδαίμων, καὶ σὺ γὰρ ἐνταὐθ’ ἡσθ’ ἐτι;

ΕΠΙ. ἀπολῶ σε, καὶ γράφω σε μυρίας δραχμίας.

ΠΕ. ἐγὼ δὲ σοῦ γε τῷ κάδῳ διασκεδῶ.
ΕΠΙ. μέμνησ' ὅτε τῆς στῆλης κατετίλας ἐστέρας;  
ΠΕ. αἱβοί. λαβέτα τις αὐτῶν. οὕτως, οὐ μενεῖς; 
ἀπίσωμεν ἡμεῖς ὡς τάχιστ' ἐνευθεῖν 
θύσουτες εἴσω τοῖς θεοῖς τὸν τραγον.

ΧΟ. ὡδὴ μοι τῷ παντόπτο τὰ 
καὶ παντάρχα θυητοί πάντες 
θύσουσ' εὐκταίαις εὐχαίς.  
πᾶσαν μὲν γὰρ γὰν ὀπτεύω, 
σῶζω δ' εὐθαλεῖς καρποὺς, 
κτείνων παμφύλων γένναν 
θηρῶν, οὐ πάντ' ἐν γαῖᾳ 
ἐκ κάλυκας αὐξανόμενον γέννυσι παμφάγοις 
δενδρεί τ' ἐφεξόμενα καρποῦν ἀποβόσκομεν· 
κτείνω δ' οὐ κίπους εὐώδεις 
φθείρουσιν λύμαις ἐχθισταῖς· 
ἐρπετά τε καὶ δάκητα πάνθ' ὀσπαρ 
ἐστιν ὑπ' ἐμᾶς πτέρυγοις ἐκ φωναῖς ὅλλυται.  
τῇ δὲ μέντοι θημέρα μίλιοτ' ἐπαναγορεύεται, 
ἡν ἀποκτείνη τις ὑμῶν Διαγόραν τὸν Μήλιον, 1072 
λαβάνειν τάλαντον, ἡν τὸν τυράννον τις τῶν 
τῶν τεθυγκότων ἀποκτείνη, τάλαντον λαμβάνειν. 
βουλόμεσθ' οὖν νῦν ἄνειπεῖν ταῦτα χήμεις ἐν- 
θάδε· 
ἡν ἀποκτείνη τις ὑμῶν Φιλοκράτη τὸν Στρούθιον, 
λήψεται τάλαντον ἡν δὲ ξώτα γ' ἀγάγη, τέτπαρα, 
ὅτι συνείρων τοὺς σπίνους πωλεῖ καθ' ἐπτὰ του- 
βολοῦ 
1079 
ἐίτα φυσῶν τὰς κῖχλας δείκνυσι καὶ λυμαίνεται, 
τοῖς τε κοψίκοις εἰς τὰς ρίνας ἐγχεῖ τὰ πτερά, 
τὰς περιστερὰς θ' ὁμοίως χυλλαβῶν εἰρξαὶ ἐχεῖ, 
καπαναγκάξει παλεύειν δεδεμένας ἐν δικτύῳ.
ταῦτα βουλόμεσθ' ἀνεπείν' κεῖ τις ὅρνιθας τρέφει εἰργμένους ὑμῶν ἐν αὐλῇ, φράζομεν μεθίεναι. 1085 ἦν δὲ μὴ πίθησθε, συλληφθέντες ὑπὸ τῶν ὄρνεών αὐθίς ὑμεῖς αὐ̂ παρ' ἡμῖν δεδεμένοι παλεύσετε. εὐδαιμὸν φύλον πτηνῶν ἀντ. οἴωνον, οὐ̂ χειμώνος μὲν χλαίνας οὐκ ἀμπισχιοῦνται' οὐ̂δ' αὐ̂ θερμῇ πυήγους ἡμᾶς ἀκτῖς τηλαυγῆς θάλπει' ἀλλ' ἀνθηρῶν λειμῶνων φύλλων ἐν κόλποις ναίω, ἦνίκ' ἄν ὁ θεσπέσιος ὤξ' μέλος ἁχέτας θάλπεσι μεσημβρινοῖς ἡλιομανῆς βοᾶ. χειμάζω δ' ἐν κοίλοις ἄντροις, Νύμφαις οὐρείαις ξυμπαῖζου' ἡρινά τε βοσκόμεθα παρθένια λευκότροφα μῦρτα, Χαρίτων τε κηπεῖ'ματα. 1095 τοῖς κριταῖς εἰπεῖν τι βουλόμεσθα τῆς νίκης πέρι, ὅσ' ἀγάθ', ἦν κρίνωσιν ἡμᾶς, πᾶσιν αὐ̂ τοῖς δώσομεν, ὠ̂στε κρείττω δῶρα πολλῷ τῶν Ἀλεξάνδρου λαβεῖν.

πρῶτα μὲν γὰρ ὦ̂ μάλιστα πᾶς κριτῆς ἐφίεται, γυλαύκες ὑμᾶς οὐ̂ποτ' ἐπιλείψουσι Δαυρειωτικαῖ' ἀλλ' ἐνοικήσουσιν ἐνδού, ἐν τε τοῖς βαλλαντίοις ἐννεοτεύσουσι κάκλεψουσι μικρὰ κέρματα. εἰτα πρὸς τοῦτοισιν ὦ̂σπερ ἐν ἱεροῖς οἰκῆσετε. τὰς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς ἀετῶν' 1100 κἂν λαχώντες ἄρχιδοιν εἰθ' ἀρπάσαι βούλησθέ τι, ὥξ'ν ιερακίσκον ἐς τὰς χείρας ὑμῶν δῶσομεν. ἦν δὲ που δειπνήτε, πρηγορώνας ὑμῶν πέμψομεν.
ΌΡΝΙΘΕΣ.  69

ἡν δὲ μὴ κρίνητε, χαλκεύσθε μηνίσκοις φορεῖν ὁσπερ ἀνδριάντες· ὡς ὑμῶν ὃς ἀν μὴ μὴν ἔχη, ὅταν ἔχητε χλανίδα λευκῆν, τότε μάλισθ' οὖτω δίκην

δόσεθ' ἡμῖν, πᾶσι τοῖς ὁρυσι πατατικόμενοι.

ΠΕ. τὰ μὲν ἵερ' ἡμῖν ἔστιν, ὁρυθής, καλαί· ἀλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἀγγέλος οὐδεὶς ὅτου πενσόμεθα τάκει πράγματα. ἀλλ' οὖτοσι τρέχει τις Ἀλφειὼν πυνέων.

ΑΓ. Α. ποῦ ποὺ 'στι, ποῦ ποὺ ποῦ 'στι, ποῦ ποὺ ποῦ 'στι, ποὺ

ποὺ Πεισθέταιρός ἔστιν ἄρχων; ΠΕ. οὖτοσι.

ΑΓ. Α. ἔξωκοδόμηται σοι τὸ τείχος. ΠΕ. εὗ λέγεις.

ΑΓ. Α. κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον· ὧστ' ἀν ἐπάνω μὲν Προξενίδης ὁ Κομπασεὺς καὶ Θεογένης ἐναντίω δυ' ἄρματε, ἵππων ὑπότων μέγεθος ὡςον ὁ δοῦριος, ὑπὸ τοῦ πλάτους ἀν παρελασαίτην. ΠΕ. Ἡράκλεις.

ΑΓ. Α. τὸ δὲ μῆκός ἔστι, καὶ γὰρ ἐμέτρησο' αὐτ' ἐγώ, ἐκατοντορόγυιον.

ΠΕ. ὁ Πόσειδον τοῦ μάκρους.

tίνες φυκοδόμησαν αὐτὸ τηλικοῦτον ὡς Πόσειδον τοῦ μάκρους;

ΑΓ. Α. ὁρύθης, οὐδεὶς ἄλλος, οὐκ Ἀὐγύπτιος πλευθοφόρος, οὐ λιθουργὸς, οὐ τέκτων παρὴν, ἀλλ' αὐτόχειρες, ὡστε θαυμάζειν ἐμέ.

ἐκ μὲν γε Διβύ̂ς ἦκον ὡς τρισμύριαι γέρανοι, θεμελίους καταπεπωκυίαν λίθους, τούτους δὲ ἐτύκιζον αἱ κρέκες τοῖς ρύγχεσιν. ἔτεροι δὲ ἐπλευθοφόρουν πελαργοὶ μύριοι' ὤδωρ δὲ ἐφόρουν κάτωθεν ἐς τὸν ἀέρα οἱ χαραδροὶ καὶ τάλλα ποτάμι' ὄρνεα.
ΑΡΙΣΤΟΦΑΝΟΣ

ΠΕ. ἐπηλοφόρουν δ' αυτοῖς τίνες;
ΑΓ. Α. ἐρωδιόλι

λεκάναις. ΠΕ. τὸν δὲ πηλὸν ἐνεβάλλοντο πῶς;
ΑΓ. Α. τούτ', ὡγαθ', ἔξεύρητο καὶ σοφώτατα:

οἱ χήμες ὑποτύπποντες ὡςπερ ταῖς ἀμαις 

ἐς τὰς λεκάνας ἐνεβάλλον αυτοῖς τῶν ποδοίν.
ΠΕ. τι δήτα πόδες ἃν οὐκ ἃν ἐργασαίατο;
ΑΓ. Α. καὶ νη Δ' αἱ νῆται γε περιεξωσμέναι

ἐπλυνθοφόρουν' ἀνω δὲ τὸν ὑπαγωγέα

ἐπέτοντ' ἐχοῦσα κατόσω, ὡςπερ παιδία, 

τὸν πηλὸν ἐν τοῖς στόμασιν αἰ χελιδόνες.
ΠΕ. τι δήτα μισθωτοὺς ἃν ἑτὶ μισθοῖτό τις;

φέρ' ἵδω, τι δαί; τὰ ἕχυνα τοῦ τείχους τίνες 

ἀπειργάσαντ';
ΑΓ. Α. ὄρνιθες ἦσαν θέκτονες

σοφώτατοι πελεκάντες, οἳ τοῖς ῥύγχεσιν 

Ἀπεπελέκησαν τὰς πύλας· ἦν δ' ὁ κτύπος 

αὐτῶν πελεκώντων ὡςπερ ἐν ναυτηγίῳ.

καὶ νῦν ἅπαντ' ἔκεινα πεπύλωται πύλαις,

καὶ βεβαλάνωται καὶ φυλάττεται κύκλῳ,

ἔφοδεύεται, κωδωνοφορεῖται, πανταχῇ

φυλακαὶ καθεστήκασι καὶ φρυκτώρια

ἐν τοῖς πύργοις. ἀλλ' ἐγώ μὲν ἀποτρέχων 

ἀπονύφομαι· σὺ δ' αὐτὸς ἡδη τάλλα δρά.
ΧΟ. οὕτως, τί ποιεῖς; ἄρα θαυμάζεις ὃτι

οὕτω τὸ τείχος ἐκτετείχισται ταχύ;
ΠΕ. νὴ τοὺς θεοὺς ἐγωγε' καὶ γὰρ ἄξιον·

ίσα γὰρ ἀληθῶς φαίνεται μοι ψεύδεσιν.

ἀλλ' ὅδε φύλαξ γὰρ τῶν ἐκείθεν ἀγγελος 

ἐσθεὶ πρὸς ἡμᾶς δεῦρο, πυρρίχην βλέπων.
ΑΓ. Β. ἵον ἵον, ἵον ἵον, ἵον ἵον.
ΠΕ. τί το πράγμα τούτι; 
ΑΓ. Β. δεινότατα πεπόνθαμεν. 
τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς 
διὰ τῶν πυλῶν εἰσέπτατ' εἰς τὸν ἄερα, 
λαθῶν κολούοις φύλακας ἴμεροσκόπους. 
ΠΕ. ὁ δεινὸν ἔργον καὶ σχέτλιον εἰργασμένος. 
tίς τῶν θεῶν; 
ΑΓ. Β. οὐκ ἵσμεν' ὅτι δ' εἴχε πτερὰ, 
tοῦτ' ἵσμεν. 
ΠΕ. οὔκοιν δήτα περιπόλους ἔχριν 
πέμψαι κατ' αὐτὸν εὐθὺς; 
ΑΓ. Β. ἀλλ' ἐπέμψαμεν 
τρισμυρίους ἱέρακας ἱπποτοξότας, 
χωρεῖ δὲ πᾶς τις ὄνυχας ἡγκυλωμένος, 
κερχυῆς, τριόρχης, γύψ, κύμωνίς, ἀετός 
ῥύμη τε καὶ πτεροῖσι καὶ ῥοιξῆμασι 
αἰθήρ δονεῖται τοῦ θεοῦ ἄητουμένου 
κάστ' οὐ μακρὰν ἀπώθεν, ἀλλ' ἐνταῦθα ποῦ 
ἡδὴ στίν. 
ΠΕ. οὔκοιν σφενδόνας δεὶ λαμβάνει 
καὶ τόξα' χώρει δεύρο πᾶς ύπηρέτης' 
tόξευε, παίε, σφενδόνῃ τίς μοι δότω. 
ΧΘ. πόλεμος αἱρεται, πόλεμος οὐ φατος 
πρὸς ἐμὲ καὶ θεοὺς. ἀλλὰ φύλαττε πᾶς 
ἀέρα περινέφελον, ὅν Ὑπεθος ἐτέκετο, 
μή σε λάθη θεῶν τίς ταῦτη περῶν' 
ἀθρεῖ δὲ πᾶς κύκλω σκοπάων * *, 
ός ἐγνὺς ἤδη δαίμονος πεδαρσίου 
δίνης πτερωτὸς φθόγγος ἐξακούεται. 
ΠΕ. αὕτη σύ ποι ποι ποι πέτει; μὲν ἡσυχος, 
ἐχ' ἀτρέμας' αὐτοῦ στῇθ' ἐπὶσχες τοῦ δρόμου.
ἈΡΙΣΤΟΦΑΝΟΣ

τίς εἰ; ποδαπῆ; λέγειν ἔχρην ὅποθεν ποτ' εἰ.
IP. παρὰ τῶν θεῶν ἐγωγε τῶν Ὥλυμπίων.
1202
PE. ὅνομα δὲ σοι τί ἐστι, πλοῖον, ἡ κυνή;
IP. Ἰρις ταχεία. PE. Πάραλος, ἡ Σαλαμινία;
1205
IP. τί δὲ τούτο;
PE. ταυτηνὶ τις οὖ ξυλλῆψεται ἀναπτάμενος τρίορχος;
IP. ἐμὲ συλλῆψεται;
τί ποτ' ἐστὶ τούτι τὸ κακὸν;
PE. οἴμωξει μακρά.
IP. ἀτοπὸν γε τούτι πράγμα.  
PE. κατὰ ποίας πύλας εἰσῆλθε εἰς τὸ τεῖχος, ὃ μαρωτάτη;
1210
IP. οὐκ οἶδα μὰ Δί' ἐγωγε κατὰ ποίας πύλας.
PE. ἡκουσας αὐτῆς οἶον εἰρωνεύεται;
πρὸς τοὺς κολοιάρχους προσῆλθες; οὐ λέγεις;
σφραγίδ' ἔχεις παρὰ τῶν πελαργῶν;
1215
IP. τί τὸ κακὸν;
PE. οὐκ ἔλαβες; IP. ύψιαίεις μὲν;
PE. οὐδὲ σύμβολον ἔπέβαλεν ὀρνιθαρχος οὐδείς σοι παρὼν;
IP. μὰ Δί' οὐκ ἐμοιῇ ἐπέβαλεν οὐδείς ὃ μέλε.
PE. κἀπείτα δὴ οὕτω σωπῆ διαπέτει
διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χῶνος;
1220
IP. ποία γὰρ ἄλλη χρῆ πέτεσθαι τοὺς θεοὺς;
PE. οὐκ οἶδα μὰ Δί' ἐγωγε τ堙ε μὲν γὰρ οὐ.
αδικεῖς δὲ καὶ νῦν ἀρά γ' οἴσθα τοῦθ', ὅτι
dικαιότατ' ἃν ληφθεῖσα πασῶν Ἰρίδων ἀπέθανεν, εἰ τῆς ἀξίας ἐτύγχανες;
IP. ἀλλ' ἀθάνατὸς εἰμ'.
PE. ἀλλ' ὄμως ὃν ἀπέθανεν.
δεινότατα γάρ τοι πεισόμεσθ', ἐμοὶ δοκεῖ, εἰ τόν μὲν ἄλλων ἄρχομεν, ὑμεῖς δ' οἱ θεοὶ ἀκολαστανεῖτε, κοὐδέτῳ γνώσεσθ' ὅτι ἀκροατέον ὑμῖν ἐν μέρει τῶν κρειττῶν. φράσον δὲ τοῖς μοι, τῷ πτέρυγε ποῖ ναυστολεῖς;

Ἡ γῆ; πρὸς ἀνθρώπους πέτομαι παρὰ τοῦ πατρὸς φράσομαι θύειν τοῖς Ὀλυμπίοις θεοῖς μηλόσφαγεν τε βουθύτους ἐπ' ἐσχάραις κυνίσαν τ' ἀγνιάς.

ΠΕ. τί σοι λέγεις; ποίοις θεοῖς;

ΠΕ. ποίουσιν; ἡμῖν, τοῖς ἐν οὐρανῷ θεοῖς.

ΠΕ. θεοὶ γὰρ ὑμεῖς; ΠΕ. τίς γὰρ ἐστ' ἄλλος θεός;

ΠΕ. ὀρνιθεὶς ἀνθρώποισι νῦν εἰσιν θεοὶ. οἷς θυτέον αὐτοῖς, ἀλλὰ μὰ Δί οὗ τῷ Δι. ἦμι 

ΠΕ. ὁ μὸρε μὸρ, μὴ θεῶν κίνει φρένας δεινώς, ὅπως μὴ σου γένος πανώλεθρον Δίος μακελλή πάν ἀναστρέψῃ Δίκη, λογικὸς δὲ σῶμα καὶ δόμων περιπτυχὶς καταθαλάσσῃ σοι Δικυμνίαις βολαῖς.

ΠΕ. ἀκούσον αὐτῇ παύε τῶν παλασεμάτων' ἔψι ἀτρέμα. φέρ' ἵδω, πότερα Λυδὸν Ἡ Ἱρύγα ταυτὶ λέγουσα μορμολύττεσθαι δοκεῖς; ἄρ' οἶσθ' ὅτι Ζεὺς εἰ με λυπήσει πέρα, μελαθρα μὲν αὐτοῦ καὶ δόμους Ἀμφίονος καταθαλάσσω πυρφόροις ἀετοῖς, πέμψω δὲ παραφυρίωνας ἐς τὸν οὐρανὸν ὅρμης ἐπ' αὐτῶν, παρδαλὰς ἐνημέρων, πλεῖν ἐξακοσίους τὸν ἀριθμὸν; καὶ δὴ ποτὲ εἰς Παραφυρίων αὐτῷ παρέσχε πρόγματα.

ΠΕ. διαρραγεῖς, ὦ μέλ', αὐτοῖς ὑμασίων.

ΠΕ. οὐκ ἀπόσωβησείς; οὐ ταχέως; εἰρὰξ πατάξ.
ΑΡΙΣΤΟΦΑΝΟΣ

ΙΡ. ἡ μὴν σε παύσει τῆς ὑβρεως οὐμὸς πατήρ.
ΠΕ. οἴμοι τάλας. οὐκοὺν ἐτέρωσε πετομένη καταβαλώσεις τῶν νεοτέρων τινά;
ΧΟ. ἀποκεκλήκαμεν διογενεῖς θεοὺς ἀντ.

μηκέτι τὴν ἐμὴν διαπεράντων πυλίν,
μηδὲ τῶν ἱερὸντων ἀνα δᾶπεδον ἐτι
tιδὲ βροτῶν θεῶι πέμπειν καπνὸν.
ΠΕ. δεινὸν γε τῶν κήρυκα τὸν παρὰ τοὺς βροτοὺς

οἶχόμενον, εἰ μηδέποτε νοστήσει πάλιν.
ΚΗ. ὡ Πεισθέταιρ', ὡ μακάρι', ὡ σοφότατε,

ὡ τρισμακάρι', ὡ κλεινότατ', ὡ γλαφυρώτατε,
ὡ κατακέλευσον, κατακέλευσον. ΠΕ. τί σὺ λέγεις;}
ΚΗ. στεφάνως σε χρυσῷ τῶδε σοφίας οὖνεκα

στεφανοῦσι καὶ τιμῶσιν οἱ πάντες λεώ.
ΠΕ. δέχομαι. τί δ' οὔτως οἱ λεώ τιμῶσι με;
ΚΗ. ὡ κλεινοτάτην αἰθέριον οἰκίσας πόλιν,

οὐκ οἰσθ' ὅσην τιμὴν παρ' ἀνθρώπων φέρει,
ὅσους τ' ἔραστὰς τήδε τῆς χώρας ἔχεις.
πρὶν μὲν γὰρ οἰκίσαι σε τήνδε τῆν πόλιν,

ἐλακωνομάνουν ἀπαντεῖς ἀνθρώποι τότε,
ἐκόμων, ἐπείνων, ἐρρύπων, ἐσωκράτων,
ἐσκυταλιοφόροιν' νῦν δ' ὑποστρέψαντες αὐτ
ὀρνιθομανοῦσι, πάντα δ' ὑπὸ τῆς ἡδονῆς

ποιοῦσιν ἀπερ ὀρνιθεὶς ἐκμυούμενοι,

πρῶτον μὲν εὐθὺς πάντες ἐξ ἐυνὴς ἀμα ἐπέτουσθ' ἐωθεῖν ὡσπερ ἠμεῖς ἐπὶ νομὸν
cαπεῖτ' ἀν ἀμα κατῆρον ἐς τὰ βιβλία' ἐπί' ἀπενέμοντ' ἐνταῦθα τὰ ψηφίσματα.

ἀρνιθομάνουν δ' οὕτω περιφαρώσ ὡστε καὶ

πολλοῖσιν ὀρνιθῶν ὀνόματ' ἤν κείμενα.

πέρδιξ μὲν εἰς κάπηλος ὄνομαζετο
χωλός, Μενύππως δ' ἦν χελιδών τούνομα, Ὄπουντίῳ δ' ὀφθαλμὸν ὤνκ ἔχων κόραξ, κορυδός Φιλοκλέει, χρημαλώτης Θεογένει, ἵβις Λυκούργῳ, Χαιρεφιώτι υφκερείς, Συρακοσίῳ δὲ κίττα: Μειδίας δ' ἐκεὶ ὀρτυξ ἐκαλεῖτο καὶ γὰρ ἦκεν ὀρτυγι ὑπὸ στυφοκόπου τὴν κεφαλὴν πεπληγμένῳ. ἤδον δ' ὑπὸ φιλορυθίας πάντες μέλη, ὅπουν χελιδῶν ἦν τις ἐμπεποιημένη ἦ πηνέλοψ ἦ χήν τις ἦ περιστερὰ ἦ πτέρυγες, ἦ πτεροῦ τι καὶ σμικρὸν προσήη. τοιαύτα μὲν τάκειθεν. ἐν δὲ σοι λέγω ἦξουσι' ἐκείθεν δεύρο πλείων ἦ μύριο πτερῶν δεόμενοι καὶ πρόπων γαμψωνύχων ἄστε πτερῶν σοι τοὺς ἐποίκοις δεὶ ποθέν. 

ΠΕ. οὐκ ἄρα μὰ Δί' ἦμιν ἐτ' ἔργον ἑστάναι. ἀλλ' ὦς τάξιστα σὺ μὲν ἰὼ τὰς ἀρριχοὺς καί τοὺς κοφίνους ἀπαντας ἐμπίπτην πτερῶν' Μανῆς δὲ φερέτω μου θύραξ τὰ πτερα' ἐγὼ δ' ἐκείνων τοὺς προσιόντας δέξομαι.

ΧΟ. ταχὺ δ' ἄν πολυάνωρα τὰν πόλιν καλοὶ τις ἀνθρώπων. τύχη μόνων προσείη. κατέχουσι δ' ἐρωτες ἐμᾶς πόλεως.  

ΠΕ. θάττον φέρευν κελεύω. 

ΧΟ. τί γὰρ οὐκ ἐνι ταύτη καλῶν ἀνδρὶ μετοικεῖν; Σοφία, Πόδος, ἀμβρόσιαν Χάριτες, τὸ τε τῆς ἀγανόφρονος Ἁσυχίας εὐάμερον πρόσωπον. 

ΠΕ. ὡς βλακικῶς διακονεῖς.
οὐ θὰττον ἑγκοινήσεις;

ΧΟ. φερέτω κάλαθον ταχύ τις πτερῶν, ἄντ. 1325

σὺ δ' αὐθις ἐξόρμα,

τύπτων γε τούτον ὡδί.

πάνυ γὰρ βραδὺς ἐστὶ τις ὁσπερ ὅνος.

ΠΕ. Μανῆς γὰρ ἐστι δειλός.

ΧΟ. σὺ δὲ τὰ πτερὰ πρώτον 1330

dιάθες τάδε κόσμῳ:

tά τε μουσίχ' ὁμοῦ τά τε μαντικά καὶ

τὰ θαλάττι. ἔπειτα δ' ὅπως φρονήσως

πρὸς ἀνδρ' ὀρῶν πτερώσεις.

ΠΕ. οὐ τοι μὰ τὰς κερχυρὰς ἔτι σοῦ σχῆσομαι,

οὔτως ὀρῶν σε δειλὸν ὀντα καὶ βραδύν.

ΠΑ. γενοίμαν ἀετὸς ψυπέτας,

ὡς ἂν ποταθείην ὑπὲρ ἄτρυγέτου γλαυ-

κάς ἐπ' οἶδμα λίμνας.

ΠΕ. ἔοικεν οὐ ψευδαγγελήσειν ἄγγελος.

ἀδών γὰρ ὄδε τις ἄετοὺς προσέρχεται.

ΠΑ. αἰβοῖ.

οὐκ ἔστων οὐδὲν τοῦ πέτεσθαι γλυκύτερον

[ἐρω δ' ἐγώ τοι τῶν ἐν ὄρνισιν νόμων.]

ὀρνιθομανὸ γὰρ καὶ πέτομαι, καὶ βαύλομαι

οἰκεῖν μεθ' ύμων, κατιθυμῶ τῶν νόμων. 1345

ΠΕ. ποίων νόμων; πολλοὶ γὰρ ὄρνιθων νόμωι.

ΠΑ. πάντων μάλιστα δ' ὅτι καλὸν νομίζεται

tὸν πατέρα τοῖς ὄρνισιν ἄγχειν καὶ δάκνειν.

ΠΕ. καὶ νὴ Δι' ἀνδρείων γε πάνυ νομίζομεν,

ὅς ἂν πεπλήγη τὸν πατέρα νεοττὸς ὄν. 1350

ΠΑ. διὰ ταῦτα μέντοι δευρ' ἀνοικισθεὶς ἐγὼ

ἄγχειν ἐπιθυμῶ τὸν πατέρα καὶ πάντ' ἔχειν.

ΠΕ. ἄλλ' ἔστων ἡμῖν τοῖς ὄρνισιν νόμος
παλαιός ἐν ταῖς τῶν πελαργῶν κύρβεσιν ἔτην ὁ πατήρ ὁ πελαργὸς ἐκπεπησίμους πάντας ποιήσῃ τοὺς πελαργιδὰς τρέφων, δεὶ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν. 1355

ΠΑ. ἀπελαυσά τὰρα νῇ Δι᾽ ἐλθὼν ἐνθαδὶ, εἴπερ γε μοι καὶ τὸν πατέρα βοσκητέον. 1360

ΠΕ. οὐδέν γ᾽ ἐπειδήπερ γὰρ ἡλθες, ὁ μέλε, εὖνοις, πτερώσῳ σ᾽ ὥσπερ ὃρμιν ὄρφανον. σοὶ δ᾽ ὁ νεανίσκε, οὐ κακῶς ὑποθήσομαι, ἀλλ᾽ οὐάπερ αὐτὸς ἔμαθον ὅτε παῖς ἦ. σὺ γὰρ τὸν μὲν πατέρα μὴ τύπτε ταυτηνῶι λαβὼν τὴν πτέρυγα, καὶ τούτι τὸ πλήκτρον θάτερα, 1365 νομίζας ἀλεκτρονὸν ἔχειν τοῦδ' λόφον, φρούρει, στρατεύου, μ.σθοφορῶν σαυτὸν τρέφε, τὸν πατέρ' ἐὰν ξὺν ἀλλ᾽ ἐπειδὴ μάχιμος εἰ, εἰς ταπὶ Ἐράκης ἀποπέτου, κάκει μάχου.

ΠΑ. νῇ τὸν Διόνυσον, εὐ γε μοι δοκεῖς λέγειν, 1370 καὶ πείσομαι σοι. ΚΕ. νοῦν ἀρ᾽ ἔξεις νῇ Δία.

ΚΙ. ἀναπέτωμαι δὴ πρὸς Ὠλυμπὸν πτερύγεσσι κούφαις. πέτωμαι δ᾽ ὅδων ἄλλοι ἐπ᾽ ἄλλαν μελέων 1375

ΠΕ. τούτῳ τὸ πράγμα φορτίου δεῖται πτερῶν.

ΚΙ. ἀφόβῳ φρειὶ σώματι τε νέαν ἐφέπων.

ΠΕ. ἀσπαζόμεσθα φιλύρινοι Κυνήσιαν. 1380

τὸ δεύρο πόδα σὺ κυλλὲν ἀνὰ κύκλον κυκλεῖς;

ΚΙ. ὁρνῖς γενέσθαι βούλομαι λιγύφθογγος ἂνδαν.

ΠΕ. παύσαι μελῳδῶν, ἀλλ᾽ ὁ τι λέγεις εἰπέ μοι.

ΚΙ. ὑπὸ σοῦ πτερωθεῖς βούλομαι μετάρσιος ἀναπτόμενος ἐκ τῶν νεφελῶν καμίας λαβεῖν ἀεροδονήτους καὶ νυφώσαλοις ἀναβολάς. 1385

ΠΕ. ἐκ τῶν νεφελῶν γὰρ ἄν τις ἀναβολάς λάβοι;
κρέμαται μὲν οὖν ἐντεῦθεν ἡμῶν ἡ τέχνη.
τῶν διδυράμβων γὰρ τὰ λαμπρὰ γίγνεται
ἀέρια τινα καὶ σκότια καὶ κυαναυγέα
καὶ πτεροδόνητα’ σὺ δὲ κλύων εἶσει τάχα.

οὐ δῆτ’ ἐγώγη.

νὴ τὸν Ἡρακλέα σὺ γε.
ἀπαντα γὰρ δειμὶ σοι τὸν ἄερα,
εἰδώλα πετεινῶν
αἰθεροδρόμων,
οἶλων τανασδείρων.

ωὔπ.

τὸν ἀλάδρομον ἀλάμενος
ἀμί ἀνέμων πνοαίσι βαιην,

νὴ τὸν Δῖ ή ’γω σου καταπαύσω τὰς πνοάς.

τοτὲ μὲν νοτίαν στείχων πρὸς ὀδὸν,
τοτὲ δ’ αὐ βορέα σῶμα πελάζων
ἀλίμενον αἰθέρος αὐλακα τέμνων.

χαριέντα γ’, ὁ πρεσβυτ’, ἐσοφίσω καὶ σοφά.

οὐ γὰρ σὺ χαίρεις πτεροδόνητος γενόμενος;

ταυτὶ πεποίηκας τῶν κυκλιοδιδάσκαλον,
ός ταῖσι φυλαίς περιμάχητος εἰμὶ ἂεί;

βούλει διδάσκειν καὶ παρ’ ἦμῖν οὖν μένων
Λεωτροφίδη χορὸν πετομένων ὄρνεον
Κεκροπίδα φυλήν;

καταγελᾶς μου, δῆλος εἰ.
ἀλλ’ οὖν ἐγωγ’ οὐ παίσομαι, τούτ’ ἵσθ’ ὅτι,
πρὶν ἄν πτεροθείς διαδράμω τὸν ἄερα.

ὑρνίθεσ τίνες οἰδ’ οὐδέν ἔχοντες πτεροποίκιλαι,
ταυστίπτερε ποικίλα χελιδοῖ;

τούτ’ τὸ κακὸν οὐ φαύλον ἐξεγρήγορεν.
οδ’ αὖ μινυρίζων δεῦρό τις προσέρχεται.
ОРНИΘΕΣ. 79

ΣΤ. ταυτόπτερε ποικιλα μαλ' αυθίς. 1415
ΠΕ. ες θοιμάτιον το σκόλιον άδειν μοι δοκείν,
δείσθαι δ' άοικεν ούκ ολίγων χειδώνων.
ΣΤ. της ο πτερών δευρ' έστι τους αφικνουμένους; 1420
ΠΕ. οδί πάρεστιν' άλλ' οτου δει χρη λέγειν.
ΣΤ. πτερών πτερών δεί μη πύθη το δεύτερον.
ΠΕ. μων εύθυ Πελλήνης πέτεσθαι διανοεί; 1425
ΣΤ. μα Δι', άλλα κλητήρ είμι νησιωτικάς
καλ συκοφάντης. ΠΕ. ο μακάριε τής τέχνης.
ΣΤ. καλ πραγματοδίφης. είτα δέομαι πτερα λαβών
κύκλω περισσειν τάς πόλεις καλούμενος. 1430
ΠΕ. υπο πτερύγων τι προσκαλεί σοφώτερον;
ΣΤ. μα Δι', άλλ' ίν' οί λησται χε μη λυπώσι με,
μετά τών γεράνων τ' έκείθεν αναχωρώ πάλιν,
άνθ' έρματος πολλάς καταπεπωκώς δίκας.
ΠΕ. τοιτι γάρ έργάζει σύ τούργον; ειπέ μοι,
νεανίας άνω συκοφάντεις τούς έξενους;
ΣΤ. τι γάρ πάθω; σκάπτειν γάρ ούκ έπίσταμαι,
ΠΕ. άλλ' έστων έτερα νη Δι' έργα σώφρονα,
αφ' άν διαζην άνδρα χρην τοσοτοιν' 
έκ τού δικαίου μάλλον ή δικορραφείν. 1435
ΣΤ. ο δαιμόνιε, μη νοσθείιε μ', άλλα πτέρου.
ΠΕ. νυν τοι λέγων πτερώ σε.
ΣΤ. καλ πώς άν λόγοις
άνδρα πτερώσεις σύ;
ΠΕ. πάντες τοις λόγοις
αναπτερούνται. ΣΤ. πάντες; 1440
ΠΕ. ούκ άκήκοας,
όταν λέγωσιν οί πατέρες έκάστοτε
τοίς μειρακλοίς ἐν τοίσι κουρελοίς ταδ' 
δεινῶς γέ μου τὸ μειράκιον Διτρέφης
λέγων ἀνεπτέρωκεν ὦσθ' ἓπηλατεῖν.
οδ ἐκ τοῦ αὐτοῦ φήσιν ἐπὶ τραγῳδία
ἀνεπτερώσθαι καὶ πεποτήσθαι τὰς φρένας.

ΣΤ. λόγουισ' τάρα καὶ πτεροῦνται;
ΠΕ. φήμ' ἐγώ.

ὑπὸ γὰρ λόγων ὃ νοῦς τε μετεωρίζεται ἐπαίρεται τ' ἀνθρώπος. οὗτω καὶ σ' ἐγώ ἀναπτερώσας βούλομαι χρηστοῖς λόγοις τρέψαι πρὸς ἔργον νόμομον.

ΣΤ. ἀλλ' οὐ βούλομαι.
ΠΕ. τί δαί ποιήσεις;

ΣΤ. τὸ γένος οὐ κατασχυνῶ.

παππῶς ὁ βίος συκοφαντεῖν ἔστι μοι.

ἄλλα πτέρον με ταχέως καὶ κούφως πτεροῖς ἵρακος, ἣ κερχυῆδος, ὡς ἀν τοὺς ξένους καλεσάμενος, κατ' ἐγκεκληκτῶς ἐνθαδι, κατ' αὐ πέτωμαι πάλιν ἐκείσε.

ΠΕ. μανθάνω.

ὦδί λέγεις· ὅπως ἂν ῥφλίκη δίκην ἐνθάδε πρὶν ἥκειν ὃ ξένος.

ΣΤ. πάνυ μανθάνεις.
ΠΕ. κατειθ' ὁ μὲν πλεῖ δεύρο, σὺ δ' ἐκείσ' αὐ πέτει ἀρπασόμενος τὰ χρήματ' αὐτοῦ.

ΣΤ. πάντ' ἐχεις.

βέμβικος οὐδέν διαφέρειν δεῖ.

