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THE

BIRDS OF ARISTOPHANES.

BY

W. C. GREEN, M.A.,
LATE Fellow OF KING'S COLLEGE, CAMBRIDGE.

NEW EDITION

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INTRODUCTION TO THE BIRDS.

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

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

The peace concluded in 422 between Athens and Sparta, from which so much was expected, turned out a disappointing one. Mistrust and jealousy continued. There were some who wished for war; especially at Athens Alcibiades, who only waited his opportunity. And, despite of the nominal league, there was indirect war: Athenian troops were opposed to a Spartan garrison in Epidaurus in 419. Athenian troops in 418 fought on the Argive side at Mantinea. The reduction of the Dorian island Melos and the massacre of its inhabitants was not likely to be forgotten by their kinsmen on the mainland. Athenian pride was preparing for herself a heavy retribution, of which Sicily was to be the scene.

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

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

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

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

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

In the Parabasis the Bird Chorus give a legendary account of the beginning of the world, proving the antiquity of the birds and their supreme usefulness.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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<td>285. ὑπὸ τῶν</td>
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<td>307. ὁμοι</td>
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<td>348. ἄγχος</td>
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<td>ἐπὶ τῶν τε ἐπίσωπον</td>
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<td>416. δὲ δὴ τίνα τών λόγως</td>
<td>δὲ δὴ τίνα τών λόγως</td>
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<td>417. ἄπιστα</td>
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<td>419. πέτωθε μοι ξοῦναι</td>
<td>πέτωθ' ἐμοι ξύνοικος ὅν τὸ πέθανον</td>
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<td>424. σὰ ταύτα πᾶντα</td>
<td>σὰ γὰρ τὰ πᾶντα ταύτα</td>
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<td>431. κύρια τρίμμα</td>
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<td>457. τοῦ ἁρπάς, λέγ'</td>
<td>τοῦ' ἀρπάς λέγ'</td>
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<td>461. πρῖτερον</td>
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<td>464. ΣΩ. δεινήσεως</td>
<td>ΣΩ. δεινήσεως</td>
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<td>465. τι πάλαι</td>
<td>τι πάλαι</td>
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<td>467. τίνος; ΠΕ. ὑμεῖς</td>
<td>τίνος ὑμεῖς;</td>
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<td>480. οὐκ</td>
<td>οὐκ</td>
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<td>484. πρῶθον πάσσων</td>
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<td>501. προκαλεσθῆναι</td>
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<td>502. ἐκκλησία</td>
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<td>505. τότε γ'</td>
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DINDORF'S AND MEINEKE'S TEXTS.

DINDORF.

517. Eueapidis
523. ὅπος ἁμαρτάνοι, ἡμιθνος, ὅπος ἀθ μανᾶς
       Μανᾶς
525. ύμαις, κάν τοῖς λειπαῖς
526. πᾶς τις ἐφ' ύμαιν
534. καὶ τρίψαντες
544. καὶ κατὰ συντυχίαν
547. οἰκήσαω
564. ἀρμότησθαι
565. νυμοῦσ
567. δόγμα τίς βοῶν λάρῳ νάστοις
       μελιστοῦται
575. Ἡρην
576. ἘΠ. ὁ Ζεῦς
577-8. ἢν δ' ὅλομπως
       Χορὶς sunt
577. ύμαι
584. δ' Ἀπόλλων
603. δόσομοι
604. ύγιειά
608. παρά τού
610. αἴθω ώς
612. καὶ πρῶτα μὲν
619. εἰς
624. τὶ μέρος
630. ἤν
632. δικαίους ἄδιθους δολουσ
638. ἐνὶ
641. πρῶτον δέ τε
642. μεστάν γε
644. ἘΠ. τυφεῖτι;
646. δεξιομεθαί
658. σαυτοὺ
toῖς ξένους
672. δόγχος
698. οὐτοί δὲ Χάις περίδεσσι
701. γένετ' οὐτοί Χάεις ἑρῶστι
703. μακάρων ὅμεις ὅς ὡς
718. ἄθροι

G. A.
TABLE OF THE READINGS OF

DINDORF. MEINEKE.

724-6. ἔτος οὐκ ἐπιγείοις
726. κοῦκ ἀποδότατες
731. πλουτυγιασαν εὐδαιμονίαν
740. τε κορυφαὶ ἐν ὀρείωσι
749. ὅσπερ ἦ
759. μαχαί
763. ἐνθάδε
765. φράτορες
772. ἱαχὼν
777. πολικά φιλά τε
778. αἴθρη
787. τραγῳδῶν
822. θεογένους
857. τῶν τῶν τῶν
858. συναυλίων καὶ Χαίρεις φόλα.
861. ἑμπεφορβευμένων
881. ήρωσι καὶ δρασι
886. αἰγιάδαλφο
895-992. Σακερδοτις συντ Chori sunt
902. γένειον
910. τάου
932. μὴ τι τοῦτοφ
946. ξυνηήμ
949. δὴ ταῦτη
952. πολυτώρα
953. ἠλυβον ἀλαλὰρ
959. ΠΕ. εὐφραία ἐστω Peisthetaero continuat
975. ἐνυπηξείαν
976. δοῦν ἐντετειντ
979. οὐδε αλετοὶ
993. βουληματος
997. δοσις εἰς ἐχό; Μετω
1009. ἀνθρωπος
1010. οἶον ἰοθ
1013. ξενηπατοῦσιν
1017. εἴδε ἀρ' ἐπ
1018. φθαῖνει ἀπ
1025. Τελεου. ΠΕ. τι; βουλεί Τελεου τι. ΠΕ. βουλεί
1027. δ' οὖν
1036. κακῶν τὸ βιβλιον
κακῶν; τι το βιβλιον
DINDORF’S AND MEINEKE’S TEXTS. 19

DINDORF.

