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ARISTOPHANES.

THE BIRDS

WITH INTRODUCTION AND NOTES

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PART I.—INTRODUCTION AND TEXT

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INTRODUCTION.

I.

Between the eleventh and thirteenth of the month Elaphebolion, Ol. 91. 2, corresponding to one of the last days in March, or the first in April, B.C. 414, the play of the 'Birds' was produced in the name of Callistratus at the City Dionysia. Thus (counting only the extant comedies of Aristophanes) we find a wide gap between the production of the 'Peace' in B.C. 422, and that of the 'Birds' in 414. There is a marked difference in tone between the 'Birds' and the earlier dramas of Aristophanes. It is not that the play of his genius is less graceful, or his inventiveness less bright, but that we miss the spirit of daring lampoon and outspoken political criticism.

It seems only reasonable to attribute this change to the limitations imposed upon the comic stage by the ‘law of Syracosius,’ an insignificant personage, who was probably only the mouth-piece of a powerful political clique. This law, by restricting the παρρησία of the poet, robbed Greek Comedy of much of its raciness, and of that smartness of personal attack, which is always delightful to a mixed audience. Prof. Curtius (Greek Hist. b. 4. cap. 4) insists strongly upon the noticeable effect of this law, which was passed in B.C. 415, no doubt with the intention of suppressing awkward allusions to the disastrous events of the past summer. The 'Night-Revellers' (κωμασται), produced by Ameipsias, though the real author was perhaps Phrynichus,

1 See Bergk, Griech. Litt., vol. IV. p. 119 foll.
2 The following verses (quoted by Plutarch, Alcib. 20) show the tendency of the play. A. Ὁ φίλταθ' Ἐρμῆ, καὶ φυλάσσου μὴ ἀπώιν αὐτὸν παρακρούσῃ καὶ παράσχεις διαβολήν έπέτερω Διοκλείδη βουλομένω κακίν τι δράν. | B. φυλάξομαι Τεῦκρο γὰρ ὦχι βουλομαι μὴνυτρα δοῦναι, τῷ παλαμναίῳ ξένῳ.
to which the first prize was awarded (the 'Birds' taking only the second), may have caught the public taste by 'sail-
ing very near to the wind,' and making risky reference to the Mutilation of the Hermæ, which must have been in every one's mind. Certainly, Phrynichus (in his Μονότροπος, or Hermit, which gained the third prize) openly curses Syra-
cosius for having deprived him of his best subject-matter. That the prohibition introduced by this bill cannot be taken to include all personal reference is plain, both from the play of the 'Birds,' and from the fragments of contemporary comedies; but there can be little doubt that it rendered im-
possible the production of such a play as the 'Knights' had been—an elaborate attack upon a prominent politician. Therefore, while in the 'Birds' the poet does not miss his opportunities of making hits at his enemies, the allusions are far slighter, or more vague.

It may be worth while to sketch very briefly the principal political events which preceded the representation of the 'Birds.'

The death of Cleon and Brasidas at the battle of Amphi-
polis, in B.C. 422, removed the main obstacles to an under-
standing between Athens and Sparta, so that during the next spring it was found possible to conclude the treaty called the Peace of Nicias for fifty years, on the basis of the restoration of prisoners and of places captured in the war. But this agreement was most unwelcome to some of the more powerful allies of Sparta, so that she was glad soon afterwards to form a closer separate alliance with Athens; each state being left free to manage its own allies. It was, how-
ever, impossible that such an arrangement should last long

1 The Schol. on Av. 1297, referring to Syracosius, says, δοκεῖ δὲ καὶ ψῆφισμα τεθεικέναι μη κωμῳδείσθαι ονομαστὶ τινα, ὅσ Φρύνιχος ἐν Μονοτρόπῳ φησὶ ψῶρ ἡ (ἐχοι;) Συρακόσιον, ἐπιφανής γὰρ αυτῷ καὶ μέγα (?) τύχοι. ἀφειλετο γὰρ κωμῳδεῖν οὐς ἐπεθύμουν.

2 οἱ μάλιστα προσπολεμοῦντες τὴν εἰρήνη τῆς Ἑλλάδος Κλέων καὶ Βρασίδας ἦσαν Plutarch, Nic. c. 9. § 2. ξυνέβη τε εὐθὺς μετὰ τὴν ἐν Ἀμφιπόλει μάχην . . . ἠστε πολέμου μὲν μηδὲν ἔτι ἄφασθαι μηδε-
etέρους, πρὸς δὲ τὴν εἰρήνην μᾶλλον τὴν γνώμην εἴχον Thuc. 5. 14. 1.
in face of so much dissatisfaction: nor did matters continue on a friendly footing even between Athens and Sparta. Sparta would not, or could not, restore Amphipolis, and Athens refused to evacuate Pylus. It was during these negotiations that the brilliant, reckless Alcibiades—the 'lion's whelp', destined to work so much woe for his country—first comes to the front. Nettled at the rejection of advances which he had made to Sparta, he employed the whole of his powers to thwart Spartan interests, and succeeded in forming an alliance with Argos, Elis, and Mantinea (420); not hesitating in the next year to march into the Peloponnesus and attack Epidaurus, although the Peace was still technically in force. But his design to secure for Athens a preponderance in the Peloponnesus by alliance with Argos was frustrated by the battle of Mantinea (418).

In the year 416 Athens waged a war of extermination against the Melians, who had been bold enough to wish to maintain their neutrality; an expression of independence which in the weaker party becomes a crime. This may be taken as the supreme moment of Athenian power; and the haughtiness with which it was exercised may be thought to illustrate the pride which 'goeth before a fall.'

In the spring an embassy had come from the people of Egesta, in Sicily (where Athens had long desired to gain a firm footing), asking her aid against the citizens of Selinus, who, in league with Syracuse, were threatening the Egestaeans. Alcibiades saw in this invitation a chance for the development of his far-reaching schemes. The Athenian Assembly was deluded into a belief in the vast wealth of Egesta, and hastily decided on the despatch of a fleet to help the suppliants, and to establish Athenian influence in Sicily. The preparations for the expedition were pushed on for the next few months amid the wildest excitement; ambitious hopes and passionate enthusiasm growing higher every day, and scarcely a voice being raised against the adventure, or a misgiving expressed as to its result. At the moment when

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2 Thuc. 5. 52, 53.
the fleet was about to sail (May 415) the whole city was suddenly thrown into dismay by a midnight outrage, known as the Mutilation of the Hermae. These busts of the god Hermes, mounted on a quadrangular pedestal, and standing at the corners of the streets and in other public places at Athens, and closely connected with the religious and domestic life of the citizens, were found one morning defaced and broken. Everyone was aghast: partly from horror at the sacrilege, partly from fear that the outrage pointed to some wide-spread conspiracy. Perhaps the deed was the insolent audacity of some ambitious man who designed to make himself despot of Athens! Who so likely as Alcibiades? The actual outrage remained undetected; but the commission of certain other open acts of impiety was brought home to him; and, just as the fleet was setting sail, Pythonicus rose in the Assembly and denounced Alcibiades as being privy to the Mutilation, and personally guilty of a profanation of the Eleusinian Mysteries.

Alcibiades denied the charge, and claimed to have the matter investigated before his departure. But his enemies saw their advantage, and postponed the trial till his return from Sicily, where he was to serve as general in conjunction with Nicias and Lamachus. So, over the magnificent spectacle of the Athenian Armada, as it left the Peiraeus in all the splendour of the summer sunlight, there hung a dark cloud of suspicion; and the most prominent commander quitted his country's shores with a terrible charge hanging over his head.

The fleet sailed away. But at Athens the lightheartedness which had attended the preparations for the great expedition was changed to misgiving and terror, as one citizen after another was accused of complicity in the outrage, and was executed or obliged to save himself by flight.

But the profanation of the Mysteries was not yet expiated; and at last—in the autumn of the year—the Salaminian Galley was despatched to Catana, the head-quarters of the Athenian fleet in Sicily, summoning Alcibiades to return at once and stand his trial.
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He was allowed to come home in his own ship; but at Thurii in Italy he contrived to escape, and the state-galley reached Athens without the state-prisoner. He was condemned to death in his absence, and his property was confiscated. These were the months in which Aristophanes must have been composing his play for representation in the spring of the next year. The particular position of events should be kept in mind, as bearing upon the various interpretations that have been suggested of the poet's purpose in writing the 'Birds.' It will be better to give a general sketch of the plot, before attempting to deal with this 'vexed question.'

II.

[Prologos. ll. 1–208.] The stage represents a stretch of wild country, covered with stones and bushes, ending in a steep wall of rock surmounted by a solitary tree. Enter, on the left, two elderly Athenian citizens, Peithetaerus and Euepidides, exhausted by long travel, and followed by a couple of slaves carrying their masters' baggage (l. 656), and certain implements for sacrifice. No longer able to endure the litigation, worry, and expense of the city, these friends have set out in quest of a quiet home, which they hope to find by aid of the Hoopoe, who, before his metamorphose, was Tereus, husband of Procne, the daughter of Pandion, king of Athens. Ignorant of the locality, each of the travellers holds a bird upon his wrist, relying upon its prophetic powers to direct their steps, Peithetaerus carrying a raven, and Euepidides a jackdaw. The birds make a dead point at the rock, and show by every sign that the end of the journey has been reached. The rock is the Hoopoe's house. A kick against it brings out the porter, who, after his natural terror at the sight of men has been calmed, goes in to wake his master.

Hoopoe comes out, dressed in a sort of shabby splendour, wearing a huge crest and beak and a pair of wings, but he has to apologise for the imperfection of the rest of his plumage, on the ground that it is moulting-time. Learning that the travellers come from 'the land of gallant ships,'
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Hoopoe has no doubt but that they are Athenian Jurymen. Euelpides scouts the idea, and begs Hoopoe to direct them to a happier home than Athens. He suggests some place on the shore of the Red Sea: but that is open to the fear of seeing some morning in the offing the Salaminian Galley with a constable on board. Nor is the suggestion of Lepreus or the Locrian Opus any more attractive.

While Hoopoe, in answer to questions from Euelpides, sets forth the charms of bird-life, a grand idea occurs to Peithetaerus. The Eldorado of which they are in quest is to be found among the birds! No trouble there about money or taxes, no difficulties about the supply of food, but a happy careless existence, where all goes 'merry as a marriage-bell!'

What a splendid plan, too, if the birds would but look at it seriously, and would combine together to build a vast city in the air, midway between earth and heaven! Then they would have full control not only over mankind, but over the gods, whom they could starve into submission by intercepting the smoke of the sacrifices on its way to Olympus! Hoopoe is charmed with the scheme, and proposes to summon all the birds to a conference.

'Ωδὴ ἀπὸ σκηνῆς and πάροδος χοροῦ (ll. 209-433). Hoopoe wakes his nightingale-wife Procne with a pretty serenade, bidding her call the birds together. A flute is heard behind the scenes, and Hoopoe sings a second song of invitation.

Four stately birds make their appearance, and stalk solemnly past; a flamingo, a cock from Persia, Hoopoe junior, and the 'gobbler.' Then the Chorus proper, consisting of twenty-four birds, are seen crowding at the entrance to the orchestra, and come hopping and skimming to their places, eager to know who has summoned them. When they hear that the visitors are two men, they are wild with rage and terror. Man is their implacable foe: he must be pecked and torn to death! 'Quick march; charge!' is their cry. Peithetaerus is equal to the occasion. The earthen pots brought in by the slaves are set up as an extemporë breastwork, and the two companions couch their sacrificial spits like lances, and tie saucers over their eyes for protection.
Hoopoe intervenes, and assures the birds that the men have something to tell worth hearing: 'fas est et ab hoste doceri.'

'Επεισοδιον α. (ll. 434-675). A truce is concluded. Peithetaerus doffs his accoutrements, and is suffered to set forth his case to the birds. 'You were once,' he says, 'kings of the universe, as Aesop could tell you, having come into being before earth or gods existed. Yours is the primitive right to rule the world. In days of old it was to birds and not to gods that men paid sacrifice. The scarlet-crested cock was lord of Persia, and the world still wakes at his call. The cuckoo still summons the Egyptian farmer to his field; men still make obeisance to the kite in spring. The eagle is the symbol of royalty with gods and kings; and Athena has her owl, and Apollo his hawk. Birds, and not gods, were once the object of men's homage. But you have fallen from your high estate, and your former worshippers have learned to shoot and snare and sell and cook you!'

'Tell us,' cry the birds, 'how to recover what we have lost!' This brings Peithetaerus to the announcement of his scheme. 'You must build a fenced city like Babylon the Great between earth and heaven, and call on Zeus to restore your rights. If he decline, proclaim a crusade against the gods, and bar their passage through your realm; and send a herald down to men to claim their sacrifices as your due. You have the power to bless them if they comply, and to ruin them if they refuse.'

The birds vociferously assent, and entrust the plan to Peithetaerus, who then enters Hoopoe's house with Eupides to partake of a feast, and to eat the magic root which will give them plumage like birds.

Procne is now sent forth from the house, dressed like a gay lady, carrying her flute, and wearing a nightingale-mask. She proceeds to play a prelude to the 'anapaests.'

Παράβασις [πρώτη] 1 (ll. 676-800). The Parabasis to this

1 This is subdivided into (a) κομμάτιον, 676-684; (b) παράβασις proper, 685-722; closely connected with (c) μακρόν or πνίγον, 723-736; (d) φοίνικ, 737-752; (e) ἐπίρημα, 753-768; (f) ἀντφόν, 769-784; (g) ἄντεπιρημα, 785-800.
p’ay is peculiar in character. Instead of the usual presentation of the poet’s personal views, or the customary admonition to the spectators, the Coryphaeus, not wishing that the birds should be on a lower level than the gods, sets forth an elaborate Ornithogonia, parodying in a mock-philosophic style the so-called Orphic Theogonies. ‘The race of birds was engendered by Eros from primaeval Chaos, before earth or gods came into being. And if men will but accept the sovereignty of the birds, they will find them to be their true benefactors, serving as calendar, as oracles, as the givers of all good gifts.’ The strophe (φοί) sung by the chorus is in praise of the ‘native wood-notes’ of the ‘light-winged Dryads of the trees;’ while the antistrophe commemorates the ‘awful, jubilant voice’ of Apollo’s sacred swans. The epirrhema illustrates the unrestricted licence of bird-life, and the antepirrhema hints at the many advantages to be gained by wearing wings.

'Επεισόδιον β. (ll. 801–1057). Peithetaerus and Euelpides return from the feast full-fledged, and discuss the foundation of their new city, which is to be called Cloudcuckooborough. Athena Polias is to be its presiding deity, and the care of the Πελαργικών (humorously presented as Πελαργικών) is to be entrusted to that martial bird, the Cock.

Then Peithetaerus and Euelpides withdraw, the latter to superintend the building and to despatch two heralds, one to earth and one to heaven; while Peithetaerus summons the priest to conduct a procession and to make a splendid thank-offering. The birds sing a short song, and the procession comes in, accompanied by a flute-player masked as a crow—of all unmelodious birds! But Peithetaerus soon interrupts the priest’s preparations and his mock litany, summarily dismissing him for having provided nothing better than a skinny goat, which will not afford a single mouthful to each of the many bird-guests bidden to the rite.

While Peithetaerus himself is performing the sacrifice, various claimants appear, representing different types of objectionable classes in Athens. A pseudo-Pindaric poet appears, bursting with a congratulatory ode on the new town;
he is contempuously dismissed with a dole of clothes; then an Oracle-monger with grand predictions of the success of the adventure; then Meton, the mathematician and astronomer, anxious to lay out the ground-plan of the city in geometrical pattern; then a Commissioner or Inspector with certain directions for the conduct of the new state; then a Vendor of Decrees, primed with a set of bye-laws for use in Cloudcuckoo-borough. Having made a clean sweep of all these interlopers, Peithetaerus leaves the stage to complete the sacrifice of the goat.

Παράβασις [ἐτέρυ] ¹ (ll. 1058-1117). In the Ode, the Chorus express their extravagant hopes of the grateful worship which will be paid hereafter to the birds for all their benefactions; and in the Antode they describe the delights of bird-life in summer and winter alike. The Epirrhema recites a proclamation, setting a price upon the head of Philocles the poulterer; and the public generally is warned against keeping birds in cages. The antepirrhema sets before the judges such considerations as may tempt them to award the prize to the author of the play.

'Επεισόδιον γ. (ll. 1118-1469). A messenger announces the completion of the building, within so short a time and on so grand a scale that Peithetaerus seems to be lost in incredulous wonder. A second messenger reports that some god has eluded the sentinels, and entered the city without a passport. While preparations for arrest are being made, the trespasser appears. It is Iris, on an errand to men to bid them pay up the arrears of sacrifice long due, being wholly ignorant that the birds have assumed their sovereignty.

After a heated interchange of threats with Peithetaerus, Iris retires. She has hardly gone when the second herald returns from the earth. Men have all gone crazy, he reports, in their eagerness to adopt all the bird-fashions; thousands of them are on their way to get wings, and to enrol themselves as citizens of Nephelococcygia; so that an immense stock of feathers must be provided to meet the demand. The first

¹ Shortened, as usual, to φὶδη and ἀντφδη, 1058-1071 = 1088-1101; and ἐπίρρημα and ἀντεπίρρημα, 1072-1087 = 1102-1117.
arrival is a reprobate son, who wishes to enjoy the licence of bird-land, and to attack his father like a young cockerel. His hopes are dashed by learning the law that imposes filial duties on the storks; but he is ultimately armed cap-à-pie, and sent to fight the enemies of his country in Thrace. Then comes Cinesias, a dithyrambic poet, singing his silly verses, and wanting to wear the plumage of the nightingale. After him, a shabby, ragged informer, who demands a pair of wings to help him in his nefarious trade. Poet and informer are both sent about their business by the application of a whip.

The Χορικόν (ll. 1470–1493), which ends the scene, describes scoffingly two marvels of the world, the Cleonymus-tree, and the haunts of the hero-footpad, Orestes.

Επεισόδιον δ. (ll. 1494–1552). A figure crouching under a parasol to escape the notice of the gods turns out to be Prometheus. He has snaked away from Olympus to announce that the gods are starving for want of sacrifices, and are under threat of invasion from the barbarian gods, the Triballi. So they are disposed to treat for peace. 'But,' says Prometheus to Peithetaerus, 'you must insist on the restoration of their sovereignty to the birds, and on the cession of the royal maiden, Basileia, to yourself as bride.'

The next Χορικόν (ll. 1553–1564), sneers at the cowardice of Periander, a prominent inquisitor in the matter of the Mutilation of the Hermæ.

Επεισόδιον ε. (ll. 1565–1693). Poseidon, Heracles, and a Triballian god arrive, armed with full powers to make peace. Heracles comes on the stage full of fury; but his greediness is not proof against the delicious smell of the dainties which Peithetaerus is preparing. Peithetaerus advances his first claim: restoration of empire to the birds. If this be granted, there will be luncheon served. Heracles gives his vote without more ado, and Poseidon is soon persuaded that the rights of Zeus will not suffer by the concession. The Triballian's language is unintelligible; but it is construed to imply assent. Then Peithetaerus puts forward, as if merely an afterthought, his second claim—for the possession of Basileia. Poseidon
will throw up the negotiations entirely if this is pressed; but Heracles, hearing how dainty a sauce is being concocted, is for peace at any price; it is not worth while to go to war about a woman! Poseidon tries to impress on Heracles that he is surrendering his own chance of inheritance from his father Zeus; but Peithetaerus reminds him that as a bastard he has no claim upon the paternal estate. This decides Heracles, and the Triballian is a consenting party. So the second demand is granted by a majority. Heracles would have liked to remain behind and busy himself with the cookery; but ultimately Peithetaerus ascends to Olympus accompanied by the ambassadors, to fetch Basileia.

Χορικόν (ll. 1694–1705). Attack upon the pretentious philosophy of Gorgias and his school, who make use of their tongues to fill their bellies.

Ἐξοδος (ll. 1706–1765). A messenger announces in glowing language the return from Olympus of Peithetaerus with his bride. The Chorus shout acclaim, and sing an epithalamium like that which greeted the nuptials of Zeus and Hera. Peithetaerus invites all the birds to his wedding-feast, and leads off the dance with Basileia, while the Chorus march away from the orchestra with shouts of triumph.

III.

While there is a general consent as to the singular excellence of the ‘Birds’ as an artistic work, there has been the widest divergence of views as to the intention of the play. It has been variously interpreted; now, as a detailed allegory of contemporary Athenian history; now, as an elaborate scheme of political, social, or religious reform; now, again, as a mere extravaganza, like a Midsummer Night’s Dream.

The Greek Arguments prefixed to the ‘Birds’ refer the circumstances, curiously enough, not to the first months of the Sicilian Expedition, but to the Decelean war—a chronological error which robs them at once of much of the value which they might possess.

The First Argument (Ὑπόθεσις I.) represents the voluntary exile of Peithetaerus and Euelpides as a protest against the
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action of the law courts at Athens, which made life undurable. But the scene is still laid actually in the city\(^1\). The Second Argument represents the poet as desirous to detach his fellow-citizens from a State which had become completely demoralised\(^2\); and to commend to them a thorough change in the national religion\(^3\). There is also a hint given, that the play may be intended as a parody on the legendary scenes from Greek mythology brought upon the stage with so much pomp by the tragic poets\(^4\).

The reference to the Decelean war is repeated by the earlier commentators, from the sixteenth century onwards: as e.g. by Nic. Frischlin\(^5\), by Palmerius (Paulmier)\(^6\), Brumoy\(^7\), and J. F. La Harpe\(^8\). Although the views approved by these commentators are incompatible with the facts of history, yet they are interesting as being an attempt to find in the play the substance of a political allegory. The same principle, applied to Alcibiades and the Sicilian Expedition, has since been worked out most elaborately in the famous Essay of Prof. Süvern\(^9\).

Süvern laid down as his principle of interpretation that the whole play is a protest against the Sicilian Expedition, which had (according to him) been conceived by Alcibiades, with the ambitious design of making himself despot of Athens, and through Athens of all Hellas. Peithetaerus (although

\(^1\) Τῦπόθ. α. δύο εἰσὶν Ἀθηναῖοι ἐκκεχωρηκότες διὰ τὰς δίκας . . . ἥ σκηνή ἐν Ἀθήναις.

\(^2\) Τῦπόθ β. ἀλλὰν τινὰ πολιτείαν αἰνύττεται, ὡσαιε συγκεκυμένων τῶν καθεστῶτων . . . ἐπιθυμιάν ἐγκαταστασίας τοῖς ἀκούοντιν ἀπαλλαγόν τῆς ἐνεστώσης μοχθηρᾶς πολιτείας.

\(^3\) Ibid. καὶ ὅπως ἐρᾷ τὴν πόλιν προσδείσας θεῶν.

\(^4\) τῆς γιγαντομαχίας συμπλοκῆς ἐωλυν ἀποφαίνων ὄρνισιν ἐδωκε διαφέρεσθαι πρὸς τοὺς θεοὺς περὶ τῆς ἀρχῆς.

\(^5\) Vita Aristophanis. Francof. 1586.


\(^7\) Théâtre des Grecs. Tome VI. Amsterdam, 1732.

\(^8\) Lycée ou cours de litt. anc. et moderne. Paris, 1800.

appearing on the stage as an old man) is supposed to be a double portrait, partly presenting the schemer Alcibiades, and partly the famous and persuasive orator Gorgias the Leontine, whose eloquence had been employed at Athens to encourage interference with Sicilian affairs. Euelpides is the type of those 'sanguine' Athenians ¹, who were easily attracted by wild projects of conquest and gain. But he is also taken to represent Polus of Agrigentum, a pupil and companion of Gorgias. The Hoopoe with his prominent crest is the gallant Lamachus, whose nodding plumes are satirized in the 'Acharnians'². The Athenians are indicated sometimes by the birds who found the new city, sometimes by the men who visit it. The gods are the Lacedaemonians and their allies. The cutting off the supplies from Olympus by the fortifications of Nephelococcygia and the starving of the gods into submission signify a blockade of the whole Peloponnesus by an Athenian fleet. These views were set forth with so much ingenuity and so much confidence by the Professor, that at first they found acceptance. But—apart from other difficulties—such a minute parallelism is altogether foreign to the practice of Aristophanes: and if the fable was sufficiently intelligible to appeal at once to an Athenian audience, it is at least surprising that it should have remained unnoticed till some fifty years ago. Besides, it is incredible that Aristophanes should have sought to win public favour by satirizing an enterprise upon which Athens had staked her very existence, and which had been undertaken with such universal enthusiasm. Nor have we any right to suppose that he himself was uninfluenced by those high hopes which kindled the hearts of his countrymen. Indeed, we are told that the only two men of note who disapproved of the enterprise (if we except the characteristic misgivings of the cautious Nicias), were Socrates ³ and Meton.

¹ Euélpides ὄντες σωθησεθαί Thuc. 6. 34.
² Ach. 965 κατασκεύασαν τρεῖς κατασκεύασαν λόφους.
³ Plutarch, Nic. 13 τὴν στρατείαν φοβηθέεις δ' ἀστρολόγος Μέτων (ἡν γὰρ ἐφ' ἡγεμονίας τινὸς τεταγμένος) προσεποιεῖτο τὴν οἰκίαν ὑφάπτειν ὡς μεμηνῶς . . . Σωκράτης δὲ τῷ σοφῷ τῷ δαίμονιν οἰς εἰλθεί
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one of whom is the butt for Aristophanes’ ridicule in the ‘Clouds’: the other, in the present play (ll. 992 foll.). Nor does it seem likely, if we examine the dates, that Aristophanes would have chosen this particular moment for warning his countrymen against the dangerous Alcibiades. The Salaminia probably arrived in Catana not later than the beginning of October 415, and intelligence of the prisoner’s escape may have reached Athens by the end of the month; so that in March 414 it would be absurd to represent upon the stage as a dangerous and successful schemer a man who had been five months in exile and had been condemned to death in contumaciam. Nor would home politics be a safe subject for burlesque in the presence of men who had only too good a cause to remember the terrible events which had taken place. There are also other difficulties connected with Süvern’s theory—such as the complete confusion which it makes between men, birds, and gods; and the serious intention which is supposed to run through the play leaves unexplained the inconsistency of giving a triumphant success to Peithetaerus, if he be nothing but an unscrupulous adventurer.

Nor should it be forgotten that the same writer in his Essay on the ‘Clouds’ (p. 58, Eng. Transl.), published only one year before his Dissertation on the ‘Birds,’ denies that any comparison can be drawn between Peithetaerus and Alcibiades whom he there identifies with the young and extravagant Pheidippides, the pupil of Socrates. And if the wanderings of Peithetaerus are to suggest any allusion to the exile of Alcibiades, it would be necessary to identify the birds with the Lacedaemonians, which is clearly impossible. It is far more natural to take Peithetaerus and Euepides merely as types of character like Dicaeopolis and Trygaeus, Philocleon and Bdelycleon: though it is not improbable that the second part of the name, Peith-etaerus, may have a distinct reference to the growing power of the political étaipeia, or oligarchical clubs, in Athens.

συμβόλοις χρησάμενον πρὸς αὐτὸν ἐμήνυε κάκεινον τὸν ἐκπλουν ἐπ’ ὀλέθρῳ τῆς πόλεως πραττόμενον.
A very different view is taken by those who, insisting on the analogy of the other plays of Aristophanes, are of opinion that the poet sympathises with the project of Peithetaerus, and shows his sympathy by according it so distinct a triumph at the end of the play. They therefore represent his scheme to have been nothing less than a radical reform of Athens in every department of public and private life. Nephelococcygia is to be 'a city into which nothing that defiles can enter:' a new Athens restored not indeed upon the old lines of primitive Athens, but accommodated to the necessities of the times—a city subject to laws and democratic in its principles, but yet obedient to a recognised head. Such a head, perhaps, Aristophanes still hoped to find in the discredited Alcibiades, for whose gifts he certainly had a profound admiration, even when he could not approve his policy. This view has been most ingeniously worked out by Dr. H. Köchly (though it may be said to have been more or less foreshadowed in the Greek Argument, Ψιόθ. II. 3, and by Beck in his edition of the 'Birds'). Similar conclusions have been adopted by Ranke, by W. S. Teuffel, and (with a particular reference to a reform in religion) by Binaut. The interpretation of Köchly was combated by his colleague in the University of Zürich, A. S. Vögelin, who finds no such definite purpose in the play, but regards it only as the lively representation of an

1 'The Athenians, in spite of their morbid fear of tyranny, were ready to submit to a legalised dictatorship, and the position won by Pericles (ἐγίγνετο λύγῳ μὲν δημοκρατία, ἐργῳ δὲ ὑπὸ τοῦ πρώτου ἄνδρος ἀρχῆ Thuc. 2. 65) was open to any man of sufficient ability and popularity.' Whibley, Political Parties in Athens, p. 56.


5 De Vita Aristophanis Commentatio (in Meineke's Edn. Tauchnitz, 1860).


escape from the hard world of reality into the fairy-land of fiction. Thus Vögelin practically reverts to the famous judgment of A. W. Schlegel, who insisted that the 'Birds' was nothing more than the fantastic exuberance of poetic genius, soaring with light wing into an airy region of its own creation, but yet with a shrewd eye and a sharp tongue for the follies of a world from which it pretends to have shaken itself free. This is in the main the view of J. G. Droysen, and of Bernhardy—who sees in Nephelococcygia 'the reflection of the restlessness of an ochlocracy seen in the magnifying mirror of Comedy'—and is in general agreement with the judgment of W. G. Clark, K. Kock, and with the Introduction to the 'Birds' in the Edition of Th. Kock. The late Prof. Kennedy, whose translation of the play with notes and introduction, is eminently bright and suggestive, considered the main purpose of the poet to be a protest against 'the suspicion and terrorism which afflicted Athens,' arising 'from an insane fanaticism, to which the "Birds" is meant to be an antidote.'

It would be presumptuous to attempt to decide between so many weighty authorities: but while it seems necessary to discard the idea which treats the play as an elaborate political allegory, and to detach it from any exclusive, and indeed any special connection with the Sicilian Expedition, it may still be possible to find a point of view which can to some extent harmonise theories that are not essentially at variance.

It may therefore be suggested that though the 'Birds' is

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3 Grundriss der griechischen Litteratur. Halle, 1845, 1872.
5 Die Vögel des A. Leipz., B. G. Teubner, 1856.
6 Weidmannsche Buchhandlung. Berlin, 1864, 1876.
INTRODUCTION.

thrown into the form of a fairy extravaganza, and cannot be credited with a definite political design—whether openly indicated or obscurely hinted at—yet it is intended to lash (in accordance with the uniform custom of the Old Comedy) the current vices and immoral tendencies of the day. Among these should be placed that over-sanguine spirit of the Athenians, which tempted them only too often to commit themselves to adventurous projects: that fickleness which made them the easy prey of agitators: that self-will and impatience of control, which the Spartan king contrasted with the obedient spirit of his own countrymen: and, lastly, the growth of superstition and mysticism which was evidently not incompatible with the spread of irreligion and profanity. This is strongly insisted upon by Bursian, who sees a direct allusion to this tendency in the Cosmogony and Ornithology so humorously given in the ‘Birds,’ and in the bold parody of Athenian ritual, and the open defiance of the gods of Olympus.

Aristophanes, not as a pious man, but as a conservative, would see infinite danger in the breaking-up of the accepted forms of the state-religion, and in the disappearance of all reverence (however conventional) for the national deities. But of course we have to see that this protest is made under all the forms of that irony of which Aristophanes was so accomplished a master. Such irony, combined with paradox, is peculiarly noticeable in the bold inconsistency with which the absolutely unrestrained licence of Bird-land is warmly commended, while Peithetaerus is at the same time so strict in purging his city of all objectionable visitants. And it is the same irony which supplies the key to the enigma which has puzzled so many enquirers—why the poet allows Peithetaerus to reap so rich a harvest from his immoral schemes, unpunished by the action of any law human or divine. This is

2 εὐβουλοί δὲ ἀμαθέστερον τῶν νόμων τῆς υπεροφίας πεπαιδευμένου καὶ ἕν χαλεπόττητι σωφρονέστερον ἢ ὡστε αὐτῶν ἀνηκουστείν Thuc. 1. 84. 3.
3 Ueber die Tendenz der V. (Sitzb. der K. B. Academie der Wissenschaften zu München. Bd. II. 1875, pp. 375-393.
the finishing touch to the structure of Irony. No one—least of all Peithetaerus himself—failed to appraise the real value of such a splendid success.

It did not require a Solomon to preach to an Athenian audience a sermon on the text: ‘the prosperity of fools shall destroy them’; nor is Virgil’s Inferno the only place where poetical justice metes out punishment to a Salmoneus:

Dum flamas Iovis et sonitus imitatur Olympi.
Quattuor hic inventus equis et lampada quassans
Ibat ovans Divumque sibi poscebat honorem.

* * * * * * *

At pater Omnipotens densa inter nubila telum
Contorsit (non ille faces nec fumea taedis
Lumina), praecipitemque immani turbine adegit.

The spectators, we may well believe, had wit enough to appreciate the value and the permanence of that blaze of triumph in which Peithetaerus and his dupes dance off the stage.

IV.

For the following note, descriptive of the Frontispiece, I am indebted to the courtesy of Mr. Percy Gardner, Lincoln and Merton Professor of Classical Archaeology and Art, Oxford.

‘The design here reproduced is from a Greek wine-jug, adorned with black figures on a red ground, preserved in the British Museum. The group consists of three male figures, an auletes to the left playing his flutes, and two mummers moving to the sound of them. They seem to be clad in some tight-fitting garment, over which is tied the skin of a beast. On their heads are the crests of cocks, the red colour of which matches their beards; fastened to their arms are wings made of feathers, and a tuft of feathers projects from each knee. It is noticeable that the first of the mummers turns his back, the second his face to the spectator, so that

1 Virg. Aen. 6. 585 foll.
2 From Plate XIV (1881) of the Journal of Hellenic Studies, by kind permission of the Council of the Society of Hellenic Studies.
they must be regarded as turned one to the other, though
the faces of both, drawn with the coarseness common in
vases of this class, seem to be turned backward. In the
back-ground are ivy-sprays twining; these have no meaning,
they are very commonly thus introduced without connection
with the scene.

The date of the vase, and its place of manufacture, first
demand a few words. That it is of Athenian origin would
be almost universally allowed, though it was probably made
for export. Mr. Cecil Smith in his interesting paper on this
vase, printed in the Journal of Hellenic Studies (II. 309),
gives the date as between 500 and 450 B.C. But in the last
few years the dates of most classes of vases have been carried
further back; and it is likely that now archaeologists would
agree that the present oenochoe dates from a time not later
than the latter part of the sixth century. This point is of impor-
tance when we turn to consider what is the subject represented.

There can be no question that our mummers are executing
a choric dance to the music of the flute. For the sake of
those unused to the interpretation of Greek vases, it is
necessary to observe that it does not follow because only
two dancers are depicted that only so many took part in the
movement of which the vase-painter was thinking; he would
naturally put in as many as he had room for, and no more.
And there can be no question also that the dancers are
dressed to represent cocks, and are imitating the motions
of cocks.

Is it possible to bring them into connection with the "Birds"
of Aristophanes, and to suppose that they stand for the
chorus in that play? It is quite evident that the date of our
vase puts this out of the question; it is a century older than
Aristophanes. Magnes, a comic poet, who lived a generation
earlier than Aristophanes, also wrote a play called "Opvṭhes,
but even Magnes is not early enough to be contemporary
with our vase. The picture must, in fact, belong to a time
before the rise of Attic Comedy. It must represent, not the
chorus of a comic play, but one of those mumming country
dances, out of which the comic chorus sprang. Almost all
dancing among the Greeks was imitative; and it must frequently, like the dances of uncivilised peoples in modern times, have been imitative of animals. We may suppose that when Aristophanes took a chorus of wasps, frogs, or birds, he merely proceeded on lines quite familiar to his auditors.

Probably the figures of the vase indicate satisfactorily the kind of make-up usual alike in character-dances, and comic choruses, when animals were imitated. To produce realistic animals like those of a modern pantomine, would naturally be foreign to Greek ideas. The wings and the crest would be quite sufficient to indicate a cock; and frogs, wasps, and the like would be imitated by methods of similar simplicity. The masks of our mummers seem to be human, but of exaggerated ugliness, of an ugliness beyond the custom even of ordinary black-figured vases. But doubtless the masks gradually became more and more realistic—certainly the Trochilus and the Hoopoe wore enormous beaks (ll. 62, 99); and the nightingale (l. 672) had a mask ending in a sharp-pointed bill, which had to be removed before the player could use the flute.

Mummers dressed as birds appear again on an archaic vase published by Gerhard (Trinkschalen, pl. xxx); but there they are wrapped in cloaks, only the heads appear with crests and curious masks. An exquisite red-figured vase of the British Museum in the form of an astragalus gives us a delightful representation of a party of girls dancing a bird-dance; but in their case there are no masks, and the wings of birds are merely imitated with the fluttering ends of their garments held in the hand.

It appears then that while the question whether our vase-painter took his subject from the "Birds," must be answered in the negative, it is yet quite fair to take the painting as a trustworthy indication of the make-up of the chorus in that play.
ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΕΥΕΛΠΙΔΗΣ.
ΠΕΙΘΕΤΑΙΡΟΣ.
ΤΡΟΧΙΛΟΣ, θεράπων "Εποπος.
ΕΠΟΨ.
ΧΟΡΟΣ ΟΡΝΙΘΩΝ.
ΦΟΙΝΙΚΟΠΤΕΡΟΣ.
ΚΗΡΥΚΕΣ.
ΙΕΡΕΥΣ.
ΠΟΙΗΤΗΣ.
ΧΡΗΣΜΟΛΟΓΟΣ.
ΜΕΤΩΝ γεωμέτρης.
ΕΠΙΣΚΟΠΟΣ.
ΨΗΦΙΣΜΑΤΟΠΟΙΩΛΗΣ.
ΑΓΓΕΛΟΙ.
ΙΡΙΣ.
ΠΑΤΡΑΛΟΙΑΣ.
ΚΙΝΗΣΙΑΣ διθυραμβοποιός.
ΣΥΚΟΦΑΝΤΗΣ.
ΠΡΟΜΗΘΕΥΣ.
ΠΟΣΕΙΔΩΝ.
ΤΡΙΒΑΛΛΟΣ.
ΗΡΑΚΛΗΣ.
ΟΡΝΙΘΕΣ.

ΕΥΕΛΠΙΔΗΣ. ΠΕΙΘΕΤΑΙΡΟΣ.

ΕΤ. Ὅρθην κελεύεις; ἦ τὸ δὲνδρον φαίνεται;
ΠΕ. διαρραγεῖς; ἦδε δ' αὖ κράζει πάλιν.
ΕΤ. τί, δ' πονῆρ' ὄνω κάτω πλανύττομεν;
ΠΕ. ἀπολούμεθ' ἀλλωσ τὴν ὀδὸν προφορομένω.
ΕΤ. τὸ δ' ἐμὲ κορώνη πειθόμενον τὸν ἄθλιον
ΠΕ. ὀδὸν περιελθέειν στάδια πλέει ἡ χίλια.
ΕΤ. τὸ δ' ἐμὲ κολοὺ πειθόμενον τὸν δύσμορον ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων.
ΠΕ. ἀλλ' ὅπως ἐσμὲν ὅω' ἔγωγ' ἔτο.
ΕΤ. ἐντευθεῖν τὴν πατρίδ' ἀν ἐξεύροις σύ ποι;
ΠΕ. ὅδ' ἂν μὰ Δλ' ἐντεῦθεν γ' ἂν Ἐξηκεστίδης.
ΕΤ. οἴμοι. ΠΕ. σὺ μὲν, ὅ τάν, τὴν ὀδὸν ταύτην ἢδι.
ΕΤ. ἡ δεινὰ νῦ ἔδρακεν συκ τῶν ὀρνεών,
ΠΕ. ὁ πινακοπώλης Φιλοκράτης μελαγχολῶν,
ΕΤ. τῶδ' ἐφασκε νῦν φράσεων τῶν Τηρέα,
ΠΕ. ἠποφ', ὅσ ὄρνις ἐγένετ' ἐκ τῶν ὀρνέων
ΠΕ. κατέδοτο τὸν μὲν Θαρραλείδου τούτων κολούν ὀβόλιω, τηνθεδ' τριωβόλιον.
ΕΤ. τῶ δ' ὅπως ἄρ' ἡστην οὐδέν ἄλλο πλήρ' δάκνειν.
ΠΕ. καὶ νῦν τὶ κέχρησα; ἐσθ' ὅποι κατὰ τῶν πετρῶν
ΕΤ. ἡμᾶς ἐτ' ἄξιοι; οὐ γὰρ ἐστ' ἐνταῦθα τὶς ὀδὸς. ΠΕ. οὖν μὰ Δλ' ἐνταῦθα γ' ἄτραπὸς οὐδαμοὶ.
ΕΤ. τί δ'; ἡ κορώνη τῆς ὀδὸν τι λέγει πέρι;
ΠΕ. οὐ ταύτα κράζει μὰ Δλα νῦν τε καὶ τότε.
ΕΤ. τί δὴ λέγει περὶ τῆς ὀδοῦ; 25
ΠΕ. τί δ’ ἄλλο γ’ ἦ
βρύκουσ’ ἀπεδεσθαί φησί μου τοὺς δακτύλους;
ΕΤ. οὐ δεινὸν οὖν δὴ τ’ ἐστὶν ἡμᾶς δεσμένους
ἐς κόρακας ἐλθεῖν καὶ παρεσκευασμένους,
ἐπείτα μὴ ’Ἐυρεῖν δύνασθαι τὴν ὀδὸν;
ἡμεῖς γὰρ, ὄντος οἱ παρόντες ἐν λόγῳ,
νόσουν νοσοῦμεν τὴν ἐναντίαν Σάκα:
ὅ μὲν γὰρ οὐκ ὧν ἀστὸς ἐσβιάζεται,
ἡμεῖς δὲ φυλή καὶ γένει τιμώμενοι,
ἀστοὶ μετ’ ἄστῳν, οὐ σοβοῦντος οὐδενὸς
ἀνεπτόμεθ᾽ ἐκ τῆς πατρίδος ἀμφοῖν τοῖν ποδοῖν,
αὐτὴν μὲν οὐ μισοῦντ᾽ ἐκείνην τὴν πόλιν
τὸ μὴ οὐ μεγάλην εἶναι φύσει κενδαίμονα
cαὶ πάσι κοινήν ἐναποτίσαι χρήματα.
oi μὲν γὰρ οὖν τέττιγες ἔνα μὴν ἦ δύο
ἐπὶ τῶν κραδῶν ἁδουσ’, Ἀθηναίοι δ’ ἀεὶ
ἐπὶ τῶν δικῶν ἁδουσὶ πάντα τῶν βίων.
διὰ ταῦτα τόνδε τῶν βάδου βαδίζομεν,
κανοῦν δ’ ἔχουσε καὶ χύτραν καὶ μυρρίνας
πλανώμεθα ζητοῦντε τόπον ἀπράγμονα,
ὅποι καθιδρυθέντες διαγενοῖμεθ’ ἄν.
ὁ δὲ στόλος νῦν ἐστὶ παρὰ τὸν Τηρέα
τὸν ἐποπα, παρ’ ἐκείνου πυθόσθαι δεομένω,
εἰ ποὺ τοιαύτην εἰδε πόλιν ἦ ’πέπτητο.
ΠΕ. οὔτος. ΕΤ. τί ἐστιν;
ΠΕ. ἡ κορώνη μοι πάλαι
ἄνω τι φράζει. 50
ΕΤ. χῶ κολοίδος οὔτοσι
ἄνω κέχηνεν δωσπερεὶ δεικνύς τί μοι:
κοῦκ ἐσθ’ ὅπως οὐκ ἐστιν ἐνταῦθ’ ὄρνεα.
εἰσώμεθα δ’ αὐτίκ’, ἢν ποιήσωμεν ψόφον.
ΠΕ. ἀλλ’ οἶσθ’ ὁ δράσον; τῷ σκέλει θένε τὴν πέτραν.

ΕΤ. σὺ δὲ τῇ κεφαλῇ γ’, ἵν’ ἤ διπλάσιος ὁ ψόφος. 55

ΠΕ. σὺ δ’ οὖν λίθῳ κόψου λαβὼν.

ΕΤ. πάνυ γ’, εἰ δοκεῖ.

παῖ παῖ.

ΠΕ. τί λέγεις, οὖτος; τὸν ἐποποὶ παῖ καλεῖς;

ΕΤ. ὁὐκ ἀντὶ τοῦ παιδός σ’ ἔχρην ἐποποὶ καλεῖν;

ΕΤ. ἐποποὶ. ποιήσεις τοί με κόπτειν αὕτης αὖ; ἐποποὶ.

ΤΡΟΧΙΛΩΣ.

τίνες οὖτοι; τίς ὁ βοῶν τὸν δεσπότην;

ΕΤ. Ἀπολλον ἀποτρόπαιε, τοῦ χασμήματος.

ΤΡΟ. οὐμοι τάλας, ὀρνιθόθρα τοιτώι.

ΕΤ. οὖτως τι δεινῶν οὐδὲ κάλλιον λέγειν.

ΤΡΟ. ἀπολείψοι. ΕΤ. ἀλλ’ οὐκ ἔσμεν ἀνθρώπω.

ΤΡΟ. τί δαί;

ΕΤ. Ὑποδείξως ἐγώγε, Διβυκῶν ὀρνεοῦ. 65

ΤΡΟ. οὐδέν λέγεις. ΕΤ. καὶ μὴν ἔροι τὰ πρὸς ποδῶν.

ΤΡΟ. ὅδι δὲ ἢ τίς ἔστιν ὀρνις; οὐκ ἔρεις;

ΠΕ. Ἔπικεχοδῶς ἐγώγε Φασιαρίκος.

ΕΤ. ἀτὰρ σὺ τί θηρίον ποτ’ εἰ πρὸς τῶν θεῶν;

ΤΡΟ. ὀρνις ἐγώγε δοῦλος. 70

ΕΤ. ἡττήθης τινὸς

ἀλεκτρυνόνοις;

ΤΡΟ. οὐκ, ἀλλ’ ὅτε περ ὁ δεσπότης ἐποψ ἐγένετο, τότε γενέσθαι μ’ ἡὔζατο ὀρνιν, ἵν’ ἀκόλουθον διάκονον τ’ ἔχη.

ΕΤ. δεῖται γὰρ ὀρνις καὶ διακόνου τινὸς;

ΤΡΟ. οὖτος γ’, ἀτ’, οἶμαι, πρότερον ἀνθρωπός ποτ’ ὀν. 75 ὅτε μὲν ἐρα φαγεῖν ἀφύας Φαληρικάς, τρέχω ’π’ ἀφύας ἐγὼ λαβὼν τὸ τρυβλίον.
ἔτυνος ὃ' ἐπιθυμεῖ δεῖ τε τορύνης καὶ χύτρας, τρέχω 'πὶ τορύνην.

ΕΤ. τροχίλος ὃρυνος οὐτοσί.

ΘΡΟ. ἀλλ' ἀρτίως νῦ τὸν Δία εὐδεί καταφαγῶν μῦρτα καὶ σέρφουσ τινάς.

ΕΤ. ὦμως ἐπέγειρον αὐτόν.

ΘΡΟ. οἶδα μὲν σαφῶς ὅτι ἀχθέσται, σφῶν ὃ' αὐτὸν εἶνεκ' ἐπεγερῶ.

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

ΕΤ. οὕμοι κακοδαίμων, χῶ κολοίως μοίχεται ὑπὸ τοῦ δέους.

ΠΕ. δὲ δειλότατον σὺ θηρίον, δεῖσας ἄφηκας τὸν κολοίων;

ΕΤ. εἶπέ μοι, σὺ δὲ τὴν κορώνην οὐκ ἄφηκας καταπεσῶν;

ΠΕ. μὰ Δ' οὐκ ἔγογγε. ΕΤ. ποῦ γάρ ἔστιν; 90

ΠΕ. οὐκ ἄρ' ἄφηκας· ὃγάθ', ὡς ἀνθρεῖος εἰ.

ΕΠΟΨ.

ἀνοιγε τὴν ὑλήν, ἵν' ἐξέλθω ποτὲ.

ΕΤ. ὃ 'Ἡράκλεις, τουτὶ τὶ ποτ' ἔστι θηρίον; τὶς ἡ πτέρωσις; τὶς ὁ τρόπος τῆς τριλοφίας;

ΕΠΟΨ. τίνες εἰσὶ μ' οἱ ξητοῦντες; 95

ΕΤ. οἱ δώδεκα θεοὶ εἰςασιν ἐπιτρῆψαί σε.

ΕΠΟΨ. μῶν μὲ σκώπτετον ὀρῶντε τὴν πτέρωσιν; ἥ γάρ, τὸ ἕνωλ, ἀνθρωπός. ΕΤ. οὐ σοῦ καταγελῶμεν.

ΕΠΟΨ. ἀλλὰ τοῦ;
ΠΕ. τὸ ῥάμφος ἡμῖν σοι γέλοιον φαινεῖται.

ΕΠΟΨ. τοιαύτα μέντοι Σοφοκλέης λυμαίνεται 100
ἐν ταῖς τραγῳδίαισιν ἐμὲ τὸν Τηρέα.

ΕΤ. Τηρεύς γὰρ εἶ σὺ; πότερον ὁρνις ἢ ταῦς;
ΕΠΟΨ. ὁρνις ἔγωγε. ΕΤ. κἀτὰ σοι ποῦ τὰ πτερά;
ΕΠΟΨ. ἔξερρυκε. ΕΤ. πότερον ὕπο νόσου τινός;
ΕΠΟΨ. οὐκ, ἀλλὰ τὸν χειμῶνα πάντα τὸρνεα 105
πτερορρυφεῖ τε καύθις ἐτερα φύομεν.
ἀλλ' εἰπατόν μοι, σφώ τίν' ἐστόν;

ΕΤ. νῶ; βρωτῶ.

ΕΠΟΨ. ποδαπῶ τὸ γένος;
ΕΤ. οἴθεν αἱ τριήρεις αἱ καλαί.
ΕΠΟΨ. μῶν ἡλιαστά;
ΕΤ. μᾶλλὰ θατέρου τρόπου,
ἀπηλιαστά.
ΕΠΟΨ. σπείρεται γὰρ τοῦτ' ἐκεῖ
τὸ σπέρμ';
ΕΤ. ὄλιγον ζητῶν ὦν ἐξ ἄγροι λάβοις.
ΕΠΟΨ. πράγουσ δὲ δὴ τοῦ δεομένῳ δεῦρ' ἡλθετον;
ΕΤ. σοι ἐγγενέσθαι βουλομένω. ΕΠΟΨ. τίνος πέρι;
ΕΤ. ὅτι πρῶτα μὲν ἡσθ' ἀνθρωπος, ὀσπερ νῦ, ποτέ,
καργύριαν ὄψελησας, ὀσπερ νῦ, ποτέ, 110
κακὸν ἀποδιδοὺς ἔχαρες, ὀσπερ νῦ, ποτέ:
εἰτ' ἀνθὶς ὀρνίθων μεταλλάξας φύσιν,
καὶ γῆν ἐπεπέτου καὶ θλατταν ἐν κύκλῳ,
καὶ πάνθ' ὀσπερ ἀνθρωπος ὄσα τ' ὁρνις φρονεῖς
tοῦτ' ὦν ἱκέται νῦ πρὸς σὲ δεῦρ' ἀφίγμεθα, 120
εἰ τὶνα πόλιν φράζειας ἡμῖν εὐερον,
ὀσπερ σισύρεν ἐγκατακλημήναι μαλθακήν.
ΕΠΟΨ. ἐπείτα μεἴω τῶν Κραναὼν ζητεῖς πόλιν;
ΕΤ. μεἴω μὲν οὔδέν, προσφορωτέραν δὲ νῦν.
ΕΠΟΨ. ἀριστοκρατεῖσθαι δῆλος εἰ διΤῶν.
ETY. εγώ;

ήκιστα' καὶ τὸν Σκελλίουν βδελύττομαι.

ΕΠΟΨ. ποίαν τιν' ὁν ἠδιστ' ἄν οἶκοτ' ἂν πόλιν;

ETY. ὀποὺ τὰ μέγιστα πράγματ' εἰὴ τοιαδ' ἑπὶ τὴν θύραν μου πρὸ τις ἐλθὼν τῶν φίλων λέγω ταδ' πρὸς τοῦ Δίως τοῦλυμπιοῦν, 130 ὀπως παρέσει μοι καὶ σὺ καὶ τὰ παιδία λουσάμενα πρὸ' μέλλω γὰρ ἐστὶν γάμους; καὶ μηδαμῶς ἄλλως ποιῆσις' εἰ δὲ μή, μή μοι τότε γ' ἔλθης, ὅταν εγὼ πράττω κακῶς.

ΕΠΟΨ. νὴ Δία ταλαίπωρων γε πραγμάτων ἔρας. 135 τὶ δαὶ σὺ; ΠΕ. τοιούτων ἔρω κάγω.

ΕΠΟΨ. ὃ δειλακρίων σὺ τῶν κακῶν οἶων ἔρας. ἀτὰρ ἐστὶ γ' ὅποιαν λέγετον εὐδαίμων πόλις παρὰ τὴν ἐρυθρὰν θάλασσαν.

ETY. οἴμοι, μηδαμῶς ἥμιν γε παρὰ θάλασσαν, ἵν' ἀνακύψεται κλητὴρ' ἄγονος' ἐωθεὶν ἡ Σαλαμβία. 'Ελληνικὴν δὲ πόλιν ἔχεις ἥμιν φράσαι;

ΕΠΟΨ. τῇ δ' οὐ τῶν 'Ηλείων Λέπρεον οἰκίζετον ἐλθόνθ'; 145

ETY. ὡς τῇ νῆς τῶν θεοὺς, ὅς' οὐκ ἦδων βδελύττομαι τὸν Λέπρεον ἃπὸ Μελανθίουν.

ΕΠΟΨ. ἀλλ' εἰσίν ἔτεροι τῆς Λοκρίδος Ὥποιντιοι, ἵνα χρὴ κατοικεῖν.

ETY. ἀλλ' ἐγὼγ' Ὡποίντιοι οὐκ ἂν γενοίμην ἑπὶ ταλάντῳ χρυσίον. 150 οὔτος δὲ δὴ τὸς ἐσθ' ὁ μετ' ὀρνίθων βίος; σὺ γὰρ οἶσθ' ἄκριβως.

ΕΠΟΨ. οὐκ ἄχαρις ἐς τὴν τριβὴν' οὐ πρῶτα μὲν δεὶ ζῆν ἄνευ βαλλαντίου.