ΠΕ. μανθάνω
βέμβικα· καὶ μὴν ἐστὶ μοι νὴ τὸν Δία κάλλιστα Κορκυραία τοιαυτί πτερά.

ΣΤ. οἴμοι τάλας· μάστιγ' ἐχεις.
ΠΕ. πτερῶ μὲν οὐν, οἴσι σε ποιήσω τὴμερον βεμβικάν.
ΣΤ. οἴμοι τάλας.
ΠΕ. οὐ πτερυγιεῖς ἐνευθεῖ; οὐκ ἀπολιβάξεις, ὡ κάκιστ' ἀπολογομενος; πικρὰν τὰχ' ὤφει στρεψοδικοπανουργίαν. ἀπίστωμεν ἤμεῖς ἥξιλαβόντες τα πτερά.
ΧΟ. πολλὰ δὴ καὶ καυνὰ καὶ θαυμάστ' ἐπεπτόμεσθα, καὶ δεινὰ πράγματ' εἴδομεν. ἔστι γὰρ δένδρον πεφυκὼς ἐκτοπὸν τι, καρδίας ἀ-πωτέρω, Κλεώνυμος, χρῆσιμον μὲν οὔδὲν, ἄλ-λως δὲ δειλὰν καὶ μέγα.
tοῦτο τοῦ μὲν ἤρος ἀεὶ βλαστάνει καὶ συκοφαντεῖ, τοῦ δὲ χειμῶνος πάλιν τὰς ἀσπίδας φυλλορροεῖ. ἔστι δ' αὐ χώρα πρὸς αὐτῷ τῷ σκότῳ πόρρῳ τις ἐν τῇ λύχνων ἔρημίᾳ, ἑνθα τοῖς ἡρωσιν ἀνθρω-ποι ἕναριστᾶσι καὶ ἐν-εισι, πλὴν τῆς ἐσπέρας. τηνικαῦτα δ' οὐκέτ' ἂν ἀσφαλεῖς ξυντυχανεῖν. εἰ γὰρ ἐντύχοι τις ἦρω τῶν βροτῶν νύκτωρ Ὁρέστη, γυμνὸς ἢ πληγεῖς ὑπ' αὐτοῦ πάντα τὰ παμπαθὲς; 1470

στρ. 1470

1475

1490

1485

1490

1495

ΠΡ. οἴμοι τάλας, ὁ Ζεὺς ὡπώς μη μ' ὑπεταί. ποῦ Πεισθέταιρός ἐστιν; 1495

G. A.
ΠΕ. ἔα, τούτι τί ἦν; τίς οὐγκαλυμμός; 
ΠΡ. τῶν θεῶν ὀρᾶς τινα ἐμοῦ κατόπιν ἐνταῦθα; 
ΠΕ. μὰ Δ' ἐγὼ μὲν οὐ. τίς δ' εἶ σὺ; ΠΡ. πηνίκ' ἐστίν ἀρα τῆς ἡμέρας; 
ΠΕ. ὀπηνίκα; σμικρόν τι μετὰ μεσημβρίαν. ἀλλὰ σὺ τίς εἶ; ΠΡ. βουλυτὸς, ἢ περαιτέρω; 
ΠΕ. οἰμ' ὡς βδελυττομαί σε. 
ΠΡ. τί γὰρ ὁ Ζεὺς ποιεῖ; ἀπαιθριάξει τὰς νεφέλας, ἢ ἡιννεφεῖ; 
ΠΕ. οἰμωξὲ μεγάλ'. ΠΡ. οὕτω μὲν ἐκκεκαλύψωμαι. 
ΠΕ. ὁ φίλε Προμηθεῦ. ΠΡ. παῦε παῦε, μὴ βόα. 
ΠΕ. τί γὰρ ἐστι; 
ΠΡ. σίγα, μὴ κάλει μοι τοῦνομα: ἀπὸ γὰρ ὅλεὶ μ', εἰ μ' ἐνθάδ' ὁ Ζεὺς ὑφεταί. ἀλλ' ἴνα φράσω σοι πάντα τάνω πράγματα, τούτι λαβών μου τὸ σκιάδειον ὑπέρεχε ἀνωθέν, ὡς ἀν μὴ μ' ὄρωσιν οἱ θεοὶ. 
ΠΕ. ἵου ἵου. 
eὖ γ' ἐπενόησας αὐτὸ καὶ προμηθικῶς. ὑπόδυθι ταχὺ δὴ, κάτα θαρρήσας λέγε. 
ΠΡ. ἀκούει δὴ νῦν. ΠΕ. ὡς ἀκούοντος λέγε. 
ΠΡ. ἀπόλωλεν ὁ Ζεὺς. ΠΕ. πηνίκ' ἀττ' ἀπώλετο; 
ΠΡ. ἕξ οὔπερ ὑμεῖς ᾳκίσατε τῶν ἀέρα. 
θύει γὰρ οὔδεὶς οὐδὲν ἀνθρώπων ἐτι θεοῖς, οἶδὲ κυῖσα μηρίων ἄπο ἀνὴλθεν ὡς ἡμᾶς ἀπ' ἐκείνου τοῦ χρόνου, ἀλλ' ὁσπερὲ Θεσμοφορίοις νηστεύομεν ἄνευ θυηλῶν' οἱ δ' ἐβάρβαροι θεοὶ πεινώντες ὡσπερ Ἰλλυριοὶ κεκριγότες.
επιστρατεύσειν φίλον ἀνωθεν τῷ Διῷ, εἰ μὴ παρέξει τὰμπορί ἀνεφγμένα, ἵνα εἰσάγοιτο σπλάγχνα κατατετμημένα.

ΠΕ. εἰσὶν γὰρ ἔτεροι βάρβαροι θεοὶ τινες ἀνωθεν ύμῶν;

ΠΡ. οὐ γὰρ εἰσὶ βάρβαροι, ὅθεν ὁ πατριώτες ἐστίν 'Εξηκεστιδῆς;

ΠΕ. ὄνομα δὲ τούτων τοῖς θεοῖς τοῖς βαρβάροις τι ἐστίν; ΠΡ. ὁ τι ἐστίν; Τριβαλλοῖ.

ΠΕ. μανθάνω.

ἐντεῦθεν ἅρα τοὺπτιρβεῖης ἐγένετο.

ΠΡ. μᾶλιστα πάντων. ἐν δὲ σοι λέγω σαφές ἢξονσι πρόσβεισι δεῦρο περὶ διαλλαγῶν παρὰ τοῦ Διὸς καὶ τῶν Τριβαλλῶν τῶν ἄνω ύμεῖς δὲ μὴ σπένδεσθ' ἐὰν μὴ παραδιδῷ τὸ σκῆπτρον ὁ Ζεὺς τοῖς ὀρνίσιν πάλιν, καὶ τὴν Βασιλείαν σοι γυναίκ' ἐχειν διδῷ.

ΠΕ. τίς ἐστίν ἡ Βασίλεια;

ΠΡ. καλλιστή κόρη, ἢπερ ταμιεύει τὸν κεραυνὸν τοῦ Δίος καὶ τάλλῳ ἀπαξάπαντα, τὴν εὐβουλίαν τὴν εὐνομίαν, τὴν σωφροσύνην, τὰ νεώρια, τὴν λοιδορίαν, τῶν κωλαγρέτην, τὰ τριώβολα.

ΠΕ. ἀπαντᾷ τὰρ' αὐτῷ ταμιεύει.

ΠΡ. φήμ' ἐγώ.

ἡν γ' ἦν σὺ παρ' ἐκείνου παραλάβῃς, πάντ' ἐχεις. τούτων ἔνεκα δεύρ' ἤλθοιν, ἵνα φράσαιμί σοι. ἀεὶ ποτ' ἀνθρώποις γὰρ εὖνουσ εἰμ' ἐγώ.

ΠΕ. μόνων θεῶν γὰρ διὰ σ' ἀπανθρακίζομεν.

ΠΡ. μισῶ δ' ἀπαντᾷς τοὺς θεοὺς, ός οἴσθα σὺ.

ΠΕ. νῦ τὸν Δί' ἀεὶ δῆτα θεομισῆς ἐφυς.
ΠΡ. Τιμων καθαρός. ἀλλ' ὡς ἢν ἀποτρέχω πάλιν, 
φέρε τὸ σκιάδειον, ἵνα με κἀν ὁ Ζεὺς ἰδῇ 
ἀνωθέν, ἀκολουθεῖν δοκῶ κανηφόρῳ.
ΠΕ. καὶ τὸν δίφρον γε διφροφόρει τοῦτι λαβῶν.
ΧΟ. πρὸς δὲ τοὺς Σκιάποσιν λιμνὴ 
τις ἐστ', ἀλούτος οὔ 
ψυχαγωγεῖ Σωκράτης.
ἐνθα καὶ Πείσανδρος ἤλθε 
δεόμενος ψυχὴν ἰδεῖν, ἢ 
ζῶντ' ἐκείνον προύλιπε, 
σφάγι' ἔχων κάμηλον ἀ-
μοῦν τιν', ἂς λαμβοῦς τεμών, 
ὡστερ οὐδυσσεύς ἀπῆλθε, 
κατ' ἄνιλθ' αὐτῷ κἀτωθεν 
πρὸς τὸ λαίμα τῆς καμήλου 
Χαιρεφὼν ἡ νυκτερίς.
ΠΟΣ. τὸ μὲν πόλισμα τῆς Νεφελοκοκκυγίας 
ὁρᾶν τοῦτ πάρεστιν, οἳ πρεσβεύομεν.
οὔτος, τί δρᾶς; ἐπ' ἀριστέρ' οὔτως ἀμπέχει;
οὐ μεταβαλεῖς θολμάτιον ὧδ' ἐπὶ δεξιάν;
τί, ὦ κακόδαιμον; Λαισποδίας εἰ τὴν φύσιν.
ὡ δημοκρατία, ποὺ προβιβάς ἡμᾶς ποτε,
ἐι τούτοι γ' ἐχειροτόνησαν οἱ θεοὶ;
ἐξεις ἀτρέμας; οἴμωξε τολύ γὰρ δὴ σ' ἐγὼ 
ἔρακα πάντων βαρβαρώτατον θεῶν.
ἀγε δὴ τί δρῶμεν, Ἡράκλεις;
η η κίκοας 
ἐμοὖ γ' ὅτι τὸν ἀνθρωπον ἀγχεων βούλομαι, 
'осτὼς ποτ' ἐσθ' ὁ τοὺς θεοὺς ἀποτειχίσας.
ΠΟΣ. ἀλλ', ὁγάθ', ἕρημεσθα περὶ διαλλαγῶν 
πρέσβεις.
ОРΝΙΘΕΣ.

ΗΡ. διπλασίως μᾶλλον ἄγχειν μοι δοκεῖ.
ΠΕ. τὴν τυρῳκηστὶν μοι δότω. φέρε σίλφιον τυρὸν φερέτω τειν κυρωπόλει τοὺς ἀνδρακαῖς. 1580
ΠΟΣ. τῶν ἄνδρᾳ χαίρειν οἵ θεοὶ κελεύομεν τρεῖς ὠντες ἡμεῖς.
ΠΕ. ἄλλῳ ἐπικυνῷ τὸ σίλφιον.
ΗΡ. τὰ δὲ κρέα τοῦ ταῦτ' ἔστιν; ΠΕ. ὅρνιθές τινες ἐπανιστάμενοι τοῖς δημοτικοῖς ὅρνεοι εἶδοσαν ἄδικεῖν. 1585
ΠΕ. εἴτα δῆτα σίλφιον ἐπικυνὰς πρότερον αὐτοῖς;
ΠΕ. ἢ χαῖρ', Ἡράκλεις.
ΠΕ. τί ἔστι;
ΠΟΣ. πρεσβεύοντες ἡμεῖς ἢκομεν παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς.
ΠΕ. ἔλαιον οὐκ ἔνεστιν ἐν τῇ ληκύθῳ.
ΗΡ. καὶ μὴν τὰ γ' ὅρνιθεια λιπάρ' εἰναι πρέπει. 1590
ΠΟΣ. ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίνομεν, ἡμεῖς τ' ἄν ἡμῖν τοῖς θεοῖς ὠντες φίλοι ὁμβριον ἵδωρ ἄν εἶχετ' ἐν τοῖς τέλμασιν, ἄλκυνοιδὰς τ' ἄν ἥγεθ' ἡμέρας ἀεὶ τούτων περὶ πάντων αὐτοκράτορες ήκομεν. 1595
ΠΕ. ἄλλῳ οὔτε πρότερον πώποθ' ἡμεῖς ἢρξαμεν πολέμου πρὸς ὑμᾶς, νῦν τ' ἐθέλομεν, εἰ δοκεῖ, ἐὰν τὸ δίκαιον ἄλλα νῦν ἑθέλητε δρᾶν, σπονδάς ποιεῖσθαι. τά δὲ δίκαι' ἔστιν ταῦτ' τὸ σκῆπτρον ἡμῖν τοῖς ὅρνεοι πάλιν τὸν Δ' ἀποδοῦναι κἀν διαλλαττόμεθα ἐπὶ τοῖς δε, τοὺς πρέσβεις ἐπὶ ἀριστον καλῶ. 1600
ΗΡ. ἐμοὶ μὲν ἀπόχρη ταῦτα, καὶ ἃρρηξομαι, ΠΟΣ. τί, ὡ κακόδαιμον; ἠλίθιος καὶ γάστρις εἰ.
ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος;

ΠΕ. ἀλήθες; οὐ γὰρ μεῖζον ύμεῖς οἱ θεοὶ ἱσχύστε, ἦν ὁρνίθες ἄρξωσιν κάτω; νῦν μὲν γ’ ὑπὸ ταῖς νεφέλαισιν ἐγκεκριμμένοι κύναντες ἐπιορκοῦσιν ύμᾶς οἱ βροτοὶ ἑαυτὸν ἐκεῖ, ὅταν ὁμνύῃ τὸν κόρακα καὶ τὸν Δία, ό κόραξ παρελθὼν τοὺπιορκοῦντος λάθρα προσπτάμενος ἔκκοψε τὸν ὀφθαλμὸν θενῶν.

ΠΟΣ. νὴ τὸν Ποσειδῶ, ταῦτα τοι καλῶς λέγεις.

ΗΡ. κἀμοὶ δοκεῖ. ΠΕ. τί δαί σὺ φής;

ΤΡΙ. ναβαιαστρευ.  

ΠΕ. ὁράς; ἐπαινεῖ χοῦτος. ἔτερον νῦν ἔτι ἀκούσαθ' ὅσον ύμᾶς ἀγαθὸν ποιήσομεν. ἐὰν τις ἀνθρώπων ἱερεῖον τῷ θεῷ εὐξάμενος, ἐίτα διασοφίζῃ τὸ λέγων, μενετοι θεό, καὶ μᾶπποδίδῳ μισητία, ἀναπράξομεν καὶ ταῦτα.

ΠΟΣ. φέρ' ἰδω, τῷ τρόπῳ;

ΠΕ. ὅταν διαριθμῶν ἀργυρίδιον τύχῃ ἀνθρωπος οὗτος, ἡ καθήται λούμενος, καταπτάμενος ἰκτίνος, ἀρπάσας λάθρα, προβάτων δυοῖν τιμήν ἀνοίσει τῷ θεῷ.  

ΗΡ. τὸ σκῆπτρον ἀποδοῦναι πάλιν ψηφιζομαι τούτως ἑγὼ. ΠΟΣ. καὶ τὸν Τριβαλλὸν νῦν ἔροι.  

ΗΡ. ὁ Τριβαλλὸς, οἰμώζειν δοκεῖ σοι;

ΤΡΙ. σαυνάκα

βακταρικροῦσα.  

ΗΡ. φησί μ' εὐ λέγειν πάνυ.  

ΠΟΣ. εἰ τοι δοκεῖ σφῶν ταῦτα, κἀμοὶ συνδοκεῖ.  

ΗΡ. οὕτως, δοκεῖ δρᾶν ταῦτα τοῦ σκῆπτρου πέρι.

ΠΕ. καὶ νη Δι' ἔτερον ἐστίν οὐ 'μνήσθην ἑγὼ.
ΠΟΣ. οὔ διαλλαγῶν ἔρᾶς.

ΠΕ. ὅλιγον μοι μέλει.

μάγειρε, τὸ κατάχυσμα χρῆ ποιεῖν γλυκὺν.

ΗΡ. ὁ δαμόνι' ἀνθρώπων Πόσειδον, ποτὶ φέρει; ἡμεῖς περὶ γυναικὸς μιᾶς πολεμήσομεν;

ΠΟΣ. τι δαὶ ποιῶμεν; ΗΡ. ὡ τι; διαλλαττῶμεθα.

ΠΟΣ. τι, ὀξύρ; οὐκ οίσθ' ἐξαπατώμενος πάλαι;

βλάπτεις δὲ τοι σὺ σαυτόν. ἢν γὰρ ἀποθάνη ὁ Ζεὺς, παραδοὺς τούτους τὴν τυραννίδα, πένης ἔσει σὺ. σοῦ γὰρ ἁπαντα γίγνεται τὰ χρήμαθ', ὅσ' ἄν ὁ Ζεὺς ἀποθυνήσκων καταλίπῃ.

ΠΕ. οἴμοι τάλας, οἶνον σε περισσοφίζεται.

δεῦρ' ὥς ἐμ' ἀποχώρησον, ἵνα τί σοι φράσω.

διαβάλλεται σ' ὁ θεῖος, ὁ πονηρὲ σὺ.

τῶν γὰρ πατρῴων οὐδ' ἄκαρη μέτεστί σοι κατὰ τοὺς νόμους· νόθος γὰρ εἰ κούν γνῆσιος.

ΗΡ. ἐγὼ νόθος; τί λέγεις;

ΠΕ. σὺ μέντοι νή Δία,

ὦν γε ξένης γυναικός. ἢ πῶς ἃν ποτε ἐπίκληρον εἶναι τὴν Ἀθηναίαν δοκεῖς, οὔσαν θυγατέρ', ὄντων ἀδελφῶν γυνησίων;

ΗΡ. τί δ', ἢν ὁ πατὴρ ἐμὸς διδᾷ τὰ χρήματα τὰ νοθεῖ ἀποθυνήσκων;

ΠΕ. ὁ νόμος αὐτῶν οὐκ ἔα.

οὗτος ὁ Ποσειδῶν πρῶτος, ὃς ἐπαίρει σε νῦν, ἀνθέξεται σου τῶν πατρῴων χρημάτων φάσκων ἀδελφὸς αὐτῶς εἶναι γνῆσιος.
ΑΡΙΣΤΟΦΑΝΟΣ

ἐρῶ δὲ δὴ καὶ τῶν Σόλωνός σοι νόμον
νόθω δὲ μὴ εἶναι ἀγχιστεῖαν, παίδων ὄντων ἑγγείων. εἰς ἀνεπάγαγαν, οὐ καὶ γινήσιοι, τοῖς ἐγγυτάτω ἰένοις μετείναι τῶν χρημάτων.

ΗΡ. ἐμοὶ δ’ ἀρ’ οὖν ὑπερὶ τῶν πατρῴων χρημάτων μέτηστιν;

ΠΕ. οὐ μέντοι μὰ Δία. λέξουν δὲ μοι, ἢδη σ’ ὅ πατὴρ εἰσήγαγε τὸς φράτερας;

ΗΡ. οὐ δὴ τ’ ἐμὲ γε. καὶ δὴ δὴ ἐθαύμαζον πάλαι. 1670
ΠΕ. τί δὴ τ’ ἄνω κέχηνας αἰκίαν βλέπων; ἀλλὰ ἢν μεθ’ ἡμῶν ἢς, καταστήσω σ’ ἐγὼ τύραννον, ὄρνιθων παρέξω σοι γάλα.

ΗΡ. δίκαι ἐμοιγε καὶ πάλιν δοκεῖς λέγειν περὶ τῆς κόρης, κἀγὼνε παραδίδωμι σοι. 1675
ΠΕ. τί δαλ σὺ φίς; ΠΟΣ. τάναντία ψηφίζομαι.
ΠΕ. ἐν τῷ Τριβαλλῦν πᾶν τὸ πρᾶγμα. τί σὺ λέγεις;
ΤΡΙ. καλάνι κόρανα καὶ μεγάλα βασιλιναὶ ὁρυτὸ παραδίδωμι. ΗΡ. παραδοῦναι λέγει.
ΠΟΣ. μὰ τῶν Δι’ οὐχ ὄντος γε παραδοῦναι λέγει, εἰ μὴ βαβραξεί σ’ ὃσπερ αἰ χελιδόνες.
ΠΕ. οὐκοῦν παραδοῦναι ταῖς χελιδόσων λέγει.
ΠΟΣ. σφῶ νῦν διαλλαττεσθε καί ξυμβαίνετε ἐγὼ δ’, ἐπειδῆ σφῶν δοκεῖ, συγῆσομαι.

ΗΡ. ἧμῖν ἄ λέγεις σοῦ πάντα συγχωρεῖν δοκεῖ. ἀλλ’ ἰθι μεθ’ ἡμῶν αὐτὸς ἐς τὸν οὐρανόν, ἰνα τὴν Βασίλειαν καὶ τὰ πάντ’ ἐκεί λάβης. 1685
ΠΕ. ἐς καὶ δροῦν ἀρα κατεκόπησαν οὕτοι ἐς τοὺς γάμους.

ΗΡ. βούλεσθε δὴ τ’ ἐγὼ τέως ὀπτῶ τὰ κρέα ταυτὶ μένων; ὑμεῖς δ’ ἵτε.
ΠΟΣ. ὀπτᾶς τὰ κρέα; πολλήν γε τευθεῖαν λέγεις.
ΟΡΝΙΘΕΣ.

οὐκ εἶ μεθ' ἡμῶν; ὝΡ. εἶ ὑγε μένταν διετέθην.
ΠΕ. ἀλλὰ γαμικὴν χλανίδα δότω τις δεῦρό μοι.
ΧΩ. ἐστὶ δ' ἐν Φανάισι πρὸς τῇ ἁυτ.

Κλεψύδρα πανούργον ἐγ-

γλωττογαστρόω γένος,

οὗ θερίζουσιν τε καὶ σπεί-

ρουσι καὶ τρυγώσι ταῖς γλῶ-

ταισι συκαίζουσί τε:

βάρβαροι δ' εἰσὶν γένος,

Γοργίαι τε καὶ Φίλιπποι

κατὸ τῶν ἐγγλωττογαστρῶ-

ρῶν ἐκεῖνων τῶν Φίλιππῶν

πανταχοῦ τῆς Ἀττικῆς ἡ

γλῶττα χωρίς τέμνεται.

ἈΓ. ὃ πάντ' ἀγαθὰ πράττοντες, ὃ μείζω λόγου,

ὡς τρισμακάριον πτηνὸν ὀρνίθων γένος,

δέχεσθε τῶν τύραννων ἄλβιοι δόμοις.

προσέρχεται γὰρ οἶος οὔτε παμφαῖς

ἀστήρ ἵδεῖν ἐλαμψε χρυσαυγεῖ δόμῳ,

οὔθ' ἡλίου τηλαυγές ἀκτίνων σέλας

τοιοῦτον ἐξέλαμψεν, οὗν ἐρχεται

ἐχῶν γυναικὸς κάλλος οὐ φατὸν λέγειν,

πάλλων κεραυνὸν, πτεροφόρον δύος βέλος:

ὄσμη δ' ἄνωνόμαστος ἐς βάθος κύκλου

χωρεῖ, καλὸν θέαμα: θυμιαμάτων δ' ἀνραὶ διαψαῖροσι πλεκτάνῃ καπνοῦ;

ὅδι δὲ καῦτος ἔστιν. ἀλλὰ χρῆ θεᾶς

Μοῦνῆς ἀνοίγειν ἱερὸν εὐφημον στόμα.

ΧΩ. ἀναγε, δίεχε, πάραγε, πάρεχε,

περιπέτεσθέ

μάκαρα μάκαρι σὺν τύχῃ.
ἀφιεντός τῆς ὤρας, τοῦ κάλλους.
μακαριστῶν σὺ γάμου τῇ δὲ πόλει γήμας.
μεγάλαι μεγάλαι κατέχουσι τύχαι
γένος ὀρνιθῶν
διὰ τὸνδὲ τὸν ἀνδρὸν ἀλλ' ὑμεναῖοις
καὶ νυμφίδιοισι δέχεσθ' φίδαις
αὐτὸν καὶ τὴν Βασίλειαν.

"Ἡρα ποτ' Ὄλυμπία
τῶν ἑλίβατων θρόνων
ἀρχοντα θεοῖς μέγαν
Μοῖραι εὐνεκοίμησαν
τοιῷδε ὑμεναίῳ.

Τμῆν ὃ, Τμέναι' ὃ.
ὁ δ' ἀμφιθαλῆς "Ερως
χρυσόπτερος ἡμίας
eὐθυνε παλιντόνοις,
Σηνὸς πάροχος γάμων
κευδαίμονος "Ηρας.

Τμῆν ὃ, Τμέναι' ὃ.

ΠΕ. ἐχάρην ὑμνοῖς, ἐχάρην φῶδαῖς:
ἀγαμαι δὲ λόγων. ἀγε νῦν αὐτοῦ
καὶ τὰς χθονίας κλίσατε βροντᾶς,
tὰς τε πυρώδεις Δίος ἀστεροπᾶς,
δεινὸν τ' ἀργήτα κεραυνῶν.

ΧΟ. ὁ μέγα χρύσεων ἀστεροπῆς φῶς,
ὁ Δίος ἀμβροτον ἐγχος πυρφόρον,
ὁ χθόνιας βαρναχέες
ὄμβροφοροι θ' ἥμα βρονταί,
αἰσ ὢδε νῦν χθόνα σείει.
διὰ σὲ τὰ πάντα κρατήσας,
καὶ πάρεδρον Βασίλειαν ἔχει Δίος.
Τμήν ω, Τμέναι ω.
ΠΕ. ἐπεσθε νῦν γάμοισιν, ὡ
φῦλα πάντα συνιόμων
πτεροφόρ', ἵτ' ἐπὶ πέδον Διὸς
καὶ λέχος γαμήλιον.
ὁρεξον, ὡ μάκαιρα, σὴν
χείρα, καὶ πτερών ἐμῶν
λαβοῦσα συγχόρευσον αἱ-
ρων δὲ κουφιῶ σ' ἔγω.
ΧΩ. ἀλαλαί, ἰὴ παιήων,
τὴνελλα καλλίνικος, ὡ
δαιμόνων ὑπέρτατε.
NOTES.

1—60.] Euelpides and Peisthetaerus, with a jackdaw and raven to guide them, are seeking the birds, in order to consult Tereus as to where they may find a quiet city, being tired of the lawsuits of Athens. At last they come to a rock where their guides seem to intimate there is something to be found. They knock, and summon Epops, the hoopoo.

1. ὄρθν κελεύεις] sc. ὁδὸν ἵναι. He addresses his jackdaw, who is directing him to go right at the steep rocks ahead of them.

2. διαρραγεῖς] Addressed to the raven apparently. He then turns to his friend, and reports ἡδε δ' ἀν 'and this bird, on the other hand.'

κρώζει πάλιν] 'croaks “back”:' croaks that we are to go back.


4. προφορομένω] προφορεῖσθαι λέγεται τὸ παραφέρει τὴν στήμων τοῖς διαφορέοις. Schol. But διαφορεῖσθαι means ‘to set the threads in the loom;’ i.e. to set the warp, the perpendicular threads, as L. and S. give it under διαφορεῖσθαι. And στήμων is ‘the warp.’ Evidently the sense of προφορεῖσθαι here is ‘to move to and fro,’ and it must be from the passing to and fro of the horizontal threads or weft. Xenophon (Cyn. vi. 15) uses it of hounds coursing to and fro when trying to strike the scent. Join here ἀλλως π. τ. δ. ‘idly journeying to and fro, shuttle-fashion.’ They were making a ‘voyage en zigzag.’

5. κορώνη] Of the two words κόραξ, κορώνη, for the various Corvidae κόραξ appears to be general, κορώνη more special, in common Greek use. Ornithologists adopted κόραξ for ‘raven,’ κορώνη for ‘carrion crow.’ ‘Raven’ sounds here more distinct, and more adapted to the jackdaw. And apparently Gr. κορώνη, Icel. hrafn, Eng. raven, Germ. rabe, Lat. corvus, are all cognate.

τὸ δ' ἐμὲ...περιελθεῖν] Cf. Kau, 741, Nub. 268. The infinitive is used similarly in Latin to express surprise, indignation, etc.: as in Virgil’s well-known ‘Mene incepto desistere victim!’

6. πλεῖν] This peculiar Attic contraction for πλέον seems confined to the combination πλεῖν ἦ: which is frequent.

7. ἄποσποδήσαι κ.τ.λ.] ‘should wear off my toe-nails.’ Dindorf’s note ‘De ipso Euelpide intell. qui prae sollicitudine ungues mordet’
THE BIRDS.

is wrong. δάκτυλοι is often 'toes:' e.g. Eq. 874 ευνοούσατον τε τῇ πόλει καὶ τούτι δακτύλωσιν. And if it refers to the fingers here, it will mean that he has worn and broken his finger-nails by scrambling.

9. ὑπον γῆς] To be joined in constr. as in Ach. 209, ὑπον τέτραπται γῆς.

11. μὰ Δία γ'] Porson corrects οὐδὲ μὰ Δί' ἐνετεύθεν γ' ἄν, on the ground that γε does not, without any word interposed, follow the formula of an oath. Cf. below v. 22 οὐδὲ μὰ Δί' ἐνετάθα γ' for the γε occurring separated by one word. It is not quite clear that we ought to reject the consensus of MSS. in such cases; but certainly it is ἐνετεύθεν that wants emphasizing and not μὰ Δία. Meineke (with Fritzsch on Thesm. 225, a passage which offends against Porson's rule) reads ἐνγετεύθεν, a curious form to admit on conjecture. Perhaps οὐδὲ ἄν μὰ Δί' ἐνετεύθεν γ' ἄν would be an improvement on Porson's amendment.

Ἐξήκεστίδης] Cf. below v. 764 δοῦλος ἑστι καὶ Καρ' ἄσπερ Ἐξήκεστίδης, and v. 1525 ὥς γὰρ εἰσὶ βαρβάροι, ὅθεν ὁ πατριώτης ἐστιν Ἐξήκεστίδης; the scholiast calls him a foreigner and a wanderer who knew the various roads, οἴ γὰρ ἔτοι μᾶλλον ἔσται τὰς δόξας. We may probably infer from vv. 760—768 that Execestides had claimed, successfully or unsuccessfully, Athenian citizenship. Hence Peisthetaerus here means 'we are so far out of the usual tracks that even Execestides, clever as he is at finding a country that does not belong to him rightly, could not find one from this place.'

12. τὴν ὄδον ταυτην] eis τὴν οἷμοι ὄδον βάδισε. Schol. 'You may take the way to woe, I will not,' says Peisthetaerus.

13. οὐκ τῶν ὄρνεων] 'he of the bird-market, the poultry.' So Hyperbolus is οὐκ τῶν λύχνων in Nub. 1065. Other words similarly used are ἰχθὺς, μυρρίνα, χυτρα, λάχανοι, μύρον: Vesp. 789, Thesm. 448, Lys. 557. Eq. 1375. This poulterer, or birdseller, had served them a shameful trick in selling them such useless birds.

14. πυνακοπώλης] Small birds were plucked and strung together and ranged on a board or tray, so Hesychius says, on the word πυνακοπώλης. Below, v. 1078, a reward is offered for the head of Philocrates, ὅτι συνείρων τῶν σπίνους παλέι καθ' ἐπτὰ τοῦζολοί. These small birds were much relished at Athens: we find frequent mention of κίχλαι and στίνου in the Aristophanic feastings.

μελαγχολῶν] 'in his craziness.' There seems no notion whatever of 'melancholy,' as we mean it, in this word. The μελαγχολία of Chryseius in Plut. 12 is simply 'craziness.'

15—16. ὅς... ὄρνεων] The interpretation 'who was made a bird out of a bird,' considering ἐκ τῶν ὄρνεων to be instead of ἐκ τῶν ἀνθρώπων, as a stroke of Satire upon the levity of the Athenians, Tereus being of Attica, seems little better than nonsense. The better way is to join φράσεων νῦν τῶν Τηρέα ἐκ τῶν ὄρνεων: and so one scholiast explains it, σημαίνειν ἦμιν τῶν ἐποτα δείξαντα ἐκ τῶν ὄρνεων. Brunck, following another scholiast, joins τῶς ἐκ τ. ὅ, 'that these two alone of the birds
would tell us.' Meineke omits the line in his text. In his *Vind.* he rather supports emendations of εν τ. ὁ. into δὲ ἀνδρός ποτε, or ἀνθρωπός πορ' ἄν. 'The story of Tereus' metamorphosis is told by Ovid, *Met.* 6.71.

17. τὸν Θ.] Some son of Tharreleides must have been like a jacksaw, either for garrulity, or, as one scholiast says, for smallness of stature. Frere aptly notices that the raven and jacksaw are characteristic: suited to Peithetaerus and Euclides.


19. ἤστηρ] Cf. *Ran.* 226, ἀλλ' εξόλογος' αὐτὸ κοάξ, οὐδὲν γὰρ ἐστ' ἀλλ' ἤ κοάξ. This supports ἤστηρ rather than ἤστηρ: 'they were, it seems, nothing but peck peck.' ἤστηρ 'they knew nothing but how to peck,' which is good enough sense also. The scholiast notices a reading ἤστηρ, ἀντι τοῦ ἡδειαν. For the form ἤστηρ from *ἐλμ* cf. *Ep.* 982, οὐκ ἄν ἤστηρ σκειήν δύο χρησίμω, where there can be no doubt about he meaning.

20. κατὰ τῶν π.] 'down the rocks.' Apparently they had come to some steep and rocky place, overgrown also with wood (v. 92). κατὰ with genitive means 'down from, down along,' e.g. κατ' Ὠνυμποιο καρπήνων ἄντιο. Hom. But also sometimes 'down under' of motion into a surface, as κατὰ χθονός, κατὰ κυμάτων. And thus here it may be 'down into or among the rocks.' The barrier here might be either the brow of a steep, or a rising mass of rocks.

22. ἀτραπός] Less than ὄδος: 'not even a foot-track.'

23. τι δ'; ἦ] This is Meineke's reading. τι δ' ἦ Dind. which is awkward. τι δ' ἦ κ. Holdgen after Cobet, omitting the τι before λέγει. The text οὐδ' ἦ κ., which the scholiast mentions, if a note of interrogation be put at the end of the line, is admissible for the sense. The Rav. MS. has ηδ' ἦ.

24. οὗ ταυτά] There's a difference in its croaking, if that can be taken for any direction about the road.

26. ἂπ. φησί] All that it has to say is that it will peck my fingers off: it is (or knows) οὐδὲν ἄλλο πλὴν δάκνει, v. 19.

28. ἐς κόρακας] Generally it is easy to go to the bad, 'facilis descensus Avernii.' The phrase ἐς κόρακας is used here with comical force, as in *Pac.* 117. Our phrase 'to go to the dogs' seems nearly analogous in origin to ἐς κόρακας ἐλθεῖν, if the explanation of that be 'to be left unburied and feed the crows:' conf. Homer's slain heroes, whom war ἐλώρια τεῦχε κύνεσων οἰνωνίας τε πάσι.

30. ὄνορες] He turns to address the spectators.

31. Σάκη] The Sacian was Acestor; who appears to have been of Thracian extraction, and a tragic poet; ridiculed, the scholiast tells us, by Callias and Cratinus. Cf. *Vesp.* 1221, ξένοις τις ἐτερος πρὸς κεφαλῆς Ἀκέστορος.

33. φυλὴ καὶ γ. т.] 'Of honourable tribe and kin.'
34. σοβεύντως] A word especially used of scaring birds, and therefore agreeing with the metaphor in the next line. They use these metaphors προληπτικῶς ὡς καὶ αὐτῷ ὑπερον ὁμιθωθησάμενοι. Schol. They anticipate their bird-life.

35. ἀμφότεροι ποδόιν] A proverb for haste. It is not at all necessary to understand ποδίν as in any way for πτεροίν, as the scholiast suggests. ποδός enters into many common adverbial phrases where its meaning need not be pressed; and, besides, the two adventurers were not yet winged, so that it is ἀνεπτόμεθα which is metaphorical. To do a thing ἀμφ. τ. π. means ‘to put one’s best foot foremost.’ Of course there is a humorous turn in ‘we put our best feet foremost to fly up hither.’