1040. τοῖς τοῖς
1048. μὴν
1052. γράψω
1056-7. Sacerdotis
1065. αὐξανόμεναι γένους πολυφά-
υς
1076. βουλόμεθα οὖν νῦν
1078. ζωντά γ’ ἀγάγη
1088. πέθοντε
1089. ἀμφισβεταῖς
1115. ἀυριάκτεσ
1119. ὡς
1138. δύναται
1139. ἐπιλυθοῦσιν
1146. αὐτῶν
1155. δύνασιν
1173. εἰσέλθατ’
1211. ἀδικεῖ δὲ καλ νῦν ἀρα
1216. ἄρχομεν
1228. ἀκροατῶν
1234. πολίστα
1239. δεινάς
1240. ἀναστρέψῃ
1242. καταδιαλύσῃ
1265. ἐτὶ
1266. βροτῶν
1272. ὃ κλεινότατ’ ὃ σοφότατ’
1283. σκυταλὶ ἑφόρουν νῦν
1288. κατηραν
1289. ἀπενέμοιν
1298. ἤκειν
1309. ὁτὸ συνουσίων
1308. ὁκ ἄρα
1313. ὃ ἀν... τὰν
1314. καλεῖ
1315. Peisthetaeri
1320. ἀμβροσία
1325. πτερῶν

MEINEKE.

τοῖς αὐτοῖς
om.
γράψῳ
Peisthetaeri
αὐξανόμενων γένυσι ταξιφάγους
βουλόμεσθα νῦν
ζωντα ἀγάγη
πέθονθε
ἀμφισβεταῖς
ἀνδριάκτεσ
ἀρχαί
δύνασιν
δύνασιν
εἰσέλθαι
δύνασιν
δυνασί
ἀδικεῖ δὲ καλ νῦν ἀρα
ἄρχομεν
ἀκροατῶν
ὸλοισιν
δεινάς
ἀναστρέψῃ
καταδιαλύσῃ
ἐτὶ
βροτῶν
ὡς κλεινότατ’ ὡ σοφότατ’
ὡς κατεκλευσον κατακ.
ἐσκυταλιοφόρουν νῦν
κατηραν
ἐν εἴλιον
ἐκεῖν
ὑπὸ ὀρτυγοκότου
οὐ τάρα
ὁ...τάρδε
καλεῖ
Choro continuat
ἀμβροσία
πτερών

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<tr>
<th>DINDORF</th>
<th>MEINEKE</th>
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<td>1356. ἀραῦτητα τις καὶ σκοτεινὰ</td>
<td>φρένη διματι χειρᾶν</td>
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<td>τῷ ἄνθρωπῷ</td>
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<td>καὶ οὗ</td>
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<td>ἀπὸ γὰρ οἷς μὲ</td>
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<td>ὡς γ' ἐς</td>
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<td>διὰ δὲ</td>
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<td>ἐνὶ τέκνῳ</td>
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<td>1763. παιῶν</td>
<td>παιῶν</td>
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ΥΠΟΘΕΣΕΙΣ.

Δύο εἶναι 'Αθηναίοι έκκεχωρικότες προσβάλλονται διὰ τὰς δίκας. πορεύονται δὲ πρὸς τὸν Τηρεά ἐσπειραμένοι, πενθόμοι παρ’ αὐτὸν ποιὰ ἐστὶ πόλις εἰς κατοικιμών βελτίωσθη. χρωταὶ δὲ τὰς ὁδοὺς καθηγομένων ὀρνέως, ὁ μὲν κορώνη, ὁ δὲ κολοφών. ὁμομάζονται δὲ ὁ μὲν Πεισθέαρας, ὁ δὲ Εὐκλείδης, δὲ καὶ πρῶτος ἀρχητεῖν. ἡ σκηνὴ ἐν Ἀθηναίαι. τὸ δράμα τούτο τῶν ἀγῶν δυνατῶς πεποιημένων.

Εἰδιδάσθη ἐπὶ Χαβρίου διὰ Καλλιστράτου ἐκ ἀστείων, ὡς ἦν δεύτερος τοῖς Ὄρνοις, πρῶτος Ἀμειψίας Κωμασταίης, τρίτος Φρύγιος Μοναρόπου. ἐστὶ δὲ λεπτομέρεια ὑπὸ τὰ ἀντικείμενα τῷ δικαστῇ. τὸ τε γὰρ ναυτικὸν ἀπώλειαν περὶ Σικελίαν, Δάμαχος οὐκ ἦν ἔτη ἡμετέρηκε, Δεκέλεον ἦσαν τείχοντες Δακεδαμονίων. Ἀγας ὁ Δακεδαμονίων στρατηγὸς περικαθῆτο τὴν Ἀττικήν Ἀλκηβίδης τὰ Δακεδαμονίων ἐφέστηκα καὶ ἐκκλησίαξαν συνεβούλευε τὰ χρήστα Δακεδαμονίων. ταῦτα αἱ Ἀθηναίαι συμφορᾶς, διὰ ταῦτα αἱ Ἀθηναίων φυγαῖ. καὶ ὡς οὖν ἀπείξοντο τοῦ κακοπραγμόνοι καὶ συκοφαντέοι.

ΑΛΛΩΣ.