ETY. πολλήν γ' ἀφεῖλες τοῦ βίου κιβδηλίαν.
ΕΠΟΨ. νεμόμεσθα δ' ἐν κήποις τὰ λευκὰ σήσαμα καὶ μύρτα καὶ μήκωνα καὶ σισύμβρια. 160
ΕΤ. ὑμεῖς μὲν ἄρα ζήτε νυμφίων βίον.
ΠΕ. φεῦ φεῦ:
ή μέγ' ἐνορῷ βούλειμ' ἐν ὀρνίθων γένει, καὶ δύναμιν ἢ γένοιτ' ἂν, εἰ πίθοισθέ μοι.
ΕΠΟΨ. τί σοι πιθώμεσθ';
ΠΕ. ὁ τι πίθησθε; πρῶτα μὲν μὴ περιπέτεσθε πανταχῇ κεχνύστες· 165
ός τοῦτ' ἀτμὸν τοῦργον ἐστίν. αὐτίκα ἐκεῖ παρ' ἡμῖν τοὺς πετομένους ἢν ἔρη, τίς ὄρνις οὕτως; ὁ Τελέας ἐρεί ταδ'. ἄνθρωπος ὄρνις ἀστάθμητος πετόμενος, ἀτέκμαρτος, οὐδέν οὐδέποτ' ἐν ταύτῳ μένων. 170
ΕΠΟΨ. νῇ τὸν Διόνυσον, εὖ γε μωμᾶ τανταγί.
tί ἂν οὖν ποιοίμεν; ΠΕ. οἰκίσατε μίαν πόλιν.
ΕΠΟΨ. ποίαν δ' ἂν οἰκίσαμεν ὄρνιθες πόλιν;
ΠΕ. ἄληθες; ὁ σκιαστατοῦ εἰρηκὼς ἔπος, βλέψων κάτω. ΕΠΟΨ. καὶ δὴ βλέπω. 175
ΠΕ. βλέπε. νῦν ἂνω:
ΕΠΟΨ. βλέπω. ΠΕ. περίαγε τὸν τράχηλον.
ΕΠΟΨ. νῇ Δία
ἀπολαῦσομαι τι δ', εἰ διαστραφῆσομαι.
ΠΕ. εἶδές τι;
ΕΠΟΨ. τὰς νεφέλας γε καὶ τὸν ωμανόν.
ΠΕ. οὐχ οὕτως οὖν ὄντισ' ἄστιν ὀρνίθων πόλιος;
ΕΠΟΨ. πόλος; τίνα τρόπον;
ΠΕ. 180
ωσπερ εἴποι τις τόποι.
ὅτι ὃς θεᾶς, πολείται τοῦτο καὶ διέρχεται ἀπαντα διὰ τούτου, καλεῖται νῦν πόλος· ἢν δ' οἰκίσητε τοῦτο καὶ φράξηθο ἀπαξ, ἢκ τοῦ πόλου τοῦτον κεκλήσεται πόλις.
οὕτ' ἄριστ' ἀνθρώπων μὲν ὡς περ παρνύπωι, τοὺς δ' αὖ θεοὺς ἀπολείτει λύμῷ Μηλίῳ.

ΕΠΟΨ. πῶς;

ΠΕ. ἐν μέσῳ δῆπονθεν ἀνρ ἐστὶ γῆς. εἰδ' ὡς περ ἢμεῖς, ἦν λέναι βουλώμεθα Πυθώδε, Βοιωτοὺς δίδουν αὐτούμεθα, οὕτως, ὅταν θύσιν ἀνθρώποι θεοῖς, ἠν μὴ: φόρον φέρωσιν ὑμῖν οἱ θεοῖ, [διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους] τῶν μηρίων τὴν κύσαν οὐ διαφρήσετε.

ΕΠΟΨ. ιοῦ ιοῦ:

μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα, μὴ γὼ νόημα κομψότερον ἦκουσά πω'  ὡστ' ἄν κατοικίζομι μετὰ σοῦ τὴν πόλιν, εἰ ἕννοικη τούσω ἄλλους ὄρνεοις.

ΠΕ. τίς ἂν οὖν τὸ πράγμα αὐτοῖς διηγήσαιτο;

ΕΠΟΨ. σὺ. ἐγὼ γὰρ αὐτοὺς βαρβάρους ὄντας πρὸ τοῦ ἐδίδαξα τὴν φωνὴν, ἐνύων πολὺν χρόνον.

ΠΕ. πῶς δήτ' ἂν αὐτοῖς ἐνυγκαλέσειας;

ΕΠΟΨ. βρδίως.

ὅερι γὰρ ἐμβάς αὐτίκα μάλ' ἐς τὴν λόχμην, ἐπειτ' ἀνεγείρας τὴν ἐμὴν ἀσθόνα, καλοῦμεν αὐτοὺς' οἱ δὲ νῦν τοῦ φθέγματος ἐάντερ ἐπακούσωσι, θεύσονται ὁρώῳ. 205

ΠΕ. ὃ φίλτατ' ὄρνιθων σὺ, μὴ νῦν ἔσταθι: ἀλλ' ἀντιβολῶ σ', ἀγ' ὡς τάχιστ' ἐς τὴν λόχμην ἐσβαίνει κανέγειρε τὴν ἀσθόνα.

ΕΠΟΨ. ἄγε σύνυνομέ μοι, παῦσαι μὲν ὑπνοι, λῦσον δὲ νόμους ἱερῶν ὑμῖν, οὐς διὰ θείου στόματος θηρνεῖς τὸν ἐμὸν καὶ σὸν πολύδακρυν Ἱτυν'.
ἢλελιξομένης ο’ ἱεροῖς μέλεσιν
γέννοις ξουθήσ
καθαρὰ χωρεῖ διὰ φυλλοκόμου
μίλακος ἦχὼ πρὸς Δίως ἔδρας,
ίν’ ὁ χρυσοκόμος Φοῖβος ἄκοινων,
τοῖς σοῖς ἐλέγοις ἀντιψάλλων
ἐλεφαντόδετον φόρμιγγα, θεῶν
ἰστησὶ χοροὺς·
diὰ δ’ ἀθανάτων στομάτων χωρεῖ
ξύμφωνος ὁμοῦ
θεῖα μακάρων ὠλολυγή.

(αὐλεῖ,)
ἀνύσατε πετόμενα πρὸς ἑμᾶς ἀοιδάν·
τριστὸ τριστὸ τοτοβρίξ.
o' ὦ ἔλειας παρ' αὐλώνας ἀξυστόμους
ἐμπίδας κάπτεθ', ὡσα τ' εὐδρόσους γῆς τόπους ἐχετε λειμώνα τ' ἐρόεντα Μαραθώνοις,
ὁρνις πτέρων ποικίλος τ'
ἀτταγάς ἀτταγάς.
ὦν τ' ἐπὶ πόντιον σώμα θαλάσσης
φύλα μετ' ἀλκυόνεσσι ποτήται,
ἀγρ' ἓτε πεντόμενοι τὰ νεώτερα,
πάντα γὰρ ἐνθάδε φῆλ' ἄθροιζομεν
οἰωνῶν ταναδελφῶν.
ἡκεὶ γὰρ τις ὀρημὸς πρέσβεις,
καῖνὸς γνώμης,
καὶ ἐργῶν τ' ἐγχειρητῆς.
ἀλλ' ἓτ' ἔσει λόγους ἀπαντα,
ἀγρ' ἓτ' ἔσει ἀγρ' ἓτ' ἐδρο.
τοροτοτοροτοροτοτίς.
κικκαβαῦ κικκαβαῦ.
τοροτοτοροτοροτοροτιλιλιλίς.

ΠΕ. ὀρᾶς τὼν ὄρνιν;
ΕΤ. μὰ τῶν Ἄπολλων ὑδὲ τῶν ὑπατῶν βλέπων.
ΠΕ. ἄλλως ἄρ' ὑποπης, ὡς ἐσκ', ἔτι τὴν λόχμην ἐμβᾶς ἐπαφίζε, χαραβρίων μυμούμενος.

ΟΡΝΙΣ.

τοροτίς τοροτίς.
ΠΕ. ὁγάλ', ἄλλ' ὅνων οὗτος καλ' ὃς τῆς ὀρνις ἐρχεται.
ΕΤ. νῇ Δ' ὀρνις ὑπατ. τῆς ποτ' ἐστίν; οὗ δῆπον ταῦς;
ΠΕ. οὗτος αὐτὸς νῦν φράσει τ该县 ἐστίν ὀρνις οὗτος;
ΕΠΟΨ. οὗτος οὐ τῶν ἡθάδων τῶν ὁ ὅραθ' ὑμεῖς άεί,
 ἄλλα λιμναίοι.

ΠΕ. βαβαί, καλὸς γε καὶ φοινικιώς.
ΕΠΟΨ. εἰκότως γε καὶ γὰρ ὄνομ' αὐτῷ 'στι φοινικόπετερος.
ΕΤ. οὗτος, ὃ σε τοι. ΠΕ. τί βωστρεῖς;
ΕΤ. ἐτερος ὅρνυς οὗτοι.
ΠΕ. νὴ Δι' ἐτερος δῆτα χοῦτος ἔξεδρον χώραν ἔχων. 275
tὸς ποτ' ἐσθ';
ΕΠΟΨ. ὁ μουσόμαντις ἀτοπος ὅρνυς ἀβροβάτης·
ὁνομα τοῦτο Μῆδος ἔστι.
ΕΤ. Μῆδος; ὁναξ Ἰράκλεις;
ἐῖτα πῶς ἀνευ καμάλην Μῆδος ὑν εἰσέπτετο;
ΠΕ. ἐτερος αὖ λόφων κατειληφῶς τίς ὅρνυς οὗτοι.
ΕΤ. τί τὸ τέρας τοῦτι ποτ' ἐστίν; οὐ σὺ μόνος ἄρ'
ὑσθ' ἐποψ,
ἀλλὰ χοῦτος ἐτερος;
ΕΠΟΨ. ἅλλ' οὗτος μὲν ἔστι Φιλοκλέων;
ἐξ ἐποπος, ἐγὼ δὲ τοῦτον πάππος, ὦστερ εἰ λέγουι
'Ἱππόνικος Καλλίον κᾶξ Ἰππομίκον Καλλίας.
ΕΤ. Καλλίας ἄρ' οὗτος οὔρνυς ἔστιν' ὡς πτεροπροεῖ.
ΕΠΟΨ. ἀτε γὰρ ὃν γενναίος υπὸ τῶν συκοφαντών τίλλεται, 285
 αὖ τὲ θήλειαι προσεκτύλλουσιν αὐτοῦ τὰ πτερά.
ΕΤ. ὁ Πόσειδον, ἐτερος αὖ τὶς βαπτός ὅρνυς οὗτοι.
τὶς ὁνομάζεται ποθ' οὗτος;
ΕΠΟΨ. οὗτοι κατωφαγᾶς.
ΕΤ. ἐστι γὰρ κατωφαγᾶς τὶς ἄλλος ἦ Κλεόνυμος;
ΠΕ. πῶς ἄν ὁν Κλεόνυμος γ' ὃν ὤν ὁπεβάλε τὸν
 λόφου;
ΕΤ. ἅλλα μέντοι τὶς ποθ' ἦ λόφωσις ἦ τῶν ὅρνενων;
ἤ 'πι τῶν δίαυλον ἥλθου;
ΕΠΟΨ. ὦστερ οἱ Κάρες μὲν ὦν ἐπὶ λόφων οἰκοῦσιν, ὄγαθ', ἀσφαλείας οὕνεκα.
36

ΟΡΝΙΘΕΣ.

ΠΕ. ὁ Πόσειδον, ὦν ὁ ρᾶς ὁσον συνειλεκταί κακῶν ὁρνέων;

ΕΥ. ὁναξ ᾽Απόλλων, του νέφους. ίου ίου'

οῦν ἵδειν ἐτ’ ἐσθ’ ὑπ’ αὐτῶν πετομένων τὴν εἰσόδουν.

ΕΠΟΨ. οὕτωι πέρδιξ, ἐκεινοὶ δὲ γῆ Δί’ ἀτταγάς,

οὕτωι δὲ πηνέλοψ, ἐκεινῆ δὲ γ’ ἀλκνών.

ΠΕ. τίς γὰρ ἐσθ’ οὔπισθεν αὐτῆς;

ΕΠΟΨ. ὀστίς ἐστι; κειρύλος.

ΠΕ. κειρύλος γὰρ ἐστὶν ὅρνυς;

ΕΥ. οὐ γὰρ ἐστι Σποργύλος;

ΕΠΟΨ. χαυτη γε γλαυξ.

ΕΥ. τί φῆσ; τίς γλαύκ’ ᾽Αθήναξ’ ἤγαγε;

ΕΠΟΨ. κίττα, τρυγών, κορυδός, ἐλεάς, ὑποθυμίς, περιστερά,

νέρτος, ἡραξ, φάττα, κόκκες, ἑρυθρόπους, κεβλή-

πυρις,

πορφυρός, κερχυρός, κολυμβῆς, ἀμπελίς, φήνη, ὄρυψ.

ΕΥ. ίου ίου τῶν ὁρνέων,

ιοῦ ίου τῶν κοψίχων.

οῖα πιππίζουσι καὶ τρέχουσι διακεκραγότες.

ἀρ’ ἀπεδούσιν γε νῆν; οἰμοι, κεχύνασίν γε τοι

καὶ βλέπουσιν εἰς σὲ κάμε.

ΠΕ. τοῦτο μὲν κάμοι δοκεῖ.

ΧΟ. ποποποποποποποποῦ μ’ ἀρ’ ὃς ἔκάλεσε; τίνα τόπου

ἀρα νεμεταί; 310

ΕΠΟΨ. οὕτωι πάλαι πάρειμι κοῦκ ἀποστατῶ φίλων.

ΧΟ. τυττιττιτιττιττινά λόγον ἄρα ποτὲ πρὸς ἐμὲ φίλον

ἐχον; 315

ΕΠΟΨ. κοινῶν, ἀσφαλῆ, ὄκαιον, ἰδῶν, ἀφελήσιμον.

ἀνδρε γὰρ λεπτῶ λογιστὰ δεῦρ’ ἀφίχθον ὃς ἐμὲ.

ΧΟ. ποῦ; πά; πῶς φῆς; 320

ΕΠΟΨ. φῆμ’ ἀπ’ ἀνθρώπων ἀφίχθαι δεῦρο πρεσβύτα δύο.

ἡκετον δ’ ἔχοντε πρέμνου πράγματος πελώριου.
ΟΡΝΙΘΕΣ.

37

ΧΟ. δὲ μέγιστον ἐξαμαρτῶν ἐξ ὦτου τράφην ἐγώ, πῶς λέγεις; ΕΠΟΨ. μὴ πω φοβηθῆς τὸν λόγον.

ΧΟ. τι μ’ εἰργάσω; ΕΠΟΨ. ἀνδρ’ ἐδεξάμην ἐραστὰ τήσει τῆς ξυνουσίας.

ΧΟ. καὶ δέδρακας τοῦτο τοῦργον; ΕΠΟΨ. καὶ δεδράκως γ’ ἡδομαι.

ΧΟ. κατὸν ἦγη ποιν παρ’ ἡμῖν; ΕΠΟΨ. εἰ παρ’ ὑμῖν εἰμ’ ἐγώ.

ΧΟ. ἕα ἕα,

προδεδόμεθ’ ἀνόσια τ’ ἐπάθομεν’

δὲ γὰρ φίλοις ἦν, ὠμότροφά θ’ ἡμῖν ἐνέμετο πεδία παρ’ ἡμῖν

παρέβη μὲν θεσμοὺς ἀρχαίους,

παρέβη δ’ ὁρκοὺς ὀρνίθων:

ἐσ δὲ δόλον ἐκάλεσε, παρέβαλε τ’ ἐμὲ παρὰ γένος ἀνόσιον, ὡπερ ἐξότ’ ἐγένετ’ ἐπ’ ἐμοὶ

πολέμιον ἐτράφη.

330 ἀλλὰ πρὸς τοῦτο μὲν ἡμῖν ἐστὶν ὑστερος λόγος:

τόδ’ ὃ δὲ πρεσβύτα δοκεῖ μοι τῶδε δοῦναι τὴν δίκην διαφορθήμαι θ’ υφ’ ἡμῶν.

ΠΕ. δὸς ἀπωλόμεσθ’ ἅρα.

ΕΤ. αἰτίως μέντοι σὺ νῦν εἰ τῶν κακῶν τούτων μόνοις.

340 ἐπὶ τί γὰρ μ’ ἔκειθεν ἤγες;

ΠΕ. ἵν’ ἀκολούθοις ἐμοὶ.

ΕΤ. ἵνα μὲν οὖν κλάομι μεγάλα.

ΠΕ. τοῦτο μὲν ληρεῖς ἔχων κάρτα’ πῶς κλαύσει γάρ, ἡν ἀπαξ γε τῷ φθαλμῷ

ΚΚΟΠΠΗΣ;

ΧΟ. ἰδ’ ἰδ’, ἔπαγ’, ἔπιθ’, ἐπίφερε πολέμιον

ὁρμᾶν φονίαν, πτέρνυγα τε παντὰ

345 περίβαλε περ’ τε κύκλωσαί.
ὁς δὲι τώδ’ οἰμώξειν ἄμφω
καὶ δούναι ῥύγχει φορβάν.
oüte γάρ ὄρος σκιερὸν οüte νέφος αὐθέριον
οüte πολίον πέλαγος ἐστιν ὃ τι δὲξεται 350
τώδ’ ἀποφυγόντε με.
ἀλλὰ μὴ μέλλωμεν ἥδη τῶδε τίλλειν καὶ δάκνειν.
ποὺ ’σθ’ ὁ ταξιάρχος ; ἐπαγέτω τὸ δεξιὸν κέρας.
τούτ’ ἐκεῖνο’ ποι φύγω ὀὔστηνος ;
PΕ. οὕτος, οὐ μενεῖς ;
PΕ. ὢν ὑπὸ τούτων διαφορήθω ; 355
PΕ. τῶς γάρ ἄν τούτους δοκεῖς
ἐκφυγεῖν ; ET. οὐκ οἶδ’ ὅπως ἄν.
PΕ. ἀλλ’ ἐγώ τοί σοι λέγω
ὅτι μένοντε δεῖ μάχεσθαι λαμβάνειν τε τῶν
χυτρῶν.
PΕ. τί δὲ χύτρα νῶ γ’ ὕφελησει ;
PΕ. γλαυξ μὲν οὐ πρόσεισι νῦν.
PΕ. τοῖς δὲ γαμφώνυξι τοιοῦτ’ ;
PΕ. τῶν ὀβελῶσκον ἀρπάσας
eῖτα κατάπηξον πρὸ σαῦτοι. 360
PΕ. τοῖς δ’ ὀφθαλμοῖς τί ;
PΕ. ἄξιβαφον ἐντευθεὶν προσδοῦ λαβῶν ἥ τρύβλιον.
PΕ. ὁ σοφῶτατ’, εὖ γ’ ἀνεύρει αὐτό καὶ στρατηγικὸς
ὑπερακοντίζεις σὺ γ’ ἥδη Νικίαν ταῖς μηχαναῖς.
ΧΟ. ἐλελειδεί, χώρει, κάθες τὸ ῥύγχος’ οὐ μέλλειν
ἐχρῆν.
ἐλκε, τίλλε, παίε, δεῖρε, κόπτε πρώτην τὴν
χύτραν. 365
ΕΠΟΨ. εἰπὲ μοι τί μέλλετ’, ὁ πάντων κάκιστα θηρῶν,
ἀπολέσαι, παθόντες οὐδέν, ἀνὸρε καὶ διασπάσαι
tῆς ἐμῆς γυναικὸς οüte ἐνυγγεινι καὶ φυλέτα ;
ΧΟ. φεισόμεσθα γάρ τι τῶνδε μάλλον ἡμείς ἡ λύκων ;
"η τίνας τισαίμεθ' ἄλλους τῶν τ' ἀν ἐχθίους ἐτι; 370
ΕΠΟΨ. εἰ δὲ τὴν φύσιν μὲν ἐχθροὶ, τὸν δὲ νοῦν εἰσὼν φίλοι,
καὶ διδάξοντες τι δεῦρ' ἥκουσιν υμᾶς χρήσιμοι.
ΧΟ. πῶς δ' ἀν οἶδ' ἡμᾶς τι χρήσιμον διδάξειάν ποτε,
η φράσειαν, οὗτε ἐχθροὶ τοῖς πάπποις τοῖς ἐμοῖς;
ΕΠΟΨ. ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ
σοφοί. 376
η γὰρ εὐλάβεια σώζει πάντα. παρὰ μὲν οὖν φίλον
οὐ μάθοις ἀν τοῦθ', ὁ δ' ἐχθρὸς εὐθὺς εξηνάγκασεν.
αὐτίχ' αἱ πόλεις παρ' ἀνδρῶν γ' ἐμαθὸν ἐχθρῶν κοῦ
φίλων
ἐκπονεῖν θ' ὑψηλὰ τείχη ναῦς τε κεκτήσθαι μακράς.
τὸ δὲ μάθημα τοῦτο σώζει παιδᾶς, οἶκον, χρήματα.
ΧΟ. ἐστὶ μὲν λόγων ἀκούσαι πρῶτον, ὡς ἡμῖν δοκεῖ,
χρήσιμον μάθοις γὰρ ἀν τι καπδο τῶν ἐχθρῶν σοφόν.
ΠΕ. οἴδε τῆς ὄργης χαλάν εἰξασιν. ἀναγ' ἐπὶ σκέλος.
ΕΠΟΨ. καὶ δικαίων γ' ἐστι κάμοι δὲι νέμειν υμᾶς χάριν.
ΧΟ. ἀλλὰ μὴν οὖδ' ἄλλο σοὶ πω πράγμ' ἐνηνιώμεθα. 385
ΠΕ. μᾶλλον εἰρήνην ἀγούσιν ἥ πρών ὁστε τὴν χύτραν
tὸ τε τρυβλίῳ καθεὶς'
καὶ τὸ ὄρον χρῆ, τὸν ὄβελίσκουν,
περιπατεῖν ἔχοντας ἡμᾶς
tῶν ὀπλῶν ἐντός, παρ' αὐτὴν
τὴν χύτραν ἄκραν ὄρωντας
eγγύς; ὡς οὐ φευκτέον νῦν.
ΕΤ. ἐτεόν, ἦν δ' ἁρ' ἀποθάνωμεν,
κατορυχησόμεσθα ποῦ γῆς;
ΠΕ. ὁ Κεραμεικὸς δέξεται νῦ.
δημόσια γὰρ ἴνα ταφῶμεν,
φήσομεν πρὸς τοὺς στρατηγοὺς
μαχομένω τοῖς πολεμίσουσιν
ἀποθανεῖν ἐν 'Ὀρνεαῖς.
ΧΟ. ἀναγ’ ἐς τὰξιν πάλιν ἐς ταύτον, 400
καὶ τὸν θυμὸν κατάθου κύψας
παρὰ τὴν ὄργην ὡσπερ ὀπλίτης:
κάναπυθόμεθα τούσδε, τίνες ποτὲ,
καὶ πόθεν ἐμολον,
ἐπὶ τίνα τ’ ἐπίνοιαν.
ιὸ ἐποψι, σὲ τοι καλῶ.
ΕΠΟΨ. καλεῖς ἄς τοῦ κλύειν θέλων;
ΧΟ. τίνες ποθ’ οἶδε καὶ πόθεν;
ΕΠΟΨ. ἔνεω σοφῆς ἄφ’ Ἐλλάδος.
ΧΟ. τύχη ἄς πολὰ κομί-
ζει ποτ’ αυτῶ πρὸς ὀρ-
νίθας ἐλθεῖν;
ΕΠΟΨ. ἔρως
βίου διαίτης τέ σου
καὶ ξυνοικεῖν τέ σου
καὶ ξυνεῖναι τὸ πᾶν.
ΧΟ. τί φῆς;
λέγουσι δὴ τίνας λόγους;
ΕΠΟΨ. ἀπιστα καὶ πέρα κλύειν.
ΧΟ. ὅρα τι κέρδος ἐνθαδ’ ἄξιον μονῆς,
ὅτῳ πέποιθε μοι ξυνών
κρατεῖν ἄν ἡ τὸν ἔχθρον ἡ
φίλοισιν ὡφελεῖν ἥχειν;
ΕΠΟΨ. λέγει μέγαν τιν’ ὁλβον οὔ-
τε λεκτόν οὔτε πιστόν, ὡς
σὰ ταῦτα πάντα καὶ
τὸ τῆς καὶ τὸ κείσε καὶ
τὸ δεῖδρο προσβιβζ’ λέγων.
ΧΟ. πότερα μανώμενος;
ΕΠΟΨ. ἀφατον ὡς φρόνιμος.
ΧΟ. εἰς σοφὸν τι φρενὶ;
ΕΠΟΨ. πυκνότατον κίναδος,
σόφισμα, κύρμα, τρίμμα, παυπάλημ' ὄλου.

ΧΟ. λέγειν λέγειν κέλευε μοι.
κλύων γὰρ ὃν σὺ μοι λέγεις
λόγων ἀνεπτέρωμαι.

ΕΠΟΨ. ἄγε δὴ σὺ καὶ σὺ τὴν πανοπλίαν μὲν πάλιν
ταύτην λαβόντε κρεμάσατον τὐχάγαθη
εἰς τὸν ἑπνόν εἶσω, πλησίον τούπιστάτουν
σὺ δὲ τούσδ' ἐφ' οὖσπερ τοῖς λόγοις συνέλεξε' ἐγὼ,
φράσον, δίδαξον.

ΠΕ. μὰ τὸν 'Απόλλων 'γω μὲν οὐ,
ἂν μὴ διάθωνται γ' οὔδε διαθήκην ἐμοὶ
ἡμπερ ὁ πίθηκος τῇ γυναικὶ διέθετο,
ὁ μαχαιροποίος, μὴ δάκνειν τοῦτοις ἐμε.

ΧΟ. διατίθεμαι 'γω. ΠΕ. κατόμοσόν νυν ταυτά μοι.

ΧΟ. ὀμνυμῷ ἐπὶ τούτοις, πᾶσι νικάν τοῖς κριταῖς
καὶ τοῖς θεσταῖς πᾶσιν. ΠΕ. ἔσται ταυταγὶ.

ΧΟ. εἰ δὲ παραβαίην, ἐνι κριτὴ νικάν μόνον.

ΕΠΟΨ. ἀκούετε λεῷ τοὺς ὀπλίτας ὑννεμεῖ
ἀνελομένους ὁπλὺ ἀπείναι πάλιν οἴκαδε,
σκοπεῖν δ' ὅ τι ἀν προγράφωμεν ἐν τοῖς πυνακίοις.

ΧΟΡΟΣ. ΠΕΙΘΕΤΑΙΡΟΣ. ΕΥΕΛΠΙΔΗΣ. ΕΠΟΨ.

ΧΟ. δολερῶν μὲν ἄεὶ κατὰ πάντα δὴ τρόπον
πέφυκεν ἄνθρωπος· σὺ δ' ὦμως λέγε μοι.
τάχα γὰρ τύχοις ἄν
χρηστῶν ἐξειπὼν ὅ τι μοι παραρὰτ', ἦ
δύσαμίν τινα μείζω

παραλειπομένην ὑπ' ἐμὴς φρενὸς ἄξιννέτον' σὺ δὲ τοῦθ' οὖρᾶς λέγ' εἰς κοινὸν.
ὁ γὰρ ἄν σὺ τῦχης μοι
ἀγαθὸν πορίσας, τοῦτο κοινὸν ἔσται.
ἀλλ’ ἐφ’ ὅτωσιν πράγματι τῆν σὴν ἦκεις γυνώμην ἀναπείσας,
λέγει θαρρῆσας· ὡς τὰς σπουδὰς οὐ μὴ πρότερον παραβῶμεν.

ΠΕ. καὶ μὴν ὄργῳ νὴ τὸν Δία καὶ προπεθύραται λόγος εἰς μοι,
ὅν διαμάττειν οὐ κωλύει· φέρε, παῖ, στέφανον καταχείσθαι
κατὰ χειρὸς ὑδωρ φερέτω ταχύ τις.

ΕΤ. δειπνήσειν μέλλομεν, ἢ τί; ΠΕ. μὰ Δῆ, ἀλλὰ λέγειν ζητῶ τρίπαλαι μέγα καὶ
λαρισῶν ἔπος τι, 465 ὁ τι τῆν τούτων θραύσει ψυχὴν· οὕτως ὤμῶν
ὑπεραλγῶ, οὕτως ὀντες πρότερον βασιλῆς—

ΧΟ. ἡμεῖς βασιλῆς; τίνος;
ΠΕ. ὑμεῖς πάντων ὅποις ἔστιν, ἐμοὶ πρῶτον, τοῦτο, καὶ τοῦ
Δίῳ αὐτοῦ, ἄρχαιοτεροὶ πρότεροί τε Κρόνου καὶ Τιτάνων ἐγένεσθε καὶ γῆς. ΧΟ. καὶ γῆς; ΠΕ. νὴ τὸν Ἀπόλλω. 470
tοιτὶ μὰ Δῆ οὐκ ἐπεπύσημην.

ΧΟ. ἀμαθὴς γὰρ ἔφυσ κοῦ πολυπράγμων, οὐδ’ Αἴσχωπον
πεπάτηκας,
ὁς ἐφασκε λέγων κορυδὼν πάντων πρῶτην ὁρινθα
γενέσθαι,
προτέραν τῆς γῆς, καπείτα νόσῳ τὸν πατέρ’ αὐτῆς
ἀποδυνήσκειν·
γῆν δ’ οὐκ εἶναι, τὸν δὲ προκείσθαι περιπταῖον· τῇ
δ’ ἀποροθόλαι
ὑπ’ ἰμηχανίας τὸν πατέρ’ αὐτῆς ἐν τῇ κεφαλῇ
κατορύξαι. 475
ΕΤ. ο̅ πατήρ ἄρα τῆς κορυδαλλοῦ νυνὶ κεῖται τεθνεῶς
Κεφαλήσων.
ΠΕ. οὐκοῦν δήτ' εἶ πρώτεροι μὲν γῆς, πρώτεροι δὲ θεῶν
ἐγένοντο,
ὡς πρεσβυτάτων αὐτῶν ὄντων ὀρθῶς ἐσθ' ἡ
βασιλεία;
ΕΤ. τῇ τῶν 'Απόλλων πάνυ τοῖνυν χρῆ βůγχος βοσκεῖν
σε τὸ λοιπὸν;
οὐκ ἀποδώσει ταχέως ὁ Ζεὺς τὸ σκήπτρον τῷ
ὅρυκολάπτην.
ΠΕ. ὡς οὐχὶ θεοὶ τοῖνυν ἠρχον τῶν ἀνθρώπων τὸ
παλαιόν,
ἀλλ' ὀρνίθες, κάβασιλεύον, πόλ' ἐστὶ τεκμήρια
toûtōn.
αὐτίκα δ' ὑμῖν πρῶτ' ἐπιδείξω τῶν ἀλεκτρον', ὡς
ἐτυράννει
ἳρχε τε Περσῶν πρῶτος πάντων, Δαρείου καὶ
Μεγαβάζου,
ὡστε καλεῖται Περσικὸς ὀρνις ἀπὸ τῆς ἄρχης ἐτ'
ἐκείνης.
ΕΤ. διὰ ταύτ' ἄρ' ἔχων καὶ νῦν ὡσπερ βασιλεὺς ὁ
μέγας διαβάσκει
epὶ τῆς κεφαλῆς τῆς κυρβασίαν τῶν ὀρνιθῶν μόνος
ὀρθῆν.
ΠΕ. οὐτω δ' ἵσχυε τε καὶ μέγας ἂν τότε καὶ πολὺς,
ὡστ' ἐτι καὶ νῦν
ὑπὸ τῆς ῥόμης τῆς τότ' ἐκείνης, ὃπόταν ῥώμοι
ὀρθριον ἄση,
ἀναπηδώσων πάντες ἐπ' ἐργον, χαλκῆς, κεραμῆς,
σκυλοδέψαι,
σκυτῆς, βαλανῆς, ἀλφιταμοβοῖ, τορνευτολυρασ-
pidopnagou;
οἱ δὲ βαδύζουσι' ὑποδησάμενοι νύκτωρ.

ΕΤ. ἐμὲ τοῦτο γ' ἐρώτα. χλαίναν γὰρ ἀπώλεσ' ὁ μοχθηρὸς Φρυγίων ἐρίων διὰ τοῦτον. ἐς δεκάτην γὰρ ποτε παιδαρίου κληθεῖς ὑπέπινον ἐν ἀστεῖ, κάρτι καθεδοῦν καὶ πρὶν δειπνεῖν τοὺς ἄλλους, οὕτως ἢρ' ἤσε, 495 κἀγὼ νομίσας ὀρθρόν ἔχωρον Ἀλιμοντάδε, κάρτι προκύπτω ἐξω τείχους, καὶ λωποδύτης παίει ῥοπάλῳ μὲ τὸ νῦστον' κἀγὼ πίπτω, μέλλω τε βοῶν' ὃ δ' ἀπέβλισε θοι-μάτιον μου.

ΠΕ. ἱκτίνους δ' οὖν τῶν Ἑλλήνων ἠρχεν τότε καβασίλευε.

ΧΟ. τῶν 'Ελλήνων ; 500

ΠΕ. καὶ κατέδειξέν γ' οὕτως πρῶτος βασιλεύων προκαλινδεῖσθαι τοῖς ἱκτίνοις.

ΕΤ. νὴ τὸν Διόνυσον, ἔγω γοὺν ἐκαλυπτοῦμην ἱκτίνων ἱδῶν' κἀθ' ὑπτίοις ὡς ἀναχάσκω ὁβολῶν κατεβρόχθισα: κἀτα κενὸν τὸν θύλακον ὁικαδ' ἀφεῖλκον.

ΠΕ. Αἰγύπτου δ' αὐ καὶ Φοινίκης πάσης κόκκυς βα- σίλευς ἦν' χῶποῦ' ὃ κόκκυς εἰποι κόκκυ, τότε γ' οἱ Φοινικες ἀπαντεῖς 505 τοὺς πυροὺς ἄν καὶ τὰς κριθὰς ἐν τοῖς πεδίοις ἐθέριζον.

ΕΤ. τοῦτ' ἄρ' ἐκεῖν' ἦν τοῦτος ἄληθῶς' κόκκυ, ψωλοὶ πεδίονδε.

ΠΕ. ἠρχεν δ' οὕτω σφόδρα τῇν ἀρχήν, ὦστ' εἰ τις καὶ βασιλεύοι
ἐν ταῖς πόλεσιν τῶν Ἑλλήνων, Ἀγαμέμνων ἡ Μενέλαος,
ἐπὶ τῶν σκῆπτρων ἐκάθητ’ ὄρνις, μετέχον ὦ τι
dωροδοκοῖν.

ΕΥ. τοῦτο τοίνυν οὐκ ἤδη ἵνα καὶ ἤδη μ’ ἐλάμβανε
θαῦμα,
ὅποτε ἔξελθοι Πρίαμος τις ἔχων ὄρνιν ἐν τοῖς
· τραγῳδοῖς:
ὁ δ’ ἄρ’ εἶστήκει τὸν Δυσικράτη τηρῶν ὦ τι
dωρο-
dοκοῖν.

ΠΕ. ὁ δὲ δεινότατὸν γ’ ἐστὶν ἀπάντων, ὁ Ζεὺς γὰρ ὢ

νὼν βασιλεύων
ἀετῶν ὄρνιν ἔστηκεν ἔχων ἐπὶ τῆς κεφαλῆς, βα-
σιλεὺς ὦν

ἡ δ’ αὖ θυγάτηρ γλαῦχ’, ὁ δ’ ’Ἀπόλλων ὀσπερ
θεράπων ἱέρακα.

ΕΥ. ἕτ’ ἔστ’ ἐν Ἰήμητρ’ εὐ ταῦτα λέγεις. τίνος οὖνεκα

tαῦτ’ ἄρ’ ἔχουσιν;

ΠΕ. ἦν οὕτων τις ἐπειτ’ αὐτοῖς εἰς τὴν χεῖρ’, ὁς

νόμος ἔστι,

τὰ σπλάγχνα διδὼ, τοῦ Διὸς αὐτοὶ πρῶτοι τὰ
σπλάγχνα λάβωσιν.

ὁμιν τ’ οὐδεὶς τὸν ἀν ἀνθρώπων θεὸν, ἀλλ’ ὀρ-

νιθας ἀπαντες.

Λάμπων δ’ ὁμινυ’ ἐτι καὶ νυνὶ τοῦν χήν’, οὕτα

ἐξαπατᾶ τι

οὕτως ὑμᾶς πάντες πρῶτοι μεγάλους ἄγιους τ’

ἐνομίζον,

νῦν δ’ ἂνθράπων’, ἥλιοιν, Μανᾶς.

ὁσπερ δ’ ὄνη τούς μανωμένους

βάλλουσ’ ὑμᾶς, καὶ τοῖς ἱεροῖς

πᾶς τις ἐφ’ ὑμῖν ὀργιθευτής
Ιστησι βρόχους, παγίδας, ράβδους, ἐρκη, νεφέλας, δίκτυα, πηκτάς· εἶτα λαβὸντες πωλοῦσ' ὀδρόους· οἳ δ' ὄνομνται βλημάζοντες· κοῦδ' οὖν, εἴπερ ταῦτα δοκεῖ δρᾶν, ὅπτησάμενοι παρέθενθ' ὑμᾶς, ἀλλ' ἐπικυνώσων τυρόν, ἔλαιον, σίλφιον, ὄξος, καὶ τρίψαντες καταχυμάτιον γλυκὺ καὶ λιπαρόν, κάπεται κατεσκέδασαν θερμὸν τοῦτο καθ' ὑμᾶν αὐτῶν ὁσπέρ κενεβεβεῖων.

ΧΟ. πολὺ δὴ πολὺ δὴ χαλεπωτάτους λόγους ἤμεγκας, ἄνθρωφ' ὀστ' ἐδάκρυσά γ' ἐμῶν πατέρων κάκην, οὐ τάσδε τὰς τιμᾶς προγόνων παραδόντων, ἔπ' ἐμοῦ κατέλυσαν. σὺ δὲ μοι κατὰ δαίμονα καὶ κατὰ συντυχίαν ἀγαθὴν ἥκεις ἐμοὶ σωτήρ. ἀναθέσι γὰρ ἐγὼ σοι τὰ τε νοττία κάμαυτον οἰκίῳ σε. ἀλλ' ὃ τι χρή δρᾶν, σὺ δίδασκε παρών' ὡς ζῆν ὁυκ ἀξίων ἤμῖν, εἰ μὴ κομιούμεθα παντὶ τρόπῳ τὴν ἡμετέραν βασιλείαν. καὶ δὴ τοῖνυν πρώτα διδάσκω μίαν ὅρνιθων πόλιν εἶναι, κάπεται τὸν ἀέρα πάντα κύκλῳ καὶ πᾶν τούτῳ τὸ μεταξὺ περιτείχισειν μεγάλας πλίνθους ὅπταῖς ὁσπέρ Βαβυλῶνα.

ΠΕ. ὃ Κεβριώνα καὶ Πορφυρίων, ὡς σμερδαλέον τὸ πόλισμα.
ΠΕ. καπετ' ἤν τοῦτ' ἐπανεστήκη, τὴν ἄρχῃν τῶν Δί', ἀπαιτεῖν· κἂν μὲν μὴ φῇ μηδ' ἐθελήσῃ μηδ' εὐθὺς γνωστι-μαχήσῃ, 555 ἵερον πόλεμον προεύδαν αὐτῷ, καὶ τοῖς θεοῖς ἀπειπεῖν διὰ τῆς χώρας τῆς ὕμετέρας ὁσπερ πρὶν μὴ διαφιτᾶν.

τοῖς δ' ἀνθρώποις ὅρων ἔτερον πέμψαι κήρυκα κελεύων, ὃς ὀρνίθων βασιλευόντων θύεων ὅρυσε τὸ λοιπὸν καπετεία θεοῖς ὕστερον αὖθις· προσνείμασθαι δὲ πρεπόντως τοῖς θεοῖς τῶν ὀρνίθων ὃς ἄν ἀρμόζῃ καθ' ἐκαστόν· ἢν Ἄφροδίτῃ θύῃ, πυροῦς ὀρνιθὶ φαληρίδι θύειν· ἢν δὲ Ποσειδῶνι τις αὖν θύῃ, νήτῃ πυροῦς καθαγιζεῖν· 566 ἢν δ' Ἡρακλεεί θύησι, λάρῳ ναστοῦς θύειν μελιτοῦτας·

κἂν Δίθ θύῃ βασιλεῖ κριόν, βασιλεὺς ἐστ' ὀρχίλως ὅρυς, ὃ προτερῷ δεῖ τοῦ Δίως αὐτοῦ σέρφων ἐνώρχην σφαγιάζειν.

ΕΤ. ἕσθην σέρφῳ σφαγιαζομένῳ, βροντάτω νῦν ὁ μέγας Ζάν. 570

ΧΩ. καὶ πῶς ἡμᾶς νομισοῦσι θεοὺς ἀνθρώποι κοὐχθ' κολονοῦσιν,

οἱ πετόμεσθα πτέρυγάς τ' ἔχομεν;

ΠΕ. ληρεῖτ' καὶ νὴ Δί' ὁ γ' Ἐρμής πέτεται θεοῖς ὅν πτέρυγάς τε φορεῖ, καλλοί γε θεοῖ πάνω πολλοί.
αὐτίκα Νίκη πέτεται πτερύγων χρυσαίων, καὶ νὴ Δί’ Ἐρως γε’

τὴν δὲ γ’ Ὅμηρος ἐϕανκ’ ἵκελην εἶναι τρήρων πελείγη.

ΕΤ. ὁ Ζεὺς δ’ ἥμιν οὐ βροντήσας πέμψει πτερόεντα κεραυνόν;

ΧΟ. ἦν δ’ οὖν ἡμᾶς μὲν ἕπ’ ἄγνοιας εἶναι νομίσωσι τὸ μυθὲν,
tούτους δὲ θεοὺς τοὺς ἐν Ὀλύμπῳ; ΠΕ. τότε χρῆ στρούθῳ νέφος ἀρθὲν
καὶ σπερμολόγων ἐκ τῶν ἄγρων τὸ σπέρμ’ αὐτῶν ἀνακάψαι·
κάπειτ’ αὐτοῖς ἡ Δημήτηρ πυρὸς πεινῶσι με-
πρέχουσαν.

ΕΤ. οὐκ ἐθελήσει μὰ Δί’, ἀλλ’ ὑψεῖ προφάσεις αὐτὴν

ΠΕ. οἱ δ’ αὖ κόρακες τῶν ζευγαρίων, οἰσιν τὴν γῆν
καταροῦσιν,
καὶ τῶν προβάτων τοὺς ὀφθαλμοὺς ἐκκοψάντων
ἐπὶ πελάρα:
εἰδ’ ὅ γ’ Ἀπόλλων ιατρός γ’ ὑπνόεις μυσθο-
οφεῖ δέ.

ΕΤ. μῆ, πρὶν γ’ ἀν ἐγὼ τῶ βουδαρίω τῷ πρῶτοι’
ἀποδῶμαι.

ΠΕ. ἦν δ’ ἡγῶνται σὲ θεού, σὲ βίον, σὲ δὲ Γῆν, σὲ
Κρόνον, σὲ Ποσειδῶν,
ἀγάθ’ αὐτοίςιν πάντα παρέσται.

ΧΟ. λέγε δὴ μοι τῶν ἀγαθῶν ἐν.

ΠΕ. πρῶτα μὲν αὐτῶν τῶσ οἰνάρθας οἱ πάρνηπες οὐ
kατέδονται,
ἄλλα γλαυκῶν λόχος εἶς αὐτοὺς καὶ κερχυῆδων
ἐπιτρίψει.
eid' oi kniphes kai psiaces aiei tas sukakas ou katet- 


dontai, 590
all' analexei pantas katharos autois agoelh mia


kiklai.


XO. p loustein de podev douxomev autois; kai gar
toouton sfrodor epowsi.


PE. ta metaal' autois mantenuomeneois ounoi douxouni ta


chiosta, tais t' emporias tais kerdalaeas prds tou manto,


cateroudion, owst' apoleitai ton naukliromon oudeis.


XO. pws ouk apoleitai;


PE. proerei tis aiei tou orvithon mantenuomenof peri

tou ploud' 


nuvi mi' pleei, xemwvn estai' nuvi pliei, kerdos


epesetai.


ET. gafulon ktwoi kai nauklyrho, kouk an meinaimi


par' ymiv.


PE. toux thsauroous t' autois delexouso' ouvs oi proteteron


catethento

tou arguropw' ounoi gar' isasi' legousi de tou

tade pantes, 600


oudeis oudein tou thsaurov ton emwv plwv esti tis


ar' ornus.


ET. pwlw' gafulon, ktwoi smwvin, kai tas ydrivas


anoruptto.


XO. pws de' upleiaan douxomev autois, ouvsan paro toouti


theoisin;


PE. hyn ev prattwso', oux upleia megaPhe toout' esti; 


ET. saf' isti,


ws anrropo' ge kakhos prattwv atexvws oudeis


upnaiwe. 605
ΧΩ. πῶς δ’ εἰς γῆρας ποτ´ ἀφίξονται; καὶ γὰρ τοῦτ´ ἐστ´ ἐν 'Ολύμπῳ.
Η παιδάρι’ ὄντ’ ἀποθνῄσκειν δεῖ;
ΠΕ. μὰ Δ’, ἀλλὰ τριακόσι’ αὐτοῖς ἐτὶ προσθήσουσ’ ὄρνιθες ἔτη.
ΧΩ. παρὰ τοῦ;
ΠΕ. παρ’ ὅτου; παρ’ ἐαντῷ. οὐκ οἰσθ’ ὅτι πέντ’ ἀνθρῶν γενεὰς ζῶει λακέρυζα κορώνη;
ΕΤ. αἰβοὶ, πολλῷ κρείττους οὕτωι τοῦ Δίως ἤμιν βασι- λεῦειν. 610
ΠΕ. οὐ γὰρ πολλῷ;
καὶ πρῶτα μὲν οὐχὶ νεῶς ἤμᾶς οἰκοδομεῖν δεῖ λιθίνους αὐτοῖς, ὦδὲ θυρώσαι κρυσαίτι θύρας, ἀλλ’ ὑπὸ θάμνους καὶ πρινδίους οἰκήσοντων. τοῖς δ’ αὐθη σεμνοῖς τῶν ὄρνιθων δένδρον ἐλάας ὦ νεῶς ἐσταί’ κοῦκ εἰς Δελφοὺς οὔδ’ εἰς ’Αμμῶν’ ἐλθόντες ἐκεῖ θύσομεν, ἀλλ’ ἐν ταῖσιν κομάροις καὶ τοῖς κοτίνους στάντες ἔχοντες κριθάς, πυρόν, εὐξόμεθ’ αὐτοῖς ἀνατείνοντες τῷ χείρ’ ἄγαθῶν διδόναι τι μέρος· καὶ ταῦθ’ ἤμῖν παραχρήμ’ ἐσται
πυρόν δύλιγνοι προβαλούσιν. 615
ΧΩ. ὁ φιλτατ’ ἐμοὶ πολὺ πρεσβυτῶν ἐξ ἔχοιστον μετα- πίπτων,
οὐκ ἐστὶν ὄπωσ ἄν ἐγὼ ποθ’ ἐκὼν τῆς σῆς γνώμης ἐτ’ ἀφελμήν.
ἐπαυχήσας δὲ τοῖσι σοῖς λόγοις
ἐπηπείλησα καὶ κατόμοσα,
ἐὰν σὺ παρ’ ἐμὲ θέμενος ὀμόφρονας λόγους
dίκαιος, ἀδολος, ὤσιος ἐπὶ θεοὺς ἤμι,
ἐμοὶ φρονών ξυνιδᾶ, μὴ πολὺν χρόνον
θεοὺς ἐτι σκήπτρα τὰμὰ τρίβειν.

ἀλλ’ ὦσα μὲν δεὶ ρόμη ρράττειν, ἐπὶ ταῖτα τεταξό-
μεθ’ ἴμεες’
οὐσα δὲ γνώμη δεὶ βουλεύειν, ἐπὶ σοὶ τάδε πάντ’
ἀνάκειται.

ΕΠΟΨ. καὶ μὴν μὰ τὸν Δὰ’ οὐχὶ υποτάξειν γ’ ἐτι
ἀρα στὶν ἰμᾶν ὅδε μελλουνικαὶ,
ἀλλ’ ὦσ τάχιστα δεὶ τὶ δρῶν’ πρῶτον δὲ τοι 640
εἰσέλθετ’ ἐς νεοττίαν γε τὴν ἐμὴν
cαὶ τὰμὰ κάρφη καὶ τὰ παρόντα φρύγανα,
cαὶ τούνοι’ ἰμῖν φράσατον.

ΠΕ. ἀλλὰ ρᾷδιον.
ἐμοὶ μὲν ὄνομα Πειθέταιρος. ΕΠΟΨ. τῷ δὲ τί:
ΠΕ. Εὐελπίδης Κριῶθεν.
ΕΠΟΨ. ἀλλὰ χαίρετον
ἀμφω. ΠΕ. δεχόμεθα.
ΕΠΟΨ. δεῦρο τούτυν εἰσίτων.
ΠΕ. ἱωμεν’ εἰσηγοῦ σὺ λαβὼν ἰμᾶς. ΕΠΟΨ. ἤθι.
ΠΕ. ἀτὰρ τὸ δεῦνα’ δεῦρ’ ἐπανάκρουσαι πάλιν.
φέρ’ ὅω, φράσων νοῦ, πῶς ἐγώ τε χούτοις
ξυνεσόμεθ’ ἵμῖν πετομένοις οὐ πετομένω;
ΕΠΟΨ. καλῶς.
ΠΕ. ὅρα νῦν ὡς ἐν Αἰσώποι λόγοις
ἐστὶν λεγόμενοι δὴ τι, τὴν ἀλώπεχ’, ὡς
φλαῦρως ἐκουσώνησαν ἄετόφι ποτε.
ΕΠΟΨ. μὴ δὲν φοβηθῆς’ ἐστὶ γὰρ τι ρίζιον,
δ’ διατραγώντ’ ἐσεῦσθον ἐπτερωμένῳ.
ΠΕ. σύνω μὲν εἰσίωμεν. ἅγε δὴ, Ἡλεία
καὶ Μανόδωρε, λαμβάνετε τὰ στράματα.
ΧΟ. οὕτος, σὲ καλῷ σὲ καλῷ. ἘΠΟΨ. τί καλεῖς?
ΧΟ. τούτους μὲν ἄγων μετὰ σαυτοῦ ἀρίστισσον εὗ τῇν ὁ ἡδομέλῃ ἐξιμφωνεῖν ἀνήδονα Μοῦσαις
κατάλειψ' ἡμῖν δεῖρ' ἐκβιβάσας, ἦνα παϊσώμεν μετ' ἐκεῖνης. 660
ΠΕ. ὃ τοῦτο μέντοι νὴ Δἰ' αὐτοῖσιν πιθοῦ ἐκβίβασον ἐκ τοῦ βουτόμου τούριθιον, ΕΤ. ἐκβίβασον αὐτοῦ πρὸς θεῶν αὐτήν, ἦνα καὶ νῷ θεασάμεστα τῇν ἀνήδονα.
ἘΠΟΨ. ἄλλ' εἴ δοκεῖ σφῆν, ταῦτα χρῆ δράν. ἡ Πρόκυν 665 ἐκβαίνε, καὶ σαυτὴν ἐπιδείκνυν τοῖς ἔννοις.
ΠΕ. ὃ Ζεῦ πολυτύμηθ', ὃς καλὸν τούρνιθιον, ὅσον ὁ' ἔχει τῶν χρυσῶν, ὅσπερ παρθένος. 670
ΕΤ. ἐγὼ μὲν αὐτήν καὶ φιλήσαί μοι δοκῶ.
ΠΕ. ἄλλ', ὃ κακόδαιμον, ῥύγχος ὀβελίσκοιν ἔχει.
ΕΤ. ἄλλ' ὅσπερ φῶν νῆ Δἰ' ἀπολέψαντα χρῆ ἀπὸ τῆς κεφαλῆς τὸ λέμμα κἀ' οὕτω φιλεῖν. ΕΠΟΨ. ἔσωμεν. ΠΕ. ἥγοι δὴ σὺ νῷν τὔχαγαθῇ. 675

ΧΟΡΟΤ ΠΑΡΑΒΑΣΙΣ.
ΧΟ. ὃ φίλη, ὃ ξυνθῇ,
ὁ φιλτατοῦ ὀρνέων,
πάντων ἐξίνομε τῶν ἐμῶν.
ἤμιον ἐξιστροφ' ἀηδοῖ,
ἡλθες ἡλθες, ὀφθης,
ἡδὸν φθόγγον ἐμοὶ φέροντι'.
ἄλλ', ὃ καλλιβόαν κρέκοντι' οὐλὸν φθέγμασιν ἡμῶνοις,
ἀρχον τῶν ἀναπαύστων.
Αγε δή φύσιν ἀνδρες ἀμαυρόβιοι, φύλλων γενεῖ προσόμοιοι,
ὀλιγόδραπα δἐ, πλάσματα πηλοῦ, σκιειδέα φῦλ
ἀμενηά,
ἀπτήνες ἐφημέριοι, ταλαοὶ βροτοὶ, ἀνέρες εἰκελ-
όνεροι,
πρόσχετε τὸν νοῦν τοῖς ἄθανάτως ἡμῶν, τοῖς αἰεῖν ἐοῦν,
τοῖς αἰθερίοις, τοῖς ἀγήρωσ, τοῖς ἄφθιτα μηδο-
μένουσιν.
ἐν ἀκούσαντες πάντα παρ' ἡμῶν ὀρθῶς περὶ τῶν
μετεώρων, 690
φύσιν οἰωνῶν γένεσιν τε θεῶν ποταμῶν τ' Ἐρέβους
τε Χάους τε
εἴδότες ὀρθῶς παρ' ἐμοὶ Προδίκῳ κλάειν εἶπητε τὸ
λοιπὸν.
Χάους ἦν καὶ Νῦξ Ἐρέβος τε μέλαν πρῶτον καὶ
Τάρταρος εὐρύς;
γῆ δ' οὖν ἀὴρ οὐδ' οὐρανὸς ἦν Ἐρέβους δ' ἐν
ἀπελροσ κόλπως
τίκτει πρώτιστον υπηρέμιον Νῦξ ἡ μελανόπτερος
φόν,
695
ἐξ οὗ περιτελλομέναις ὀραις ἐβλαστεὶ Ἐρως ὁ
ποθειός,
στίλβων νῶτον πτερύγων χρυσαίν, εἰκὼς ἀνεμώκεσί
dίναις.
οὐτος δὲ Χάει πτερόειτι μυγεῖς νυχίῳ κατὰ Τάρ-
tαρον εὐρύν
ἐνεόττευσεν γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν
ἐς φῶς.
πρῶτον δ' οὖκ ἦν γένος ἄθανάτων, πρὶν Ἐρως
ξυνέμειξεν ὑπαντα.
ynamoynynmuévów ou étépów étépovs génev' ouýanvs òkeanvs te 
óxelos. 

kai ýh pántovn te òeðwv makárvwv gévos áfðiotov. 
òdè mév èsmèn 
pólv preosbýutatov pántovn makárvwv. hèmèis ou' òs 
èsmèn 'Erowtos 
pollywood dévlon' petòmæsða te gýr kai toúsvn erðswi 
súnesmèn'

ollywood dé kalouvs àpòmwmokótaz pайдaz pròs 
térmawvn àýras 705 
dia tòv lòkhn tòv hèmètavn ándres parépèvswan 
èrastai, 
ó mév òrpìvga doúvs, ó dé porpìvívov', ó dé ýhý', ó 
de Perseikov oùnvw.

pánta dé thýtots èstìn af' hèmòv tòwv àpòwv èrnidòwv tò 
mégístà.

pròtata mév òýras faínovmen hèmèis ìros, xèumòvos, 
opòrvas:

spèrreiv mév, òtan ýéranov krówçov' ès tòv Lèbýhèn 
metaxórfi: 710 
kai ñ Hodgávov tòte nàulkhìrìv feràxei kremàstav 
kathëdžèuv',
edìa ou' 'Oreóstì xhláivav úfàivew, ìna mú' ðýgòv 
àpòdýh.