36. μισοῦντ’...τὸ μὴ οὐ] In μισοῦντε a notion of denial is implied, hence the construction, ‘not in our hate denying that it is, etc.’ The construction first intended after αὐτήν μὲν οὐ μισοῦντε was something like ἀλλὰ ἐπητοῖντε τῶν ἀπράγμονα. Then the phrase ἐναπ. χρήματα introduces the three lines descriptive of the Athenians’ busy litigiousness; and the wanderers’ quest is introduced as a consequence of this, the intended δὲ or ἀλλὰ to answer to αὐτήν μὲν being thus lost.

38. ἐναποτίσαια χ.] After πᾶσι κοινῆ should have come simply ἐνοικεῖν ‘to live in.’ Bergler compares for the force of ἐν Eur. Ἰἱππ. 1095, ὁ πέδον Τροιζήνιον, ὡς ἐγκαθηθῶν πόλις ἔχεις εὐδαίμονα. ‘To pay away money in’ is substituted as a hit at the litigiousness of the Athenians, in which they spent much money either in being fined or getting others fined, law being expensive either way.

39. οἱ μὲν γὰρ] Ay, we may well say ‘spending money,’ for the Athenians sing to this tune which costs them dear, all their life long.

τεττιγεσ] To whom Homer compares his councillors, τεττιγεσσαι ἐνθακατο ὡς καθ’ ἐλην δένδρομος ἐφεζόμενον ὡς λειρίσσαν ἰέσα σοί. II. γ 151.

40. ἐπὶ τῶν κραδῶν] Both the Greek and Latin poets speak chiefly of the tree-cicada. Cf. Virgil’s ‘canto querulae rumpunt arbusta cicadae.’

41. ἐπὶ τῶν δικῶν] A somewhat similar metaphor is Eq. 403, δωροδοκοίσσαι ἐπὶ ἄνθεσιν ἡγών. And it is meant that ἐπὶ τῶν δικῶν should just balance in sound ἐπὶ τῶν κραδῶν; hence it is put instead of the ordinary ἐν ταῖς δίκαις. ‘Perched upon points of evidence and law,’ Frere.

42. τόνδε τ. β. β.] ‘we trudge on these our travels.’

43. κανων] They carry preparations for sacrifice when they shall have found a new settlement. χύται are mentioned in the ὀρυσὶς of the goddess Peace, Παυ. 923.

44. ἀπράγμονα] The opposite of Athens, where no one was ἀπράγμων, or if he was so, was thought to be ἄχρεος. Thuc. II. 40.

45. ὁποίος καθ. δ.] There seems best MS. authority for ὁποί, which taken with καθιδουθέντε is unobjectionable: καθισμυθείς ἐς τόπον is good Greek. Most editions have taken ὁποίο.

47. δεομένων] nom. dual as subject to a verb, because στόλος ῥῶν ἀτι = πορευόμεθα.
48. ἦ 'πέπτατο' 'in his flights, anywhere where he has flown.' cf. below v. 118, καὶ γῆν ἐπεπέτω καὶ θάλατταν ἐν κύκλῳ. Meineke and others, here and wherever the form in a occurs, against all MSS. (I believe), change ἐπεπέτατο to ἐπεπέτετο, which last they will have to be the only true Attic form.

49. οὕτως Addressed to Euepides: 'my friend.' Or any English exclamation to call attention would give its force, e.g. 'Hi!'

50. ἀνω τι φράσει] 'is pointing upwards somehow.' cf. v. 2 κρύζει πάλιν.

54. οἰόθ' δ' ὅρασων] This phrase, apparently a mixture of 'know you what you have to do?' and 'do, you know what,' is of constant occurrence. Cf. Soph. O. T. 543, Eur. Hecub. 229.

56. σὸ δ' οὖν] 'Well then at all events knock with a stone.' The one had hidden the other knock with his leg against the hard rock. 'No thank you,' he replies, 'your hard head will do better.'


58. παιδώς] Elmsley proposed παῖ παῖ. The use of the genitive of παῖς is rather remarkable, as it is not followed by ἔποπα. Had it been so, of course the construction would have been quite natural: 'Ought you not instead of the boy to have called the hoopoe?' But the union of the two constructions may be defensible, as the MS. authority is all for it. Elmsley's reading would be 'instead of 'boy, boy' ought not you to have called 'hoopoe aho?' And the common reading must mean the same; but Holden's instances from Ach. 640, Vesp. 1387 are not quite similar.

60-91.] The servant bird comes out: they tell him their errand, and persuade him to wake his master. Meanwhile the jackdaw and raven escape.


63. οὕτως κ.τ.λ.] Meineke gives this up as corrupt. Blaydes' interpretation is 'rem tam tremendam ne nominare quidem decet:' which Kennedy adopts, explaining it to mean 'It is not gentlemanlike, it is not quite the polite thing to use such a dreadful word.' This is not satisfactory. Nor yet is Brunck's reading, οὕτω, τι δεινόν; οὐδὲ κάλλιον λέγεις; Bentley proposed οὕτως, τι δει νῦν τούδε 'my friend, you had better tell him what we want with him.' No help is to be got from the scholiast. A possible, and perhaps better, way of taking the present text, would be to understand it as an exclamation of surprise, connected with v. 61. Euepides had said 'Heaven save us! what a gaping swallow!' he then adds, when the trochilus has spoken in a shrill bird-like voice, 'Such a wondrous fearful creature, and speaks no better than this!'

G. A.
65. 'Ὑποδιόως] Cary translates 'Fearling,' to recall or resemble 'Starling' perhaps. 'Green-finch' might be suggested by 'Green-funk.' It may be that the word ὑποδιόω bore some resemblance to the real name of some bird; but the 'habitat' of the bird being placed in Libya would cover any strangeness in the name.

70. ἡττήθησ] φυσικὰν τούτο ἐν ταῖς συμβολαῖς τῶν ἀλεκτρύνων τοὺς ἠττήθεντας ἔπεσαί τοῖς νευκηκοῖς. Schol. In Theocr. xxii. 71 Anycus and Pollux are made to say: ἈΜ. σὸς μὲν ἐγὼ, σὺ δ’ ἔμοι κεκλῆσαι, εἶ ἱε κρατῆσω. ΠΟΛ. ὀρνίχων φοινικόλοφων τοιοῦτο κυδώμωλ. Cock-fights were common at Athens. We have metaphors drawn from them several times in Aristophanes, e.g. Εἰ. 494—7.

73. ἔχη] Instances in Greek of the conjunctive after verbs of past time are numerous; even when the action is not one that lasts up to the time of the relation.

75. οὖνός γ'] 'yes he wants one, having been before a man.' The lines that follow are awkward in their connection. The text is Meineke's, adopted by Holden. To supply the ὅτε again to ἐπίθυμεν ὅτε is harsh. The τέ before τορίνησ seems rightly restored, though from inferior MSS.; for the apodosis must be τρέχω 'πι τορίνησ to balance τρέχω 'π' ἄφιει.

76. Φαληρικάς] From the port of Phalerum, where anchovies were taken in abundance. Cf. Athen. vii. 285. Aristotle mentions the Phaleric anchovy among other kinds: Hist. An. vi. 15.

79. τροχίλος] 'the errand-bird,' referring to τρέχω above. Hermes is called Δίδω τρόχις, Aesch. Prom. Vinct. 940. The trochilus was however a real bird, mentioned by Herodotus and Aristotle, probably of the sandpiper kind.

82. σέρφους] Authorities differ as to what σέρφος is: 'Gnat or ant' L. and S. The scholiast says σκωληκιώδες ᾠῳφον ἢ μυρμηκῶδες. This gives us a third choice, 'worm.' A proverb is quoted ἐνεστὶ κἂν μιρρηκὴ κἂν σέρφῳ χολή, whence we might infer σέρφος not to be μυρμηκὲς; and the saying appears like our proverb 'the worm will turn.' The passage in Vesp. 352 πάντα πέφρακται κούκ ἐστιν ὅπως οὐδ’ ἐλ σέρφῳ διαδυναί, perhaps rather suits something worm-like; but the scholiast there gives us the choice between ant and gnat. And if we credit Aristophanes with any correct knowledge of what hoopoes do eat, we shall decide for insects, these being chiefly the food of hoopoes. Yarrell mentions coleopterous insects specially, but also caterpillars as the food of this bird.

84. οὕτι ἄχθο.] Note οὕτι left open, as it always is in Aristophanes. Cf. Εἰ. 101, οὕτι οὐκ ἐλήφθην. Where οὕτι is found, it is οὕτι 'when,' as in Νυμ. 7, οὕτι οὐδέ κολάσῃ ἔξεστι μοι τοὺς σκέτασ.

85. σὺ γ'] To the trochilus, who has just retired to walk his master, and is followed by this curse.

ὡς μ’ ἀπέκτεινας] Strictly speaking ὡς connects the two clauses: 'may you perish, seeing how you frightened me, may you perish for frightening me so.' And so we might take ὡς in v. 91. But our
English idiom is to say 'plague take you, how you frightened me!' or 'plague take you, you frightened me so.' Similarly we render the Latin *tu quae tua est sapiensia* 'you, such is your wisdom.' And sometimes ὃς, ὁν, ὅν are used without causal connection with a foregoing clause, being simply exclamatory.

86. *μοιχέται*] Better written thus as a crisis than *μ' οἰχέται*.

90. *ἀπεπτ.*] Of course this came to much the same thing as if he had owned to letting him go; and the next line is ironical. Euelpides all along takes a jeering tone, and puts in absurd questions and remarks. Cary compares him to Sancho in Don Quixote. 'A simple, easy-minded, droll companion,' Frere calls him.

92—208.] Epops comes out. After satisfying their wonder at his appearance, he enquires their business. They come, they say, to seek a quiet place away from the troubles and annoyances of Athens. He proposes several towns, which are rejected. At last, on their hearing how the birds live, it strikes Peithetaerus that, if the birds would but unite to found one state, that would be the place for them. He explains the advantages of his plan. Epops is delighted, and goes into the copse to summon the rest of the birds to consultation.

92. *ὑλήρ*] In place of θύραν.

*ποτε*] 'at last;' denoting impatience: cf. *Vesp. 1161, ἐνθες ποτ' ὁ τὰν.*

94. *τριλοφίας*] The actor who personated the hoopoe wore probably a costume caricatured from that of Tereus in Sophocles' play. His crest seems to have been very conspicuous, as also his beak; but the rest of his feathers not in very good plight: hence Euelpides' remark in v. 95, and the excuse that the hoopoe gives in v. 105.

95. *οἶ δωδεκα θεοι κ.τ.λ.*] 'The twelve gods seem to treat you ill, to have brought you to a sorry plight.' This is no answer to *τίνες κ.τ.λ.*, but rather a continuation of Euelpides' reflections on the personal appearance of Epops. The latter complains of this jeering and appeals for sympathy as having been once a man. The other explanations given by the scholiasts and their followers of *οἶ δ. θ.* seem to make no sense. The twelve gods were those to whom Pisistratus, grandson of the tyrant, erected an altar. (Thuc. vi. 54.)

97. *ἡ*] The most Attic form of the 1st pers. sing. So for the pluperf. we have the 1st pers. ending in a vowel in the Aristophanic forms ἐκέχθη, ἐλελήθη.

98. *καταγελάωμεν*] He distinguishes between καταγελάων, 'to laugh at ill-naturedly,' and the simple γέλωσ which is excited by the hoopoe's comical beak. They are not mocking at him, but they can't help laughing at his beak.

100. *Σωφροκλῆς*] Sophocles had written a play entitled Tereus. See above on v. 94.

102. *τασ*] The Athenians are said to have inserted this curious aspirate in the word: cf. L. and S. for a probable explanation of it as a relic of the digamma. A peacock was such a rarity at Athens as almost to be beyond the class of birds; at least this seems the simplest ex-

103. τὰ πτερά] The birds of the drama probably had but the beak, head, and wings of their originals; but an excuse for the want of feathers is found in the moult of birds.

106. πτεροπρομεί] Aristotle uses this word of the moult of birds, saying that ἡ τρυγών πτεροπρομεί ἐν τῇ φωλείᾳ 'the turtle-dove mouls during its hybernation,' *H. A.* viii. 19. The old text was πτεροπρομεὶ τε καυθίδι: Dobree corrected it. Cobet proposes πτεροπρομοῦμεν καυθίδι ἐ. φ., thus avoiding the change from the third to the first person.

108. τὸ γένος δ';] Elmsley added the δ', and editors have followed him. In *Pac.* 187, ποδαπὸς τὸ γένος δ' ἢ ς; occurs: but does that necessitate the addition of δὲ here? μῶ ἡλιαστά is without any conjunction. And the abruptness of the questions seems more lively and natural.

109. ἡλιαστά] The definition of their native place is at once understood; and they are asked if they are heliasts, members of the court Heliaca, and litigious; in answer to which they coin the word 'apeliiasts' for μισόδικοι. The π remains unaltered in this compound, as in ἄπηλιάτης from ἡλιος.

μᾶλλα] μὴ ἄλλα 'say not so, suppose not so, but:' a frequent combination in Aristophanes.

110. σπειρεται γέρ] 'What! does any of that seed grow there?' The metaphor is suitable in the mouth of a bird.

111. ζητῶν ἀν κ.π.λ.] 'By diligent search you may get a little from the country:' *i.e.,* in the country there are still law-haters, quiet 'douce' men.

112. ἡλιθετον] Elmsley changed in this and similar passages -τον to -την. The question of the form of the second dual of the augmented tenses is hardly a settled one; therefore the MS. reading ἡλιθετον is preferable. See Elmsl. on *Eur.* Med. 1041, for a list of passages in which he changes -ον to -ην. Modern grammarians have returned to -ον for the 2nd person.

115. ὠφειλησας] An amusing bond of union and sympathy. Euelpides assumes that to owe money is human, and also to be loth to pay it.

117. μεταλλάξας] 'having taken instead:' as Horace generally uses 'mutare,' and its compounds: *e.g.* 'Cur Valle permutem Sabina divitias operiores?'

118. ἔπεπετον] Cf. v. 48.

119. πάνθ' ὁ.] You combine the wisdom of man and bird.

120. ταῦτ] *i.e.,* διὰ ταῦτα. With ἄρα this use is very common in Aristophanes.

121. εἶ τίνα ... φράσεις] Dependent on the enquiry implied in ἰκέται.

Cratinus as using the phrase εὐφρων βοτῶν. Perhaps here we may consider it as a comical substitute for εὐφωμον which would have been a natural attribute to πόλιν. They want 'a snug city in which they may lie soft and warm.' For σωφρα cf. Νιβ. 10.

123. ἐπείτα] 'Do you then &c.' having Athens, do you after that seek a greater city? ἐπείτα in these phrases comes to be nearly ὁμως. Cf. note on Νιβ. 1249, ἐπείτα ἀπατεῖσ τάργυρῳ τοιοῦτοι ὁμήροι·

ΚραναWebKit. 75, Lysistr. 480 for the singular Κραναδ πόλεις, and Πινδ. Oι. 7-151, κραναίς ἐν Ἀλῆπαις. The name is from the adj. 'rocky, rugged,' a word applied by Homer to Ithaca. 'Towns naturally gain names from their nature and surroundings: e.g., 'Auld Reekie' was given to Edinburgh from its smokiness.

125. ἀριστ.] A word which was an abomination to the Athenians; hence E. disowns the imputation at once.

ἐγὼ;] Cf. note on Πασ. 187, ἐμὸν; μιαρωτάτος. Here we should repeat, instead of the pronoun, the most important word: 'Aristocracy? no.'

126. τὸν Σκελλίου] Aristocrats; who was afterwards one of the Four Hundred. Thuc. viii. 89, Plat. Κορίκ. 472. Here Euelpides says, 'I hate even Aristocrates because of his name.'

128—134.] We want a city where feasting and merriment shall be the only trouble.

131. ὅπος παρέσει] Cf. Plat. Ηἱρ. Μαγ. 286 c, ἀλλ' ὅπος παρέσει καὶ αὐτὸς καὶ ἄλλους ἄξεις.

133. μηδαμῶς α. τ.] 'do not refuse,' μη ἄλλως πολει is frequent in Plato. The following ei ðe μη means 'if you do not consent,' or shortly 'else.'

134. μη μοι κ.τ.λ.] An inversion of the proverb, μη μοι πτός ἐλθῃς ὁταν ἐγὼ πράττω καλός, used to those who fail to help their friends in adversity.

135. νη Δλα] This line confirms the remark at ν. 11 about γε not immediately following an oath. Indeed, the use of γε being to emphasize, unless it were needful to emphasize the particular deity, as distinct from other deities, γε could have no force so placed.

145. ἐρ. θαλασσαν] Probably to an Athenian this suggested vaguely the ends of the earth. Cf. Εἰγ. 1088, where the sausage-seller beats Cleon's oracle, which said that Demus was to rule πάσης γῆς, by adding καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης.

146. ἀνακύψειται] Cf. Ρασ. 1068, καὶ ταῦτα λέγων ἐξαπατήσῃ παρά τοὺς ἱκθίους ἀνέκυψεν. The word implies a sudden unexpected popping up into sight: its force is well shewn in Plat. Φαέδ. 109 Ε, ὡσπερ ἐνθάδε οἱ ἐκ τῆς θαλάττης ἱκθίους ἀνακύπτοντες ὀρῷσι τὰ ἐνθάδε, 'like as in our world the fish pop their heads out of the sea, and see things on the upper earth,' so (Socrates continues) we should see the upper heavens clearly, if we could rise above our low-lying mist and air.

147. ἡ Σαλαμνία] The Salaminian galley was used to bring home
those summoned to trial. Cf. Thuc. vi. 53, καὶ καταλαμβάνοντα τὴν Σα- λαμινίαν ναῦν ἐκ τῶν Ἀθηνῶν ἥκουσαν ἐπὶ Ἀλκιβιάδην. The date of this play fully warrants us in supposing an allusion here to this special mission of the Salaminian, whatever opinion we may hold on Süvern's theory that the Sicilian expedition is referred to and satirized throughout the play.

149. Ἀπρεον] Why Lepreum is recommended is not quite clear. Wieland supposes that it is because there was great licence and freedom of living there. It had been seized by the Spartans, and settled with enfranchised Helots four years before the date of this play.

150. ὅσ' οὐκ ἵδων] ‘quantum is qui non vidit,’ as far as one can without having seen it. This is Holden's proposed reading, an excellent one, and is nearer to the vulg. ὅσι than is στι. He gives an instance of this use of ὅσα = ὅσα γε from Plat. Rep. 467 C.

151. Μελανθίου] Melanthius is said to have been leprous: hence Euelpides hates the very name of Lepreum in consequence of his dislike to Melanthius. For him cf. Pac. 804, 1009.

152. Ὀπούντιοι] He recommends the Opuntians of Locris; but that suggests a one-eyed man Opuntius, for whom cf. below v. 1294.

154. ἐπὶ] ‘on condition of, for.’

156. οὗκ ἀχ. ἐς τὴν τριβήν] ‘not unpleasant in the passing, not unpleasant to pass.’ Meineke objects to the article, and conjectures διατριβήν.

157. οὗ] ‘where;’ equivalent to ‘for here.’

158. κιβδηλαν] No purse or coin; therefore no counterfeit. κιβδηλος, which is esp. used of base coin, is applied to spurious baseness of all kinds. The aorist ἀφέλεις is of the same kind as ἐλεξας, which often follows a speech. These aorists cannot be rendered by the English aorist ‘you took, you spoke;’ but must be translated either by perfect or present. Here there is a sort of decisiveness and completeness in the sense. ‘By what you say you at once rid life of much that is counterfeit.’

160. μηκώνα] The proposed μηκώναι of Tyrwhitt and Blaydes is unnecessary. In Thuc. iv. 26 we read that divers brought to the Spartans in Sphacteria μηκώναι μεμοιτωμένην καὶ λίνου σπέρμα κεκομένον. Whence evidently μηκῶν may mean ‘poppy-seed;’ which indeed, as far as L. and S. shew, μηκόνων does not mean.

161. νυμφῶν] Cf. Pac. 869, σησαμίς εὐμπλάττεται, at the bridal.

162. ψεῦ ψεῦ] This the scholiast pronounces to be θαμαστικῶν, whereas it is generally σχετιστικῶν. But it seems to be said in a sort of pity for the birds having so long let a good thing escape them: ‘dear me, dear me!’ Peisthetaeus has left to Euelpides most of the talking hitherto, while he has thought the more; he now gives the result of his cogitations.

ἐνορῶ] Cf. Herod. viii. 140, ἐνωρῶ ἐν ύμῖν οὕκ οἰοσί τε ἐσομένοισι πολεμεῖν Ξέρξην εἰ γάρ ἐνώρων τοῦτο ἐν ύμῖν, οὐκ ἂν κ.τ.λ. With this and other passages to illustrate the exact shade of meaning in
the compound ἐνορῶ, one cannot quite assent to Brunck's self-complacent note, "ἐνορῶ, imprudens scripsi. Libri omnes ἐνορῶ, quod reponendum est, licet id quod casu dedi aeque bonum sit." The whole sense is 'I see a mighty plan possible for the race of birds, and a power by which it may be effected.'

165. κεκβαθὸτα] Athens is κεκβαθὸτα πόλις. E_Comm. 1262. Whether the bird community are to represent the flighty Athenians; or what, if any, is the political drift of this play, is uncertain. See Introduction.

166. ἀντικ] 'to take an instance.' Cf. below vv. 378, 483, 574. It is used when the first instance is given in immediate proof of an assertion. P. says 'This purposeless flying about brings you no honour: why the name "bird" is with us men a disparaging term for the flighty.'

167. τους π.] εάν τις ἐρωτήσῃ περὶ τῶν πετομένων, τίς οὔτος; Schol. Teleas mentioned in the next line may be the glutton of Pac. 1008; but why he is mentioned here is not clear.

169. ἀστάθμητος] Having no σταθμῆ 'rule.' Or possibly, as Kennedy translates, 'without ballast, not weighted.' Cf. v. 1137. But 'to measure' seems the prevailing sense of σταθμῶθαί rather than 'to weigh.' ἀθέμαρτος 'with no end, mark, aimless.' Cf. Hom. Il. v. 20, τρίς μὲν ὑπέχατ' ἱὼν τὸ δὲ τετρατόν ἱκετο τεκμωρ.

170. οὐδέν] i.e. καθ' οὐδέν 'in no wise.'

173. ποιαν] He asks wonderedly and incredulously, as ἀλήθεις in the next line shews: cf. E_Comm. 88, Ο. A. πότε δ' ἄν μεθύων χρηστῶν τι βουλεύσαι' ἀνήρ; Ο. B. ἀλήθεις, οὔτος;

175. καὶ δῆ] 'Well now, I'm looking.'

177. ἀπολαύσωμαι τι δ', εἰ δ.] 'And much good shall I get by twisting my neck awry.' Cf. E_Comm. 175 εὐδαιμονήσω δ' εἰ διαστραφήσωμαι. There can be no doubt that the scholiast's τράχηλον κλάσω is the right explanation of διαστρ. here, as well as in the Knights. There is something very similar in the way in which both the birds and the sausage-seller are told of a wide realm of whose possession they were unaware. We could not render διαστρ. 'squint' in this passage, nor should we in the other.

179. πόλος] The ancients called 'pole' not, as do the moderns, a particular point or the end of the axis, but the whole sphere. Schol. So 'polus' in Latin is used. But here πόλις and πόλος are punned on. Epopus not at once understanding, Peisthetaerus explains by the common word 'place.' Some ridicule of the new passion for astronomical science is intended. Cf. the scene with Meton v. 992.

181. οτὴρ δὲ κ.τ.λ.] Meineke following Cobet pronounced these lines spurious; but in Vind. he recants. The scholiast evidently had them. διὰ τούτων for διὰ τούτῳ γέ is a correction of Bergk's. 'Because this (the pole) turns, and all things pass (move about) through this, it is called the pole.' But the phrase seems intentionally obscure; a scientific investigation that explained nothing to the simple birds.
184. ἐκ τοῦ π. ] From being called πῶλος it will come to be called πῶλις: instead of a 'pole' a 'polity,' to adopt Cary's rendering. Or 'metropole' Frere.

186. Μῆλω[ ] Melos was reduced by famine in the Peloponnesian war. Cf. Thuc. v. for the history.

187. ἐν μέσῳ...γῆς] i.e. ἐν μέσῳ γῆς καὶ οὐρανοῦ. So in Aesch. Choeph. 61 ἐν μεταίχωμι σκότους ἐν μετ. σκότους καὶ φάους, 'in the twilight,' the debateable space for which light and darkness contend. And the very word 'twilight' is the time 'twixt light and darkness. In the passage of Aeschylus φάους has been mentioned just before, and is therefore easily understood to be the other limit of the μεταίχωμιν; and here the gods have just been mentioned, therefore they, or their place, is the other limit of the μέσον. Cf. also Eq. 434 and note there.

191. φῶρον] The gods are to pay toll to the birds. φῶρος is the ordinary word for the tribute paid to Athens by her subject allies. As we have to ask the Boeotians’ leave, so the gods will have to ask the birds’ leave.

192. διὰ τῆς κ.τ.λ ] A line proscribed by some editors as recurring below, v. 1218.


194. νεφέλας] εἰς ὁκτὼ θερευτικοῦ. Schol. Cf. v. 528. νεφέλη was a light fine net.

195. μὴ 'γω...ηκουσά πω] Cf. Lyssistr. 917 μὰ τὸν Ἀπόλλων μὴ σ' ἐγὼ κατακλυὼ. With the future the construction is probably elliptical, 'no fear lest:' to this past indic. with μὴ no exact parallel is given; nor does it admit of the same explanation. Indeed the sense required appears to be simply ὁτσο ηκουσά. Kennedy supposes that μὴ ηκουσά πω represents μὴ εὐτυχοίην εἰ ηκουσά πω: but is this possible?

198. διηγήσατο] P. thinks an interpreter will be wanted.


203. τῆν ἐμήν] Proene, wife of Tereus the hoopoe, was changed into a nightingale. Probably some favourite musical performer played this part.

204. καλούμεν] Future, as in Nub. 632. The plural is to comprise Epops and wife: expressed by νῶν in the next line. The participles ἐσθάσας, ἀνεγειρας, are in the nominative, and not in the genitive, because they form part of the subject to the verb καλούμεν. Indeed they could hardly be in any other case.

209—262.] Epops calls upon the nightingale to sing: then himself summons the birds from their various haunts to consult about the new plan.

210. λύσον] 'set free, utter.' With the common punctuation after
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drœiês, ἐκλείζουμενη must govern 'Ἰτων 'trilling thy lays for Itys.' Meineke and Holden punctuate after 'Ἰτων, making οὖς ὁρμεῖς govern 'Ἰτων 'the sad strains in which thou mournest Itys.' Then ἤλ...ξουθής 'trilling with the liquid melody of thy clear-toned mouth.' Meineke further changes the text to ἐκλείζουμενης δ' ἱεροις, removing the stop after ξουθής. This appears to me arbitrary alteration without improvement. ἱεροις, after ἱερων above, is unsatisfactory, and ἰεροδ μέλεα, if not elsewhere found, is plain enough=liquidæ voces. The asyndeton in καθαρί χ. is a little awkward; but we may perhaps suppose that the nightingale here is heard to strike up, and that Epops then says καθαρί χωρεῖ κ.τ.λ. The passage seems imitated from Eur. Iel. 1111, ὁ δὲ ξουθάν γενέων ἐκλείζομενα ὁρνοις ἐμοῖς ἕξωνεργός.

214. ξουθής] This word is used as an epithet of the winds, and of the cicada (τέττεξ ξουθά λαλών, Ἀπ.Ł.). Therefore it is probably an epithet of sound when applied to birds and bees.

216. μιλάκος] 'woodbine' or some kind of creeper.

218. ἀντιψάλλων] Cf. Eur. I. T. 179, ἀντιψάλλως ψάς ὕμνον τ' Ἀστίηταν σοι βάρβαρον ἱαχν δειπνος ἤξανδασω. The construction here is ἀντιψ. ἐλεφ. φ. τοῖς σ. ε. 'striking his lyre in answer to your plaints.'

222. αὐλεῖ] This was written as a stage direction (παρεπιγραφή), and shews that there was some imitation of a nightingale inside the thicket. Schol. A solo on the flute in fact.


227. ἐποτ.] The ἐποτοি, and like words, were to be pronounced ἐντόνως to imitate a bird. Schol. Imitative words in one language, even of the same thing, are not generally the same as those in another. See below on v. 261.

229. δημοτερῶν] 'of my feathered fellows:' the general term for all birds; whom he then separates into their classes by ὁσι te, ὅσα te: seed-eaters, field-birds, garden-birds, etc.

232. σπερμολόγων] 'seed-peckers:' a word of some interest from its metaphorical use by Demosthenes, and in the Acts of the Apostles, for 'a picker up of scraps of gossip.' Why L. and S. give 'a τρω that picks up seed, rook' is not clear. The term includes many species of birds, but chiefly the small hard-billed ones which one sees in flocks about rickyards in winter. And neither the crow nor the rook can be meant.

234. ὅσα τ'/.....ἀμψατττ.] Larks, pipits, etc., may represent this class. "Swallows and partridges" (!) are specially noted by Dindorf. For the sound τιττυβίζων they may do, but not otherwise.

239. κλάδεσι] We have κρίνεσι Nib. 911, though κρίνων is the only nom. that occurs. Of κλάδος other anomalous cases occur, κλάδι, κλάδας.

244. αὐλώνας] 'river-beds, river-channels.' ἑλειας, 'edged with marshes,' with marshy banks, etc. There, of course, would abound
mosquitoes, gnats, may-flies, and such insects. The scholiast says of ἐπίς, ξών ἐστιν ἐν ὑδαί νυμφείων.


247. ὄρνις τε πτερ.] Meineke's changes here rest on very uncertain grounds, namely, the metre, and the mention of only one bird after ὀσα. He means πτέρων for the proper name of a bird. Two birds are not much better than one after ὀσα; and πτεροποίκιλοι will apply to ἀτταγάς very well. The scholiast seems to say that the ἀτταγάς was common on the plain of Marathon; hence it is selected for mention.

248. ἀτταγάς] Probably 'the woodcock;' see note on Aesch. 875. The woodcocks leave their covers in the evening and scatter themselves to feed over moist meadows and open swampy ground.

250. ὄν τ' ἐπὶ κ.τ.λ.] This is partly imitated from Alcman: ὄσ τ' ἐπὶ κύματος ἀνθος ἀμί ἀλκυννεσσι ποτήται. The scholiast notices the Doric form; hence Cobet changed the text from ποτάται to ποτήται on this hint.

254. παναδεὶρον] Homer speaks of κύκος δουλιχίδειρος. Cranes, herons, etc., best suit the epithet. Kennedy translates 'neck-extending,' an epithet applicable to all (or nearly all) birds when flying. Perhaps 'slender-necked' is fairly distinctive of birds from men and from most animals.

255. ὀρυγύ] 'keen;' cf. note on Eq. 808.

256. καυός κ.τ.λ.] An innovator to revolutionize our bird life. γνώμη is perhaps rather technical, an opinion delivered in public: cf. Eq. 634, γνώμην έλεευν. And on v. 258, ἑτ' ἐς λόγους, Dindorf notes, 'formula e foro et concionibus Atheniensium petita.'

261. κικαβαί] Said to be the owl's cry, which we imitate by 'to-whit-to-whoo.' This whole chorus no doubt was made effective by imitative music.

262—461.] The birds come in, at first one by one, and are remarked on by the two friends, whom Epops instructs about them; then in great numbers. On finding the men they are angry with Epops, and wish to attack the adventurers, who prepare in comic style to resist them. But Epops persuades the birds to hear what they have got to say; so a sort of truce is agreed upon till the proposal shall have been considered.

266. ἐπώζει] 'screamed, called;' to be derived from ἀζειν, α, with Bergler and Dindorf. If written ἐπώζει it is from ἐποίζω to cry α, not derived from ὄνω, as the scholiast says, who adds that here it is ἀντὶ τοῦ ἐκρύππτετο. The wild scream of the plover or of the curlew is well known. Scott (in the Lady of the Lake) says of Roderick Dhu's followers, "Wild as the scream of the curlew, From crag to crag the signal flew." And Burns, of the lapwing: "Thou green-crested plover thy screaming forbear, I pray thee disturb not the sleep of my fair." The scholiast says 'the sight of this bird cures jaundice, therefore those who kept it for sale hid it, lest the cure should be effected gratis on passers by;' but it is an unnecessary deduction that ἐπώζει χ. μ. means 'hid himself like a plover is hid.' The simple verb ἀζειν occurs in Vesp. 1526, the compound ἐπώζειν in Aesch. Fr. 149.
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1. 281. 

χαραδρίων] Cf. Aristot. Hist. An. IX. 11, τάς δ' οἶκησεις οἱ μὲν περὶ τάς χαράδρας καὶ χηραμοῖς πουοῦνται καὶ πέτρας, οἶνον ὁ καλούμενος χαραδρίως. ἔστι δὲ ὁ χαραδρίως καὶ τὴν χρῆαν καὶ τὴν φωνήν φαύλος, φαλνταί δὲ νυκτὸρ ἡμέρας δ' ἀποδιδράσκει. It is some one of the plover family, or a curlew.

269. οὗ δῆπτον] Cf. Rau. 526 οὗ δῆπτον μ' ἀφελέσθαι διανοεῖ ἀδώκας αὐτὸς; this combination (οὗ δῆπτον) seems to me to be originally negative, 'it surely is not;' but often to be used interrogatively, 'It is not, is it?' when the speaker suspects or fears that after all 'it is.' In the passage quoted, to Xanthias' 'you don't surely mean, do you, to take away what you yourself gave?' Dionysus replies 'I don't mean, but am even now doing it.' And here Euelpides fancies it may be a peacock, a bird of which he had not much knowledge. Cf. v. 102.

272. φωικίκουσ] 'tis a fine flaming red bird. Ep. It may well be that, for its name is flamingo.' Phoenicopterus ingens, Juv. XI. 139. Its haunts are the borders of lakes and rivers.

274. ὥ σὲ τοι] σὲ ταύ καλῶ 'it is you I call.' Whether he calls Epops or Peisthetaerus is doubtful: perhaps the latter, who in attending to Epops and the flamingo misses the newcomer.

275. ἐξεδρόν χ. ἐ.] From the Tyro of Sophocles τὴν ὄρνον οὐτος ἐ. χ. ἐ. ἐξεδρός is a term of augury, 'unfavourably placed, inauspicious, unlucky;' and in Sophocles' fragment was probably so used. Cf. Aesch. Prom. Vinct. 492, ἐξεδροεῖα, of 'the sitting together, companies' of birds from which omens were drawn. Peisthetaerus may mean little more than 'strange, out of the way.'

276. οὗ μουσόμαντις κ.τ.λ.] From a fragment of Aeschylus τί ποτ' ἔσται οὗ μουσόμαντις ἀλΑλος ἀβράτευς ὅν σθενεί. Schol. Hence Reisig changed the vulg. ὄρεβατης to ἄβροβατης, with some confirmation from Aesch. Pers. 1072, where the Medes are called ἄβροβαται. 'Who ever is the poetico-prophetic extraordinary dainty-stepping bird?' With Aeschylus' play in the memory of the audience, and the bird well put on the stage, the line would raise a laugh. ὄρεβατης is a doubtful form, and the old reading ὄρεβατης would not do with ὄρνος, of which the last syllable is long. Porson, on Eurip. Hec. 204, proposes ἀτόπος; ἀρ' ὦ.

277. Μηδὸς] The 'Mede' is probably the 'Persian bird' or 'cock:' cf. below v. 485.

278. καμηλοῦ] ὡς τῶν Μηδῶν ὡς ἐπὶ τὸ πολὺ ἐπὶ τῶν καμηλῶν ὄχου-μένων. Schol.

279. λόφον κατ.] 'Who has got on a crest.' There is a play on λόφος, 'a plume, crest,' or 'hill:' which is resumed below at v. 293.

281. Φιλοκλέουσ] Philocles had written a play named Tereus (or Epops), plagiarized from Sophocles. Hence Epops says that he, the original Tereus or Epops, is the father of Philocles, and Philocles' belittling consequently is his grandson. Another supposition is that Philocles was personally like a hoopoe. There is said to have been more than one Philocles. Cf. Vesp. 462, Thesm. 168.
283. 'Ιππόνεκος κ.τ.λ.] It was common among the ancient Greeks for the grandfather's name to be given to the grandson. This instance is given in order that Callias may be attacked.

284. Καλλίας] The genealogy of the family was: 1. Phaeippus. 2. Callias. 3. Hipponicus. 4. Callias. 5. Hipponicus. 6. Callias. The family was wealthy: the elder Callias, as well as his grandson, was called οικοπλοντος. The man meant here is the youngest Callias, a profligate spendthrift. The scene of Xenophon's 'Banquet,' and of Plato's 'Protagoras,' is laid at his house; his profligacy is spoken of by Andocides, de Myst. 110—131.