Τῆς τῶν Ἀθηναίων πολιτείας τὸ μέγεθος ἦν κλέος αὐτο- χθονία γενέθθαι, καὶ αὐτὴ φιλοτιμία πρώτη τὸ μηδέπως μηδεμάς πόλεως φανείσης αὐτήν πρῶτον ἀναβλαστήσαι. ἀλλὰ τῷ χρόνῳ ὑπὸ προεστῶτας πονηρῶν καὶ πολιτῶν δυσχερῶν ἀνετέραστο, καὶ διερθοῦτο πάλιν. ἐπὶ οὖν τοῦ Δεκελεικοῦ πολέμου, πονηρῶν
ΥΠΟΘΕΣΙΣ

tων τά πράγματα ἐξερευνηθέντων, ἐπισφαλῆς γέγονεν ἡ παρʼ αὐτῶν κατάστασις. καὶ ἐν μὲν ἄλλοις δράμασι διὰ τῆς κωμῳδικῆς ἄδειας ἔλεγχεν Ἀριστοφάνης τοὺς κακῶς πολιτευμένους, φανερῶς μὲν οὐδαμῶς, οὐ γὰρ ἐπὶ τούτῳ ἦν, λεπτότως δὲ, ὅπως ἄνήκεν ἀπά κωμῳδείς προσκρούειν. ἐν δὲ τοῖς "Ὀρνισκαὶ καὶ μέγα τι διανένθηται. ὡς γὰρ ἀδιόρθωτον ἦδη νόσον τῆς πολιτείας νοσεύσης καὶ διευθαραμένης ὑπὸ τῶν προστώτων, ἄλλην τινά πολιτείαν ἀινένθηται, ὡστει συγκεκριμένως τῶν καθεστώτων οὐ μόνον δὲ τούτο, ἀλλὰ καὶ τὰ σχῆμα ὅλων καὶ τὴν φύσιν, ἐλεύθερα, συμβολεῖς μετατιθέσθαι πρὸς τὸ νομοθετεῖν βιοῦν. καὶ ἡ μὲν ἀπότασις αὐτῆς, τὰ δὲ κατὰ οἶκους ὑποκομιταὶ. καὶ ὅριν γὰρ φυσικῶς τὰ ἐν τῇ εἰρήνῃ, ἀφόροι, τιστούσι τῆς κατοικίας Ἀθηναίων ἐλλὰ τοὺς τίτπρος καθολικῶν ἀυτοὺς τῆς χώρας. ἕχος τοῦτος ἐκαστὸν ὑπὸ τῶν κατὰ Ἀθηναίων καὶ τῶν παρ’ αὐτοῖς αὐτών ἐλέγχει τὴν φαύλην διάθεσιν, ἐπιθυμοῦσιν αὐτοὺς ἀπαλλαγῆς τῆς ἐνεστώτης ὑποτίθεται γὰρ περὶ τὸν ἄρα τόλμην, τῆς καὶ μείωσιν δράκων, ταῖς ὁμοιοτάται, ἀλλὰ καὶ ὅσα παιξεῖ, ἐπίσκοπον, ἡ ψηφισματογράφον, ὡς τοὺς λοιποὺς οἰσάγων, ὅπως ἀπλῶς, ἀλλὰ γιαμνοὶ τὰς πάντως προαρέσσεις, ὡς αἰσχροκερδείας ἑνεκεν χρηματίζονται, εἰδοτιον καὶ τὸ θέιον εἰς ἀπορηματικὰς κωμῳδεῖς. τἀ δὲ νόμιμα τῶν γερότων πετοῦται, ὡς εἰ πετοῦθην ἔτερον τοῦ ἐτέρῳ καὶ ἐπιλήφθαί έσεσθαι εἰς βελτίωσι. τινὲς δὲ χαίνον τῶν ποιητῶν τάς ἐν ταις πραγμάδιας περατολογίας ἐν μὲν ἄλλοις διελέγχειν, ἐν δὲ τοῖς τῶν τῆς ΠΓΑΝΟΜΑΧΙΑΣ ΣΥΜΠΛΟΚΗΝ ΕΩΛΟΝ ἈΟΡΑΦΩΝ, ὅμισως ὅσκε δια-

'Εσπὶ Χαβρίου τὸ δράμα καθῆκεν εἰς ἄστυ διὰ Κάλλιστράτου εἰς δὲ Λήναια τῶν 'Αμφιάραου ἐδιδάξει διὰ Φιλονίδου. λέξιοι δ’ ἐν τὶς τῶν χρόνους ἐκ τῶν πέρυμον γενομένων ἐπὶ Ἀριστομηνήστου τοῦ πρὸ Χαβρίου. Ἀθηναίων γὰρ πέμπτους τῆς Σαλαμινίας,
ΥΠΟΘΕΣΙΣ.

τὸν Ἀλκιβιάδην μεταστηλλόμενον ἐπὶ κρίσει τῆς τῶν μυστηρίων ἐκμιμήσεως. ὃ δὲ ἄρχει μὲν Ὑσυρίου εἰπετο τοῖς μεθήκουσιν, ἐκεῖθεν δὲ δρασμὸν ποιησάμενος εἰς Πελοπόννησον ἑπεραιώθη. τῆς δὲ μετακλήσεως μέμνηται καὶ Ἀριστοφάνης, ἀποκρύπτων μὲν τὸ ὄνομα, τὸ δὲ πράγμα δηλών ἐν οἷς γέ φησι μηδαμῶς