ìktìvov ou' òv métà tavtav faveìs étèravn òýras 
àpofàivew, 

ìnìkà pèktheiv òýra pròbátovn tòkov ýrìvov' èìta 
cheîdòvs, 
òte òhì xhláivav pòleìv ìdò ëal kai xèdàrvòv tì 
pràsðav.

715 èsmèn ou' úmìv 'Amamòv, ðelòfì, ðwðàvìgì, ëoìbòos 
'Apòllòwv.
ἐλθόντες γὰρ πρῶτον ἐπὶ ὄρνις, οὕτω πρὸς ἀπαίτα
τρέπεσθε,
πρὸς τ' ἐμπορίαν καὶ πρὸς βιότον κτήσιν καὶ πρὸς
γάμον ἄνδρός.
ὄρνιν τε νομίζετε πάνθε' ὁσαπερ περὶ μαντείας
διακρίνειν. 719
φήμη γ' ὑμῖν ὄρνις ἔστι, πταρμάν τ' ὀρνιθά καλεῖτε,
ξύμβολον ὄρνιν, φωνὴν ὄρνιν, θεράποντ' ὄρνιν, ὄνο
ὄρνιν.
ἄρ' οὐ φανερῶς ἡμεῖς ὑμῖν ἐσμέν μαντείοιο Απόλλων;
ἡν οὖν ἡμᾶς νομίζετε θεούς,
ἐξετε χρήσθαι μάντεσι Μοῦσαις,
αὖραις, ὀραῖς, χειμῶνι, θέρει,
725
μετρίῳ πνίγει κοῦκ ἀποδράντες
καθεσθεῖμεθ' ἄνω σεμνονόμενοι
παρὰ ταῖς νεφέλαις ὁσπερ χῶ Ζεύς;
ἀλλὰ παρόντες δώσομεν ὑμῖν
αὐτοῖς, παισίν, παιδῶν παισίν,
730
πλούθυγιείαν,
εὐδαιμονίαν, βίου, εἰρήνην,
νεότητα, γέλωτα, χορούς, θαλίας.
γάλα τ' ὀρνιθών.
ὡστε παρέσται κοπίαν ὑμῖν
ὕπο τῶν ἁγαθῶν·
οὕτω πλουτήσετε πάντες.
Μοῦσα λοχμαία,
τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιοτίγξ,
ποικίλη, μεθ' ἦς ἔγω
νάπαισι καὶ κορυφαῖς ἐν ὁρείαις,
740
τιὸ τιὸ τιὸ τιοτίγξ,
ἰζόμενοι μελίας ἐπὶ φυλλοκόμου,
τιὸ τιὸ τιὸ τιοτίγξ,
όν ἔμης γέννος ξουθῆς μελέων
Πανι νόμους ἱεροὺς ἀναφαίω
σεμνά τε μητρὶ χορεύματ' ὀρείᾳ,
tοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτο
ἐνθεν ὡσπερεί μέλιττα
Φρύνιχος ἀμβροσίων μελέων ἀπεβόσκητο καρπόν,
ἀεὶ φέ-
ρων γλυκεῖαν ὕδαν.
τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιoğlu
τιδ  τιδ  τιδ  τιοτήγες,
οὖχων ἐφεξῶμενοι παρ' Ἐβρον ποταμῷ, 775
τιδ  τιδ  τιδ  τιοτήγες,
ὅδε ὁ αἰθέριον νεῖφος ἤλθε βοᾷ:
πτηέε ὅε ποικίλα φύλα τε θηρῶν,
κύματά τ' ἐσβέσε νῦνεμος αἴδρη,
τοτοτοτοτοτοτοτοτοτήγες:
πᾶς ὁ ἐπεκτύπησ' Ὄλυμπος:
εἰλε ὅε ἰάμβος ἀνακτάς' Ὄλυμπιαδες ὅε μέλος
Χάριτες Μοῦσαι τ' ἐπωλόλυζαν.
τιδ  τιδ  τιδ  τιοτήγες.
οὐδέν ἦστ' ἀμειωνον οὐδ' ἥδιον ἢ φύσαι πτερά. 785
[ἀντεπίφρημα.
αὐτίχ' ὑμῶν τῶν θεατῶν εἰ τις ἢ ὑπόπτερος,
εἶτα πεμὼν τοῖς χοροῖς τῶν τραγῳδῶν ἦθετο,
ἐκπόμενος ἄν οὕτως ἡράστησεν ἐλθῶν οἰκάδε,
κατ' ὅν ἐμπληθείς ἔφ' ἡμᾶς αὕδις αὕ' κατέπτετο.
ἀρ' ὑπόπτερον γενέσθαι παντὸς ἦστων ἄξιον;
ὡς Διονύσης γε πυτυνάδα μόνον ἔχων πτερὰ
ὑρέθη φύλαρχος, εἰδ' ἰππαρχός, εἰτ' εἴ' οὐδενὸς
μεγάλα πράττει καστὶ νυνι ἔουδοι ἰππαλεκτροῦν.

ΠΕΙΘΕΤΑΙΡΟΣ. ΕΥΘΕΛΙΔΗΣ. ΧΟΡΩΣ.

ΠΕ.  ταυτὶ τοιαυτὶ: μὰ Δί' ἐγὼ μὲν πρᾶγμα πω 801
γελοιοτέρον οὐκ ἔιδον οὐδεπότοτε.
ΕΤ.  ἐπὶ τῷ γελῆς ;
ΠΕ.  ἐπὶ τοῖς σοῖς ὠκυπτέροις.
οἶσθ' καὶ μάλιστ' ἐοικας ἐπτερωμένος ;
εἰς εὔτελειαν χὴνι συγγεγραμμένῳ. 805
ΕΤ.  σὺ δὲ κοψίχῳ γε σκάφιον ἀποτετειλμένῳ.
πρώτον ὄνομα τῇ πόλει

πρόσθαε τι μέγα καὶ κλειστόν, εἶτα τῶς θεοὺς θύσαι μετὰ τοῦτο. ἘΤ. ταῦτα καμοὶ συνδοκεῖ.

τί δὴ τ΄ ὄνομα αὐτῇ θησόμεσθ᾽;

ἐντευθέντι ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων χαῦνον τι πάνω. ΠΕ. βουλεῖ Νεφελοκοκκυγίαν;

καὶ λῶστον μὲν οὖν τὸ Φλέγρας πεδίον, ὥς οἱ θεοὶ τοὺς Γηγενεῖς ἀλαζονεύομενοι καθυπερήκοντισαν.

λιπαρὸν τὸ χρῆμα τῆς πόλεως. τίς δαί θεὸς πολιοῦχος ἔσται; τῶν ἔσοδόμεν τὸν πέπλον;

καὶ πῶς ἄν ἐτί γένοιτ' ἄν εὐτακτος πόλις, ὅπου θεός, γυνὴ γεγονίσα, πανοπλίαν ἔστηκ' ἑξονσα, Κλεισθένης δὲ κερκίδα;

τίς δαί καθέξει τῆς πόλεως τὸ Πελαργικὸν;

ὀρνις ἄφι ἡμῶν τοῦ γένους τοῦ Περσικοῦ,
ὃσπερ λέγεται δεινότατος εἶναι πανταχοῦ Ἀρεως νεοττός.

ΕΤ. ὅ νεοττὲ δέσποτα· ὃς δ’ ὁ θεὸς ἐπιτηδειος οἰκεῖν ἐπὶ πετρῶν.

ΠΕ. ἀγε νυν, σὺ μὲν βάδιζε πρὸς τὸν ἀέρα, καὶ τοῖσι τειχίζωσι παραδιακόνει, χάλικας παραφόρει, πηλὸν ἀποδύς ὀργασον, λεκάνην ἀνένεγκε, κατάπεσ’ ἀπὸ τῆς κλίμακος, φύλακας κατάστησαι, τὸ πῦρ ἐγκυψτὶ ἀεὶ, κωδωνοφορῶν περίτρεχε, καὶ κάθεν ἐκεὶ: κήρυκα δὲ πέμψων τὸν μὲν ἐς θεοὺς ἄνω, ἐτερον δ’ ἀνωθέν αὐθ’ παρ’ ἀνθρώπους κάτω, κάκειθεν αὖθις παρ’ ἐμέ.


ΧΟ. ὀμορροθῶ, συνθέλω, συμπαρανείσας ἔχω προσόδια μεγάλα σεμνὰ προσιέναι θεοῖσιν: ἀμα δὲ προσέτι χάριτος ἑνεκά προβάτιον τι θέειν. ἵτω ἱτω δὲ Πυθίας βοὰ θεῷ· συναυλεῖτω δὲ Χαίρις φϑᾶ.

ΠΕ. παῦσαι σὺ φυσῶν. ‘Ηράκλειας, τοῦτι τί ἢν; τοῦτι μὰ Δι’ ἐγὼ πολλὰ ἄν καὶ δεῖν’ ἱδὼν, οὐπω κόρακ’ εἰδὼν ἐμπεφορβιωμένοι. ἱερεῖ, σὸν ἔργον, θεῖ τοῖς καυνοῖς θεοῖς.

ΟΡΝΙΘΕΣ. 59
ΙΕΡΕΤΣ.

δράσω τάδ’. ἀλλὰ ποῦ ’στιν ὁ τὸ κανοῦν ἐχὼν; εὐχεσθε τῇ Ἑστῆ τῇ ὁρνυθεῖφ, καὶ τῷ ἵκτυφ 865 τῷ ἑστιούχῳ, καὶ ὁρνυσίν Ὄλυμπίους καὶ Ὅλυμπίησι πᾶσι καὶ πάσχουσιν, . . .

ΠΕ. ὁ Σουνιέρακε, χαίρ’ ἀναξ Πελαργικέ.
ΠΕ. καὶ κύκυφ Πυθίω καὶ Δηλίω, καὶ Δητοῖ Ὄρτν- 870 γομῆτρα, καὶ Ἀρτέμιδι Ἀκαλανθίδι,
ΠΕ. οὐκέτι Κολανίς, ἀλλ’ Ἄκαλανθίς Ἀρτεμις.
ΠΕ. καὶ φρυγίλφ Σαβαζίφ, καὶ στρυφῶ μεγάλῃ 875 μητρὶ θεῶν καὶ άνθρώπων,
ΠΕ. δέσποινα Κυβέλη, στρυθέ, μὴτερ Κλεοκρίτον.
ΠΕ. διδόναι Νεφελοκοκκυγιέσιν ὕγιειαν καὶ σωτηρίαν, αὐτοίσι καὶ Χίοισι,
ΠΕ. Χίοισιν ἡσθήν πανταχόδ προσκειμένοις. 880
ΠΕ. καὶ ἡρωσίν ὁρνυσι καὶ ἡρώων παισὶ, πορφυρίωνι, καὶ πελεκάνηι, καὶ πελεκίνω, καὶ φλέξει- δι, καὶ τέπρακι, καὶ ταῦνι, καὶ ἔλεα, καὶ βάσκα, 885 καὶ ἐλασά, καὶ ἐρωδίω, καὶ καταρακτή, καὶ μελαγκορύφῳ, καὶ αἰγιδάλλῳ [καὶ ἡρυσαλπυγί],—
ΠΕ. παῦ ἐς κόρακας’ παῦσαι καλῶν. ἵον ἵον, ἐπὶ ποικιν, ὡ κακόδαιμον, ιέρειον καλεῖς 890 ἀλιαέτους καὶ γυπας; ὅνχ ὀρᾶς ὅτι ἴκτενος εἰς ἀν τοῦτό γ’ οὐχοῦθ’ ἀρπάσας; ἀπελθ’ ἀφ’ ἡμῶν καὶ σὺ καὶ τὰ στέρματα: ἐγὼ γὰρ αὐτός τουτογίθθ’ θύσω μόνοι.
ΧΟ. εἶτ’ αὕτης αὐ τάρα σοι 895
οὐτ’ με δεύτερον μέλος
χέρυβι θεοσέβεις
οὕσιν ἐπιβοῶν, καλεῖν χεῖ
μάκαρας, ἐνα τινὰ μόνον, εἰπερ
ΠΟΙΗΤΗΣ.

Νεφελοκοκκυγίαν τὰν εὐδαίμονα
κλήσουν, ὦ Μοῦσα,
tειὰς ἐν ὑμινον ἀοιδαῖς.
ΠΕ. τοιτὶ τὸ πράγμα ποδαπόν; εἰπὲ μοι, τὸς εἰ;
ΠΟΙ. ἐγὼ μελιγλώσσων ἐπέων ἱεῖς ἀοιδάν,
Μουσάων θεράπων ὀτρηρόσ, ἐν
κατὰ τὸν "Ομηρον.
ΠΕ. ἐπειτα δήτα δοῦλος ὁν κόμην ἔχεις;
ΠΟΙ. οὔκ, ἄλλα πάντες ἐσμέν οἱ διδάσκαλοι
Μουσάων θεράπουτες ὀτρηροῖ,
κατὰ τὸν "Ομηρον.
ΠΕ. οὔκ ἄτος ὀτρηροῖ καὶ τὸ ληδάριον ἔχεις.
ἀτάρ, ὦ ποιητά, κατὰ τί δεῦρ' ἀνεφθάρης;
ΠΟΙ. μελή πεποίηκ᾽ ἐς τὰς Νεφελοκοκκυγίας
τὰς ἐμετέρας κύκλια τε πολλά καὶ καλά,
καὶ παρθένεια, καὶ κατὰ τὰ Σιμωνίδον.
ΠΕ. ταυτὶ σὺ ποτ᾽ ἐποίησας ἁπὸ πόσου χρόνου;
ΠΟΙ. πάλαι πάλαι δὴ τῆν ῤίμνον ἐγὼ κλήζω πόλιν.
ΠΕ. οὔκ ἄρτι θώο τὴν ἰδέαν ταύτης ἐγώ,
καὶ τοῦτον′ ἄσσερ παιδίῳ νῦν δὴ 'θέμην;
ΠΟΙ. ἄλλα τὰς ὁκεῖα Μουσάων φάτις
οἰάπερ ἵππων ἀμαρυγά,  
ἢ ὅ τε πάτερ κτίστωρ Αἰτνας,
ζαθέων ἱερῶν ὀμῶνυμε,
ὅς ἐμὲν ὁ τὶ περ
τεὴ κεφαλὰθ θέλεις
πρόφρων δόμεν ἐμὶν τεῖν.

ΠΕ.
tounti παρέξει τὸ κακὸν ἰμῶν πράγματα,
eἰ μὴ τι τούτῳ δόντες ἀποφευξούμεθα.
ὄντος, σὺ μέντοι σπολάδα καὶ χιτῶν’ ἐχεῖς,
ἀπόδουθι καὶ δός τῷ ποιητῇ τῷ σοφῷ.
ἐχε τὴν σπολάδα’ πάντως δὲ μοι ᾱγὼν δοκεῖς.

ΠΟΙ.
tοδε μὲν ὅν κάκονσα φίλα
Μοῦσα δώρον δέχεται·
tυ δὲ τεὴ φρενὶ μάθε
Πυνδάρειον ἐτος·

ΠΕ.
ἀνθρωπος ἰμῶν ὅνικ ἀπαλλαχθήσεται.

ΠΟΙ.
νομάδεσσι γὰρ ἐν Σκύθαις
ἀλάται Στράτφων,
ὅς ύφαντοδύνητον ἐσθος οὐ πέπαται:
ἀκλεῖς δ’ ἐβα σπολᾶς ἀνευ χιτῶνος.
ἐγεῖς δ’ τοι λέγω.

ΠΕ.
ἐνωὶ ὧτι βούλει τὸν χιτωνίσκον λαβεῖν.
ἀπόδοθι δὲ γὰρ τὸν ποιητὴν ὀφελεῖν.
ἀπελθε τουτοιν λαβῶν.

ΠΟΙ.
ἀπέρχομαι,
καὶ τὴν πόλιν γ’ ἐλθὼν ποιήσω τοιαιτ’
“κλῆςον, ὥ χρυσόθρονε, τὰν
τρομεράν, κρυεράν”
νυφόβολα πεδία πολύπορά τ’
’ ἀλαλάι.’”

ΠΕ.
νῃ τὸν Δὶ’, ἀλλ’ ἥδη πέφευγας ταυταγι
tὰ κρυερὰ τοῦτοι τὸν χιτωνίσκον λαβῶν.

τουτὶ μᾶ Δὶ’ ἐγὼ τὸ κακὸν οὐδὲποτ’ ἥλπισα,
ὄντω ταχέως τοῦτον πεπόθαι τὴν πόλιν.
αὕτης σὺ περιχώρει λαβῶν τὴν χέρνβα.
eὐφημία ἵστω.
ΧΡΗΣΜΟΛΟΓΟΣ.

μὴ κατάρξῃ τοῦ τράγουν.

ΠΕ. σὺ δ' εἰ τίς; ΧΡ. ὅστις; χρησμολόγος. 960
ΠΕ. οἰμωξέ νυν.

ΧΡ. ὃ δαμόμενε, τὰ θεῖα μὴ φαύλως φέρε·
ὡς ἔστι Βάκιδος χρησμὸς ἀντικρὺς λέγων
ἐς τὰς Νεφελοκοκκυγίας.

ΠΕ. κάπετα πῶς

ταυτ' οὐχ ἐχρησμολόγεις σὺ πρὶν ἐμὲ τὴν πόλιν
τήν οἰκίσαι; ΧΡ. τὸ θείον ἐνεποδιζέ με. 965
ΠΕ. ἀλλ' οὐδὲν οἶδ' ἐστ' ἀκοῦσαι τῶν ἐπῶν.

ΧΡ. Ἀλλ' ὅταν οἰκήσωσι λύκοι πολιαὶ τε κορώναι
ἐν ταῦτῳ τὸ μεταξὺ Κορίνθου καὶ Σικυόνος,

ΠΕ. τί οὖν προσήκει δήτ' ἐμοὶ Κορυνθίων;

ΧΡ. ἥμιξαθ' ὁ Βάκις τοῦτο πρὸς τὸν ἀέρα. 970

πρὸ τοῦ Πανδώρα θύσαι λευκότριχα κριόν;
δ' ἐκ' ἐμῶν ἐπέων ἐλθῇ πρῶτιστα προ-

φήτης,

τῷ δόμεν ἱμάτιον καθαρὸν καὶ καινὰ πέδιλα,

ΠΕ. ἐνεστὶ καὶ τὰ πέδιλα;

ΧΡ. λαβὲ τὸ βιβλίον.

καὶ φιάλην δοῦναι, καὶ σπλάγχνων χεῖρ'

ἐνιπλῆσαι. 975

ΠΕ. καὶ σπλάγχνα δοῦν' ἐνεστὶ;

ΧΡ. λαβὲ τὸ βιβλίον.

κἂν μὲν, θέσπιε κοβρε, ποιήσε ταῦθ' ὡς ἐπὶ-

τέλλω,

αἰετὸς ἐν νεφέλησι γενήσεαι' αἱ ἐκ' κε μὴ

δῆς,

οὐκ ἔσει οὐ τρυγῶν οὐδ' αἰετῶς, οὐ ὄρυκο-

láπτης.
ΠΕ. καὶ ταῦτ’ ἐνεστ’ ἐνταῦθα; ΧΡ. λαβὲ τὸ βιβλίον.

ΠΕ. οὐδὲν ἀρ’ ὦμοιός ἐσθ’ ὁ χρησμὸς τοιτοί, 981 ὃν ἐγὼ παρὰ τὰπόλλων ἐξεγραψάμην. Αὐτὰρ ἐπὴν ἀκλητὸς ἰὼν ἀνθρωπος ἀλαζῶν λυτῇ θύοντας καὶ σπλαγχνεύειν ἐπιθυμῆ, ὡς τὸτε χρὴ τύπτειν αὐτὸν πλευρῶν τὸ μεταξὺ, 985

ΧΡ. οὐδὲν λέγειν οἴμαι σε.

ΠΕ. λαβὲ τὸ βιβλίον. καὶ φεὶδον μηδὲν μηδ’ αἴετοῦ ἐν νεφέλησι, μήτ’ ἤν Λάμπων ἢ μήτ’ ἢν ὁ μέγας Διο-πείθης.

ΧΡ. καὶ ταῦτ’ ἐνεστ’ ἐνταῦθα;

ΠΕ. λαβὲ τὸ βιβλίον. οὐκ εἰ θύρας’ ἐς κόρακας; ΧΡ. οὐμοὶ δείλαιοι. 990

ΠΕ. οὐκοιν ἐτέρωσε χρησμολογῆσεις ἐκτρέχων;

ΜΕΤΩΝ.

ἡκὼ παρ’ ὑμᾶς—
ΠΕ. ἐτερον αὖ τοιτὶ κακῶν.

τι δαὶ σὺ δράσων; τὶς ἱδέα βουλεύματος; τὶς ἡ ’πίνουα, τὶς ὁ κόθορος, τὶς ὁδὸ; 995

ΜΕ. γεωμετρήσαι βούλομαι τὸν ἀέρα ὑμῖν, διελείψ τε κατὰ γύς.

ΠΕ. πρὸς τῶν θεῶν, οὐ δ’ εἰ τὶς ἀνδρῶν;

ΜΕ. ὅστις εἴμ’ ἐγὼ; Μετων, ὃν οὐδεν Ἐλλάς χὼ Κολωνός.

ΠΕ. εἰπέ μοι,

ταυτὶ δὲ σοι τί ἔστι;

ΜΕ. κανόνες ἀέρος.

αὐτίκα γὰρ ἀἵρ ἔστι τὴν ἱδέαν ὄλος 1000
κατὰ πυγέα μάλιστα. προσθείς οὖν ἐγὼ τὸν κανόν' ἀνώθεν τοιούτῳ τὸν καμπύλου,
ἐνθείς διαβητὴν—μανθάνεις; ΠΕ. οὖν μανθάνω.

ΜΕ. ὁρθῶν μετρῆσω κανόνι προστιθέσι, ἢν ὁ κύκλος γένηται σοι τετράγωνος, κἂν μέσῳ ἀγορά, φέρονσαι δ' ὅσιν εἰς αὐτὴν ὁδῷ ὁρθαὶ πρὸς αὐτὸ τὸ μέσον, ὄσπερ ὀστέρος αὐτοῦ κυκλοτεροῦσ ὁντος ὁρθαὶ πανταχῇ ἀκτίνες ἀπολάμβανον.

ΠΕ. ἄνθρωπος Θαλῆς.
Μέτων, ΜΕ. τί ἐστιν;
ΜΕ. ἵσθ' ὅτι φιλῶ σ' ἐγὼ, κάμοι πιθόμενοι ὑπαποκίνει τῆς ὁδοῦ.
ΠΕ. τί δ' ἐστὶ δεινῶν;
ΠΕ. ὀσπερ ἐν Λακεδαιμονί
ξενηλατούνται καὶ κεκάθηυται τινες
πληγαὶ συχνὰ καὶ ἄστυν. ΜΕ. μῶν σταυριᾶτε;
ΠΕ. μὰ τὸν Δ', οὖν δῆτ'. ΜΕ. ἄλλα πῶς;
ΠΕ. ὀμοθυμαδὸν
σποδεῖν ἄπαντας τοὺς ἀλαζόνας δοκεῖ.
ΜΕ. υπάγομεν τὰρ' ἂν.
ΠΕ. νῆ Δ', ὥς οὐκ οὖν ἄν εἰ
φθαίς ἄν ἐπίκειεται γὰρ ἐγγὺς αὐταί.
ΜΕ. οἷμοι κακοδαίμων.
ΠΕ. οὐκ ἔλεγον ἐγὼ πάλαι;
οὐκ ἀναμετρήσεις σαυτὸν ἀπιῶν ἀλλαχῇ;

ΕΠΙΣΚΟΠΟΣ.

ποῦ πρόξενοι;
ΠΕ. τίς ο Σαρδανάπαλλος οὕτοσι;
ΕΠΙ. ἐπίσκοπος ἦκῳ δειρὸ τῷ κυάμῳ λαχῶν
ἐς τῶς Νεφελοκοκκυγίας.
ΠΕ. ἐπίσκοπος;
ἐπεμψε δὲ τίς σε δεύρο;
ΕΠΙ. φαίλου βιβλίου
Τελέου τι.
ΠΕ. βούλει ὅτα τὸν μισθὸν λαβῶν
μὴ πράγματ᾽ ἔχειν, ἀλλ᾽ ἀπίέναι;
ΕΠΙ. νὴ τοὺς θεοὺς.
ἐκκλησιάσαι δ᾽ ὦν ἐδεὸμην οἶκοι μένων.
ἐστιν γὰρ ἃ δι᾽ ἐμοῦ πέπρακται Φαρνάκη.
ΠΕ. ἀπιθυ λαβῶν ἐστιν δ᾽ ὁ μισθὸς οὕτος ὑποτάτι.
ΕΠΙ. τοῦτι τί ἦν; ΠΕ. ἐκκλησία περὶ Φαρνάκου. 1030
ΕΠΙ. μαρτύρομαι τυπτόμενος ἄν ἐπίσκοπος.
ΠΕ. οὐκ ἀποσοβῆσεις; οὐκ ἀποίηθες τῷ κάδῳ;
οὐ δεινά; καὶ πέμπουσιν ἕδη 'πισκόπον
ἐς τήν πόλιν, πρὶν καὶ τεθύσα τοῖς θεοῖς.

ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ.

'Εδώ δ᾽ ὁ Νεφελοκοκκυγίεως τὸν Ἁθηναίον 1035
ἀδική—
ΠΕ. τοῦτι τί ἔστιν αὕτη κακῶν; τί τῷ βιβλίῳ;
ΨΗ. ψηφίσματοπώλης εἶμι, καὶ νόμους νέους
ήκω παρ’ ὑμᾶς δεύρο πωλήσων. ΠΕ. τῷ τί;
ΨΗ. Χρήσθαι Νεφελοκοκκυγίας τούσδε τοῖς μέτρουσι
καὶ σταθμοὶ καὶ [ψηφίσμασι,] καθάπερ ὀλο- 1041
φύξιοι.
ΠΕ. οὐ δὲ γ᾽ οἰσπερ ὠτοτύξιοι χρῆσει τάχα.
ΨΗ. οὕτος, τὸ πάσχεις;
ΠΕ. οὐκ ἀποίηθες τοὺς νόμους;
πικροὺς ἐγὼ σοὶ τίμερον δεῖξῳ νόμους. 1045
ΕΠΙ. καλοῦμαι Πειθέταιρων ὑβρεως ἐς τὸν μοννυ-
χίωνα μῆνα.
ΠΕ. ἄληθες, οὕτος; ἐτὶ γὰρ ἐνταῦθ' ἢσθα σὺ;
ΨΠ. Ἐὰν δὲ τις ἐξελαύνῃ τοὺς ἀρχοῦτας, καὶ μὴ δέχῃται κατὰ τὴν στῆλην,—

ΠΕ. οὕμοι κακοδαιμον, καὶ σὺ γὰρ ἐνταῦθ’ ἤσθ’ ἐτί;

ΕΠΙ. ἀπολῶ σε, καὶ γράφω σε μυρίας δραχμᾶς—

ΠΕ. ἐγὼ δὲ σοῦ γε τῷ κάδῳ διασκεδῶ.

ΨΗ. μέμνησ’ ὅτε τῆς στῆλης κατετίλας ἐσπέρας;

ΠΕ. αἰβοί λαβέτω τις αὐτὸν. οὕτος, οὐ μενεῖς; 1055

Ἔ. ἀπώμεν ἥμεις ὡς τάχιστ’ ἐντευθελ’ ὀνόματε εἰσο ὑπὸ τοὺς θεοῦτον τὸν τράγον.

ΧΩΡΑΤ ΠΑΡΑΒΑΣΙΣ ΕΤΕΡΑ.

ἡδή 'μοι τῷ παινότατα
καὶ παντάρχα θηντοί πάντες
θύσουσ’ εὐκταλίας εὐχαῖς.

πᾶσαν μὲν γὰρ γὰρ ὄπτευω,
σώζω δ’ εὐθαλείς καρποὺς,
κτείνων παμφύλων γένναν
θηρῶν, ἃ πάντ’ ἐν γαλά
ἐκ κάλυκος αὐξανόμενον γέννασ’ παμφάγος
δένδρεσ’ τ’ ἐφημένα καρπὸν ἀποβόσκεται
κτείνω δ’ οἱ κήποις εὐώδεις
φθείρουσιν λύμας ἐχθρίστας;

ἐρπετά τε καὶ δάκητα πάνθ’ ὄσαπερ
ἐστιν ὑπ’ ἐμᾶς πτέρνυσα ἐν φωνάζ ὀλλυται. 1070

τῇ δὲ μέντοι θήμερα μάλιστ’ ἐπαναγορεύεται, [ἐπιρρ.
 ἦν ἀποκτείνῃ τις ὕμων Διαγόραν τὸν Μήλιον, 1072
 λαμβάνειν τάλαντον, ἢν τε τῶν τυράννων τίς τινα
 τῶν τεθυμνοκότων ἀποκτείνῃ, τάλαντον λαμβάνειν.

βουλόμεθα’ οὖν ἦν ἀνεπείδεν ταῦτα χήμεις ἐνθάδε:

ἤν ἀποκτείνῃ τις ὕμων Φιλοκράτη τὸν Στρούθιον,
 λήψεται τάλαντον’ ἢν δὲ ξωτά γ’ ἀγάγη, τέτταρα,
ότι συνεῖρον τοὺς σπύνους πωλεὶ καθ’ ἐπτὰ τοῦ-βολοῦ,

εἶτα φυσῶν τὰς κίχλας ὁδείκνυσι καὶ λυμαίνεται,
tοὺς τε κοψίχουσιν εἰς τὰς ρώνας ἐγχεὶ, τὰ πτερά,
tὰς περιστερὰς θ’ ὄμοιος ἐξυλλαβῶν εὑρέας ἔχει,
κἀπαναγκάζει παλεύειν δεδεμένας ἐν δικτύῳ.

tαύτα βουλόμεσθ' ἀνεπείν. κεῖ τις ὁρνάς τρέφει
εἰρημένους ὑμῶν ἐν αὐλῇ, φράζομεν μεθαίρει. 1083
ήν δὲ μὴ πίθησθε, συλληψθέντες ὑπὸ τῶν ὁρνέων
ἀδικε ὑμεῖς αὖ παρ’ ἡμῖν δεδεμένοι παλεύσετε.

εὐδαιμόν φύλον πτηνῶν [ἀντιστρ.
οὐνων, οἱ χειμῶνοι μὲν
χλαίνασ ὕκ ἀμπισχοῦνται:

οὐν’ αὖ θερμὴ πνίγους ἡμὰς
ἀκτίς τηλανγής θάλπει:
ἀλλ’ ἀνθηρῶν λειμαίνονοι
φύλλων ἐν κόλποις ναίω,

ἡμίκ’ ἀν ο θεσπέσιος ἄκω μέλος ἀχέτας
θάλπεσι μεσημβρινοῖς ἡλιομανίῃς βοῖ.

χειμάζω δ’ ἐν κόλποις ἀντροίς,

Νύμφαις ὀυρείας ἔμπασάουν’
ἡμινά τε βοσκόμεθα παρθένα

λευκότροφα μύρτα, Χαρίτων τε κηπεύματα.

τοῖς κρίταις εἰπεῖν τι βουλόμεσθα τῆς νύκτας πέρι,

[ἀντεπήρ.

οὐ’ ἀγάθ’, ἢν κρίνωσιν ἡμᾶς, πᾶσιν αὐτοῖς δώσομεν,

ὡς τε κρείττω δόρα πολλῷ τῶν Ἀλεξάνδρου λαβεῖν.
πρῶτα μὲν γὰρ ὅποι μάλιστα τῶς κριτῆς ἐφύεται, 1105

γλαύκεσ ὑμᾶς οὕτω ἐπιλείψουσι Λαυρειωτικάλ’
ἀλλ’ ἐνοικήσουσιν ἐνδον, ἐν τε τοῖς βαλλαντίοις

εἰπεστεύουσι κάκληψουσι μικρὰ κέρματα.

εἶτα πρὸς τούτοις ὅσπερ ἐν ἱεροῖς οἰκήσετε.
πὰς γὰρ ὑμῶν οἰκίας ἔρέψομεν πρὸς ἅνετον" 1110 καὶ λαχώντες ἀρχίδιον εἴθ' ἀρπάσαι βούλησθε τι, ὦξιν ἱερακίσκον ἐς τὰς χεῖρας ὑμῶν δῶσομεν. ἦν δὲ ποὺ δειπνήτη, πηγγορῶνας ὑμῖν πέμψομεν. ἦν δὲ μὴ κράτητε, χαλκεύσοντες μηνᾶςκοις φορεῖν ἀσπερ ανθρώπους· ὦς ὑμῶν ὃς ἂν μὴ μὴρ' ἔχῃ, ὅταν ἔχητε χλαυῖδα λευκῆν, τότε μάλιστ' οὕτω δίκην. 1116 δώσεθ' ὑμῖν, πᾶσι τοῖς ὀργιστὶ κατατιλώμενοι.

ΠΕΙΘΕΤΑΙΡΟΣ. ΧΟΡΟΣ.

τὰ μὲν ἱέρ' ὑμῖν ἐστίν, ὀρνιθές, καλά· ἀλλ' ὡς ἀπὸ τοῦ τείχους πάροιτον ἀγγελὸς, οὐδεὶς ὅτου πενσόμεθα τάκει πράγματα. 1120 ἀλλ' οὕτος τρέχει τις Ἀλφεῖον πιέων.

ἈΓΓΕΛΟΣ Α.

ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ ποῦ 'στι, 1125 ποῦ ποῦ Πειθεταῖρος ἐστὶν ἀρχῶν; ΠΕ. οὕτως.

ΑΓ. Α. ἐξεικοδόμηται σοι τὸ τείχος. ΠΕ. εὐ λέγεις.

ΑΓ. Α. κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον ὡστ' ἂν ἐπάνω μὲν Προξενίνης ὁ Κομπασεὺς καὶ Θεογένης ἐναντίῳ δυ' ἄρματε, ἰππῶν ὑπὸ τῶν μέγεθος ὅσον ὁ δούριος, ὑπὸ τὸν πλάτος ἄν παρελασάτην. ΠΕ. Ἡράκλεις.

ΑΓ. Α. τὸ δὲ μηκὸς ἐστι, καὶ γὰρ ἐμέτρησ' αὐτ' ἐγώ, ἐκατοντορόγυιοι. 1131

ΠΕ. ὅ Πόσειδοι, τοῦ μάκρους.

τίνες φιλοδόμησαν αὐτὸ τηλικούτων; 1135

ΑΓ. Α. ὀρνιθές, οὐδεὶς ἄλλος, οὐκ Ἀγύπτιος πληθοφόρος, οὐ λιθουργός, οὐ τέκτων παρῆν, ἀλλ' αὐτοχειρες, ὡστε θαυμάζεων ἐμὲ.
ἐκ μὲν γε Λιβύης ἥκον ὃς τρισμῷρια
gέρανοι, θεμελίους καταπετοικῶια λίθους.
tούτους δ’ ἐτύκιζον αἱ κρέκες τοῖς ῥύγχεσιν.
ἐτεροὶ δ’ ἐπλυνθοῦργουν πελαργοὶ μύριοι’
ὕωρ δ’ ἐφόρουν κάτωθεν ἐς τὸν ἀέρα
οἱ χαραδροὶ καὶ τάλλα ποτάμι’ ὅρμεα.
ΠΕ. ἐπηλοφόρουν δ’ αὐτοῖς τίνες;
ΑΓ. Α. ἐρωδιώι
λεκάναις. ΠΕ. τὸν δὲ πηλὸν ἐνεβάλλαυτο πῶς;
ΑΓ. Α. τοῦτ’, ὁγάθ’, ἐξεύρητο καὶ σοφώτατα:
oἱ χήμες ὑποτύπτωσε ὥσπερ ταῖς ἁμαις
ἐς τὰς λεκάνας ἐνεβαλλον αὐτῶν τοῖν ποδοῖν.
ΠΕ. τί ὅτα πόθες ἄν ὅκ ἄν ἐργασαῖτο;
ΑΓ. Α. καὶ νῆ Δὲ αἱ νῆτται γε περιεξωσμέναι
ἐπλυνθοφόρουν; ἀνω δὲ τῶν ὑπαγωγεὰ
ἐπέτουτ’ ἤχουσαι κατόπιν, ὥσπερ παιδία,
καὶ πηλὸν ἐν τοῖς στόμασίν αἱ χελιδόνες.
ΠΕ. τί ὅτα μισθωτοὺς ἄν ἔτι μισθοῖτο τίς;
φέρ’ ἵδω, τί δαί; τὰ ἔντλω τοῦ τείχους τίνες
ἀπειργάσαντ’;
ΑΓ. Α. ὀρνιθεὶς ἤσαν τέκτονες
σοφώτατοι πελεκάντες, οἱ τοῖς ῥύγχεσιν
ἀπεπελέκησαν τὰς πύλας. ἦμ δ’ ὁ κτύπος
ἀυτῶν πελεκώντων ὥσπερ ἐν ῥαυνηγίῳ.
καὶ νῦν ἀπαντ’ ἐκείνα πεπύλωται πύλαις,
καὶ βεβαλάνωται καὶ φυλάττεται κύκλῳ,
ἐφοδεύεται, κωδωνοφορεῖται, πανταχῇ
φυλακαὶ καθεστῆκασι καὶ φρυκτωρίᾳ
ἐν τοῖς πύργοις. ἀλλ’ ἐγὼ μὲν ἀποστρέχων
ἀποψύφομαι’ σοῦ δ’ αὐτὸς ἥδη τάλλα ὅρα.
ΧΩ. οὗτος, τί ποιεῖς; ἃρα θαυμάζεις ὅτι
οὗτο τὸ τείχος ἐκτετείχισται ταχύ;
ΠΕ. νὴ τῶν θεῶν ἔγωγε· καὶ γὰρ ἀξιοῦν·
τότε γὰρ ἀληθῶς φαίνεται μοι ἕμφεδεσιν.
ἄλλῳ δὲ φύλαξ γὰρ τῶν ἐκείθεν ἀγγελος
ἐσθεὶ πρὸς ἡμᾶς δεύρο, πυρρίχην βλέπων.

ΑΓΓΕΛΟΣ Β.

ἱοῦ ἱοῦ, ἱοῦ ἱοῦ, ἱοῦ ἱοῦ.

ΠΕ. τί τὸ πράγμα τούτι;

ΑΓ. Β. δεινότατα πεπόνθαμεν·
tῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Δίως
διὰ τῶν πυλῶν εἰσέπτετε εἰς τὸν ἀέρα,
λαθῶν κολούον φύλακας ἡμεροσκόπους.

ΠΕ. ὁ δεινὸν ἐργον καὶ σχέτλιον εἰργασμένος.

ΑΓ. Β. οὐκ ἴσον· ὅτι δ' εἶχε πτερά,
tούτ', ἴσοι.

ΠΕ. οὖκοιν δήτα περιπόλους ἐκρήν
πέμψαν κατ' αὐτὸν εὕθυς;

ΑΓ. Β. ἄλλο εἴπομαι
τρισμυρίους ἱέρακας ἱπποτοξότας,
χωρεῖ δὲ πᾶς τις ὅνυχας ἡγκυλωμένος,
κερχυρίς, τριόρχης, γύψ, κύμινδος, ἀετός·
ῥύμη τε καὶ πτεροῖσι καὶ ροιζήμασιν
ἀιθήρ δονεῖται τοῦ θεοῦ ᾿Ητομένου·
καστ' οὐ μακρὰν ἀπωθεῖν, ἄλλο ἐνταῦθα ποι
ἡδη ᾿οτίν.

ΠΕ. οὖκοιν σφενδόνας δεῖ λαμβάνειν
καὶ τὸξα· χωρεῖ δεύρο πᾶς ὑπηρέτης·
tόξευε, παῖε, σφενδόνην τίς μοι δύτω.

ΧΘ. πόλεμος αὔρεται, πόλεμος οὔ φατὸς
πρὸς ἐμὲ καὶ θεοῦς. ἄλλα φύλαττε πᾶς
ἀέρα περινεφελον, ὅν ᾿Ερεβος ἐτέκετο,
μὴ σε λάθη θεών τις ταύτη περῶν' 

άθρει δὲ πᾶς τις πανταχή κύκλῳ σκοπῶν,

ὡς ἐγγὺς ἦδη δαίμονος περασιόν

δίνης περωτὸς φθόγγος ἐξακούεσαι.

ΠΕ. αὐτή σὺ ποί ποί ποί πέτει; μὲν' ἠσυχος,

ἐξ' ἀτρέμας' αὐτοῦ στήθ'. ἐπίσυχες τοῦ ὄρμου.

τίς εἰ; ποδαπή; λέγειν ἔχριν ὁπόθεν ποτ' εἰ. 1201

ΙΡΙΣ.

παρὰ τῶν θεῶν ἐγγυε τῶν 'Ολυμπίων.

ΠΕ. ὁμομα δέ σοι τί ἐστι, πλοῖον, ἡ κυνή;

ΠΡ. Ἰρις ταχεία. ΠΕ. Πάραλος, ἡ Σαλαμινία;

ΠΡ. τί δὲ τούτο;

ΠΕ. ταυτητί τις οὐ ἔμελλησεται

ἀναπτόμενος τρίορχος;

ΠΡ. ἐμὲ ἔμελλησεται;

τί ποτ' ἐστὶ τουτὶ τὸ κακὸν; ΠΕ. οἱμώξει

μακρά.

ΠΡ. ἀτοπὸν γε τουτὶ πράγμα.

ΠΕ. κατὰ ποίας πύλας

ἐλογῆλθε εἰς τὸ τείχος, ὡς μιαρωτάτη;

ΠΡ. οὐκ οἶδα μὰ Δ' ἐγγυε κατὰ ποίας πύλας 1210

ΠΕ. ἡκουσας αὐτῆς οἶνον εἰρωνεύεται;

πρὸς τοὺς κολούαρχους προσῆλθες; οὐ λέγεις;

σφραγίδ' ἔχεις παρὰ τῶν πελαργῶν;

ΠΡ. τί τὸ κακὸν;

ΠΕ. οὐκ ἑλάβεσ; ΠΡ. ψηφαίνεις μὲν;

ΠΕ. οὐδὲ σύμβολον

ἐπέβαλεν ὄργδαρχος οὐδεὶς σοι παρὼν; 1215

ΠΡ. μὰ Δ' οὐκ ἔμοιγ' ἐπέβαλεν οὐδεὶς, ὡς μέλε.

ΠΕ. καπείτα δὴ οὕτω σιωπή δισπέτει

διὰ τῆς πόλεως τῆς ἄλλοτριᾶς καὶ τοῦ χῶνος;
OPNΙΘΕΣ.

ΠΙ. ποιά γὰρ ἄλλη χρή πέτεσθαι τοὺς θεοὺς;

ΠΕ. οὐκ οἶδα μὰ Δί' ἔγωγε· τίδε μὲν γὰρ οὐ·

ἀδικεῖς δὲ καὶ νῦν. ἢρά γ' οὐσθα τοῦθ', ὦτι
dικαίωτα' ἀν ληφθείσα πασῶν Ἰρίδων
ἀπέθανες, εἰ τῆς ἄξιας ἑτύγχανες;

ΠΙ. ἀλλ' ἀθάνατός εἰμ'.

ΠΕ. ἀλλ' ὃμως ἂν ἀπέθανες.

dεινώτατα γὰρ τοι πεισόμεσθ', ἐμοὶ δοκεῖ,
εἰ τών μὲν ἄλλων ἀρχομεν, ὑμεῖς δ' οἱ θεοὶ
ἀκολαστανεῖτε, κοινὸτω γνώσεσθ' ὦτι
ἀκροατέον ὑμῖν ἐν μέρει τῶν κρειττόνων.

φράσον δὲ τοι μοι, τῶ πτέρυγε ποὶ ναυστολείς;

ΠΙ. ἐγώ· πρὸς ἀνθρώπους πέτομαι παρὰ τοῦ πατρὸς
φράσονσα θύειν τοῖς Ὀλυμπίοις θεοῖς

μηλοσφαγεῖν τε βουθύτοις ἐπ' ἐσχάραις

κυσάν τ' ἀγνιάς.

ΠΕ. τί σὺ λέγεις; ποίοις θεοῖς;

ΠΙ. ποίοισιν; ἦμι, τοῖς ἐν οὐρανῷ θεοῖς.

ΠΕ. θεοὶ γὰρ ὑμεῖς; ΠΙ. τίς γὰρ ἐστ' ἄλλος θεὸς;

ΠΕ. ὄργηθες ἀνθρώποισι νῦν εἰσιν θεοὶ,
oῖς θυτέοις αὐτοῖς, ἄλλα μὰ Δί οὐ τῷ Δι.ν.

ΠΙ. ὃ μᾶρε μᾶρε, μὴ θεῶν κίνει φρένας
dεινάς, ὃπως μὴ σου γένος πανώλθερον

Διὸς μακέλλη πάν ἀναστρέψῃ Δίκη,

λιγυῖς δὲ σώμα καὶ δόμων περιπτυχᾶς

καταθαλῶση σου Λυκυμνίαις βολαῖς.

ΠΕ. ἄκουσον αὕτη· παῖε τῶν παφλασμάτων·

ἐχ' ἀτρέμα' φέρ' ὦω, πότερα Λυδῶν ἢ Φρύγα

tαυτὶ λέγουσα μορμολύττεσθαι δοκεῖς;

ἀρ' οὐσθ' ὦτι Ζεὺς εἰ με λυπήσει πέρα,

μέλαθρα μὲν αὐτοῦ καὶ δόμους Ἰμφίονος

καταθαλῶσον πυρφόρουσιν ἀετοῖς.
πέμψω δὲ πορφυρίωνας ἐς τὸν οὐρανὸν ὀρνις ἐπ' αὐτοῦ, παρδαλᾶς ἐνημέέουσιν,
πλεῖν ἐξακοσίους τὸν ἀριθμὸν; καὶ ὅπειρε εἰς Πορφυρίων αὐτῷ παρέσχε πράγματα.

Ἡ. διαρραγείης, ὦ μέλι, αὐτοῖς ῥήμασιν.
Π. οὐκ ἀποσοβῆσεις; οὐ ταχέως; εὐράξ πατάξ.
Ἡ. ἢ μὴ σε παύσει τῆς ὕβρεως οὕμος πατήρ.
Π. οἴμοι τάλας. οὐκοῦν ἐτέρωσε πεπομένη
καταιθαλώσεις τῶν νεωτέρων τιών;
Χ. ἀποκεκλήκαμεν διογενεῖς θεοὺς
μηκέτι τὴν ἐμὴν διαπερὰν πόλιν,
μηδὲ τιν' ἱερόντων ἀνὰ δάπεδον ἔτι
tῆς βροτῶν θεοίσι πέμπειν κατανόν.
Π. δεινῶν γε τῶν κύρικα τῶν παρὰ τοὺς βροτοὺς
οἰχόμενον, εἰ μηδὲποτε ὀστήσει πάλιν.
πρώτον μὲν εὐθὺς πάντες ἐξ εὐνῆς ἀμὴν ἐπέτουθεν ἐῳδειν ὡσπερ ἤμεις ἐτὶ νομὸν κατέειπ’ ἂν ἄμα κατήρου ἐστὶ τὰ βιβλία· εἰτ’ ἀπενέμουτ’ ἐνταῦθα τὰ ψηφίσματα. ἀρνιθομάνουν δ’ οὗτω περιφανῶς ὡστε καὶ πολλοῖς ὄρνιθων οὐκ ἔχων κόραξ, κορυφὸς Φιλοκλέει, χημαλώπτης Θεογένει, ἱβίς Δικοῦργῳ, Χαιρεφώντι γυκτείς, Συρακοσίῳ δὲ κίττα· Μειδίας δ’ ἐκεῖ ὀρτυξ’ ἐκαλεῖτο· καὶ γὰρ ἤκειν ὀρτυγι ὑπ’ ὀρτυγοκόπου τὴν κεφαλὴν πεπληγμένω. ἤδον δ’ ὑπὸ φιλορυθίας πάντες μέλη, ὅποιν χελιδῶν ἤν τις ἐμπεποιημένη ἡ πηνέλοψ ἢ χήν τις ἡ περιστερὰ ἡ πτέρυγες, ἡ πτεροῦ τι καὶ σμικρὸν προσῆν· τοιαῦτα μὲν τάκειθεν. ἐν δὲ σοι λέγω· ἦξους’ ἐκεῖθεν δεῦρο πλεῖν ἢ μύριοι πτερῶν δεόμενοι καὶ τρόπων γαμφωνύχων ὡστε πτερῶν σοι τοῖς ἐποίκοις δεῖ ποθεῖν· οὔ τάρα μὰ Δέ’ ἤμων ἠτ’ ἐργον ἑστάναι. ἀλλ’ ὡς τάχιστα σὺ μὲν ἰὼν τᾶς ἀρρήξους καὶ τοὺς κοφίνους ἀπαντᾷς ἐμπίμπλη πτερῶν’ Μανῆς δὲ φερέτω μοι θύραξ τὰ πτερά’ ἐγὼ δ’ ἐκείνων τοὺς προσιῶντας δέξομαι. ταχὺ δ’ ἡ πολυάνορα τὰν πόλιν καλεῖ τις ἀνθρώπων· τύχη μόνον προσείη. κατέχουσι δ’ ἐρωτε ἐμῶς πόλεως. θάττον φέρειν κελεύω.
ΧΟ. τί γὰρ ὅπι ἐν ταύτῃ
καλὸν ἄνδρὶ μετοικεῖν;
Σοφία, Πόθος, ἀμβρόσιαι Χάριτες,
tὸ τε τῶς ἀγανόφρονος Ἀσυχίας
eὔμερον πρόσωπον.

ΠΕ. ὡς βλακικῶς διακονεῖς:
oὐ θάττον ἐγκονήσεις;

ΧΟ. φερέτω κάλαθον ταχὺ τις πτερῶν,
σὺ δὲ αὐθὶς ἐξόρμα,
tύπτων γε τοῦτον ὁδί.
πάνω γὰρ βραδὺς ἐστὶ τις ὀσπερ ὀνος.

ΠΕ. Μανῆς γὰρ ἐστὶ δειλὸς.

ΧΟ. σὺ δὲ τὰ πτερὰ πρῶτον
diάθες τάδε κόσμῳ;
tά τε μονσίχ' ὁμοί τά τε μαντικὰ καὶ
tά θαλάττι'. ἔπειτα δὲ ὁπως φρονίμως
πρὸς ἄνδρ' ὀρῶν πτερόσεις.

ΠΕ. οὖ τοι μὰ τὰς κερχυῆδας ἔτι σοῦ σχῆσομαι.

ΠΑ. αἰμβοῖ:
oὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον'
[ἐρῶ δὲ ἐγώ τοι τῶν ἐν ὄρυσιν νόμων.]
ὀρνιθομανῶ γὰρ καὶ πέτομαι, καὶ βοῦλομαι
οἰκεῖν μεθ' ὕμων, κάπιθημι τῶν νόμων.

ΠΕ. ποίων νόμων; πολλοὶ γὰρ ὄρνιθων νόμων.
ΠΑ. πάντων μάλιστα δ' ὅτι καλὸν νομίζεται
tὸν πατέρα τοὺς ὀρνισιν ἄγχειν καὶ δάκνειν.
ΠΕ. καὶ ἵππος Ἐλι̣ὸς ἄνθρεϊόν γε πάνω νομίζομεν,
ὅς ἄν πεπλήγη τὸν πατέρα νεοντὸς ὄψ.
ΠΑ. διὰ ταύτα μέντοι δεῦρ' ἀνοικισθεὶς ἐγώ
ἄγχειν ἐπιθυμῶ τὸν πατέρα καὶ πάντ' ἔχειν.
ΠΕ. ἀλλ' ἐστὶν ἡμῖν τοῖσιν ὀρνισιν νόμοις
παλαιὸς ἐν ταῖς ἄντιπαλαιργῶν κύρβεσιν·
ἐπὶν ὁ πατήρ ὁ πελαργὸς ἐκπετησίμους
πάντας πουήσῃ τοὺς πελαργιδῆς τρέφειν,
ὅτι τοὺς νεοντὸς τὸν πατέρα πάλιν τρέφειν.
ΠΑ. ἀπέλαυνα τὰρ' ἄν ἵππος ἔνθεν ἐνθαδί,
εἰπερ γέ μοι καὶ τὸν πατέρα βοσκητέον.
ΠΕ. οὔδεν γ'. ἐπειδήπερ γὰρ ἧλθες, ὦ μέλε,
ἐνους πτερώσω σ' ὠσπέρ ὀρνιν ὀρφανών.
σοὶ δ', ὦ νεανίσκ', οὐ κακῶς ὑποθήσομαι,
ἀλλ' ὁδάπερ αὐτὸς ἐμαθὼν ὅτε παῖς ἦν. σὺ γὰρ
τὸν μὲν πατέρα μὴ τύπτει ταυτηνὸ δαβὸν
τὴν πτέρυγα, καὶ τοῦτ ὁ πληκτρον ὑπατῆρα, 1365
νομίσας ἀλεκτρυνόσ ἐχεῖν τοῦτ ὀφον,
φρούρει, στρατεύου, μισθοφορῶν σαυτὸν τρέφει,
τὸν πατέρ' ἐα δὴ Ἰην· ἀλλ' ἐπειδὴ μάχημοι ἤει,
εἰς τάπι Θράκης ἄποπέτου, κάκει μάχοι.
ΠΑ. ἵππος τὸν Διώνυσον, εὖ γέ μοι ὅσκείς λέγειν,
καὶ πείσομαι οὐ. ΠΕ. ὅτι ἄρ' ἔξεις ἵππος Δία.

ΚΙΝΗΣΙΑΣ.
ἀναπέτομαι δ' ἐν ἀπὸ Ολυμποὺ πτερύγεσσι
κούφαις,
πέτομαι δ' ὀδὸν ἄλλοτ' ἐπ' ἄλλας μελέων
ΠΕ. τοῦτ ὁ πρᾶγμα φορτίου δεῖται πτερών.
ΚΙ. ἀφόβης φρενὶ σώματι τε νέαν ἐφέπων—
ΠΕ. ἀσπαζόμεσθα φιλόρινον Κυνηγίαν.

τι δεδρο πόδα σὺ κυλλον ἀνὰ κύκλον κυκλεῖς;

ΚΙ. ὡρις γενέσθαι βούλομαι
λιγύφθογγοι ἀηδών.

ΠΕ. παύσαι μελωθῶν, ἀλλ' ὦ τι λέγεις εἰπέ μοι.