περοποπεύει] 'he is losing his feathers:' alluding to his lavish extravagance, by which he reduced himself to absolute beggary. Lysias says of him (pro Aristoph. Bon. 48) that 'at the death of his father he was thought the wealthiest man in Greece, but now is not even rated at two talents.'

285. γεωναίος] 'Noble' by high position and wealth; not by character. υπὸ τε seems better than υπὸ τῶν. The best MSS. omit τῶν.

288. κατωφαγᾶς] 'The glutton, gobbler:' which is immediately interpreted of Cleonymus διὰ τὴν πολυφαγίαν (Schol.): but 'then why did he not throw away his crest (helmet-plume) as well as his shield?' Cf. Nub. 353. Cleonymus is continually attacked in Aristophanes.

290. λόφωνις] The runners in the δίανιλος wore armour and had crests on. Wieland thinks that the meanness of the choregus may be censured, who had not given to the birds enough distinction of plumage, but had made them all crested. This seems unlikely. If several were crested, it would be enough to justify the question 'What means this crest-wearing?'

291. ὡσπερ οἱ Κ.] This should probably be given to Euepides, as an amendment of Peisthetaerus' suggested reason for the crests. That Eueps should pun on their plumage does not seem natural. He ought in this scene simply to instruct. Peisthetaerus then goes on οἱ Πόσειδον κ.τ.λ., Euepides ὄνας Απολλων.

293. ἐπὶ λόφων] 'on crests, hills,' but it is also to mean 'cristati, with crests.' The Carians used to be attacked by the Ionians, it is said; hence they preferred hills to live on. Indeed in early times cities and fortresses set on hills were common everywhere: witness the banks of the Rhine, and remains of fortifications even on the highest of the Welsh mountains.

294. ὅσον κακὸν ὀρνέων] Cf. Ρακ. 239 ὅσον κακὸν, whether it be construed with βλέπματος or τῆς θυελας τοῦ πλάτους. It means here 'what a plaguy lot of birds!'

296. οὕδι οἱ κ.τ.λ.] The birds now flock in. Cf. Nub. 362-8, where the cloud-chorus enters: they too appear παρὰ τὴν εἰσόδου, and, when they have come in, it is said πάντα γάρ ἤδη κατέχουσιν.

297. οὐτοσι πέρδεξ] Eueps now names the twenty-four birds that form the Chorus. To give the English names to all with certainty is impossible. Some of the names are significant, but yet we cannot de-

298. πτηνόλογον Translated ‘godwit’ by some. But it seems to be a kind of duck or goose. It is mentioned by Aristotle (H. A. viii. 3. 8) among web-footed birds, along with χνυς and χνηαλώπης.

299. κεφρύλος This word Euclides connects with κεφρω, and thus with Spargilius, who was a barber, κουρεῖς. Plato Com. speaks of τὸ Σποργίλου κουρείου ἐχθριστος τέγος.

301. γλαύκον 'Αθήνας'] The place where they are supposed to be is forgotten for a moment. The phrase is a proverb answering to our ‘coals to Newcastle.’ The Latins had ‘in lucum ligna ferre’ to denote the same. What was the origin of the phrase seems doubtful. There were Athenian coins termed γλαύκες, cf. below v. 1106; but the scholar is inclined to think that the proverb came from the bird. The owl was the special bird of Athene; cf. Ep. 1093, μοῦδοκε ἡ θεὸς αὐτή ἐκ πόλεως ἐλθεῖν καὶ γλαύξ αὐτή 'πικαθηθαί.

302. ἐλεᾶς] Aristotle mentions ἐλεος καὶ ἀγγαλιος καὶ σκωψ, as night-birds and taloned birds of prey (γαμψάνυχες): H. A. viii. 3. 2.

303. νέρτος] To determine this there seem to be no data whatever. ἐρυθρόπους] Though identical in meaning this may or may not be the ‘redshank.’ Also κεβληπυρίς is uncertain.

304. πορφυρίς] Said not to be the same as πορφυρίων. Dindorf quotes ‘poule sultane’ as a French rendering of it; but a kind of fowl is not very likely to be meant.

κολυμβίς] A diver of some sort. Aristotle (H. A. viii. 3. 8) groups together νῆττα, φαλαρίς, κολυμβίς, as living about lakes and rivers. With duck and coot a likely third would be one of the grebes.

ἀμπελίς] Linnaeus’ name for the ‘Bohemian Chatterer’ is ampelis garrulus.

δρυνψ] Said not to be the same as the δρυκολάπτης of v. 483; if not, there seems no clue to it.


307. διακεκραγότες] The force of διὰ is the same as in Ep. 1403, διακεκραγέναι. The birds vie with one another in clamorous noise. διαπίνειν and διορχεῖσθαι (Vesp. 1481) illustrate this force of διὰ: the doing anything on separate sides, having a match at anything.

308. κεχύρασιν γε τοι] ‘Leastways they are open-beaked as if they threatened.’ The particles γε τοι are used when a previous assertion, perhaps controvertible, is justified. Hermann, in note 297 on Viger,
shews this, illustrating it by several instances. Cf. Vesp. 933 οὐ καὶ σοὶ δοκεῖ, ἡλεκτρύνοι; τῆς τοῦ Δί, ἐπιμείι γέ τοι, 'don't you think so, Mr Cock? there! you see he does: he winks assent.'

310. ποποπ.] Here and two lines below the repetition of the syllable is to imitate birds' twittering.

311. ἀποστ. φ.] Cf. Aesch. Choeph. 826, ἀτα δ' ἀποστατεῖ φιλαν. The word ἀποστατεῖν is used rather often in Aeschylus.

317. λογιστά] There seems no reason to change to σοφιστά, either word being good for the sense. There were ten officials, λογισταλ, at Athens, but it is doubtful whether there is any reference to them intended. The use elsewhere by Aristophanes of λεπτόλγος (Ran. 876), and the alliteration, also make for the common reading.

319. ποῦ; πᾶ;] The birds speak in alarm.

321. πρέμυν] 'the stem of a stupendous scheme;' that which may branch and grow to a mighty matter. The line is somewhat Aeschylean. The 'matter' meant is the Titanic scheme that is proposed above, v. 180—192.

322. ὡ μέγιστον κ.τ.λ.] The birds think that he has made the greatest mistake they ever knew of in all their days.

323. μήπω] 'not yet;' i.e. not till you are quite sure that you have cause for fear.

324. τῆςδε τ. ξ.] Of companionship with us birds.

325. καὶ δέδρακας] 'Have you even done the deed?' is it done, completed? The perfect tense emphatically expresses the completion. The exultant rejoinder is rather in the tragic style, reminding of Antigone's καὶ φημὶ δρέσαι κοῦκ ἀπαρνούμαι τὸ μή. Soph. Ant. 443.

326. εἰ παρ' ύμιν] 'Yes, if I am with you.' Generally γε is used in an assent like this.

327—335.] We are betrayed by our familiar friend, who transgressing bird law betrays us to man. To this strophe answers vv. 343—351.

329. ὀμότροφα] Active: 'plains which gave us common nurture,' which were our common feeding-ground.

333. εἰς δῆλον ἐκ.] 'Called me, summoned me out, for a deceitful end:' 'evocavit eo consilio ut deciperet,' Dind.

παρέβαλε] 'hazarded me with, exposed me to, this unholy race.' The middle παραβάλλεσθαι is common of staking: to this use of the active the lexicons give no parallel instance.

334. εἰς ὅτου 'γένετ'] Cf. v. 322, εἰς ὅτου τράφην ἐγὼ. Editors differ about the reading here. The line should correspond to v. 350, οὗτα πολλάκατον κ.τ.λ. It does not do so exactly in Dindorf and Meineke's texts; and εἰς τε does not occur elsewhere in Aristophanes; whereas εἰς ὅτου is common. It was suggested by Porson, who compares Plut. 85, εἰς ὅτου περ ἐγένετο. The order of syntax is: ἐπερ ἐτράφη π. ἐπ' ἐμοὶ εἰς ὅτου ἐγένετο. As for the metre, vv. 349, 350, 351 appear to contain the foot -ου four times repeated (349), thrice with a cretic foot (350), once
with a cretic (351). But in vv. 333, 334, 335— stands for in every foot but one of the first line and a half, and in 335 (πολέμουν for τόδ' ἀποφυγ.), If it be necessary to make εἰ...ἐμοὶ = ἔστω...δέξεται, ἐξ ὅτου γένετ' ἐμοὶ would effect this as well as ἔξωτ' ἐγένετ' ἐμοὶ. And the alteration would be fairly probable, for a copyist in writing εὐετεπέμ might easily have inserted a syllable too much.


339. αἰτίωσι κ. τ. λ.] The old men mutually blame each other for the strait in which they are. Schol.

340. ὅ ἀκ.] Having once got his friend up there, he does not scruple to say that it was merely that he might have an attendant.

341. μὲν οὖν] 'immo vero ' 'nay rather.'

ληπεὶς ἐχων] Cf. Rauh. 512, ληπεὶς ἐχων. And v. 202, 524 οὗ μὴ φλαυρήσεις ἐχων. ἐχων in these phrases adds a notion of duration. 'You are a fool there, in what you do: 'Won't you stop trifling as you do?'

342. κλαύσει] His friend had used κλαίει simply as 'to suffer;' he takes it literally: weeping is impossible when once both eyes are pecked out.

343—51.] Attack them, surround them; they must be our prey, and not escape.

344. ἐπαγ', ἐπ.] The repetition of verbs of similar sense (Dindorf notes) is in imitation of tragic chorus. Notice also the alliteration on the π sound down to περὶ τε κύκλωσαι.

346. κύκλωσαι] Mid. imperat. as the accent shews, the infin. act. is κύκλωσαι.

348. ῥύγχει] Meineke altering ῥύγχος to ῥάμφος throughout this play. Aristotle uses φοινικῆρυγχος 'red-beaked.' There seems no case against ῥύγχος: nor need we suppose it only used of 'swine's snout,' as the scholar suggests. The phrase here is like one in Euripides' Andromeda, ἐκθείναι κηθεὶς φορβᾶν, the scholiast notes: but that play had not yet been exhibited.


350. δέξεται...ἀποφυγώτε] 'No mountain, etc., will shelter them by their having escaped,' i.e. they will not escape and find shelter. Cf. Soph. O. T. 1033, οὐς οὐ μὴ ποτὲ χώρας φυγώτες τῦν ἐπευξώτα τε θεοῖς 'from whom they will never escape and thank heaven for it.'

352. ταξιαρχος] They adopt the Athenian terms. The taxarch commanded the contingent of each tribe.

354. τοῦτ' ἐκείνῳ] 'This is that which I said.' Cf. Ach. 41, τοῦτ' ἐκείνῳ οὖν ὁ λεγ. Euelpides is the coward; his friend, as before, encourages him.

355. ἅν] To be joined in construction with ἐκφυγεῖν. To the ἅν in the next line supply ἐκφύγομ. 
357. χύτραν] They had a χύτρα for sacrificial purposes: cf. above v. 43. The scholiast says, rather obscurely, φοβεῖται τὴν χύτραν τὰ ἄρεα διὰ τὸ μέλος αὐτῶν. Euelpides does not seem to understand what good the χύτρα will do, till told that no owl will approach it; that is, the Athenian bird will respect the Athenian χύτρα. It is not plain what force we can give to the genitive plural here 'to take some of the pots.' Only one χύτρα is mentioned at v. 43, as also vv. 359, 365. Reiske wished to read here τὴν χύτραν. It appears that the χύτρα is to represent a shield, if we compare v. 390, or perhaps rather a breastwork behind which they are to crouch.

358. νῶ γ’ ὑφ.] Dobree proposed νῶ 'πωφελήςει. And there is no reason why νῶ should be emphasized by a following γε. Cf. Νιν. 1442, ἀλαξόν γάρ τι μ’ ἐκ τούτων ἐπωφελήσεις.

359. τοῖς δὲ γ.] 'And against these taloned birds what am I to do?' The spit is to be used as a spear: see below v. 388. In the next line πρὸ σαυτοῦ is Bentley's correction. The weapon is to be planted before the defender, ready to his hand when the attack comes.

360. τοῦδε δ’ ὁ.] Some defence for the eyes is needed. A saucer or plate is to serve. All these articles we may suppose our adventurers carried with the κανοῦς etc. of v. 43.

361. πρόδοου] Cf. Eur. I. T. 1218, πέπλον ὀμματῶν προβέσθαι. Dindorf quotes from Herodotus the active προσθείναι θύραν, 'to shut to a door' in defence: but this is not the same as προβέσθαι here. He adds 'ne quis conjiciat πρόδοου.' Yet of corrections this appears to me best. The vulg. πρόδοσον must be 'apply.' Meineke, Holden, and Kennedy adopt from Haupt προσδού, 'tie on.'

363. Νικίαν] The scholiast mentions the reduction of the Melians as Nicias' chief distinction in this line. Thuc. iii. 51 gives a better example: where Nicias takes by μηχαναί two towers in the island of Minoa. Nicias was now in the chief command of the Sicilian expedition.

364. ἐλελελευ] A war cry. The birds prepare to charge with lowered beaks (=couched lances).

366. εἰπὲ...τί μὲλλετ’] εἰπὲ is addressed to more than one: cf. Ach. 319, εἰπὲ μοι τί φειδόμεσθα τῶν λίθων ὡ δημόται.

368. ἕννηγεν] Procris, the wife of Tereus (who was changed into the hoopoe), was daughter of Pandion, king of Attica.

369. λύκων] Wolves were sought and killed in Attica especially, a price being set upon them.

371. εἰ δὲ] Dobree proposed οὗτε: Meineke adopts it. ἀλλὰ τῶν νοῶν would be the right apodosis after εἰ...φύσων ἔχροι. But the common reading may be defended, if we understand it: 'But if (suppose) they are, though naturally enemies, yet in feeling friends, what then?'

375. ἀπ’ ἔχροιν] 'Fas est et ab hoste doceri.' It is caution that is the best safeguard; and caution is best forced upon us by foes.

378. αὐτικ’ αἱ π.] See above on v. 166 for this use of αὐτικα.
1. The full sentence would be ἐμαθὼν παρ’ ἀνδρῶν ἐξορῶν καὶ ὅπε ἐμαθὼν παρὰ φίλων. Hence it is οὕ and not μή.

379. τελευταίοι [These instances are from Athenian history. The building of the long walls, and strengthening of the navy, in which Themistocles took such a leading part, were familiar to all.

381. ἴστι μὲν] The birds keep up their character for unsteadiness; they are easily moved: 'one may learn even from enemies' they allow.

383. χαλάν] With genitive 'to cease from:' it also occurs with acc. τὴν ὀργήν χαλάσας, Vesp. 727. Dindorf notices that ἀνέναι has also a double construction: in Vesp. 574, τῆς ὀργῆς τὸν κόλλοπ' ἀνέιμεν, in Ran. 700, τῆς ὀργῆς ἀνέττες. And he says "subaud. ad genit. τι aut simile quid." It is better to say that χαλάν and ἀνέναι are intransitive in the latter construction, and the genitive is properly rendered by the English 'from.' The first passage of the Vespae well illustrates how such a word as ἀνέναι (strictly intransitive 'to loosen') might come to be intransitive. And this explanation of such genitives by 'from' appears of wide application. For instance, in the so-called partitive genitive, δύς μετὰ τῶν κρέων, 'give me from (or of) the flesh' is the best explanation. Of formerly in English = 'from,' in many phrases. And in Greek we have σέδεν = σοῦ while -θεν is the termination denoting 'from.' Note too that the name 'genitive case (γενικόν πτώσις)' points to this by its very meaning.

ἐξεεισα] A form occurring in Eur. Hel. 497, as well as elsewhere in Aristophanes. It is a curious combination of the personal ending of a perfect with the characteristic consonant of a first aorist. The converse is found in the common ἐθηκα, ἔθικα, ἕκα.

ἀν, ἐπὶ σκ.] 'Retire step by step.' Cf. Eur. Phoen. 1419, ἐπὶ σκέλος πάλιν χωρεῖ. Xenophon uses thus ἀνοχωρεῖν ἐπὶ πόδα of leisurely retreat. A man does this when, facing his foe, he draws back first one foot or leg, then the other up to that foot or leg (ἐπὶ πόδα, σκέλος), and so on. Whereas in hurried flight, quick march, etc., leg passes leg in quick succession.

384. καὶ δίκ.] Addressed to the birds, now that he sees them more pacific.

385. ἀλλὰ μὴν κ.τ.λ.] 'But indeed not even in any other matter have we yet opposed you,' and therefore you might infer that we should be reasonable in this. ἐνηντιώμεθα is Bentley's correction from ἡντιώμεθα for the sake of the metre. Otherwise we should expect ἐναντιώμεθα, as a verb formed on an adj. ἐναντίος, to take the augment at the beginning. It may be explained rather as a compound of ἐν and ἐναντιώμεθα. Hermann proposed ἐναντιούμεθα, but that does not suit well with πω.

386. ἦ πρῶ] This is the reading of Bergk and Holden for ἦμιν. Sophocles frequently uses ἦμιν, ἦμιν, with the last syllable short. The dative might be rendered 'they are at peace towards us, for us, in relation to us' = 'they are, we see, at peace.'

387. καθιεί] The heavy defensive armour may be lowered; but they are to be watchful, and not go far away from it.
390. τῶν ὅπλων] 'the position, entrenchment.' Cf. Thuc. i. 111, τῆς γῆς ἐκραίτουν ὁσα μὴ προϊόντες πολὺ τῶν ὅπλων. Join περιπατεῖν ἐνός τῶν ὅπλων.

παρ' αὐτῆς τ. χ.] 'keeping an eye on the edge of the pot,' which is their shield or breastwork, close to which they are to keep (ἐγγύς). The scholiast says δεῖ καὶ μὴ φοροῦντας ἐγγύθεν αὐτῇν ἔχειν.

393. ἡν δ' ἀρ'] Euelpides belies his name (Hopeful) more than once, and takes a gloomy view of things.

395. Κεραμεικὸς] A public burying-place outside the city. But as the word means 'Potters' quarter,' it probably has reference to the χύτρα. So Bergler notes, and the scholiast says ἐπαιξεν εἰς τήν χύτραν.

396. δημοσίᾳ] Those who fell in battle had a public burial, and a funeral oration pronounced over them. Of this we have an instance in the second book of Thucydides, when Pericles was the speaker: οἱ Αθηναίοι δημοσίᾳ ταφάς ἐποιήσαντο τῶν ἐν τῷ τῷ πολέμῳ πρῶτον ἀποθανόντων, Thuc. ii. 84. This supports δημοσίᾳ rather than δημοσία; and the metrical objection to δημοσίᾳ is doubtful.

399. Ὀρνεᾶς] Ornea was an actual town between Corinth and Sicyon: the scene of some military operations a year before the play of the Birds. Ornea would sound to Greek ears much as Bird-bury or Birdington to ours.

400. εἰς ταυτῶν] 'together.' The birds are to close up again in order, having spread themselves out probably in preparing to attack.

401—2. θυμῶν...ὁργὴν] Wrath and anger are spoken of as if spear and shield.

405. ἐπὶ τίνα τ' ἐπ.] 'for what purpose, intention?' Meineke omits ἐπὶ and proposes to omit καὶ before πῶθεν 'ut sit paroemiacus.' It would be a questionable paroemiac verse even then: nor can it be tortured into an anapaest as it stands; yet one or the other we should expect after the preceding anapaests.

412. ἔρως] Cf. above v. 324, ἐραστᾶ τῆς τῆς ἐννοιας. There is a double construction after ἔρως: first the two genitives, then the infinitives, 'love of your life and habits, and (desire) to dwell with you and be with you.' The texts vary: the vulg. is confused and hardily defensible. Meineke (following in part Reiske) proposes, διαλυτις τῇ σοι καὶ ἐννοιαν γε σου καὶ ἐννοιαι τῷ πάν, 'love of your life and ways, ay and of dwelling with and being with you altogether.'

416. πέρα κλέει] It cannot be that πέρα governs κλέει (as Dindorf says), so that πέρα κλέει = πέρα λόγου 'supra quam dici potest.' It means 'things incredible, and more than that, to hear.' And so say L. and S. under πέρα.

417. ὁρᾶ] 'Does he (Peisthetaeus) see any advantage here, worth his staying for, relying on which he trusts that by being with me he will be able to overcome his enemy or help his friends?' πέποιθε has a double construction, ὁρᾶ 'on which he trusts,' and the infinitive ἔχειν ἄν 'he trusts that he will be able.'
423. ὁς σὰ γὰρ κ.τ.λ.] The order is προσβιβάζα γὰρ λέγων ὡς π. τ. (ἐστι) σά.


426—7. μανύμενον…φρόνιμον] These have a rhyming jingle. ‘Is he touch’d i’ the brain? Nay, unspeakably sane.’ ἀφατον ὡς, which strictly is ‘it is unspeakable, wonderful, how,’ comes to be merely a qualifying adverb: compare δηλοῦσί.

429. κίναδος κ.τ.λ.] Cf. Nug. 445—451 for a list of words rather similar to these. κύρμα is here only used for ‘sharper.’ Generally it is ‘a find, booty, prey, spoil.’ The scholiast explains it as πολλοὺς ἐγκεκυρικός πράγμασι, one who having had to do with many things, and being ‘multum versatus,’ is therefore ‘versatus,’ τρίμμα and παυτάλη occur together in Nug. 260. παυπάλημα is like ἀλημα used in Soph. Aj. 381, 390.

433. ἀνεπτ.] The passage v. 1436—1445 of this play gives an amusing comment on this verb. ἐπτέρωσαι ‘he is all in a flutter, eager, excited’ is a very probable filling up of the lacuna in Ach. 988. Cf. also Aesch. Choep. 229.

435. τοῦχαγαθη] τύχῃ ἀγαθῇ ‘with good luck;’ i.e. ‘hang up your armour, and may it turn out luckily.’

436. εἰς τὸν ἰπνοῦ] Either ‘into the kitchen,’ a sense which ἰπνὸς certainly bears in Vesp. 837, or ‘into the oven or furnace,’ ἰπνὸς being the furnace for heating the bath-water. And ἐπιστάτης must be interpreted accordingly. Cary translates ‘the lazy back,’ which is a provincial term for ‘an iron bar whence pots, etc., are hung, and which when not used is turned to the back of the chimney.’ And one scholiast calls it ξιλῶν κόρακας ἔχον (a wooden bar with hooks) εἰς οὗ κρεμῶσι τὰ μαγειρικὰ ἐργαλεία. The armour would thus be hung up ‘in the kitchen near the pot-rack,’ in the chimney-corner in fact. Others make ἐπιστάτης ‘a caldron for heating water; or ‘the tripod on which such caldron stands.’ Anyway it means that the armour was to be hung up in a dry place near the fire, as in Ach. 279, ἦ δ’ ἄσπις ἐν τῷ φευγάλῳ κρεμήσεται.

439. διάθωνται] The birds must engage not to hurt him. Some unknown story of a hen-pecked husband is alluded to.

445. ἐπὶ τοῦτοι] ‘on these conditions,’ i.e. on my performance of the compact not to hurt you. The construction ἐπὶ τοῦτοι νικᾶν after δίμυμι is remarkable. As the scholiast says, it is rather εὐχόμαι than δίμυμι that seems required. And the whole sense is ‘I swear, praying that upon these terms I may win by the suffrages of all the judges and spectators, but, if I transgress them, may win by but one judge’s vote.’ The last clause being put παρὰ προσθοίκαν for ‘I pray that I may fail.’ διμυμι=ἐξιν ὕρκω επεύχομαι; and ἐπὶ τοῦτοι is opposed to ἐι παραβάλῃν.

πᾶσι] There were five judges of the comedies.
THE BIRDS.


νυμμεν] νυνὶ occurs more than once. Cf. Eq. 1357, Plut. 1033. A herald disbands the army; or else Peisthetaerus as a herald: for some give the line to him. The army is of course an imaginary one.

450. πινακίοις] Tablets on which public notices were set up; esp. those to the soldiers, telling them the route, the number of days’ provision required, etc.


454. παρορᾶς] ‘you see besides or beyond what I see.’ So the scholiast interprets it παρεπιστευόμεν ἐν ἐνισκείσει. Dindorf allows that this meaning best suits the context; but finally assents to Brunnck, who renders it ‘you see me.’ This would certainly be ἐνορᾶς not παρορᾶς. Bentley proposes παρορᾶτ’, taken as παρορᾶται ‘is overlooked;’ which Meineke admits into the text. There seems no objection to the interpretation first given. The dative μου is not grammatically governed by παρορᾶς (as με would seem required), but is ‘in relation to me.’ And we might render the whole ‘Perhaps you may say something which I shall find you see beside and beyond what I see.’ In fact μου is what some grammarians call ‘dativus ethicus.’

455. δύναμιν] An element of ‘power’ existing in the birds had been mentioned by Peisthetaerus to Epops. Cf. above v. 163.

457. οὐρᾶς] ὁ ορᾶς. A neat correction of Meineke’s from ὁρᾶς. It mends the metre (this line is to correspond with v. 545), and the sense.

460. ἀλλ’ ἐφ’ ὤτιπερ] ‘But the business on which you are come, having induced your mind thereto, tell us,’ i.e. ‘tell us the business that induced you to come.’

462—538.] Peisthetaerus after solemn preparations sets forth to the birds their fallen state: how they once had kingly power and empire. This he brings Aesop to prove; also names of birds and customs connected with them. Euelpides throws in his evidence and comical explanations to the same effect; and the birds interpose now and then a wondering question. But all this power is now gone; the birds are snared, shot, cooked, and eaten.

462. προσεφύρασαι] Cf. Thesm. 75 ἐστι νακὴν μέγα τι προ-

πεφύραμένον. Here: ‘my speech is ready mixed in the lump, and

nought hinders its being kneaded out.’ διαμάτειν ‘to knead out into separate cakes,’ the scholiast explains by διαπλάτειν. He has his speech ready in the rough raw material, and may now develope and divide it in details.

463. στέφανον] This and the water were preparations for feasting. Cf. Plut. 1040, ἐοικε δ’ ἐπὶ κωμὴν βαδίζειν. Χ. φαίνεται. στέφανοι γέ τοι καὶ ὄδόν ἔχων πορεύεται. And Vesp. 1216, ὕδωρ κατὰ χειρός· τὰς πρατέχας ἐσφέρειν· δειπνοῦμεν. But also orators put on garlands before speaking: cf. Eccl. 131, 148, 163.
464. θεινήσεω] This verse is rightly given to Euelpides by Brunck 'ut lusus et omnia diceria hujus colloquii.'

465. τι πάλαι] Cobet proposes τριπάλαι, which Holden, Meineke, and Kennedy adopt. Such ingenious conjectures strike one as improvements: but are they certain or necessary? It was possible by a slight pause after πάλαι to avoid offence from the repetition of τι with ἔπος.

λαρυνδ] Cf. Pac. 925, λαρυνῷ βοτ, 'a mighty thumping big word.'

467. β.; τίνος ἡμεῖς;] 'We kings? kings of what?' In English no emphasis can be laid on ἡμεῖς; the natural rendering is plainly as above. So in affirmative answers the pronoun often occurs where we should repeat some other word; e. g. τούτο σοι δοκεῖ; ἔμοιγε, 'do you think so? I do.'

468. πάντως] These four genitives depend first upon βασιλῆς: 'ye who before being kings—kings, I say, of all—were more ancient than Cronus.' Perhaps the vanity of the Athenians and their boast of being αὐτόχθονες is satirized here.

471. Αἰσ. πεπάτηκας] 'have you thumbed your Aesop?' Aesop is appealed to in Pac. 129 for his fable of the beetle. Also in Vesp. 1.401, 1146 stories about him are told. The scholiast on this passage supplies some particulars of Aesop's life. The fable that follows is not found in any collection of Aesopian fables.

472. ἐφασκε λ.] 'said in his tale.' The combination ἐφι λέγων occurs several times in Herodotus; cf. also Soph. Αἰ. 757, ὡς ἐφι λέγων.

κορυδὼν] 'The crested lark:' from κόρυς. If ἐπιτυμβίδιοι in Theocr. vii. 23 mean 'taunted,' with a mound-like or tomb-like crest, then this story of the burial of father lark in his daughter's head curiously illustrates it. But 'frequenting mounds or hillocks' is quite as probable a meaning for the word.

474. πρ. πεπταῖον] The corpse lay unburied for five days, there being no earth to bury it in. προκεῖσθαι the proper word; so also προτῆθεσθαι is used. Cf. Thuc. ii. 34, τὰ μὲν ὡστὰ προτῆθεν πρότριτα.

476. Κεφαλῆσ] Κεφαλῆ γὰρ ὄνος τῆς Ἀκαμαντίδος φυλῆς. Schol. Euelpides thinks he has found out a good derivation for the deme Κεφαλαί. The plural must be the right form for the nominative of the deme, not Κεφαλὴ as it is given in Brunck's note. Compare such other names as Δρῶς Κεφαλαί, Κυνὸς Κεφαλαί.

479. ὥγγχος β.] The beak must be fed up and cared for, that it may prove a good weapon to storm heaven with.

480. οὐκ] Zeus will not at once tamely submit. The oak (δρῶς) was the tree of Zeus: therefore Zeus might especially dislike surrendering to the oak-tapper or wood-pecker. This line seems best given to Euelpides: old editions gave it to Eopops. Meineke reads ὡς for οὐκ: 'you must get your beak ready, since Zeus will soon &c.' This seems no improvement.

483. αὐτίκα] Cf. v. 166.
484. Δ. καὶ Μ. [The king and satrap with whom Greece had to do at the beginning of the Persian war. πρῶτον π. 'before all, earliest of all,' earlier even than Darius and Megabyzus.]

485. Περσικός Cf. v. 707. A comic fragment preserved in Athenaeus has: ὄπσερ ὁ περσικὸς ὑπαν πᾶσαν καναχών ὀλόφων ὁλέκτωρ.


488. μέγας καὶ πολύς] Bergler quotes from Herodotus, μέγας καὶ πολλὸς ἐγένεσαι to Xerxes.

489. ὑπὸ] 'owing to.' Meineke reads ἄπο. ν. ὅρθρων] Cf. Eccl. 740, πολλάκις ἀναστήσασα μ᾽ εἰς ἐκκλησίαν ἀωρί νυκτῶν διὰ τὸν ὅρθριον νύμον. The cock's morning call makes all spring up as at a king's command.

490. σκυλοδέψει] Cf. Eccl. 420, ἐς τῶν σκυλοδεψόν. In meaning σκυλοδεψέω is the same: the ν however is long: cf. σκυνής in the next line. The compound trade of 'lyre-turner-and-shield-maker' is a curious one.

492. οἱ δὲ] 'And they (all these tradesmen) put on their shoes and trudge off (to work) in the night (before it is properly day). I cannot see the propriety of Dindorf's suggestion οἱ τε 'and those who' meaning 'footpads, who carry on their trade by night.' These do not wait for cockcrow. The whole passage evidently is to be thus connected. 'The cock's crow startles all and sends them to their work in the dim morning. Еν. You may bring me to prove that. I was waked too soon once by a rascally cock, and got waylaid and robbed for my pains.'

ἐμὲ τοῦτό γ' ἐ.] 'Yes, ask me about that.'

494. δεκάτην] The tenth was the 'nameday:' cf. below v. 923. This was the occasion of a feast, which sometimes lasted through the night. Eubulus (in Athenaeus) says: εἶν, γυναῖκες, μὺν ὄπως τὴν νυξόθ' ὄλην ἐν τῇ δεκάτῃ τοῦ παιδίου χορεύσετε.

495. καθεδων] After his wine he had got to sleep, when an early cock crowed.

πρὶν δειπνεῖν] Perhaps φωνεῖν: 'before the other cocks crowed.' Some change here seems necessary; for little sense can be got out of δειπνεῖν, or Brunck's δὲ πιείν, 'before the rest of the company had dined, or drunken.' φωνεῖν is the common word of a cock's crowing; and has the merit of being similar to δειπνεῖν in the last syllable. Rudd, in his translation, adopts the same explanation of this part, referring ἄλλου to ἀλεκτρυνόμε κ; but he proposes ἐπανεῖν 'before the rest assented,' i. e. confirmed their brother cock's morning crow.

496. 'Αλμονντάδε] To Alimus, a deme of the tribe Leontis. Schol. Euelpides' work, we may suppose, lay there: he started there-
fore for Alimus (note the force of the imperf. ἐχώρων), but just as he cleared the city gate fell in with a thief.

498. ἀπέβλασεν] Cf. Eq. 794, εἶνα καθεδρᾶς αὐτῶν βλήτεις. Ruhnken on Timaeus' Lex. Plat. under the word βλήτειν quotes from Philostatus, τοὺς δὲ τοιούτους ἀποβλήττουσιν οἱ συνοφάνται. For the simple verb cf. also Plat. Rep. 564 Ε, πλείστων δή, οίμαι, τοῖς κηρύκται μέλε καὶ εὐπροφάτασιν ἀνεκθᾶνες βλήτεις. Πῶς γὰρ ἄν, ἕφη, παρὰ γε τῶν σμικρὰ ἐχώτων τῖς βλάσειν;

499. Εὐλήρων] While the cock ruled the Persians, the kite ruled the Greeks.

501. προκύλλωθεν] They prostrated themselves, it is said, to salute the bird as a harbinger of spring; as they also did to the stork. Magpies are in many parts of England saluted by taking off the hat.

ἐγὼ γοῦν] 'I, as an instance:' cf. note on Eq. 87. This particle confirms a general assertion by an example.

503. κατεβρύθησα] The obol slipped down his throat while he was gaping up at the kite. They often put their small coins in their mouth: cf. Vesp. 791, and Eccl. 818, μεστὴν ἀπήρα τὴν γυνάον χαλκῶν ἤχων.

θύλακον] 'meal-bag.' So also in Eccl., v. 820, the man is going to the market for meal with a θύλακος.

504—7. Ἀλγύπτου κ.τ.λ.] The cuckoo reigned in Egypt and Phoenice, and his coming was the signal for harvest to begin; when the cuckoo called, the husbandmen of that land went to their plains to reap. κόκκυγος κράζοντος τὰ πέδια θερίζομεν. Schol. In Italy 'cuckoo' was a term of reproach against lazy husbandmen who had not finished their pruning before that bird's arrival. And the proverb here may have been really abusive; for Eulipides' explanations are not meant to be true; so that if he says 'Oh! then this is the real meaning of that proverb' we may rather conclude that this is not so. Perhaps it was much as in Italy, 'Cuckoo! lazy rascals, get you to your cornfields.'

510. ἐπὶ τ. σκ.] Herodotus i. 195, speaking of the Babylonians, says: ἐπ' ἐκάστω δὲ σκήπτρῳ ἐπεστὶ πεποιημένων ημᾶδον ἡ βόδου ἡ κρίνον ἡ αἰετὸς ἡ ἄλλο τι.

512. πραγματοῖς] 'Some Priam comes on with an eagle on his sceptre, to share what bribes he takes.' But in order to reproach Lysicrates, a corrupt Athenian general, the conclusion in v. 513 is introduced differently, 'but the reason of the bird's being there is to watch what bribes Lysicrates (or his like) takes.'

514. ὃ δὲ...ο Ζεῦς γαρ] Slightly irregular: either a verb is wanted for the first clause, 'And then comes what is strangest; for Zeus;' or γαρ should be away, 'And then, which is strangest of all, Zeus.'

515. δέων] Zeus is represented with an eagle: who sits on his sceptre according to Pindar (Pyth. i. 10). Pallas with an owl: cf. Eq. 1092, μοῦδοκει ἡ θεός αὐτή ἐκ πόλεως ἐλθεῖν καὶ γλαυξ αὐτή 'πικαθήσθαι.
Apollo with a hawk, as attendant of Zeus, 'since the hawk is smaller
than the eagle.' Schol. Cleon claims to be Demus' hawk in Eq.
1052, as a swift executor of his master's commissions.

517. ἐν κ.τ.λ. ] Rightly given by Meineke to the Chorus: it can-
not be Enelpides. Frere anticipated Meineke in this correction.

519. οὐτοὶ ] This is Kennedy's excellent correction for αὐτοὶ. The
birds are of course meant, whereas the gods are the subject to ἔχουσιν
and are named by αὐτοῖς in v. 518.

520. τῶτ' ἄν] The ἄν was added by Porson, correcting thus the old text
ὡς εἰς τ' οὐδεὶς τῶτ' ἀνθρώπων. This use of ἄν with past indic. of habi-
tual action is very common in Aristophanes. Cf. above v. 505, τῶτ' ἄν
...ἐθέρπετον.