ἡμῖν παρὰ θάλασσαν, ὡς ἀνακύψεται
κλητῆρ' ἄγονοι' ἐσθεν Ἡ Σαλαμωνία.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Διὰ τὰς δίκας φεύγουσιν Ἀθήνας δύο τινές οἱ πρὸς τὸν ἔποτα, τὸν λεγόμενον Ἑρέα, ἐλθόντες ἡρώτων ἀπράγμονα πόλιν.
ἐς δ' ὀρνις ἔσπειροι συμπαρὼν μέτα πλειάδων πτηνῶν διδάσκει, τι δύνατ' ὀρνίθων γένος,
καὶ πῶς, ἐὰν περ κατὰ μέσον τὸν ἄερα πόλιν κτίσωσι, τὼν θεῶν τὰ πράγματα αὐτῶν παραλήψοντε. ἐκ δὲ τούδε φάρμακον πτερυγάς τ' ἐποίουν' ηζήσαν δ' οἱ θεοί,
ἐπίθεσιν οὐ μικράν ὀρώντες γενομένην.
ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ετος 1720 — Cushing

ΕΥΕΛΠΙΑΣΗΣ
ΠΕΙΞΘΕΙΡΟΣ
ΤΡΟΧΙΔΟΣ, θεράτων "Εκτοτος.
ΕΠΟΣ. Σκότος.
ΧΟΡΟΣ ΟΡΝΙΩΝ.
ΦΟΙΝΙΚΟΠΤΕΡΟΣ
ΚΗΡΥΚΕΣ, Μεγερ
ΙΕΡΕΥΣ. Σκότος
ΠΟΙΗΣΗ.
ΧΡΗΣΜΟΛΟΓΟΣ, Σμιτός
ΜΙΤΟΝ γεωμέτρης, Ηαν
ΕΠΙΣΚΟΠΟΣ. Αντιστοίχως — ασκ.
ΨΥΧΙΣΜΑΤΟΠΩΛΗΣ. Στ. Χαμαελ
ΑΓΓΕΛΟΙ. Αντιστοίχως Μαχα
ΙΡΙΣ. Αντιστοίχως
ΠΑΤΡΑΓΟΙΑΣ.
ΚΙΝΗΣΙΑΣ διδακτικών.
ΣΥΚΟΦΑΝΤΗΣ. Αντιστοίχως
ΠΡΟΜΗΘΕΥΣ. Αυτοκράτορας
ΠΟΣΕΙΔΩΝ.
ΤΡΙΒΑΛΛΟΣ. Σημειώστε
ΗΡΑΚΛΗΣ. Ραμος?

Μία Λεστίνα, την 9. Ν. Σ.
ΟΡΝΙΘΕΣ.

ΕΤ. 'Ορβήν κελένεις, ἢ τὸ δένδρον φαίνεται; ΠΕ. διαρραγείς. ἢ δὲ ἀφ' αὐτὸ κρώξει πάλιν.
ΕΤ. τι, ὥσπερ', ἀνω κάτω πλανύττομεν; ἀπολούμεθ' ἄλλος τὴν ὀδὸν προφορομένω.
ΠΕ. τὸ δ' ἐμὲ κορώνη πειθόμενον τὸν ἄθλον οὖν περιελθεὶν στάδια πλεῖν ἢ χίλια.
ΕΤ. τὸ δ' ἐμὲ κολοφώ πειθόμενον τὸν δύσμορον ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων.
ΠΕ. ἅλλοι οὖν ὅπου γῆς ἕσμεν οὐδ' ἐγωγ' ἐτι.
ΕΤ. ἐντευθεὶς τὴν πατρίδ' ἀν ἐξεύροις σύ ποι.; ΠΕ. οὖν ἀν μὰ Διὰ γ' ἐντεύθειν Ἐξηκοστίδης.
ΕΤ. οἴμοι. ΠΕ. σὺ μὲν, ὥ τὰν, τὴν ὀδὸν ταύτην ἵπτει.
ΕΤ. ἢ. διεινα τὸ δέδρακεν οὐκ τῶν ὀρνέων, ὃς συνακοπάλης Φιλοκράτης μελαγχολῶν,
τὸ δ' ἐφάσστε ὰν φράσεων τὸν Τήρεα, τὸν ἔποτ' ὃς ἐρωτέει̣ ἐγένετ' ἢ τῶν ὀρνέων
cατέδοτο τὸν μὲν Θαρρελείδον τοῦτον κολοφὼν ὠβολοῦ, τηνδέθε τριῳβόλουν.
tὸ δ' οὖν ἄρ' ἠσθην οὖδὲν ἄλλο πλῆν δάκνειν.
kαὶ νῦν τί κέχρην; ἄσθ' ὅπου κατὰ τῶν πετρῶν ἡμᾶς ἔτ' ἀξίες; οὐ γὰρ ἔστ' ἐνταῦθα τις ὄδος. ΠΕ. οὐδὲ μὰ Δι' ἐνταῦθα γ' ἀπατής οὐδαμοῦ.
ΑΡΙΣΤΟΦΑΝΟΣ