ΚΙ. ὑπὸ σοῦ πτερώθεις βούλομαι μετάρσιον
ἀναπτόμενος ἐκ τῶν νεφελῶν καινὰς λαβεῖν
ἀεροδονήτους καὶ νυφοβόλους ἀναβολᾶς.

ΠΕ. ἐκ τῶν νεφελῶν γὰρ ἂν τις ἀναβολᾶς λάβοι;

ΚΙ. κρέμαται μὲν οὖν ἐντεῦθεν ἡμῶν ἢ τέχνη.

τῶν διθυράμβων γὰρ τὰ λαμπρὰ γίγνεται
αέρια καὶ σκοτεινὰ καὶ κυνανγεά
καὶ πτεροδόνητα' σὺ δὲ κλύων εἰσει τάχα.

ΠΕ. οὖ δῆτ' ἐγώγη.

ΚΙ. νὴ τὸν Ἡρακλεά σὺ γε.

ἀπαντὰ γὰρ διεμί σοι τὸν ἄερα
εἴδωλα πετεινῶν
αιθεροδρόμων,
οἰωνῶν ταυαδελφῶν.

ΠΕ. ὡπ.

ΚΙ. τὸν ἄλαδὲ ὀρόμοιν ἀλάμενος
ἀμ' ἀνέμων πυναίσι βαίην,

ΠΕ. νὴ τὸν Δι' ἣ ἥγῳ σοι καταπάυσο τάς πυρὰς.

ΚΙ. τοτὲ μὲν νοτίαν στειχῶν πρὸς ὅδον,

totet ὧν αὖ βορεὰ σῶμα πελάζων
ἀλάμενον αἰθέρος αὐλάκα τέμνων.

χαριεντά γ', ὅ πρεσβύτ', ἐσοφίσω καὶ σοφά.

ΠΕ. οὖ γὰρ σὺ χαίρεις πτεροδόνητος γενόμενος;

ΚΙ. ταυτὶ πεποίηκας τὸν κυκλιοδιδάσκαλον,

ὅς ταῖοι φυλαῖς περιμάχητος εἰμ' ἅελ;

ΠΕ. βούλει διδάσκειν καὶ παρ' ἡμῖν οὖν μένων

Λεωτροφίδη χορὸν πεπομένων ὁριέων.
Κεκροπίδα φυλήν;

ΚΙ. καταγέλας μου, ὃδειος εἰ.

ἀλλ’ οὖν ἔγωγ’ οὐ παύσομαι, τοῦτ’ ἵσθ’ ὦτι,

πρὶν ἂν πτερωθεῖς διαδράμω τὸν ἀέρα.

ΣΥΚΟΦΑΝΤΗΣ.

ὁρυδεῖς των οὖν οὐδέν ἐχουτες πτεροποίκιλοι,

ταυσίπτερε ποικίλα χελιδοῖς.

ΠΕ. τοῦτ τὸ κακὸν οὐ φαύλον ἐξεγρήγορεν.

ὁδ’ ἀδ μνημών ἰδέρο τις προσέρχεται.

ΣΤ. ταυσίπτερε ποικίλα μὰλ’ αὕθιος.

ΠΕ. ἐς θολμάτιον τὸ σκόλιον ἄδειεν μοι δοκεῖ,

δείσθαι ὦ ἐοίκεν οὐκ ὀλγήν χελιδώνων.

ΣΤ. τὸς ὁ πτερῶν ἰδέρ’ ἑστὶ τοὺς ἀφικνουμένους;

ΠΕ. ὅδ’ πάρεστιν ἀλλ’ ὦτον δεὶ χρῆ λέγειν.

ΣΤ. πτερῶν πτερῶν δεῖ μὴ πῦθη τὸ δεῖτερον.

ΠΕ. μῶν εὐθὺ Πελλήνης πέτεσθαι διανοεῖ;

ΣΤ. μὰ Δῖ’ ἀλλὰ κλητὴρ εἰμι νησιωτικὸς

καὶ συκοφάντης, ΠΕ. ὁ μακάριε τῆς τέχνης.

ΣΤ. καὶ πραγματοδίψης. εἶτα δέομαι πτερὰ λαβὼν

κύκλῳ περισοβεῖν τὰς πόλεις καλοῦμενος.

ΠΕ. ὑπὸ πτερύγων τί προσκαλεῖ σοφότερον;

ΣΤ. μὰ Δί’, ἄλλ’ ἵν’ οἴ λησται γε μὴ λυπώσι με,

μετὰ τῶν γεράνων τ’ ἐκεῖθεν ἀναχωρῶ πάλιν,

ἀν’ ἐρματος πολλᾶς καταπεπωκώς δίκας.

ΠΕ. τοῦτ ὄρη ἑργάζετο σὺ τούργον; εἶπέ μοι,

νεανίας ὃν συκοφαντεῖς τοὺς ἔρευνοις;

ΣΤ. τί γὰρ πάθω; σκάπτεις γὰρ οὐκ ἐπίσταμαι.

ΠΕ. ἄλλ’ ἔστιν ἑτερα νὴ Δί’ ἑργα σώφρονα,

ἄφ’ ὃν διαξῆν ἀνδρα χρῆν τοσοῦτον ἐκ τοῦ δικαίον μᾶλλον ἢ δικορραφεῖν.

ΣΤ. ὁ δαίμόνιε, μὴ νουθέτε μ’, ἄλλα πτέρου.
ΠΕ. τίν τοι λέγων πτερόν σε.
ΣΤ. καὶ πῶς ἂν λόγους ἀνδρα πτερόσειας σύ;
ΠΕ. πάντες τοῖς λόγοις ἀναπτεροῦται.
ΠΕ. ὅψη ἀκῆκοις,
ὅταν λέγωσιν οἱ πατέρες ἐκάστοτε τὰ μειράκια τῶν τοις κουρείοις ταδί
δεινῶς γέ μον τὸ μειράκιον Διυτρέφης λέγων ἀναπτερώκεν ὁσθ' ἰππηλατεῖν.
ὁ δὲ τις τῶν αὐτοῦ φησιν ἐπὶ τραγῳδίᾳ ἀναπτερώσθαι καὶ πεποτήσθαι τὰς φρένας.
ΣΤ. λόγοις τάρα καὶ πτεροῦται;
ΠΕ. φήμ' ἐγώ.
ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται ἐπαίρεται τ' ἀνθρωπος. οὔτω καὶ σ' ἐγώ ἀναπτερώσας βούλομαι χρῆστοις λόγοις τρέψαι πρὸς ἔργον νόμιμον.
ΣΤ. ἄλλα οὐ βούλομαι.
ΠΕ. τί δαί ποιήσεις;
ΣΤ. τὸ γένος οὐ κατασχένω.
παππὸιος ὁ βίος συκοφαντεῖν ἐστὶ μου.
ἀλλὰ πτέρον με ταχέοι καὶ κούφοις πτεροῖς ἱέρακος, ἢ κερχυνὸς, ὥς ἃν τοὺς ἐξένους καλεσάμενος, κὰτ' ἐγκεκληκὼς ἐνθάδε.
κατ' αὐν πέτωμαι πάλιν ἐκείσε.
ΠΕ. μανθάνω.
ὁδὲ λέγεις· ὅπως ἄν ὡφλήκη δίκην ἐνθάδε πρὶν ἥκειν ὁ ἐξένος.
ΣΤ. πάνιν μανθάνεις.
ΠΕ. καῦπειθ' ὁ μὲν πλεῖ ὑδέρο, σὺ δ' ἐκείν' αὐν πέτει ἀρπασόμενος τὰ χρήματ' αὐτοῦ.
πάντ' ἔχεις.

βῆμβικος οὐδὲν διαφέρειν δεῖ.

μανθάνω

βῆμβικα' καὶ μὴν ἔστι μοι νὴ τὸν Δία κάλλιστα Κερκυρᾶ ἀκουστὶ πτερά.

οἴμοι τάλας' μαστὶγ' ἔχεις.

πτερῶ μὲν οὖν,

οἰσὶ σὲ ποιήσω τῆμερον βῆμβικιαν. 1465

οἴμοι τάλας.

οὐ πτερυγεῖσ ἐντευθεὶ; ὀνκ ἀπολυβάξεις, ὅ κάκιστ' ἀπολούμενος; πικρὰν τάχ' ὁψει στρεψοδικοπανουργίαν. ἀπίσωμεν ᾣμεῖς ἡπλαβόντες τὰ πτερά.

ΧΩΡΟΣ.

πολλὰ δὴ καὶ καινὰ καὶ θαυ-

μάστ' ἐπεπτόμεσθα, καὶ

dεινὰ πράγματ' εἴδομεν.

ἔστι γὰρ δένδρον πεφυκὸς

ἐκτοπὸν τί, Καρδιάς ἀ-

πωτέρω, Κλεώνυμοι,

χρήσιμον μὲν οὐδὲν, ἄλ-

λως δὲ δειλὸν καὶ μέγα.

tοῦτο τοῦ μὲν ἤρος ἄει

βλαστάνει καὶ συκοφαντεὶ,

tοῦ δὲ χειμῶνος πάλιν τὰς

ἀσπίδας φυλλορροεῖ.

ἔστι δ' αὐν χώρα πρὸς αὐτῷ

tῷ σκότῳ πόρρω τις ἐν

τῇ λύχνων ἔρημίᾳ,

ἐνθὰ τοῖς ἤρωσιν ἀνθρω-

ποι ἑυναριστῶσι καὶ ἕυν-
εἰςι, πλὴν τῆς ἐσπέρας.  
τηνικαῦτα δ' οὐκέτ' ἢν  
ἀσφαλὲς ξυντυχάνειν.  
ἐι γὰρ ἐντύχοι τις ἡρώ  
tῶν βροτῶν νῦκτωρ Ὄρεστη,  
γυμνὸς ἢν πληγεῖς ὑπ' αὐτοῦ  
pάντα τὰπιδέξια.

ΠΡΟΜΗΘΕΥΣ. ΠΕΙΘΕΤΑΙΡΟΣ.

ΠΡ. οἵμοι τάλας, ὁ Ζεὺς ὅπως μή μ' ὦψεται.  
ποῦ Πειθέταιρός ἔστιν;  

ΠΕ. έα, τοιτὶ τί ἦν;  
tίς σύγκαλυμμός;  

ΠΡ. τῶν θεῶν ὅρᾶς τινα  
ἐμοῦ κατόπιν ἐνταῦθα;  

ΠΕ. μὰ Δ' ἐγὼ μὲν οὖ.  
tίς δ' εἰ σὺ;  
ΠΡ. τηνίκ' ἔστιν ἀρα τῆς ἠμέρας;  

ΠΕ. ὅπηνικα; ὁμικρὸν τι μετὰ μεσημβρίαν.  
ἀλλὰ σὺ τίς εἰ;  
ΠΡ. βουλυτός, ἥ περαιτέρω;  

ΠΕ. οἵμ' ὡς βδελύττομαι σε.  

ΠΡ. τί γὰρ ὁ Ζεὺς ποιεῖ;  
ἀπαιθριάζει τὰς νεφέλας, ἥ ἔνοχεφεί;  

ΠΕ. οἴμωξε μεγάλ'.  
ΠΡ. οὕτω μὲν ἐκκεκαλύψωμαι.  

ΠΕ. ὧ φίλε Προμηθεῦ.  
ΠΡ. παῦε παῦε, μὴ βόα.  

ΠΕ. τί γὰρ ἔστι;  

ΠΡ. σίγα, μὴ κάλει μοι τούνομα:  
ἀπ' γὰρ μ' ὀλείς, εἰ μ' ἐνθάδ' ὁ Ζεὺς ὦψεται.  
ἀλλ' ἵνα φράσω σοι πάντα τάνω πράγματα,  
tοιτὶ λαβὼν μοι τὸ σκιάδειον ὑπέρεχε  
ἀνοθέν, ὥς ἦν μή μ' ὀρῶσιν οἱ θεοὶ.  

ΠΕ. ιοῦ ιοῦ.  

εὖ γ' ἐπενόησας αὐτὸ καὶ προμηθῆκὼς.
ΟΡΝΙΘΕΣ.

83

υπόδυθι ταχὺ δῆ, κάτα θαρρήσας λέγε.

ΠΡ. ἀκοῦε δῆ τιν. ΠΕ. ὡς ἀκούοντος λέγε.

ΠΡ. ἀπόλολεν ὁ Ζεῦς. ΠΕ. τηνίκ’ ἄττ’ ἀπώλετο;

ΠΡ. εἴς οὔπερ ὑμεῖς φίλϊστατε τὸν ἄερα. 1515

θύει γὰρ οὔδεις οὐδὲν ἀνθρώπων ἐτὶ θεοῖσιν, οὐδὲ κύισα μηρίων ἀπὸ ἀνήλθεν ὡς ἴμας ἀν’ ἐκεῖνον τοῦ χρόνου, ἀλλ’ ὅσπερ Θεομοφορίους νηστεύομεν ἀνεν θυηλῶν; οἱ δὲ βάρβαροι θεοὶ πενώντες ὅσπερ Ἰλλυριοὶ κεκριγότες ἐπιστρατεύσεων φάσ’ ἀνωθεν τῷ Διί, εἰ μὴ παρέξει τὰμπόρι’ ἀνεφγεμένα, ἵν’ εἰσάγοιτο σπλάγχνα κατατεθμήμενα.

ΠΕ. εἰσ’ γὰρ ἔτεροι βάρβαροι θεοὶ τινες 1525

ἀνωθεν ὑμῶν;

ΠΡ. οὐ γὰρ εἰσὶ βάρβαροι,

ὁδὲν ὁ πατρὸς ἔστιν Ἐξηκεστίδη; 1520

ΠΕ. οἴομα δὲ τούτω οἱ θεοὶ τοῖς βαρβάροις τί ἔστιν; ΠΡ. δ’ τι ἔστιν; Τριβαλλοὶ.

ΠΕ. μανθάνω.

ἔντευθεν ἄρα τοῦπιτριβείης ἐγένετο. 1530

ΠΡ. μάλιστα πάντων. ἐν δὲ σοι λέγω σαφές:

ήξουσι πρέσβεις δεύρο περὶ διαλλαγῶν παρὰ τοῦ Διὸς καὶ τῶν Τριβαλλῶν τῶν ἄνω ὑμείς δὲ μὴ σπείρεσθ’ ἐὰν μὴ παραδίδῃ τὸ σκῆπτρον ὁ Ζεῦς τοῖς ὁμισίῳ πάλιν, 1535 καὶ τὴν Βασίλειαν σοι γυναῖκ’ ἑχειν διῶ.”

ΠΕ. τὸς ἔστιν ἡ Βασίλεια;

ΠΡ. καλλίστη κόρη,

ἡπερ ταμιεύει τῶν κεραυνῶν τοῦ Διὸς καὶ τάλλ’ ἀπαξάπαντα, τὴν εὐβουλίαν, τὴν εὐνομίαν, τὴν σῳφροσύνην, τὰ νεώρια. 1540

F 2
τὴν λοιδορίαν, τὸν κωλαγρετήν, τὰ τριώβολα.
ΠΕ. ἀπαντά τάρ' αὐτῷ ταμιεύει.
ΠΡ. φήμ' ἐγώ.
ἡν γ' ἢν σὺ παρ' ἐκεῖνου παραλάβης, πάντ' ἔχεις.
τούτων ἔνεκα δευρ' ἠλθον, ἵνα φράσαμι σοι.
ἀεὶ ποτ' ἀνθρώπους γὰρ εὖνοις εἴμ' ἐγώ. 1545
ΠΕ. μόνον θεῶν γὰρ διὰ σ' ἀπανθρακίζομεν.
ΠΡ. μισῶ δ' ἀπαντας τοὺς θεούς, ὡς οἰσθα σύ.
ΠΕ. νὴ τὸν Δ' αἰεὶ δήτα θεομυσίας ἐφις.
ΠΡ. Τίμων καθαρός. ἀλλ' ὡς ἂν ἀποτρέχω πάλιν,
φέρε τὸ σκιάδειον, ἵνα με κἂν ὁ Ζεὺς ἵδη 1550
ἀνωθεν, ἀκολουθεῖν δοκῶ καυσφόρῳ.
ΠΕ. καὶ τὸν διέφρον γε διαφροφόρει τοῦτ' λαβὼν.

ΧΟΡΟΣ.

πρὸς δὲ τοῖς Σκιάποσιν λίμνη τις ἔστ', ἄλογος οὖν
ψυχαγωγεῖ Σωκράτης.
ἐῶθα καὶ Πείσανδρος ἠλθε 
ὁ ὅμερος ψυχήν ἱδεῖν, ἢ
κατ' ἐκείνον προοίμη
tοῖς κάμηλοιν ἀ-
μόν τιν', ἢς λαμμοὺς τεμῶν
ὡσπερ οὐδυσσεῦσ ἄπηλθε,
καὶ ἀπηλθ' αὐτῷ κατωθεν
πρὸς τὸ λαίμα τῆς καμήλον
Χαρεφών ἢ νυκτερίς.

ΠΟΣΕΙΔΩΝ. ΤΡΙΒΑΛΛΟΣ. ΠΡΑΚΛΗΣ.
ΠΕΙΘΕΤΑΙΡΟΣ.

ΠΟΣ. τὸ μὲν πόλισμα τῆς Νεφελοκοκκυγίας 1565
ὅραν τοῦτο πάρεστιν, οἱ πρεσβευόμεν.
οὗτος, τι ὑρᾶς; ἐπ’ ἀριστέρ’ οὖν ἀμπέχει; οὗ μεταβαλέις θολμάτιον ὄδ’ ἐπὶ δεξιάν; τι, ὁ κακόδαιμον; Λαυσποδίας εἰ τινὶ φύσιν. ὁ δημοκρατία: ποῖ προβιβάζῃ ἡμᾶς ποτε, 1570 εἰ τοιοῦτο γ’ ἐχειροτόνησαν οἱ θεοί; ἕξεις ἀπρέμας; οὐκωξε’ πολὺ γὰρ όῃ σ’ ἐγὼ ἐόρακα πάντων βαρβαρότατον θεῶν. ἄγε δὴ τί δρῶμεν, Ἡράκλεις;

ἩΡ. ἀκόκος
ἐμοὶ γ’ ὅτι τὸν ἀνθρώπον ἄγχεων Βοῦλομαι, 1575 ὅστις ποτ’ ἐσθ’ ὁ τοὺς θεοὺς ἀποτειχίσας.

ΠΟΣ. ἀλλ’, ὁγάθ’, ἱρήμεσθα περὶ διαλλαγῶν πρέσβεις.

Ἱ.Ρ. διπλασίως μᾶλλον ἄγχεων μοι δοκεῖ.

ΠΕ. τὴν τυρόκυνητίν τις δότω· φέρε σίλφιον τυρὸν φερέτω τις· πυρπόλει τοὺς ἀνθρακάς. 1580 τὸν ἄνθρα χαίρειν οἱ θεοὶ κελεύσειν τρεῖς οὕτε ἢμεῖς. ΠΕ. ἀλλ’ ἐπικτοῦ τὸ σίλφιον. ἹΡ. τὰ δὲ κρέα τοῦ ταῦτ’ ἔστιν; ΠΕ. ὁρνύθες τινες ἐπανιστάμενοι τοὺς δημοτικοίσιν ὁρνέοις ἐδοξαν ἄδικεῖν. 1585 ἹΡ. εἶτα δὴ ὅτα σίλφιον ἐπικτοῦς πρῶτερον αὐτοῖσιν;

ΠΕ. ὁ χαῖρ’, ‘Ἡράκλεις.

τί ἔστι;

ΠΟΣ. πρεσβευούστες ἢμεῖς ἦκομεν παρὰ τῶν θεῶν περὶ τοῦ πολέμου καταλλαγῆς.

ὈΙΚΕΤΙΣ.

ἐλαίον οὖκ ἐνεστιν ἐν τῇ ληκύθῳ.

ΠΕ. καὶ μὴν τὰ γ’ ὁρνύθεια λιπάρ’ εἶναι πρέπει. 1590
ΠΟΣ. ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίνομεν, ὑμεῖς τ' ἂν ἡμῖν τοὺς θεοὺς ὄντες φίλοι ὅμβριον ὕδωρ ἂν εἰχετ' ἐν τοῖς τελμασιν, ἀλκυονίδας τ' ἂν ἡγεθ' ἡμέρας ἀεὶ.

tοῦτων περὶ πάντων αὐτοκράτορες ἡκομεν. 1595

ΠΕ. ἀλλ' ὡστε πρῶτον πώποθ' ὑμεῖς ἥρξαμεν πολέμου πρὸς ὕμας, νῦν τ' ἐθέλομεν, εἰ δοκεῖ, ἐὰν τὸ ὅδικαν ἄλλα νῦν ἐθέλητε ὁρᾶν, σπονδᾶς ποιεῖσθαι. τὰ δὲ ὅλα ἐστὶν ταῦτ' τὸ σκηντρον ἡμῖν τοῖς ὄρνισιν πάλιν 1600 τὸν Δ' ἀποδοῦναί καὶ διαλαττῶμεθα. ἐπὶ τοῖσθε, τοὺς πρέσβεις ἐπ' ἀριστον καλὸ.

ἩΡ. ἐμοὶ μὲν ἀπόχρη ταῦτα, καὶ ψηφίζομαι—

ΠΟΣ. τὶ, ὡ κακοδαμοῦν; ἡλίθιοι καὶ γάστρις εἰ. ἀποστερεῖς τῶν πατέρα τῆς τυραννίδος; 1605

ΠΕ. ἄληθες; οὐ γὰρ μείζον ὑμεῖς οἱ θεοὶ Ἰσχύσετ', ἢν ὄρνιθες ἄρξωσιν κάτω;

νῦν μὲν γ' ὑπὸ ταῖς νεφέλαισιν ἐγκεκρυμένοι κύψαντες ἐπιορκοῦσιν ὑμᾶς οἱ βροτοὶ:

ἐὰν δὲ τοὺς ὄρνις ἔχητε συμμάχους, 1610 ὅταν ὁμούη τις τῶν κόρακα καὶ τῶν Δία, ὁ κόραξ παρελθὼν τοῦπιορκοῦντος λάθρα προσπέμενοι ἐκκόψει τῶν ὀφθαλμον θενὼν.

ΠΟΣ. νῦν τὸν Ποσειδῶν, ταύτα τοι καλῶς λέγεις.

ΠΡ. καμοὶ δοκεῖ. ΠΕ. τὶ δαὶ οὖ φύς; 1615

ΤΡ. ναβασσαστρεῖ.

ΠΕ. ὀρᾶς; ἐπαινεῖ χοῦτος. ἐτερον νῦν ἔτι ἀκούσαθ' ὅσον ὑμᾶς ἀγαθῶν ποιήσομεν.

ἐὰν τις ἀνθρώπων ἰερεῖων τῷ θεῷν εὐδόμενος, εἴτε διασοφίζῃται λέγων, 1620 μενετοὶ θεοὶ, καὶ μᾶποδιδῷ μισητία ἀναπράξομεν καὶ ταῦτα.
ΠΟΣ. φέρ' ἵω, τῷ τρόπῳ;
ΠΕ. ὅταν διαριθμῶν ἀργυρίδιον τῆς
ἀνθρώπου οὖτος, ἢ καθήται λούμενος,
καταπτόμενος ἱκτίνος, ἀρπάσας λάθρα,
προβάτων ὄνοιν τιμὴν ἀνοίσει τῷ θεῷ. 1625
ΠΡ. τὸ σκῆπτρον ἀποδοοῦναι πάλιν ψηφίζομαι
τοῦτοι ἐγώ. ΠΟΣ. καὶ τὸν Τριβαλλὸν νυν ἔρω.
ΠΕ. ὁ Τριβαλλὸς, οἴμοιξιν δοκεῖ σοι;
ΤΡΙ. σανάκα
βακταρικρῶσα. ΠΕ. φησί μ' εὕ λέγειν πάνυ.
ΠΟΣ. εἰ τοι δοκεῖ σφῆν ταῦτα, κάμοι συνδοκεῖ.
ΠΕ. οὖτος, δοκεῖ δραµ' ταῦτα τοῦ σκῆπτρου πέρι.
ΠΕ. καὶ νὴ Δ' ἑτερόν γ' ἐστίν οὔ 'μνήσθην ἐγώ.
τὴν μὲν γὰρ Ἠραν παραδίδομι τῷ Δ' Δι',
τὴν δὲ Βασίλειαν τὴν κόρην γυναίκ' ἐμοὶ
ἐκδοτέον ἐστίν. 1635
ΠΟΣ. οὐ διαλλαγῶν ἐρᾶς.
ἀπώμεν οἴκαδ' αὐθίς.
ΠΕ. ὅλιγον μοι μέλει.
μάγειρε, τὸ κατάχυσμα χρὴ ποιεῖν γλυκύ.
ΠΕ. ὁ δαμόν', ἀνθρώπων Πόσειδον, ποί φέρει;
ὅμεισ περὶ γυναικὸς μᾶς πολεμήσομεν;
ΠΟΣ. τί δα δοιώμεν; ΠΕ. ὦ τί; διαλλαττῶμεθα. 1640
ΠΟΣ. τί, φίδρ'; οὐκ οἴσθ' ἐξαιτόμενος πάλαι;
βλάπτεις δὲ τοι σὺ σαυτὸν. ἢν γὰρ ἀποθάνῃ
ὁ Ζεῦς, παραδοὺς τοῦτοις τὴν τυραννίδα,
πένθης ἐσεί σὺ. σοῦ γὰρ ἄπαντα γίγνεται
τὰ χρήμαθ', ὥς ἰ' ἢν ὁ Ζεῦς ἀποδηνήσκων καταλίπη.
ΠΕ. οἴμοι τάλας, οἴνοι σε περισσοφίζεται. 1646
ὅδειρ' ὡς ἐρ' ἀποχώρησον, ἵνα τί σοι φράσω.
διαβάλλεται σ' ὁ θεῖος, ὦ πονηρὲ σὺ,
τῶν γὰρ πατρῴων οὐδ' ἀκαρη μέτεστι σοι.
κατὰ τοὺς νόμους· νόδος γὰρ εἴ κοι γυνήσιος. 1650

ΗΡ. ἐγὼ νόδος; τί λέγεις;

ΠΕ. σὺ μέντοι νῇ Δία,

ὁν γ᾽ ἐκ ξένης γυναικός. ἦ πῶς ἂν ποτε ἐπίκληρον εἶναι τὴν 'Αθηναίαν δοκεῖς,

οὕσαν θυγατέρ', ὁυτῶν ἀδελφῶν γυνησίων;

ΗΡ. τί δ'; ἦν ὁ πατὴρ ἐμοὶ διδᾶ τὰ χρήματα νόθῳ 'ποθνήσκοιν;

ΠΕ. ὁ νόμος αὐτὸν οὐκ ἐδʻ.

οὗτος ὁ Ποσεϊδών πρώτος, ὃς ἐπαύρει σε νῦν,

ἀνθέξεται σου τῶν πατρίων χρημάτων

φάσκων ἀδελφὸς αὐτὸς εἶναι γυνήσιος.

ἐρῶ δὲ ὅ ἦν καὶ τὸν Ἑλλήνος σοι νόμον' 1660

Νόθῳ δὲ μὴ εἶναι ἀγχιστείαν, παῖδων ὄντων

γυνησίων. ἔαν δὲ παῖδες μὴ ὅσι γυνήσιοι, τοῖς

ἐγχυτάτω γένους μετείναι τῶν χρημάτων.

ΗΡ. ἐμοὶ δ' ἄρ' οὐδὲν τῶν πατρίων χρημάτων 1667

μέτεστιν;

ΠΕ. οὐ μέντοι μὰ Δία. λέξον δὲ μοι,

ἡδὴ σ᾽ ὁ πατὴρ εἰσήγαγ᾽ ἐσ τοὺς φράτερας;

ΗΡ. οὐ δῆτ' ἐμὲ γε. καὶ δῆτ' ἔθαυμαζον πάλαι. 1670

ΠΕ. τί δῆτ' ἀνω κέχηνας αἰκίαν βλέπων;

ἀλλ᾽ ἦν μεθ᾽ ἡμῶν ἡς, καταστήσω σ᾽ ἐγὼ

τύραννον, ὄρνιθον παρέξω σοι γάλα.

ΗΡ. δίκαιο εἴμοιγε καὶ πάλιν δοκεῖς λέγειν

περὶ τῆς κόρης, κάγωγε παραδίδωμι σοι. 1675

ΠΕ. τί δαί σὺ φῆς; ΠΟΣ. τάναντια ψηφίζομαι.

ΠΕ. ἐν τῷ Τριβαλλῷ πάν τὸ πράγμα. τί σὺ λέγεις;

ΤΡΙ. καλάνω κόρανα καὶ μεγάλα βασιλεύαν

ὀρνιτὸ παραδίδωμι. ἬΡ. παραδοῦναι λέγει.

ΠΟΣ. μὰ τὸν Δί᾽ οὐχ οὕτος γε παραδοῦναι λέγει, 1680

εἰ μὴ βατίζει γ᾽ ὡσπερ αἱ χελιδόνες.
ΠΕ. οὐκοῦν παραδοῦναι ταῖς χελιδόσιν λέγει.
ΠΟΣ. σφῶ νῦν διαλλάττεσθε καὶ ἔμβαλωτε·
ἔγω δ', ἑπειδὴ σφῶν δοκεῖ, συγήσωμαι.
ΗΡ. ἡμῖν ἄ λέγεις σὺ πάντα συγχωρεῖν δοκεῖ.
ἀλλ' ἰδί μεθ' ἡμῶν αὐτός ἐσ τῶν οὐρανῶν,
ἀνα τὴν Βασίλειαν καὶ τὰ πάντ' ἐκεῖ λάβῃς.
ΠΕ. ἐς καίρον ἀρα κατεκόπτησαν οὕτωι
ἐς τοὺς γάμους.
ΗΡ. βούλεσθε δή τ' ἐγὼ τέως
ὀπτῶ τὰ κρέα ταυτὶ μένων; ὑμεῖς δ' ἵτε.
ΠΟΣ. ὅπτας τὰ κρέα; πολλήν γε τεσθείαν λέγεις.
οὐκ εἰ μεθ' ἡμῶν; ἩΡ. εὖ γε μένταν διετέθην.
ΠΕ. ἀλλὰ γαμικὴν χλανίδα ὑότω τις δευρό μοι.
ΧΟ. ἔστι δ' ἐν Φαναίῳ πρὸς τῇ
Κλεψύδρᾳ πανοῦργον ἐγ·
γλωσσογαστόρων γένος,
ὁ θερίζουσιν τε καὶ σπειροΰσι καὶ τρυγώσι ταῖς γλώτταις
πυκνάζουσι τε·
βάρβαροι δ' εἰσίν γένος,
Γοργίαι τε καὶ Φίλιπποι.
καπῳ τῶν ἐγγλωσσογαστόρων ἐκείνων τῶν Φιλίππων
πανταχοῦ τῆς Ἀττικῆς ἡ
γλώττα χωρὶς τεμνεται.

ἈΓΓΕΛΟΣ. ΧΟΡΟΣ. ΠΕΙΘΕΤΑΙΡΟΣ.

ἈΓ. ὃ πάντ' ἁγαθὰ πράττοντες, ὃ μείζω λόγον,
ὡ τρισμακάριον πτηνῶν ὄρνιθων γένος,
δέχεσθε τῶν τύραννον ὀλβίοις δόμωις.
προσέρχεσται γὰρ οἷος ὀὔτε παμφαῖς
ἀστὴρ ὑδεῖν ἐλαμψε χρυσανγεί δόμῳ,
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ΟΡΝΙΘΕΣ.

οὖθ’ ἥλιον τηλαυγῆς ἀκτίνων σέλας
tοιοῦτον ἐξέλαμψεν, αἰὼν ἔρχεται
ἐχων γυναικὸς κάλλος οὐ φατόν λέγειν,
τάλλων κεραυνὸν, πτεροφόρον Δίὸς βέλος·
ὅσμῇ δ’ ἀνωνύμαστος ἐς βάθος κύκλον
χωρεῖ, καλὸν θέαμα· θυμιαμάτων δ’
αὖραι διαψαροῦσι πλεκτάνυρ καπνοῦ.
όδι δὲ καυτός ἐστιν. ἄλλα χρῆ θεῖς
Μοῦσης ἀνοίγειν ἱερὸν εὐφημον στόμα.

ΧΩ.

ἀναγε, δίεχε, πάραγε, πάρεχε,
περιπέτεσθε
μάκαρα μάκαρι σὺν τύχα.
ὡ φεῦ φεῦ τῆς ὥρας, τοῦ κάλλους.
ὡ μακαριστὸν σὺ γάμον τῇδε πόλει γῆμας.
μεγάλαι μεγάλαι κατέχουσι τύχαι
γένος ὑρνίθων
diὰ τὸν τῶν ἀνδρ. ἄλλα ύμεναιοὶ
cαὶ νυμφιδίοιοι δέχεσθ’ φόδαῖς
αὐτὸν καὶ τὴν Βασίλειαν.

"Ἡρα ποτ' Ὀλυμπία
tῶν ἱλιβάτων θρόνων
ἀρχοντα θεόις μέγαν
Μοῖραι ἐπικεκόμισαν
tουὶ δ’ ύμεναίῳ.
'Τιθὴν ὡ, 'Τιμέναι' ὡ.
ὁ δ’ ἀμφιθαλῆς ᾠΕρως
χρυσόπτερος ἤνιας
eὔθυμε παλιτώνους,
Ζηρὸς πάροχος γάμων
κεῦδαιμονος Ἡρας.
'Τιθὴν ὡ, 'Τιμέναι' ὡ.

ΠΕ. ἐχάρην ὑμνοῖς, ἐχάρην φῶδαις.
ἀγαμαι δέ λόγων. ἀγε νυν αὐτοῦ καὶ τὰς χθονίας κλήσατε βροντάς, τὰς τε πυρώδεις Διός ἀστεροπάς, δεινόν τε ἀργήτα κεραυνόν.

ΧΟ. ὁ μέγα χρύσεον ἀστεροπής φάος, ὁ Διός ἀμβροτον ἔγχος πυρφόρον, ὁ χθόνια βιβαναρχέες ὁμβροφόροι θ’ ἀμα βρονταί, αῖς ὀδε νῦν χθόνα σεῖει, διὰ σὲ τὰ πάντα κρατήσας, καὶ πάρεδρον Βασίλειαν ἔχει Διός. Ἄμην ὁ, Ἄμεναί ὁ.

ΠΕ. ἔπεσθε νῦν γάμοισιν, ὦ φῦλα πάντα συννόμων πτεροφόρ’, ἵτ’ ἐπὶ πέδου Διός καὶ λέχος γαμήλιον. ὄρεξον, ὦ μάκαιρα, σὴν χεῖρα, καὶ πτερὸν ἑμῶν λαβοῦσα συγχρέωσον αἱρον δὲ κουφῶ σ’ ἐγώ.

ΧΟ. ἀλαλαί, ὢ παῖῆων, τῆνελα καλλίνικος, ὦ δαμόνων ὑπέρτατε.
ARISTOPHANES

THE BIRDS

WITH INTRODUCTION AND NOTES

BY

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PART II.—NOTES

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NOTES.

The name of the principal character is generally given in the MSS. as Πειθέταιρος, a form for which no analogy can be found. Meineke follows Cobet in reading Πισθέταιρος, a form quoted by Rangabé from an inscription; but we look for a word that means rather ὁ πείθων τοὺς ἐταῖρους than πιστὸς ἑταῖρος. We are therefore left to decide between Πισθέταιρος like Πεισίστρατος, or Πειθέταιρος like Πειθαγόρας, Πειθήνωρ, Πειθόλας.

The characters are thus distributed by Beer:

**Protagonist**: Peithetaerus.

**Deuteragonist**: Euelpides (1-850), Poet (940-953), Meton (992-1020), Decreemonger (1035-1055), 1st and 2nd Messenger (1122-1163, 1170-1187), Herald (1271-1307), Cinesias (1372-1409), Prometheus (1494-1552), Heracles (1565-1693).

**Tritagonist**: Trochilus (61-84), Lēpoς (91-675), Priest (859-894), Prophet (959-991), Inspector (1021-1054), Iris (1199-1261), Unnatural Son (1337-1371), Informer (1410-1469), Poseidon (1565-1693), 3rd Messenger (1706-1719).

**Parachoregema**: Triballus (1565-1693). [See Liddell and Scott, s.v. παραχορήγημα.]

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Line 1. ὁρθὴν, sc. ὄδον ἰέναι. Euelpides addresses the jackdaw.

1. 2. διαμαγείας, 'a curse upon you!' So inf. 1257, Eq. 340. This is spoken to the jackdaw for its absurd directions contradicting the orders of the raven, which 'croaks them back again.' πάλιν, Schol. τοῦτων, so Lysist. 899, Eur. Or. 125 τῆς πάλιν μέμνησθ' ὄδω.  

1. 3. ἀνω κάτω, 'up and down.' So Lysist. 707 περιπατεῖν ἄνω κάτω, Demosth. p. 22 εὐθὺς ἢν ἄνω κάτω. With the form πλανύττομεν cp. κινύσομαι Aesch. Cho. 196, and πτερύγιον Lucian V. H. 2. 41.
1. 4. Join ἄλλως προφορομένω, 'aimlessly roving to and 'fro.' προφορεῖδοθαι is technically used of the shuttle in the loom, as it carries the thread of the woof backwards and forwards between the threads of the warp: cp. ἱστῶν παλειμβάμοις ὅδοι Pind. P. 9. 33; προφορεῖδοθαι is used by Xenophon (Venat. 6. 15) of hounds making a cast to hit off the scent; and by Callias (Com. 2. 7, 37) of spiders moving along the web as they weave it.

1. 5. τὸ δ' ἐμέ, 'to think that I!' For this exclamatory infin. with accus. see Nub. 268 τὸ δὲ μήδε κυνῆιν οἰκοθεν ἐλθεῖν ... ἐχοντα. Similarly Ran. 530, 741, Soph. Phil. 234. Cp. Virg. Aen. 1. 41 mene incepto desistere victam!

1. 6. πλεῖν, Attic contraction for πλείων. So Nub. 1065, etc.

1. 8. ἀποσποδήσαι, 'grind down.' For δάκτυλοι used of the 'toes' cp. Eq. 874.

1. 11. Ἐξηκεστίδης (inf. 764, 1527) was by profession a harp-player. His name is introduced here because he was a foreigner, shrewd enough to force his way from the most outlandish place into all the rights of Athenian citizenship.

But Peithetaerus defies even an Execestides to find his way home from this out-of-the-way spot. The reading in the text is that of Reisig; the MSS. give οὐδ' ἄν μᾶ Δία γ' ἐντεύθεν, on which Porson remarks that γε does not commonly follow the name of a god in an invocation. With ἐντεύθεν γ' cp. inf. 22. The conjectures ἐνγετεύθεν and ἐγγετεύθεν are at least unnecessary.

1. 12. ὁδόν ταύτην. Schol. τὴν εἰς οἴμοι ἔγνουσαν. Euelpides had cried 'Woe's me!' 'You, my good sir, may take the road to woe (σὺ μέν); but I won't.'

1. 14. Philocrates (see inf. 1077) is described as a 'poulterer' (πινακοπώλης, lit. 'one who sells trays or boards on which small birds were exposed for sale'), 'standing in the bird-market.' τὰ δρινεά may be compared with οἱ ἱχθοί = fish-market, Vesp. 789; οἱ λύχνοι = lamp-market, Nub. 1075, where Hyperbolus is called οὗκ (ὁ ἐκ) τῶν λύχνων. This crazy fellow (μελαγχόλων, coupled with παραφρονεῖν Eccl. 251) had sold to the two comrades the jackdaw and a raven, on the assurance that they would be safe guides to the home of Tereus, the hoopoe.

This Tereus, called Ὠρῆς, married Procne, daughter of Pandion king of Athens, by whom he had a son Itys. He afterwards outraged Philomela, Procne's sister, cutting out her tongue to prevent her denouncing his crime. Philomela found means to inform Procne, and the sisters took vengeance on Tereus by slaying Itys and serving up his flesh at his father's table. Tereus discovers what was done, and rushes in pursuit of the women. But Procne was changed into a nightingale
NOTES. LINES 4–16.

and Philomela into a swallow, while Tereus became a hoopoe. See the story told in Ov. Met. 6. 671. The more common version makes Philomela the nightingale.

1. 16. ὃς ὦνις ἐγένετ' ἐκ τῶν ὦνεων. These words have fairly puzzled the commentators. Cobet and Meineke omit the whole line; others boldly substitute for ἐκ τῶν ὦνεων such words as ἄνθρωπος ποτ' ὄν, or the like. The Scholl. give various suggestions, such as putting a stop at ἐγένετ', and reading ἐκ τῶν δ' ὦνεων ἅπεδοτο. Or they would join ἐκ τῶν ὦνεων with τώδε νῦν φράσειν in the sense of 'better than all the other birds.' So much seems certain, that ἐκ τῶν ὦνεων, if it is to be retained, has something in it of a surprise, contrasting with the same phrase, as used above. Thus one Schol. says παρ' ὑπόνοιαν ἔδει γὰρ ἐκ τῶν ἄνθρωπων. A fairly simple rendering is given by Dr. Kennedy, 'who became a (real) bird from the bird-folk; ' alluding to the foreign (Thracian) stock from which Tereus sprang; for the language of barbarians seemed to Athenian ears like the twittering of swallows; so Ran. 680 δεινὸν ἐπιβρέμεται Θερμία χελιδών ἐπὶ βάρβαρον ἐξο-μένη πέταλον. See also Aesch. Ag. 1050 and s. ν. χελιδονίζω L. and S.

This rendering however rather suggests ἐκ ὦνεον than ἐκ τῶν ὦνεων, and the suspicion remains that there is an allusion to some detail of the story of Tereus, or some legend connected with the hoopoe. Thus, there may be a covert reference to the strange account given in Aristot. H. A. 9. 49, who quotes from Aeschylus (Frag. 291 Dind.) to the effect that the ἐποφλ, who is punningly called ἐπόπτησ τῶν αὐτῶν κακῶν, wears in spring time the plumage of a white hawk (κύρκος λέπαργος), while at midsummer he has a spotted wing (αὐτητη πτέρυξ), δύο γὰρ οὖν μορφᾶς φανε' παῖδος τε χαίτου νηπίου μᾶς ἄπο.

The Hoopoe was a comparatively unknown bird in Athens, and was regarded as a foreigner (Pausan. i. 41. 8). He seems to have been introduced into the nightingale story in the 5th century B. C.; at any rate, the earlier transformation of Tereus was into a κύρκος. Cp. Aesch. Suppl. 58 ff. δοξάσει τις ἄνωτεν ὑπα τὰς Θηρείας | μήτιδος δικτρᾶς ἀλόχου | κυρκηλάτου τ' ἄγδανος. Similarly in Hyginus (45) we have the contents of a post Sophoclean tragedy, adapted by Livius Andronicus, who says Tereum autem accipitrem factum dicit. Aristotele (H. A. 6. 7) further speaks of the transformation of hawks to cuckoos, and vice versa; and Theophrastus (Plant. 2. 6) gives the same account, καὶ γὰρ κατὰ τὰς ὄρας ἑνὶ δοκεὶ μεταβάλλειν, ὥσπερ καὶ ὁ ιεράξ καὶ ὁ ἐποφλ καὶ ἄλλα τῶν ὑμῖοιων ὦνεων. I am therefore inclined to think that in the words ἐκ τῶν ὦνεων we have an obscure allusion to this metamorphose from one species of bird to another. Fritzche's (ad Thesm. 910) attempt to make a contrast between ὦνις and ὦνεα, qui rex avium factus est ab (ex?)
BIRDS.

aviculis, does not commend itself. Nor does there seem to be any point in reading 'Orpeów, which would not carry the def. article: see inf. 399.

1. 17. Θαρραλείδου. According to the Scholl. the 'son of Tharraleides' was named Asopodorus, and seems to have been ridiculed for his diminutive size. It is better to read Θαρραλείδου from θαρραλέος rather than the Vulg. Θαρρελείδου. He is identified with the jackdaw, not only because of his size, but because of his impudence and loquacity.

1. 19. οὐκ ἄρ' ἡστην, 'they knew nothing else, you see, except how to peck.' The form ἡστην is quoted in Et. Mag. as shortened from ἡδείτην (οἶδα). So Ran. 740 ὅστις γε πίνειν οἴδε . . . μόνον, ib. 1073 οὐκ ἡπίσταντ' ἀλλ' ἣ μᾶζαν καλέσαι. Cobet (V. L. 381) prefers ἡστην (εἴμι), quoting Ran. 227 οὐδὲν γὰρ ἐστ' ἀλλ' ἣ κοάξ. But this is no parallel to the infinitival construction here.

1. 20. τί κέχυνας; addressed to the daw.

catā τῶν πετρῶν, as we say in English, 'over the rocks.'

1. 22. ἀτρατός, a narrow 'path,' as distinguished from a road (ὀδὸς). So Ennius ap. Cic. de Div. 1. 58, 132 qui sibi semitam non saptiunt alteri monstrant viam.

1. 24. οὗ ταῦτα κρύβει, i.e. the croaking raven does not give the same directions now that it did in 1. 2. (τότε), when it warned them to go back. Now it gives no hint at all about the route; but keeps 'snapping, and threatens to gnaw P.'s fingers off.'

1. 28. ἐς κόρακας. To 'go to the carrion-crows,' like our 'going to the dogs,' is generally only too easy. Here the jest is that the comrades on their bird-quest are ready and willing 'to go to the crows,' or to any other birds; and, after all (ἐπείτα), they cannot find the way.

1. 30. ἐν λόγῳ, i.e. 'at our play.' For a similar address to the spectators see Ach. 496, 513.

1. 31. τὴν ἐναντίαν Σάκα, in full τὴν ἐναντίαν ἐκείνη ἣν ὁ Σάκας νοσεῖ. With this short form of comparison cp. κύμαι Χαρίτεσσον ὁμοίαi II. 17. 51. The Persians (Hdt. 7. 64) called all the Scythians by the term Σάκας. Sacas, then, is a nickname for one who being a foreigner has squeezed himself into Athenian citizenship: here alluding to Acestor: a tragic poet, ὃν οἱ χρονοὶ μισοῦν Schol.


1. 34. σοβούντος. This word is regularly used for the 'scaing away' of birds, as in Vesp. 211, 460, so that ἀνεπτόμεθα comes in suitably; but with ποδοῖν Euelp. slips back again to ordinary human language; 'as fast as our legs can carry us.'

1. 36. οὗ μισοῦντε . . . τὸ μὴ οὐκ εἶναι. This construction is really
normal, inasmuch as μισοῦντε is equivalent to a spiteful denial, or grudging, cp. II. 17. 272 μήσεν μιν κατ' κύρια γενέσθαι. Similarly, Nub. 1054 έξει τίνα γράμμη λέγειν (διυπέσται ἄπαρνείσθαι) το μή εὐρύ-πρωκτος εἶναι; cp. Xen. Conv. 3. 3 οὐδείς σοι, ἐφη, ἀντιλέγει το μή οὐ λέειν.

I. 38. πᾶσι κοινήν. Cp. the words of Pericles (Thuc. 2. 39) τὴν γάρ πόλιν κοινήν παρέχομεν καὶ οὐκ ἐστιν ὅτε ἐξηλεύασιν ἀπείρογομεν των ἡ μαθήματος ἡ θεάματος. The words ἐναποτίσαι χρήματα are a surprise for some such phrase as ἐνοικήσαί. ‘The city is free to all—to pay fines in:’ in that privilege it offers perfect ‘liberty and equality.’ There is an allusion to the litigious spirit of the Athenians, specially satirised in the ‘Wasps,’ and to the frequent fines incurred through the information of the συκοφάνται. With ἐναποτίσαι cp. inf. 122, Pax 1228 ἐναποπατεῖν γάρ ἐστ’ ἐπιτήδειος τόπος, Hdt. 6. 102 καὶ γάρ ἢν οἵ Μαραθῶν ἐπιτηδεύματον χωρίον τῆς Ἀττικῆς ἐνυπεύσαι.

I. 39. τέττιγες, ‘cicadas,’ must not be confounded with grasshoppers, which they in no way resemble. The cicada is a winged creature living not in the grass but on the boughs of trees, of which it sucks the juice. For the shrill noise made by the cicada see inf. 1096, and cp. Virg. Georg. 3. 328 cantu querulae rumpunt arbusta cicadae, II. 3. 151 τέττιγες . . . οἳ τε καθ’ ὕλην | δενδρέω ἐξεύμονοι ὡς λειρόδεσσαν ιείων.

I. 41. ἐπὶ τῶν δικαίων. We may render, with Frere, ‘perched on points of law,’ as the antithesis to ἐπὶ τῶν κραδῶν.

I. 42. Βάδων, only found here; perhaps an intentionally grotesque form as κράγον κεκραξεῖτα Eq. 487; ‘we gang this gait.’

I. 43. κανούν. The basket probably contained salted meal, a garland, and a sacrificial knife; so Pax 948 τὸ κανοῦν πάρεστ’ ἀλᾶς ἔχων καὶ στέμα καὶ μάχαιραι. The crock contained lighted coals; so Lysist. 315 σῶν δ’ ἐστιν ἔργων, ὁ χύτρα, τῶν ἄνθρακ’ ἐξεγείρειν, Xen. Hell. 4. 5. 4 πέμπει δ’ ὁ Ἀγασιλαος δέκα φέροντας πῦρ ἐν χύτραις. The myrtle-twigs would form a wreath to be worn by the sacrificer. So Thesm. 37 ἐξέχρεται, | θεράπων τις αὐτοῦ πῦρ ἔχων καὶ υμρών: | προθυσόμενος ἕοικε τῆς ποιήσως. The whole apparatus belongs properly to the ceremonies in founding a new state; the most important of which was the bringing of the holy fire from the Prytaneum of the mother-city.

I. 44. ἀπράγμονα, ‘with no business-bothers;’ a special reference to πράγματα in the technical sense of ‘law-proceedings,’ as in Nub. 472, and Vesp. 1426 δικῶν γὰρ οὗ δέομ’ οὐδὲ πραγμάτων. Cp. ‘Απραγόπολις, Castle of Indolence, the name for the Emperor’s retreat in Capri (Suet. Aug. 98).

I. 45. ὅποι to be joined with καθιστθέντε, as ὅποι ἐν καθήσατε Thuc. 7. 77, μακάρων ἐσ’ αἶαν σὸν καθιστάει θεόν Bacch. 1339.

I. 47. δεομένω, nom. by constructid ad sensum; for ὁ στόλος νῦν
The entrance to Tiro's home.

The bird, 'runner-bird,' called tirotroua, really seems to be fastened to its perch. For this exclamatory genitive see inf. 223, Nub. 364 τοῦ θεοῦ, τοῦ φθεγματός, Ach. 64, Eur. I. A. 327.

The τροχίλος (l. 79) is generally identified with the sandpiper, which 'runs' (τρέχει) swiftly along the wet sand at the water's edge. The mask worn by the servant was evidently made with a bill of most disproportionate size. Aristotle (H. A. 9. 12. 3) seems to describe the τροχίλος as a species of wren: but, for the sake of the pun, we must render here 'runner-bird,' or 'scout.'

This line is rejected by Meineke and Kock, and has been altered by various conjectures. The reading of Rav. is οὔτως τι δεινόν, which contains the same letters as in the text. Schol. οὗδε καλὸν λέγειν τὸ ἡμᾶς ὑποτευέσθαι τοιοῦτοι εἶναι. οὔτω δεινὸν πρᾶγμα ἔστιν οἱ ὑποθέθηραι.

1. 65. Ἡποδέδωσ, Euelpides, inventing 'Funkling' as the name of a bird, is obliged to refer it to the unknown land of Libya. Semper aliquid novi Africa affert Plin. N. H. 8. 16.

1. 66. ἔρου τὰ πρὸς ποδῶν, 'enquire of what you see at my feet.'
NOTES. LINES 48–94.

He seems to allude to a visible mark of the birds’ terror (merdis inquinatur albis).

1. 68. ἔμπειροδῶς (χ’ι’ω), perhaps ‘Dungling,’ modelled on ‘dunlin.’ The famous birds from the Phasis were the ‘pheasants.’ Possibly the favourite pun on φάσις, the information given by a συκοφάντης, may (in spite of the different quantity of the a) be intended. It has been suggested that this is a hit at Andocides (son of Leogoras the great ‘pheasant’ breeder), because he had turned approver in the matter of the Hermocopidae, and had saved his life by giving information. But this seems a very unlikely refinement.

1. 70. ἡττήθης, ‘were you beaten by some cock?’ ‘Slave’ was the cant name for the defeated bird in those cock-fights, which had a sort of public status at Athens. So Aelian V. H. 2. 28 μετὰ τὴν κατὰ τῶν Περσῶν νίκην Ἀθηναίοι νόμον ἑθεντο ἀλεκτρυνόνας ἀγωνίζοντας δημοσίως ἐν τῷ θεάτρῳ. Pliny, N. H. 10. 21. 24, speaking of the losing bird, says victus occultatur silens aegreque servitium patitur.

1. 73. ἔξω, with Rav. need not be altered to ἔχοι. Cp. Eq. 1393 ἀπέκρυπτεν αὐτὸς ἐνδον ἵππα οὕς µὴ λάβης.

1. 76. ἀφύας. For the importance of these ‘sardines’ or ‘anchovies’ taken in the harbour of Phalerum as an article of food, especially among the humbler classes, see Eq. 645 foll.

1. 77. ἐπ’ ἀφύας, ‘to fetch’; so inf. l. 79, and ἐφ’ υδωρ, etc. Notice how the Hoopoe, in spite of his metamorphosis, is represented as feeding himself like a man, though in l. 82 he has been feeding on insects.

1. 79. τρέχω, τροχίλος, see on sup. 61.

1. 80. οἴσθ’ οὖν, see on sup. 54.

1. 85. κακῶς σύ γ’. This parting curse is levelled at the slave, as he goes in to wake the Hoopoe.

1. 86. µοίχεται, crasis for µοι οἶχεται. It is not possible to read with some edd. µ’ οἶχεται, for οἶχεον cannot be construed with the accusative.

1. 89. καταπεσών. Peithetaerus must have tumbled down in his terror.

1. 92. τὴν ὑλην, perhaps intended to sound like τὴν πόλην. The rock, overgrown with trees, at which the men had originally halted, represents the Hoopoe’s home; which probably had a sort of rustic door, corresponding to the usual palace-door on the tragic stage. The line itself has a sort of tragic ring.

1. 94. τριλοθίας. The common Hoopoe is about the size of a missel-thrush: its plumage exhibits a fine mixture of white, buff, and black; and it has a large crest of two parallel rows of feathers. Here the Hoopoe seems to have worn a mask with a huge beak and an enormous crest à la militaire (Ov. Met. 6. 674); cp. Ach. 965 of
Lamachus κραδαίνων τρεῖς κατασκίους λόφους. The general 'get-up' was evidently a caricature of the representation of Tereus in the Sophoclean play of that name (100): but the lower part of the body must have had only an apology for feathers, which is humorously excused (105), on the ground that it is the regular time for moulting.