521. Λάμπτων] A soothsayer mentioned again at v. 289. The
oath by the goose instead of Zeus (χήνα for Ζήνα) was Socratic. The
scholiast also tells us that Rhadamantus, king of Crete, introduced
oaths by animals among his people, forbidding oaths by the gods.

523. ἀνδρ. ἦλ.] Meineke throws out these words, reading νῦν δ' ἂν μανᾶς. He thus makes this line to correspond to the monometer
anaepatic line v. 611, οὗ γὰρ πολλῷ.


525. κἂν τοῖς ἱεροῖς ] 'and even in the temples;' where they ought
to be safe. Cf. Her. i. 159, where Aristodiceus disturbs the sparrows
and other birds that had built their nests in the temple, and is rebuked
by the god for it. An interesting parallel to this is Ps. lixiv. 3, 'The
sparrow hath found her an house, and the swallow a nest where she
may lay her young, even thy altars.' Yet in Euripides (Ion 106) we
find Ion saying πτηνῶν τ' ἄγελας αἰ βλάπτουσιν σέμαν' ἀναθήματα τόξοισιν
ἐμοῖς φυγάδας θήσομεν, and more to the same effect at v. 170.

527. βάδδους] 'wands or twigs' smeared with bird-lime. ἔστι δὲ
εἰδος δικτύου (?) δ' χρεοσθήν ἤτοι. Schol.

528. ἔρκη κ.τ.λ. ] The exact distinctions of these nets are not cer-
tain. ἔρκη probably a large net to enclose great numbers. νεφέλη a
net of fine texture. δικτύον some sort of hand net, being perhaps from
δίκειν 'to throw:' cf. δικτύον βόλος. πηκτή a cage or cage-like net.

530. βλαμάζουτες] The purchasers feel them to see if they are fat.
This at any rate seems the meaning of βλαμ. here, not to feel whether
they have eggs as L. and S. say.

531. κόου' ὅνω κ.τ.λ.] And they don't—as they might, if deter-
mined to kill and eat you—just honestly roast you and serve you up,
but they put all sorts of messes with you, and treat you as mere dogs'-meat.

533. ἐπικνῶσων ] Cf. below v. 1582, ἐπικνῦτο σίλφιον.

534. καὶ τρίψαντες] The proposed change καταρτίσαντες is needless,
for a redundant καὶ with ἔπειτα or ἐλτα after a participle is not uncommon.

538. αὐτῶν ] This word has little force: Meineke suggests οὕτως.
Perhaps we might translate 'as if mere dogs'-meat.'
kenebpeleiv] Explained by the scholiast as θυσιμαία κρέα.

530—638.] The birds are struck with the truth of what Peisthetaerus says, and resign themselves to his guidance. They ask him how they are to recover their sovereignty. He directs them to build one large city, and when that is done, to demand back their power from the gods, stopping their right of way through the air if they refuse. Also they are to send notice to men that the birds are now supreme; and to enforce this by threats and promises. He shews what various powers for good and for evil the birds have; and how their rule will be better both for them and for mankind. The birds are delighted; they accept the plan, and are eager to execute it, under Peisthetaerus’ directions.

541. κάκνω] Sc. κακλαυν: this noun is mostly poetic, but used once in Plato.

543. ἐπ’ ἐμοῦ] ‘in my time.’ Seager objects that these honours “were so far from having been abolished in the time of the Chorus that they had never before been even heard of by the Chorus.” He would revert to ἐπ’ ἐμαί, the reading of the MSS.: translating it ‘to my hurt or disadvantage.’ But now that the birds do know of the honours as having formerly been given, they may naturally complain of their aboli-

545. ἀναθεῖσ] Cf. Nub. 1454, ὑμῶν ἀναθεῖσ ἀπαντα τὰμα πράγματα: also Thuc. viii. 82.

547. οἰκῆσω] Meineke takes Hermann’s οἰκετεύωσ, to make the line correspond exactly with v. 449.

548. ξῆν οὐκ α.] From their flighty carelessness these birds are suddenly converted to an ardent desire of power. Whatever may be the special bearing of the whole play, this is no doubt aimed at the Athenian people; the ταχύβουλοι and μετάβουλοι of Ach. 630, 632: μετὰ καινότητος λόγου ἀπατάθαι ἀριστεί. Thuc. iii. 38.

550. διδάσκω...εἴναι] ‘Post eínai subintelligendum déin,’ Dind. Is this necessary? ‘To teach’ almost = ‘to bid’: the construction is com-

552. Βασβλώνα] Described in Herod. i. 179, 180.

553. Κεβρίνα] If Cebriones was (as the scholiast says) a kind of bird, we cannot say what it was. Πορφυρίων was a bird, cf. vv. 707 and 1249, though in this last place there is clearly reference to the giant Porphyrión (minaci Porphyrión statu’ Hor.) who attempted heaven. But here the two giants are naturally suggested by this attempt to oppose the gods. ‘By Gog and Magog, what a gruesome stronghold!’

554. ἐπανεστήκη] ‘has been raised up against heaven?’ the force of ἐπί is as in ἐπίτειχισμα, ἐπίτειχισεν in Thucydides. Decelea was an instance of such a fort in Attica.

555. γνωσιμαχήσῃ] γνωσιμαχήσαι ἐστι τὸ γνώματα διὶ πρὸς κρείττο-

TES: Hence L. and S. are plainly wrong in explaining it ‘to
contest one's own opinion' (γνώσις, μάχομαι). It is rather 'to get a knowledge (γνώσις) of your own and your enemy's fighting-power (μάχη).' Eur. Ilex. 227, γλύνωσκε δ' ἀλκήν, shews the meaning. And we may compare with it in formation μυσικαῖν = μεμνήσθαι κακῶν, as γνωσιμαχεῖν = γνώναι μάχην.

556. ἵερον π. 'Sacred war,' a term applied to more than one war in Grecian history, but especially to the Phocian war in Demosthenes' time.

πρωνδάν] A remarkable crasis for προανδάν.

562. θύειν] Dependent on κηρύττοντα implied in κηρυκά: a herald is to be sent to bid men sacrifice to the birds, since they henceforth are the sovereign power: the gods are to play the second part. And each deity is to be associated with the proper bird.

565. πυροδί] Meineke reads γύρουs 'round cakes,' a word found in Athenaeus, that the tautology of giving wheat to both birds may be avoided.

567. λάρῳ] Hercules has the gull as being greedy. The α in λάρος is elsewhere short. Meineke therefore (with some support from the Rav. MS., which has not βοῦν, but has θύειν after ναστόν) reads θύησι, λάρῳ v. θύειν μελιτούντας. The form θύησι he pronounces admissible in anapaests. The last word is altered because ναστός in Plut. 1142 is a subst. masc. If μελιτούντας be retained, ναστός should be taken as the adjective (of two terminations) 'well-kneed,' and μ. as the substantive. Cf. Nub. 507, δός μοι μελιτούτταν, in support of μελιτούττα as the Aristophanic form. This of course is originally the fem. of an adj. agreeing with μᾶζα understood: μελιτός the masc. agreeing with ἄρτος.

568. ὄρχιλος] The wren, or at least the golden-crested wren, was named βασιλικός: and in Latin regulus. Probably the bright golden crest suggested its enrolment among crowned heads.

570. ἔσοθην] Cf. Nub. 174 ἔσοθην γαλεώτη καταχέσαντι Σωκράτος. The spirit of the rest is: 'Now let Zeus thunder; we don't care for him.' ὁ μ. Ζάν appears to be a quotation from some Doric passage.

572. 'Ερμής] The swift courier of the gods is generally represented with winged feet: he is very bird-like in Hom. Od. ε. 50—54, where he skims the waves like a gull on his mission to Calypso's isle.

574. αὐτίκα] Cf. above on v. 378. Well-known statues of Victory and Love are appealed to as proofs: also Iris, and Zeus' winged lightning.

575. Ἰρυν] Homer says of Ἡρέ and Αθηνά (Π. ε. 778) τῷ δὲ βάτην τρήρωσεν πελεύδαν ἦθυμαθ' ὀμοίαί. Hence some editors change Ἰρυν to Ἡρυν here. It would be hardly worth while to correct the poet's own careless remembrance of the Iliad. But in v. 114 of the hymn to Apollo nearly the same line occurs of Iris and Ilithyia; and the reference may be to this.

577. ἦν δ' ὀν] The birds admit the force of his arguments, but they say 'What if mortals are so ignorant as not to see that wings are a
good token of divinity?' Peisthetaerus answers that then the birds can punish them. Meineke's arrangement of the dialogue has been followed.

580. μετρέτω] The force of 'continuance' belonging to pres. imperat. should be noticed: 'let her after that continue her dole of wheat to them if she can.'

583. ἐκκοψάντων] Aorist imperative. ἔπι πέλψ 'to make trial of, prove, our power.'

584. μισθοφορεῖ] At Athens physicians received a public salary. Cf. Ach. 1030, ὥ δημοςευσῶν τυγχάνω. Here there is probably allusion to Apollo's building the walls of Troy for hire, which however he failed to get: "destituit deos mercede pacta Laomedon," Hor. Od. III. 3, 21.

585. βοιδαρίω] A double diminutive form, βοίδιον, on which it is formed, being diminutive. Cf. Ach. 1036, οἶμοι κακοδαίμων τῶν γεωρ-γών βοίδιον.

586. ἢν δ' ἡγώνται κ.τ.λ.] Meineke's difficulties here seem fanciful. He pronounces the passage 'foede depravatum,' objecting especially to βλων. The birds, as able to spoil all by which a farmer lives, are to him βλος 'life, livelihood, sustenance.'

589. ἀλλὰ γαλ.] The a is scanned long before γαλ, though in a different word. β, γ, δ with any liquid except ρ close a long syllable, acc. to Dawes' canon. This is generally true, the exceptions being some instances of a vowel left short before βλ. Notice, however, a distinction between Greek and Latin prosody. The Greeks lengthen a vowel before certain combinations of consonants, whether within the same word, or where the consonants begin another word. The Latins will not allow a short vowel before certain double consonants (sp, st, sc), but they will not lengthen the vowel before such double consonants beginning a word.

591. καβαρῶς] 'A flock of thrushes will make a clean sweep of them.'

593. μαυσωνεύον] 'consulting auguries' to find mines. Divining for hidden treasure has always been common.

594. κατεροῦσιν] The birds will tell the prophet, and the prophet the mariners.

598. γαῦλον] A round-built Phoenician vessel for merchandize. The grammarians tell us to distinguish it from γαῦλος 'milk-pail' by the accent. Of course the word is really the same. So we call a heavy boat 'a tub.' Euelpides is quick to take up with a new idea: he will be off at once to turn skipper now: at v. 602 he turns treasure-hunter.

600. ἵσαρι. λ. δὲ τοῖς] Some correction should be made for the metre. Elmsley proposes ἵσαις ἔδοξοι γε τοῖς, remarking that γε for δὲ is required by the sense. It certainly improves it, the combination of γε τοῖς in a confirmatory clause like this being common.

604. υψιεία] Generally υψιεία. Meineke doubts whether the a can be long: he omits in v. 731 εὐφανείαν after πλουθυγιείαν, to remove the same difficulty there. Here he would read υψιείας μεγάλης: or, as he prints in his text, υψιει' αὐ. Meineke alters δύσονοι' into δύσομεν in
this line. This seems unnecessary, and arbitrary. The whole dialogue is better divided between the Chorus and P. than between Epops and P., but there is nothing to offend in the use of the third person by the birds’ spokesman.

608. παρὰ τοῦ] παρ’ ὄτου Bekker, Meineke: perhaps needlessly. Cf. below v. 1234, where ποιοσιν is altered to οἴοσιν by the same critic. The change here would be to the usual Attic form of repeating a question.

609. πεντ’ ἄ. γ.] ἐνέα μὲν ᾿αντί χενεᾶς λακέρυξα κορώνῃ ᾿ανδρῶν ἡβόντων says Hesiod. Aristophanes, to suit his metre, takes a lower estimate of crow life. If the 300 years are to be a positive gain (ἐτὶ προσθησοναι) over the present age of man, it follows that man’s γενεὰ + 300 = 5 x man’s γενεὰ: whence the γενεὰ comes out as seventy-five years here. This tolerably agrees with the ‘threescore and ten’ of the Psalmist, as the allotted age of one who lives out a full life. Perhaps Hesiod meant his γενεὰ to be thirty years or so, a common reckoning of a generation (three to the century); and then he and our poet will after all be at one about the crow’s age.

610. αἰβοὶ, ὑς The coalition of vowels here is doubtful. Some put αἰβοῖ ‘extra metrum,’ adding ὦ. Brunck proposed βαβαι, ὅς since admiration, he says, is wanted, not disgust, which αἰβοὶ expresses. As all MSS. agree in αἰβοῖ we must retain it. The disgust is at the impotency or inferiority of Zeus, or at the folly of mortals in reverencing him. ‘Bah! Zeus is worth nothing: the birds are ever so much better entitled to reign over us.’ But αἰβοί is not always of disgust: cf. Πας. 1066, αἰβοὶ βοῦ. IE. τί γελᾶς; Τ. ἡσθην χαροποίοι πιθήκους.

612—626.] Worship will be simplified and less expensive.

616. σεμνῶσι] Even the most dignified and worshipful birds will be content with an olive tree for temple.

619. "Αμμων"] The temple and oracle of Ammon, identified by the Greeks with Zeus. It was in Libya.


623. ἀνατείνοντες ‘Caelo supinas si tuleris manus.’ Hor.

624. ταῦθ’...εσται] ‘these blessings (ἀγαθὰ) we shall have on throwing them a little wheat.’

626. φ. ἐξ ἐχθιστοῦ μ.] ‘changed from worst foe to best friend.’ But πρεσβυτῶν depends on φιλτατε: ‘O dearest of old men, having changed to that from being worst foe.’

629. ἐπιπεδέλαια] Join these verbs with θεοῦς μὴ τρίψειν, ‘I denounce and swear that, if..., the gods shall not handle my sceptre long.’

630. παρ’ ἐμὲ] θέσθαι ὅπλα παρὰ τινα is the military phrase; which is here slightly modified. Cf. Thuc. II. 2, ἀνέιστε ὁ χήρις, εἰ τις βούλεται εὐμαχεῖν, τίθεναι παρ’ αὐτοῦ τὰ ὅπλα. The phraseology δικαίους ἄδολουs may be illustrated from treaties in Thuc. v. 18, 23, 47.

637. ἐπὶ σολ...ἀν.] Cf. Antipho 130, 4, ἀπαντά τα ἐν ἀδήλῳ ἐτί βντα ἐπί τῇ τύχῃ ἀνάκειται: and Eur. Bacch. 934, σου κόσμει’ σοι γὰρ ἀνακεi-
mesa δη; the sense being much the same: 'we refer everything to, depend upon, you.' Cf. above, v. 546. Meineke receives an alteration ειν for εϊν, from Hamaker.

638—675.] Epops invites both the adventurers into his nest: where as a preliminary to active work they are to have a good meal: the night- ingale meanwhile being left to help the Chorus.

639. μελλωνικαίν] 'to delay and postpone like Nicias.' Nicias was always timid and cautious, an Athenian Cunctator. When he dissuaded the Athenians from the Sicilian expedition (Thuc. v. 20—24), he was taunted with this: παρεθών τις οὐκ ἐφθ' τὸν Νίκαν χρηναι προφασίζεσθαι οὐδὲ μέλλειν. And this play was exhibited in B.C. 414, during the second campaign in Sicily, when Nicias' conduct would be freshly re-remembered.

642. κάρφη] 'chips, twigs:' smaller than φρύγανα.

644. τῳδεί] Cf. above v. 17, τῳδεί, and the instance given in note there. Dindorf's text gives this word to Epops with a note of interrogation: not so well, for τῳδεί can hardly mean 'And what is his name?'

645. Κριάθεν] Crius was a deme of Attica: another reading is Θριάθεν.

χαϊρετον] A polite welcome, on hearing their names: answered courteously by δεχόμεσθα.

648. τὸ δεῖνα] Cf. Vesp. 524, Pac. 268, Lys. 921. τὸ δεῖνα is used by anyone suddenly recollecting something, who cannot at once find words for it, but explains his meaning in the following clause. The note on Vesp. 524 shews this for all the passages referred to; and here it is so. Peisthetaerus says 'But stop! there's this—here, easy a bit and back water will you. Come, let me see: tell us, etc.'

651. Αἰσώπου] Aesop's authority is similarly appealed to in Pac. 129. The scholiast says the fable was by Archilochus. The fable that stands first in our Aesop gives the fox in the end as good measure as the eagle. However, at first he had but a sorry partnership of it.

652. τὴν ἀλώπεχ', ὦ] A mixed construction, from τὴν ἀλώπεκα κοι- νωνήσαι and ὦ ἡ ἀλώπης ἐκοινώνησεν. Below at v. 1269 δεῖνα τὸν κηρύκα εἶ μηδέποτε νοστήσει is the same. With an active verb the Greek idiom is rather to say λέγοντιν ἡμᾶς ὡς ἢ ὡμεν, than λέγοντιν ὡς ἡμεῖς ἢ ὡμεν, as Elmsley notices on Eur. Med. 452. Hence with the passive λεγόμενον the same form of phrase is not unnatural.

656. οὕτω] 'On these conditions.'

Σανθία] These two slaves have not been mentioned before: below at v. 1311 one is called Μανής. Both Xanthias and Manes are common slaves' names.

659. ἀριστισιον] The transitive corresponding to intrans. ἀριστάν. Arist. has it also in Ep. 538, ἀριστίζων ἡμᾶς ἀπεπεμπεν.

ἀνόδωνα] The same flute-player as at v. 203. She is apparently to play a prelude to the parabasis, or accompany it in some way: cf. v. 684.

660. πᾶσωμεν] From παλείν.
661. ὁ τοῦτο μέντοι] 'O yes! do indeed oblige them in this.'

667. Ὅ Ζεῦ π.] The nightingale, to judge from the delightful wonder of Peithetaerus, must have been bedecked beyond what the sober livery of the bird would warrant. The epithets suit the woman rather than the bird, especially λευκῶν.

670. χ. ἡσπερ π.] Cf. Hom. ll. β. 872, χρυσὸν ἤχων πολεμών' ἥν, ἥτε κούρη. So also Euripides (Hec. 150) and Lycophron in a fragment use χρυσόφθορος as an epithet of παρθένος.

672. ὑ. δηθέλκων] Her double-spitted beak would make the salute dangerous; therefore her shell (i.e. mask) must be peeled off first.

675. ὑμεῦ] Epops is of a grave temperament and thinks this trifling out of place.

τῦχαγαθῆν] τῦχη ἄγοθῆ 'with good luck, and luck go with us!'

676. ξουθῆ] Cf. above v. 214.

678. ξύννομε] Above at v. 209 Epops calls on the nightingale with the same word. Here with ὑμὼν one would be inclined to connect ξύννομος with the musical sense of νόμοσ, 'joining in the strain of my songs.' Perhaps, however, it is merely 'partner.'

682. κρέκων' αὖλιν] Properly κρέκεων is of the sound of stringed instruments; but is also applied to other music. The flute was a common accompaniment to anapaests. Hence the nightingale's flute-like tones are called for.

685—800.] In the first part (the anapaests and the μακρὸν) of this Parabasis the Chorus give a sort of philosophic theory of creation, partly borrowed no doubt from real philosophic systems. By it the birds are made out to be the earliest beings and entitled to precedence. They are the great benefactors of mankind: they settle the seasons; give omens. This divinity of theirs should be recognized, and then health and wealth will return to the world. A lyric strophe (v. 737—751), probably in imitation of Phrynichus, is followed by the epirrhema pointing out the free and easy life of birds. Then the antistrophe in the same style (v. 769—784) is succeeded by the antepirrhema to the same effect as the epirrhema, shewing especially the blessings which bird-life offers to rogues.

The early part of this Parabasis has been deservedly admired. Frere has translated it beautifully: he says of it, 'Perhaps no passage in Aristophanes has been oftener quoted with admiration. To bring the most sublime subjects within the verge of Comedy, and to treat of them with humour and fancy, without falling into vulgarity or offending the principles of good taste, seems a task which no poet whom we know of could have accomplished.' There is a beautiful melody in the double anapaests, and a fine Homeric swing and grandeur in their terminations: which, however, the poet takes care to relieve with light touches here and there: cf. in v. 6,2, Προδίκω κλάειν εἶπητε τὸ λουπὸν, and the homely and sportive illustrations of the theory.

685. ἄμαυρόβιοι κ.τ.λ.] A very beautiful combination of poetical expressions for man's feebleness, from Homer and Aeschylus chiefly.
NOTES.

1. 710.]

αὐανοῦτιος is not found elsewhere: Plato's image of mankind as dwelling in a dim cave (at the beginning of the 7th book of the Republic) carries out the idea. Homer's ὀνὶ πὲρ ψιλλῶν γενεῖ, τοὐθὲ καὶ ἄνδρῶν (II. ocrates) is well known: also his νεκών ἄμεμπρα κάρηνα. Aeschylus in Prom. Vinct. 546—550 supplies much: ἵς ἐφαμερίοις ἄργεις; οὖν ἐδέρχηθεν ἀλεγράπτων ἀκίνην ἱσόνεἰρον ἄ το φωτῶν ἀλαιον γένος ἐμπεποδισμένον: whence it was proposed to read here ἐφημερίοις τ' ἄλαο, and the scholiast recognizes this as a various reading. But the conjunction τε would be awkward. And ταλαῶ = Γρηγορίου is quite satisfactory. Pind. Pyth. viii. 136, σημάδια τόντω ἄποδος, is perhaps the earliest Greek illustration of σκιατεία of man who 'walketh in a vain shadow.'

688. προσοχεῖτε] For this form as preferable to προσεχεῖτε cf. Nub. 573, Ἐγ. 503.

689. ἀγήρως] This is again an Homeric epithet of the gods: as is αἰεὶ ἐντε, and ἀφίθα μη. Cf. II. ο. 88, Ζεὺς ἀφίθα μηδείς εἰδώς.

690. μετέφραω] High subjects such as the μετεφρασμοσφισταλ (Nub. 360) dealt with, of whom Prodicus was one, whom the Cloud chorus rank with Socrates. The birds have a better theogony. Better taught by them mankind may discard Prodicus.

693. Χάος] There is a sort of likeness to Hesiod's Theogony l. 116 etc., and no doubt to others; but all is fancifully modified so as to make the birds the eldest of creation. The scholiast wisely says ταῦτα οὐκ ἀνάγκη ἀπευθύνει πρὸς τὰ Ἑσίοδον ἃ πρὸς τῶν ἄλλων τινὸς γενεαλόγου.

694. γῆ οὗ ἄρη] i.e. οὐ γῆ οὗ ἄρη ἥν.

695. ὑπ. φῶ] A phrase used by Arist. in Fr. 237. πρωτόγονον ἀῦν is said to have been in the Orphic system. Theories of development almost Darwinian are thus of respectable antiquity.

696. Ἐρως] A very pretty picture of him whom Hesiod calls κάλλιστος ἐν ἀθανάτωσι βεθόει. His wings are all-important, as the birds are to come from him. With these he is in his flight like the swift eddying wind-gusts.

698. πτερόνετι] Meineke adopts from Hermann οὕτος χάει ἑρόνετι, a plausible conjecture, 'misty' suiting chaos better than 'winged.' And the birds can get their wings from Love, as they are said to do in v. 704.

700. ξυνεμεῖν] Supposed to allude to Anaxagoras' theories.

704. πολλοίς δ.] 'is plain by many proofs:' dative of reason, corresponding to the Latin ablative.

ἐρῶσι σύνεσεν] We help lovers: share their secrets. And birds were a common lovers' present, we are told.

710. γέρανος] The noisy flight of cranes from the wintry weather of the north is well described in Homer II. γ. 3, ἥπετε πέρ κλαγγὴ γεράνων γένει' οὐρανθῇ πρὸ, οὕτ' ἐπει οὐν χειμώνα φίγουν καὶ ἀδέσφατον διμβον, κλαγγή ταῦτα πέτονται ἐπ' Ὀκεανοίο βοᾶς, where the scholiast explains that the cranes' flight is from Thrace and to Libya. Hesiod
tells the farmer to be warned by the cranes of the coming winter and of sowing time. Op. et Dies 449. And he tells the sailor (at v. 629) πηδάλιον δ’ εὔφηγες ὑπὲρ καπνοῦ κρεμάσασθαι. The rudder of ancient ships was unshipped and stored away in the winter.

712. 'Ορέστη] A Turpin or Sheppard of the day, mentioned in Ach. 1166, and below v. 1491.


να μὴ μεγών ἀποδύῃ] 'to keep the rogue warm while stripping honest folk.' There is a comical humour in this juxtaposition of μεγών ἀποδύῃ, this pitying the sorrows of a shivering footpad. Kennedy explains 'that he may not, shivering with cold, strip other people,' 'lest he shiver and take to dismantling.' But the present participle μεγών seems better to suit the translation given. And in Greek, when a participle and verb are thus put together in one clause, the emphasis is as often as not on the participle.

713. ἵκτινος] Then comes the kite to harbinger spring shearing-time. There were two shearings in Greece and Sicily, in spring and in autumn.

715. λῃδάριον] 'a light summer dress.' λῆδος occurs in Alcman.

717. ἐλθόντες...οὐτω] 'after consulting the birds you then, and not before, proceed to action.' a common use of οὐτω with aor. partic.

718. ἄνδρος] Brunck proposed ἄνδρες, not an improvement: Meineke reads ἄλλος.

719. ἄρν] All prophetic tokens are called thus: whether from sound or sight. In Latin avis and ales are similarly used.

720. φημη] 'a saying' taken as an omen.

721. ξύμβολον] An omen taken from what meets one. Aesch. Pron. Vinct. 487, ἐνοδίους τε συμβίλους. He has the neuter form in Ag. 144, ξύμβολα. Horace describes such in his ode (III. 27) Ἰμπίου παρραί recinentis omen ducat, etc.

φωνή] A distinction is drawn between this and φήμη, the latter being 'divina vox,' φωνη 'humana.' This seems doubtful here. Perhaps φωνη is more general of a 'sound,' φήμη of a definite saying applicable to the circumstances: an instance of which would be: Paullus' daughter's 'Persa perit,' 'Persa (a pet dog) is dead,' which her father took as an omen of victory over King Perses. The story is told in Cic. de Div. I. 46.

θεράπουτ'] The servant, as also the donkey, would be ξύμβολα in some way. The scholiast says that it was usual to call certain servants καλοκωμίστους 'of good omen.' And of the donkey he gives a story, how that one being asked about the recovery of a sick man, heard some one saying 'see how the donkey has got up again,' ὃς ὑπὸ ὧν ἄνεστη, which he heard and interpreted as ὃς ὁ νοσῶν ἄνεστη, and inferred that the sick man would do so. There may be reference to
some story; but it means simply that anything, even a donkey, may
be an ὑπερος or omen. And the slight similarity of the words, and
great dissimilarity of the things, has some comic force. The donkey's
bray was very likely considered an omen.

724. [Χίτες κ.τ.λ.] The birds will be prophets, poets, regulators of
all the seasons and weather. All the datives must be governed by
χρησάοι: 'you will be able to use us as prophets and poets, you will
be able to enjoy every variety of season (we birds having to do with
every climate).' Dindorf explains it, 'You can consult us as prophets
at all seasons,' whereas the usual oracles are only accessible at par-
ticular times. Meineke, prompted by Hamaker, omits the whole
passage down to πνεύμει, omitting the καλ before οὐκ ἀποδράτες. It does
not look like an interpolation. The alliteration and run of μάντεσι
Μοῦσαι κ.τ.λ. seems quite Aristophanic.

725. αἰφαίς κ.τ.λ.] 'mild breezes:' spring perhaps, if it is necessary
to define closely the season meant. ἀφαί 'the season of fruits.' The
μετρήω πνεύμει seems added as an afterthought to improve on θέρει.

726. ἀποδράτες] running away and shirking duty. σεμνονήμενοι
'scornful and proud, a-top of a cloud' Frere. Compare in Pac. 207
the account of the gods moving off to the highest heaven, to avoid being
troubled with mankind.

728. χω'] The conjunction καλ after a negative assertion seems
strictly to have no place. In the positive, 'we will act as Zeus also
does' is reasonable enough: in the negative, 'we will not act as
Zeus (also) does,' the 'also' is retained by Greek idiom, but will
not bear investigation.

731. πλουτυγιείαν] Cf. Eq. 1091, Vesp. 677. For the quantity
of the final a see note on v. 604. In no passage of Aristophanes (I be-
lieve) it is necessarily short. Here it must be long.

734. γάλα τ' ὄρν.] Proverbial for a dainty rarity: but why? It is
a most appropriate gift for the birds to give, any way. Cf. Vesp. 508.

735. κοπίαν] You'll be weary under your load of blessings.

737. Μοῦσα λ.] The order of construction, interrupted by the
refrain τίδο τίδο, is Μοῦσα μεθ' ἦς ἀναφαίνῳ νῦνοι 'O Muse by whose
help I sing strains, whence Phrynichus gained his inspiration.' Supply
'come hither' or something like it, to complete the sense of the
strophe.

739. ποικίλη] 'warbling.' Cf. v. 1411, ποικίλα χελίδοι.

744. ξοῦνθα] Cf. on v. 214. 'Most birds look brown,' says the
scholiast; for plainly they mean to take ξοῦνθα in that sense.

746. μητρή] Cybele.

750. Φρύνιχος] The tragic poet, especially praised for his choruses.
Aristophanes speaks of him in Ran. 1299 as 'culling sweets from the
sacred meadow of the Muses.' The order of words here is ἀπετέθακεν
κ. μελέων φέρων γάλ. φ., 'fed on the fruit of lyric lays, drawing thence
sweet song.' Horace's comparison of himself to a bee will at once
suggest itself: 'Ego apis Matinae more modoque, etc.'

755. ἐνθάδ'] On earth. The Chorus addressing the audience in the parabasis speak as if in the theatre at Athens.

758. ἣν τις] Striking a father is no crime in bird-land, if the father be called upon fairly to defend himself.

759. πληκτρον] Metal spurs were fitted on to the natural spurs of cocks. Schol. Aristophanes uses metaphors from cock-fighting in Eq. 494—7.


760. ἐστιγμένος] If marked or branded as runaway, with us his marking will make him a woodcock.

762. Φροξ] If a foreigner and Phrygian, he will be a phrygilus, which is perhaps the Lat. fringilla 'a finch.' Spintharus and Philemon were apparently of Phrygian origin. Execestides is spoken of as a foreigner at v. 11 and again v. 1527.

765. πάππος] Probably πάππος means the 'young downy feathers,' as K. explains. Sophocles, in Fr. 748, γραῖας ἀκάνθης πάππος ὡς φυυόμενος, uses the word for 'thistle-down.' This suits φυυότω better than to suppose πάππος a kind of bird, though Ælian appears to have so used the word. Here the meaning 'grandfathers' is pinned on; and there is a sort of humour in φύσιν π. 'procreate avos.' To establish true Athenian descent a man must shew his πάππος, and he would then have a φράτρα or clan and φράτερας clansmen. Anyone could easily get πάππος and consequently a φράτρι among the birds. Cf. Ran. 418, οὐκ ἔφυσε φράτερας 'is no true citizen' of Archedemus. The pun is represented in Latin by Bergler 'curet se inscribi inter pappos aves, sic poterit se ostendere habere pappos avos.' Kock suggests some play on Aihne and Hahnè in German. In English we might attempt some equivalent by 'grand feathers' and 'grandfathers.'

766. ὁ Πεσιόν] Who this son of Pisias was is uncertain: nor is anything known about this betrayal of the gates to the ἄτιμον. Kock identifies him with Meles a κιθαρῳδὸς κάκιστος mentioned by Pherecrates. He is reviled by Cratinus in several plays; and the scholiast suggests that he may have been an accomplice of the Ἠρμοκοπίδαι or mutilators of the busts of Hermæa. This mutilation took place just before the Sicilian expedition; and Alcibiades was wrongly believed to be concerned in it. It caused great indignation; the Salaminian galley was sent to bring back Alcibiades to answer this and other charges, and the play of the Birds was acted just at the time when this was occupying the public mind, probably before the return of the Salaminian galley. To the mission of this vessel we had an allusion above v. 147; and, according to Süvern, Alcibiades is partly represented by Peisthetaerus, and there is allusion to him in v. 833—5. Hence one of his party may well be meant by Pisis' son.
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70. τοῖς ἄτλυοις] 'to the outlawed.' Some plot for betraying the city gates to a party of men disgraced, and therefore ripe for rebellion or collusion with Sparta, may have been formed by this son of Pisias. As it failed, we know nothing of it.

767. π. νεωττον] A true chick of his father, who was a traitor before him.

768. ἐκπερδικλοιαί] The scholiasts describe how the partridge cunningly hides and escapes when pursued; how the mother bird teaches her brood to do the same; how she saves them by drawing attention to herself. In fact there seem to be many ways of 'playing partridge.' But which is meant here? Which best applies to the conduct of this son of Pisias? Surely Paulmier is on the right track (in spite of Brunck) in supposing an allusion to Perdiccas, king of Macedon. He was at war with the Athenians just at the end of the year preceding the exhibition of this play; and the Lacedaemonians tried to persuade the Chalcians to help him. The treacherous attempt meant in v. 766 may have been connected with this. περδικκλιζεν would be 'to side with Perdiccas,' on the analogy of μῆλιζεν, λακωνιζεω and similar words. The pun on περδικλιζεν and περδικκλιζεν is natural. I should not however interpret with Paulmier ἐκπ. by 'a Perdicca de- ficere,' nor take ἐκ to negative the force of the simple verb. Rather suppose it intensive: 'to play the cunning partridge thoroughly,' or 'to be an out-and-out Perdiccas-lover.' And then any or every one of the partridge's miles may be alluded to in the word. The birds say, 'A man up here may be like Pisias' son with his deceitful treachery; the partridge's cunning brings no shame here!'

769. τοιδε] Adverbial = 'thus.' The rest arrange thus: ἐκχον 'Απόλλων συμμιγή βοήν, ὡμοί κρέοντες πτεροί, 'they sang Apollo in full chorus, all together beating noisily with their wings.' There are slight variations of this verse in the different texts. It should correspond metrically with v. 740.

776. δχων] Certainly 'the river bank' here, though δχον is more usual in this sense. Of course the two words are but slightly different forms from the same origin 'rising mound, hill, bank.'


778. κυματά τι σαθ.] There is a smoothness in this line that suits the sense. αἰθηρ is in MS. Vat., and Porson says 'quod saltem specio- sum,' referring to Them. 43, ἐχετο δὲ πυνάς νύμεος αἰθηρ. And in the well-known night-scene in Hom. II. θ. 556 it is the same. Hence αἰθηρ has been preferred to vulg. αἴθρη. It is rather a bold phrase to use 'the calm air stills the waves;' but Ar. here is intentionally tragic. Cf. Aesch. Ag. 566, εὑτε πόντος ἐν μεσημβριαῖς κολύταις ἀκύμων νυμέοις ἐνδο πεσόνων.

780.—1.] There is a sort of Homeric echo and grandiloquence in this language. Dindorf also notes ἐπολολύζεω as Aeschylean. And perhaps it may have been Phrynichean, if this antistrophe and its strophe are, as some think, imitations of Phrynichus.
785. οὐδὲν κ.τ.λ.] The advantages of bird life are further stated, especially for some disreputable tricks prevalent at Athens.

786. αὐτίχ'] Cf. above v. 166.

787. τραγῳδῶν] Why change this to τραγῳδῆν, as Bentley and Meineke do? Dindorf rightly says 'tragic choruses are often somewhat long:' certainly more so than those of comedy. The theatres of Athens had, as we may infer, no refreshment rooms. The sitting of an audience to hear plays was very long: their patience and keen relish for their intellectual treat must have been wonderful. To be able to fly home, get a meal, and return, would be a great boon.

798. Διυτρέφης κ.τ.λ.] Diotrephes made his fortune as a πυτινοπλόκος, that is by covering flasks with plaited willow-twigs: hence he is said to have had 'willow-twig wings' to raise him to power and office. But the scholiast also surmises that the loops on the neck of the πυτίνη were called wings (τὰ περὶ τῷ τραχήλῳ τῆς πυτίνης, κρεμάμενα ἵματαρια πτερὰ καλεῖσθαι). This would make the passage clearer. 'What are not wings worth? Why, D. even by his willow-twig wings got chosen to high offices.'