ΕΤ. τί δ'; ἡ κορώνη τής ὁδοῦ τι λέγει περί;
ΠΕ. οὐ ταύτα κραζεῖ μᾶ τέμνεις καὶ τότε.
ΕΤ. τί δὴ λέγει περὶ τῆς ὁδοῦ; ΠΕ. τί δὲ ἀλλο γ' ἢ γ' 25
βρύκους ἀπεδαγμένη φησὶ μου τοὺς δακτύλους;
ΕΤ. οὐ δεινὸν οὖν δὴ ἐστιν ἡμᾶς δειμένοις
ἐς κόρακας ἠλθεῖν καὶ παρεσκευασμένοις,
ἐπειτα μὴ ἐνερέοις δύνασθαι τὴν ὁδοῦ;
ἡμεῖς γὰρ, ἄνδρες οἱ παρόντες ἐν λόγῳ,
νόσον νοσοῦμεν τὴν ἐκατάλαν Σάκα;
ο μὲν γὰρ οὐκ ἂν ἐν;
ἡμεῖς δὲ φιλὴ καὶ καφαί
ἀστι τε ἀστι
ἀνεπτύχθη εἰκ τής
αὐτῆς μὲν οὐ μισοῦμεν
τὸ μὴ οὐ μεγάλην εἰ
καὶ τᾶς κοινῆς ἑνα
οί μὲν γὰρ οὗν τέτται
ἐπὶ τῶν κραδῶν ἀδο
ἐπὶ τῶν δικῶν ἄδο
ἐπὶ τῶν βάδων βαδίζομεν,
διὰ ταύτα τόνδε τῶν βάδων βαδίζομεν,
κανοῦν δ' ἐχοῦμεν καὶ χύτραν καὶ μυρρίνας
πλασμαδία ἴχνευον ἀπὸ τῶν ἀπρόχων
ὅτι καθεκουσάνει διαγένεοιμεθ' ἅν.
ο δ' ἐστὶν οὖν ἐστὶν παρὰ τῶν Τηρεά
τῶν ἔστη, παρ' ἐκείνου παρεδαχαὶ δειμένος,
εἰ ποὺ τοιαύτην εἴδε πόλιν ἢ 'πέπτωτο.
ΠΕ. οὖν. ΕΤ. τί ἐστιν; ΠΕ. ἡ κορώνη μοι πάλαι
ἀνω τι φράζει. ΕΤ. χω κολούς οὕτως
ἀνω κέχριν ὦστερος δειμνός τί μοι
κοῦν ἐσθ' ὅπως οὐκ ἔστιν ἐνταῦθ' ὄρνεα.
εἰσόμεθα δ' αὐτίκ', ἢν ποιήσωμεν ψόφου.
ΟΡΝΙΘΕΣ.

• ΠΕ. ἀλλ' ὁλοθ' ὁ δράσων; τῷ σκέλει θένε τὴν πέτραν.

ΕΤ. σὺ δὲ τῇ κεφαλῇ γ', ὡς ἦ διπλάσιος ὁ ὕφος. 55
ΠΕ. σὺ δ' οὖν λίθῳ κόπουσα λαβὼν.

ΕΤ. πάνυ γ', εἰ δοκεῖ.

παὶ παὶ.

ΠΕ. τί λέγεις, οὔτος; τὸν ἑποτα παὶ καλεῖς;
οὔκ ἀντὶ τοῦ παιδὸς σ' ἐχρῆν ἑποτοῖ καλεῖς;
ΕΤ. ἑποτοῖ. ποιήσεις τοῖ μὲ κᾶπτειν αὐθίς αὖ;

ΕΤ. ἑποτοῖ.

ΤΡΟ. τίνες οὖτοι; τίς ὁ βοῶν τῶν δεσπότην;
ΕΤ. Ἀπολλών ἀποτρόπαιε, τοῦ χασμήματος.
ΤΡΟ. οὗμοι τάλας, ὅρμηθόρῃ ποτάτωι.
ΕΤ. οὔτως τι δείνου οὔδε κάλλιον λέγειν;
ΤΡΟ. ἀπολείπουν. ΕΤ. ἀλλ' οὔκ ἐσμὲν ἀνθρώπῳ.
ΤΡΟ.

τί δαί;

ΕΤ. ἵπποδειίδως ἔγωγε, Δισβικὸν ὅρνεον.

ἀτὰρ σὺ τί θηρίου ποτ' εἰ πρὸς τῶν θεῶν;
ΤΡΟ. ὅρνεος ἔγωγε δοῦλος.

ΕΤ. ἡττήθης τινὸς

ἀλεκτρωνός;

ΤΡΟ. οὔκ, ἀλλ' ὅτε περ ὁ δεσπότης

ἐποψ ἐγένετο, τότε γενέσθαι μετὰ ἰησαῦτό

ὁρνίν, ὡς ἀκόλουθον διάκονον τ' ἐχθ.

ΕΤ. δεῖται γὰρ ὅρνης καὶ διακόνων τινῶν;

ΤΡΟ. οὗτος γ', ἄτ', οἷμαι, πρῶτερον ἀνθρωπός ποτ' ᾠν. 75

ὅτε μὲν ἑρᾷ φαγεῖν ἀφίας Φαληρίκας,

τρέχω 'π' ἀφίας ἐγὼ λαβῶν τὸ πρύθλιον.

ἐτύνους δ' ἐπιδύμει, δεῖ τε τορύνης καὶ χύτρας
tρέχω 'π' τό τορύνην.

ΕΤ. τροχίλος ὅρνης οὕτως.

οἷς ὡς οὖν ὁ δράσων, ἤ τροχίλε; τῶν δεσπότην 80
ΑΡΙΣΤΟΦΑΝΟΣ

ημῶν κάλεσον. ΤΡΩ. ἄλλ' ἀρτίως νῦ τῆν Δία
eὐδείς καταφαγὼν μύρτα καὶ σέρφους τιμᾶς.
ΕΤ. ὡμώς ἐπέγειρον αὐτόν.
ΤΡΩ. οἶδα μὲν σαφῶς
ὅτι ἀχθεσται, σφῶν δ' αὐτῶν οὖνεκ ἐπεμερῶ.
ΠΕ. κακῶς σὺ γ' ἀπόλοι', ὡς μ' ἀπέκτεινας οἶειν.
ΕΤ. οἰμοὶ κακοδαίμον, χῶ κολοίδος μοῖχεται
ὑπὸ τοῦ δεόντως.
ΠΕ. οὐ δενότατον σὺ θηρίων,
δεῖσας ἄφθας τῶν
ΕΤ. σὺ δὲ τὴν κορώνην ἔχων;
ΠΕ. μᾶ Δί' οὐκ ἔγαγεν.
ΠΕ. ΕΤ. οὐκ ἂρ' ἄφθας ἂ
ΕΠΟΥ. ἀνοιχτής τὴν ὑλήν
ΕΤ. οὐ Ηράκλεις, τούτῳ
τῆς ἡ πτέρωσις; τί
ΕΠΟΥ. τίνες εἰσὶ' μ' ἐκ
ΕΤ. οὐ δώδεκα θεοί