1. 95. μ' οἱ ζητούντες. For this inverted order of the words (Hyperbaton) cp. inf. 1550; Thesm. 1134 μέμνησο Περσεύ μ' ὡς ἀπώλεσος, Soph. Phil. 1242 τις ἔσται μ' οὐπικωλύσων τάδε; The 'twelve gods' (Eq. 235, Thuc. 6. 64) are generally represented by Zeus, Hera, Poseidon, Demeter, Apollo, Artemis, Hephaestus, Athena, Ares, Aphrodite, Hermes, Hestia. But the list is not a fixed one, and the expression only means something like 'the whole hierarchy of heaven.'

We might expect after οἱ δωδεκά θεοί some such phrase as ζητοῦσιν σὲ or πάντα σοι δοεῖν ἀγαθά. Instead of which Eueipides adds (as an aside) 'seem to have damaged you'; alluding to the sorry condition of the moulting Hoopoe. For the form εἰξαοι for (ἐοίκασι) see inf. 382.

1. 97. ἦ γάρ. These words offer some sort of apology for his shabby appearance. 'Likely enough my transformation is not quite complete, for I was once a man.'

1. 100. λυμαίνεται. Schol. εν τῷ γάρ Τηρεί Σοφοκλῆς ἐποίησέν αὐτόν ἀπωριθωμένον καὶ τὴν Πρόκυνη. Tereus also feels that his character was defamed in the play of Sophocles; whereas Aristophanes represents him as a most respectable character, living affectionately with his wife Procne.

1. 102. ὤρνις ἦ ταώς. This seems to mean 'a common fowl or a peacock.' Peacocks were a rarity in Athens at this time, and folk flocked to see an exhibition of them which was given gratis on the first day of each month by Demos son of Pyrilampus (Vesp. 98). Athenaeus who gives this story (9. 397), goes on to say that ταώς was the accepted accentuation of the word in Athens, and he quotes the present verse: the rough breathing representing the digamma, as seen in pavo. The use of ταώς to express some grand show or pageant may be illustrated from Ach. 63, where Dicaeopolis says of the Persian ambassadors, ἄχθομαι ἡγώ πρέσβεσιν, καὶ τοῖς ταῶσι τοῖς τ' ἀλαζονεύμασιν. Here it seems used for some monstrosity that was hardly like a bird at all.

1. 105. χειμώνα. It is not true that all birds moult in the winter. But Aristophanes makes the Hoopoe boldly state it as a fact, to account for his featherless condition in March, when the play was acted at the Great Dionysia.

1. 106. ἐτέρα, sc. πετά, involved in πτερορρυμέ. 

1. 108. ποδαπὼ τὸ γένος; For this, the reading of the MSS., 10
Meineke and others write γένος δ’. But this hardly mends the metre, as only in Vesp. 979 is a trimeter found opening with three anapaest. οὖν αἰ τριφέως αἰ καλαῖ. The words seem to remind us of the description of the Athenian fleet in the Peiraeus, as it was about to sail for Sicily (Thuc. 6. 30-32) ὁ ἄτολος . . . ὠφεως λαμπρότητι περιβώτης ἐγένετο.

1. 109. ἡλιαστά. We may preserve the jingle by ‘jurors’ and ‘non-jurors.’ As there were not less than 6000 members of the Ἡλιαία, or supreme court at Athens, all of them over 30 years of age, it was natural enough for the Hoopoe to take for granted that two such men, coming from the home of the fair ships,’ must be jurors.

Note the form ἀπ-ἡλιαστά, where the aspirate disappears in the compound, as in ἀπηλιώτης, ἀντήλιος. For μάλλα, i.e. μη (τοῦτο λέξης) ἀλλά see Ran. 103, 745; and cp. Eur. Med. 807 μηδεῖς με φαύλην κίσθενη νομιζέτω, ἢ μηδ ήσυχαίαν, ἀλλὰ βατέρου τρόπου.

1. 111. σπέρμα. The Hoopoe, speaking as a bird, is surprised to think that such a ‘seed should be sown’ on the un congenial soil of litigious Athens. But σπέρμα can easily mean a ‘class,’ as Eur. Hec. 264 ἄχαριστον ὤμων σπέρμα ὅσοι δημηγόρους ξηλοῦτε τιμᾶς. Euelpides, keeping up the natural meaning of σπέρμα, says ‘you might pick up a scrap here and there off the soil,’ with special reference to the country-folk, who liked peace and quiet. So Strepsiades (Nub. 138) τῆλον γὰρ οἰκῶ τῶν ἄγρων.

1. 112. ἡλθετον, the reading of the MSS. Elmsley (on Eur. Med. 1041, and Ach. 735) sought to banish the terminaton -τον from the second person of the dual in the historic tenses altogether, even at the expense of rejecting the known readings of Aristarchus in Homer. His view, as far as the Homeric poems are concerned, is generally repudiated. But the case is not so easily settled in the Attic writers, where against nine indisputable passages in favour of -την are counted thirteen in favour of -τον. No help can be expected from Inscriptions, in which it would be most unlikely to find the second pers. dual. Curtius (Verb. p. 54 foll.) rules that in earlier Greek -τον (Sansk. second dual sec. tam) had the predominance; but that in Attic Greek the distinction of the secondary from the primary forms, which had become the established rule for the third pers. dual, had the effect of introducing a mistaken observance of the same distinction now and then in the second pers. as well. This will suggest that ἡλθετον the MSS. reading is to be preferred here.

1. 115. ὑφείληγας. The emphasis with which Euelpides describes ‘debt’ as the normal condition of man, suggests a good reason why he had to seek a new home.

1. 117. μεταλλάξας φύσω, i.e. ‘having got in exchange for your own
the nature of the birds: *like Horace Od. 3. 1. 46 cur valle permute* *Sabina divitias operosiores? Similarly μεταλλάσσειν τόπον, 'to go to a new place,' Plat. Legg. 760 c.

1. 119. δοσιμεπ ... φρονεῖς, 'you have all the feeling of.'

1. 121. εὐερον, 'snug;' lit. 'woolly;' anticipating σισύραν, which, properly meaning a goat-skin with the hair on it, was used generally for any thick rough garment to wear by day or to use as a wrap at night. So Nub. 10 ἐν πίντε σισύραις ἐγκεκορδυλμένοι. For the construction of the inf. ἐγκατακλινήναι see sup. 38. The form is so given in Rav. as the regular aor. in use in Attic: so συγκατακλινεῖσ Ach. 981, and κατακλινήναι Vesp. 1211. Other MSS. ἐγκατακλιθήναι.

1. 123. ἐπείτα = 'and so;,' as it were the summing up of the demands. So Nub. 1249 ἐπείτα ἀπατεῖς τάργύριον τοιοῦτος ἄν;

The Schol. is probably right in interpreting τῶν Κραναών by τῶν Ἀθηνῶν, i. e. from κραναei as κραναῖς Ἀθηναῖς Pind. Ol. 13. 37, and not from κραναεῖ, though Herod. (8. 44) gives that name to the ancient Athenians. This would rather require τῆς Κραναῶν (as τῆς Κέληραων πόλεω) which Kock proposes to read, following Schol. Rav., which gives κραναῶν Ἀθηναίων. Κρανάος is the name of a mythical king of Athens; but the idea of 'rugged' (and so 'sturdy') may be included; as Schol. διὰ τὸ τραχύ καὶ λεπτύνεις.

1. 125. ἀριστοκρατεῖσθαι, 'to live under an aristocracy.' So Plat. Rep. 338 D τῶν πόλεων ἂν μὲν τυραννοῦται, ἂν δὲ δημοκρατοῦνται (Ach. 642), ἂν δὲ ἀριστοκρατοῦνται. Such a charge was a serious one, considering all the excitement which had followed the mutilation of the Hermæ; and Eupeldes loses no time in disavowing it. 'Even the son of Scellias I abominate,' he cries; for the simple fact that he bore the ominous name of 'Aristocrates.' This man, who was an Athenian of wealth and influence, had first become prominent in helping to negotiate the Peace of Nicias (Thuc. 5. 19. 24). He was a member of the government of the 400, and subsequently took part with Theramenes in overthrowing it. After the return of Alcibiades he and Adeimantus were elected generals of the land-forces (Xen. Hell. 1. 4. 21). He was one of the six commanders at the battle of Arginusae who were brought to trial and executed (B. c. 406).

1. 128. εἰπ', assimilated in mood to an optative suggested by the question: '[we should best like to find a home in a city], where the greatest troubles should be such as these.' Cp. Ran. 96 γόνων δὲ ποιητήν ἄν οὗχ εὗροι ... ἄστις ρήμα γενναίον λάξωι.

1. 131. ὑπως παρέσει (πάρειμ), 'mind you pay me a visit.' There is to be a feast; so the guests are to wash and prepare themselves for it: Lysist. 1064 ἥκετ' οὖν εἰς ἐμοῦ | τήμερον πρ' δὲ χρῆ | τοῦτο δραν λελομένουs.
NOTES. LINES 119-152.

1. 133. ἐλ δὲ μὴ, 'and if you refuse, then don't come to me when my luck is—bad.' This is a surprise for πράττω καλῶς.

1. 135. ταλαίπωρον, ironically, 'exhausting troubles:' so the Ambassador (Ach. 68) καὶ δὴ τ' ἐποχάμεσθα παρὰ Καῦστρων | πεδίον ὄδοιπλανούντες ἐςκηρίμένοι.

1. 143. δελακρίνειν, 'poor little chap!' A diminutive or pet name for δελακρόσ (Plut. 973), formed like μαλακίων Eccl. 1058.

1. 145. ἐρυθρὰν θάλατταν. The 'Red Sea' is used by Herodotus (2. 158) as including the Indian Ocean with the Persian and Arabian Gulfs: but the Hoopoe is not here concerned with Geography. He is directing Euelpides to some happy Eldorado, away from the ordinary sphere of human life. So the sausage-seller (Eq. 1088) excites Demos with grand hopes, βασιλεύσεις καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης.

1. 147. ἡ Σαλαμίνια. Euelpides abominates the very mention of sea, 'where (ἔνα) the Salaminian galley may pop up some morning with a constable on board' to arrest him. So Ran. 1068 παρὰ τούς ἑχὸν ἄνέκυψεν. There were two vessels in the Athenian navy especially reserved for state-service. The Πάραλος (Thuc. 8. 74) was generally used for religious missions, θεωρίαι, and conveyance of ambassadors; and the Σαλαμίνια seems to have been employed rather in the executive work of the Law-courts. A few months before the representation of this play (Thuc. 6. 53, 61), the vessel had been sent to Sicily to recall Alcibiades and to produce him in court.

1. 149. Λέπρεος (more commonly called Λέπρεον) was a town in Triphylia. It probably owed its name to the bare, scaling rock (λέπας) of the hill side on which it was built. But stories were invented of the prevalence of leprosy (λέπρα) among its inhabitants. The town is only introduced here to prepare for the joke in the next verse. έλθόνθ' = έλθώντε.

1. 150. οὐ' οὐκ ἰδών. The MSS. and Schol. give ὡς, the Ald. ῥ. Bothes's reading ὡς = quantum, 'so far as,' is supported by Eur. I. T. 612 καὶ γὰρ οὐδ' ἐγὼ ἔφεν | ἀνάδελφος εἶμι πλὴν ὡς' οὐ' ὄρωσά νιν. Transl. 'Because, so help me heaven, so far as I can without ever having seen it, I abominate Lepreus because of Melanthius.' We must suppose this to mean that the very name of Lepreus suggests to him the leprous Melanthius. For ἀπό almost in the sense of propter cp. Eq. 788 ὡς ἀπὸ μικρῶν εὑνοὺς αὐτῷ ὀροματιῶς γεγένησαι. Melanthius the tragic poet was son of Philocles, and brother of Morsimus (Eq. 401, Ran. 151), who was also a writer of tragedies. He was a favourite butt for Aristophanes and other comic poets because of his gluttony. See Pax 804 foll., 1009 foll.

1. 152. ἔτερον. 'Then there 's another lot, the Opuntians of Locris.' These Locrians got their name from Opus ('Ὀποῦς, in Homer Il. 2. 531 'Ὀποῖες) their capital town, distant about two miles from the sea, their
BIRDS.

port being Cynus. This suggests Opuntius, who is symbolised (inf. 1294) by a one-eyed crow, where the Schol. interprets, ὃς τοιοῦτον τὴν ὀψιν ὄντος καὶ μέγα ῥύγχος ἐξοντος μνημονευει αὐτοῦ Εὔπολις. Euelpides means, then, that he would not be a one-eyed swindler for a talent of gold. The use of ἐπι in this sense is rare, but it can be exactly paralleled by ἐπι τοιῶθε, ἔφ᾽ ὀτε and the like = 'on the condition of.' See inf. 1602.

1. 156. ἐς τὴν τριβήν, 'for spending one's time.' With this may be compared δείξαι τριβήν ἔχει P. V. 639, but the definite article here is awkward and Burges' conjecture, accepted by Meineke, ἐς διατριβήν, is tempting.

1. 158. ἀφεῖλε. Note the idiomatic use of the aorist, introducing an immediate comment on the last speaker's words, like ἐλεγας, etc. By κιβδηλίαν he refers primarily to base money suggested by βαλλαντίου, and, generally, to all trickery connected with money-getting.

1. 159. σήσαμα. These seeds were a regular ingredient in wedding-cakes. So Pax 869 ἡ παῦς λέλουται ... σήσαμη ἐμπλάττεται. Poppy-seeds bruised in honey (μήκεσα μεμελιτωμένην Thuc. 4. 26) were regarded as a stimulating food: but probably the use of these seeds at marriages was symbolical. So Schol. on Pax 869, and Phot. ἐπεὶ πολυγονώτατον σήσαμον. The myrtle-berries (μύρτα) were sacred to Aphrodite, and were used along with the leaves of mint (σιστύμβραν) to make wreaths for the newly-married: so Ov. Fast. 4. 869 Cumque sua dominae (sc. Veneri) date grata sismbria myrto.

1. 162. φεῦ φεῦ. Peithetaerus, who had left the talking to Euelpides, may be supposed to have been 'prospecting' all the surroundings: then a sudden flash of inspiration comes on him—his great scheme for the new city. On φεῦ, the Schol. says ἐστὶ μὲν καὶ σχετλιαστικὸν καὶ θαυμαστικὸν νῦν δὲ θαυμαστικὸν, = 'ha! or 'huzza!'

1. 163. ἦ γένοιτ' ἄν. This is Dobree's reading for ἦ. It suits the construction better: 'how it might be realised.'

1. 164. διὶ πιθησθε; '(Do you ask) in what you are to comply?' ὅστις is the regular word by which a direct question introduced by τίς is repeated by the person to whom it is put, as inf. 299, 608, 960, 1234, 1499, 1640.

1. 166. αὐτίκα, here in its Attic usage = 'for instance,' lit. 'to begin with,' for it introduces the first illustration of the speaker's point. So inf. 378, 483, 786, 1000; Plut. 130.

It seems impossible to understand what particular jest or taunt underlies the next lines. We may translate: 'yonder, where we live, if you ask about the flutterers—"What bird is this?" Teleas will answer thus, "It's a bird-man, restless, fluttering, fickle, never continuing in one stay.' By ἐκεῖ Peithetaerus means Athens: perhaps as he is going to found a new world altogether, he employs ἐκεῖ as it is constantly used by Plato in contrast to ἐνβάδε,—'this world' and 'the other world.'
Doubtless πετόμενον was a familiar term in Athens for aimless, silly folk; as we speak of ‘butterflies.’ For ἔρη (2nd sing. subj. from ἔρωμαι) with an accusative of the object about which we ask cp. ἀνήρετ’ ἄρτι Χαριεφώντα Σωκράτης ψῆλλαν Nub. 1.44, εἰρόμεναι παιδᾶς τε καλιγνήτους τε Π. 6. 239. Although the final i in ὀρνις is used long in Attic comedy, it need make no difficulty here, as the words are an echo from the Tyro of Sophocles (Frag. 578, Dind.), τὴν ὀρνις οὖτος ἔξεδρον χύραν ἔχων; But the allusion to Teleas is altogether obscure. If he is the Teleas of inf. 1024 (φαίλων βιβλιόν Τελέου τι), it is possible that the reference is to some clerk or registrar, who might be supposed to keep a complete list of citizens; or, the allusion may be to the Teleas of Pax 1008, where he is described as a worthless glutton. Teleas is coupled by Phrynichus (fr. 19) with such ἀνώμαλοι πίθηκοι as Execestides and Peisander. The meaning then would be that Teleas should be best able to speak of ‘men of his own kidney;’ the silly man would best know the characteristics of silly men. With ἀνδρωμοσ ὀρνις cp. ἀνδρες ἵχνες Athen. 2, 37 D, and for the general language Plat. Phaed. 90 c ἀτεχνώς ὠσπερ ἐν Εὐρήπῳ ἄνω καὶ κάτω στρέφεται καὶ χρόνον οὐδένα ἐν οὐδενί μένει.

1. 174. ἀληθες; with the proparox. accent, always as an indignant or contemptuous remonstrance; ‘do you really dare to say that?’ So inf. 1048, 1606, Nub. 841, Ran. 840, etc.

1. 175. καὶ δὴ βλέπω, ‘well, I am looking.’ So Nub. 1097 ἀκόπει ... καὶ δὴ σκόπω.

1. 177. διαστραφήσομαι, ‘shall I get any thing to my advantage if I wring my neck?’ Cp. Eq. 175 οὐδαιμονήσω δ' εἰ διαστραφήσομαι; Some make the reference here to a squint in the eye; but it seems better to follow the interpretation of the Schol. τὸν τράχηλον κλάσω.

1. 179. ὀρνίθων πόλος. He uses πόλος here not in the sense of axis, but of the whole vault of heaven, as οὐρανίων ἐπὶ πόλον νῦτοις ὄχόν Aesch. P. V. 430; and then, with a sly hit at contemporary scientists, makes an amusing jumble of technical language, etymologies, and bad puns. Transl. ‘well now is not that (sc. οὐρανός) the birds’ pole? Ep. “Pole?” what does that mean? Peith. Just as you might say “site.” Now, because this (pole) goes rolly-poly round, and through it everything has to pass, it’s called nowadays the “pole.” But if you should once for all settle it and fortify it, instead of “pole” as now (τοῦτο) it will be called “polity.”’ The reading διέρχεται ἀπαντά διὰ τοῦτο, instead of ἀπαντα, διὰ τοῦτο γε, is confirmed by the Schol. ὃς αὐτῷ τε περιπολουμένου καὶ δι’ αὐτοῦ πάντων ἐργομένων.

1. 186. Μηλίω. Melos had been blockaded by Nicias a year before and reduced by famine. For the expression cp. Perusina james Lucan.

1. 187. ἐν μέσῳ ... γῆς, ‘midway from the earth:’ that is, the air
where the birds live divides the gods in heaven from the men on the earth. Similarly Xen. Anab. 3. 1. 2 ποταμοὶ δὲ διείργον ἄδιαβατοι ἐν μέσῳ τῆς οὐκαδὲ ὀδοῦ, Cyg. 5. 2. 6 τὸ δ᾽ ἐφ᾽ ἐν μέσῳ ἐστὶ τοῦ συμμεῖς; This is parallel to the construction with μεταξὺ in Acharn. 433 κεῖται (ῥακώματα) δ᾽ ἀνωθεν τῶν θεοστείων ῥακῶν, | μεταξὺ τῶν Ινώδος, 'midway from those of Ino.' i.e. between the Thystean rags and those of Ino. Wieseler (Nov. Sched. Crit. Götting. 1883) denies this use of μεταξὺ, and would read δῆμον ὑθεὶν = istine a caclo; and in inf. 551 for μεταξὺ, μέγ᾽ ἀστυ !

1. 189. δίοδον. As the main road from Attica to the northern parts of Greece lay through Boeotia, it would be difficult for the Athenians to consult the oracle of the Pythian Apollo at Delphi without getting a pass from the Boeotians. For the form Πυθώδες, 'to Pytho,' cp. Od. 11. 581 Πυθώδες' ἐρχομένην, and for the circumstances Thuc. 5. 47 ὄπλα δὲ μὴ εὰν ἐξοντες διεναί διὰ τῆς γῆς σφετέρας μηδὲ κατὰ δάλασαν ἥν μὴ ψηφισαμένων τῶν πόλεων τὴν διόδον εἶναι.

1. 192. This line is found inf. 1218, where it is in its proper place.

1. 193. οὐ διαφρῆσετε (δια-φρέω), 'you will not let it pass through.' So Thuc. 7. 32 ὄπως μὴ διαφρῆσουσι (vulg. διαφήσουσι) τοὺς πολέμους. Similarly ἐκφρῆσετε Vesp. 156.

1. 194. νεφέλας, here, a fine 'gauze net,' ὄρνιθων λεπτόμυτον νεφέλην Anth. Pal. 6. 11. 2.

1. 195. μῆ... ἕκουσά πω. This cannot be explained by an ellipse. The use of μῆ here, instead of ὅν, comes from the effect of the asseveration introduced by μᾶ. The regular use of μῆ with infin. after an oath, as in II. 9. 133 μέγαν ὄρκον ὀμοῦμαι μῆ ποτε τῆς εὐνῆς ἐπιβήμεναι, was so well established that it passed into a use with the indic. as in II. 10. 330 ἵστω νῦν Ζεὺς αὐτός... μῆ μὲν τοῖς ἱπποῖσιν ἀνήρ ἐποχθῆσεται ἄλλος, 15. 36-42 ἵστω νῦν τὸδε γαῖα... μῆ δὲ ἔμην ἱύτητα Ποσειδάων ἐνοσίχθων | πημαίνει Πρῶας, Aristoph. Lysist. 917 μᾶ τὸν 'Απόλλων μῆ σ᾽ ἔγν κατακλων χαμαί, Eccl. 1000 μᾶ τὴν 'Αφροδίτην μῆ 'γώ σ᾽ ἀφῆσο. But the construction with ὅν is also found, as Nub. 627 μᾶ τὴν 'Αναπνοήν... | οὐκ εἶδον οὔτως ἀνδρ᾽ ἄγροικοι οὐδένα.

1. 199. βαρβάρους. The language of those tribes who, as being unintelligible to the Greeks, were called by them barbarian, was often compared to the cries of birds. See on sup. 16. In Hdt. 2. 57 we are told that the priestesses at Dodona were called πελειάδες, διότι βαρβαροὶ ἔσαν, and from this title came the story about the Dodonean doves. By τὴν φωνὴν he means 'speech' generally, as distinct from mere twitterings; not 'human speech,' else there would be no need of an interpreter.

1. 203. τὴν ἐμῆν ἄηδονα, sc Proce; see note on sup. 12.

1. 204. καλούμεν, fut. 'we will summon.' Epops uses the plural in spite of ἐμβᾶς and ἀνεγείρας, because both he and the nightingale are
NOTES. LINES 189-229.

to call; so νῶν τοῦ φθέγματος. Cp. Aesch. Eum. 141 εὐδεῖς; ἀνίστω κάπολακτίσσα ὑπνοῦ | ἱδώμεθ' εἰ τι τοῦδε φρομίου ματά.

1. 206. ἐσταθεὶ, 'stand not idle:' so Pl. 5. 415 τῶν δ᾽ ἐστήκας, ἀτὰρ οὖν ἀλλοίοι κελεύεις.

1. 210. λύσον, 'set free the strains:' so Virg. Aen. 3. 457 ipsa canat vocemque volens atque ora resoluat. The tuneful strains may be supposed to have been 'fast-bound in sleep.'

1. 211. οὐς . . . θρηνεῖς . . . Ἰτυν. It is better to punctuate after Ἰτυν, which will then be object to θρηνεῖς, and οὐς (sc. νόμους) will be the contained accusative in the verb: so Soph. Trach. 50 πανδάκρυτον ὑδύρματα | τὴν Ἰράκλειον ἐξοδον γογμένην, Electr. 123 τίν' ἀεὶ τάκεις | ἀδ' ἀκόρεστον οἴμογαν | τὸν . . . πρόδοτον; For the story of the 'lamented Itys' see on sup. 12.

1. 213. ἐλειξομένης, 'while thy brown throat is trilling with sacred melody.' The common reading is ἐλειξομένη διεροῖς (=liquidis, not, as Schol. δύογροι ἐκ τῶν δακρύων). The emendation is Meineke's. For ἱεροῖς see inf. 7.4. So in Eur. Hel. 1111 ὃ διὰ ἴουθαν γενύων ἐλειξομένα, where the general similarity of the language is so marked that it suggests some common origin for the two passages. Aristophanes cannot here be imitating Euripides, as the performance of the Helena was later than that of the Birds.

1. 215. μιλακος, as in Nub. 1007, the 'white convolvulus,' or 'bindweed.'

1. 218. ἀντιψάλλων, 'striking responsive to thy plaints.'

1. 222. ὀλοφυγή, 'jubilant song;' as ἐπωλύφυγαν inf. 785, Eq. 616, Lysist. 240. The word (αὐλεῖ), 'solo on the flute,' is a 'stage-direction;' technically called παρεπιγραφή. The music 'behind the scenes' is intended to represent the song of the nightingale. Among such παρεπιγραφαὶ (whether originally marked by the author, or inserted by the grammarians) may be quoted Ran. 314 αὐλεῖ τὸς ἐνδόν, 1263 δαίλιον προσαυλεῖ, Eur. Cycl. 485 φώθη ἐνδόθεν, Aesch. Eum. 117 μνήμοσ, 113 ὄγμος.

1. 223. τοῦ φθέγματος, see note on sup. 61.

1. 224. οἶνον, 'how!' as inf. 1211, 1646.

1. 226. αὖ, 'now;' that is 'in his turn;' as distinct from the instrumental music. So Vesp. 28 ἀτὰρ σὺ τὸ σὺν αὖ (ἐνύπνιον) λέξον.

1. 227. The syllables representing the cry of the hoopoe are variously divided and variously accentuated. It would seem that the only point of importance is to let the letter π mark the divisions on-π- rather than πο or ποπο, for the note of the hoopoe is described as a low-toned utterance of the syllable 'hoop,' whence the name 'hoopoe.'

1. 229. ὁμοπτέρων, 'my feathered mates;' he speaks as a genuine bird. τοῖς = 'everyone.'
BIRDS.

1. 232. σπερμολόγων. These 'seed-peckers' are no particular species, but represent all the small birds that eat grain. See inf. 579.

1. 235. λεπτόν, 'delicately,' the opposite of μέγα βοῶν, cp. λεπταλέγ φανή II. 18. 571.

1. 236. ἀδομένα (ὑδομαί), 'gay,' 'merry.'

1. 237. τῳ τῷ. Blaydes quotes from a letter in the 'Times,' Aug. 30, 1859, 'I wanted to imprint on my memory the musical phrases with which the bird (nightingale) composes its melodies. The following are the most striking among them:—τιο-τιο-τιο, ὑ-ὑ-ὑ-ὑ, τιχίτσου, τιχίτσου, τιχίτσου, τιχίτσου, τιχίτσου.'

1. 239. νομόν, note accent. With κλάδεσι, a metaplastic form from κλάδος, cp. κρίνεσι Nub. 911 and nom. κρίνον. Other anomalous cases are κλαδί and κλάδος.

1. 240. The κότινος may be rendered 'wild-olive,' or, perhaps, 'bush-olive,' as it is more of a dwarf-tree than the ἄγριελαία. The κόμαρος is the 'arbute' or 'strawberry-tree.'

1. 242. ἀνύσατε πετόμενα, 'fly with all speed; ' lit. 'despatch [your business] by flying,' as Vesp. 1168 ἀνύσαν ποθ' ὑποδηράμενος. More often we find ἀνύσας or ἀνύσατες in the participle with the addition of an imperative; as Nub. 181, Vesp. 398, Thesm. 255, etc.

1. 244. ὀξυστόμους, probably not 'shril,' but 'piercing,' 'stinging,' so ὀξυστόμῳ μύοπι of the gadfly, Aesch. P. V. 674. The gnats would naturally haunt the 'marshy water-courses.'

1. 249. ὄρνυς πτέρων. The MSS. give ὄρνυ πτεροποίκιλος, which violates the metre and is inconsistent with the plurals αἱ and ὅσα, as more than one bird is referred to. The reading in the text is Meineke's: the πτέρων is described by Hesych. as εἴδος ὄρνευ, but we have no means of identifying it. Trans. 'Widewing.' The ἄτταγας is probably one of the 'godwits,' a tribe of waders belonging to the snipes: others identify it with the 'francolin.'

1. 251. ποτήται. An adaptation from Alcman (δίδ καὶ δωρείκως εἴρηται Schol. i.e. ποτήται for ποτάται) Frag. 21 βάλε (μιναί) δὴ βάλε κηρύλος εἴη, ὥς τ' ἐπὶ κύματος ἄνθος ἄμ' ἀλκυώνεσσι ποτήται. We may, provisionally, render ἀλκυόνων by 'Kingfisher.'

1. 252. πεινόμενοι, notwithstanding φῦλα, for the neuter implies ὄρνευς.

1. 255. δρμύς. This 'keen' old man is 'revolutionary in his views.' καυνός in this sense is not generally used of persons but of things; as καυνά = 'innovations,' Xen. Cyr. 8. 8. 16, καυνά σοφά Eur. Med. 299.

1. 261. κύκαβαδ, 'to-whit-to-whoo,' the cry of the owl. So κυκκα-βάζεν Lysist. 761.

1. 263. δρᾶς τῷ ὄρνυ; The Chorus does not immediately assemble in the usual way after the hoopoe’s summons, though their cries are
audible; but four birds make their appearance first, as a sort of advanced
guard,—flamingo, cock, hoopoe-junior and gobbler (κατωφαγάς). It is
difficult to decide whether they step forward on the λογείον, and
retire again, or whether they station themselves on the orchestra, and
take the part of the band, for the musical accompaniments. The latter
view seems probable.

1. 266. ἐπώζε, (Rav. ἐπωζέ) is rightly referred to a pres. ἐποίζω =
'scream.' The verb ἐπώζω (= ἐπ-ωάζω, ὄν), to which the Lexx.
refer it, seems to mean merely 'brooding over eggs,' and not 'clucking,'
or 'cackling.' So of Niobe, Aesch. Frag. 149 ἐφημένη τάφον τέκνοις
ἐπωζε τοῖς τεθνηκόσιν. The word is uncomplimentary to the hoopoe.
It was said of him (sup. 226) μελῳδεῖν παρασκευάζεται, now he is
described as having gone into the thicket and 'screamed like a curlew.'
So in Tennyson's 'Princess,' in the young lover's attempt at 'maiden-
treble' we are supposed to hear the frogs croak, and 'the meadow-
crake grate her harsh kindred in the grass.'

1. 270. οὗτος αὐτός, 'that bird himself,' alluding to the hoopoe.
The meaning will then be 'Hoopoe, our guide and interpreter is the
right person to answer these questions.' Others would read αὐτούς or
αὐτών unnecessarily.

1. 272. φωνικώς (φωνικόεις), 'of flaming red;' preparing for the
name 'flamingo.'

1. 274. ὡ σὲ τόν, with λέγω or καλῶ omitted; see inf. 406, Ran. 171.

1. 275. ἐξεδρόν χώραν ἔχων. This half-line is borrowed from the
Tyro of Sophocles, τίς ὁρνίς οὗτος ἐξεδρόν χώραν ἔχων; where it has the
technical meaning of a 'bird of omen occupying an unlucky quarter,'
οὐκ ἐν δέοντι τήν ἐδραν ἔχων, Hesych. Here the Hoopoe seems only
to describe him as 'a bird with an outlandish home,' sc. Media; and so
οὐ τῶν ἴθαδων. A regular name for the cock was ὁ Περσινός in Cra-
tinus, and Π. ὁρνίς inf. 485, 707. The title 'bird of prophetic song' is
borrowed from the Ἁδανώι of Aesch., but it is doubtful whether this
refers merely to the sound with which he ushers in the day, or to some
other augural significance. The correction ἄβροβάτης (for ὄρειβάτης),
suitable both to the 'pompous strutting' of the cock, and to his Persian
origin (Aesch. Pers. 1072, where ἄβροβάται is used as a synonym for
Persians) is due to Reisig, following the hint of Suidas and the Schol.

1. 278. ἀνευ καμήλου. The Greek idea of a Mede was a regular
rider on a camel, which seemed indispensable to his locomotion. See
Hdt. 7. 86.

1. 279. λόφον κατειληφώς. Here and in 290, 293 a joke is made
out of the double meaning of λόφος, (1) a crest (on a helmet or a bird's
poll) and (2) the crest of a hill. This Hoopoe-junior has 'secured a
crest,' which is characteristic of that bird. But this pun upon λόφος

NOTES. LINES 232–279.
really belongs to the description of the κατωφαγᾶς, and much of the obscurity would disappear if we could transpose l. 279 and l. 287, so as to make the βαπτός ὄρνις refer to Callias.

l. 281. Φιλοκλέως. The whole passage is obscure. When Hoopoe-junior appears on the stage, the original Hoopoe is asked 'if he has a double?' The answer given contains several personal hits, accusing Philocles of plagiarism, and Callias of profligacy. Philocles, a nephew of Aeschylus, was a tragic poet, who is said to have taken the first prize against the Oedipus Rex of Sophocles. But he was a favourite butt of the comic poets; and is called by Aristoph. 'an ugly writer of ugly plays,' αἰσχρὸς ἄν αἰσχρῶς ποιεῖ Thesm. 174. And the 'bitterness' and 'harshness' of his style is alluded to in Vesp. 470. He is specially introduced here, as having, in his tetralogy Pandionis, plagiarised the Tereus of Sophocles. So when Euelpides asks, who this Hoopoe-junior is that has appeared on the stage, the answer is that he is 'son of Philocles' hoopoe,' and therefore grandson of the Original-Hoopoe, who was the immediate parent of the Hoopoe of Philocles. This description is introduced by way of attacking Callias: and so the connection of Hoopoe-junior with his grandfather, Hoopoe-senior, is illustrated from the pedigree of the Callias-Hipponicus family, which had most strictly carried out a common Greek custom of naming each son after the grandfather. The parallel is not perfect; but the two pedigrees are supposed to run thus. 1. Hoopoe-senior. 2. Philocles' Hoopoe. 3. Hoopoe-junior. Corresponding to 1. Callias. 2. Hipponicus. 3. Callias-junior. This famous family had enjoyed the hereditary dignity of being δαδοῦχοι at the Eleusinian mysteries. The generations ran thus, 1. Hipponicus, B.C. 594. 2. Callias (?nephew), B.C. 564. 3. Hipponicus, surnamed Ammon (Hdt. 6. 113). 4. Callias (Hdt. 7. 151). 5. Hipponicus, commanded at Tanagra, B.C. 426. 6. Callias, of the present passage. His shabby plumage befits the beggarly spendthrift, who has lavished his money on debauchery. The scene of Xenophon's 'Banquet,' and of Plato's 'Protagoras' is laid in his house. But he seems to have been something worse than an idle profligate, so that before his father's death he is spoken of as the 'evil genius of the family.' Ἰππόνικος ἐν τῇ οἰκίᾳ ἀλητήριον τρέφει . . . ὃς ἀνατέτροφεν ἐκινοῦ τῶν πλοῦτων, τὴν σοφροσύνην, τῶν βιῶν ἀπαντα Ανδόκ. de Myst. § 130.

l. 288. κατωφαγᾶς, 'the gobbler,' is probably only an invented name, following the form and accentuation of such words as ἀτταγᾶς, πελεκᾶς, etc. Cleonymus is represented as a glutton in Eq. 1290; but he commonly figures as a renegade who 'threw away his shield' (ῥύφαστος inf. 1475 foll., Nub. 353). As he was generally ἀποθωλυμαῖος τῶν ὃπλων, Pax 629, it evokes surprise here to find him with a crest. Indeed,
Peithetaerus notices that all the birds present are more or less crested; and he supposes that they may be going to run in that particular form of the double-heat race, which was called διανυσος ὑπλίτης, where the runners were equipped in full warlike-gear, including crest. "No," says the Hoopoe, 'the real connection of our birds with "crests," is that they make their homes on hill-crests, to save themselves from molestation, as the Carians do.'

The Carians are described both by Herodotus (1. 171) and Thucydides (1. 8) as having been the inventors of crests to helmers. The double meaning of λόφος is constantly played upon here, and the Carians are represented as 'living on hill tops,' which may only refer to a common practice of early nations; or, perhaps, to the fact that the Ionians occupied the sea coast of Caria, so that the inhabitants were driven inland to the high ground of Messogis, and other mountain ranges.

1. 294. κακόν ὄρνεόν, 'a plaguey lot of birds.' Rather a strong expression for the members of the Chorus, who only numbered twenty four. Their fluttering plumage almost hides the 'entrance to the orchestra' (εἴσοδος) from view!

1. 298. πηνέλοφ. It is impossible to identify all the birds. Perhaps πηνέλοψ, called by Alcaeus ποικιλόδειρος, is the 'mallard.' The ἄλκυών (§) is commonly taken to be the (hen) kingfisher, and the κηρύλος the cock-bird of the same species. But it is impossible to follow the Schol. in dividing the birds into two equal groups of males and females.

Here, for the sake of a pun, the κηρύλος is called κερύλος, to suggest κεφαλ and κουφεύς and so point an allusion to the well-known barber Sporgilus. As though we called the bird not a 'dipper' but a 'clipper.'

1. 301. γλαύκ' Ἀθήναξ. Euelpides forgets that he is not at Athens, but, according to his own showing (sup. 9 foll.), far away. The phrase 'to carry owls to Athens' is equivalent to our 'carrying coals to Newcastle,' or the Lat. in silvam ligna ferre Hor. Sat. 1. 10. 34. The owl was not only plentiful in Attica, but it was the sacred bird of Athena, and its image was common on Attic coins, such as γλαύκες Λαυρωσικαί inf. 1099.

1. 302. κίττα, is the 'jay,' or 'magpie;' and κορυδός the 'tufted lark,' which was supposed to have an unpleasing note, recalling the unmusical Philoctes (inf. 1295). έλεάς is translated 'reed-warbler' or 'water-ousel,' and υποθυμις, 'thyme-finch.' νέρτος, as coupled with ἱρας, is probably a bird of prey, and κεβληθυρις may be 'red-poll,' as κέβλη = κεφαλή.

1. 304. The πορφυρίς is called ταυνοίπτερος by Ibycus, but it cannot be identified. κερχυρις (conn. with κέρχυρος, 'hoarseness') is a bird with
harsh cry, perhaps the 'kestrel.' φήνη, sacred to Athena, is supposed to be the 'bearded vulture;' and δρόφη one of the 'wood-peckers.'

1. 306. πιππίζουσι, 'twitter;' the quick sound of the chirping being imitated by the repeated syllables in ποτοποποῦ and τιτιτιτίνα. With διακεκραγότες, 'screaming against one another,' cp. δια-πίνειν Hdt. 5. 18, διορχεῖται Vesp. 1481. 

1. 310. ποῦ μ' ὃς ἐκάλεσε, with this order of the words cp. sup. 95, Lysist. 905 καίτω 1' οὐκ ἔρω γ' ὃς οὗ φιλῶ. 

1. 315. ἔχων; Supply πάρει from πάρειμι in the preceding line. 

1. 317. λογιστὰ, 'reasoners;' as in Plat. Rep. 340 D. Perhaps there is a reference to the Athenian λογισταί or Board of Auditors, to whom all magistrates on leaving office had to hand in their accounts (εὕθυναι). 

1. 322. πρέμνον πράγματος πελωρίου, 'basis of some gigantic scheme.' The words have a Pindaric and Aeschylean flavour about them; cp. πρέμνα χθόνια Πind. Fr. 58, ἔργον πελώριον Aesch. P. V. 151. 

1. 324. τής δὲ τῆς ἦνοιας, sc. 'intercourse with us birds.' 

1. 326. εἰ παρ' ὑμῖν, lit. 'if I am with you,' i.e. 'as sure as I myself am here.' 

1. 329. ὅς, sc. the Hoopoe, 'who used to range at our side the plains, our common feeding ground.' 

1. 331. θεσμοῦ, 'ordinances;' distinct from νόμου as something more reverend and solemn. According to Aelian the ancient ordinances of Draco were called θεσμοί, and were supplanted by the νόμου of Solon. 

1. 333. ἐκάλεσε is hardly equivalent to illexit, but definitely refers to the summons issued by Hoopoe, sup. 310 ποποποῦ μ' ὃς ἐκάλεσε. 'He summoned me to fall into a trap, and exposed me before an impious race, which from the time it came into being has grown up in enmity against me.' 

παραβάλλειν is elsewhere followed by the dative, as ὑπεταίρω... τοῖς παρ' ἐκέινον μισθαρνοῦσα παραβαλεῖτε Dem. 136: We must compare the repetition of the compounded preposition and the accus. case with ἵππον προσετίθει πρὸς τούνομα Nub. 64, or ὑνα... μηχανᾶ... πρὸς σε κανᾶς προσφέρω ib. 480. The word ἐξότε is not found in Attic, but always ἐξ ὑτου, and ἐπ' ἐμοί is unusual in place of the ordinary dative. Possibly ἐπ' is the remains of ἐπί, a gloss on ἐξ ὑτου. But the metre here and in the antistr. suggests some greater textual corruption. 

1. 336. ὑστερος λόγος, 'a subsequent reckoning.' 


1. 338. ὡς, exclamatory, 'how utterly we are ruined!' so Ach. 333. 

1. 340. ἐκεῖθεν, sc. from Athens. 

1. 341. ἵνα μὲν ὄν, 'nay rather, that I might cry my eyes out.'
NOTES. LINES 306–360.

‘Now, there you keep talking absolute nonsense: for how can you cry if you’ve once had your eyes pecked out?’ Euelpides uses κλάομι in its ordinary sense of ‘coming to grief;’ but Peithetaerus makes his point on the literal meaning of the word. For ἐχόν in the sense of ‘continuance’ cp. Nub. 131, 509; Lysist. 945; Ran. 524.

1. 344. ἐπαγ’, commonly used with στρατόπεδον or κέρας, and so here without its noun. ‘Advance, charge, direct the deadly hostile assault, make a cordon of wings all about them and enclose them round.’ κύκλωσαι, imperat. aor. med.; so κυκλώσασθαι τινας Hdt. 3. 257; 8. 10, etc.

1. 348. ρύγχει φοβῆαν, ‘fodder to our beak.’ There is no need to follow Meinecke in altering ρύγχει, ‘snout,’ to ράμφει, ‘beak;’ as Arist. H. A. 9. 18. 1 uses ρύχχος of a bird.

1. 349. οὔτε γάρ ὄρος. This sort of exhaustive enumeration is quite in the tragic style; as Eur. Med. 1296 δεὶ γάρ μν ἦτοι γῆς σφε κρυφθῆναι κάτω, | ἧ πτηνὸν ἄραι σῶμ’ εἰς αἰθέροι βάθος, Or. 1375 ποὶ φύγω, ξένα, πολίκον αἰθήρ’ ἀμπτάμενος ἢ πόντον;

1. 352. μέλλωμεν = εἰσήκουσιν.

1. 353. ταξιάρχος, ‘brigadier.’ The ten Taxiarchs at Athens assisted the Strategi in their military, administrative, and judicial functions. They commanded the τάξεις or quota of infantry supplied by each φυλή, the corresponding commanders of the cavalry being the Phylarchs. The δεξιόν κέρας (see on Eq. 143) was the post of honour in battle (Hdt. 6. 111), and as such it was originally held by the Polemarch.

1. 354. τοῦτ’ ἐκέινο, ‘that’s just it.’ Euelpides means that this word of command confirms his worst fears. Cp. inf. 507, Ach. 41 τοῦτ’ ἐκείν’ οὐγά χειροχρ. 41

1. 357. τῶν χυτρῶν (sup. 43). ‘To clutch the pots’ may possibly have an allusion to the game χυτρίνδρα, suggested by the word τίλλειν sup. In this game one player called χύτρα held a pot in his hand, while the other players running round him sought to pinch or pull him. Anyone of the circle who was caught or touched by χύτρα, had to take his place. It is difficult to say why the ‘owl will not come near the pot.’ One explanation refers to a custom of putting pots on the roofs to scare the owls away. The Schol. seems nearer the mark in saying that the owls will not molest them διὰ τὸ Ἀττικόν εἶναι τὸ ἄφων, Ἀττικὸι δὲ καὶ αὐτοί. The Athenian drachma had a profile of Athena on one side, and on the reverse an owl standing on a χύτρα. The goddess was reputed to have been the inventress of pottery.

1. 359. τοῖς δὲ γαρῳντικός; ‘But how shall we deal with these taloned birds?’ Such as the λέραξ, κερυγῆσ or φηνη sup. 302 foll. We must supply some such words as πῶς χρησίμεθα; or τί δέ εἰς ἀντιβάλλειν;

1. 360. πρὸ σαυτοῦ. So, with Bentley, for the vulg. πρὸς αὐτῶν.
**BIRDS.**

Like a Homeric hero he is to stand awaiting the foe, with the spit set up 'in front' of him. Cp. Hom. II. 3. 135 ἀσπίσι κεκλιμένοι, παρά δ’ ἐγχέα μαραδ πέπηγε. The Schol. seems to have read πρὸς (ιππ’) αὐτήν, sc. χύτραν, as though the χύτρα was to form a sort of bastion, and the ὁβελίσκος the beginning of a palisade.

1. 361. ὑβάφον, properly a shallow bowl for holding vinegar into which anyone who liked could dip his food as he sat at dinner. Then it is generally used for anything like a saucer. We must imagine the men on the defensive with an earthenware pot for a helmet, a spit for a spear, and a couple of saucers tied on as a protection to the eyes. προσὸδοῦ (προσδείσθαι) is Haupt’s very probable conjecture for the vulg. προσθοῦ. Wieseler (nov. sched. criticae) writes προδοῦ, comparing Eur. I. A. 1550, l. T. 1218.


1. 364. ἀλελεύ, ‘have at them’ (a war cry); ‘move forward, present beaks.’ Cp. Xen. Anab. 6. 3. 27 ἡλάλαζον καὶ ἁμα τὰ δώρατα καθίσεον, that is, brought their spears to the rest for a charge.

1. 366. τι μέλλετ’. . . ἀπολέσαι, ‘why are you minded to slay?’ diff. from οὐ μέλλειν ἐχρῆν, ‘we must not delay.’

1. 368. ξυγγενῆ, (dual); al. ξυγγενεῖ. See on sup. 14.

1. 369. λύκων; The Schol. reminds us that a reward was given, under the laws of Solon, for every wolf destroyed in Attica. Plutarch. Sol. 23 λύκων δὲ τῷ κομίσαντι πέντε δραχμὰς ἐδώκει λυκίδεα (cub) δὲ μίαν.

1. 371. εἰ δὲ τὴν φύσιν, ‘but if by nature they are foes, yet in their intentions they are our friends.’ There is no difficulty in thus making δὲ introduce the apodosis; but Lenting reads γε, which gives more point. Kock dissents from this interpretation and maintains that the apodosis is never expressed because the Hoopoe is interrupted. ‘But suppose that they are hostile by nature, yet friendly in intention, and that they are come here to give you some useful piece of advice —, what then? would you attack them?’ Cobet would read αἱδὲ for εἰ δέ.

1. 375. For the Latin proverb cp. Ov. Met. 4. 428 fas est et ab hoste doceri.

1. 378. αὐτιχ’, ‘for instance,’ as supra 166. The particular allusion is to the building of the city and walls and the fortification of the Peiraeus by Themistocles, after the defeat of Xerxes; and the decree passed to furnish twenty triremes yearly to maintain and develop the fleet.
1. 382. σοφόν. The adj. without the addition of τι as χρήσιμόν τι (sup. 372) is unusual. Koek would read καὶ τι for κάπο, but it is simpler to read with Dobree μάθοις γὰρ ἄν τι for the vulg. μάθοι γὰρ ἄν τις.

1. 383. εἰξασι, for εἰκασι, may be compared with ἵσασι (οἶδα), where the σ seems due to the analogy of the 3rd plur. plupf. ἵσαν. So εἰξασι is for εἰκ-σασι, and ἵσασι for ἵ-σασι. See Curt. Vb. 48, 402, 427, 438; Monro H. G. p. 6. For the gen. ὄργης cp. Aes. P. V. 256 κούδαμη καλά κακών, where the verb is used intrins. with partitive gen. ἀναγ᾽ ἐπὶ σκέλος, 'draw back, step by step.' So χωρεῖν ἐπὶ σκέλος Eur. Phoen. 1400, and ἄναγ᾽ ἐσ τάξιν πάλιν inf. 400. The Schol. compares II. 1. 547 γόνι γωνιός ἀμείβων. Green interprets the phrase of a man slowly drawing one leg up to the other, as he would do in leisurely retreating.

1. 384. καὶ δίκαιον γ᾽ ἐστὶ. This refers to the determination of the Chorus to hear the evidence.

1. 385. ἔνθητωμεθα, Bentley's emendation for the unmetrical reading of the MSS. ἕναντιωμεθα. For this variation of the Augm. cp. καθητόν and έκαθεντον, ἄνεφα and ἄροια, ἀντεβόλουν and ἀντιβόλουν (ὑπεβ, Cobet).

1. 387. καθεὶ, 'set them down,' not as κάθες sup. 364. Now that the pot is no longer wanted for a helmet, it is used as a sort of bastion flanked by the saucers, within which imposing rampart (τῶν ὁπλων ἐντός) they are to patrol, spit (spear) in hand.

1. 390. παρ᾽ αὐτῆν τὴν χύτραν ἅκραν. This seems to mean that they are to keep quite close (ἐγγύς) to their extemporised fortifications, and watch the movements of the enemy 'just over the edge of the pot.'

1. 395. Κεραμεικός. 'The Potters-quarter' was the famous burial-place for all the greatest men of Athens, and there the funeral orations were pronounced, Thuc. 2. 34-46; 84. Peithetaerus feels that if he falls within his entrenchment of Pottery, he will really be buried in a κεραμεικός of his own. Those who fell in battle were honoured with a public funeral at the public expense (ἡμόσια).

1. 397. πρὸς τοὺς στρατηγοῦς. One of the official duties of the Strategi was to make arrangements for such funerals.

1. 399. ἐν Ὀρνεαῖς, at 'Birdlip' or 'Finchley;' so as to make a punning allusion to ἐν ὀρνέοις. Ornea lay between Corinth and Sicyon (see inf. 967). In the year 416 (the Birds being acted in 414) Ornea was besieged for one day by the Athenians and Argives, because certain fugitives from Argos had been settled there by the Lacedaemonians. But the besieged stole away in the night, and there was thus no battle at all; which gives some point to the joke in μαχομένω τοῖς πολεμίουσιν.
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1. 400. ἐσ ταυτὸν, equivalent to our military command 'as you were!' The hoplite would naturally 'stoop and ground his spear beside his shield,' for which the Chorus absurdly substitutes 'ground your passion beside your anger.'

1. 407. τοῦ (=τίνος) κλάειν θέλειν; 'wishing to hear what?'

1. 412. ἔρως βίου, 'a passion for your life and habits, and of living with you and joining you entirely.' The reading is uncertain; the MSS. give βίου διάλητης τε καὶ σοῦ, 'a passion for your way of living and for yourself,' which seems somewhat meaningless. After ἐνυοικεῖν Meineke would read γε for τε. For an infin. after ἔρως cp. Aesch. Ag. 332 ἔρως...ποθεῖν ἀ μὴ χρῆ, Soph. O. C. 367 αὐτοῖς ἦν ἔρως θρόνους ἐλέσθαι.

1. 416. κλάειν, not after πέρα, but as a defining inf., 'for the hearing,' 'in our ears.' Join ἀπιστο καὶ πέρα, 'incredible and something more;' so Eur. El. 1185 ἀλαστα μέλεα καὶ πέρα παθοῦσα.

1. 417. ὅρα, sc. Peithetaerus, whom the Chorus accepts as the real representative, thus ignoring Euelpides.

1. 418. ἄξον μονῆς (μονῆ), 'worth tarrying for.'

1. 420. φίλος οινόφελεῖν. For the construction with the dative instead of the ordinary accusative cp. Aeschin. Pers. 842 ὃς τοῖς θανοῦσι πλοῦτος οὐδὲν ὁφελεῖ.

1. 425. προσβιβάζα (προσβιβάσει), 'he will bring you over by his argument to the view that (ὡς) everything we see is yours—all that's here and there and everywhere.' So Thesm. 666 καὶ τὰ τῆδε καὶ τὰ δεύρο πάντων ἀνασώκηει καλῶς. The local adverbs are heaped rather inaccurately together, in the eager wish to make an exhaustive list. For προσβιβάζειν τινὰ ὃς cp. Aeschin. Ctes. 93 τῷ λόγῳ προσβιβάζων ὑμᾶς ὃς δεῖ, etc.

1. 427. ὄφατον ὃς φρόνιμος 'unspeakably sagacious;' lit. 'it is unspeakable how (sagacious he is);' cp. Lysist. 198 τοῦ ὄρκου ὄφατον ὃς ἐπανίω. Similarly Nub. 1 ὃς ὁν ἀπέρατον, Plat. Euthyd. 275 ἐ σοφίαν ἀμήχανον ὅσην, or (by attraction) Rep. 588 Α ἀμηχάνῳ ὅσῳ πλέον νικήσῃ.

1. 430. κύριμα, used generally for 'booty,' is said here to mean 'a practised hand,' ὃ πολλοὶς ἐγκεκυρηκὼς πράγματι, Schol. But this is hardly satisfactory. τρίμμα (τρίβων) 'a sharper,' as in Nub. 260, 447. παπάλημα, probably from the penetrating power of fine meal (παπάλη), means a 'subtle rogue.'

1. 433. ἀνεπτέρωμαι (cp. inf. 1443, 5, 9), 'am all in a flutter;' a suitable word for a Chorus of Birds.

1. 434. σὺ καὶ σὺ, addressed to two slaves, as inf. 656. πανοπλίαν. Hoopoe treats the 'warlike gear' of his friends as genuine armour, and proposes they shall be hung up 'in the chimney' (ἐς τὸν ἵππον). So
NOTES. LINES 400-454.

Dicaeopolis after making his treaty with the Lacedaemonians says (Ach. 278) ἡ δ’ ἀπτής ἐν τῷ φεῖβαλῳ κρεμὸνται. But there follows a sly allusion to the pots and pans and spits in the words πληγον τούπιστάτου, which seems to mean ‘near the pot-rack.’ ἐπίστατον or ἐπιστάτης (for it is uncertain which form Aristophanes is using) is variously translated ‘a clay image of Hephaestus, as president of the hearth;’ a tripod ‘or a hook, for supporting pots over the fire;’ ‘a rack with pegs to hang up kitchen utensils.’ τῷχάγαθη, i.e. τύχρα γαθή, ‘good luck go with it!’ So inf. 675, Eccl. 131, Thuc. 4. 118. 8. Equivalent to the Latin ‘quod bonum felix faustumque sit.’

1. 437. The natural order is σὺ δὲ φράσον τοὺς λόγους ἐφ’ οἶσπερ (on the strength of which) ἔγὼ τούσδε (sc. Birds) συνέλεξα. The relative draws the accusative λόγους into the dative case. But οἶσπερ τοῖς λόγοις is an unusual combination, so that for τοῖς Reiske reads τοι, Dobree καὶ.

1. 440. ὁ πηθηκος. This refers to a dwarfish cutler named Panaetius. His wife, who was notorious for her infidelities, was an able-bodied virago. Their life was a perpetual quarrel, till they made a compact (διαθήκην) that there should be no biting or scratching or any other form of assault on either side.