799. φυλ. εἶθ’ Ἰππ.] The phylarch commanded the cavalry of one tribe (φυλή): there were ten, and they were under the two Hipparchs, as (in the infantry) the taxarchers were under the Strategi. Hence Diotrephes is first phylarch, then hipparch, then ἱππαλεκτρὼν. What this last may be we need not define; it is supposed to be a fabulous gryphon: cf. Ran. 932. It plainly means here the ne plus ultra of grandeur in the bird way; and the Ἰππ. in Ἰππαρχος leads up to it. From having been a mean scrubby bird with willow-wings D. rises (by purchase) to be captain, colonel, and—Capercaillie, cock of the woods.

801—1057.] Peisthetacrus and Euelpides return, transformed into birds. With the Chorus they decide on a name for the city, arrange for its building, and hold a solemn inauguration of the work. Visitors come to see them: first a poet, who is well treated; then a soothsayer and some others, who are sent about their business.

801. ταυτὶ τ.] 'This is such as you see it' = So far so good.

803. ὠκυπτέροις] An adjective in Homer: here it means the long quill feathers of the wing, acc. to the scholiast, who says τῶν πτερῶν τὰ μὲν καλεῖται πτιλα, τὰ δὲ πτερὰ, τὰ δὲ ὁκυπτέρα. We class the wing feathers as primaries, secondaries, tertiaries: the primary being the long feathers = ὁκυπτέρα.

805. εἰς εὐτ.] 'with a view to cheapness, cheaply.' What was contracted for was apt to be so done. The scholiast appears to take συγγεγραμμένον to be = γεγραμμένον 'painted.' Rather it means 'contracted for, done by contract;' with some reference to the sense of the simple verb. The goose suits the simplicity of Euelpides, the prating blackbird is Peisthetacrus with his ready tongue. A cheap clumsy sign-board daub of a goose is meant.
806. σκάφιον ἀπ. ] Cf. Thesm. 838, σκάφιον ἀποκεκορμένην, where it denotes a close cutting of the hair, as it is opposed to κοίμας καθείσαν. In Λτ. Fr. 502, ἦν μὴ καταγιὰς τὸ σκάφιον πληγεὶς ἠλώ, plainly σκάφιον means ‘the crown of the head, poll.’ Hence the phrase would mean ‘with the crown of the head shorn, plucked bare.’ But in Thesm. and in this passage L. and S. identify σκ. κελεσθαι with περιτρόχαλα κελεσθαι, which certainly means (Herod. III. 8) to shave the hair round the temples, leaving that on the crown to grow. Homer’s Ὀρῆκες ἁκρόκομοι (II. 8. 533) illustrate this; and some Indian tribes arrange their hair thus. This meaning is given to σκ. κελεσθαι by taking σκάφιον in the sense of a bowl, so that ‘cropped bowl-wise’ means cropped as one would be if a bowl were put on his head and all that fell outside were taken off. The close cropping was enforced by way of reproach: this the passage from the Thesmophoriazusae shews; as does the scholiast on this passage. And as a prison regulation it still prevails.

807. ταύτι κ.τ.λ.] ‘We have found these similes, with which we attack each other, after Aeschylus’ rule; they come not from others but are feathered by our own wings.” Aeschylus’ Μυριμέδοις is quoted by the scholiast: ὥς δ’ ἐστί μυθέας τῶν Λαμβαντικών λόγος πληγέντι ἀπράκτῳ τοξίκῳ τὸν αἰετὸν εἰπείν ἱδώντα μυχανόν περίματος, τάδ’ οὐχ ὃν ἄλλων ἄλλα τοῖς αὐτῶν πετεός ἀλακόμεσθα. Our own poet Waller uses the idea in a quatrain to a lady who sang his verses:

The eagle’s fate and mine are one,
Which on the shaft that made him die
Espy’d a feather of his own
Wherewith he went to soar so high.

815. Σπάρτην] He puns on the meaning of σπάρτη a rope or cord of spartum. So much does he hate the name of Sparta that so far from giving it as a name to his city, he would not even to a common bedstead apply a σπάρτη while he had a κειλία or girth. The pronoun ἐγὼ and την’ are emphatic. The scholiast defines κειλία as εἴδος ζώνης ἐκ σχοινίων.

816. πάνω γε] To be taken with ὣδε, strengthening it.

819. χαύνον] Arist. has a compound of this in Ach. 635, χαύνοπο-λίτας. It means ‘with plenty of show and size, but little substance.’

Νεφελοκοκκυνίαν] ‘Cuckoo-cloud-land’ Cary. ‘High-cuckoobery’ Rudd. ‘Cloud-cuckoo-borough’ Kennedy. κόκκυξ represents stupid gullibility: νεφέλα, the chimerical nature of the project.

Io] A cry of delight.

820. καλὸν...τούνομα] The so-called tertiary predicate: ‘the name you have hit on is beautiful.’

822. Θεογένους] A dirty rascal, but a boaster; as we may infer from Vesp. 1183, Pac. 728, and this play: cf. below vv. 1127, 1295.

823. τὰ τ’ Αἰσχίνου ’σθ’] This is Hermann’s correction for τὰ τ’ Αἰσχίνου γ’. Meineke proposes καὶ τὰςχίνου γ’ ἀπαντα, which gives a
more common arrangement of particles καὶ...γε, but does not seem likely to have been altered into the old text. Aeschines was a boaster: in Vespr. 1243 he is represented as singing a song about wealth.

καὶ λόστον μὲν οὖν] The scholiast appears to have read λόφον. ‘The better place to suppose the wealth of these boasters to be in is the Phlegraean plain, for there the gods outshot the giants in bragging.’ The plain and the combat upon it are ridiculed as alike fabulous nonsense. But thus the connection of this line with Euelpides’ last words is not natural; the καὶ is awkward, nor would Meineke’s proposed ναι much improve it. The καὶ...μὲν οὖν ought to continue the sentence ἵνα καὶ...ἀπαντα, ‘where Theogenes’ wealth is, and that of Aeschines, and, best of all, the Phlegraean plain, that imaginary scene of a combat which never took place.’ καθυπερηκτίσαν ἀλ. is by way of surprise for κατεπολέμησαν or some such word.


827. πολιούχοις] The city must have a patron deity, as Athens has Pallas (cf. Ep. 581), to whom the ‘peplus’ was carried in procession at the Panathenaeae. It was woven by maidens. ξαίνειν, prop. ‘to card,’ here implies the whole process and working of wool.

831. Κλεισθένης] A constant butt for effeminacy. In Thesm. 574 he addresses women, φίλαι γυναικεῖς, ξυγγενεῖς τοῦμού τρόπου.

832. Πελαργικόν] From πελαργός ‘a stork,’ but with allusion to the Πελαργικόν at Athens, for which cf. Thuc. ii. 17. Some connection was once thought to exist between Πελασγοί and Πελαργοί; and certainly Callimachus has Τυρσηνῶν τείχισμα Πελαργικῶν, meaning Pelasgic by Pelargic.

833. Περσικοῦ] The Persian or Median bird is the cock, cf. above v. 485: he is Ἀρεως νεοτός for his pugnacity. Sicvûn thinks Alcibiades is intended. He certainly affected Persian habits, and discarded those of his own country, as we know from Thucydides (vi. 15), Plutarch, and others. And his fiery temperament and warlike disposition would suit. He was, moreover, suspected of ambitious projects, especially after the affair of the Ἐρμακοπίδαι, which had just happened; and the acropolis was the seat of sovereignty at Athens under a tyranny.

836. ὡς ὁ θέσος κ.τ.λ.] ‘What a fitting deity it is to dwell upon the rocks of the acropolis!’ The cock, however, as the scholiast notes, is not particularly so as a bird.

837. ἀγε νῦν κ.τ.λ.] Having settled their πολιούχος θέσο they must complete the building. P. directs, E. has to be here, there and everywhere at the work.

840. λεκάναι] ‘hod’ Cary. It generally means ‘pot or pan.’ P. assumes that Euelpides will mount the ladder clumsily and tumble down.

841. ξυγκρυπτ’] Cover up the fire, but keep it alight under the coals, that it may be ready to make a blaze if wanted.
1. 870.]

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842. κωδωνόφ.] Cf. Thuc. IV. 135, τὸν κωδὼνος παρενεχθέντος 'as the bell went round,' which the officer carried who visited the sentries to see if they were on the alert.

846. οἰμωθε παρ' ἐμ' ] E. means to grumble at all the trouble being put on him, while Peisithetaerus remains: and he takes up παρ' ἐμε in a different sense from what P. had meant. 'Yes, and you remaining quiet here—may go to the devil for me.' παρά means 'along of, on account of.' Lat. 'per me licet plores.' P. entreats him to go, as all depends on him.

848. κανοίσων θεός] That is, the bird-gods who are presently mentioned. There is probably some satire intended on the introduction of new deities or denial of the old by sophists. Cf. the Clouds, and Ran. 889.

851—8. ] A strophe to which correspond vv. 895—902.

852. σωμπ. ἐχω] By common periphrasis for συμπαρήσεα. The aorists ἤνεσα, ἐπήνεσα, are very common in this almost present sense 'I approve.' The infinitives that follow, προσέκα, θεέω, depend on these verbs: 'I agree and join in advising that we go in procession, etc.'


857. Π. βοᾷ] οὔτω δὲ ἔλεγον τὸν παιάνα. Schol. This phrase, and ὁμορροθῶ, are said to come from Sophocles' Pelée. ὄμ. occurs in Soph. Ant. 536.

858. συναδετό] συναιλεῖτω Ὁδά, Mein. because Chaeris was a flute-player, and in the next line is φυσῶ. But possibly συνάδειν Ὁδάν might include fluting. The flutist or piper comes on as a raven.

860 τοῦτι κ.τ.λ.] One might adapt the words of the Scotch song, 'O far hae I been and muckle hae I seen. But a raven with a mouth-band on I never yet did see.' Cf. Vesp. 582, for the use of the φορβεία. τοῦτο is explained by κόρακα ἐμπ.

862. σὸν ἔργον] Suppl. ἐστιν: 'it is now your task.'

865. εὐχεσθέ] The priest's prayer is a sort of parody on the usual forms: birds and gods being strangely mixed together. Invocations customarily began with Ἐστία. The kite is put in a high place; cf. above v. 499, where he is said to have been in old time a king.

866. Ὀλυμπίοιο κ.τ.λ.] Compare Thesm. 332, εὐχεσθε τοῖς θεοῖς τοῖς Ὀλυμπίοιο καὶ ταῖς Ὀλυμπίαιαι καὶ τοῖς Πυθιοῖς καὶ ταῖς Πυθιαιαί καὶ τοῖς Δήλοιοι καὶ ταῖς Δηλαίαις. Respect is had to distinction of sex: 'All the Olympian birds and birdesses' (for 'gods and goddesses') are invoked.

869. Σουνίρακη] Coined to parody Σουνίαρατος 'worshipped at Sunium,' the promontory of Attica. And πελαργικέ is to represent πελασγικέ: cf. above v. 832; also it refers to πελαργός 'a stork,' and thirdly (the scholiast thinks) to πέλαγος as Poseidon was lord of the sea. Cf. Ἑρ. 560, δελφίνων μεθέν Σουνιάρατε.

870. κύκνῳ] The singing swan has the epithets of Apollo, god of song.
THE BIRDS. [1. 874.

'Ορτυγόμ.] As the name of a bird it is said to be 'the land-rail.' It is here used with reference to Latona's title of 'Ortygian (Quail-island) mother,' Ortygia being the old name of Delos.

874. Κόλανθις] A name of Artemis from Colaenus, son of Hermes, who built a temple to her. It is something like ἀκαλάνθις in sound: hence perhaps the coupling of the ἀκ. with Artemis.

875. φρ. Σαβάδιον] Sabazius was a Thracian name of Dionysius, acc. to schol. on Ψεφ. 9: a Phrygian name for the same god, acc. to schol. here. Any way it expresses 'foreign, outlandish.'

μεγ. μητρι[.] Joined with στροβός the epithet 'great' characterizes the bird as 'the ostrich,' not 'the sparrow.' With μητρι it means 'the great mother,' i.e. Cybele or Rhea.

876. Κλεοκράτος] The scholiast says that he was 'in appearance like an ostrich.' In Ραυ. 1433 it is proposed that he be furnished with Cinesias by way of wings, and sent aloft to annoy the Spartans. He had a powerful voice, and was employed after the battle of Munychia to address those who had fought for the Thirty: Xen. Ηell. ii. 4. 20—22. Here his stature is the chief thing meant. The 'great mother of all gods and men' is of course also mother of the big Cleocritus among the rest.

880. Χλουσων ήσθην] 'I like the idea of the Chians being in every case tacked on.' Cf. Νιυ. 174, ήσθην γαλεώτη καταχέαντι Σωκράτον; also Νιυ. 1240 and Εψ. 696. The Chians were fast friends to the Athenians: so they were included in public prayers, which favour they returned by praying for Athens. The scholiast quotes from Eupolis: αὐτή Χῖος καλὴ πόλις, πέμπει γάρ ὑμῖν ναῦς μακράς ἀνδρὰς θ' ὅταν δεήσῃ, καὶ τάλλα πεπαρχεῖ καλῶς ἀπληκτος ὡσπερ ἵππος. Notice by the way how, now that Euelpides is gone, Peisthetaerus' interpolations are a little in his playful vein.

881. ἱππωσων] After the gods come naturally the heroes. Dindorf brackets καὶ ὅρνις; Meineke omits καὶ, taking ὅρνις in apposition to ἱππωσων, which is perhaps better. At all events 'and the birds' is a meaningless interposition.

πορφυρώνων[.] Some water-bird. πελεκάς 'woodpecker,' cf. below ν. 1155; where these birds use their beaks like axes. πελεκίνος 'pelican:' in which sense πελεκάς, ἄνος also occurs in Αρ. Η. Α. Χ. 9. 2. φλεξίς unknown: apparently from φλέγω, perh. because of its colour. τέτραξ 'grouse,' the 'tetrao' of ornithologists. ταύς 'peacock.' ἑλεας 'owl' of some sort. βᾶσκας 'duck:' Aristotle's βάσκας and φάσκας may be the same bird. ἕλασας unknown. ἐρώτως 'heron.' καταράκτης, explained by Hesychius as ἄετος, from its 'swooping down' probably; but Dindorf says, 'skua,' or 'gannet.' The 'pouncing down' would well suit this latter bird. μελαγκόρυφος 'black-cap.' αἰγίθαλλος 'titmouse,' derived by the schol. παρὰ τὸ ἐξ αἰγός τεβηλικέναι. Aristotle mentions this bird and the μελαγκόρυφος together, Η.Α. ΙΧ. 15. 2. To this list Meineke adds καὶ ἡρισάλπινγι, because the scholiast mentions this bird ἐρισάλπινγει or ἄρισ., apparently not knowing what it was. We
might suppose it to be the 'hooper or wild swan' from its trumpeting cry.

890. ἐπὶ ποῦν] A poor miserable victim had been furnished: not enough to feast all the birds of prey summoned. The choregus who had to supply the victims was thrifty perhaps: cf. *Iat. 1022, χούτω τὸ πρῶ-
βατον τῷ χορηγῷ σῶζεται.

892. ἱκτίνος] This bird was dangerous to sacrifices: cf. *Iat. 1009, φράσει δὴ μὴ πῶς σε δόλῳ φρένας ἑκαπατήσας ἱκτίνος μάρψῃ. Τ. τοὺτο μὲν τοῦ φυλάττου, ὡς οὗτος φοβερὸς τοῖς σπλαγχνοῖς ἔστιν ὁ χρησμὸς.  

893. ἀπελθ'] He dismisses the priest, being himself enough to manage such a poor sacrifice.  

895—902.] This is best given to the Chorus, with Dobree and Meineke. It corresponds to the choric song vv. 851—858.  

899. μάκαρας, ἕνα] The ἕνα τ. μ. is added as a correction: 'the gods, or rather one only' as the victim is so poor, little but hair and horns.  

903. πτεολνοις] May be by way of surprise for πατρίοις. 'Our feathered' instead of 'our fathers' gods.'

904. Νεφ.] A dithyrambic poet has already found out the cloudy town, and pays his respects in song. He uses Doric dialect.  

908. μελιγλ.] Bergler quotes from Bacchylides μελιγλώσσων ἀσίδων ἄνθεα.  

909. θεράπων] In the poem *Margites*, erroneously ascribed to Homer, is the line Μουσάων θεράπων καὶ ἐκηβόλου Ἀπόλλωνος. And ὄτηρός is a common epithet of θεράπων in Homer.  

911. δοῦλος] P. takes up the word θεράπων 'servant;' and asks him how he presumes to wear his hair long, which free men only might do. Our poet was no doubt a wild figure, poorly clad (cf. v. 935), with long dishevelled locks; and thus might be taken for a slave.  

912. οὐκ] i. e. εἰμι δοῦλος. 'No, you mistake me, I'm not a slave; it is only by poetical fiction that we bards are the Muses' servants.' διδάσκαλος used of any poet, tragic or comic. Perhaps some sort of contrast is intended between the dignity of the διδάσκαλος and the humbler position of θεράπων to the Divine Muses.  

915. ἐτὸς] Cf. *Ach. 411, οὐκ ἐτὸς χωλοὺς ποιεῖς. He puns on the word ὄτηρός and τετρημένος 'with holes in it;' telling him he may well call himself a servant, for his coat has seen good service. Or 'being a henchman bold-and-ready he may well have a coat old-and-shreddy.'

918. κύκλια τε] Songs sung by a cyclic chorus, that is, by a chorus arranged in a circle: cf. *Nub. 333, παρθένεια ' sung by maidens.'

921. πάλαι] He has praised the city long ago: the Muses somehow hearing the report before the thing happens.
922. ἐκάτην] The name-day for a child was the tenth: cf. above v. 494. Also Eurip. Electr. 1125, ῥῦσον...ἐκάτην σελήνη παιδὸς ὡς νομίζεται. Here θύειν δ. is 'to celebrate the ἐκάτην with sacrifices.'

926. πατέρ κ.τ.λ.] From a choral hymn (ὑπόρχυμα) of Pindar to Hiero of Syracuse. Süvern presses this passage into service as proof that the Nephelococcygian scheme means the Athenian scheme of empire to be founded by the Sicilian expedition.

927. ἰερῶν ὄμ.] Because of his name 'Τέρων.'

928. δόδοι ἐμὺν κ.τ.λ.] It is probably useless to try to make good sense of this. It is meant to be a parody, mysterious in grammar and dialect, as dithyrambic poems often were. τέλω is exaggerated Doric: it does not occur in Pindar. Perhaps (as Meineke says) τεά κ. δόμεν means 'to give by an assenting nod.' κεφαλὴ κατανεύειν is Homeric, of the great nod of Zeus.

933. σπ. καὶ χ.] Some one who has both upper and under garment is told to spare one for the poet. He does so: and P. gives it, saying ἐχε.


940. ἀνθρωποσ] With some contempt and impatience, 'the fellow.' οὐκ ἀπ. ἡμῶν 'will not leave us:' usually with persons or things ἀπαλλάσσεσθαι is 'to get rid of:' with places, etc. 'to depart from.'

941. νομάδεσσι, κ.τ.λ.] Having got one gift, the poet tries for another, and quotes Pindar again, acc. to the scholiast, changing it to suit his purpose. It was in Pindar δός ἀμαξηφόνητον οἶκον οὐ πέπταται, ἀκλέες δ' ἔβα. 'Straton wanders among the Scythians, houseless; and of no honour or use [is a pair of mules without a chariot]. Supply for the sense, as Brunck does with some probability, τεῦγος ἡμιώνοις ἀτερ ἀμαρτος. The scholiast says that Straton got mules from Hiero, and then asked for a chariot. Without this last (or a waggon) he would be houseless among the Scythians 'quorum plaustra vagas rite trahunt domos.'

945. ἐνεῖς δ' τοι λ.] This is said to be the beginning of the same song of Pindar.

949. κᾶς τὴν π.] Constr. with ποιήσω. And notice the act. ποιήσω, 'I will write as a poem,' not 'I will do.'

950. κλῆσον κ.τ.λ.] It seems to mean 'celebrate, O golden-throned (Apollo), the shivering cold city; snow-stricken plains of many crops have I traversed.' But there is doubt whether πολύπορα, πολύπορα, πολύπυρα, be the reading. πολύπορα makes little sense. πολύπορα 'of many paths' seems better. And Dindorf has ἀλαλάν, which Hermann retains, construing it with τὰυ τρ. and reading πολύπορ' ατ ἡλυθον: 'celebrate in thy shivering chilly strain of joy the snowy plains to which I have come.' Meineke inclines to πολύπυρα in the sense of πολυπυρετα 'fever-causing.' ἀλαλά is Bentley's correction. ἀλαλά (ἡ) is elsewhere used for war-cry or battle.

955—8.] Importunity succeeds: the poet gets the tunic: P. then goes on with the interrupted sacrifice.
NOTES.

958. \textit{σὺ} [The priest appears to be recalled: he was dismissed above, v. 893.] Meineke gives \textit{ευφημλα στω} to Peisthetaerus.

959. \textit{μὴ κ.}] Compare \textit{Phe.} 1052, where Hierocles, a soothsayer, comes in and wants to hinder proceedings by his oracles, or to get some of the sacrifice. He is driven out, as is our friend here.


962. \textit{Βάκτειδος} [ Cf. \textit{Eq.} 123, 1002.

966. \textit{οὖδὲν οἷον} [Brunck, with the scholiast, strangely misinterprets this ‘nihil obstat;’ quoting at the same time a passage in Demosthenes, where it means ‘there is nothing like, nothing so good as.’ Of course that is equally the meaning here.

968. \textit{τὸ μεταξὺ} [The land between Corinth and Sicyon was recommended in an old oracle for its fertility. The town of Orneae lay there, to which there is punning allusion. Cf. above v. 399.

971. \textit{Πανδώρα} [ Earth very possibly, as \textit{ζείδωρος} and \textit{πουλυβοτειρα}: but the soothsayer also mentions the goddess ‘Give-all’ with an eye to his own requests.

973. \textit{δώμεν} [That is, \textit{δίμεναι, δοῦναι}: inf. used as imperat. both here and two lines above.

974. \textit{ἐνεστὶ κ.τ.λ.} [ Cf. \textit{Eq.} 122, \textit{ἐν τοῖς λόγοις ἐνεστὶν ἐτέραν ἔγχεων;}

976. \textit{διὸδιν ἐνεστὶ} [Editors are not consistent in their way of writing this union of \textit{ai} with \textit{e}. When the resulting syllable must be or may be long, it should be deemed crasis or aphaeresis, rather than elision of the final \textit{ai}. See a fuller note on this question at \textit{Nub.} 988.

977. \textit{θέσπις} [Meineke, thinking \textit{θέσπιος} inapplicable, proposes \textit{θέσπεκε}. The common reading means merely ‘wondrous, excellent;’ and needs no change.


979. \textit{οὖ} \textit{αιετὸς} [Meineke points out that \textit{οὐ...οὖ}...\textit{οὖ} is incorrect, quoting \textit{Plut.} 139, 1114, and v. 1133 of this play. Also that \textit{αιετὸς} has no place here: it should be an inferior bird. He seems, in principle, right; the bird he introduces is \textit{λαῖος}, a kind of thrush. \textit{ΟΤΔΑΙΟΣ} might be corrupted into \textit{ΟΤΔΑΙΟΣ} and then to \textit{ΟΤΔΑΙΕΤΟΣ}.

982. \textit{τὰ πολλῶνος} [P. gets his oracle copied out directly from Apollo.

985. \textit{δὴ τὸτε} [ Cf. \textit{Eq.} 199, \textit{δὴ τοτε} Παφλαγόνων μὲν ἀπόλλυται ἢ σκοροδάλμην. In \textit{πλευρῶν} \textit{τὸ μ.} he mimics the \textit{τὸ μεταξὺ Κ. καὶ Σ.} of the soothsayer.

986. \textit{οὖδὲν λ.} [The opposite to \textit{λέγειν τι, ‘to say something sensible, reasonable.’}

987. \textit{καὶ φ.}] continues the oracle. ‘Strike, and don’t spare even Lampon or Diopethes.’ For Lampon cf. v. 522: we infer that he was a soothsayer. Diopethes in \textit{Eq.} 1085 is a receiver of bribes, in \textit{Vesp.} 380 foolish or mad.


994. κόθορος] 'cur tam superbe incedis?' Dind. 'what tragic buskin brings you here?'

996. διελεύσι Cf. Nub. 202, Μ. γεωμετρία. Σ. τούτ' οὖν τί ἐστι χρήσιμον; Μ. γῆν ἀναμετρεῖσθα. Σ. πότερα τήν κληρονομικήν; Μ. οὐκ ἀλλὰ τὴν ἐξίμπασαν. So here the air is to be parcelled out.

998. Κολωνός] After Greece Colonus is a ridiculous drop. Swift (in Martinus Scriblerus on the art of sinking or bathos) quotes 'In either tropic is our language spoke, And half of Flanders hath received our yoke.' We should infer that Colonus was Meton's deme: the scholiast, however, says he was of the deme of Leucon, but had something to do with Colonus, having arranged some waterworks, or having a statue there.

1000. αὐτίκα] Cf. note above on v. 166. He begins to exemplify the use of his rules.


1003. διαβήτης] Of which instrument Socrates makes such practical use in Nub. 178. Plato (Philebus 56) mentions the κανῶν and διαβήτης with other carpenters' tools. The exact method of Meton's measuring here P. does not understand, nor need we.

1005. κύκλος γ.σ.τ.] παίζει' ἀδύνατον γὰρ τὸν κύκλον τετράγωνον γενέσθαι. Schol. So early was the difficulty of this great problem recognized. Aristophanes is ridiculing the mathematicians. Meton proposes that the market-square shall be in the centre of the circular city, towards which streets shall converge, or (looking at it the other way) from which they shall radiate.

1007. ἀστέρος] Brunck will have this to be the sun; and would read τάστερος: but a conjunction is wanted. And any star will do for Meton's comparison. As from a star, a central circular spot, rays shoot out, so are ways to radiate from the agora. The subjunctives ὡς, ἀπολάμμενοι depend on ἡνα. Dindorf, however, approves of Brunck's change to ἀπολάμμενοι, with which either ὡςπερ ἀστέρος, or ὡςπερ τάστερος must be read. The whole will then read: 'that there may be streets leading to the centre, just as from a star (or 'the star = the sun') rays shine out in every direction.'

1009. Θαλῆς] Cf. Nub. 189, τι δὴ ἐκεῖνον τὸν Θαλῆν θαυμάζομεν;

1010. οἶοθον] ιδθι Meineke: a change not worth making, the interrogative use of οἶθα being so common, and almost conveying a command or assurance.

υπαποκίνει Cf. Thesm. 924, ἀλλ' υπαποκινητέον. The prep. ὑπά adds the force of 'softly, quietly.'
1013. ἐγκλατεῖται] impers. ‘there is a ἐγκλασία?’ this is Seager’s alteration for ἐγκλαστοῦνται. Meineke adopts it, giving Haupt the credit of it. With the common reading Dindorf punctuates after τινε, ‘exiguntur peregrini omnes et jam quidam ejecti sunt,’ not a very natural sense for κεκλινηται; then with πληγαῖ understand εἰσι: ‘there are blows about.’ But this seems better expressed by κεκλινηται with πληγαῖ. For the Spartan expulsion of foreigners cf. Thuc. I. 144, 11. 39.

1015. ὁμοθυμαδὸν] Opposed to στάσις. There is no faction or division, we are all of one mind.

1017. οὐκ οἶδ’ ἄν εἰ φθαῖς] The examples collected by Elmsley on Eur. Med. 941, οὐκ οἶδ’ ἄν εἰ πείσαμι, establish this use of ἄν immediately after οἶδα. That the meaning is the same as οὐκ οἶδα εἰ πείσω ‘I know not whether I shall persuade, I fear I shall not persuade’ is also certain. οὐκ οἶδα εἰ = Lat. vescor it (not the Lat. nescio an which expresses almost affirmation). But whether the order of construction was ever intended by a Greek to be οὐκ οἶδα εἰ πείσαμι ἄν (as Elmsley says), is doubtful. We may compare the position of ἄν with verbs of thinking followed by an infinitive clause: οὐκ ἄν οἴομαι τοῦτ’ εἶναι. In this passage early editions have οἶδ’ ἄρ’ εἰ φθαῖς ἄν. One MS. gives οἰδ’ ἄν. Perhaps ἄν should be left untouched after φθαῖς, the doubling of this particle being so common. And ἄν is strictly in its place with the opt. after εἰ to express a future. The force of ἄρα ‘after all’ would suit with φθαῖς, but not with οἶδα.

1018. αὐται] sc. πληγαί, the blows which he had above said were already on the march. Here he begins to beat him.

1020. ἀναμετρῆσεις] ‘Won’t you measure yourself back?’ i. e. retrace your steps? with allusion also to his geometry and measuring rods. No exact parallel to this use of ἀναμετρεῖν is given in the lexicons: cf. Hom. Od. μ. 428, ἀναμετρήσαι Χάρυβδιν ‘to return again past Charybdis.’ The scholiast explains it by οὗ μέτρα φρονήσεις: ‘will you not moderate yourself, use your measuring tapes on yourself not on us?’

1021. πρόςευοι] Those whose duty it was to entertain foreigners. The ἐπίσκοπος or inspector looks for them to welcome him and shew him the new city. His appearance, dress and gait, probably suggested the comparison to king Sardanapalus.

1022. κυάμω] As if from Athens. Cf. Eq. 41, κυάμοτρὼς, of the Athenian Demus.

1024. βιῆλων Τελέου] ‘credentials from Teleas,’ whom we may suppose (with Bergler) chief magistrate of the state whence the inspector came. He calls this document φαῖλον in discontent at having to leave home.

1025. βούλει κ.τ.λ.] Π. offers him to be paid at once and rid of the trouble of his commission; which contents him well till he finds that his payment is to be in blows.

1027. ἐκκλ. γοῦν] γοῦν brings some particular proof of a general assertion. ‘I shall be glad enough to go: indeed (to prove it) I
wanted to stop and speak in the assembly at home, having some matters which I have been negotiating for Pharnaces.' Certain matters had been managed by him for Pharnaces' interest, he probably having been bribed by the Persian satrap. Or Φαρνάκη may be 'with Pharnaces.' There is no evidence to shew what the business was: the negotiating parties were Athens and Pharnaces.

1029. οὕτοι] Here he beats him, telling him that that is his εκκ. περὶ φ., or all he will get for his support of Pharnaces.


1032. ἀποσοβήσεις] Intransitive, as below v. 1258: but transitive in Ἐρ. 60, Vesp. 460.

κάδω] 'ballot-boxes;' which the inspector brought as an Athenian commissioned to introduce democracy.

1035. ἔαν δ'] The statute-monger comes in reading; the quotations from his statutes are not metrical, any more than the formula of prayer above at v. 865. The introduction of one who offers statutes for sale is a satire on the venality of public men and legislators at Athens.

1040. χρῆσθαι κ.τ.λ.] Nephelococcygia, as colonized from Athens, should follow the Athenian weights, measures, etc. Olophryxus was a city in Thrace near Athos: perhaps only selected because it could be rhymed by ὄστοτιξιος, and with a possible allusion (as Dindorf thinks) to ὄλφυρομαι, ὄλφυς.

1042. ὄστοτιξιος] oί ὄστοτιξιοι, from the cry ὄστοτι and the verb ὄστοτιζε. He means that the statute-monger will soon have something to cry for.

1044. τί πάσχεις:] 'What are you doing?' P. begins to beat him.


1046. καλώμαι] The inspector summons P. into court, naming a month for the trial.

1047. ἀλ. οὕτος] Implying surprise: cf. ᾿Ερ. 89, Ran. 840: in the former passage just as here, with οὕτος, 'my friend.'

1050. στῆλην] On which laws were inscribed. In ᾿Ερ. 727, Dicaeopolis goes to fetch the pillar on which the terms of his treaty are written. While P. is dealing with one of these plagues, the other comes back; v. 1052 must be the inspector's because of τῷ κάδῳ, cf. v. 1032: but perhaps v. 1054 should be the statute-monger's, from the mention of στῆλη. It is commonly, however, given to the inspector.

1052. γράφω] Dindorf says γράφειν is 'mulctam dicere,' γράφεσθαι 'accusare': a doubtful distinction. γράφεσθαι means 'to indict;' and ordinarily γράφειν does not mean this. But φεύξει γραφᾶς ἐκατον-τάλαντος τέτταρας (Ερ. 442) is equivalent to γράφουμαι σὲ γραφᾶς ἐ. τ. And this in form differs very little from γράψω σὲ μυρλας δραχμᾶς. One wants further instances to prove that the active voice is always used
with accusative of the fine that the indicter lays, the middle with accusative of the indictment. L. and S. give no other reference for this use of the active voice.

1055. λαβέτω] The Chorus are called in to help in an attack; so the pair run off. P. goes in to finish the sacrifice; with the priest acc. to Dindorf's older text; Meineke gives all three lines to P.: so that the priest does not reappear after his dismissal at v. 889.

1058—1117.] While the others are gone to the sacrifice, the Chorus deliver a second short parabasis, as in the Knights and other plays. It consists of a strophe, epirrhema, antistrophe, and antepirrhema. They describe the good which they do, the happy life they lead; and prescribe certain of their enemies, and promise to reward the judges if the prize is awarded to the play.

1058. παντόπτα] Cf. Soph. Oed. Col. 1084, Ζεύς θεός πάνταρχε παντόπτα. The birds are now to get the honours and titles of Zeus.

1060. εύκταλοι] As an epithet of εὐχή perhaps only used here. We have, however, εύκταλαν λίβα, εύκταια ἐπιφαί, and τά εὔκταια = εὐχαί in Aesch. and Soph. It seems to mean 'solemn, earnest prayers' here.

1062. εὐθαλεῖς] The α is long. Euripides uses the word in Troad.

217, εὐθαλεῖ τ' εὐκαρπεία, in the same metre. It must be referred to θηλή, being a Doric form. There are also used εὐθαλής, ἀμφιθαλής.

1064. οἱ κ.τ.λ.] Meineke, with Brunck, would read ἄ = ἤ, and ἐφεξομένα (nom. fem.), also αἰτιανόμενον for αἰτιανόμενα, which is of course neut. pl. if retained. Dindorf pronounces the text sound, explaining it as equivalent to κτείνω γένναν θηρῶν οἱ πάντ᾽ ἐν γαίᾳ (sc. ἀποβόσκουσὶ) ἡ τε δένδρασιν ἐφεξομένα καρπὸν ἀποβόσκεται. There seems a distinction between the ἐκ κάλυκοις αὐξ. 'flowers, corn, etc.,' and the produce of trees. Cf. Soph. Oed. Rex, 25, φθίνουσα μὲν κάλυξιν ἐγκάρποις χόλον. In v. 1065, αἰτιανόμενον γέννων παμφάγοις, which Meineke reads, agrees most closely in metre with v. 1005. καρπὸν must then be understood with αὐξ. Dindorf approves of παμφάγοις, which Dobree suggested on the ground that the poet is intentionally playing on πᾶς and its compounds throughout the passage.

1066. ἐφεξομένα] If this be read ἐφεξομένα it is wrong in metre, as ἐξομένα (---) is to correspond to -ημερών in v. 1096. The change from masc. plural to neut. pl. being awkward led to the alterations suggested by Brunck, etc. Hermann proposes ἐφημένον agreeing with καρπὸν, which is unnatural.

1069. δάκετα] e.g. the scorpion, says the scholiast. Other pests, such as small insects, are quite as much meant. The birds confidently declare their good services to the farmer; of which it is hard nowadays to convince him.

1070. πτέρνυοι] Meineke proposes φάρνυος, 'by my throat,' devoured by me: the text means 'by my swooping down on them.'

1072. Διαγόρας] Diogoras of Melos who had lived at Athens was persecuted and expelled for supposed atheism, and for ridiculing the
THE BIRDS.

Eleusinian mysteries. To his atheism there is reference in *Nub. 830, Σωκράτης ὁ Μήλιος. A price had been set on his head, but the Athenians did not catch him. He was very likely dead before the time of this play, as he is coupled with the ‘dead tyrants.’

1073. τυράννων] The Athenians were extremely—even ridiculously—apprehensive of tyrants. Cf. *Vesp. 488, ὡς ἄπανθ’ ὑμῖν τυραννίς ἐστι καὶ ξύνωμοιτα.

1076. χήμεις ἐνθάδε] As the Athenians proscribe their enemies Diagoras and the old tyrants, so we here will set a price on the head of ours.