ἐξασιν ἑπτῆται σε.
ΕΠΟΥ. μῶν με σκόπτετον
ὄρωντε τὴν πτέρωσιν; ἢ γὰρ, ὦ ξένοι,
ἀνθρωπος. ΕΤ. οὐ σοὶ καταγελῶμεν.
ΕΠΟΥ. ἀλλὰ τοῦ;
ΕΤ. τὸ ῥάμφος ἴμὴν σου γέλοιον φαῖνεται.
ΕΠΟΥ. τοιαῦτα μέντοι Σοφοκλῆς λυμαίνεται
ἐν ταῖς τραγῳδίαις ἐμὲ τὸν Τηρέα.
ΕΤ. Τηρέας γὰρ εἶ σὺ; πρῶτον ὅρνις ἢ ταῦτα;
ΕΠΟΥ. ὅρνις ἔγωγε. ΕΤ. κατά σοι ποῦ τὰ πτερά;
ΕΠΟΥ. ἐξερρήκε. ΕΤ. πρῶτον υπὸ νόσου τιμῶς;
"ΟΡΝΙΘΕΣ.

ΈΠΟΨ. οὖκ, ἀλλὰ τῶν χειμῶν πάντα τὸ ρέα
πτερορρυτὶ, κατ’ αὐθίνης ἑτέρα φύσειν.
ἀλλ’ εἰσπαθόν μοι, σφῶ τίν’ ἐστόν;

ΕΤ. νῦν; βροτῶ.
ΈΠΟΨ. ποδατῷ τὸ γένος ἡ; 105
ΕΤ. οὖν αἱ τρίγραμες αἱ καλαί.
ΈΠΟΨ. μῶν ἤλιαστά;
ΕΤ. μᾶλλα θατέρου τρόπου,
ἀπελιαστά.
ΈΠΟΨ. σπείρεται γὰρ τούτ’ ἐκεί
τὸ σπέρμ’;
ΕΤ. οὐλόγον ξητῶν ἀν ἐξ ἀγροῦ λάβοις.
ΈΠΟΨ. πράγμας δὲ δὴ τοῦ δειμένῳ δεύρ’ ἠλθετόν;
ΕΤ. σοὶ συγγένεσθαι βουλομένῳ. ΕΠΟΨ. τίνος πέρι;
ΕΤ. ὅτι πρῶτα μὲν ἡσθ’ ἄνθρωπος, ὢσπερ νῦ, ποτὲ,
καρφύριον ὀψείλησας, ὢσπερ νῦ, ποτέ, 115
κοῖκ’ ἀποδίδους ἔχαρες, ὢσπερ νῦ, ποτέ’
εἰτ’ αὐθίνης ὀρνίθων μεταλλάξας φύσιν
καὶ γην ἐπεπέτου καὶ βάλατταν ἐν κύκλῳ,
καὶ πάνθ’ ὦσαρν ἄνθρωπος ὑπα τ’ ὁρνὸς φρονεῖσ.
ταῦτ’ οὖν ἱκέται νῦ πρὸς σὲ δεύρ’ ἀφύγμεθα,
ἐὰν τωά πόλειν φράσεις ἡμών εὐεροῦ,
ὡσπερ σιωράν ἐγκατακλώνην μαλακάν.
ΈΠΟΨ. ἐπείτα μείζω τῶν Κραναῶν ξῆτεῖσ τόλιν;
ΕΤ. μείζω μὲν οὐδὲν, προσφορωτέραν δὲ νῦν.
ΈΠΟΨ. ἀριστοκρατεῖσθαι δῆλος εἶ ξητῶν. 120
ΕΤ. ἔγώ;

"Ηξιστα’ καὶ τὸν Σκέλλου βδελύττομαι.
ΈΠΟΨ. ποῖαν τιν’ οὖν ἡδιστ’ ἀν οἰκοῖ’ ἀν πόλιν;
ΕΤ. ὅπου τὰ μέγιστα πράγματ’ εἴη τοιαῖ.
ἐπὶ τὴν θύραν μου πρὸς τὶς ἐλθὼν τῶν φίλων
ΑΡΙΣΤΟΦΑΝΟΣ