1. 445. ὁμνυμί’ ἐπι τοῦτοις, ‘I swear it on these conditions—that I may win the prize by the unanimous vote of the judges and of the spectators.’ νικᾶν is in apposition to τοῦτοις. The dative κρίταις is probably instrumental, and is used here as equivalent to ζήφοις, unless we take it as ‘ethical dative’ = ‘in the judgment of.’

1. 447. ἐνι κρίτῃ νικᾶν is a surprise for νικᾶσθαι, to which of course it is equivalent; as with the five judges that were assigned to Comedy, it would give 4 : 1 against. Or, perhaps, ‘by a majority of only one.’

1. 448. ἀκούετε λεῷ. This proclamation is assigned to Κηρυκ in the MSS. Kock would give it to Hoopoe, who issues all orders to the birds. But it seems more humorous to follow the Schol. and put it in the mouth of Peithetaerus, who, together with Euepides, forms the whole army of defence; and thus disbands the vast host with appropriate pomposity. For the regular phrase ἀκούετε λεῷ cp. Pax 551; Ach. 172, 1000.

1. 450. The πνακία or ‘tablets’ would contain the ordinary notices to the troops, as to route, rations, etc.


1. 453. τῷχοις ἃν ἐξεπιτῶν, ‘you might chance to express.’ For this, the reading of the MSS., most edd. write ἐξευρόν.

1. 454. παροφατ’ (i.e. παροφαται) is Bentley’s emendation for the MSS. reading παροφᾶς. ‘Something which my eyes have missed,’ lit. ‘that is overlooked by me.’ If we retain παροφᾶς, we may render
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'quod mihi inesse vides,' as in Hdt. i. 37 οὐτὲ τινὰ δείλην μοι παριών οὔτε ἀσυμίην. Or παροπάς may mean, 'see beyond what I can see;' only we should then expect ἐψιλον and not the enclitic.

1. 457. οὐρᾶς, i.e. ὁ οὐρᾶς, Meineke's conj. for the MSS. reading τοῦθ᾽ οὐρᾶς. This harmonises the metre with the corresponding line 545, but the crasis is ugly. Bentley conj. σὺ δὲ τοῦτ', ἢ τὰν, λέγ.'

1. 460. Join ἕφ' οὕτωπερ πράγματι with ἥκεις.

1. 462. With ὀργώ, 'am eager,' supply λέγειν, as in Thuc. i. 140 ὀργώντες κρίνειν τὰ πράγματα. By προσεφύραιναι he means 'is ready leavened,' a process preliminary to the final kneading and distribution into the loaves (διαμάττειν).

1. 463. οὖ καλύει, used impers., 'there is no let or hindrance.' φέρε, παί, στέφανον, addressed to a slave. Orators, on beginning to speak, put a myrtle crown (Eq. 122; Eccl. 131, 147, 163, etc.) upon their brows. But the crown and the washing of the hands are the ordinary prelude to a feast; which Enelpides thinks is about to take place. So Vesp. 1216 ὑσσωρ κατὰ χειρός. τὰς τραπέζας εἰσφέρειν | δειπνοῦμεν' ἀπονείμεθ' ἢδῃ σπένδομεν.

1. 465. ζητῶ τρίπαλαι, 'I have been seeking for ages and ages.'

1. 466. τούτων, sc. these birds. So far he is speaking to Enelpides, while he seeks some weighty word 'which shall crush their spirit.' Then he turns pathetically and addresses the birds.

1. 468. τοῦδ', sc. Enelpides, δεικτικῷς.

1. 471. ποιούπραγμαν, generally used in a bad sense, 'a busybody,' but here of one who is 'active,' 'observant,' 'bustling.' Cp. the various uses of ἄπραγμαν Thuc. 2. 40, 63. Αἰσωπόν. Aesop has the Homeric privilege of a doubtful identity and an uncertain birth-place and date. Perhaps the original lived about 570 B.C. and was a Phrygian slave: but before long he became a sort of abstraction; the accepted source and centre of the various fables, jests, and apothegms that multiplied as time went on. Aristoph. makes several allusions to him; Socrates versified some of his apologues, and at a later period Babrius made a collection of the most popular and set them in choliambics. Evidently the fables of Aesop were regarded in Aristophanes' time as a repertory of things that everyone ought to know: and so it is discreditable not to have 'thumbed one's Aesop.' This curious use of πατεῖν may be a sort of slang, so Eustath. on Od. (1684. 47) speaks of a proverb describing those who were ready with a mocking jest 'Ἀρχιλόχον πεπάτηκας,' but cp. also Plat. Phaedr. 373 Α τῶν γε Τισίαν αὐτὸν πεπάτηκας ἀκριβῶς.

1. 472. κορυδῶν. The 'crested-lark' has the epithet ἐπιτυμβίδιος in Theocr. 7. 23, which the Schol. supposed to refer to the mound-like topknot on the bird's head. The grotesque story of the lark burying her father in her own head, because in those early ages there was

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not yet any earth to dig a grave in, has some points resembling the legend of the Phoenix.

1. 474. προκείμενον πεμπταῖον, 'was still laid out for burial on the fifth day, after his death.' What he was laid out upon, as there was no earth, we are not told.

1. 476. Κεφαλήσιν. A dème of the Acamantid tribe in Attica was called Κεφαλαί, which is referred to here for the sake of the pun—buried at 'Headington,' or 'Maidenhead.'

1. 479. ρύγχος βόσκειν, 'to maintain a beak.' That is to keep the beak in good trim for a fight with the gods.

1. 480. οὐκ ἀποδώσει ταχέως. The emphasis lies on the adverb: 'Zeus won't be in any hurry to restore the sceptre to the wood-pecker,' who injures the oaks sacred to him. Meineke and others read ὡς for οὐκ, and the line should then be taken ironically: 'Zeus of course will lose no time in restoring.' Notice ἀποδώσει, of returning what is due.

1. 483. αὑτίκα, see sup. 166.

1. 484. Dareius and Megabazus are chosen as, names familiar to Athenian ears; Dareius is the typical king, Megabazus the typical satrap. Haupt reads very ingeniously πρώτερον πάντων Δαρείων καὶ Μεγαβάζων, comparing, for such a use of the plural, inf. 558 foll., 1222, 1701; Ran. 928, 963; Ach. 270, 710.

1. 486. διαβάσκει, 'straddles' or 'struts.' The erect comb of the cock represents the upright head-dress of the Persian kings (ὁρθὴ τιάρα): their subjects wore theirs sloping backwards. Cp. Xen. Anab. 2. 5. 23 τὴν ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μῷῳ ἔξεστιν ὁρθὴν ἐχειν.

1. 489. νόμον ὁρθυρον, 'his matin alto,' Kenn.; with an allusion to the celebrated νόμος ὁρθυρος of Terpander. See on Ach. 16.

For ὑπὸ τῆς ρώμης Mein. reads ἀπό, with the sense of 'dating from,' 'in memory of' that former might.

1. 492. ὑποδησάμενοι, 'having put on their shoes.' Kock, followed by Meineke, would read (unnecessarily) ἀποδύσωντες, thus introducing a new profession with οἱ δὲ, viz. the footpads, who rise before day to 'strip' travellers of their clothes (inf. 712). So Hor. Ep. 1. 2. 32 ut inculgent homines surgunt de nocte latrones. The adventure described by Euelpides certainly favours Kock's conjecture: for he says—'ay, ask me about that!' and then proceeds to relate the loss of his cloak of Phrygian wool.

1. 493. διὰ τούτων, 'thanks to the cock!'

1. 494. δεκάτην παιδαρίου, 'a baby's naming-feast.' It was customary on the tenth day after birth for the parents to give a banquet, when the child was named and publicly acknowledged by its father, see inf. 922. ὑπέπνων, 'I took a drop' (euphemism for 'a drop too much') 'and had just fallen asleep, when this cock crew, before the rest of the
party sat down to dinner.' Euelpides had walked in from the country; had arrived early in the day, and, having taken a dram after his walk, had fallen asleep before the dinner was served. On waking up, he thought it was morning, and immediately set off to go home.

1. 496. νομίσας ὄρθρον, ‘thinking it was dawn, I started for Halimus.’ This was a dême of the Leontid tribe, about four miles distant from Athens; the birth-place of the historian Thucydides. κάρτι προκύπτω, ‘I scarce peeped out beyond the wall.’

1. 498. ἀπεβίωσε, ‘robbed.’ βλάττεσ (μέλλεσσα) is the regular word for taking the honey from the hives. Cp. Eq. 794.

1. 500. κατέδειξεν προκαλινδεῖσθαι, ‘issued orders that men do prostrate themselves before the Kites.’ So Ran. 1032 Ὀρφεὺς ἦμιν κατέδειξε ψήφων ἀπέσεσθαι. This salutation to the Kite was to welcome him as one of the earliest harbingers of spring. Similarly, the stork and swallow were saluted.

1. 502. ἐκαλινδούμην. Euelpides seems to have made his obeisance the wrong way, and (perhaps, still in liquor) to have rolled over on his back, and so swallowed the small change he was carrying in his mouth. Having lost his money, he was obliged to drag home his meal-bag empty. For this way of carrying coin cp. Eccl. 818 μεστὴν ἀπήρα τὴν γνάθον χαλκὸν ἔχων; | κάπετ' ἐξάρων εἰς ἁγορᾶν ἐπ’ ἄλφιτα, Vesp. 609 ή συγάτρη τὴ γλώττῃ τὸ τριμβόλον ἐκκαλαμάτα, ib. 791.

1. 507. κοκκυ. The sound of the cuckoo proved that spring, the harvest time of the south, had come: so that every one must look alive and run out to work. ‘Cuckoo! to the harvest-field, ye circumcised!’ must have been a proverb in use among Orientals.

1. 508. καὶ βασιλεύει. We can give the emphasis by rendering, ‘if anyone did come to the throne.’

1. 510. δι τι δωροδοκοῖν. The line δῶρα θεοῦ πέθει, δῶρ’ αἰδοίους βασιλῆς shows that costly presents were a regular prerogative of royalty. But for the sake of a fling at Lysicrates (said to have been a general, notorious for his corruption) the word δωροδοκοῖν is introduced in its technical sense of ‘taking bribes.’


1. 512. εἰκάλθοι, ‘came on the stage,’ i.e. through the central door at the back of the λογείων. ἐν τοῖσι τραγῳδοῖς, ‘at the tragic representations.’ So Demosth. 18. 54 τραγῳδοῖς καυνοῖς, and similarly in Latin gladiatorium = ‘at the gladiatorial combats,’ Cic. Phil. 2. 19. 3.

1. 513. δ’ ἄρ’ ἐιστήκει, ‘whereas the bird was really perched thereon.’

1. 514. δὲ δὲ δεινότατον . . . δ Ζεὺς γὰρ. For a similar explanatory use of γὰρ cp. Demosth. p. 406 δ τοῖν μέγιστον ἀπάντων . . . βουλομένου γὰρ ἐμοῦ, Isocr. 361 C δ δὲ πάντων δεινότατον δειγγωνιστος γὰρ Μενεξένου, etc.
1. 515. ἐπὶ τῆς κεφαλῆς is a surprise, for the eagle is not perched on the head, but on the sceptre of Zeus, as in the famous Pheidian statue at Olympia. So Pind. Pyth. 1. 10 εἴδει δ' ἀνὰ σκάπτῳ Δίως αἰετός. It might be more accurately used of Athena and her owl: cp. Eq. 1092 καὶ μούδοκει ἡ θεὸς αὐτή | ἐκ πόλεως ἔλθειν, καὶ γλαυκὸς αὐτῆς 'πικαβησθαί. Apollo is the θεράπων of Zeus, the Δίως προφήτης, and so is represented with a hawk (μαντικὸς ὁρίς Schol.). But, as Aelian (H. A. 1. 47) speaks of the raven as θεράπων καὶ ἀκόλουθος 'Ἀπόλλωνος, it is tempting to alter θεράπων to θεράπων'.

1. 521. Lampōn (see Nub. 332) was a celebrated soothsayer and interpreter of oracles. He is said to have foretold the ascendancy of Pericles (Plutarch. Per. 6). He seems to have felt a touch of scruple in his oaths, and to have saved his conscience by swearing νὴ τὸν χύνα instead of νὴ τοῦ Ζήνα. Such methods of evasion are not confined to classical times.

1. 523. Μάνας. A common name for a male servant was Μάνης, inf. 1311, 1329, Pax 1146, and for a female Μανία, Ran. 1345. Meineke, following Hermann's suggestion, would print the line νῶν δ᾿ αὖ Μανᾶς, which would then correspond with inf. 611.

1. 525. καὶ τοῖς ἱεροῖς. Birds ought to find sanctuary as suppliants in the temples, as the cruel Aristodicus found to his cost, when he took the nests in the temple at Branchidae (Hdt. 1. 159). But Peithetaerus wishes to say that so mercilessly do men persecute birds that even such rights of sanctuary are denied them. So Ion in the temple of the Delphic Apollo says (Eur. Ion 106) πτηνῶν τ᾿ ἀγέλας αἱ βλάπτουσιν | σέμν᾿ ἀναθηματα τόξουσιν ἱεροῖς | φυγάδας θησομεν, and as ibid. 170. It is not worth while to make any conjectures, such as καὶ τοῖς ἁγροῖς, which seems pointless.


1. 530. οἱ δ᾿, ‘and the purchasers.’ βλεμάξοντες, ‘pinching you,’ that is with a thumb and finger on either side of the breast, to test the plumpness.

1. 532. ὑπησάμενοι. The emphasis lies in the participle. ‘And they don’t even serve you up (aor. of custom) plain-roast;’ but they must needs add insult to injury, and dish you up—as we might say—devilled and curried; in ragouts and salmis.

1. 533. ἐπικυνώσιν (κυνάω). Grated cheese is an ingredient in the Homeric κυκέων Π. 11. 639. The word only goes properly with τυρόν, and is used per zeugma with the other articles.

1. 538. κενεβρεῖλω, properly, flesh of cattle that have died instead of being slaughtered; like οὕτω ‘braxey mutton.’ Then, generally, ‘carrión,’ ‘offal.’ The aim of cookery should be to bring out the flavour of the meat. It is an insult to cook the birds with piquant sauces, as
though the very taste of them was to be concealed. αὐτῶν is not satisfactory in the sense of ‘actual;’ Kock reads αἶων, ‘dry.’

1. 540. ὤστ’ ἐδάκρυσά γ’. This seems an almost necessary alteration for ὦς of the MSS.

1. 541. κάκην. Notice the accent. κάκη = cowardice,’ as Eur. I. T. 676 καὶ δειλιν γὰρ καὶ κάκην κεκτήσομαι.

1. 543. ἐπὶ ἐμοῦ. If this, the MSS. reading, be retained, it may mean ‘in my very life-time;’ as though the parent-birds had surrendered these privileges, after the young generation had actually succeeded to their reversionary rights, and ought to have been consulted as to the abandonment of them. Others read ἐπὶ ἐμοὶ with one MS., comparing ἐφ’ ὑμῖν sup. 526, ‘to my harm,’ ‘against my interests.’ So Aesch. P. V. 97 τοιόνδ’ ὦ νέος ταχὺς μακάρων | ἔξην’ ἐπ’ ἐμοὶ δεσμὸν ἀεικὴ, Hdt. i. 61 μαθῶν δὲ ... τὰ ποιεύμενα ἐπὶ ἐωτῷ ἀπαλλάσσετο.

1. 546. ἀναθεῖς σου, ‘having committed to your care.’ So Nub. 1453 ἐμίν ἀναθεῖς ἀπαντα τὰμα πράγματα.

1. 547. νοντία, i.e. νεοτία, which some edd. give, omitting τε. By οἰκίω (οἰκί(ω) he means, ‘I will give you a home;’ so Soph. O. C. 785. The MSS. give οἰκῆσω, which cannot be right. Meineke reads οἰκετεύω.

1. 550. καὶ δὴ, ‘well, then: my first lesson is that there should be one city for all the birds.’ Pëithetaerus is thinking of the policy of Theens, who made a single state of Athens, which was before his time κατὰ καμᾶς οἰκισθείσα (Thuc. i. 10).

1. 551. τοῦτ’ ὑπὲρανός καὶ γῆς. See on sup. 188.

1. 553. ὁ Κεβρίδα καὶ Πορφυρίων. Kennedy renders, ‘O Gog and Magog!’ Porphyrian is one of the giants who sought to storm heaven (minaci Porphyrio statu Hor. Od. 3. 4. 54); and we must suppose that Cebrones is another of the brotherhood. In II. 8. 318 Cebrones is the name of one of the comrades of Hector. The name Porphyrian is chosen, because there is a bird so called, inf. 707, 1249, and perhaps Cebrones is meant to give an echo of κεβλήπυρς, coupled (sup. 303) with the porphyris.

1. 554. ἐπανεστήκη, ‘if this (citadel) once rise to its threatening height,’ so as to become a real ἐπιστείχισσα against the gods.

1. 555. γνωσιμαχήσῃ, ‘bend his stubborn will.’ So Bekk. Anecd. 228. 27 γνωσιμαχήσας τὸ μεταβουλεύοντα, καὶ τῇ ἕδη κεκουρωμένη γνώμη μάχεσθαι. Blaydes compares as similar compounds θεομαχεῖν, ὑπομαχεῖν (Xen.), ἠθριομαχεῖν, ἐγομαχεῖν. The verb occurs in Herod. 3. 7. 25; 130; 8. 29, where see Schweighäusers v. The older interpreters, comparing such forms as μνησικακεῖν, sought to render it τὸ γνώσαν τὴν ἑαυτοῦ ἀσδένειαν τὴν τε τῶν ἐναντίων ἱερῶν. This may have been
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suggested by the use of the word in Eur. Her. 706 χρὴ γνωσιμαχεῖν τὴν ἥλιαν.

1. 556. ἱερὸν πόλεμον, 'a crusade.' Cp. Thuc. 1. 112 Λακεδαίμονοι τὸν ἱερὸν καλοῦμεν πόλεμον ἑστράτευσαν, καὶ κρατήσαντες τοῦ ἐν Δελφῶι ἱερὸν παρέδοσαν Δελφοῖς. καὶ ἅθις ὑστερον Ἀθηναίοι ἀποχωρησάντων αὐτῶν στρατεύσαντες καὶ κρατήσαντες παρέδοσαν Φωκείσων. With the form προῳδάν for προανδάν cp. προβπτός for προοπτός.

1. 562. θυεῖν depends grammatically upon the verbal notion in κήρυκα, quasi κηρύττοντα. The words τὸ λοιπὸν do not seem to fit with ὑστερον αὐθίς, Beck would read τὸ πρῶτον.

1. 563. προσεύμασθαι. The orders are 'to assign befittingly to all the gods the bird that suits best in each case.' The points of the resemblance or connection between the particular deity and particular bird are mere flimsy jokes on the name or habits of the bird. So, we might say 'when one sacrifices to the Goddess of Love, one must sacrifice cakes to the love-bird.' The Lord of the Seas must be associated in his rites with a sea-bird; and the glutton Heracles must be paired with a gluttonous cormorant.

There is an awkwardness in reading πυρόυς in ll. 565, 6; Meineke would, in the former line, substitute γύρονς, 'round-cakes,' 'bannocks.' But the parallelism in the lines is imperfect: sometimes the offering to the god is described, and sometimes omitted. Thus, no particular offering is quoted for Aphrodite or Heracles; though the Schol. may have read βοῦν after Ἡρακλεῖ. The reading of the MSS., μελιτούττας (i.e. μελιτοέττας or μελιτοέσσας, the fem. accus.) suggests μαῆς, whereas ναστοὺς (here and in Plut. 1142) is masc., and probably refers to ἄρτους. I have followed Meineke's conj. μελιτούττας, masc. But possibly the line originally ran ὣν ὅ' Ἡρακλεῖ βοῦν τίς, ναστοὺς θύειν λάρῳ ὥ μελιτούττας. For θύη τις, the reading of the MSS., we must either adopt θύηςι (Meineke); or θύη τι (Bergk), as the α in λάρῳ is uniformly short.

1. 568. ὄρξιλος appears to be 'the golden-crested wren;' but it may here be rendered 'bull-finch' to make a ridiculous parallel to a 'bull-gnat,' σέρφον ἑνόρχην, who is to be 'slaughtered' for the ὄρξιλος.

1. 570. ἡσθήν, 'I'm amused.' Idiomatic use of aorist, commenting on the words just uttered. So inf. 880, 1743. The comic solemnity of the next words is enhanced by the use of the serious Doric dialect. 'Zeus may thunder an he will; he is inferior to the finch and his flies.'

1. 574. αὐτίκα. See sup. 166. The most famous statue of Victory, was the Νίκη ἀπτερος, whose Temple was near the Propylæa. She was so represented to suggest that her home was fixed in Athens.
But the Νίκη in the right hand of the Olympian Zeus had golden wings.

1. 575. Ἡριν. In ll. 5. 778 Hera and Athena are thus described, οὶ δὲ βάτην τρήρωσι πελεύσιν ἑμαθ' ὑμῶι. This has induced most editors to read "Ἡρην or "Ἡραν for Ἡριν. But the Schol. reminds us οὶ δὲ ἐν ἐτέροις ποιήμασιν Ὀμηρον φασι τῶτῳ φέρεσθαι εἰς γὰρ αὐτὸν καὶ ὑμοι. And in Hymn 1. 114 the same words occur descriptive of the movements of Iris and Eileithyia.

1. 576. It is difficult to decide to whom this line is to be assigned. The MSS. generally give it to Hooopoe, reading πέμψει, as though he felt some misgiving at all this record of 'wings,' which Peithetaerus is glibly repeating. It seems more natural to follow Bentley, in treating the line as one of the unexpected and grotesque comments made by Euplides. This bit of fun is lost if we follow Meineke in making the line part of Peithetaerus' argument.

1. 577. νομίσωσι, sc. ἀνθρώπους, 'if men in their ignorance account us as nought, and regard those beings in Olympus as gods.' Cp. Eur. Rhes. 821 ἡ τῶν "Εκτορά | τὸ μηδὲν εἶναι καὶ κακὸν νομίζετε.

1. 579. ἅγρων. The initial a being regularly used short, Kock would read ἅγρων, 'tilled lands.' So ἄργ' ἀνθρώπων Od. 6. 259.

1. 580. μετρεῖτω, 'keep up her dole.' Demeter is regarded as the great distributer of grain. But there is an allusion to the σιτοδοσία, frequent in Athens in time of scarcity. Now, these doles were often scamped; and Euplides, in his amusing comment, expects to see the Corn-goddess, when reduced to difficulties by the action of the birds, as fertile in excuses as the Μετρονύμοι and Προμετρηταὶ in Athens, whose 'non possimus' was often simple unwillingness (οὐκ ἐθέλησε).

1. 583. ἐκκούσαντων, aor. imperat. ἐπὶ πείρα, 'by way of test.' So Menand. 4. 104 ἐπὶ πείρα δώσε τριάκονθ' ἡμέρας.

1. 584. μυσθοφορεῖ δε, 'he takes fees,' which ought to imply skill. No doubt there is an allusion to the grasping rapacity of Athenian doctors, represented by their tutelary god. But Apollo's μυσθοφορία alludes to payment from Laomedon for the god's service in building the walls of Troy; and from Admetus, for his work as shepherd.

1. 585. μη. That is, 'don't let the birds commence their operations till I have sold off my pair of bullocks, so as to be out of harm's way.'

1. 586. σὲ θέαν, σὲ βιον. Commentators have made various attempts to improve this list. Perhaps it is best in its unimproved state. 'Mortals will find all blessings are theirs, so soon as they realise that the birds alone are the powers of earth, air, and sea : the true divinities, the actual source of livelihood.' The general result is not unlike the

1. 593. μαντευομένοις, ‘when they consult the oracles.’ There seems no reason why Cobbe should seek to alter τὰ μέτατά ὑμᾶς into τὰ μὲν ἁλλ’ We can imagine a productive mine being discovered by some form of divination. But, in that case, Bergk’s conj. δείξουσι for δόσουσι, which may be only an echo of δόσομεν (sup.), seems to be an improvement.

1. 598. γαύλος is a bluff, rounded vessel, fit for carrying merchandise, like the φορτίς εὑρεία of Od. 5. 250. These words of Euelpides are a sort of ‘aside.’

1. 601. πλὴν εἶ τις ὁρνίς. So, to describe an inscrutable mystery, Job (cap. 28. 7) says, ‘There is a path which no fowl knoweth, and which the vulture’s eye hath not seen.’

1. 602. Euelpides represents the sanguine, speculative Athenian, always caught by any new scheme. By τὰς ὁδριάς he means ‘the earthen pots,’ in which he takes for granted the treasure is safely buried: Horace’s urnam argenti Sat. 2. 6. 10.

1. 604. σάφ’ ἵσθι. Dobree seems right in letting Euelpides break in at this place, as the remark is quite in his particular vein: ‘You may be sure of that; for it’s absolutely certain that no man when he’s doing badly can be in a healthy state.’ This is a rough description of πλουθύεια inf. 731, Eq. 1100, Vesp. 647. For the sentiment cp. Soph. ap. Stob. Flor. 91. 28 ἐμοὶ δ’ οὐδεὶς δοκεῖ | εἶναι, πένης ἄν, ἄνοσος, ἄλλ’ ἀεὶ νοσεῖν. Of course κακῶς πράττων is used in a double sense here.

1. 609. πέντε. Hesiod, Frag. 163, assigns the croaking raven nine generations, ἐγνατεὶ τοι ζωεῖ γενεὰς λακέρυνα κορώνῃ | ἄνδραν ημβόντων.

1. 610. αἰβοί (admirantias, as inf. 1342), ‘Ha! ha! these birds are far better kings to have on the throne for us than Zeus (can ever be)’

1. 611. οὗ γὰρ πολλῷ; see on sup. 523. If we read there νῦν δ’ αὖ Μανᾶς, the present needs no addition; otherwise we must recognise a lacuna of two anapaests, or we must fill up the line in some such way as this, οὗ γὰρ πολλῷ κρεῖττους, πολλῷ; ‘why, are they not far, far better?’

1. 616. τοῖς δ’ αὖ σεμνοῖς. The ordinary birds will be content with a thicket for their home: and the ‘right-reverend’ birds of the highest class will want no better temple than an olive-tree.

1. 618. Δελφοῦς... “Ἀμμόνα. That is, to the oracle of Apollo at Delphi and of Zens in Libya.

1. 627. φίλτατ[ε]. Here the adjective, which should naturally be in the nominative, as predicative addition to the participle, is drawn into the vocative, by the effect of the interjection. So Theoc. 17. 66 ὁλβίε, κウォー, γένοιο. But φίλτατε must still be construed with
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πρεσβυτῶν notwithstanding the participle. 'O dearest by far of old men in my eyes, changing thereto from the worst of foes.' Cp. Lycurg. in Leocr. 60 ἀνθρώπω ζώντι ἐλπίς ἐκ τοῦ κακῶς πράξας μεταπέσειν.

1. 630. ἐπετειλήσαν. So ἐπαπειλοῦντες Vesp. 670. 'I give due warning.' The aor. like ἔστην sup. 570.

1. 631. παρ' ἐμὲ θέμενος. Modelled on the regular military phrase, ἀνείπεν ὁ κῆρυς τίθεσθαι παρ' αὐτῶς τὰ ὄπλα. Perhaps 'bringing your counsels into close touch with mine.' The epithets which follow belong to the regular phraseology of treaties and alliances: so Thuc. 5. 18. 9 ἐμμενῶ ταῖς ξυνθήκαις καὶ ταῖς σπονδαῖς ταύσδε δικαίως καὶ ἀδύλως.

1. 633. ἐπὶ θεοὺς, sc. 'to attack the gods.'

1. 635. τρίψευν, 'shall handle:' properly of things worn away by constant rubbing.

1. 637. ἀνάκειται, 'are committed.' For ἐπὶ σοῖ Mein. reads ἐνι σοί. But ἀνάκεισθαι is generally used with εἰς τίνα as Hdt. 1. 97; or with simple personal dat. as Eur. Bacch. 934. In Antiphon 5. 6 we find ἐπὶ τῇ τύχῃ ἀνάκειται.

1. 639. μελλονικιάν, 'to shilly shally Nicias-like.' The reference here is not to the delay at the siege of Pylos, but to the hesitancy of Nicias in despatching the Athenian fleet on the Sicilian expedition. See Thuc. 6. 25 καὶ τέλος παρελθὼν τις τῶν Ἀθηναίων (sc. Demostratus, Plut. Nic. 12) καὶ παρακαλέσας τὸν Νικίαν ὅτι ἐφῃ χρήνα προφασίζεσθαι οὐδὲ διαμέλεως, ἀλλ' ἐναντίον ἀπάντων ἡδη λέγειν ἑντικα αὐτῷ παρα- σκευήν Ἀθηναίοι ψηφίσωνταί. Such words as μελλονικιάν have analogies in every language. So we use to 'hector,' to 'burke,' to 'boycott.'

1. 642. κάρφῳ and φρύγανα, 'chips and faggots,' are the modest-words with which Hoopoe describes the materials of his nest. For the juxtaposition of plur. εἰςἐλθέτε and dual φρύσατον cp. Plut. 73, 75–6, Pax 414. 5.

1. 644. τῷ δὲ τί; These words seem to belong properly to Hoopoe. Most editions continue the line to Peithetaerus, and read τρέδεδί, see sup. 11.

1. 645. Κριόθεν. This dème called indifferently Κριός and Κρίωα belonged to the Antiochid tribe.

1. 648. τὸ δείνα. 'Ita loquuntur quibus subito in mentem venit aliquid rogare aut monere quod in rem prae sentem faciat, cuius adhuc fuerint immemores.' Cobet v. l. p. 108. Cp. Lysist. 921 καίτω τὸ δείνα Ψιαθός ἐστ' ἐξοστέα, ib. 926, Pax 268 τὸ δείνα γὰρ ἁπόλωλ' Ἀθηναίωσιν ἀλετρίβανοι. We may trans. 'but, by the bye.' ἐπανά- κροσσαί. The regular phrase is πρύμναν κρούεσθαι or ἀνακρούεσθαι, 'to back water;' 'come astern.'

1. 651. Αἰσώπου. The Schol. refers to Archilochus, not to Aesop, the fable about the fox 'going shares with' the eagle. The eagle
carried off the fox-cubs to its eyrie in the tree-top, and there the fox, whose hole was at the foot of the tree, could not pursue. The construction is a mixture of τὴν ἀλώτεκα κοινωνήσαι and ὡς ἡ ἀλώτης ἐκοινώνησεν. Similarly Naub. 95 ou τὸν οὐρανὸν | λέγοντες ἀναπειθουσίν ὡς ἐστίν πνευμέν, where λέγοντες is equivalent to ἐστίν λεγόμενον, in the present passage.

1. 653. φλαύρως, 'unsatisfactorily;' to her own harm. So II dt. 6. 94 Μαρδώνιον φλαύρως πρῆξαντα τῷ στόλῳ παραλύει τῆς στρατηγίας.

1. 656. οὕτω, 'on these terms then,' ὡς ὅδε ἔχωντων. Χανθία. Xanthias is the name of the slave at the opening of the 'Frogs,' and 'Wasps.' Manodorus is formed from the name Μάνης sup. 523, inf. 1329. The presence of the two slaves has been implied already, sup. 434.

1. 657. τὰ στρώματα, 'the baggage;' properly 'bedding,' as in Ran. 8, 165.

1. 663. ἐκβίβασον αὐτοῦ. The Schol. interprets αὐτοῦ as αὐτόθι, ἐν τῷ θεάτρῳ. But, as Euelpides is already on the stage himself, we should rather expect ἐνθάδε or δεύρο. Meineke would read αὐτοῖς—'at their request.' The player representing the Nightingale comes on the stage in female dress gaily ornamented, but wearing a mask to represent a bird's head with a sharp bill, like a pair of scissors.

1. 670. ὡσπερ παρθένος. So in Ach. 258 the daughter of Dicæopolis is warned to take good care in the crowd of her golden trinkets (τὰ χρυσία); cp. Hom. II. 3. 872 ὅσ καὶ χρυσὸν ἔχον πόλεμονος' ἵππον ἥπτε κοῦρην.

1. 671. καὶ φιλήσαι μοι δοκῶ. 'I'm inclined to think that I could kiss her.' Cp. Eq. 6. 2 ὡς ἐγὼ μοι δοκῶ κἂν μακρὰν ὁδὸν διελθεῖν ὡστ' ἄκοσαί.

1. 674. τὸ λέμμα, 'the shell,' suggested by φῶν. Probably as the player could not play the flute while wearing such a mask, the coarse attentions of Euelpides are used as an opportunity for its removal.

1. 675. τὰ ἀγαθά, see on sup. 435.

1. 682. καλλιβόαν αὐλόν, here, and in Soph. Trach. 6. 460. κρεκεῖν, according to the Schol., is κυρίας τὴν καθαρὰν κρούειν. See inf. 771. Here used loosely of the sound of the flute.

1. 684. ἀρχού, 'lead off.' This introductory lyric by the Chorus is called the κομμάτων (ll. 676–684). The Parabasis proper extends from l. 685–722 in anapaestic tetrameters. The πνέυμα or μακρόν (ll. 723–736) is an ordinary anapaestic system. The ωδή (ll. 737–752) corresponds to the ἀντωθῇ (ll. 769–784). Between the ωδή and ἀντωθῇ comes the ἐπίρρημα (ll. 753–768) answered by the ἀντεπίρρημα (ll. 785–800), both in trochaic tetrameters. The Parabasis, in a tone of mock solemnity relieved by many comic touches, is a parody on the poets and philosophers, who had speculated on the origin of the Universe, and theories of evolution. Its general form follows, no doubt,
the genealogies in the Orphic Hymns: but Hesiod is also laid under contribution; and the dicta of the Ionian physicists, of Empedocles and Anaxagoras, are utilised to give a philosophic flavour to the whole. Special occasion is taken to throw ridicule upon the famous sophist, Prodicus of Ceos, who was still lecturing and writing at Athens.

1. 685. ἄμφωρόβου. Following the idea of the Homeric phrase εἴδαλυν ἄμφωρον (Od. 4. 824), we must assign to this word something of the notion of σκοιεθήκα: perhaps ‘unsubstantial.’ The simile of the ‘leaves’ comes from Hom. II. 6. 146 οἷς περ φύλλα χείνη, τούτο δέ καὶ ἄνθρωπον. | φύλλα τά μέν τ᾿ ἄνεμος χαμάδις χρεία, ἀλλὰ δὲ τʰ᾽ ύλη | τηλεθωσα φύει ἀρος δ᾿ ἐπιγίγνεται ὀρη | ὁς ἄνθρωπον γενέθη ὡς μέν φυεὶ ὡς δ᾿ ἀπολήγητε.


In the word πηλοῦ we have the princeps limus of Hor. Od. i. 16. 13. With σκοιεθήκα cp. Soph. Αί. 125 ὁρώ γὰρ ἦμᾶς οὔδεν ὢντας ἄλλο πλῆν | εἴδωλ’, ὀσσόπερ ἵμεν, ἢ κούφην σκιάν. In ἀμενηνά we find the Homeric νεκών ἀμενηνά κάρβαν Od. 10. 521. But the word must have been regarded as of doubtful meaning at Athens; for in the play of the Δαιταλῆς by Aristophanes the question is asked, τι καλοῦσ’ ἀμενηνα κάρβαν; Perhaps it was indifferently referred to μένος and μένω, and might either mean ‘weakly,’ or ‘transitory.’

1. 687. ταλαιοί. Though this form is not elsewhere found there is nothing anomalous in it. The Schol. interprets rightly by τληπαθεὶς, adding however, ἑνοὶ δὲ τὸ ταλαί διαιροῦσιν ὅστε εἶναι ἀλαιοί. But this would cause a very doubtful hiatus.

1. 688. αἴεν ἐοῦσι. Note the use of the Epic dialect.

1. 689. ἀφθονα μηδομένων, ‘forming designs that fail not.’ The nearest equivalent to this phrase is Π. 24. 88 Ζεὺς ἀφθονα μηδέα εἶδος.

1. 690. ὄρθως, ‘correctly;’ according to the accuracy of the latest science, as in Nub. 638.

1. 692. παρ’ ἐμοῦ. Join with ἐπητε, as in Lucian Dial. Mort. i. 2 σὺ δὲ ὦμόσειν αὐτοὶ παρ’ ἐμοῦ λέγε. ‘That you may bid Prodicus, with my compliments—to be hanged.’ κλάειν, a surprise for χαίρειν. Prodicus, say the birds, was all very well, but our speculations far surpass his in originality and accuracy.

1. 693. The following Ornithogonia is impartially eclectic. It leads off in the language of Hesiod Theog. 116 ἐτοὶ μὲν πρώτιστα χαῖον γένετ’, αὐτάρ ἐπείτα | Γαῖ τε ἐφύστερον, πάντων ἐδος ἀσφαλές αἰεί, | Τάρταρᾶ τ’ ἥρφεστα μυχ’ χθονός εὐρυδείης, | ἥδ’ Ἕρως, ib. 123 ἐκ χαίος δ’ Ἐρεβός τε μέλαινα τε Νῦς ἐγένοντο. Then (Lobeck Aglaoph. i.
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470 foll.) follows the phraseology of the Orphic cosmogony, which begins with ἀγέννυτος χρόνος, from which spring Aether and Chaos. Chaos forms itself into an ὤζεων ἀφρύψεων, from which egg there bursts forth a being called Phanes, otherwise known as Eros, χρυσείας πτερόνεσσι φορεύμενος ἕνθα καὶ ἐνδα. 

1. 694. γῆ δ’ οὐδ’ ἀρπ. For the negative to be supplied before γῆ cp. Eur. Troad. 477 οὕς Τρφᾶς οὐδ’ Ἑλλήνις οὐδὲ βάρβαρος | γυνὴ τεκοῦσα κομπάσειεν ἄν ποτε.

1. 695. ὑπηνέμον. The ‘wind-egg’ is properly the unfertilized egg of a pullet. According to Pliny N. H. 10. 60. So quidam et vento putant ea (sc. τὰ ὑπηνέμα) generari.


1. 698. πτερόνετι is an unexpected epithet for Χάος. Perhaps οὗτος χαῖει εὐρώντι ή ἑρώνετι should be read; and for νυξίω, νύξιος or νύξιον.

1. 702. δόε, as being the first offspring of the first god.


1. 705. ἀπομωμοκότας, ‘who have abjured (love).’ πρὸς τέρμασιν, apparently, ‘on the outskirts of their prime,’ as τέρμα may mean the edge nearest to or furthest from the eye. The interpretation of the Schol., μετὰ τὴν νέστητα, does not suit well with the character of the presents, which are appropriate to the very young.

1. 707. ὀρτυξ. Keeping quails was a perfect passion with the Athenians (ὄρτυμανία). For πορφυρίων, some species of ‘coot,’ see on sup. 553.

1. 710. γέρανος. The ‘screaming crane’ migrates to the south when the cold weather sets in, II. 3. 3 ἧταν περ ἑλεγγγυ γεράνων πέλει οὐ-ρανοῦτε πρό | αὖ τ’ ἐπεὶ οὖν χειμῶνα φύγαν καὶ ἀθέσφατον ὄμβρον, | κλάγγια ταί γε πέτονται ἐπ’ Ὀξεανοῦ ρόδων, Hesiod Opp. et Di. 446 φράκεσθαι δ’ εὔτ’ ἄν γεράνου φωνήν ἐπακούσῃς, | ή τ’ ἀροτοῦ τε σῶμα φέρει καὶ χείματος ὄρη | δεικνύει ὄμβρηρον.

1. 711. πτηδάλιον. After putting into port for the winter, the skipper unships his rudder (steering paddle), and hangs it in the smoke to preserve the wood, Hcs. Opp. et Di. 45 αὖτα κε πτηδάλιον μὲν ὑπὲρ καπνοῦ καταθείο, ib. 627 πτηδάλιον δ’ εὐεργίες ὑπὲρ καπνοῦ κρεμάσασθαι, | αὐτὸς δ’ ὀραίον μίμειν χρύνον εἰσόκεν ἔλθη.

1. 712. Ὀρέστῃ. Nickname of a famous footpad, whose particular profession was robbing travellers (ἀποδύη) of their clothes. See inf. 1491, Acharn. 1166 κατάξειε τις αὐτῷ μεθύων τῆς κεφαλῆς Ὀρέστης. The origin of the name is unknown: but the Schol. states that he ‘feigned madness,’ μανίαν προσποιοῦμενος ἐν τῷ σκότει τοῦς ἀνθρώπους.
Come on then ye dwellers by nature in darkness, and like to the leaves' generations,
That are little of might, that are moulded of mire, unenduring and shadow-like nations,
Poor plumeless ephemerals, comfortless mortals, as visions of shadows fast fleeing,
Lift up your mind unto us that are deathless, and dateless the date of our being:
Us, children of heaven, ageless for aye, us, all of whose thoughts are eternal;
That ye may from henceforth, having heard of us all things aright as to matters supernal,
Of the being of birds, and beginning of gods, and of streams, and the dark beyond reaching,
Truthfully knowing aright, in my name bid Prodicus pack with his preaching.

It was Chaos and Night at the first, and the blackness of darkness, and Hell’s broad border,
Earth was not, nor air, neither heaven; when in depths of the womb of the dark without order
First thing first-born of the black-plumed night was a wind-egg hatched in her bosom,
Whence timely with seasons revolving again sweet Love burst out as a blossom,
Gold wings gleaming forth of his back, like whirlwinds gustily turning.
He, after his wedlock with Chaos, whose wings are of darkness, in Hell broad-burning,
For his nestlings begat him the race of us first, and upraised us to light new-lighted,
And before this was not the race of the gods, until all things by Love were united:
And of kind united with kind in communion of nature the sky and the sea are
Brought forth, and the earth and the race of the gods everlasting and blest. So that we are
Far away the most ancient of all things blest. And that we are of Love’s generation
There are manifest manifold signs. We have wings, and with us have the Loves habitation;
And manifold fair young folk that foreswore love once, ere the bloom of them ended,
Have the men that pursued and desired them subdued, by the help of us only befriended,
With such baits as a quail, a flamingo, a goose, or a cock’s comb staring and splendid.
All best good things that befall men come from us birds, as is plain to all reason;
For first we proclaim and make known to them spring, and the winter and autumn in season:
Bid sow, when the crane starts clanging for Afric, in shrill-voiced emigrant number,
And calls to the pilot to hang up his rudder again for the season, and slumber;
And then weave cloak for Orestes the thief, lest he strip men of theirs if it freezes.
BIRDS.

And again thereafter the kite reappearing announces a change in the breezes,
And that here is the season for shearing your sheep of their spring wool. Then does the swallow
Give you notice to sell your greatcoat, and provide something light for the heat that ’s to follow.
Thus are we as Ammon or Delphi unto you, Dodona, nay, Phoebus Apollo.
For, as first ye come all to get auguries of birds, even such is in all things your carriage,
Be the matter a matter of trade or of earning your bread, or of any one’s marriage.
And all things ye lay to the charge of a bird that belongs to discerning prediction:
Winged fame is a bird, as you reckon; you sneeze, and the sign ’s as a bird for conviction:
All tokens are ‘birds’ with you—sounds too, and lackeys, and donkeys.
Then must it not follow
That we ARE to you all as the manifest godhead that speaks in prophetic Apollo?

1.724. μάντεσι Μούσαι. ‘You will be able to use them as your seers and poets.’ So far, all is easy; but αὕραις, ὁραίς, etc. seem quite unintelligible. The general sense ought to be that the birds will be accessible to those who wish to consult them, at all times and seasons. We might read πάσαις ὁραίς, or, perhaps, as nearer to αὕραις, we might suggest αὕραις ὁραίς, ‘at the very seasons when we want them, in winter, in summer, and when the swinking heat cools down.’ It does not seem possible to make αὕραις equivalent to any particular season of the year: e.g. ‘the mild breezes of spring.’ Kock would read αὕραις λιαράις χείμωνι (or Bergk αὕραις ἕρος χείμωνι): mild breezes in winter; and in summer, tempered heats! But this does not seem the sort of promise the birds are making.

1.727. σεμνύνόμενοι, ‘putting on haughty airs,’ as in Ran. 1020 Ζεὺς νεφεληγερέτης sits on a level with his clouds, keeping away from human turmoil; ‘the clouds are lightly curled, round about their golden houses.’ Cp. Pax 207, of the gods, αὐτὸι δ’ ἄνωκίσανθ’ ὦπως ἀνωτάτω | ἵνα μη βλέπουν μαχομένους ὕμας ἑτ’, | μηδ’ ἀντιβολούντων μηδὲν αλοθανοῦσατο.

1.734. γάλα τ’ ὀρνίθων, as inf. 1673, Vesp. 508. Pigeon’s milk is our colloquial equivalent for an unattainable rarity.

1.739. ποικιλῆ, here of the nightingale’s ‘varied note,’ ἣ τε θαμά τρωπώσα χέει πολυχέα φωνήν Od. 19. 522. See inf. 1411.
NOTES.  LINES 724–764.

1. 745. Join ἱεροὺς νόμους μελέων Πανί, 'sacred strains of melody in honour of Pan.' The cult of Pan, the god of the Arcadian high-lands, was introduced into Athens after the battle of Marathon. He was worshipped (Pind. Pyth. 3. 78 (138)) along with Cybele, 'the mountain-mother,' whose rites passed into Attica from the coast of Asia Minor.

1. 748. ἐνθεύ, sc. ἀπὸ τῶν ἐμῶν ποιημάτων ὡσπερ μέλιται ἀπεβόσκετο. Phrynichus here is not the comic, but the tragic, poet (Ran. 910, 1299), whose choric songs were especially popular in Athens. Old Philocleon (Vesp. 269) goes to court humming snatches from his songs, μέλη ἀρχαιομελείσιδωνοφρονικήρατα ib. 220. 'He fed on the fruit of immortal lays drawing therefrom sweet song.' Horace (Od. 4. 2. 27) compares himself to the ἀπὸ Ματίνα, culling sweets from every flower.

1. 754. διαπλέκειν, sc. τὸν βίον, as in Hdt. 5. 92; 4. 205; 'to bring to completion;' 'finish weaving the web.'

1. 755. ἐνβάδι, sc. at Athens, in contrast to έκεί παρ' ἡμῖν.

1. 759. αἴρε πλῆκτρον, metaphor from cock-fighting: 'lift your spur.' The cocks' spurs were armed with a sharp point of metal, ἕμβολα χαλκᾶ Schol.

1. 760. ἑστιγμένος. Runaway slaves were often branded with a hot iron (στιγματιὰς Λυσιστ. 331). For ἄπαγάς see sup. 249. The speckled plumage of the bird is described in Athen. 9. 387 ὅλος δὲ κατάγραφος τὰ περὶ τὸ ἱώτον.

1. 763. The φυγύλος, an unknown bird, chosen here to make a jingle with Φύξ. 'If he be a ruffian from Phrygia, he shall reckon as a "ruff."' We gather from the text that both Spintharus and Philémon were foreigners.

1. 764. For Execestides see on sup. 11. Many of the slaves or mercenaries in Athens were Carians. According to Aelian the πάππος, 'grandsire,' was the bird in whose nest the cuckoo laid its egg: so, perhaps, the 'hedge-sparrow.' Now, to make good his claim to Athenian citizenship a man had to show his descent, to point to his πάπποι or ancestors. Then there would be no difficulty in enrolling him in his proper φρατρία, or division of the tribe to which he was proved to belong. Here, by an inversion of the ordinary process, a man 'may get grandsires in birdland,' and 'tribesmen will at once be found.' In Latin, a similar pun might be worked with avis and avus. Kennedy thinks that the secondary meaning in πάππος here is the soft down of half-fledged birds, like the 'pappus' of the thistle or dandelion; and that in φράτερες there is an allusion to the full feathers of the mature bird. Cp. Ran. 418 ὅς ἐντέτηρ ὡν οὖν ἐφοσε φράτερες. The 'downy cove' might soon 'plume himself' on his family-connections.

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1. 766. Ὅ Πεισίον. This is said to refer to Meles, κυθαρώδης κάκιστος, and father of the dithyrambic poet Cinesias. The allusion to opening of the gates is unknown. The Schol. suggests that the ἄτμοι are some of those outlawed for their connection with the Mutilation of the Hermae. This Meles, a true ‘chip of the old block,’ or rather ‘true chick of the old fowl,’ may change into a partridge, and ‘dodge away, partridge-like.’ The partridge, like many other birds, will pretend to be injured and unable to fly, and will thus draw away the hunter from its nest or brood. Some see in the word ἐκπερδικίσαι an allusion to the ‘artful dodger’ Perdiccas, king of Thrace, whom the Athenians had found to be a most untrustworthy ally.

1. 769. τοιάδε, ‘in such wise,’ accus. adverbial, like ταῦτα = ‘for these reasons.’

1. 772. κρέκοντες (see on sup. 682) with βοήν, as ἥδιν κρέκουσα μέλος Ανθολ. 193. 3, and κρέκον κέλαδον ib. 196, of the grasshopper. The accus. Ἀπολλω depends on ἰαχν (al. ἰαχνοῦ).

1. 774. Ἑβρον. The river Hebrus in Thrace, flowing from Mt. Rhodope, is the scene of the tragic end of Orpheus.

1. 781. ἀνάκτας. sc. the gods, suggested by the word Olympus. Cp. θεῶν ἀέριτι ἀνάκταν Od. 12. 290; and for the expression θάμβος δ’ ἔλε πάντας ἱδὼντας Od. 3. 372.

1. 786. αὐτίχ’, see on 166 sup.

1. 787. τραγῳδῶν. The dramatic performances at Athens began very early in the morning. Cp. Aesch. 3. 76 Δημοσθένης ἀμα τῇ ἡμέρᾳ ἡγεῖτο τοὺς πρέσβεισιν εἰς τὸ θέατρον. Scaliger and Bentley altered τραγῳδῶν to τριγῳδῶν, as though Aristophanes was making a hit at his rivals on the comic stage; in which case ἐφ’ ἡμᾶς (789) would mean ‘to my plays.’ But the broader distinction between Tragedy and Comedy seems to be in the poet’s mind. It is commonly supposed that at the great Dionysia the performances began with Comedy, and Tragedy came later in the day: while at the Lenaea this order was reversed.

1. 789. ἂρ’ ὑπόπτερον, ‘isn’t it worth anything to find oneself with a bit of plumage?’ Evidently, it was not ordinarily possible to leave one’s seat in the theatre, for any purpose however pressing. Happy the man who could flit away, unnoticed, take a mouthful of food, do any necessary business, and drop lightly into his place again!

1. 798. Διττρέφης. Elmsley prefers to read Διειτρέφης, on the strength of an ancient inscription: and the Homeric ἀνθρεφώντης may be quoted in support. But the quantity of the second iota in διιπετῆς Hom. II. 16. 174, Eur. Bacch. 1268, should be sufficient to justify the MS. reading.

This Διττρέφης was a ‘nobody,’ of foreign extraction whose powers
of 'rising' were wonderful. He made his money by the manufacture of wicker-sheathing for wine-flasks; and these are here called his 'osier-wings.' He was elected (χειροτονηθείσ) as one of the ten phylarchs, or captains of cavalry; and later he became one of the two hipparchs, and lastly 'a brown horsecock.' This word (see Ran. 932) is intended to represent a magnificent Field-Marshal (perhaps in brown uniform; if that be the meaning of ξουθός): but the ridiculous bombast of the language makes the happy transition from the sublime to the ridiculous. Probably this is the Diitrephees whose duty was to convey back to Thrace some mercenaries who had arrived too late to accompany Demosthenes to Syracuse. On their return they made a raid upon Mycalessus; but they were attacked and repulsed with great slaughter by the Thebans, Diitrephees being among the slain. This happened in the year after the representation of the 'Birds,' B.C. 413. See Thuc. 7. 29. Kennedy translates his final title, 'Colonel Horsecock of the Buffs.'

1. 801. Enter Peithetaerus and Euelpides, wearing a ridiculous costume to represent birds. They had evidently partaken of the magic root, sup. 654. ταυτὶ τοιαυτὶ. As we say, 'so much for that,' 'so far so good.' Cp. τοιαύτα μὲν δὴ ταύτα Aesch. P. V. 500.

1. 803. ὠκύπτερα are the 'quill-feathers.'

1. 805. We may imagine that, in the picture of 'a goose painted with a view to cheapness,' there would be no details worked in, but only a pair of wings coarsely indicated. With εἰς εὐτέλειαν cp. εἰς εὐτελεία Ran. 405, Thuc. 8. 4 Ξυστελλόμενοι εἰς εὐτέλειαν. Green thinks that in συγγεγραμμένως there is an allusion to work 'done by contract,' which was as often 'scamped' then as it is now.

1. 806. σκάφιον ἀποστειλμένῳ. We should expect σκάφιον ἀποκεκαρμένῳ, as in Thesm. 838, but he is speaking of a bird with feathers rather than of a man with hair; 'cropped bowl-wise,' i.e. as if a bowl had been inverted on the head and all the hair removed that showed beyond the edge. There were various cant names for different kinds of tonsure. So κεκαρμένος μοιχόν Acharn. 849, πεμπτόχαλα, κήπον κέρεσθαι, etc.

1. 807. ταυτὶ μὲν ἥκασμεσθα, 'we have found these resemblances, according to Aeschylus' rule;' 'this has come upon us through no one else, but by reason of the wings of our own seeking.' In the Μυρμ-δόνες of Aeschylus (Frag. 123) the story is told ὅθ' ἔστι μιθῶν τῶν Δμβαστικῶν λόγοις—πληγεύειν ἀτράκτω τοξικῷ τῶν ἄετῶν | εἰπεὶν ἱδόντα μηχανήν πτερώματος | τάδ' ὁχ' ὑπ' ἄλλων, ἄλλα τοῖς αὐτῶν πτερόις—ἀλκοκόμεσθα. This last word is omitted in the quotation.

This is a favourite simile with English poets; so Waller on hearing a copy of his own verses sung by the lady to whom they were addressed:
BIRDS.

'That eagle's fate and mine are one,
Who on the shaft that made him die
Espied a feather of his own
Wherewith he went to soar on high.'

And Byron, in his lines on Kirke White (English Bards and Scotch Rev.)

'So the struck eagle stretched upon the plain,
No more through rolling clouds to soar again,
Viewed his own feather on the fatal dart,
And winged the shaft that quivered in his heart.'

1. 812. It is very doubtful to whom this line is to be assigned. But
if we accept the fact that Hoopoe does not reappear after line 675, we
have only to choose between the Chorus (i.e. the Coryphaeus of the
Chorus) and Euelpides, whose remarks can generally be detected by
their grotesqueness or their double meaning.

1. 815. Σπάρτην. Euelpides puns on Σπάρτη and σπάρτη, a sort of
'broom' (spartum scoparium), from which a coarse kind of rope was
made, called σπάρτον (Hdt. 5. 16). He hates the very name of 'Sparta,
so bitterly that he would never "attach" (θείμην) such a title to the
new city. Nay, he would not even "attach" a rope of "Esparto-grass" (as
we might say) to a truckle-bed, at least if he had got a cord to put
there. The χαμεύνη is a low bedstead with a wooden frame, the
mattress being supported on a lacing of cords from side to side. But
mean as the χαμεύνη was, Euelpides would not, unless he were driven
to extremities, discredit it by a rope of such evil significance.