1077. Φιλοκράτη] A bird-seller, mentioned above at v. 14. He is called Στροῦθιος as if from his country, ‘Struthian’ to correspond to ‘Melian,’ but the word is of course from στροῦθος, ‘a sparrow.’

1078. ξώντα γ’ ἀγάγη] The MSS. have ξώντ’ ἀγάγη. Meineke reads ξών τις ἀγ. where ξών is accus. of the adj. ξός, a rare form for ξώς.

1079. ὁτι κ.τ.λ.] Philocrates strings together and sells small birds of the finch kind; and adds insult to injury by selling them at seven for the obol.

1080. φυσών] ‘Blowing them up,’ to make them look plump, apparently.

1081. ἐγχεῖ τὰ πτ.] The explanation given by the last scholiast seems best: ἐφοντες γὰρ διὰ τῶν πτών καὶ κρεμώντες ἐπόλων, ‘he will dress their noses, putting feathers in their bills,’ Rudd. The use of ἐγχεῖ is curious. Probably both this and φυσών were regular poulterers’ words. Meineke conjectures with no probability ἐντιθεὶ πτερά.

1083. παλεύειν] ‘to act as decoy-birds.’ Aristotle (*H. A. ix. 7. 8) speaks of turtle-doves and pigeons being kept as παλευτρία, blinded (τετυφλωμένα). The scholiast on this passage tells us the same; and that the birds were put in a net as call-birds to allure their kind. He adds τούτῳ γραπτοματικῶς παλεύειν ἔλεγον, where γ. seems to mean ‘in the technical language of bird-catchers.’ A bird thus employed was called in Latin *illex*.

1090. χλ. ὅπκ ἀμπ.] Happy birds, who don’t need warm wraps in winter, nor suffer from heat in summer! The vulg. ἀμπισχοῦνται seems a very doubtful form. ἀμπισχοῦνται is the reading of some MSS. of Aldus, and is taken by Meineke. In *Vesp. 1150, 1152* there is ἀμπισχόμενος and ἀμπισχοῦτε; but ὑπισχοῦμαι, ἱκνουμαι, etc., support the nasalized form here. It is certainly rash of Brunck to pronounce it a ‘vox nihilii.’ For either ἀμπισχοῦται or ἀμπισχοῦνται are acc. to analogy; but ἀμπισχοῦνται not so.

1091. θερμή κ.τ.λ.] Sophocles has something like this in *Trach. 145, καὶ νῦν οὐ ἄλκτος θεοῦ, οὐдин δύμβρος, οὐδὲ πνευμάτων οὐδέν κλονεί. From the scholiast we may infer some read πνίγοντ᾽ for πνίγους here. But the gen. sing. πνίγους better balances χειμώνως of v. 1089. Whether it is to be taken absolutely ‘caloris tempore, aestate,’ as Dindorf says, or is gen. dependent on ἀκτίς, is an open question. The arrangement of
the words favours the latter construction. ὀδαπεῖ means here 'burns, warms overmuch.'

1094. φίλλων κ. J. Meinecke objects 'φίλλων κόλποι, nescio qui sint.' The expression seems quite natural. Cf. Milton's 'towers and battlements it sees bosom'd high in tufted trees.'


1096. ἠλιομανής] A certain correction from the MSS. υφί' ἥλιω μανείς. Suidas has ἠλιομανής: ὁ τέττις ἐπιμαλεται γάρ ἥλιω. The line is to correspond with v. 1066. The cicada is mad with delight at the sun. Dindorf gives several similar compounds from μαλνεσθαι. Cf. below, v. 1281, 1284.

1100. παρθένια λ. μ.] 'tender white myrtle berries.' In λευκότροφα the first is the important half of the compound; the berries are white, and they grow (τρέφονται). In the same way λευκόπτερον νυφᾶς (Aesch Prom. Vinct. 993) is 'white feathery snow,' and in Soph. Oed. Col. 718, ἔκατομμυδες Χηρηδῆς, 'the hundred Nereids.'

κηπεύματα] 'garden fruits, seeds, or flowers;' probably the former. Hermann (Opusc. i. p. 58) quotes from Diodorus Sic. ii. 37, πλήθος ποταμών διαρρέει καὶ ποιεῖ κατάρρυτων πολλοῖς κηπεύμασι καὶ καρποῖς πυροτοπίοις τὴν χώραν.

1104. 'Αλεξάνδρου] The judges shall get far more than Paris did for his judgment between the goddesses.

1106. γαλάκτες Λ.] The owl was stamped on the four-drachm piece; these owls the birds would be able to supply. Laurium was the mountain where the Athenian silver mines were. These 'owls' would now breed their broods in the judges' purses and hatch small change.

1109. εἶτα] Reward the second: your houses will be like grand temples, we shall add the crowning eagle (or pediment). The play is on the double meaning of ἀετός: what the ἀετός was, and why so called, is not quite clear. The Latins had the term also: 'sustinetes fastigium aquilae,' Tac.

1111. ἄρξεθδον] 'A snug little post:' in which if you want to do a little embezzling, you shall have a nice little hawk to help you in laying sharp claws upon your prey. Notice the diminutives. The rapacious hawk was to be a helper in plunder. In Eq. 1052 Cleon appeals to Demus, ἀλλ' ἑρακά φίλε μεμνημένος ἐν φρεσίν, ὡς σοι ἥγαγε συννόθασ Λακεδαιμονίων κορακίνους.

1113. πρηγγορῶνας] 'Crops,' so that they might cram the more. From πρόδι and ἀγείρειν: called also πρόλαβος, both terms being (acc. to schol.) ἀπὸ τοῦ αὐσθροξεῖν ἔκει τὴν τροφήν.

1114. ἤν δὲ μὴ] If you judges do not give us the prize, you had better look out and protect yourselves. μυρίσκος was a crescent-shaped covering to protect the head of statues. Some think that the nimbus or glory of Christian saints was hence derived; but something quite distinct from this sheltering crescent seems to have been added to the heads of some statues even by the Greeks, for Lucian speaks of statues having ἀκτίνας ἐπὶ τῇ κεφαλῇ.
1118—1188.] P. returns from the sacrifice: a messenger reports to him the building of the city wall, and the work done by the different birds. Then comes another messenger, reporting that one of the gods has dared to enter the city precincts, and is being sought for.

1119. ὡς ἀπὸ ὑς redundant, as often before the prepositions εἰς, ἐπί, πρὸς. It expresses, that is to say, with these prepositions, a real object just as often as an apparent one, and therefore hardly admits of translation. Meineke, following Dobree, reads ὦκ for ὑς.

1121. Ἀλφειῶν πνέων] 'panting like a racer:' τρέχει ωσεὶ 'Ολυμπιακὸς σταδιοδρόμος, Schol. The Olympic course was by the river Alpheus.

1122. πῶς ποιῇ] The repetition of πῶς suits the panting haste of the messenger.


Πρ. ὅ Κουράσεις] 'Proxenides of Boaston or Bragborough:' he names him as if from his deme. This Proxenides was a braggart, as was also Theogenes: they appear to have been called καπνοί. Cf. Vesp. 324, ἢ μὲ πολὺσον καπνὸν εξαίφνης ἢ Προξενίδην. And above at v. 822 we had Theogenes. The cloudy unsubstantial fabric of the new city is neatly hinted at by the choice of this pair to drive their chariots past each other on the wall. There is plainly some allusion to the walls of Babylon, along which a four-horsed chariot could drive (Herod. i. 179). Here two could pass with horses as large as the wooden horse of Troy. For this is certainly meant; not the statue of a horse in the Ακρόπολις as one scholiast says; though, if this were commemorative of the Trojan horse, it might also be included.

1129. ὑπὸ τ. πλ.] 'owing to its breadth, from its breadth.'

'Ηνάκλεις] 'you don't say so!' A very common exclamation of surprise.

1130. μῆκος] 'the height.' So a low wall is called βραχύς (Thuc. vii. 29). The two dimensions of a wall given are naturally its breadth and height, not its breadth and length. Herodotus describes the walls of Babylon as 200 royal cubits high. A royal cubit was longer than a common cubit (of which the ὁρυνα contained four); hence the height of the wall given here will be rather less than double that of the Babylonian wall. This is a natural exaggeration, and suits with the double width, on which two chariots can pass. Brunck, supposing μῆκος to be the length, sees that this will not suit, and proposes a needless alteration of the text. Meineke says '5 ὕψος, quivis expectet.' But the use of μάκρος, μῆκος and compounds (e.g. οὐρανομήκης) to denote height is quite certain and needs no proof.

1131. ὁ Π., τοῦ μ.] P. is astonished at the height, as at the width. It is likely enough that Aristophanes meant to hint some doubt as to the credibility of Herodotus' measures for the walls of Babylon. The scholiast notices the form το μάκρος: which is used in modern Greek (L. and S.), but is not according to analogy in classical Greek: cf.
1133. *Aigionitos* No Egyptian workmen, such as worked in gangs under task-masters at the pyramids: the birds did it all by their own free labour.

1137. *γέρανοι* Cranes were believed to ballast themselves with stones: cf. below, v. 1428; where the scholiast tells us of this curious peculiarity. The same is said of bees, Virg: *Georg. IV. 195*. This idea about cranes carrying stones is neatly appropriated by A., his cranes bring stones, which they disgorge for the foundations. There is considerable ingenuity in our poet’s appropriation of their several tasks to the birds.

1138. *έτυκιζον* From τύκος, a mason’s pick. The beak of the κρέκ was δέω καὶ προϊνώδες. The bird does not seem identical with our corn-crake (though the name is plainly formed from the sound as in κρέκω) but a larger bird; perhaps the bittern. Herodotus (II. 76) says the ibis was of the same size. Aristotle (*Part. An. IV. 12. 34*) classes it among the μακροσκελεῖς, the long-legged waders.

1139. *έπλινθοφόρουν*] Changed needlessly by Dindorf to *έπλινθο-πολοίν*, by Meineke to *έπλινθοφόρονν*. The storks have an important part in the wall-building, cf. v. 832.

1141. *χαραδροι* ‘curlews’ or ‘plovers.’

1142. *επηλυθοφρόνν*] This repetition of φορεῖν in a compound seems to shew that there is no objection to *έπλινθοφόρονν* above. First we have those who bring stones, then those who bring bricks, then those who bring water, then those who bring clay.

1143. *λεκάναισι*] A word of rather general use for pan, basin, etc. See above, v. 840.

1144. *έξ. καὶ ι. *] ‘was devised in the very cleverest way:’ kai emphatic, ‘even.’

1145. *οἱ χένες κ.τ.λ.*] The geese shovelled up the clay into the vessels; they kept trampling and digging down their splay feet in the mud, which thus served for shovels. Herodotus uses ύποπτύπτειν in a passage which Aristophanes may be alluding to here (II. 136), κόντῳ γὰρ ύποπτυπτουτες ἐς λίμνην, δ η πρόσαχοτο τοῦ πηλοῦ τῷ κόντῳ, τούτῳ συλ- λέγοντες πλήθους εἰρύσαν. He also uses it of dipping down with a bucket for water, VI. 119.

1146. *ἀυτοῖς*] The older MS. reading has been restored. Dindorf edits *ἀυτῶν, ἢς τῶν πηλῶν*. Meineke *ἀυτῶν*: but this does not suit the sense, ‘with their very feet, actually with their feet.’ *ἀυτοῖς* is really best: for the question asked was ‘How did they (the birds generally
or the herons) get the clay put in? Oh! the geese shovelled it in for them with their feet.'

1147. τι δῆτα π.] A slight change of the proverb τι δῆτα χείρες οὐκ ἂν ἐργασιατο ;

1148—51. αἱ νήπται γε—χελιδόνες] This passage cannot be clearly made out as it stands. Both ὑπαγωγέα and πηλῶν seem governed by ἐγγοναί: the word παιδία may be nom. or accus. κάτων is doubtful, whether to be taken with ἐπέτοιμο, 'came flying behind them,' or with ἔξω, 'bearing on their backs.' Cary understands ὑπαγ. to be 'a kind of cement or mortar' (which meaning the scholiast also suggests), in apposition to πηλὼν. 'The ducks brought the bricks; but the cement the swallows flew up with, following behind like serving lads—bearing this clay in their mouths.' It is generally supposed that ὑπαγωγέας means a trowel. We might then translate 'the swallows flew up with the trowel following them like bricklayers' boys do'; but τὸν πηλὸν ἐν τοῖς στόμασιν is unintelligible then. The scholiast, admitting that the passage is obscure, seems to take παιδία as acc.: his words are 'the swallows carry the ὑπαγωγέας on their backs, and the clay in their mouths. And this they do when they make their nests.' Dobree, followed by Meineke, supposes something lost. Meineke marks a gap between κάτωπων and ὅπερ παιδία. And Dobree explains 'hirundines lutum in ore prius subactum τοῖς πλευροφόροις dabant, quo modo nutrices puerulis ψωμίζουσι.' evidently thinking of the passage in ἕρα 715—717. The swallows (he supposes) turn over and moisten the clay in their mouths like nurses do the food for infants. It is not clear what could have been the words lost to express this. παιδίοις would seem required.

1148. περιεφοσμέναι] Acc. to the scholiast the plumage of ducks has a white girdle marked. It depends on what kind of duck is meant. Of course περιεφ. means 'girt up for the work;' but the marking of the bird's plumage may have suggested it.

1149. ὑπαγωγέα] πλατὺ ἐστὶ σίδηρον ὃ ἔχουσι τὸν πηλὸν. εἰ μὴ ἄρα πηλὸν τῶν ὑπαγωγέα καλοῦσιν τινοῦτον γὰρ τι καὶ Ἐρμοπός ἐν τοῖς Τριμέτροις ἐμφανίζει. Schol. In favour of this latter meaning for Ἇπ. is the use of the singular number: one would expect 'trowels' not 'trowel.'

1151. Brunck rejects this line. But it is not like an interpolation.

1153. τι δαι;] 'what of this next point?' Lat. quid? when a new subject is introduced. It almost = 'further, moreover.'

1154. ὥρυθες κ.τ.λ.] 'There were bird carpenters, most clever fellows, the woodpeckers.' In his note Meineke commends Hamaker's division: τίνες ἀπειργάσαντ' ὥρυθες; Ἄρ. ἕσαν τέκτονες, κ.τ.λ.

1156. ἄπειρον.] A play on the name. 'The hickles (green woodpeckers) hacked out the gates.' The tapping sound of the woodpecker's bill is loud enough to make v. 1157 very appropriate.

1159. βεζαλάνωται] Cf. Eccl. 361, νῦν μὲν γὰρ οὕτος βεζαλάνωται τὴν θύραν. Gates are barred: guards set: officers go the round with the bell (cf. v. 842): beacons are ready.
1163. ἀπονύσσα] He had got dusty or dirty at the work above described.

1164. ὠτός κ.τ.λ.] P. shews his astonishment at the speed of the work, and naively remarks (with a sly humour no doubt), that it all seems to him like fiction. He then breaks off (ἀλλὰ δὲ γὰρ, ‘but stay—here comes’) on seeing a second messenger running towards him.

1169. πυρρίχην β.] i.e. looking warlike; ἐνσπλανὸς θρησκεὺς ἔπυρρίχην. Cf. above, v. 1121, Ἀλφεῖων πνεῦμων, of the first messenger.

1173. ἀέρα] In place of πόλιν: their city being in the air, and the whole air belonging to the birds: whereas the gods held the οὐρανός, but had no business to trespass.

1174. λαθῶν κ.τ.λ.] Bergler compares Eurip. Hec. 1173, καὶ νῦν πέπυγμαι φανερῶν Ἑλληνὸν τινά ἐς γῆν ἀφίξθαι καὶ λεληθέναι σκοπούς. ἢτοι κατάπτην ἢ κλοπᾶς θηρῶμενου Ἑλένην, θανεῖται δ’, ἢν γε δὴ λῃθῇ μῦνον. The word ἡμεροσκόπος is used in Aesch. Thes. 66, and in Herodotus.

1176. εἰχε πτ.] of the gods Hermes and Iris are represented as winged: this turns out to be the latter.

1177. περιπόλους] ‘the frontier guard,’ in Attica the younger citizens took this home service. The German ‘Land-wehr’ in name nearly correspond. The περιπόλου did not go on foreign service.

1178. ἀλλὰ ἐπ. ] ‘Nay but we did send full thirty thousand falcon mounted archers; and each doth march with talons duly bent, kestrel and kite, hen-harrier, vulture, eagle; and with the rush and windy whirl of wings all aether soundeth, as they seek the god.’ There must be in ἑρακάς ἰππ. an allusion to θράκας ἰππ., though I do not see that the commentators notice it. Cf Thuc. II. 26, where Thracian tribes are spoken of as ἰπποτοσώται. Then for bows is substituted ὄνυχας. Of the birds named, κύιμωνδις is doubtful: it is some mountain bird of prey. V. 1882 is a good instance of sound echoing sense, with its repetitions of ρ and ι. In Nub. 407 ῥοῖδος and ρώμη are conjoined. In Aesch. Pr. Vincit. 124, αἰθήρ δ’ ἐλαφράις περιτρίγων ῥεπαίς ὑποσυρίζει is good to express the gentler rustling of the ocean nymphs as they hover. Milton says of a flock of birds ‘the air floats as they pass, fann’d by unnumbered plumes.’

1181. τριόρχης] Ο τριόρχος: cf. v. 1205.

1184. καστ’ οὐ κ.τ.λ.] Cf. Soph. Phil. 40, ἀνὴρ κατοικεῖ τούσδε τοὺς τόπους σαφῶς, καστ’ οὐχ ἐκάς ποι.

1187. ὑπηρέτης] An attendant upon the ὀπλιτῆς: such attendants bore light arms, slings, etc.

1188. παίε] Some MSS. have πᾶς (among them the Rav. MS. I believe): which Brunck retains, adding τις. It seems quite as good as παίε. The repetition need not offend, and παίε is not so applicable before the game is sighted as it is in Eq. 247, παίε παίε τὸν πανοδργον.

1189—1268.] The Chorus urge careful search, and soon Iris is found. P. questions her, asks her whence she comes, whiter she
is going: to tell mortals to sacrifice, she says: but birds are now the only deities, he rejoins: then Iris threatens him with the wrath of Zeus, at which he laughs, and threatens both Zeus and her, finally driving her away. The gods are strictly prohibited from entering the birds' domain, and mortals from sending up the smoke of sacrifices that way.

1191. ἀέρα κ.τ.λ.] Erebus was prior to heaven and earth: cf. above, v. 693, 4.

1195. ταύτη περὶ] 'passing through this way,' i.e. through the air.

1196. ἄθρει] This verse should be an iambic. Reisig filled it up ἄθρει δὲ πᾶς τις πανταχ' Ἡ: Hermann σιγάτε σιγ'.

1197. πεδαρσίον] An Aeolic form used several times by Aeschylus, whose style is here rather affected. Iris comes in flying aloft by some stage machinery, and seems at first to wish to haste away, but P. stops her.

1199. τοῖ ποί κ.τ.λ.] The repetitions and the quick questioning of P. are very lively.

1203. πλοῖον, ἡ κυνή;] 'A ship or hat?' Iris came in with wings, which suggested a ship's oars or sails; or, as some prefer, with robes bulging out like sails. Also probably with a broad-brimmed travelling hat, πέτασος or κυνῆ, so conspicuous that she looks all hat. Süvern thinks the κυνῆ means the travelling hat of the Peloponnesian soldier. Cf. Soph. Oed. Col. 313, κρατὶ δ' ἡλιοστερῆς κυνῆ πρόσωπα Θεσσαλίς νῦν ἄμπεξει. The answer given in the next line, 'the swift Iris,' is taken to mean that she is a ship: hence the further question whether she is the Paralus or Salaminia: those being the swift-sailing galleys used for important state messages by the Athenians. Cf. above, v. 147, where Euelpides fears the Salaminian bringing a summons.

1205. τί δὲ?] Iris impatiently pr pares to be off again: hence P. calls in some kite or buzzard to catch her.

1207. τί...μακρά] 'What ever means this annoyance? P. It means mischief to you.'

1210. οὐκ οἶδα] Iris honestly does not know 'by what gate,' the gates of the cloud-city being invisible. But her answer is taken for pretence of ignorance.

1212. κολοιάρχους] The officers over the jackdaw-watch: cf. v. 1174. Iris ought to have permission from them, or some seal or passport from the storks or other bird-officer. οὐ λέγεις; 'do you say no?' i.e. that you have not gone to the κολ. and got a pass?

1214. σύμβολον] 'has no officer enforced on you a permit?' Every alien had to get a permit or license to reside at Athens: εἰςβάλλειν ὁ. τω, 'to make any one take out his license.' επιθ. is also more generally 'to inflict;' and Iris feels insulted at the idea that she should have anything forced upon her. ἐμοῦ γ' is emphatic. 'No one enforced aught on me,'
NOTES.

1217. κατείτα] Without permission then do you trespass through our domain? Why, what other way is there? I don’t know: but this way you mustn’t come.

1221. ἀδικεῖς δὲ καὶ] ‘But you are in the wrong. And now, &c.’ With this punctuation (Hermann’s and Meineke’s) there seems no difficulty. Dindorf sees one with ἀδικεῖς δὲ καὶ νῦν, and reads ἀδικεῖ, ‘you are suffering wrong (not getting your full deserts) even now, for you ought to be put to death.’ He compares a passage in Plaut. Aulul. iv. A. Facisne injuriam mihi an non? B. Facio, quia non pendes, maximam. The connection and sense seem quite plain without this change. ‘You are plainly trespassing; and now don’t you see you deserve death?’

1222. δικαίωτα...πασῶν Ἰρίδων] ‘most justly of all Irises;’ i. e. never could or did an Iris deserve death more than you.

1224. ἀλλ’ ἀθ. ἐμ’] Brunck supposes the α in ἁθάνατος ought to be short in iambics. He therefore transposes words to secure this, here and in Rm. 629. Apparently the α is always long. In some of the Aristophanic passages (Ach. 47, 51) it might be either; in others (here and Rm. 629 and Ach. 53) it must be long; in none need it be short.

1227. ἀκολαστάνειτε] ἀκατα πράξε. Schol. A pretty thing, if you gods are to run riot.

1228. ἀκροατέον] Constr. ἀκρ. (ἔστιν) ὑμῖν τῶν κρειττόνων ἐν μέρει. You have had your day: we in turn have ours.

1232. μηλόσφ...ἐσχαραίς] Cf. Eurip. Fr. 622, μηλόσφαγείτε δαιμόνων ἐπ’ ἐσχαραίς. In Soph. Oed. Col. 1495 βοῦθυτος is an epith. of ἔστια. The combination of μηλόσφ. with βοῦθυτος may be a confusion intended by the comic poet; but βοῦθυτος would mean ‘sacrificial’ with little or no emphasis on the particular victim (βου). Compare such expressions as αἴγεια κυνέη in Homer.

1233. κυσάν τ’ ἀγ.] Cf. Eq. 1317, ἐφ’ ὑπ’ κυσάτων ἀγνώς, and the passage quoted there from Demosthenes.

1234. ποιοσων;] She repeats his exact question. It should, however, acc. to Aristophanic usage, be ὅποιοιν: as in Eq. 128, καὶ πῶς; Δ. ὅπως; Meineke reads οἰσων: but it is doubtful whether this is proper Greek for the repetition of a question. The passage in Plut. 348, adduced by Meineke, does not support it according to the common punctuation and interpretation.

1237. αὐτοίς] So MS. R., which is surely better than αὐτοῖς. The antecedent to οίς is ὅρνθες, αὐτοίς signifies ἄνθρώποις, being the common dative of the agent with a verbal.

μὰ Δ’ ὁβ’ τ’. Δ.] ‘But by Jove not to Jove’: a comical swearing by the very god whom he denies to be one.

1239. δείκας] Porson reads δείκας: unnecessarily: an epithet for φρένας put in an unusually emphatic place is not amiss.
THE BIRDS. [l. 1241.

πανώλεθρον] Cf. Aesch. Ag. 535, πανώλεθρον αὐτῷθονον πτερών εθρασεν δόμον, and v. 525, Τροιάν κατασκάφαντα τού δικηφόρον Δίως μακέλλη. The scholiast also quotes from Sophocles, χρυσῆ μακέλλη Ζηνός εξαναστραφῇ. Aristophanes must have been wonderfully familiar with the writings of all the tragedians, as is abundantly shewn by his adaptations and parodies.

1241. λεγὼς κ. τ. λ. 'Fire with smoke shall burn to ashes yourself and your house in Licymnian flashes.' There is said to have been a play of Euripides, Licymnium, in which some one is struck by lightning. δωμάτων περιπτ. is nearly Euripides’ τειχέων περιπτ., Phoen. 1357. The word is a favourite of Euripides in several uses.

1243. ἄκουσον κ.τ.λ.] My good friend, don’t think to frighten me. I shall return Zeus’ fire, and send against him worse enemies than he ever had.

παφλασμάτων] Cf. Eq. 919, ἀνήρ παφλάζει παδε.

1244. Ἀυθὸν ἦ Φ. A slave who would be frightened. This is parodied from Eur. Alc. 675, ὦ παῖ τίνι αὐχεῖς, πῦτερα Αυθὸν ἦ Φρύγα κακοῖς ἐλαίνειν ἀργυρῷντον σήθεν;

1247. δίουσι Α.] Amphion has not much to do with it; but this is said to be from the Niobe of Aeschylus, as also the preceding words. Cf. Vesp. 308, where after πῦρν is added Ἑλλας ἵπνον because it makes up a quotation from Pindar.

1248. ἀστοίς] Instead of διστοίς or βέλεσιν.

1250. παρδαλᾶς] The porphyrians are represented as thus clad πρὸς τὴν πτερωσιν αὐτῶν κυναγεί γάρ. Schol. This resemblance is not plain; but we hardly know what bird the porphyrian was. A water-bird, and probably a large tall bird, if he is to correspond to ‘minaci Porphyrian statu;’ cf. below, v. 1252.

1251. πλαίν ἔξ.] ‘more than six hundred.’ So in Lat. plus is occasionally used without quam; the case following it being the same that precedes.

1252. Πορφυρίων] The giant, mentioned in Hor. Od. III. 4. 54, who ‘gave Zeus quite enough to do.’

1257. ἄποσ.] Cf. above, v. 1032.

1258. εἰσάξ τ. ] The exact derivation of these words separately is uncertain. εἰσάξ is used by Homer for ‘sideways.’ Here the whole force seems to be ‘out of the way! begone!’

1260, 1. οἶμοι κ.τ.λ. ’O dear me! can’t you find some younger man to burn to ashes?’ No doubt this is said (as Bergler explains) in mockery of the terrors of the thunderbolts of Zeus. Dindorf thinks he is treating Iris as a coquette who is trying to inveigle him. καταπαθαλῶν τῶ έρωτι. Schol.

1262—66. These should correspond metrically with 1189—95 πῦλε-μος...περῶν. Meineke adds ἄν before ἔτη in v. 1265 to perfect this correspondence. It does not seem wanted for the sense: μηδὲ πέμπειν is the proper construction without ἄν.
1265. ἐκαπνί] Constr. ἐκαπνὶ τῶν βροτῶν (or βροτῶν) πεί-πειν λεπ. καπνὸν θεοῦ τῆς. ‘We forbid mortals on the plain of earth from sending their sacrificial smoke to the gods this way (through our realm of air).’ Or λεπότυνα might go with δάπεδων, but perhaps not so well.


1271—1460.] The herald returns from earth, and reports that all men are delighted with the cloud-city and mad after bird-life, giving instances of their bird-fancying propensities; that they will shortly be there in crowds, wanting wings. Peisthetaurus sets about preparing feathers for them, with the help of a lazy slave, while the Chorus encourage him and praise the new city. Then three persons come for wings: first a young man who wants to beat his father, who is furnished with wings and sent off as a cock, but recommended to turn his striking and pugnacious propensities to more worthy ends; then Cinesias, a dithyrambic poet, who is ridiculed, but has to wait for his wings; then a sycophant, who after some dialogue, in which his rascality comes out, is finally whipped off.

1272. ὁ τρισμ.] Vulg. ὁ κλευνταρ' ὁ σοφωτατ', with an awkward repetition of σοφωτατε. The Rav. MS. is authority for this τρισ-μακάριε here instead of in the next line.

γλαφρωτατε] ‘Most polished, elegant, neat,’ hence ‘subtle, clever.’ The Latin comic use of *graphicus* in expressions such as *graphicum furem, servum* seems analogous.

1273. ὁ κατ.] Out of breath with his list of epithets he says ‘O give the word, help me, urge me on!’ ‘Suggere verba quibus te extollam.’ Dind.

1275. οἱ π. λεψ] ‘the assembled unanimous peoples of the earth.’

1278. φέρει] 2nd pers. mid. ‘you win for yourself.’

1280. πρὶν μὲν κ. τ. λ.] Formerly there was a mania for imitating Spartan manners: their long hair, coarse diet, and staves. For Socrates’ personal habits cf. *Nub*. 835, ὥν ὑπὸ φείδωλια ἀπεκείρατ’ οὐδεὶς πώτερ’ οὐδ’ ἥλεψατο οὐδ’ εἰς βαλανεῖον ἥθε λουσόμενος. Porson corrected σκυ-τάλη ἐφόρον to ἐσκυταλοφόρον, his note is ‘ut uno verbo res significat-tur postulat orationis concinitas.’ The a in σκυταλῶν, σκυτάλη is short. L. and S. say that it is long here, reading σκυτάλη’ ἐφόρον’ νῦν δ’ for σκ. ἐφ. νῦν δ’.

1283. νῦν δ’ ὑπ.] Now they change and are all for bird-life; the first thing they do in the morning is to fly ἐπὶ νοῦν: a play on the double sense of νόους law and νοῦς feeding; the Athenian φιλόσιν is pointed out, which the play of the *Wasps* especially satirizes. ‘As we birds breakfast on the lawn, so they on law.’

1287. ἐπέτονθ’] The tense is changed from present (ποιοῦν) to imperfect, to describe that the people were taking to this mode of life at the time when the herald was there.
1288. κατηρον] They flocked down to their law books, as we to our meadows. Something like λεμωνας in sense would be the natural word. And in the next line ἐνέμωντο keeps up the idea of birds feeding.

1291. πολλοίς] Many men had birds’ names. The reason or joke of these names or nicknames is now in many cases lost. The lame retail dealer called ‘partridge’ is (according to the scholiast) mentioned by others. ‘To play partridge’ is to deceive (see note above on v. 768), and this would suit a cheating dealer. Why Menippus was called ‘swallow’ may be left open. Opuntius, ‘the crow blind of one eye,’ is alluded to above, v. 153.

1295. Φιλοκλέει] A Philocles is mentioned at v. 282 in connection with the hoopoe. He was a poet (Vesp. 462), and not a good one (Thesm. 168, ἀληχρός ὄν ἀληχρῶς ποιεῖ), personally not handsome; and (the scholiast suggests) perhaps ἐξικεφαλος καὶ ὄρνιθῳδης τὴν κεφαλήν. We may take either his lark-like head or his lark-like warbling (ironical), or both, as the reason of his name.

1296. Λυκοῦργος] An orator, perhaps of Egyptian extraction, perhaps long-legged. Chaerephon was a companion of Socrates, known to have been called νυκτερις ‘the bat,’ which is unscientifically classed here as a bird. Syracosius, a chattering orator, therefore ‘a jay.’

1297. Μειδίας] A contemptible informer and rascal; like a quail perhaps, as being small and patiently taking the beatings that he got; since he is compared specially to a quail struck on the head by his master. The Athenians used to match quails together, strike their heads with a stick or with the forefinger, and the quail that flinched was considered beaten.

1299. στυφοκύπον] ‘A striker with a stick (of quails.’ Meineke reads ὑπ’ ὀρνυγόκυπον, considering ὑπὸ στυφοκ. a corruption. This is possible, only two letters being different. And the scholiast explains ὀρνυγόκυπος, but at the same time says that most copies read στυφοκύπον, where the μ is merely a corruption of late Greek writing.

1300—1303. No song was popular that had not in it something about birds’ wings or feathers.

1306. τρ. γαμψωνωχυν] A tragic-sounding hardly translateable periphrasis for ‘claws.’

1307. ἐποίκοις] ‘settlers, colonists.’ the prep. ἐπι denotes the coming ‘to’ a new land; the ἐποίκος is then μέτοικος (cf. below, v. 1319) as having changed (μετά) his abode.

1309. ἀρρ. κ. κοφ.] ‘hampers and baskets,’ the former perhaps the larger.

1310. επιτίπληθ] The scholiast remarks that these imperatives from verbs in μ (cf. v. 666, ἐπιδείκνυ) are more Attic than those in θ.}

1315. τύχη κ. ἱ. λ.] Meineke gives this to the Chorus. The correspondence of vv. 1313—1322 with 1325—1334 is thus made more perfect than by giving the line to Peisthetaerus.
 NOTES.

1347. 1347.  
1316. κατέχοντι] ‘prevail,’ as rightly explained here by Dindorf. So in P. c. 945, κατέχει πολέμου αὕτα; and in such phrases as κληρών φήμη κατέχει. Paley confirms the interpretation in the passage of the Peace above quoted, where some commentators go wrong.

1318. το γὰρ] ‘What advantage does not our city offer to a μετακοσ?’ The terms of praise that follow recall in some points Euripides’ eulogium on Athens, Mid. 822—845.

1323. βαλλεκὼς Addressed to Manes, the slave who is bringing the baskets. The line is a dimeter iambic.

1325. φερέτρω κ.τ.λ.] The Chorus join with P. in hurrying the slave, and tell P. to quicken his movements by beating.

1332. μονό[x ‘κ.τ.λ.] The feathers of song-birds (the swan and the nightingale are suggested by the scholiast), of birds of omen (crows, eagles, etc.), and of sea-birds.

1333. ὕπος] ὑπα ὕπως, ‘see that you suit your wings to your man.’

1335. οὕτω] P. is impatiently hurrying off to beat the servant, when the first new colonist comes, a young profligate who wants to get rid of his father, being much of the spirit of Pheidippides in the Clouds, after his Socratic teaching.

1337. γενομαν κ.τ.λ.] Said to be from a chorus in the Oenomaus of Sophocles. Such wishes are common in the lyric strains of tragedy: e. g. Eurip. Hipp. 732.

1338. ὡς ἃν ποταθείην] The optative with ἃν after ὡς, ὕπος is not according to Attic usage. But ὕπως ἃν ἀπολυσθανος stands in Thuc. vii. 65, ἀμποταθείην ἀναποταθείην has been ingeniously proposed here by Shilleto.

ἀντ.] Sc. ἀλλας, which in Homer constantly occurs with this epithet. Meineke puts a lacuna after ὑπερ, thinking αἰθέρως or ἀέρως has been lost.

1340. γενομαν κ.τ.λ.] θεναγγελθένς εἰν] Bentley’s γενομαν κ.τ.λ.] is very neat: κακαγγελέων quoted in Demosthenes from a tragic poet supports the verb; no adjective in -αγγελθέσως is found. γενομαν κ.τ.λ.] is a doubtful form. Yet the future tense is not quite satisfactory.

1342. αἰθέρω] οὐ μοῦν ἐπὶ σχετλιασμοῦ ἄλλα καὶ ἐπὶ ὠροῖς, ὡς καὶ νῦν. Schol. Perhaps it is a sort of exclamation of relief at getting away from the cares of earth to bird-land. Cf. above, v. 610. In Pac. 1066 it seems a sort of laughing chuckle. For its common use cf. Ach. 189, Ειρ. 891, etc.

1343. έρω...νομοῦ] Thought by the scholiast to be an interpolation.

νομοῦ] The young man means νομοῦ, ‘laws.’ In P.‘s remark both senses (of νομοῦ and νομοῦ) may be suggested. See above, on v. 1287.

1347. μᾶλιστα] especially your law or custom which makes it honourable for a young bird to fight with its father. ‘Why truly, yes! we esteem it a point of valour in a chicken if he clapper-claws the old cock.’ Frere.
1352. πάντες ἔχεω] He wants to throttle off his old father and have all the property. But stop, says P., though we like to see sons prove their mettle by rough play even at their fathers' cost, we have other laws compelling the young to support the old.

1354. κύρψεων] 'pillars.' The κύρψις was a triangular pyramid, turning on a pivot, with the laws written on its sides. Another term for similar statute-pillars was ἄξων; but acc. to some the κύρψις was triangular, the ἄξων square. Storks were said to be remarkable for filial affection. Aristotle mentions this of them and of bee-eaters: περὶ μὲν ὄνω τῶν πελαργῶν ὃτι ἀντεκτρέφονται θρυλεῖται παρὰ πολλοῖς φασὶ δὲ τινες καὶ τοὺς μέροπας αὐτὸ τοῦτο ποιεῖν, καὶ ἀντεκτρέφεσθαι ὑπὸ τῶν ἐκγόνων, οὐ μόνον γηρᾶσκοντας ἀλλὰ καὶ εὐθὺς ὄταν οἷοι τὰ ὄνοι τὸν δὲ πατέρα καὶ τὴν μητέρα μένειν ἐνδον. H. A. IX. 13. 1.