λέγει ταδε προς τού διώ τούλυμπίου, ὃτις παρέσει μοι καὶ σὺ καὶ τὰ παιδία
λουσάμενα πρὸ μέλλων γὰρ ἐστιναν γάμους καὶ μηδαμός ἄλλως ποιήσῃ εἰ δὲ μὴ,
μὴ μοι τότε ἡ ἔλθης, ὅταν ἄγα δράττω κακῶς.
ΕΠΟΨ. νὴ Δία ταλαντώρων γε πραγμάτων ἐρᾶς,
ἀτὰρ ἔστι γὰρ ὅποιαν λέγετον εὔδαιμον πόλις
παρὰ τὴν ἐρυθρὰν θάλατταν.
ΕΤ. οὐ μοι, μηδαμῶς
ἡμῖν γε παρὰ θάλαττα
κλητήρι ἀγουσ' ἐσθε
'Ελληνικὴν δὲ τὸλμον
ΕΠΟΨ. τί δ' οὐ τὸν 'Ηλιακὸν διαθονθ'?
ΕΤ. ὅτι νὴ τοὺς
βδελυγματος τὸν Δέονσιον λιθ. οὐκ
ΕΠΟΨ. ἀλλ' εἰσίν ἐτεροί σώματοι ἐπανούντωι,
Ἰὰ καθώς κατοικεῖν.
ΕΤ. διὰ τὸν γὰρ Ὄπωντιος
οὐκ ἀν γενοίμην ἐπὶ ταλαντὶον χρυσίου.
οὗτος δὲ δὴ τὰς ἔσθ' ὁ μετ' ὀρνίθων βίον;
οῦ γὰρ ὀλθ' ἄκριβος.
ΕΠΟΨ. οὐκ ἄχαρις ἐς τὴν τριβὴν
οὐ πρῶτα μὲν δεὶ χήν ἀνεύ βαλαντίου.
ΕΤ. πολλὴν γ' ἀφέλεσ τοῦ βίου κυμβηλίαν.
ΕΠΟΨ. νεμόμεσθα δὲ ἐν κῆποις τὰ λευκὰ σήματα
καὶ μύρτα καὶ μήκωνα καὶ σιώμβρια.
ΕΤ. ώμεῖς μὲν ἄρα ἥτε νυμφίον βίον.
ΠΕ. φεῦ φεῦ.
ἡ μὲν ἕνορο βούλεμψ' ἐν ὀρνίθων γένει,
καὶ δύναμιν ἡ γένοιτ' ἀν, εἰ πιθοῖσθε μοι.
ОРΝΙΘΕΣ.

ΕΠΟΨ. τι σου πιθώμεσθ;  
ΠΕ. τι πιθήσθε; πρῶτα μὲν  
μὴ περιπετεσθε πανταχῇ κεχιμότες  
ός τούτ' ἀτιμον τούργον ἑστιν. αὐτίκα  
ἐκεῖ παρ' ἥμιν τοὺς πετομένους ἢν ἔρη,  
τὸς ἑστὶν ὦτος; ὃ Τελέας ἔρει ταδί:  
ἄνθρωπος ὄρνις ἀστάθμητος πετώμενος,  
ἀτέκμαρτος, οὐδὲν οὐδέποτε ἐν ταύτῳ μένων.  

ΕΠΟΨ. νῦν τῶν Διόνυσου, εὖ γε μωμᾶ τανταγί.  

τι ἂν οὖν ποιοίμεν; ΠΕ. οἰκίσατε μίαν πόλιν.  

ΕΠΟΨ. ποίαν δ' ἂν οἰκίσαμεν ὄρνιθες πόλιν;  
ΠΕ. ἀληθες, ὃ σκαίετατον εἰρηκὼς ἔπος,  
βλέψων κάτω. ΕΠΟΨ. καὶ δὴ βλέπω.  

ΠΕ. βλέπε νῦν ἄνω.  

ΕΠΟΨ. βλέπω. ΠΕ. περίαγε τὸν τράχηλον.  

ΕΠΟΨ. νῦν Δία  

ἀπολαύσομαι τι δ', εἰ διαστραφίσομαι.  

ΠΕ. εἰδες τι;  

ΕΠΟΨ. τὰς νεφέλας γε καὶ τὸν οὐρανόν.  
ΠΕ. οὕν οὗτος οὕν δήπου στὶν ὄρνιθον πόλος;  
ΕΠΟΨ. πόλος; τίνα τρόπων;  

ΠΕ. ὥσπερ εἰ λέγοις τὸπος.  

ὅτι δὲ πολείται τούτῳ καὶ διέρχεται  
ἀπαντα, διὰ τοῦτό γε καλεῖται νῦν πόλος.  
ἀν δ' οἰκίσητε τούτῳ καὶ φράξῃθ' ἀπαξ,  
ἐκ τοῦ πόλου τούτου κεκλησεται πόλισ.  
ὧτ' ἄρξετ' ἄνθρωπον μὲν ὥσπερ παρυπότον,  

tοὺς δ' αὖ θεοὺς ἀπολεῖτε λιμῷ Μήλῳ.  

ΕΠΟΨ. πῶς;  
ΠΕ. εὖ μέσῳ δῆπουθεν ἀὴρ ἐστὶ γῆς.  
εἰδ' ὥσπερ ἡμεῖς, ἢν ἔναι βουλώμεθα
ΑΡΙΣΤΟΦΑΝΟΣ

Πυθώδης Βασιλείες δίδουν αίτουμεθα, οὕτως, ὅταν θύσιν τοινέποτε λεβάς, ἢ μὴ φόροιν φέραισιν ὑμῖν ὁ θεός, διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους τῶν μηρίων τὴν κυσταν ὡς διαφρήσετε.

ΕΠΟΨ. ἵππο ύπ᾽

μὰ γῆς, μὰ παγίας, μὰ νεφέλας, μὰ δικτυα, μὴ γὰρ νύμμα κομψότερα ἤκουσά πτω ὅστε ἀν κατοικήσομε μετὰ σου τὴν πόλιν, εἰ ἔπειτε κοιτοῦν ὑπὸ τὸ ὅρος.

ΠΕ. τῆς ἢν ὧν τὸ πράγμα οὐ

ΕΠΟΨ.

ἐγὼ γὰρ αὐτοῦ βαρύμενος ὡς ὀὐ 

ΕΠΟΨ. πῶς δὴ ἀν αὐτοῦ

ΕΠΟΨ.