1. 819. χαύνον, 'airified;' cp. κενείαν ἐλπίδων χαύνον τέλος Pind.
Nem. 8. 45. In Cloudcuckooborough we have the unsubstantial character
of clouds along with the empty, roving nature which the Greeks seem
to have attached to the cuckoo; ἀβελετεροκόκκους ἡλίθιος περιέρχεται
Com. Plat. 63.

1. 822. Theogenes took part with Cleon in the blockade of Sphace-
teria (Thuc. 4. 27), and afterwards was one of the signatories of the
peace (Thuc. 5. 19). He became one of the Thirty in B.C. 404. He is
ridiculed inf. 1127, 1295, and the Θεογένος ἱππία is derided in Pax
928. Aeschines (not to be confounded with the Socratic philosopher nor
the orator) was also one of the Thirty, and was sent on an embassy to
Lacedaemon. He was called as a nickname ὁ Σέλλαος, 'son of Sellus,'
the stock title for poor but pretentious men (πτωχαλαξίνες). These
arch-braggarts kept their boasted but non-existent wealth in 'castles
in the air.'

1. 823. καὶ λόστον μὲν οὖν. This, the reading of the MSS., is un-
satisfactory, the conjunction καὶ seeming to give a wrong colouring to
the words. The simplest corr. is that of Bergk, κάλλιστον μὲν οὖν. 'Nay, the finest possible name would be the Phlegraean plain, where the famous battle between gods and giants came off (as we should say) "on paper" only: and the gods "outdistanced the giants in bragadocio."' This sentence coolly discredits the legend of the Titan wars, and reduces them to a match in 'tall-talk' between gods and giants, in which the gods won.

1. 826. λιπαρόν, 'this creation of a city is a smart one.' For this use cp. τὸ χρῆμα τῶν νυκτῶν Nub. 2. The epithet λιπαρός was peculiarly attractive to Athenian ears; cp. Acham. 639, Nub. 300, Eq. 1329.

1. 827. ξανοῦμεν (ξαίνω), lit. 'shall we card,' i.e. 'make ready.' The allusion is to the famous robe (πέπλος), rich with embroidery, which was carried in honour of Athena in the Panathenaic procession.

1. 831. Κλεισθένης. His effeminacy is scoffed at Eq. 1374, Nub. 355, Thesm. 574 foll. It will never do in this model-state to have a goddess clad in full armour as our presiding deity, and a Cleisthenes shuttle in hand, like a woman as he is.' The lines are a parody from the Meleager of Euripides, πῶς οὖν ἔτ' ἄν γένοιτ' ἄν εὐτακτος πόλις ἢν θεον γυνὴ γεγώσα (sc. Ἀθαλάντα) τίν πανοπλίαν ἢ ἐστίν ἠχουσα, Μελέαγρος δὲ κερκίδα; 1. 832. πόλεως = ἀκροπόλεως, as in Nub. 69, Eq. 267. A portion of the ancient wall of the Acropolis was called τὸ Πελασγικόν, built by a wandering band of Pelasgians (Hdt. 6. 137). Here, the better to suit the requirements of Birdland, the poet prefers to call it τὸ Πελαργικόν 'Stork-wall.' Both names are found. Cp. Callim. Frag. 283 Τυραγ-νῶν τείχισμα Πελαργικόν.

1. 835. Ἀρεως νεοττός. According to legend, a sentinel appointed by Ares to keep watch while he visited Aphrodite once neglected his duty. His angry lord turned him into a cock, always doing sentinel's work, and retaining after his metamorphose the crest and bearing of a soldier. Süvern sees in these words an allusion to the impetuous soldier Alcibiades, whose connection with Persia might well suggest the nickname Περσικός ὄρνις.

1. 836. ἐπὶ πετρῶν, sc. the rock of the Acropolis. ἡς is exclamatory, 'how well suited!' 1. 837. ἄγε νυν. Peithetaurus now bids Euelpides to mount the air and help the builders. By χαλικας he means rough stones; technically 'rubble.' Note ἀποδύς (as ἀπόδυθη 934 inf., and ἀπέδυν Lysist. 1023), 'having stripped,' intrans. as distinguished from transitive aor. ἀπέδυνα, ἀποδύως.

1. 840. λεκάνην, properly, any basin, is here used for the ἱδρ, in which the πηλός is carried. The sudden outburst of fun in κατάπεσον ἀπὸ τῆς κλίμακος, instead of ἐπὶθαυμε ἐπὶ τ. κ., is so much in the tone of
Eulelpides that one would be glad to assign this half line to him; but the MSS. give no hint in this direction.

1. 841. τὸ πῦρ ἐγκρυπτὲν δεῖ, ‘bank up the fire from time to time.’ This refers to the custom of keeping the embers smothered in ashes, ready to be fanned into a flame when the fire was needed. So Hom. Od. 5. 490 σπέρμα τυρός σῶζων ἵνα μὴ ποθεν ἀλλοθεν αὖοι.

1. 842. κωδωνοφόρων. The regular practice of carrying a bell round, to keep the sentinels on the alert. So Thuc. 4. 135 τοῦ καθίων παρενεχθέντος. The next words, καὶ κάθευδ’ ἔκει, would be much better treated (sup. 840) as an aside of Eulelpides. The notion of sleeping at one’s post must be a joke.

1. 846. οἰμώξε ταρ’ ἔμε. This is commonly taken to mean ‘be hanged to you—for aught I care’ = per me, mea causa: on the analogy of παρὰ τοῦτο, etc. But this meaning can hardly be supported. Eulelpides scoffingly reiterates the ταρ’ ἔμε of Peithetaerus, which does not really fit in with οἰμώξε. The heralds must come back and ‘report themselves to me.’ ‘Yes,’ cries Eulelpides, ‘you had better stop here, hang you, and report yourself to me!’


1. 857. Πυθιάς βοή. This is the Παίαν, described by the Schol. as ἡ μετ’ αὐλοῦ γινομένη βοή.

1. 858. Χαίρις, notorious as a bad flute-player, who was always ready to force his music on an audience. This is probably what the Schol. means by saying ὃς αὐτομάτως ἐπίνυτος αὐτοῦ ταῖς εὐωξίαις. So in Pax 951 ὃς ἐν Χαίρις ἡμᾶς ἵδη πρόσειοιν αὐλήσων ἀκλητος. In Acharn. 16 his sudden appearance on the stage was a terrible blow to Diceaopolis, and ib. 866 the troublesome Theban pipers are called ‘bumble-Lee cubs of Chaeris,’ Χαιριδῆς βομβαίλιοι.

1. 859. φυσῶν, sc. τοῦ αὐλόν, with allusion to Chaeris.

1. 860. τούτι μὰ Δί’ ἐγώ. The construction is somewhat confused, because κόρακ’, which is the epexegeesis of τούτι, is thrown into the primary clause with εἶδον. ‘Here’s something, so help me heaven, I never yet saw (though I have seen many and strange things)—a crow rigged up with a mouth-guard!’ The φοββεία was a sort of leathern mouth-piece worn by flute-players. It regulated the supply of wind and prevented undue strain upon the cheeks. Cp. Vesp. 581 καὶ αὐλητῆς γε δικαιν νικᾶ, ταύτης ἡμῖν ἐπίχειρα | ἐν φοββεία τοῦσι δικασταῖς ἐξοδον ἥλισα’ ἀπωώοις.

1. 864. εὐχεσθέ. The language of the Priest is a parody of the regular official ritual, in the old Ionic dialect. The invocation (as in Vesp. 846) begins with the name of ‘Εστία, but she is metamorphosed by the addition of the epithet ὑπνιθεός and, generally, there is a studied
NOTES. LINES 841-880.

confusion between the names and qualities of gods and birds. The introduction of prose sentences makes the illusion more real. See inf. 1661 foll., Thesm. 295 foll.

Each house and each corporation (φρατρία) had its hearth-goddess; the central 'Εστία of the whole State being in the Townhall or Prytaneum. The kite (ικτίνος), the most rapacious bird, is honoured with the epithet έστιούχος, which belongs properly to Ζεύς έρκειος, 'lord of hearth and home.' It seems likely that after καὶ πάσηςιν some words are lost containing an allusion to Poseidon under his new title. Otherwise there is nothing to suggest the comment of Peithetaerus. We may imagine something like καὶ τῷ έρακι τῷ Σωνιακῷ, or καὶ Ποσειδώνι τῷ Σωνιέρακι, an epithet composed of έραξ, 'hawk,' and Σωνιόν the S. promontory of Attica, where Poseidon had a temple, and was therefore, called Σωνιάρατος Eq. 560. In Πελαργικέ there is the familiar jingle with Πειλαςγικέ, and probably a suggestion of πελαγός. Kennedy renders 'Hail, Sunium-worshipped Hawk; hail, royal Stork!'

1. 870. κύκνω. The swan, sacred bird of Apollo, takes his master's epithets: and Leto is not addressed as mother of Apollo and Artemis, but (from her home in Delos, formerly called Ορνυγία, 'Quail-island') she is called 'Quail-mother.' The ορνυγομήτρα is described in Aristotle and Athenaeus as a long-legged water-bird.

1. 871. Ἀκαλανθίς. Artemis was worshipped in the déme Myrrhinus under the mysterious title of Κολανίς, the similarity of sound between this and ἀ-καλαν-θίς suggests the pun.

1. 875. φρυγίλω Σαβαζιώ. The jingle between φρυγίλος and φρύξ is noted on sup. 763. Sabazius is the Phrygian Dionysus. So Aristoph. in the "Ωραι (acc. to the Schol.) τὸν Φρύγα, τὸν αὐλητήρα, τὸν Σαβάζιον. His cult had only been recently introduced into Athens. The στροφόδος here, as in Ach. 1105, is the ostrich, not the sparrow (as Kock). This suits better with the epithet μεγάλη (with the idea of 'big,' as well as 'mighty'); and with the huge size of Cleocritus (see Ran. 1433).

1. 880. προσκεκλέμενος. 'That's delicious I declare, "Chians" tacked on everywhere!' The Chians were useful allies to the Athenians at the beginning of the Peloponnesian war. The Schol. quotes from the historian Theopompus the statement that in all public prayers the Athenians used to ask the gods Χίως τε διδόναι ἄγαθα καὶ σφίαν αὐτοῖς. See Thuc. 4. 129, 5. 84, 6. 31, 43. But there is a lurking tone of irony in the words of Peithetaerus, as though too much fuss had been made about the fidelity of the Chians, who indeed revolted from Athens after the failure of the Sicilian expedition (Thuc. 8. 5), and with the Erythraeans went over to the Lacedaemonians.
1. 882. πορφυρίων, see on sup. 553. πελεκαντι is rendered ‘woodpecker’ by Schneider; but Von der Mühle (Beiträge zur Ornithologie Griechenlands) cited by Felton ad loc. declares for pelican, ‘still called in Greece πελεκαν . . . common in Greece through the whole year, frequenting especially the lakes and swamps.’ The same authority identifies πελεκίνω with the ‘spoonbill’ (platalea leucorodon). The φλέσι he thinks may be one of the ‘bloodfinches’ (pyrrhula serinus), ‘common in Greece wherever there are fruit-trees. It assumes there an external fiery or intense colouring. In autumn and winter it wanders about the solitary fields in company with limnets and goldfinches.’ Athenaeus describes the τέτραξ as a ‘small bird of a red-brown colour with dirty-looking marks and lines.’ He says it has wattles at each side of its head ὀσπερ οι ἀλεκτρόνες. Perhaps it may be translated ‘heathcock.’ The ἐλεάς may be the ‘water-ousel:’ see sup. 302. If βαρκᾶς be the right reading; it is described by Aristot. H. A. 8. 5. 6 as ἡττον νῆττης, and is probably the ‘teal:’ ‘pretty frequent in Greece in the winter,’ Von der M. ἐλασᾶς (ἐλαῦνω) may mean ‘marcher’ or ‘driver.’ Felton thinks it is the ‘bittern;’ as its ‘attitudes and movements are stiff, like those of a soldier on the march.’ The καταρράκτης, ‘pouncer’ or ‘plunger,’ is described by Aristot. H. A. 9. 13. 1 as a sea-bird smaller than a hawk; and remarkable for remaining a long time under water when it dives. Felton translates it ‘shear-water,’ or, ‘stormy-petrel.’ The μελαγκόρυφος, ‘black-cap,’ is called sylvia melanocephala by Von der M.; who also identifies the αἴγιθαλλος with the ‘titmouse’ (aegithallus pendulinus). After this word Meineke and others add (from the Schol.) καὶ ἱμυσάλπνγγι, ‘early-trumpeter (?)’; an unknown bird.

1. 889. παῖ ἐς κόρακας, ‘plague take you, stop!’ as in Acharn. 864.
1. 890. ιερεύον, sc. the προβατίου of sup. 855 and inf. 902.
1. 891. ἀλιαίτους, ‘ospreys.’ haliaeetos clarissima oculorum acie, librans ex alto sese viso que in mari pise praecep in eum ruens et discussis pectore aquis rapiens Plin. N. H. 10. 3. 3.
1. 893. στέμματα. The regular adornment of a priest, Hom. II. 1. 14, 28.
1. 897. χέρνηθι ἐπίβοαν, ‘to chant it over the lustral water.’
1. 899. ἑνά τινά μόνον. The chorus first proposes to invite the Blessed Ones generally; but immediately makes the correction—‘nay, only one of their number,’—for there is no chance of the meagre supply of sacrificial meat being enough for more than one. For ἔχετ we should rather expect ἔξει to which ες τίς would be the subject; ‘if he is to get.’
1. 904. Enter a dithyrambic poet, who has heard of the foundation of the new state, and comes forward with congratulatory verses, which
NOTES. LINES 882–930.

are more or less a Parody on Pindar’s Ode to Hiero on the founding of the town Aetna (infra 926).

1. 909. ὀτρηρός. The poet’s recollections of Homer are muddled. In Hymn 32. 19 poets are called Μουσάων θεράποντες, but the phrase ὀτρηρός θεράπων belongs only to servants in common life, as Il. 1. 321. The epithet is emphasised for the sake of pointing the pun in ἄδαρκον ὀτρηρόν (915), where it means ‘a coat that has seen a good deal of service,’ with a jingle on τετρημένον—‘pierced with holes.’ The old joke may serve here of the ‘holy servant of the Muses,’ and the ‘holy coat.’

1. 911. κόμην ἔχεις. Wearing ‘long hair’—a peculiar fashion of the Πρᾶσ—was the mark of ‘high life,’ as Nub. 14, Eq. 580.

1. 912. διδάσκαλοι. This expression for ‘poets’ appears in such words as καμφεδιδάσκαλοι, διδάσκειν τραγῳδον, etc.

1. 915. οὐκ ἐτός, ‘not without good reason,’ so Ach. 411 οὐκ ἐτὸς χαλῶν ποιεῖς.

1. 916. κατὰ τὶ δεῦρ’ ἄνεφθάρης; ‘on what graceless errand have you come here?’ ‘what ill luck has sent you here?’ This use of ἀναφθείρωμαι is only found here, but it is identical with that of the simple verb, as in Demosth. 21. 139 φθείρεσθαι πρὸς τοὺς πλουσίους, ‘to run to perdition after wealthy men;’ so Nub. 789 οὐκ εἰς κόρακας ἀποφθεῖρε; A similar meaning is found with ἀνέφερεν.

1. 918. κύκλια, ‘dithyrambic lays:’ so called because they were sung by ‘cyclic choruses,’ who danced in a ring round the altar; as distinct from the tragic choruses, who ranged themselves round in a square (τετράγωνον).

1. 919. κατὰ τὰ (μέλη) Σιμωνίδου, ‘after the style of the lays of Simonides,’ of Ceos. See on Nub. 1356.

1. 922. τὴν δεκάτην. The Poet cannot have composed these lays ‘long, long ago.’ For Peithetacrus is only just ‘christening’ his new-born city. See on supra 494.

1. 924. The natural order of the words is ἀλλὰ Μουσάων φάτις ἄκεια τις, ‘the utterance of the Muses runneth swiftly.’ Cp. Plut. 1003 δῆλον ὅτι τοὺς τρώπους τις οὐ μοχθηρὸς ἦν.

1. 925. ἀμαρυγά. Generally used of ‘rays’ or ‘flashes:’ but cp. μαρμαρυγάς θηεῖτο ποδῶν Hom. Od. 8. 265, for ‘flashing speed.’

1. 926. The Poet’s adaptation of Pindar’s praise of Hiero to Peithetacrus is ridiculously unsuitable: Σὺνε ὁ τοῖς λέγω, ἔθεων ἱερῶν ὑμῶνυμε (sc. Ἰέρων) πάτερ, κτίστορ Αἴτνας (a town on the spurs of Mt. Aetna).

1. 929. τῇ κεφαλῇ, i.e. τοις καπιτίς μνη. So Schol. τῇ γὰρ κεφαλῆ ἐπινεύουσιν οἱ βασιλεῖς.

1. 930. ἐμέν τείν. These words are perhaps intentionally absurd—
'to me on thine own account.' The Schol. seems right in suggesting that the dithyrambic style is ridiculed by this senseless accumulation of Dorisms, if indeed τεύν be a genuine Dorism. It is not found in Pindar or Theocritus, but it occurs Hom. II. 11. 201, Od. 4. 619, etc. Kock reads τεύν, sc. τινόν [hpνον].

1. 931. τὸ κακόν, 'this nuisance;' sc. the Poet.
1. 933. ὁτός, 'sirrah!' addressed to a slave.
1. 935. ῥηγών (ῥηγών). This form of the infin. occurs also in Ach. 1146, Vesp. 446, Nub. 442 with v. l. ῥηγόν.
1. 941. νομάδεσσι γάρ. These words are a continuation of the quotation from Pindar. Strato was perhaps the charioteer of Hiero, and had won for his master a chariot-race with a team of mules. Hiero had rewarded Strato with a gift of the team, and Pindar merrily suggests that the man had better take the chariot too. He imagines Strato roaming among the Scythians (νομάδος, ὃς πλεκτᾶς στέγας | πεδάρσου ναίουσα ἐπ' εὐκύκλοις ὤχοις Aesch. P. V. 708), very much despised because he alone has no 'house on wheels,' ὃς ἄμαξοφόρητον ὀίκον ὴ πέναται. The Poet parodies this and comments on the unsatisfactory gift of a jerkin without the smock. 'This poor Strato roams about among Nomad Scythians; a man who has not got a loom-wrought vestment (ὑφαντὸδόνητον ἔσθος). Inglorious goeth—jerkin without smock.'

1. 945. For ξύνες ὃ τοί see sup.
1. 946. ξυνήξ' (i.e. ξυνήξα, aor. as ἥσθην sup. 880). The MSS. read, against metre, ξυνήμ'. The aor. is the regular usage, as Eur. El. 960, etc.
1. 947. ἀπόδυθι, addressed to the slave, as sup. 934; ἀπελθε to the Poet.
1. 949. Join ἐς τὴν πόλιν ποιήσω τοιαδί, 'I will compose such lays as these on the city.' So σκώπτειν ἐς τὰ βάκια Pax 740.
1. 950. χρυσόθρονε. The Lady of the Golden Throne is the Muse. He speaks absurdly of the 'quivering shivering city,' because it exists in nubibus.
1. 952. πολύπορα. If this reading (and not πολύπορα) be right, it may mean 'traversed by many a passage,' and so, as we might say, 'draughty.' The v. l. πολύπορα, 'fruitful,' seems out of place.
1. 953. Bentley restored the reading ἄλαλαί, 'hurrah' (inf. 1762), for ἠλυθον ἄλαλαν of the MSS.
1. 954. ταυταγί. The Poet need not go on prating about 'the cold.'
1. 956. τὸ κακόν. The 'horror' is, that 'yonder fellow should so quickly have heard about our city.' Herwerden would (ingeniously) read ταύτην for τούτον and remove the comma after ἥλπισσα.

The translation would then run: 'By heaven, I never expected
NOTES. LINES 931—979.

that that abomination (sup. 931) had so quickly learned about this city.'

1. 958. αὖθες σὺ. Addressed to the same slave as in sup. 850.
1. 959. κατάρξῃ τοῦ τράγου, 'don't begin your rites on the goat.'

Hesych. interprets κατάρξησθαι τοῦ ἱερείου by τῶν τριχῶν ἄποπάσαι. So Virg. Aen. 6. 243 et summas carpeus media inter cornua setas | ignibus imponit sacris libamina prima. The reason why Peithetaerus is not to go on with the sacrifice of the goat is given inf. 972, 3.

1. 960. χρησμολόγος. This signification of this word changed in process of time, and became less and less honourable. According to Schol. on Ran. 1065 Sophocles spoke of Musaeus as a χρησμολόγος, and in Hdt. 7. 6 Onomacritus has the same title, as διαθέτης χρησμῶν τοῦ Μουσαίου, i.e. collector and exponent of oracles. In the Peloponnesian war, when a superstitious fondness for oracles had set in, the 'oracle-monger' drove a very questionable trade in oracles old and new, suited to the requirements of his clients.

1. 961. φαύλως φέρε, 'treat lightly.' The oracles of Bacis, the famous soothsayer of Heleon in Boeotia, play an important part in Eq. 123 fol. See also Hdt. 8. 20, 77.

1. 966. ἀλλ' οὔδὲν, 'well, there's nothing like hearing the verses.'

So Dem. in Mid. 529 οὔδὲν γὰρ οἶνον ἄκουειν αὐτοῦ τοῦ νόμον.

1. 968. τὸ μεταξὺ. There is a double allusion here. Ὀρνεάι (Finchley) lay between Sicyon and Corinth, and here serves to typify Cloudcuckooorough. Again, in a fable of Aesop, the man who asks the gods where he may find wealth, is told 'between Corinth and Sicyon,' which means either that the land was very poor or very fertile, according as we decide whether the gods were helping him or mocking him.

1. 970. ἤνιξαθ. 'Made mysterious allusions to the air.' He implies that the reference to Ὀρνεάι, and, perhaps, to the lofty heights of ὄρνεασσα Κόρινθος was meant to suggest some place above the ordinary terrestrial level. αἰνίττεσθαι is generally used with ἐς τι as in Eq. 1085, Pax 47. Then he proceeds with the oracle, the infin. θύσαι being the quasi-imperatival use, common in laws and formulas; and so δόμην. The Pandora of the oracle is the goddess 'Give-all,' patroness of beggary, invented for the occasion, and not to be identified with Hesiod's Pandora (Opp. et Di. 54 f.).

1. 974. τὸ βιβλίον, sc. the book containing the collection of oracles, which was referred to for checking the quotation.

1. 979. οὐδ' αἰετός. This, the reading of the MSS., may perhaps be defined as occurring in a 'nonsense-verse;' but the logic of the passage requires the name of some small and contemptible bird, as little like an eagle as possible. Dobree conj. οὐκ ἄμπελις (as sup. 304);

1. 982. ὅν ἐγώ. Peithetaerius trumps the vague oracles supposed to have come from Bacis, by a very plain-spoken one, which he asserts he ‘has had copied out’ direct from the mouth of the god of prophecy.

1. 985. τὸ μεταξύ, an exact parallel to the τὸ μεταξύ of sup. 968.

1. 988. Αέμπων, see sup. 521, and Nub. 332. Διοπείδης (see Eq. 1085) was said to be μανίωδης.

1. 990. οἶμοι δειλαίοι. The penult. is regularly shortened in this phrase in Aristoph., as in Nub. 1473.

1. 994. τίς ὃ κόθρονος; This may be rendered ‘what means this tragic stride (lit. ‘buskin’) of your coming here?’ Possibly κόθρονος was a slang phrase for ‘swagger.’ But the reading is not satisfactory. Perhaps Meton came pacing along with measured strides, as though he were ‘stepping’ the lengths of the proposed streets. For τίς ἥ ’πίνοια Wieseler suggests ἥ ’πίνοια = inflatus.

1. 996. γύναιs (from γύνηs) ‘acres:’ for this seems a necessary correction for the MS. reading κατ’ ἀγύναιs. Prof. Ridgeway, Journ. Hell. Stud. 1888, gives some interesting calculations of the dimensions of the γύνηs, which he supposes to have been a parallelogram measuring about 60 x 600 (Greek) feet; the Greek foot being to the English as 277 : 301.

1. 997. Μέτων. A famous mathematician, astronomer and engineer; the inventor of the ‘Metonic cycle’ of nineteen years, one of the many attempts to harmonise the lunar with the solar year. He was born, apparently, in the dème Leucon, but some statue of him, or some engineering work of his, was to be seen in Colonus. The bathos in dropping from Hellas to Colonus is, of course, intentional. ‘Well known in Great Britain and Islington.’

1. 1000. αὐτίκα, as in sup. 166.

1. 1001. κατὰ πνιγέα μάλιστα, ‘pretty much after the fashion of a muffle.’ The same simile occurs Nub. 96, from which it would seem that the hollow dome of atmosphere is compared to a sort of dome-shaped cover, used to extinguish or deaden-down the fire.

1. 1002. κανόν’, ‘straight-edge,’ or ‘ruler.’ Putting a comma at κανόν’, we may proceed ‘just above it (that is, ‘at its outer edge’: inserting this bent pair of compasses.’ Kennedy suggests ἄνω δέ for ἄνωθεν, but we need not be too careful to make sense out of intentional nonsense. Whether he is making a sly allusion to the impossible ‘quadrature of the circle,’ or whether he has merely struck a circle in a square, and intends to treat all the roads and streets as radii is hard to say.
NOTES. LINES 982–1022.

1. 1007. ὃσπερ ἀστερός...ἀπολάμπουσιν. This seems the most intelligible reading to adopt. 自το does not refer (as most comm.) to τὸ μέσον but to ἀστερός. Meton shows how it is possible to combine the circular figure struck by the compasses with the straight lines ruled by the κανών; 'just as from a star, which is itself circular, straight rays dart forth in every direction.' ἀπολάμπουσι (for -ωσί) is the 1. of Brunck.

1. 1013. ἐννιατοῦνται, 'aliens are being banished.' Alluding to the Spartan ἐννιασία. The MS. reading καὶ κεκίνηνται τινες | πληγγαὶ συχναὶ κατ' ἄστυ may be rendered 'and a fairly good set of floggings has been started in our city.' But the tense does not harmonise with ἐννιατοῦνται (al. -εῖται, -οῦσι); and συχναὶ τινες is an unusual combination. Kock's emendation καὶ κεκίνηνται φρένες, πληγαὶ κ.τ.λ. is very abrupt.

1. 1014. στασιάζετε; Meton asks if the citizens are 'at variance:' 'O, no!' answers Peithetaerus, 'we have one heart and one mind in drubbing impostors.'

1. 1016. δοκεῖ is almost technical—'resolved unanimously.'

1. 1017. ὑπάγομι τάρ' ἄν. 'I may as well move off then.' 'Yes, indeed, (you had better), for I don't know whether you will be quick enough; since the blows (πληγαὶ) are close upon you now.' Most of the MSS. give ὡς οὐκ οἶδ᾽ ἀρ' εἰ φθαίνῃ ἄν, but modern editors, following the well known line οὐκ οἶδ᾽ ἄν εἰ πείσαμι Eur. Med. 941, generally read οὐκ οἶδ᾽ ἄν εἰ φθαίνῃ ἄν.

1. 1020. ἀναμετρήσεις σαυτόν, 'measure yourself back.' This is not the ordinary meaning of ἀναμετρέων, which is to 'measure' or 'apportion'; but it is used with sneering reference to Meton's geometrical preparations, and is interpreted by the words ἀμών ἀλλαχί.

1. 1021. ποῦ πρόξενοι; So without the article ποῦ τοξότης; Lysist. 445. The πρόξενοι was the recognised agent for, and representative of, the state for which he acted. His position and duties were much the same as those of the modern Consul or Resident. Sometimes he was a citizen of the state which he represented, and sometimes a citizen of the town where he resided. ἐπίσκοποι were 'inspectors' who were occasionally sent by the Athenians to subject states, as the Lacedaemonians sent ἀρμοσταί. These inspectors seem to have drawn a salary at the cost of the states to which they were sent. The Inspector in the present passage appears to have come on the stage with all the airs and graces of a fashionable young attaché, which makes Peithetaerus compare him with the luxurious king of Assyria, Sardanapalus. 'Who's this dainty don?' Kenn.

1. 1022. τῷ κυάμῳ λαξῶν. Offices at Athens were either αἱρεταῖ, χειροτονητοῖ, or κληρωταῖ. These last were filled up 'by lot,' arranged
by drawing beans (κύαμοι) of different colours. The officers so appointed were also called οἱ ἀπὸ κυάμου ἄρχοντες, οἱ κυαμεντοί.

1. 1024. φαύλον βιβλίον. This ‘scrubby document’ was, no doubt, the warrant containing his credentials, and directions for his procedure. He calls it ‘scrubby’ in his vexation at being sent away from home, where he had, or thought he had, pressing public duties. Teleas (see sup. 167) may have been, as Kock suggests, the clerk of the Thesmophetae, who superintended the drawing of the lots in the case of such appointments.

1. 1025. τὸν μισθὸν, ‘your salary,’ sup. 1021.

1. 1028. The Inspector wished to remain at home, and take his place in the Assembly so as to continue certain negotiations which through his agency had already been commenced with Pharnaces. In the allusion to this Persian Satrap we have a satire on the eagerness with which Athenian statesmen sought to curry favour with the Persian power. See Ach. 61 foll., Eq. 478.

1. 1029. οὗτος. His salary is a buffet.

1. 1032. τῷ κάδῳ. The Inspector had brought a pair of ‘voting-urns,’ for receiving the ψήφοι—ayes and noes. He was going to start a regular judicial system on the Athenian model; but Peithetaerus makes short work with him.

1. 1033. οὐ δεινά; ‘isn’t it scandalous! they are actually (καὶ) already sending Inspectors to our city, before we have even made our sacrifices.’

1. 1035. 'Εὰν δ’. Enter a Decree-monger. A natural consequence of the development of the Athenian democracy was an increase in the number of ψηφίσματα, ‘plebiscites,’ or ‘decrees,’ passed by a majority of votes in the ἐκκλησία. This tendency is noticed by Aristot. Pol. 4. 4. 3 ἕτερον δ’ εἴδος δημοκρατίας, κύριον εἶναι τὸ πλήθος καὶ μὴ τὸν νόμον. τοῦτο δὲ γίνεται ὅταν τὰ ψηφίσματα κύρια ἢ ἄλλα μὴ ὁ νόμος συμβαίνει δὲ τοῦτο διὰ τοὺς δημαγγοὺς. The νόμοι are regarded as the fundamental laws of the state; the ψηφίσματα might be passed by a ‘snap vote,’ so that a contrast is often made between the permanent character of the νόμος, and the hasty production of the ψηφίσματα. Naturally, it was of great importance to the dependent states to be well posted up in the Decrees passed in the Athenian Assembly; so that the ψηφίσματοπόλης with his collection for sale may have been scarcely an exaggeration. He reads aloud from his book, but his first sentence is interrupted, and the apodosis to εἶναι is not forthcoming.

1. 1040. Νεφελοκοκκυγιάς, i.e. -έας from nom. -έος, sup. 1035.

1. 1041. [ψηφίσματα]. This word seems incongruous with ‘measures’ and ‘weights.’ Perhaps νομίσματα should be read. The 'Ολοφύξιον
are the inhabitants of 'Ολόφυγος, a town on the spurs of Mount Athos in the Chalcidic peninsula. The name is chosen only because of its similarity in sound to ὀλόφυρεσθαι, 'to complain,' 'lament,' which makes a sort of pun with ὀτοτύξιον, i.e. ὀτοτύξιον from ὀτοτύξεων, 'to howl.' The 'Growlers' and the 'Howlers' will be near enough. The visitor will identify himself with The Howlers, when he feels the blows of the whip.

1. 1045. πικροῖς, 'to your cost;' so inf. 1468, Thesm. 853 πικρὰν Ἐλένην ὄψει τάχ'.

1. 1046. καλούμαι. The Inspector, who has sneaked back to the stage protests against this violence: 'I summon Peithetaerus on a charge of assault and battery for the April sessions;' the very next month to that in which the play was being acted. The Schol. adds τῷ γὰρ Μουνυχίῳ μὴν τοῦ ἕαρος δικάζονταi αἱ πρὸς τοὺς ξένους δίκαι.

1. 1047. Ἀλήθες; 'You will really, will you, fellow? you are still standing yonder are you?'

1. 1050. κατὰ τὴν στῆλην. Agreements and leagues with other states, and similar public notices were at Athens engraved upon 'columns:' cp. Acharn. 727, Lysist. 513.

1. 1052. καὶ γράφω σε. There seems no justification for taking γράφω in the sense of γράφομαι, 'to indict;' which usually is followed by gen. of thing. Kock gets over the difficulty by treating the sentence as incomplete. 'I propose that you [do pay a fine of] 1000 drachmae.'

1. 1054. κατετίλας, imperf. -τιλάω. This 'befouling' of the στῆλη would seem especially criminal at a time when every one was thinking of the Mutilation of the Heimae. μέμνησθαι' followed by δὲ is not μέμνησθαι the imperat., but μέμνησαi 2nd pers. indic., as in Vesp. 354 μέμνησαi ἐν' ὅτ' ἐπὶ στρατιάς ... οἷς σαυτῶν;

1. 1058. παντόπτα. The Choreutes, in proud consciousness of the assured sovereignty of the birds, adopts titles that were the peculiar property of Zeus. So Soph. O. C. 1085 ἰῶ Ζεὺ, θεῶν πάνταρχε, παντόπτα.

1. 1060. εὐκταίαις, 'supplicatory,' as in Plat. Legg. 906 β ἐν εὐκταίαις τισιν ἐπεφέδαιεις. Wieseler proposes ἐκταίαις.

1. 1061. ἐπετευκά. is not found elsewhere. But this is no reason for altering, as most editions, to ἐποπτευκά.

1. 1062. εὐθάλεις. Doric form of εὐθηλéis, 'swelling,' 'teeming.' Cp. εὐθηλός πόρις Eur. Bacch. 727, νεοθήλεα ποιήν Hom. Il. 14. 347. The order of the words is rather involved and the readings doubtful. For ἂ (i.e. ἂ fem.) after θηρῶν the MSS. read οὗ, which cannot be harmonised with ὑποβοσκεταί. And for ἐφημένα (ἡ) the MSS. give ἐφεξóμενα pointing to ἂ neut. plur. Join' κτείνων παμφύλων θηρῶν γένναν ἅ ἐν γαῖα δένδρεσί τε ἐφημένα γένυσι παμφάγοις πάντα καρπῶν ἐκ

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kάλυκος αἰείκανόμενον ἀποβόσκεται, ' slaying the race of swarming beasts, which, in the soil or lurking in the trees, browses with ravenous jaws on all fruit as it swells from the bud.'

1. 1070. ὑπ’ ἐμάς πτέρυγος ἐν φοναῖς ὀλλυται, 'is massacred and destroyed by the blows of my wing,' as the Secretary-bird destroys the most venomous serpents, stunning them with frequent blows. There is no need to alter with Meineke πτέρυγος to φάρυγος. But as the use of ὑπό is strange there is something to be said for Kock’s ἐν πτερύγοις ἐν φάρυγοις. All that is within the range of my wing. For ἐν φοναῖς, 'in bloodshed,' cp. Aesch. Ag. 446 ἐν φοναῖς καλῶς πεσόντι'.

1. 1072. ἂν ἀποκτείνη. Diagoras of Melos is often alluded to as ἄθεος, which points the meaning of the epithet ὁ Μήλιος given to Socrates in the 'Clouds' (l. 830). This makes it probable that Diagoras was living in Athens, and was a notable character at the time of the representation of the 'Clouds' 423. He is said to have thrown contempt upon the national religious festivals, and especially upon the Eleusinian Mysteries. For this reason he had to fly from Athens and took refuge in Pellene. The inhabitants refused to surrender him, though a price was set upon his head. Perhaps at the date of this play he had died, which would give more point to his name being coupled with the tyrants (such as the Peisistratidæ) long dead and gone. In τῶν τεθνηκότων ἀποκτείνη ridicule is cast on the nervous fear of the Athenians at the very word τίφλανον, a feeling often worked upon by the δημαγογοί. Cp. Vesp. 488 ὃς ἄπανθ' ὑμῖν τιφλανίς ἔστι καὶ εὐφωμότα. Even the Mutilation of the Hermæ had been interpreted in this direction: ἐπιστάμενος γὰρ ὁ δῆμος ἀκοὴ τὴν Πεισιστράτου καὶ τῶν παῦσιν τυφλανίδας χαλεπήν τελευτῶσαν γενομένην ... ἐφοβεῖτο αἱ καὶ πάντα ὑπόπτως ἐλάμβανε, Thuc. 6. 53 καὶ πάντα αὐτοῖς ἐδόκει ἐπὶ εὐφωμοσία ὀλγαρχικὴ καὶ τυφλανική πεπράχθαι ib. 60.

1. 1077. Φιλοκράτη. The Chorus caps the form of edict by one against Philocrates the poulterer (sup. 14), who is called ὁ Στροῦθιος, ' the sparrower' (Kenn.), to correspond with ὁ Μήλιος. According to the edict against Diagoras, the man who should slay him was to receive one talent, and he who should bring him alive, two. The birds improve the terms.

1. 1079. στίνοις. Perhaps ' ortolans.'

1. 1080. φυσω, ' blowing them up:' some method for inflating the skin or body, to produce an unreal impression of plumpness. δείκνυει, ' exposes for sale:' cp. the use of δείγμα Eq. 979.

1. 1081. ἐγχει. No sensible explanation is offered of this 'insertion of feathers' into the nostrils of blackbirds. It may be suggested that the Athenian poulterer resorted to a practice not unknown to our country lads, of killing small birds by passing one of their own quill-
NOTES. LINES 1070–1118.

feathers up the nostril to the brain. This might well be recorded as a piece of ‘injury and insult;’ and suits the words ἐγχεῖ τὰ πτερά, for which Meineke would read ἐνπιλεῖ πτερά.

1. 1085. αὐλή, ‘court-yard’: an open space in the Greek house, corresponding to the Latin cavum aedium.

1. 1089. χειμώνος, gen. of time, ‘in the winter,’ corresponding to πνίγους, ‘in the midsummer heat.’


1. 1101. βίκης, ‘the prize’ for the best play. With κρίνωσιν ἴμασ supply νικάν.

1. 1104. Ἀλεξάνδρου. The Judges, like Paris, have to award the prize for beauty: and as the three goddesses promised Paris each a special boon in the event of her success, so the Chorus promises to the judges far better gifts than Paris ever gained.

1. 1106. γλαύκες Λαυρεωτικαί, see on sup. 301. These ‘owls’ will nest in their purses, and hatch—small change!

1. 1110. πρὸς ἀετόν. The triangular pediment at either end of a rectangular building, especially a temple, was called ἀετός or ἀέτωμα, probably because on the flat surface (τυμπάνον) within the mouldings, the figure of an eagle was often sculptured; or because the sloping lines had some fanciful resemblance to the outspread wings of a bird.

‘We will raise your house-roofs eagle-wise.’

1. 1111. ἄρχίδιον, ‘a petty office;’ as δικίδιον from δίκη Eq. 347.

1. 1112. ἐς τὸς χεῖρας. Putting this rapacious little hawk ‘into their hands,’ will teach them the way to use their fingers like talons, and to carry off the spoil.

1. 1113. πρηγγορώνας. The πρηγγορέων (or πρηγγορῶν) of birds is the ‘crop’ or bag into which the food at once passes before being received into the gizzard. The advantage of such a ‘crop’ to diners would be that they could take large quantities of food without losing time in mastication, etc.

1. 1114. μηνίσκους (as μῆνι[α] inf.). Coverings of the shape of the crescent moon, placed over the heads of statues to keep them from being soiled by birds. Those men who are on bad terms with the birds are recommended to ‘get some made of brass to wear.’

1. 1118. τὰ μὲν ἵερ’ Peithetaerus, who had withdrawn from the
stage to sacrifice (sup. 1056), here reappears, anxious to know whether any report has come as to the progress of the fortifications.

1. 1119. ἄλλα ὡς. Kock quotes in illustration II. 21. 273 ζεῦ πάτερ, ὡς οὐ τίς με θεῶν ἐλεευνόν ὑπέστη ἐκ ποταμοῦ σαώσαι, and Od. 16. 364 ὡ πόσοι; ὡς τύνδι ἄνδρα θεοί κακοτήτος ἐλύσαν, in both which passages it is exclamatory—'how!' 'how strangely.' So here 'how unaccountably no messenger has come!' others make a break at πράγματα, suggesting an unexpressed apodosis, and rendering ὡς, 'since.'

1. 1121. Ἀλφειών πνέων, 'with the panting breath of a runner.' Lit. 'breathing Alpheus,' with allusion to the Olympic races on the banks of that river, πνεύμα δ ἰρεβισμένον | δείκνυσιν ὡς τι καῦν ἄγγελει κακόν Eur. Med. 1119.

1. 1126. Προξενίδης δ Κομπασεύς. This Proxenides the 'Boastonian,' from the imaginary dême Kompassae, is spoken of as one of the 'vapourers' (καπνοῖ) in Vesp. 324. For Theogenes see on 822 sup. Herodotus makes the breadth of the walls of Babylon sufficient for a τέθριππος to drive round their circuit. The walls of Nineveh, according to Diodorus (2. 3), had room for three ἀρμάτα. The δ δοῦριος is no doubt the 'wooden' Trojan Horse (from δόρυ, 'wood'), though Euripides, Troad. 13, gives a different etymology, ὁθεν πρὸς ἀνδρῶν ὑστέρων κεκλῆσεαι | δοῦρειος ἵππος, κρυπτὸν ἀμπίσχων δόρυ. The word ὑπόντων means 'under the yoke of the cars,' 'harnessed thereto;' so ὑπάγειν ἵππου Od. 6. 73.

1. 1130. μῆκος, 'height.' So of a man's stature Od. 11. 311. Cp. also μῆκιστος ἀνήρ II. 7. 155.

1. 1131. ἐκατοντορόγυιον. The ὄργυιά (ὀρέγω) is the full stretch from finger tip to finger tip when the arms are extended. This is a 'fathom' or six feet. All MSS. give τοῦ μάκρους, 'what a height!' which implies a neuter noun τὸ μάκρος, a form quoted in Schol. on II. 23. 419. The word is not elsewhere found, so that some edd. substitute μέτρου or βάθους. This seems unnecessary.

1. 1133. Αἰγύπτιος. With special reference to the builders of the pyramids. For their powers of bearing burdens cp. Ran. 1406 ὅσ oδι ἄν ἀραίντ' οὐδ' ἐκατόν Αἰγύπτιος.

1. 1137. καταπεπωκυῖα (πῖνω). It was a common belief that cranes swallowed stones to serve as ballast in their long flights. Cp. inf. 1428. A similar story is told of bees by Virgil, Geo. 4. 194.

1. 1138. ἐτύκιζον, 'chipped them.' The mason's τύκοι seems to have been a sort of pointed hammer, used for 'facing up' stones, and would suitably describe the long pointed bills of the water-rails (κρέκες).

1. 1139. ἔτεροι δ'. The same idiomatic usage as with ἄλλος, 'and storks besides.' The reading of the MSS. is ἐπλυνθοφύρουν; but as the
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mention of ὀδοφ seems to suggest the working up of the clay for bricks most edd. give ἐπιλυθοροῦν or ἐπιλυθοῦργον, as in text. See inf. 1148.

1. 1141. χαραδριοί, see on sup. 276.

1. 1143. λεκάναις, which may mean any pots or pans, is here used for 'hods.' Note the different voice in ἐνέβαλλοντο and ἐνέβαλλον. How did they (the herons) 'get the mortar put in their hods?' The geese put it in for them.

1. 1145. ὑποτύπτοντες, 'shovelling with their web-feet, as if with spades, put the clay in for them.' Cp. κοντῷ ὑποτύπτειν ἐς λίμνην Hdt. 2. 136.

1. 1147. τί δῆτα πόδες, a parody on the proverb, τί δῆτα χεῖρες οὐκ ἀν ἐργασάτο;

1. 1148. καὶ νὴ Δί’ αἰ νῆτταὶ γε. The picture is not clear in all its details, nor are the readings quite certain. Perhaps the scene is nearly as follows: the cranes have come and deposited the foundation tones, which have been duly 'faced up' by the water-rails. The storks (see on sup. 832) undertake the brickmaking (reading ἐπιλυθο-ροῦν or ἐπιλυθοῦργον in 1139); and the clay for that purpose is shovelled up by the geese, and put into pans or hods on the backs of the herons; while 'the curlews and other river birds' bring the necessary water up to the site of the city in the clouds. The bricks thus made are carried to the wall by 'aproned' ducks, while the swallows fly aloft carrying behind them for a trowel (ἐπαγωγέα) their forked tail; the smaller birds waiting on the larger ones, like the lads who help the workmen. And, accustomed as they are to carry mud for building and lining their nests, so now they carry mortar in their beaks for the bricklayers. This is an attempt to give a meaning to the existing text, and the only alteration necessary is καὶ πηλῶν for τῶν πηλῶν. But it is not impossible that νῆτταὶ goes with ἐπέτοιν' as well as with ἐπιλυθοφόρον, and the flat tail of the duck rather than the forked tail of the swallow may represent the trowel.

The suggested explanation of ὀσπερ παιδία is by no means satisfactory, nor do the MSS. give any help. Perhaps ὀσπερ πλαίσιον, 'like an oblong thing' (see Ran. 800), would not be far from the text. Dobree (followed by Meineke) supposed that a line and a half, or more, is lost; and Kennedy, following the hint in his translation, fills up the lacuna thus:—

'And other birds were flying
With trowel on their heads, to lay the bricks.
And then, like children, sucking lollipops,
The swallows minced the mortar in their mouths.'

The νῆτταὶ in 1. 1148 are no doubt the ordinary wild-duck (anas
boschas, Linn.): the plumage of which shows a sort of white collar shading down into the breast.

This might be described as an 'apron'; cp. the phrase ἄσκεῖν ἐκ περικύματος, 'to practise with the apron on.'

1. 1155. κρατέλαντες...ἀπεπελέκησαν, 'the wood-peckers pecked out.'
1. 1158. ἀπαντ' ἐκείνα, 'everything thereabouts.'
1. 1159. βεβαλάνωταί, 'fitted with bolts.' The βάλανος is properly a 'pin' falling into a hole in the bar and preventing its being shot back. See Thuc. 2. 4.
1. 1160. ἐφοδεύσται, 'the guards are all being visited: the bell is being passed round.' ἐφοδεύσειν is the technical word for 'going the rounds,' as in Xen. Hell. 2. 4. 24; 5. 3. 22 δι' ἀπιστίαν ἐφώδευον τὸ ἄφ' ἐστέρας κατὰ τὰ τεῦχη. For κωδωνοφορεῖται see on sup. 842.
1. 1163. ἀπονύσομαι. He ought not to have met with much dust in his passage through the air!

II. 1164–9. These lines, as Dindorf remarks, are introduced to give time for the First Messenger to retire, and re-appear as the Second. The question of the Chorus implied that Peithetaerus has been plunged in deep thought at the astounding news, instead of expressing his lively delight.

1. 1167. Note the humorous contrast of ἀληθῶς with ψεύδεσιν, 'in honest truth it looks to me like—fiction.'
1. 1169. πυρρίχην βλέπων, lit. 'looking a war-dance,' like βλέπειν Ἱρην Plut. 328, πολεμικὴ δὲ δοκεῖ εἶναι ἡ πυρρίχη ἐνοπλοῖ γὰρ αὐτὴν παῖδες ὀρχοῦσαι Athen. p. 630 D. Transl. 'with most martial aspect.'
1. 1177. περίπόλους. 'After his eighteenth year an Athenian youth was enrolled among the Ephebi, entered in the register of his dème, and, after taking the oath of a citizen, was armed in the presence of the public assembly. For the next two years he had to do frontier-duty as περίπολος, before he attained his full civic rights.' Herm. G. A. § 121. They were thus a sort of cavalry cadets.'
1. 1178. κατ' αὐτὸν, 'on his track.' So Soph. Trach. 54 πῶς...ἀνδρὸς κατὰ ξητὴσιν οὐ πέμπεις τινά;
1. 1181. κερχυῆς. See on sup. 304. τριόρχης, 'the buzzard.' Pliny N. H. 10. 8. 9 identifies the κύμυνδες (otherwise called χαλκὶς II. 14. 20) with the nocturnus accipiter, 'night-hawk,' or 'night-jar.'
1. 1183. δονείται, lit. 'is agitated.' Hdt. 7. 1 ἢ Ἀσίη ἐδονέετο πᾶσα ἐπὶ τρία ἐτεα. 'The welkin shudders with the rush and the whirring of wings.' So πτερών ῥοῖβδος Soph. Ant. 1004. τού θεοῦ, the intruder of 1172.
1. 1191. δὴ Ἠρεβος ἐτέκετο. This is not distinctly stated in sup. 693 foll. The metre and the language of this Choricon is modelled on the form of the Tragic Chorus. The Aeolic (? Doric) form πεδαρσίου for μεταρσίου is common in Aesch., as in P. V. 269, 709, 915, but is not 62
found in Soph. or Eurip. The 'winged sound of the gods' whirlwind course' was produced by some machinery, by which Iris was swept across the stage to the θεολογείν, or, as Kennedy says, 'to some concealed ledge ... where she is able to pause and sustain the dialogue, at the close of which the machine wafts her away again.'

1. 1203. πλοίον, ἡ κυνή; 'bark or bonnet?' The folds of the dress which Iris wears blow out with the rapid motion like the sail of a ship; and the symbolical rainbow on her head (Kock) looks like a sun-bonnet, ἡλιοστερῆς κυνή Soph. O. C. 313. With this frequent form of alternative question cp. sup. 102 πότερον ὁρμη ἡ ταῦς; Vesp. 1509 δὲς ἡ φάλαγξ; Lysist. 982 τίς δ' εἰ σὺ; πότερ' ἀνθρώπος ἡ κοσίαλος; Felton quotes a remarkable parallel to the present passage from Milton's Sampson Agonistes, where the appearance of Delilah is described:—

'But who is this? What thing of sea or land?
Female of sex it seems,
That so bedecked, ornate, and gay,
Comes this way sailing,
Like a stately ship
Of Tarsus bound for the isles
Of Javan or Gadire,
With all her bravery on, and tackle trim,
Sails filled and streamers waving.'

It has also been noted that the surreptitious entrance of Iris has many points in common with the stealthy way in which Satan eludes the heavenly guards in Paradise Lost.

1. 1204. Ἰρις ταχεία. She answers as if she were a πλοίον, 'the clipper Iris:' and the further question of Peithetaerus (see on sup. 146) implies that she is the 'despatch-boat' of Olympus: but he wants to know on what sort of service sent.

1. 1206. ἐμὲ ἐγυλλήφεται; 'arrest me!' τρίορχος, 'the buzzard,' appears sup. in the form τρίορχης.

1. 1208. ἀτοπον. Here τοῦτι is Subj., 'this is a queer business!' Such threats, that is, against a Messenger of the Gods.

1. 1213. σφραγίδα, lit. 'a seal,' here equivalent to a Passport, properly visi.

1. 1214. ὑγαίνεις μὲν; For the use of μὲν in such a question, without an apodosis containing δὲ, cp. Eur. Ion 520 εὖ φρονεῖς μὲν, ἡ σ' ἐμπεθε θεοῦ τις, ὃ εἶνε, βλάβη; If, as Hermann, ad Eur. Med. 1098, 'μὲν tantum in figurata interrogatione ponit ubi nobis prope certum illud videtur de quo interrogamus,' then the words will mean, 'You are in your right mind, surely? and yet you speak like a fool.'

1. 1215. ἔπεσαλε has a double sense, as used by Peithetaerus and
Iris, ‘Has no bird-brigadier come up and forced a permit on you?’ ‘So help me heaven, good Sir, no one has forced me at all.’ ‘And in spite of all that, are you flitting about thus, with nothing said?’ σὺμβολον here is, probably, the lessera hospitatis, or license of residence taken out by a foreigner.

1. 1221. ἀδικεῖς. There is uncertainty both as to reading and meaning. The MSS. give ἀδικεῖς δὲ (με Rav.) καὶ νῦν, which would mean ‘even now you are trespassing,’ or, with more technical meaning, ‘you are guilty.’ There is a further doubt whether καὶ νῦν is to be joined with ἀδικεῖς or with the following clause. Dind. and Bergk prefer ἀδικεῖ (pass. 2 sing.) δὲ καὶ νῦν, meaning, ‘even now you are being unfairly treated, in not getting your deserts, which would be instant arrest and death.’ This is ingenious: but ἀδικεῖ is far simpler.

1. 1222. πασῶν Ἰρίδων, ‘than any Iris in the world.’ For this plural denoting a class see on inf. 1701; and for the idiomatic use and the superlative, Nub. 1132 ἐν ἔγω μάλιστα πασῶν ἥμερων δίδουκα.

1. 1223. τῆς ἀξίας, sc. τιμωρίας.

1. 1224. ἀδικάτωσ, with initial long syllable, following epic usage.

1. 1228. ἐν μέρει, ‘in your turn.’ You have had the upper hand till now.

1. 1229. τῷ πτέρυγε ποιν ναυστολεῖς; ‘whither are you steering your wings?’ For this mixed language, suitable to the remigium alarum (Virg. Aen. 6. 19) cp. Aesch. Ag. 52 πτερύγων ἑρεμοῦσιν ἐρέσοψομεν.

1. 1232. Note the tragic style of these lines, and cp. Eur. Frag. Pleisth. 5 μηλοσφαγεὶ τε δαιμόνιον ἐπ’ ἐσχάραις.

1. 1237. οἷς θυτέων αὐτοῦς, i.e. quibus sacra facere oportet eos. So Eq. 72 ποιαν ὄντων νῦ (not νῦν) τρεπτέον, Thuc. 8. 65 ὡς οὐτε μυσθοφερτέον εἰτ ἄλογον ἢ τούς στρατευομένους, Plat. Crit. 49 Λ οὐδεὶς τρόπῳ φαμέν, ἐκόντας ἀδικητέον εἶναι. The reading αὐτοῦς is that of Rav., most MSS. αὐτοῖς.

There is a fine touch of humour in using the name of Zeus in an oath not to sacrifice to him!

1. 1240. Διὸς μακέλλη, as in Aesch. Ag. 525, Soph. Frag. 767. περιπτυχας is a favourite word with Eurip. as τεχέων π. Phoen. 1357.

1. 1242. Λικυμνίαις. Perhaps the ‘Lycymnian bolts’ refer to a lost play of Euripides, in which the hero Lycymnus was struck by lightning. But Hesych. says κεραυνοῦται γαρ ἢ ναῦς. Kock thinks a hit may be intended at Lycymnus a Sicilian rhetorician, pupil of Gorgias and teacher of Polus, whose style was remarkable for its affectations.

1. 1244. Λυνὸν ἡ Φρύγα. Is Iris ‘thinking to scare some stupid Lydian or Phrygian slave’ by this ‘bugaboo’ about the thunders of Zeus? A humorous adaptation of the taunts of Phereis, when Admetus

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proposes he should die for his son (Eur. Alc. 675):  Ὄ ποι, τίν’ αὐχεῖς, πότερα Ἀυδόν Ἡ Φρύγα | κακοῖς ἐλαύνειν ἀργυρώνητον σέθευ; For μορμολύττεσθαι cp. Plat. Gorg. 473 D μορμολύττει αὖ, καὶ οὖκ ἐλέγχεις. The verb is from μορμῷ, which, like ἀκκῶ, was the name of a bogie, utilized by nurses to keep their children quiet.