1358. ἀπέλαυσα κ.τ.λ.] 'A pretty thing then I have made of it by coming here.' The ἄν, retained by Dindorf, is not very suitable to the sense: 'A pretty thing I should have made of it.' τάρα might easily become τάρπ' ἄν before ὑ by a copyist's error.

1359. καὶ] 'even.' So far from getting rid of my father I must keep him as well as myself.

1360. οὐδὲν γ'] Dindorf supplies βοσκητέον, 'you need not support him.' Perhaps ἀπέλαυσα is rather to be supplied. The young man means by ἀπέλαυσα, 'I have made a pretty mess of it.' P. answers: 'No you have not: for as you came in friendly simplicity, we'll feather you as an orphan bird; you shall fend for yourself, without your father, live and let live.'

1361. ἐρφανόν] Frere observes that the sons of citizens slain were publicly presented with a suit of armour. The young fellow had come to be made a cock, because young cocks maltreat their fathers (cf. Nub. 1426); and he is now furnished with a cock's wings, crest and spur, but told to leave his father alone and turn his fighting propensities to better account. The wings, spur and crest represent shield, sword and helmet.

1369. τὰπὶ Θράκης] Where important military operations were going on. Those mentioned by Thuc. vii. 9 were at this time.

1373. ἀναπετόμαι] Cinesias, a dithyrambic poet, comes in; who is often ridiculed by Aristophanes. He was a Theban, of light slender person (cf. kan. 1437). The clouds are naturally the happy hunting grounds of dithyrambists (cf. Nub. 333, Pac. 829); therefore Cinesias wants wings to pursue his art the better.

1374. πέτομαι κ.τ.λ.] Connect this line with v. 1376, 'I fly now to one, now to another path of song, with fearless mind and body following some new course.' Supply ὅδον to νέαν. Meineke with Hermann reads φρενὸς διμματί γενέων. It is not intended to be much other than nonsense any way.

1375. τοῦτο κ.τ.λ.] This creature wants a whole cargo of wings, because of his ἀναπέτομαι, περύγεσσι, πέτομαι.
1378. φλάρινος] ‘light as linden wood,’ or ‘pale.’ Another explanation (from Athenaeus) is that Cinesias wore a kind of stays of linden wood.

1379. τι δείδει] ‘Why come you circling hither with limping foot?’ Perhaps Cinesias was really lame.

1385. ἄροδονήτους...ἀν.] ‘air-tossed and snow-beaten preludes.’ So in Pindar 89 the dithyrambists’ souls, ξυνελεγοντ’ ἀνάβαλας ποτώμεναι τὰς εὐδαιμωνικέτους τινας.

1387. κρέμαται...η τέχνη] Cf. Nub. 331, πλειστοὺς αὕτα (νεφέλαι) βόσκουσι σοφιστάς κυκλών τε χορῶν ἄματοκαμπτας ἀνδρας μεταφορένεκας. Note the force of μείν οὖν, ‘Nay our whole art hangs upon the clouds.’ These particles convey more than a simple assent.

1388. τῶν δ.] All the most brilliant dithyrambic inspirations are misty, murky, dark-gleaming, high-flown things from the clouds. A specimen is to be forced on P., which he in vain declines.

1393. εἶδωλα] Apparently in apposition to ἄρα and governed by διειμι.

1395. ὀὔτ[] ‘easy there!’ Cf. Rau. 180, ὀὔτ παραβαλοῦ. It is a rowing term, κέλευσα καταπαύον την κωπηλασίαν.

1396. ἀλαδρομῆ] Equally nonsense, however derived; as the scholiast saw. Meineke reads ἀλάδε δρῖμον, ‘bounding on my course seawards.’

1397. καταπαύω] P. here gets behind him with a pair of wings to give him a flap, which comes just as he has got to the end of v. 1400.

1401. χαρίειτά γ’] ‘A pretty and neat joke indeed!’ this he says surprised and half-offended. P. rejoins, ‘Why you like to be wing-wafted, don’t you?’ referring to his words at v. 1390. Then Cinesias standing on his dignity says, ‘What! these jokes played on me, the dithyrambic poet whom all the tribes fight for the honour of possessing?’

1405. βούλει κ.τ.λ.] ‘Would you like them to stay with us and instruct a bird chorus, one of the Cecropian tribe, for Leotrophides?’ Leotrophides is said by the scholiast to have been thin and slender like Cinesias, and to have been of the Cecropian tribe. Some think we should read κερκωτίδα φυλή, ‘a long-tailed chorus,’ with a punning allusion to the Cecropian tribe. Kock proposes Κερκοπίδα from the bird κρέκ with a pun on Κεκροπίδα. κέρκος is, he says, not Attic for a bird’s tail, though Aristotle uses it. Some pun in the word there is no doubt: but what it is we cannot be sure. It is not very clear what Leotrophides has to do with it; perhaps he was a dithyrambic poet. The general sense seems: If you must teach a chorus, we can find you here a chorus of birds whose notes will suit your flighty style.

1407. δηνος εἶ] Sc. καταγελών. Cinesias, however, refuses to go till he gets his wings, but the entry of the informer claims P.’s attention.

1410. ὄρνιθες τίνες] The scholiast quotes from Alcaeus: ὄρνιθες τίνες εἴδε; ὦκεανὺς γὰρ ἀπὸ περάτων ἤλθον, πανέλοπες ποικιλόδεροι ταυνησίπτεροι. Dindorf and Meineke, for no apparent reason, edit ὄρνιθες
The interrogative seems better. The first thing that strikes the informer is that the birds 'have nothing' that he can get out of them by his trade.

1413. τοντε τ. κ. ] 'This troublesome task' of serving out wings is no slight one. έξεγρῆγορεν, 'rises up, presents itself.'

1415. μάλ' αδοίς ] 'Again I say;' calling the swallow's attention again.

1416. ἐσ θοιμάτων] He must be calling for the swallow because he wants the warmth of spring, if we may judge from his thin, thread-bare cloak; and indeed he needs a spring of many swallow warmth, not only that which one swallow makes (μία χελίδων ἵππον οὐ ποιεῖ). Also his coat was in strips and many-coloured patches.

1418. τίς] He now comes within hail of Π., and pompously makes his demand.

1421. εἰδῶ Πελλάννης] 'Straight off for Pellene,' famous for flannel stuffs, which were given as prizes in the games there. Pindar mentions this in Ol. ix. 140, ψυχράν ὀπότε εὔδιανον φάρμακον αὐτράν Πελλάννα φέρε. 1422. κλητήρ ν. ] 'A summoner for the islands;' one who summons islanders to trial, on false, trivial charges (συκοφάντης, πραγματο-δίφης). Π. pretends at first to admire his trade, and draws him on to explain his whole system of rascality, venturing to suggest that there might be holier callings.

1426. ὑπὸ πτ.] 'How will you summon more cleverly for having wings? Well, I shall not; but I shall get to my destination and back more safely and expeditiously.' μᾶ Δι' ἀλλά is perhaps a more direct answer to ὑπὸ πτερόννων τι as it is in Bekker's text. But τί προσκ. is almost equivalent to οὐδέν προσκ.

1429. ἄνθ' ἐρματος] It was believed that cranes ballasted themselves with stones. So Virgil, Georg. iv. 195, says of bees 'saepe lapillos, ut cymbae instabiles fluctu jactante suberram, tollunt; his seso inania nubila blandit.' Cf. above, v. 1137.

1431. νενοικάς ὄν] 'a fine able young fellow like you.' so below, ἄνδρα τοσούτοι, 'a man of your inches.'

1432. τί πάθω; ] 'what am I to do?' σκάπτεω represents hard bodily work. The steward's excuse (S. Luke xvi.) σκάπτεω ποικίλων ἰσχύω will occur to all.

1436. ἀδαιμόνιε] The informer gets impatient, but Π. goes on to puzzle him with assurances that he is in a certain way winging, feathering, or inciting him for a better employment. This sense of πτεροῦσθαι was evidently common at Athens. Cf. note on Ach. 988.

1438. λόγοις ἀπατ.] The Homeric ἐπεα πτεροῦστα is recalled by this association of words and wings, though the sense seems quite different, the older poet's idea being that the thought embodied in a word took wings and flew away when once past the 'door of the lips' (ἐρκος ὀδόντων); whereas this new fashionable use of πτεροῦσθαι, πεπο-τήσθαι was that words had a raising, buoying force.
1441. **μετράκτοις**] Meineke alters this to φιλέταις, because old men in the barbers' shops would be more likely to be talking to old cronies than to young men. The same objection had occurred to Dindorf, but he ends by supposing that some young men might chance to be there. M.'s change seems an improvement; and **μετράκτοις** with **μετράκτων** in the next line is awkward; but it is not easy to see how the better reading could have been corrupted into the worse.

1442. **Διστρέφης**] A wealthy man, raised to be phylarch and hipparch: cf. above, v. 799. The horsey mania was prevalent at Athens, as is shown in the play of the Clouds in the case of Phidippides.

1444. **ὁ δὲ πίς**] Another father says that his son is all on the wing and flutter for tragedy.

1446—50. λάγγοις...ynthiai] The informer hardly understands P.'s explanation of this metaphorical πτέρωσις; but when he comes to the plain question of changing his trade, he says downright οὐ βούλομαι.

1451. τὸ γένος οὐ κ. ] A curious instance of pride in an unworthy calling is given by Hunter in his Annals of Rural Bengal, p. 72, where a Thug defends his murdering trade: 'I am a Thug of the royal records; and my fathers have been Thugs for twenty generations; I have always followed the trade of my ancestors.'

1455. καλεσάμενος κ.τ.λ.] Having served the summons on them to come to Athens and be tried, and then having laid charges against them at Athens (ἔγκεκληκὼς ἐνθαδὲ) the informer would fly back again there (to the island) and seize the property of the victim as confiscate, he being condemned before he had had time to come to Athens for trial.

1456. κατ' αὖ] Dobree followed by Meineke reads κατ' αὖ π. . . . i.e. καταπέτωμαι αὖ. Dindorf says 'alterum κάτα redundat, ut saepius.' The καὶ with εἶτα is often redundant or hardly translateable; the εἴτα must have its proper force. 'Having summoned the foreigner and then having accused him here at home, I then whisk back to his place.'

1457. ὠφλήκυ] Give full force to the tense, 'that he may already have been cast in the suit.'

1459. ὁ μὲν κ.τ.λ. ] 'While he is sailing hither, you are flying to his place.'

1461. βευβίκος] 'a whipping-top;' the word at once gives a chance for P. to produce a double whip, such as is said to have been used in Corecyra to keep in order that turbulent people; with which he makes the informer spin off in double-quick time.

1467. ἀπόλ.] ἀποχώρησες Schol., but one of the derivations that follow seems of no value: εἰς Διβύην ἀποφθεξεί. Nor is any that the lexicons give satisfactory.

1468. σπευδ.] 'Pettifoggicorascalities,' Frere. With the driving off of this fellow ends this scene. P. and the attendant remove the feathers, and the Chorus sing an interlude.

1470—1493.] The strophe is a fanciful description of Cleonymus the coward as a strange tree, that shot forth and bore a certain kind of
fruit in spring, but in rough weather shed its shield-like leaves. The antistrophe a mysterious account of a place (some well-known tavern, whence it was not safe to return at dusk, for the heroes with whom you had been feasting turned footpads and robbed you.

1473. δένδρον] Cleonymus was tall.

1474. καρδίας ἀπ.] Cardia was the name of a town in Thrace; but this is to mean also that Cleonymus had no heart, was a coward.

1478. ἡπός] In fine spring weather, i.e. time of peace: opposed to χειμώνας wintry time of war.

1479. συνοφαντεῖ] By its derivation this almost means 'bears figs.' Cleonymus acted as an informer; and flourished as such in favourable times. Aristophanes is constantly punning on σῦκον, συνοφαντεῖν.

1481. ἄσπιδας] 'its broad leaves;' but with reference to Cleonymus throwing away his shield.

1482. πρὸς αὐτῷ τ. σ. '] 'Close upon the realms of darkness in a dreary wilderness lacking candle-light,' λυχνιῶν ἐπ. is a parody on the common phrase Σκυθῶν ἐρημία. All this is to define comically the locality, as above was καρδίας ἀπ.

1485. ἡρωσών] Such as Orestes, who were harmless till the night came. Cf. Aeh. 1166 for Orestes.

1492. πληγεῖσ] It was believed that those who met with a hero or demigod after dark might be stricken with palsy or some harm. Here, of course, it means that the robber Orestes would strike them down and strip them.

1494—1551.] The effect of the new bird-city on men having been shewn, that on the gods is now the subject of a scene, in which Prometheus comes to betray their weakness, and tells how they being starved out are going to send an embassy to treat for conditions. He advises Peisthetaerus to stipulate for the Birds having the sovereignty and for Basilea as his own wife.

1494. οἴμων] Prometheus is in great fear, and muffled up, lest Zeus may see him.

1498. πηνίκ'] He asks the exact time, perhaps to know how the clouds are, whether Zeus is likely to see him, as he asks below 'what Zeus is doing.'

1500. βουλυτῶς] The time described by Milton, 'what time the laboured ox in his loose traces from the furrow came.'

1501. τι γὰρ κ.τ.λ.] What kind of weather is it? clear or cloudy?

1503. οὖτω] 'Then, if that be so.' He somehow interprets P.'s οἴμωξέ μεγάλ as an answer that it was cloudy; or P. makes some threatening gesture, which moves him to say, 'Oh! well, if you come to that, I will unveil.'

1508. σκιάδειον] There is something ludicrous in his hiding himself from the divine eye by a parasol. A parasol was carried behind the καυνηφύρος in processions.
1. 1546.] NOTES.

1514. ἀπόλωλεν...ἀπώλετο] 'Zeus is gone, undone. About what time did he die?' P. seems to take ἀπόλωλεν most literally, and coolly asks the time of Zeus' demise. The phrase πηνίκ' ἄττα only occurs here, and is quoted by Harpocratio as used again by Aristophanes. It may not be strictly correct thus to join ἄττα with an adverb, but it does not seem unnatural as a colloquialism. ποί ἄττα 'what sort of things' is good Greek, and the transition to πηνίκ' ἄττα 'at what sort of time, about when' is not so very difficult.

1519. Θεσμοφοροῖς] There was a fast on one of the five days of the Thesmophoria. Cf. Thesm. 949, 984.

1520. βάρβαροι] As there were barbarian tribes further up inland and northwards, reckoning from Greece, so barbarian gods are imagined ἀνωθεν.

1521. κεκρηυστές] 'gibbering' as Triballus does presently. εἰς τὴν ἀσάφειαν τῆς φωνῆς αὐτῶν. Schol.

1523. ταμπρῷ ἀν.] Demosthenes describes the opposite (Olynth. II.) κεκλεισμένων τῶν ἐμπορίων διὰ τὸν πόλεμον.

1524. εἰσάγωιτο] Incorrect sequence of tense after φασὶν, παρέξει. Cf. Ran. 24, τοῦτον δ' ὧν ἱνα μὴ ταλαιπωροῖτο. This last is explained generally by saying that a past intention is implied, which accounts for ἱνα with optative. We can hardly apply this in the present passage.

1526. οὐ γὰρ κ.τ.λ.] 'Of course there must be barbarian gods: else how would Excecestides the foreigner find a tutelar family god?' Every true Athenian was bound to prove his descent and to have an Απόλλων πατρίδος. Excecestides, whom we have twice before in this play (v. 11 and 764) seen noted as of foreign extraction, must get his πατρίδος from foreign gods.


1530. τούπιτρ.] The imprecation ἐπιτρέπειης comes from their name.

1536. βασίλειαν] Proparoxytone, last a short (see next line), 'queen.' βασίλεια, 'kingdom.'

1538. ταμεῦει] Basilea, a daughter of Zeus according to some, keeps the key of the lightning closet and everything else. For ταμεῦει some editions and MS. Rav. κεραμεῦει 'manufactures.' This trenches on the work of Vulcan, and I cannot with Dindorf think κεραμεῦει 'festivius.' Nor does it suit the other things that follow.

1541. λωσίδορας] Probably to represent ῥητορικὴν, of which it was a large part. First are mentioned generally blessings, wise policy, law, order; then things that touch Athens especially: docks, rhetorical invective, paymaster and fees—over all which Basilea is supreme.

κωλαγρέτησ] Cf. Vesp. 724. She is ταμιάς over the κωλαγρέτης. It would have been more simple to call her a female κωλαγρέτης.

1545. ἀνθ. εὐνοῦσ] As was shewn by his giving fire to men. Aeschylus speaks of Prometheus' φιλανθρωπὸς τρόπος, Pr. Vinct. II, 28.

1546. ἀπανθρακίσομεν] He comically mentions one of the smallest
everyday uses of fire. In tragedy it is said more loftily παντέχνου πυρὸς
σέλας θυητοίοι κλέψεις ὁπασεν. Baking on the charcoal, esp. small fish,
was a favourite practice: cf. Ach. 670, Vesp. 1127 for ἐπανθρακίδες.

ἐχθαίρω θεοὺς. In the next line θεωμοσὶς includes both act. and pass.
meaning; but Prometheus takes it only in the active sense.

1549. Τιμων] 'A very Timon,' hating my brother gods as he did
his brother men.

1552. δίφρον] A chair also was carried behind the κανηφόρος.

1553—1564.] A mysterious description by the Chorus of another
wonder that they have seen: a lake where Socrates acts as guide of the
souls: to which Pisander came to seek his soul or spirit, and after a
curious sacrifice only brought up the spirit of the pālīd Chaerephon.
Wieland thinks that this strophe refers to some remarkable occurrence
of which we know nothing. It certainly is rather pointless as a whole.

1553. Σκιάποσω] The habitat of this Shadow-foot tribe is placed
by some in Libya. The lake of the great unwashed naturally has So-
crates for ψυχαγωγός.

1556. Πελεανδρός] Like another Ulysses he came to call up and
see a spirit, viz. his own, which as a coward he had lost. Cf. Pac.
395, Lys. 490.

1559. κάμηλον] In place of the sheep that Ulysses sacrificed (Od.
XI. 35) he slew a camel as 'a sort of lamb.'

1561. ἀπηλθε] 'Withdrew,' as Ulysses did, and sat some way off:
Od. XI. 49, 82.

1562. ἀνήλθο] Up came by way of ghost the pale Chaerephon;
for whose appearance cf. Nub. 504, Vesp. 1412.

1563. λαίμα] A doubtful word, where there seems no necessity for
any pun, as L. and S. suggest, on λαμύς. Meineke follows Bentley and
reads λαίμα, said to be πέμματα ἑρά, ἀπάργματα. In the Odyssey the
ghosts come up after the blood; and this seems to be meant here too.
 Might we not conjecture τὸ δ’ αἵμα or τὸ γ’ αἵμα?

1564. Χαιρεφῶν ἡ ν.] Cf. above, v. 1296.

1565—1693.] The embassy of which Prometheus had spoken now
comes: Poseidon, Hercules, and a barbarous Triballian god. Poseidon
has much ado to keep his colleagues in order. They find Peisthetaerus
engaged in preparing for a feast. Poseidon declares the wish of the
gods for peace. Peisthetaerus says that the birds must have the
sovereignty; to which terms Hercules consents, bribed by the offer of
a supper; so does Triballus; and even Poseidon is made to see what
a help the birds might be to the gods. P. then stipulates for the hand
of Basilea, which Poseidon is for refusing, but Hercules is won over.
Triballus votes with him, and so Poseidon has to give in, and they go
to heaven to fetch the bride. The whole scene seems intended to shew
how, in a political matter, two blockheads, cunningly worked upon by
a clever opponent, may outvote the wiser one and spoil the whole
negociation.
1567. ὁ ὡτὸς] To Triballus, who wears his mantle awkwardly. The scholiast says ὡσπερ οἱ ὑπακόες.

1569. Λασπωδιὰς] There was a man of the name, Thuc. vi. 102; but there is allusion to λαῖος, because he wore his cloak on the left side: also the word seems to be abusive in other ways.

1570. δημοκρατία] A complaint of what democracy is bringing them to, which, though in Poseidon’s mouth, about expresses the poet’s feeling about the state of things at Athens. Cf. Ach. 598—606, for his disgust at those elected to offices of state.

1572. ἔξεις ἃ.] Triballus roughly refuses to be put right: so Poseidon gives him up, and turns to Hercules, who would treat their enemies as he did the serpents.

1578. διπλ. μᾶλλον κ.τ.λ.] ‘All’s one for that. I’d like to throttle him.’ No logic of course is to be sought in Hercules’ reasoning.

1579. τυρόκυνησιν κ.τ.λ.] They approach P., who is giving these orders to attendants.

1581. τὸν ἄνδρα κ.τ.λ.] Poseidon opens his message with due form, heedless of the by-play between P. and Hercules. P. says nothing to Poseidon till v. 1596.

1582. ἐπικνώ] 1st sing. pres. act. Cf. v. 533, ἐπικνῶσιν. It seems, however, to be said hardly to Poseidon, unless as a sort of ‘Oh, I’m busy; I can’t attend to you.’ The scholiasts took it to be imperative. Middle, addressed to the servant, explaining it by ἐπιτρίβει, or else they read ἐπικνῆ ὑπ. 1569.

1584. ἔπαυ. τοῖς δ. ὅρνεοις] A mimicry of Athenian terms, ‘rising up against the democracy’ being a great crime. For this certain birds ‘were adjudged criminals (ἐδοξαῖν ἀδικεῖν),’ and therefore killed, and to be eaten.

1586. ὧ χαίρ] Only now seeing, or pretending to see, Hercules. And upon Poseidon’s continuing he goes back to his cooking.

1590. καὶ μὴν...πρέπει] Hercules is often brought on as a glutton to raise a laugh. He appreciates the fact that the flesh of birds should be served with plenty of oil, λιπάρ’ ἐναι πρέπει; and says this οἰκεῖως τῷ γαστριμαργίᾳ. Schol.

1593. τέλμασιν] ‘pools’ or ‘tanks.’ Plato (Phaedo, 109 B) speaks of περὶ τέλμα μύρωκας ἢ βατράχους.

1594. ἀλκυνώδες ἡμ.] ‘halcyon days’ when (as Milton says) ‘birds of calm sit brooding on the charmed wave.’ Cf. Theocr. VII. 57.

1596. οὖτε...νῦν τε] This sequence οὖτε...τε is common, esp. in Thucydides; the negation of the first followed by the affirmation of the second. It is almost unavoidable to translate by ‘not......but.’

1598. ἀλλὰ νῦν] ‘even now, now at least if not before.’

1601. καν δ.] ‘And if we make peace on these terms I invite the ambassadors.’ καν for καὶ is Seager’s correction, removing the full stop after διάλαβτάσμεθα. The common text would be ‘and let us make
peace;' rather an abrupt use of the subj. mood in such a clause. Then ἐπὶ τοῖς ἁρεῖ is to be taken with what follows.

1603. ἐμοί] Hercules is won easily by promise of a dinner. Aristophanes takes credit to himself (Vesp. 60, Ἰακ. 7.41) for not bringing on a hungry Hercules. When he does so, as here and in the Frogs, he is probably laughing at Euripides.

1606. ἀληθεῖς] Say you so? do you really take it in that way? i.e. do you suppose that the recovery of power by the birds will hurt the gods? Why, it will be the very best thing for them.

1611. τῶν κ. καὶ τῶν Δία] Men would, he supposes, couple a bird with a god in their oaths; and the bird will be better able than the god is now to look after the offender.

1615. ναβασισαρεῦ] Meant to include να or νη by way of assent; but of course it is partly unintelligible gibberish, as below vv. 162x, 1678. Cf. Ἀχ. 100. The next line ὁρᾶς; ἔπαινε shews that it is to sound like assent: if so, of course να is να. Since I wrote this, a friend suggests that in βασισαρεῦ lurks some Thracian name of a deity, probably of the Triballian. Thus he would swear by himself, as did Poseidon above.

1620. μενετολ 3.] 'The gods can wait, are long-suffering.' To μὴ ἁποδὔ (μη ἁποδ.) carry on the ἐάν.

μοστή] 'In his greed, through greediness.' Dindorf, however, reading μοστιαν, explains it as ἄφθωνος 'abundantly,' the accusative being taken to mean 'usque ad nauseam.'

1622. διαριθμῶν] When such a man is like the king 'in the counting-house, counting out his money,' a kite is to come and peck up the money due, or to take the worth of it in his clothes.

1628. οἰμῶ[ειν] δοκεῖ] 'Do you want to come to utter grief?' threatening him. He ought simply to have asked him δοκεῖ σοι συνθέσθαι; as the scholiast says, but strong language and threatening gesture are used as most effective on a barbarian. The reply perhaps was a retorted threat 'I will beat you' (σοῦ...βακτηριῶ κρούσα).

1631. οὗτος] To Peisthetaeus. The last few lines have been between the three ambassadors.

1632. οὗ μυήσθην] 'which I now remember.'

1634. Βασίλειαν] As she kept the lightnings, etc., her being given up seems to have struck Poseidon as quite different from a nominal sovereignty being conceded; so he says, 'You don’t really want peace, when you make such an unreasonable demand as that.'

1636. ὀλγον μοι μέλει] Cf. Ἔγ. 1195, ὀλγον μοι μέλει, ἐκεινοὶ γὰρ εἰς ἐμὲ ἔρχονται. So P. here affects indifference, and turns to his cooking again, by which τάλιν ἐρεβίζει τῶν Ὑπακλέα. Schol.

1638. ἀνθρώπων] So to Dionysus in Ῥαν. 1472, τί δέδρακας ὧ μιαρότατ' ἀνθρώπων; There is a comical forgetfulness of the non-humanity of the gods. So below we have ἢν ἄποθάνῃ ὁ Ζεὺς.
1641. ϕιάρι] ὥσιχυρε. You are being deceived and ruining yourself, giving away your own heritage.

1647. δεὶρ] He takes Hercules apart from his uncle Poseidon.

1648. διακαλεῖται] Cf. Plat. Phaedr. 255 ά, ἕαν ἀρα καὶ ἐν τῷ πρόσθεν διαβεβλημένος ἢ, 'if he have been deceived.' Here the middle voice is active in sense, 'your uncle is deceiving you;' you cannot give up what will never come to you in any case, you being illegitimate.

1652. ξ. γυναικός] Of Alcmena, not of Juno the lawful wife.

1653. ἔτικληρον] An ἔτικλε was a daughter sole heiress to her father, and therefore, of course, without legitimate brothers. As for Vulcan, Dindorf says 'Jupiter ipse repudiaverat.' Any way he is not to count. The argument of P. seems to assume the fact that Athena was ἔτικληρος, perhaps, as the scholiast says, in compliment to her as patroness of Athens.

1655. τί δ’, ἦν κ.τ.λ.] But yet Zeus may give me the property on his death-bed, as bastard’s portion. No, the law will not allow it, says P.; and then Poseidon, as next of kin, will claim to inherit. The scholiast says there was a limit (five minae) to the amount that could be given to a bastard.

1657. ἐταλρεῖ] 'Lifts you, buoys you up by this hope,' and incites you to reject peace. Cf. Νυβ. 42, ἕτις με γάμαι τὴρε τὴν σήν μητέρα.

1658. ἀνθέξεται σοῦ κ.τ.λ.] Dindorf makes σοῦ depend on ἀντὶ in ἀνθέξ., 'he will seize or claim against you.' But numerous passages shew that ἀντέξεσθαι (like ἀντίλαμβάνεσθαι) with genitive means 'to cling to, fasten on to, lay hold of.' The fact is the ἀντὶ gives the notion 'close against, on the face of.' σοῦ is governed by the whole meaning of the verb 'will claim from you.'

1661. νόθω κ.τ.λ.] Solon’s law is divided into three lines, not proper iambics. The infinitives εἶναι, μετείναι depend on δέδοκται or some such word.

1666. τοῖς ἐγγ.] 'The next of kin take their share of the property,' which would here be the brother of Zeus.

1669. φράτερας] Every Athenian citizen on coming of age was enrolled in a φράτρα or clan.

1671. αἰκίαν βλ.] 'Looking assault and battery,' as βλ. νάπι, etc.

1672. καταστήσω...παρέξω] To avoid the asyndeton Μ. reads καταστήσασ.

1673. ὁ. γάλα] Cf. Vesp. 508 for this proverbial delicacy. The birds should certainly be able to give it.

1677. πᾶν τὸ π.] The barbarian has the decisive vote, and what he says now seems to approach nearer to Greek than his former utterances. It seems to be καλὴν κόρην καὶ μεγάλὴν βασίλειαν ὕποιοι παραδίωμι.

1681. βαβράζει γ'] Nothing could be made out of vulg. βαδίζεων. It has been variously corrected: βαβαζει γ', τιτυβεσει γ', βαζει γ'. Some word meaning 'chatters, twitters' is wanted. 'He does not say we are
to give it up, except so far as chattering like a swallow means that.' Cf. Ἑρ. 185, μῶν ἐκ καλῶν εἰ κἀγαθῶν; Α. μὰ τοὺς θεοὺς, εἴ μη ἐκ ποιη-


1682. οὐκοῦν κ.π.λ.] 'Well, he says that you are to give it up to
the swallows, i.e. the birds,' and therefore he may well speak in swal-
low language. This seems to be the connection and argument.
1682. σὺ] Peisthetaerus.
1688. οὐτωι] The birds who had been put to death for rebellion.
1689. βουλεσθε κ.π.λ.] Hercules makes a kind offer to stay and
be cook, which Poseidon sternly negatives.
1691. τὰ κρέας:] Most MSS. have σὺ τὰ κρέας. Some omit τὰ
rather than σὺ. And perhaps the pronoun is rather wanted. 'What!
you stay here and roost! you greedy glutton!'
1692. διετέθην] 'I should have been in good case, should have
enjoyed myself,' spoken rather to the audience than to Poseidon. The
passive διαετέθηναι = διακειθαίει. There is, however, a neatness in Me-
neke's (Hamaker's) διετέθην. 'I should have disposed of it, managed it,
well,' by which Hercules means that he would eat the meat.
1694—1705.] While the last scene is preparing, the Chorus indulge
in another fanciful description of wonders in an unknown land; ridi-
culing the professors of rhetoric, who reap their harvest with their
tongues.
1694. Φαναίσι] Phanae was a promontory and port of Chios
(Thuc. viii. 24); but there is reference to φαίνων 'to inform,' a pun of
which Ar. never tires.
1695. πρὸς τὴν Κλεψύδρα] 'By the ebbing well,' which was in the
acropolis at Athens. At the same time κλ. means the water-clock by
which speakers were timed.
εὐγλωττογαστρῆ] As χειρογάστρης is one whose hands feed him,
so εὐγλ. is one whose tongue does so.
1697. οἰ κ.π.λ.] 'Whose sowing, reaping, vintage, and fig-gather-
ing is all by their tongues.' συκ. with reference to συκοφάντια.
1701. Γόργιαι] Gorgias the Leontine was the well-known rheto-
rician who gives the name to a dialogue of Plato. Philippus was a
ῥήτωρ λαλος. In Vesp. 421 Philippus is called ὁ Γόργιος: perhaps as a
pupil of Gorgias, Gorgias' son in the art of rhetoric.
1705. ἡ γλ. χ. τ.] The tongue was cut and severed from the rest
of the victim; cf. Pac. 1060. This custom is here described as derived
from these glib-tongued gentlemen. From the fact that their tongue is
their most profitable member, in Attica special honour is paid to the
tongue even in sacrifices.
1706—66.] The play ends with a bridal festival, much as do the
Acharnians and the Peace. A messenger announces the approach of
Peisthetaerus in splendour, the Chorus sing a sort of epithalamium, and
they all retire in joyful procession.
1706. μεῖζωλ.] sc. πράττοντες ἁγαθά, 'ye that prosper beyond
what words can tell.' The messenger speaks after the manner of a tragic ἀγγέλος.

1709. προσέρχεται κ.τ.λ.] The order is προσ. χρυσαυγεὶ δόμῳ οἷος οὖθε ἀστήρ παμφαῖς ἱδεῖν ἐλαμψε, according to Dindorf. And indeed ἐλαμψε χρ. δόμω is hardly sense; but the Latin version in Bekker's edition translates it 'fulsit in auro, splendente domo.' Peisthetaeus comes to his golden-gleaming palace himself a bright star. Meineke reads οὖθε...οὖθ in vv. 1709, 1711: 'not even...nor yet.' With οὖθ... οὖθ, 'neither...nor,' the construction would have been complete at σῆνας, or at ἐξελάμψε, and τοιοῦτον is then superfluous; 'he comes shining as neither star ever shone, nor sun.' And οἶον may be exclamatory, 'how, see how he comes!' The common reading gives οἶον δ' ἐρχεται. The Rav. MS. ἔνδον, which Dindorf in his note prefers. With Meineke's reading it is of course 'nor does the sun shine so as he (does who) comes,' τοιοῦτον οἶον.

1713. οὖ φατὼν λ.] 'unutterable in words;' Milton's 'unexpressive.'

1715. ὅςμῇ...θέαμα] Purposely confused metaphor: cf. Aesch. Prom. Vinct. 115, τίς ὃμα προσέπτα μ' ἀφεγγής; Arist. may be meaning a parody on this or other tragic passages with his 'fragrance undefined that penetrates the depth of heaven's concave, a beauteous sight.'

1717. αὐραί δ.] Order of constr. αὐραί διαψ. πλ. κ. θ. 'the gentle breezes waft away the wreath of smoke that rises from the incense.'

1720. ἀναγε κ.τ.λ.] A request preparatory to their dance. Athenaeus LXIV. p. 662 says ὅταν δὲ κατὰ μέσην τὴν δρυχηστραν γέμωσαι ἐπιστρεφοῦσιν εἰς τὸ θεάτρον λέγουτε ἀνάγετε, εὐρυχωρίαν ποιεῖτε τῷ θεῷ. The whole phrase seems merely to be an order to the dancers to arrange themselves properly, 'lead up, stand apart, range up, clear the way.' In Vesp. 1326, Philocleon comes in with ἀνέεχε πάρεχε, where there is a supposed allusion to Eur. Troad. 308, Cycl. 302.

1724. φεῦ] In admiration: 'Oh! what beauty of youthful prime!' As far as v. 1730, the anapaests are an introduction to a bridal song, of which Frere says that it is 'a town epithalamium such as we may suppose to have been composed and perpetrated in honour of the nuptials of the more noble and wealthy families in Athens. The vulgar town poet is anxious to exhibit his education by imitating and borrowing passages from the most approved lyrical poets, but at the same time reduces all their imagery and expressions to the natural level of his own dulness; thus maintaining a balance of the ludicrous and sublime.'

1731. "Ἡρα κ.τ.λ.] V. 1731—36 answered by 1737—1742. Such a bridal as this was that of Zeus and Hera, favoured by Love.


1737. ἀμφιθαλῆς] 'supremely blest:' of persons it is 'having both parents alive.' It is applied to the gods in Aesch. Choeph. 394.

1740. πάροξος] Riding in the same chariot, as bridesman (παράνυμφος).

1743. ἐχάρην κ.τ.λ.] P. thanks them for the song, and calls upon
them to praise the rumblings and thunder of Jove; perhaps some new theatrical thunder got up for the occasion.

1750. χοίναι β. 'deep rumbling, subterraneous thunders,' the βροντήματα χώνα of Aesch. Prom. Vinct. 993, as well as those above that come with rain, δυμβροφόροι. These all belong to Peisthetaerus now, through his wife Basilea. ὅδε, Peisthetaerus.

1752. διὰ σὲ] 'through you,' i.e. the ἐγχος πυρφόρον, lightning, etc. But P. has not won his position and wife by the thunder, but rather gets the thunder as a dowry with his wife. Meineke reads διὰ δὲ πάντα 'and holds all the attributes of Zeus and Basilea, associate of Zeus.'

1755. ἐπεσθε] They go off the stage in bridal procession, led by P. and Basilea, who join arms or wings. ἔπ. γ. 'follow the wedding,' i.e. 'follow and form the wedding procession.'

1762. κονφιῶ] P. will support and lighten his fair partner by his stronger arm.

1764. τῆνελλα] μίμησις φωνῆς κρούματος αὐλόν, Schol. An imitation of a stringed instrument's twang, according to L. and S. and Paley in his preface to translation of Pindar. It is joined with καλλίνικος in Ach. 1227; and by Archilochus, who first uses it.
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