1. 1247. Peithetaerus caps the tragic rant of Iris, by quoting, with more or less relevancy, from the Νιόδε of Aeschylus. The δῶμοι Ἀμφίωνος is an unmeaning piece of grandiloquence.

1. 1249. πορφυρίωνας (see on sup. 553) are harmless sea-birds, with a terrible ‘Titanic’ name. Kennedy calls them ‘Magogian birds in pard-skin uniforms.’ If ‘a single Porphyron gave so much trouble’ in days of old, what will 600 do? ἐνμένους (ἐνάπτω) as Ran. 430.

1. 1251. πλεῖν (πλεῖον) έξακοσίους. After πλεῖον it is not unusual to omit ἡ as Plat. Apol. 17 D έτη γεγονός πλεῖον ἐβδομήκοντα.

1. 1258. εὐράξ πατάξ. The word εὐράξ = ‘side-ways’ is found in Homer II. ii. 251, but here the adverbs (formed like πῦπαξ, βαβαϊάκ, etc.) seem only intended to have a sort of effective jingle, like ‘slap dash,’ or, ‘helter-skelter.’

1. 1261. καταθαλώσεις, ‘try your blasting fires upon some young fellow,’ who has not got my experience. The suggestion of the Schol. that it may mean ‘excite a flame’ by your coquetries, is quite unlikely. Nor had Iris taken that line.

1. 1263. διογενεῖς. This unusual epithet for the gods is found in Aesch. S. c. T. 301 and Suppl. 630. It reminds us that Zeus is πατήρ ἄνδρῶν τε θεῶν τε.

1. 1265. μηδὲ τιν’. The order of the words seems to be μηδὲ τινα βροτῶν ἀνά δάπεδον ἐπί πέμπειν θεοῦ τε ἱερόν πανόν τηδε. But others join ἱερόν πανόν with δάπεδον, the ‘sacrificial floor,’ sc. of the temples. τηδε means, ‘via our city.’

1. 1269. κῆρυκα, (sup. 845). This is a mixture of two constructions, (1) δεινὸν γε τε κήρυκα μὴ νοστεῖν καὶ δεινὸν γε εἰ μὴ νοστήσεις ἄ κῆρυς. For a similar construction see on sup. 653.

1. 1272. γλαφυρώτατε, perhaps ‘most highly polished;’ lit. ‘smoothest.’ It is a word found in the other Greek Comic poets coupled with κομφός, ἀστείος, and the like.

1. 1273. ὃ κατακέλευσον. No doubt with direct allusion to the κέλευσμα of the boat-swain. Pollux (4. 93) distinctly says that κατακέλευσιν is equivalent to κατακηρύξαι ἱσχύων, ‘and so the Herald may mean tell us to “easy all;”’ as he has no superlatives left. Dionysus, in Ran. 207, says to Charon κατακέλευς δή, to which Charon responds with ὁπ, which sometimes means ‘Avast! stop;’ but not always. Probably the meaning is—‘Do give the time;’ because he has got into a breathless muddle with all his epithets.
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1. 1281. ἐλακωνομάνον. As a Parisian who apes English dress and customs is called ‘un Anglomane,’ so Aristoph. speaks of ‘Laconomanes,’ who affected the Spartan coifure and meagre diet, going unwashed, like Soocrates and his friends (ἀπὸ τῆς φειδωλίας | ἀπεκείρατ' οὕδεις πάντων' οὐδ' ἥλεισατο, οὖδ' ἐλιζενενος Νυβ. 835 ff.). The Rav. gives ἑσωκράτων from σωκράταν like μελλονικάν: al. ἑσωκράτουν.

1. 1283. The MSS. give σκυτάλη ἐφόρουν against metre, as the a is short. Porson’s conj. ἑσκυταλιοφόροναν removes this difficulty, cp. βασ-δοφορεῖν. There is no allusion to the official Lacedaemonian σκυτάλη, but only to the use of ‘walking-sticks.’

1. 1287. ἐπὶ νομὸν. Like the ‘early bird,’ the Athenian citizen took a morsel on first rising. ‘They went hop skip and jump (ἐπέτουβ’) to their food,’ which consisted of a bit of bread and a dram of neat wine (ἀκρατος). Some see a pun in ἐπὶ νομὸν, as though it suggested ἐπὶ νόμον, alluding to the fondness of the Athenians for the law-courts. If so, some jingle between ‘grazing’ and ‘Gray’s Inn’ might illustrate it. It would then resemble the play on δῆμος and δῆμος Eq. 954.

1. 1288. κατήρον, ‘settle down,’ καταίρειν, though commonly used of ships putting into harbour, can be applied to birds, as in Plut. Alex. 26 ὡρνθες ... ἐπὶ τὸν τόκον καταίροτες νέφεσιν ἐκοικίτε. By τὰ β.β.λία we must understand the ‘book-stalls,’ as τὰ ὀρνέα sup. 13. There is perhaps a reminiscence of papyrus, or rushes in βιβλία or βυβλία. Men go down to ‘read;’ birds to ‘the reeds.’ Others think that βιβλία are legal treatises or documents, so leading up to ψηφισματα.

1. 1292. πέρδιξ. Why the ‘limping huckster’ was called ‘Partridge’ is suggested by the word ἐκπερδικίσαι sup. 768, and specially alludes to the tricks of the bird in leading hunters away from her nest.

1. 1294. Ὀποιντίω, sup. 153. Φιλοκλέει sup. 281; Θεογένει sup. 822. The χναλώπης or ‘vulpanser’ is a sort of small goose that makes burrows in river banks. Probably the word was only chosen to suggest that Theogenes combined the voracity or noisiness of the goose with the cunning of the fox.

1. 1296. ἱβις. This name may have been given to Lycurgus to mark his Egyptian extraction; but more likely because of some personal peculiarity like spindle-shanks. Chaerophon (Νυβ. 104) was thin, sallow and swarthy, and probably had a squeaking voice like a bat.

1. 1297. Syracosius was reputed to be the author of a law intended to limit the freedom of the comic stage, so that he was in evil odour with the poets. Eupolis (215) compared him to a yelping puppy, which suits well enough with the sobriquet of κίττα. The Meidias here referred to must have been a vile fellow. He was reckoned by the comic poets among the πτωχαλάζονες and κλοπῆς τῶν δημοσίων.
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His nickname of ‘quail’ was given him because of some fanciful resemblance to ‘a quail that had had a knock on the head from a quail-flipper.’ This expression apparently comes from the cant language of quail fighting. But it is uncertain whether ὀρτυγοκόπον refers to an actual match between quails, in which the challenging quail was ‘flipped on the head’ to test its powers of endurance; or whether the ὀρτυγοκόπος is the quail owner who has severely ‘flipped’ his quail on the head, as a punishment for not showing fight. According to this Meidias would look stupefied and ‘groggy,’ like a bird half stunned by a blow. The MSS. read ἐπὸ στυφυκόπον, which according to Pollux is equivalent in meaning to ὀρτυγοκόπον, as used by the comic poets.

1. 1298. ῥκεῖν (i.e. ῥκεῖν before a vowel, or ῥκεῖ, ῥκεῖ, before a consonant) Attic equivalent of ἐφίκει. So οὐ γὰρ ῥκεῖν ἐξίων Pax 1182, ὑποθεῖεν Nub. 1347.

1. 1301. ἐμπεπονμένη, ‘introduced’ into the composition. Such songs are quoted from Anacreon, Simonides and Sappho, to which may be added the famous ἦλθ' ἦλθε χελιδῶν. See inf. 1410.

1. 1303. πτεροὺ τι, ‘the very least scrap of a feather.’

1. 1307. πτερὼν σοι δεῖ, ‘you want to get some wings somehow or other for the new settlers.’

1. 1308. ἔργον ἐστάναι, ‘not our business to stand idle,’ as in Lysist. 424. See sup. 206.

1. 1309. σὺ μέν, addressed to the fellow-slave of Manes.

1. 1314. καλεῖ, future. Join ἄνθρωπων with τίς, and not, as Kock, with πολυάνορα.

1. 1316. κατέχουσι is here intransitive, with the sense of ‘are in vogue;,’ as in the phrase ὁ λόγος κατέχει Thuc. i. 10, φήμαι μᾶλλον κατέχουσιν Eur. Hipp. 1466.

1. 1319. μετοικεῖν, explanatory addition, ‘what advantage for a man is not found therein, for a sojourn there.’ The language here is Pindaric. So in Ol. i. 13. 6 Εὐνομία, Δίκα and Εἰράνα have their home at Corinth; and in Pyth. 8. 1 φιλόφρων Ἀσυχία is spoken of as the mighty daughter of Δίκα. Cp. also Frag. 228 (Böckh) μεγαλάνερος Ἀσυχίας τῷ φαινόντι φάος. Here ‘the unclouded face of gentle quietude.’

1. 1326. ἐξώριμα (ὁρμῶ), ‘stir him up with a flogging like this.’ ὅδε can only be pantomimic show of beating by the chorus, for none of them actually touch Manes.

1. 1330. σὺ δὲ, addressed to Peithetaerus. He is to lay out in order the various wings of song-birds, augural-birds and sea-birds; and to furnish every applicant appropriately ‘with an eye to each man’s character.’ So Thucyd. 4. 15 βουλεύειν πρὸς τὸ χρήμα ὄρωντας.

1. 1335. σοῦ σχήσομαι, ‘keep my hands off thee,’ sc. the lazy slave.
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i. 1337. ΠΑΤΡΑΔΟΙΑΣ. This character represents a young proboate, such as Pheidippides becomes (in the Clouds) under the Socratic teaching. He can hardly be called a 'Parricide,' unless the will be as good as the deed, for he has not got further yet than being the 'rebellions son.' He comes on the stage singing about his wish to be an eagle, out of the Oenomaus of Sophocles. For ὡς ἐν ποταμοῖς of the MSS., ὡς ἀμπιταμοῖς has been conjectured; because after such optatives of wish, as γενοῖμαι, the final sentence is regularly introduced by ὡς or ὅπως without ἄν, as γενοῖμαι ἄν ἐσπεστὶ πῶς τὸν πρὸβαλημ' . . . τὰς ἱερὰς ὅπως προσεέχομεν 'Αθάνας Soph. Aj. 1217, but the MS. reading does not seem to be any more unnatural than Od. 8. 20 καὶ μιν μακρότερον καὶ πάσσονα θήκεν ἰδέσθαι, ὡς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο. Meineke marks a lacuna after ὑπέρ, proposing to insert some word, like ἀέρος in agreement with ἀτρυγέτου. But this is unnecessary, as ἀτρυγέτου may be used absolutely for 'the waste [of waters'], on the analogy of ὑρή, ἡόη, ξεφυρή, etc., in Homer. We must not be too careful to judge these 'high falutin' dithyrambs by canons of accuracy and intelligibility.

i. 1340. Ψευδάγγελήσεσ. We must gratefully accept this emendation of Bentley for the MS. reading ψευδάγγελής εἶναι. For ψευδάγγελος, not -ης would be the right form.

i. 1342. αἴβοι, generally used of disgust, is here a shout of relief and satisfaction, like the sound commonly printed 'whew!'

i. 1343. ἐρῶ . . . νόμον. According to the Schol. there was a gap after γλυκύτερον in the MSS., and i. 1343 is described as an interpolation of Aristophanes, probably the Alexandrine grammarian of that name ('Ἀριστοφάνου πλήρωμα). It is a needless anticipation of i. 1345.

i. 1347. Join καλὸν ὁρνίστ. For νομίζεται most modern edd. read νομίζετε to harmonise with νομίζομεν inf. The Rav. has ε written above -ai. Perhaps there is again the intentional play on νομοὶ and νόμοι as suggested sup. 1287. So Schol. γὺνες γὰρ καὶ κόρακες περὶ νεκροὺς νέμονται.

i. 1350. πεπλήγγη. So. Eq. 1148 ἀττ' ἄν κεκλόφωσι. Kock quotes from Klassen the view that it is the subj. of the epic reduplicated aorist. But that is quite needless.

i. 1352. πάντ' ἐξευ, sc. as sole heir.

i. 1354. κύρβεσιν. The κῦρβεις (Nub. 448) were wooden prisms revolving on pivots. The laws of Solon were written on such.

i. 1356. πελαργιδῆς, from nom. -εὺς, 'Storklets,' so ἀλωπεκιδῆς, Χαιριδῆς, etc. The stories of the stork feeding its young with blood from its own breast, and of the young storks carrying their aged parents on their outspread wings are familiar. Storks have often been encouraged
NOTES. LINES 1337–1385.

to make their nests on the roofs of houses, as a sort of type and omen of family affection.

1. 1358. ἀπέλαυνό τάρ’ ἄν. This is the simplest corr. of the MSS. γάρ ἄν. ‘I should get a nice treat (ironic) by coming here.’ Cp. inf. 1692 εἴ γε μείναν διετίθην. Then οὐδέν γ’ must be filled up with ἀπέλαυνος ἄν, ‘no you won’t at all.’ Join καὶ to βοσκητέον, with the meaning of ‘actually having to support him,’ not only having to acquiesce in his existence.

1. 1362. σοὶ δ’, ὡ νεανίσκ’. These lines are intended to be an echo of the familiar words of Theognis, 27 foll. σοὶ δ’ ἐγὼ εἴ φρονέων ἱποθήσομαι οἰάπερ αὐτός, | Κύρν’, ἀπὸ τῶν ἀγαθῶν παῖς ἐτ’ ἐὼν ἐμαθον. There is a litotes in οὐ κακός. He means ‘very good advice.’

1. 1366. ἀλεκτρυνόνος. The rebellious son is tantalised by the mockery of his punishment. He is dressed up like a fighting-cock, a bird ὃς τοὺς πατέρας ἄμωνται Nub. 1427, and then he is sent off to garrison duty (φρούρει).

There was almost always some petty war going in the Thraceward districts between the Athenians and Perdiccas or the Lacedaemonians. Indeed at the very moment of the performance of the play, at the great Dionysia, 414 B.C., the expedition was probably in preparation, which was sent out under Euetion to attack Amphipolis at the end of the summer, Thuc. 7. 2.

1. 1372. Cinesias, a dithyrambic poet, is a favourite butt of Aristophanes for his impiety (Ran. 366); for his many bodily diseases, and for his miserable leanness. That there was sober truth in this, and not merely the licence of a comic poet, may be gathered from the severe judgment passed on him by Lysias who composed two speeches against him, and by Plato (Gorg. 501 ff.). The song which he sings here as he comes upon the stage is borrowed from Anacreon; and as it is all about flying, ‘the affair wants a whole cargo of feathers.’

1. 1376. ἀφόβῳ φρενί, ‘essaying it all fresh with fearless heart and body.’ This is quite good enough for these half-nonsense verses; and there is no need to write ἀφοβῳ φρενὸς ὀμματι γενεάν with Herm. and Mein.

1. 1377. φιλύρινον. The wood of the lime tree (φιλυρα) is yellowish and very light. This may refer to the sallow Cinesias, who was ‘as thin as a lath.’ But Athenaeus (12. 551 b) interprets the epithet as meaning ‘wearing lime-wood stays,’ to support his lanky body. There is probably some joke we do not understand in the question, why he ‘twists and turns his limping limb’: perhaps an allusion to κυκλικοὶ χοροὶ.

1. 1385. ἀναβολάς. The ‘preludes’ (so ἀμβολαί Pind. Pyth. 1. 7; ἀναβάλλεσθαι Hom. Od. 1. 155) were to be drawn from the clouds,
and so might well be 'wind-flapped and snow-strewn.' The relation of the dithyrambic poets to the cloud-goddesses may be read of in Nub. 333 foll.

1. 1388. τὰ λαμπρά, 'the brilliant passages.'

1. 1393. εἴδωλα. It is difficult to see sense or grammar here. The 'phantoms' can hardly be in apposition with ἀέρα. Perhaps the force of δἰεμι is continued, and he seems to be making his way through spectral flights of birds. Blaydes conj. εἴδωλα, 'abodes.'

1. 1395. ὁδίπ, 'avast there!' 'easy!' The boatman's cry, as in Ran. 180.

1. 1396. τὸν ἀλαδὲ δρόμον, 'the seaward course.' This is a natural correction for the unmeaning τὸν ἀλᾶδρομον. The Schol. gives τὸν εἰς ἀλα δρόμον.

1. 1401. χαριέντα γ'. While Cinesias is singing he has had feathers attached to him and admires the clever device. But in the same moment Peithetaerus lays the stick upon his back, and asks him 'how he enjoys his feather-flapping,'

1. 1404. περιμάχητος, 'jealously fought for.' The Choregus was chosen by his tribe; and his duty was to supply singers not only for the tragedies and comedies, but also for the cyclic and other choruses at the various religious festivals. Having procured his choruses the Choregus had next to provide a trainer (χοροδιδάσκαλος), the best that could be found. But the order in which the trainers were taken was, apparently, settled by lot. Still there must have been some power of choice left with the Choregus. When the Archon gave leave to a poet to bring out his composition he was said to grant a chorus (χορὸν διδώναι). The Choregus who was judged to have performed his duties best received a tripod for a prize; and the tribe to which he belonged was supposed to share the honour, and was named with him in the inscription on the tripod.

From this we can understand what a keen competition there would be among the tribes to get the best trainer whose teaching would probably secure for them success. Leotrophides, who would be the Choregus whose chorus Cinesias would have to train, is described as being himself a dithyrambic poet, miserably thin and scrappy. For the use of the dative cp. ἐμοὶ διδάσκειν = me archonte et ludorum praeside tragediam docere. (Holden, from Cratinus.) Similarly ἤρικ' ἐβονλευν σοι Eq. 727. φύλην may be in apposition with χορὸν, because the choruses were members of the tribe. There is some joke underlying Κεκρόπιδα which we do not understand. It has been proposed to read Κρεκ-οπίδα with allusion to κρέξ, 'the rail;' or Κερκωπίδα referring to those thievish imps the Κέρκωπες who used to persecute Heracles.

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NOTES. LINES 1388–1432.

1. 1410. ὀρνιθὲς τίνες. The words with which the informer comes on the stage are a parody on Alceaus: ὀρνιθὲς τίνες οἴδ’ ὧνεαυῷ γάς αὐδεὶς περράτων | ἣλθον πανέλοπες ποικιλόδερροι ταυσίπτεροι; It is possible that by οὐδὲν ἐχοντες the Informer is indicating his own impecunious condition. But, more likely, it expresses his disappointment that the birds in the new city have no riches, so that nothing can be squeezed from them.

1. 1412. οὖν φαῦλον, 'not slight,' 'not inconsiderable.'

1. 1415. ταυσίπτερε μάλ’ αὐθις, 'yet once more, O particoloured bird with outstretched wings.' Peithetaerus thinks that this popular song on the swallow must really refer to the Informer's coat, which is 'particoloured' with many a patch; and is so poor a protection from the cold that it points to 'a want of a whole swarm of swallows bringing summer in their train:' μία χελιδών ἑαρ οὗ πουεί.

1. 1418. δέωρο belongs directly to τοὺς ἀφικνουμένους. For the unusual position cp. Pax 1303 ὑμῶν . . . ενταύθα τῶν μενύτων.

1. 1420. πτερών. From the Μυριμόδων of Aeschylus, according to the Schol. Probably the remaining words of the line come from the same source.

1. 1421. εὐθὺ Πελλήνης, 'straight for Pellene,' a village in Achaia, famous for the manufacture of warm woollen cloaks—as we might say 'to Ulster.' So Pind. Ol. 9. 98 (148) καὶ ψυχράν εὐθανίν φόρμακον αὐράν Πελλάνα φέρε. Peithetaerus suggests that the only reason why the Informer desires wings is that he may visit Pellene and change his threadbare cloak for a warm one.

1. 1422. νησιωτικός, referring to the islands in dependence on Athens.

1. 1425. περισσοβείν, seemingly intransitive; πόλεις being governed by the preposition in the compound word, 'to swoop round all the cities.' See on 1323.

1. 1426. προσκαλέει, future with the same meaning as καλούμενος, 'how will you do your summoning any more cleverly with the help of wings?' ὑπὸ is used here in its idiomatic sense of 'to the accompaniment of;' as ὑπὸ συρίγγων Hdt. 1. 17, χαλκῆς ὑπαλ σαλπυγγος Soph. El. 711. The Informer answers, 'Indeed, I shan't (do it any better) but (I want wings) that the footpads may not annoy me, and that I may return thence with the cranes, having bolted many a lawsuit to serve as ballast.' For this story about the cranes see sup. 1136.

1. 1431. νεανίας, 'an able-bodied young man.'

1. 1432. σκάπτειν. Like the 'unjust steward' in the parable, he has learned no trade nor craft, and he therefore represents himself as driven to the very questionable profession of an informer, τι ποιήσω; σκάπτειν οὐκ ἴσχυω Luke 16. 3.
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1. 1435. ἡ δικορραφεῖν, with an intentional echo of δικαῖον, 'on principles of law rather than constantly getting up law-suits.'

1. 1436. πτέρων. Through the next lines there runs a constant double meaning of πτεροῦν and its compounds. The Informer actually wants to be furnished with 'wings'; Peithetaerus declares that to be unnecessary—a few words of persuasive talk; a little encouragement to extravagance; a hankering after the stage—are quite enough to make a man 'flighty,' to set him 'soaring,' to put him 'in a flutter,' to make him 'high flown.' Ultimately Peithetaerus (l. 1463 foll.) uses the words πτερῶ (dual) for the double-lash of the Corcyrean whip, with which he sends the Informer 'spinning like a top.'

1. 1441. τὰ μειράκια τὰν. I have adopted Blaydes' emendation for the vulg. τοῖς μειρακίοις ἐν, for the fathers evidently are not speaking to but of the lads. That this is generally felt may be seen from the various conjectures: sc. τοῖς φυλεταῖς Meineke, or τοῖς δημόταις Kock. The lads are supposed to be congregated in the 'barbers' shops;' and their fathers are lamenting over them as 'horsy,' or 'stage-struck.'

1. 1443. ἐπιπλατεῖν, ep. the record of the extravagant habits of young Pheidippides, Nub. 15, 69, 74.

1. 1444. ὁ δὲ τις, i. e. ἄλλος δὲ τις.

1. 1446. καὶ πτεροῦνται, 'they really are furnished with wings!' So ἄττ' ἄν καὶ μάθη cp. Nub. 785. This Peithetaerus declares to be no mere metaphor, for 'the mind is sent aloft, and its owner is raised on high,' by the influence of words.

1. 1455. ἐνθαδεί. The Informer forgets that he is no longer in Athens. καλεσάμενος, 'having summoned,' only refers to the early stage of citing the defendant to appear. ἐγκεκληκτός advances a stage further, 'having indicted him before the judges.'

1. 1456. κατ' αὐτ' πέτωμαι. Dobree's emendation, generally accepted, for vulg. κατ' αὐ. For the tmesis cp. Ran. 1447 κατ' οὖν ἐβαλεν.

1. 1457. ὅδι λέγεις, 'this is what you mean.' Join ἐνθάδε with ὁφληκτη δίκη. Peithetaerus takes up the ἐνθάδε in the same sense as the Informer: 'in order that the foreigner may be cast in his suit in the court at Athens before he has time to arrive.' The Informer will appoint a certain day for the trial, at which he will duly appear, thanks to the speed of his wings. The poor foreigner, having no such advantage, will not be present when his name is called, and so judgment will go against him in default (ἐρήμην ὁφλεῖν δίκην).

1. 1460. πάντ' ἔχεις, 'you've got it completely.'

1. 1461. βέμβυκος. Cp. Virg. Aen. 7. 378 foll., where the wild speed of Amata through the streets of Lavinium is compared to the movement of a top (voluble buxum) set spinning with a lash (dant animos plagae). The 'Corcyrean whip' with double thong (πτερῶ)
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seems to have been a special weapon of public chastisement in that turbulent island. ἵππος δὲ παρὰ Κερκυραίοις ἀταξία γίνονται. διὰ τὸ στασιάζειν ὅνω ἐπενώσασε παρ’ αὐτοῖς ἡ μάστιξ Schol. Cp. λιγυρά μάστιγι διπλῆ Soph. Aj. 242.

1. 1466. οὐ πτερνύεις; ‘won’t you wing your flight?’ cp. sup. 795.
1. 1467. ἀπολιβάζεις. It seems difficult to connect this with λιβάς. There are not a few curious words with a similar meaning, as ἀπολιταργεῖς Nub. 1233.

1. 1468. πικρᾶν, ‘to your cost;’ as sup. 1045 and Thesm. 853 πικρᾶν Ἐλευθήριον ὀφει τάξι’, εἰ μὴ κοσμίως ἐξεις.
1. 1469. ἡμεῖς. Peithetaerus here addresses his attendants, and perhaps the κῆρυξ sup. 1271.

1. 1475. Κλέωνυμος. For Cleonymus see on sup. 288. This curious comparison of a man with a tree may have in it an echo of Il. 13. 437 πᾶσας στῆλην ἡ δένδρεον ἤμιπτερός ἀτρέμας ἐσταότα, and may refer to a dull, wooden nature. But the introduction of a tree seems natural enough when we remember that the Chorus of Birds are describing the wonderful things they have lighted on. In Καρδιάς ἀπωτέρω there is a double meaning; either ‘further away than (Hertford) Cardia,’ a town on the Thracian Chersonese; or ‘out of Heart,’ i.e. cowardly.


1. 1478. τοῦ μὲν ἦρος. See on sup. 1046, where we find that the suits in which ἔγουν were involved came on in the month of Munychion. In συκοφάντεῖ there appears to be an allusion to the connection of Cleonymus with the efforts to discover who had mutilated the Hermae.


1. 1484. λύχνων ἕρμης. A parody on the famous phrase Ξυθὼν ἕρμης (Aesch. P. V. 2, Acharn. 704), describing the vast desolate steppes of Scythia. Here, ‘the place void of lights’ is that quarter in Athens where very few folk went about with lanterns (Vesp. 219, 246-262; Eccles. 27; Nub. 613). For the streets of Athens were not lighted in the modern sense, and the windows of the houses did not give light on the road. In this dark quarter of the city lives the notorious footpad Orestes (sup. 712, Acharn. 1166) called a ‘hero,’ as bearing the name of the son of the great Agamemnon. A very friendly and companionable person, like the heroes of old, but an awkward person to be in company with after dark.

1. 1492. πληγεῖς. It was usual to pass the shrines or chapels of the Heroes in reverent silence (Alciph. 3. 58); and a sudden meeting with
a Hero face to face was believed to cause paralysis, so that the Heroes were called πλήκται (Athen. 11. 461 c), as having the power to 'give a stroke of palsy' (ἀποπληξία). This belief is played upon in the word παθήεις, which means 'having had a stroke' from the cudgel of the footpad, who then 'stripped' his victim (γυμνός) sup. 498.

l. 1493. πάντα τάπιδέξια, 'all down the right side,' as is common in paralysis. The Schol. seems to understand 'the most important parts of the body.' But this is very doubtful.

l. 1496. οὐγκαλυμμός, i.e. ὁ ἐγκαλ. Dawes' emendation for ὁ συγκαλυμμός.

l. 1499. ὀπηνίκα; 'do you ask what time it is?' Notice that Prometheus in his supreme selfishness takes no notice of the questions of Peithetaerus.

l. 1500. βουλυτός, as in Od. 9. 58 ἡμοι δ' ἑλίος μετενίσσετο βουλυτόνδε, where Eustath. defines βουλυτός as ἡ μεσημβρία ἐστίν ἡ ὀλίγον τι μετὰ μεσημβρίαν ὅτε βύες λύνται τοῦ κάμνειν. Therefore we are not to think of the evening hour to which Horace refers (Od. 3. 6. 41) as finally releasing the oxen from the yoke, but rather of the midday halt. Mr. J. G. Frazer (Classical Review, vol. ii. p. 250) quotes from Seebohm (English Village Commun., p. 124 foll.) to the effect that in Wales and Germany plowing in ancient times stopped regularly for the day at noon.

l. 1501. ὁ Ζεὺς ποιεῖ; 'As we should say 'what's the weather doing?'' With ἀπαιθριάζει νεφέλας cp. Virg. Georg. 1. 461 unde serenas ventus agat nubes.

l. 1502. οὖμωξε μεγάλε. Peithetaerus, impatient at the impracticable ways of the man, shouts out 'a murrain on you!' At this Prometheus, with grotesque cheerfulness, as if he had received some friendly invitation, says 'Well then, on those terms, I'll throw my wraps off.' Or perhaps, as Felton suggests, Prometheus is harking back to his original question, to which he attached so much importance—'is the sky clear or overcast?' because in the latter case I shall not be seen by the gods, and may unmuffle myself. Possibly οὖμωξε μεγάλε, in the mouth of Peithetaerus means 'You'll catch it!' seeing how black and lowering is the sky.

l. 1508. σκίαδειν. Such a 'parasol,' together with a portable stool for resting on (δόθρος), was regularly carried by the daughters of the Metoeci, whose duty was to wait on the high born Athenian damsels (κανηφόροι), when they took their part in the Panathenaic procession. See inf. 1551.

l. 1514. πηνίκ' ἄττε. 'What was about the date of his disaster?' ἄττα (= τίνα, as ἄττα—ἀττα) is added to words expressive of time or quantity or the like, to give a tone of indefiniteness. So 'Ran. 173 πῶς ἄττα; 936 ποι' ἄττα;
1. 1519. Θεσμοφορίας. The Thesmophoria was a festival conducted by women in honour of Demeter, who was supposed to have established laws and the usages of civilized life. It is difficult to decide the exact date and duration of the feast, but it seems to have lasted from the ninth to the thirteenth of the month Pyanepson (November). After the performance for two days in Halimus of certain preliminary purificatory rites, there followed the main festival in Athens lasting for three days, the second of which was kept as a strict fast, the women sitting as mourners round the statue of Demeter.

1. 1520. βάρβαροι. This suggests the meaning of κεκριγότες, 'screeching,' since to Greek ears the language of the 'outer barbarians,' always seemed like the inarticulate utterance of some wild creatures. Just as savage Thracian tribes dwelt on the Northern frontier of Greece, so here, Olympus is described as beset by similar unpleasant neighbours.

1. 1524. εἰσάγοιτο. Note this use of the optat. after a present or future tense in the principal sentence, pointing back to the original intent of the arrangement; as Ran. 23 αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὄχω | ἵνα μὴ ταλαπωρῶτο, Od. 17. 250 τῶν ποτ' ἐγών ... ἄξω τῇλ' Ἰθάκης ἵνα μου βιότον πολὺν ἄλφοι. See also Goodwin, M. and T. § 44, 2, note 2 6, who quotes τοῦτον ἑχει τὸν τρόπον ὁ νόμος ἵνα μηδὲ πεισθήναι μηδ' ἐξαπατηθήναι γένοιτο ἐπὶ τῷ ὅμῳ Demosth. Androt. 596. 17, where ἑχει refers to the past existence of the law; the idea being that the law was made as it is, so that it might not be possible, etc. εἰσά-γοιτο is the regular word for the 'import of goods.'

1. 1527. πατρφῶς, 'a family god.' Before becoming an acknowledged Athenian citizen, it was necessary to give a satisfactory answer to the question εἰ Ἀθηναίοι εἰσίν ἐκατέρωθεν ἐκ τριγονία ... καὶ εἰ Ἀπόλλων ἐστίν αὐτός πατρφῶς. Execestides, ridiculed in sup. 11, 764 as a sham citizen, would have to find his family-god among the barbarian neighbours of Olympus.

1. 1529. Τριβαλλοί (Thuc. 2. 96). This Thracian tribe was proverbial for fierceness, and the word was used as a sort of synonym for savagery, as we might speak of 'a regular Turk.' The absurd pun that connects ἐπιτριβεῖνς, 'curse you!' (lit. 'may you be smashed!') with Triballi may be made as bad in the English by rendering 'Tribul-ation seize you!'

1. 1536. Βασίλεια, 'Royalty,' the impersonation of the sovereignty of Zeus as a fair damsel.

1. 1541. λοιδορίαν. If this reading be right, we must treat it as grotesquely inserted in the inventory of things inseparable from civic life. So in Eccles. 142 foll. the women describing the behaviour of the men in the ἐκκλησία say καὶ λοιδοροῦνται γ' ὡσπερ ἐμπεπωκότες, καὶ


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ton paronouv' ekpheroi' oi totoi. But the word loiborion is certainly rather startling, though no satisfactory conjecture has been made. Perhaps epiborion would be as good as any. koulagretai. The koulagretai (or koulakretai) in the earliest days were the principal financial officers at Athens. From the time of Cleisthenes their duties were reduced to catering for the meals in the Prytanenum. But when Pericles introduced the system of jurors' fees, the koulakretai became the paymasters.

1. 1543. pant' echeis, as sup. 1352.
2. 1545. anthropois eunous, Aesch. (P. V. 11. 28) specially commemorates the philanthropos trepos of Prometheus, who had brought down fire for the use of men. In the word ant-anthr-akizomen, 'we do our grilling,' there is an intentional echo of anthrapios, as in hmeis de' anthrakes Nub. 97.

1. 1549. Tiwov kataporos, 'a thorough-going Timon,' 'a Timon to the backbone.' Kock assigns these words to Peithetaerus, because Prometheus in Olympus would have had no opportunity of hearing about Timon. But, surely, the amusing confusion between celestial and mundane scenes, between Bird-land and Athens, is part of the fun. 'Timon of Athens,' familiar to readers of Shakespeare, was called o misanthropos, though Lucian (Tim. 34) makes him say pantas gar ama kai theous kai anthrapious misi. The same authority represents him as the son of Echecratides of the dème Colyttus. He is supposed to have been embittered by disappointments and to have withdrawn from the world, admitting no one to his society but Alcibiades. In the Lysistr. 808 foll. he is instanced by the Chorus as one who hated evil men but was devoted to the other sex. The Monutropos of Phrynichus (which gained the first prize when the 'Birds' only took the second) introduces the recluse as saying koi de Tiwvos biou.

1. 1550. Join iva kan o Zevos idhe me, and for the Hyperbaton of the pronoun cp. sup. 95.

1. 1552. See on sup. 1508. Prometheus hopes to be taken for one of the attendant maidens and to escape the notice of Zeus.

1. 1553. proe de tois Skiapsoin. The Chorus deals here with similar marvels to those which were recounted sup. 1470-93; and they are reported in such a way as to give a hit at unpopular characters. The Shadow-feet were a fabulous tribe in Libya, who, according to Ktesias, were web-footed like geese. When they lay down to rest, they held up one of these feet to screen themselves from the sun. The Schol. assigns to them four legs, and represents them as walking on three, and holding up one, but Pliny (N. H. 7. 2. 23) improves upon the story and gives them only a single leg, which they used alternately as a leaping pole or a sunshade.
NOTES. LINES 1543-1563.

Λύμνη. We are to imagine ourselves on the shore of some lake like Avernus in Italy, where there was an oracle of the dead, μαντεῖον ἀντρον καὶ θεραπευτήρες τῷ ἀντρῷ ψυχαγωγοῖ. Here the part of the hierophant is taken by 'Socrates the unwashed' (οὐδ' ἡλείφατο | οὐδ' ἔσε βαλανεῖον ἡλθε λοσάμενος Nub. 837), who 'draws the spirits;' ψυχαγωγεῖ having the double meaning of (1) animos evocat Orco, and (2) animos iuniorum allicit docendo. But the whole scene is a parody of the Νεκώνia in Od. 11, where Odysseus comes and sits at the side of the trench, cuts the throat of the victim, turns away for a moment, and awaits the coming up of the souls of the dead with whom he wished to converse.

1. 1556. Πείσσανδρος was the main agent in the overthrow of the democracy (Thuc. 8. 53), and the establishment of the 400 at Athens. He was an inquisitor in the matter of the mutilation of the Hermæ, and was made Archon in 414. But after the deposition of the 400 he fled to Decelea, and never returned to Athens. His cowardice was proverbial (as Xen. Symp. 2. 14 ὃς νῦν διὰ τὸ μὴ δύνασθαι ταῖς λύγχαις ἀντιβλέπειν οὐδὲ συντρατεύεσθαι ἔθελεί); so he is here represented as on the look out for his own spirit, which has deserted him!

1. 1559. κάμηλον ἀμυνόν τιν', 'a kind of camel-lamb,' to be taken closely together like ἀνθρωπός ὅρνις sup. 169, βαστάρχων κύκνων Ran. 207. This monstrosity is chosen as a suitable victim to be offered by the lumbering overgrown Peisander, ὁ μέγας, ὁ ὄνος κανθάλιος Hermipp. 12.

1. 1561. ἀπήλθε, 'stepped aside.' If we retain this reading it must be interpreted as referring to the brief moment in which Odysseus may be supposed to be carrying out the directions of Circe, Od. 10. 527 foll. ἐνθ' ὦν ἀρνείν τῆν ἐκλήν τε μελαιναν | ἐς 'Ερέβος στρέψας, αὐτὸς δ' ἀπονόσφη πραπέσθαι, | ἔμενος ποταμοῦ ῥοάων. But there is something suspicious in ἠλθε—ἀπήλθε—ἀνήλθε, besides which we want to parody the 'waiting' of Odysseus, Od. 11. 82 νῶι μὲν ἡμεθ'. ... ἠλθε δ' ἐπὶ ψυχὴ μητρός. On these grounds Kock conjectures καθῆστο.

1. 1563. λαίμα. If this is a Greek word at all, it may be, as Kennedy suggests, 'a coinage of the poet, a hybrid between λαίμος, throat and αἷμα, blood.' It would be easy to write τὸ γ' αἷμα.

Chaerophon, nicknamed 'the bat,' is perhaps chosen because the squeak of the bat is like the noise of the squaling ghosts,' cp. Od. 24. 6ff. ὃς δ' ὀπε νυκτερίδες μυκῆ ἀντρον θεσπεσίου | τρίς ουσι ποτένται ὡς αἱ [the souls of the μνηστήρες summoned by Hermes] τετριγυία ἄρ' ἕσσαν. Also Chaerophon was cadaverous and sallow (πίεσιν Ευπολ., cp. ἡμίνες Nub. 504) and suggested the idea of a ghost. It seems difficult to follow Kock in supposing that the brave spirit of
Chaerephon (σφοδρός ἐφ᾽ ὄτι ὀρμήσει Plat. Apol. p. 21) was sent up to make up for the cowardice and want of spirit in Peisander.

1. 1565. τὸ μὲν πόλισµα. Poseidon, Heracles, and the Triballian appear on the scene, as a deputation from Olympus. Poseidon, as patron of the Knights at Athens, naturally represents all that is most polished and aristocratic. He finds fault with the gaucherie of the Triballian, whose rusticity shows itself in the slovenly way in which he wears his cloak. The proper method of disposing the ἰμάτιον was to throw it over the left shoulder, then round the back to the right side, and finally across the chest, either under or over the right arm, back to the left shoulder again. This arrangement marked 'the gentleman:' it betokened a vulgar person ἀναβάλλεσθαι μὴ ἐπίστασθαι ἐπὶ δεξία Plat. Theaet. 175 E.

1. 1569. Δαυσποδίας is mentioned by Thuc. (6. 105) as having conducted an expedition against Sparta. He is said to have had some defect in the legs which he sought to conceal by the excessive length of his cloak. There may be some real or fancied connection in the word with λαύωs and ποῦς.

1. 1570. δημοκρατία. It is amusing to hear Poseidon speaking of Olympus as if it were a republic, electing its officers and commissioners by show of hands, and, on the whole, with as bad success as at Athens.

1. 1572. ἔξεις ἀτρέμας; 'do keep quiet!'—we may suppose that Poseidon is trying to arrange the Triballian's mantle more decorously; and that he resists the proffered service.

1. 1575. ἄγχενων βούλαμα. This uncompromising ferocity of Heracles heightens the comic effect of his absolute surrender at the prospect of a good dinner.

1. 1579. τὴν τυρώκνησιν. Peithetaerus goes on uninterruptedly with his preparation for the dinner, as if he were unaware of the arrival of the gods.

1. 1582. ἐπικνῶ. The Schol. interprets this by ἐπίβαλλε. It would then be the pres. mid. imperat. from ἐπικνᾶω. Meineke would write ἐπίκνη, i.e. ἐπικναε, the pres. active imperat. Trans. 'grate over it!' But ἐπικνῶ may mean 'I am grating.'

1. 1583. τοῦ = τῶν.

1. 1585. ἔδοξαν ἀδικεῖν, 'were proved guilty.' There are the same political struggles in bird-land as in Athens, the aristocratical party combining against the democratic. The guilty birds are to be eaten as a punishment.

1. 1590. μπάφ' εἴναι, sc. τὸ ἤλαιον.

1. 1593. οὐδὲ ἀν εἴχετ', 'if you were on good terms with us gods you would have rain-water always in your marshes:' a surprise for

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ēn τοῖς φρέασι or ταῖς δεξαμεναῖς, where rain-water would naturally be stored. But birds find it in the marshes.

1. 1594. ἀλκυνίδας. 'Halcyon days' are thus described by Ovid, Met. 11. 745 persequ dies placidos hiberno tempore septem | incubat Alcyone pendentibus aequore nidis. | Tum via tuta mavis, ventos custodit, et arcet | Aeolus egressu.

1. 1595. αὐτοκράτορες, 'with full powers,' 'plenipotentiary.' So Lysist. 1009.


1. 1602. ἄριστον may be rendered 'lunch.' It was the first substantial meal of the day. The early breakfast, ἀκράτισμα, being merely a sup of wine and a morsel of bread.

1. 1606. ἄλθες; see on sup. 174.

1. 1609. κύψαντες, 'cowering down;' lit. 'with bowed heads.'

1. 1614. νὴ τόν Ποσειδῶ. Probably a jest lies in this unconscious adjuration of himself by Poseidon.

1. 1615. ναβασσατρεῦ. It is hopeless to get any further with the Triballian's gibberish than to note that Peithetaerus chooses to interpret it as implying assent. Perhaps we are intended to catch the sound of νὴ or ναῖ in the word. Süvern's proposed interpretation ἀναβαθμένοι τερεῖς τῶν οὐρανῶν) seems to give neither sense nor point. Nor can we trust the interpretation of Peithetaerus, who reads what he wishes into the unintelligible words; as the ambassador does in the scene with Pseudartabas (Acharn. 100 foll.); and as Hercules does inf. 1629.

1. 1619. εὐξάμενος, 'after having vowed a victim takes to quibbling, saying 'the gods can wait,' and does not pay his debts through greediness.'

1. 1620. μισητία. This word is interpreted by Photius as ἦ πρὸς ὁμιλῶν ἄχαρις ἀπληστία, with a special meaning almost like μαχλοσύνη. Through the notion of ἀπληστία, the l. of the MSS. μισητίαν has been treated by some as an adverbial accus., and rendered 'in full measure.' Professor Kennedy renders μισητία by 'stinginess,' which seems a hint in the right direction. But the sense is rather 'greediness' or 'grasping spirit.'

1. 1621. ἀναπράξομεν, 'we will exact.'

1. 1622. ἄργυριδίον. The first iota is long, as in τῷκίδιον Nub. 92.

1. 1623. λούμενος, sc. sitting in the bath.

1. 1625. τιμῆ, 'value,' 'price.' The kite takes twice the value of the victim so meanly withheld.

1. 1628. ὁ Τριβαλλές, 'Ho Triballian, have you a fancy for a good cry?' meaning, 'do you want to be beaten?' The nom. is used with the force of a vocative, as in ὁ παῖς Kan. 521, οἱ τοξόται Ach. 54.
The words of Heracles are quite contemptuous, as he evidently regards the presence of the Triballian on the deputation as quite unimportant. The question seems to have been more or less intelligible to the foreigner, for the sound of βαιτ and κροῦς. In his answer suggests the laying of the stick upon someone's back.

1. 1633. παραδίνομη. Peithetaerus assumes a gratuitous generosity in giving up what does not belong to him, as it were to stimulate Zeus to a corresponding act of grace in surrendering his own Princess Royalty.

1. 1638. δαιμόνι ἀνθρώπων, 'my good fellow.' This sounds a strange appeal addressed by a god to a god: but by and by Poseidon gravely discusses the prospect of the death of Zeus (Zeůs ἄθανατος!) and the chances of his heirs.

ποῖ φέρει; 'whither are you rushing off?' sc. ποῖ φρενών, 'to what notion.'

l. 1639. γυναικὸς μίᾶς. A reminiscence of the Trojan war.

1. 1644. σοῦ, because Heracles is son of Zeus. Then Peithetaerus takes Heracles aside, and warns him against the false hopes raised in him by his uncle Poseidon.

1. 1648. διαβάλλεται, 'deceives.' So in Hdt. 9. 116 λέγων δὲ τοιάδε Εέρεα διεβάλετο. The Schol. quotes, as similar, the Homeric phrase παραβληθέν ἄγορευνν II. 4. 6.

1. 1649. οὐδ᾽ ἀκαρῆ, 'not a scrap,' as in Vesp. 541. Properly ἀκαρῆ (acc. sing. masc. ἀκαρῆς) agrees with χρόνον as ἀκαρῆ διαλιπῶν (sc. χρόνον) Nub. 496, and then is used for any 'indivisible' amount of time or space. The neut. ἀκαρῆς is also used.

1. 1650. τοὺς νόμους, i.e. the laws of Solon, which are represented as no less binding upon the gods than upon men.

1. 1652. ξένης, sc. Alcmene, who was daughter of Electryon, king of Messene, and so neither a native of Olympus nor of Athens.

1. 1653. ἐπίκληρον, 'heiress,' properly 'a daughter who having no brother succeeds as heiress to her father's estate.' Where a daughter had brothers she was not ἐπίκληρος but only ἐπίπρουκος, i.e. with a claim on her dowry (προῖς). Peithetaerus asks how Athena could be heiress of Zeus in her own right, if she had any γνήσιον ἀδελφόν, which she really had in the persons of Ares and Hephaestus. He coolly takes for granted that she is such an heiress and Heracles never thinks to question the fact; but asks whether Zeus has not the power to will his estate (χρήματα) to him at death though he is a bastard. 'No,' says Peithetaerus, 'that is against the law which prohibits νόθου from succeeding to an inheritance.' All that a father could legally do for bastard sons was to leave them their νοθεία as a solatium, not exceeding in amount 1000 drachmae. The reading of Rav. is νόθω ἡ πανομήνας — whether we retain this form or the ordinary ἀποθήκην, it seems better to read

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nóde than with Meineke and Dind. νόθει or τά νοθεία, for the χρήματα, properly so called, are distinct from the νοθεία, or 'bastard’s legacy.'

l. 1658. ἄνθεξεταί σοι. This is commonly rendered 'he will secure instead of you,' equivalent to ἀντί σοι ἔξεται. But there is no parallel to this construction, and it seems better to substitute σοι for σον, meaning 'he will secure, as you will find, or to your disadvantage.'

l. 1659. ἀδελφὸς, sc. of Zeus. For even if Athena were not in the way, Heracles would find that his uncles, and especially Poseidon, would have the next claim; for a bastard could have no 'rights of relationship' in cases of intestacy (ἀγχιστεία), which could only be enjoyed by legitimate or properly adopted children; and these failing, the inheritance passed to 'next of kin.'

l. 1669. εἰσόγγα γε τοὺς φράτερας, 'registered you among your wardsmen.' On the κουρεώτις. or third day of the festival Apaturia, Athenian fathers used to enter the names of their sons born in wedlock in the register of their φρατρία, and this registration in the κοινὸν γραμματεῖον was their proof of citizenship. Zeus (who is treated throughout as an Athenian citizen) could not do this for Heracles because he was not γυνής. The registration generally took place when the boy was three or four years old, which explains πάλαι.

l. 1671. αἰκίαν βλέπων, 'with a face threatening assault and battery.' See sup. 1169. Heracles is furious at the deception which has been practised on him.

l. 1673. ὄρνιθων γάλα. see on sup. 734.

l. 1674. καὶ πάλιν. Peithetaerus had made two claims, one for the sceptre (sup. 1600), which Heracles had accepted; and the other for the Princess (sup. 1622 foll.). It is to the second claim that Heracles now refers.

l. 1678. καλάνι. This time the meaning of the gibberish is plain enough, καλήν κόρην καὶ μεγάλην Βασίλειαν ὄρνισι παραδίδωμι. Cp. the form Ιασοναί Ach. 104.

l. 1681. εἰ μὴ βατίζει γ'. A simple emendation for the unintelligible 1. of the MSS. βατίζειν γ'. Other conj. are τινοῖς γ', βατίζει γ', βατίζει δ' γ'. Cp. Hesych. βατίζειν τὸ μή διηθρόμενα λέγειν. 'Transl. 'he is only twittering.' For this meaning of εἰ μὴ cp. εἰ μὴ 'κ πονηρόν ἐπ. 186, αὕτη Θεονόπ Πρωτέως; ΓΤ. μὰ τῶ Θεώ, εἰ μὴ Κριτυλλά γε Θεσμ. 897.

l. 1688. κατεκόπησαν. The seditious birds had just been 'knocked on the head' in time, as meat for the wedding feast. See sup. 1583.

l. 1691. ὄπτας τά κρέα; 'is it the roasting of the meat that you are to undertake? It's plenty of dainty feeding that you mean!' Cp. the word προσένθαι Nub. 1198.

l. 1692. εὖ γε μένταν, as Kennedy, 'I should have been in clover:'
molliter sane me curassem. Cp. Thuc. 6. 57 Ἀριστογείτων οὖ μαδίως διετέθη.

1. 1694. The Chorus resume the record of the marvels they have seen. The localities are imaginary, for we are not to think of Φάνας as the southern promontory of Chios, but as the ‘Informeries,’ where the συκοφάνται ply their trade (inf. 1699); and the Κλεψύδρα is not the intermittent spring of that name on the N.W. spur of the Acropolis, so much as the Waterclock, which timed the speakers in the Athenian law-courts. There you will find a race of men with tongue-fed bellies. ἐγγυλωττοναστόρων is a parody on Χειρογάστορες, for as ordinary persons feed their bellies with the labour of their hands, so these rhetoricians feed themselves by the exertion of their tongue.

1. 1701. Γοργία. Gorgias the Leontine was a famous sophist and professor of oratory, who gave lectures at Athens, and stimulated public interest in the affairs of Sicily. He is best known from the Platonic dialogue bearing his name. Φίλιπποι. In the ‘Wasps’ 421 there is a Philippus named who is called ὁ Γοργίου, most likely meaning ‘disciple of Gorgias.’

1. 1705. ἡ γλώττα χωρὶς τεμνεται. This is a phrase of Greek ritual alluding to the practice of cutting out the victims’ tongues and treating them as a special offering. The jest intended seems to be the reference of this old-established custom not to its primeval origin, but to the triumphs that a Gorgias or a Philip had achieved with their tongues, proving it indeed to be ‘the best member that we have!’

1. 1709. παμφαῆς ἀστήρ. Most commentators take this of the moon, but on no sufficient evidence. It may be any bright star, perhaps Hesper δος κάλλιστος ἐν σφαραῷ ἱσταται ἀστήρ. By χρυσαυγέῳ δόμῳ must be understood the ‘gold-bright dome’ of the sky.

1. 1711. οὕθ’...τοιοῦτον. This breaks the construction which began with οἶος, and makes a new sentence of what should correctly be a parallel clause.

1. 1713. οὐ φατὸν λέγειν, ‘beyond power of words to describe.’

1. 1715. ἐσ βάθος κύκλου, ‘deep into the vaulted skies.’

1. 1716. θυμιαμάτων δ’. For this elision at the end of the trimeter see Soph. O. R. 29, 791, 1224; O. C. 17; Ant. 1031; El. 1017; Eccles. 351. ‘And from the incense offerings the breezes waft a wreath of smoke.’ Cp. Hermipp. ap. Suid. s. v. ἄνθεων. λεπτῶν διαψάρουσα πέπλους ἄνθεων | γέρμοτας.

1. 1720. ἀναγε. The Chorus seem to cry to some great crowd to make way for the festal procession, and give them room to dance—‘fall back, open up, make a front, give room.’ ἀναγε (sup. 383) is explained by the phrase of the Ithyphallic dancers quoted by Athen. 14. 622 οὐ ἀνάγετε, ἀνάγετε πάντες, εὐρυχωρίαν τῷ θεῷ ποιεῖτε. For
NOTES. LINES 1694-1755.

diecre cf. Arrian. Anab. 1. 1. 10 ol μεν γὰρ διέσχον τὴν φάλαγγα. For πάραγε, a military expression, Xen. Hell. 7. 5. 22 παραγαγών τοὺς εἰπεν κέρως πορευόμενος λόχως εἰς μέτωπον, i. c. changed them from marching order to a wide front. There seems to be no exact parallel to πάρεξε, but it belongs to those quasi-reflexive uses, like πάρεξε εκποδῶν (sc. σεαυτόν) Vesp. 949, Eur. Cycl. 203.

1. 1724. φεῦ τῆς ὀρας. 'Ho! for her youthful bloom!' For φεῦ with a similar meaning cf. sup. p. 162, Lysist. 312.

1. 1726. κατέχουσι, 'are in store for,' lit. 'come upon,' 'occupy.'

1. 1733. θεοῖς. It is difficult to explain this dative; if it be taken with ἄρχοντα, it may be compared with μέγα κρατεῖσιν νεκύεσσιν Od. 11. 485, where νεκύεσσι may be either a local or an ethical dative. If with μέγαν, then it must be ethical= in the eyes of the gods. Dindorf reads θεϊ with Μοῖραι, Blaydes θεόν.

1. 1737. ἄμφιθαλῆς, 'rich with blessings.' The accurate force of ἄμφι comes out in the technical meaning, 'happy in having both parents living,' II. 22. 496. By an oxymoron we find ἄμφιθαλῆς κακοῖς Ag. 1144.

1. 1739. παλιντόνους, 'with backward strain;' so as to check the speed of the ὄχος, suggested by πάρ-όχος, the technical name for the 'groomsman,' who 'sat in the car by' the bride. On the other side of her was the νύμφης. The post of πάροχος is here taken by ἔρως.

1. 1744. λόγων. For the gen. cf. ἁγαμάει καρδίας Ach. 489.

1. 1745. χθονίας (explained by inf. 1752), 'that strike the earth;' not, as usually, 'subterranean.' κλησατε (κληριςω), 'celebrate.'

1. 1752. διὰ νῦν, sc. Peithetaerus, assuming the functions of Zeus.

dia σέ. If the reading be right, these words must refer to Zeus, a sort of acknowledgment (to escape a charge of profanity) that it is really his divine permission which has conceded such power to Peithetaerus. But this is not satisfactory, so that Haupt and others read διὰ δὲ πάντα, divina omnia. If our reading be retained, διὰ must be pronounced monosyllabically=ζά.

1. 1753. Join πάρεδρον with Δίος, as Δίκην ἔχει πάρεδρον ὁ Ζεὺς Plut. Alex. 52.

1. 1755. γάμουσιν, sc. the nuptial procession.
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OF PROPER NAMES AND THE PRINCIPAL WORDS AND PHRASES EXPLAINED IN THE NOTES.

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