δευρὰ γὰρ ἐσβαία αὕτη μὴν,

ἐπεὶ ἀνεγείρας τὴν

cαλούμεν αὐτοῦ: οἱ ἐν τῶν φυγματος

ΕΠΟΨ. ῥεῖνατ' ἐφεύων σοι, μὴ νον ἐσταθῇ

αὐτῇ αὐτοῦ δέ, ἢ ὡς τὰχίστῃ ἐς τὴν λόχην

ἔσβαινε κανέναιρ ἐν ἀνάωνα.

ΕΠΟΨ. ἂν σώματο μοι, πάυσαι μὲν ὑπνοι, λύσον δὲ νόμους ἤρων ὑμῶν,

οὐς ἐνθα θείον στόματος θρηνεῖς,

τὸν ἐμὸν καὶ σων πολύδαιμον ἤτον

ἐθελζόμενη διερδός μέλεσω

γέννας ξοδήσ

καθαρὰ χαρεῖ δία φυλλοκόμου

μύλακος ἡχῷ πρὸς Διὸς ἐδρας,
ΟΡΝΙΘΕΣ.

ΠΕ. ὁ Ζεὺς βασιλεὺς, τοῦ φθέγματος τοῦρνιθίον οἴον κατεμελίτωσε τὴν λόγιμην ἁλην.

ΕΤ. οὔτος. ΠΕ. τί ἔστω; ΕΤ. οὐ σωπῆσει; 225

ΠΕ. τί δαί;

ΕΤ. οὕτως μελῳδεῖν αὐτοπαρασκευάζεται.

ΕΠΟΥ. ἐποποποποποποποποποποποποποποποποποποπο

τί ἦδ, ἦδω ἦτω ἦτω ἦτω ἦτω

τί ἦτοι τίς ὡδε τῶν ἐμῶν ὁμοπτέρων

ὁσι τ' εὐσπόρους ἀγροίκων ἱόνας

νέμεσθε, φίλα μυρία κριθοτράγων

σπερμολόγων τε γένη

ταχύ πετόμενα, μαλθακὴ ἱέντα γηρυν.

ὁσα τ' ἐν ἀλοκια θαμα

βέλουν ἀμφιτιτιτουβιζέθ-ὡδε λεπτῶν

ηδομένα φωνά:

τίδω τίδω τίδω τίδω τίδω τίδω

ὁσα τ' ὑμῶν κατὰ κήπους ἐπὶ κιασοῦ

κλάδεσι νομόν ἔχει,

τά τε κατ' ορεα, τά (τε) κοτινοτράγα, τά τε κομαρο-

φάγα,

ἀνύσατε πετόμενα πρὸς ἑμᾶν ἄοιδάν

τριοτὸ τριοτὸ τοτοβρίζ.

ὁ θ' ἔλειας μαρ' αὐλώνας ὁξυστέμους

G. Α. 3
ἐμπίδας καπτεθ', ὡσα τ' εὑρόσας γῆς ἔχετε λειμώνα τ' ἔρειεντα Μαραθώνος, ὁρνις τε πτεροποίεις
ἀπαγάς ἀπαγάς
οὐ τ' ἐπὶ πόντιον οἴδιμα θαλάσσης
φῦλα μετ' ἀλκυόνεσσι ποτάται.
δεῦρ' ἤτε πευσόμενοι τὰ νεώτερα,
πάντα ἢρ ἐνθάδε φῦλ' ἀθροῖζομεν
οἰωνῶν τανασσοῖρω.
ἡκεν ἢρ τεῖς δρμῶν
cαινὸς ἡμῶς,
cαινὸν ἐργον τ' ἔγ.
αλλ' ἴτ' ἐς λόγον
δεῦρο δεῦρο δεῦρο δ
tοροτοροτοροτοτοτικ
κικκαβαῖ κικκαβαῖ,
tοροτοτοροτοτοτικ
ΠΕ. ὃρας τν' ὃριν;
ΕΤ. μὰ τ' ἅλλο ὡς μὲν οὐ',
cαίτινα κέχηνα ἥ εἰς τὸν σύρανθον βλέπων.
ΠΕ. ἄλλωσ ἃρ' οὔποψ, ὡς ἑως', ἐς τὴν λόχην
ἐμβᾶς ἐποίεις χαραδρῶν μμυμοῦμεος.
ΦΟ. τοροτικ τοροτικ.
ΠΕ. ὁγάθ', ἄλλα χούτοι και δή τις ὃρινς ἔρχεται.
ΕΤ. νὴ Δ' ὃριν δῆτα. τίς ποτ' ἐστίν; οὐ δῆτον ταῦς;
ΠΕ. οὕτως αὐτοῦ νὸν φράσει τίς ἐστιν ὃρινς οὐτοςι;
ΕΠΟΥ. οὕτως οὐ τῶν ἡθάδων ταῦτα ἢν ὃραθ' ὑμεῖς ἄει,
ἄλλα λίμναιοι.
ΠΕ. βαβαῖ, καλός γε καὶ φοινικοῦς.
ΕΠΟΥ. εἰκότως γε καὶ γὰρ ὄνομ οὕτω 'στι φοινι-
κόπτερος.
ОРНИΘΕΣ.

ΕΤ. ὁς, ὦ σε τοι. ΠΕ. τί βωστρεῖς;
ΕΤ. ἑτερος ὄρνις οὔτοσι.
ΠΕ. νῇ Δί' ἑτερος δῆτα χοῦτος ἔξεδρον χώραν ἔχων. τίς τις ποτ' ἔσθ' ὁ μουσόμαντις ἀτοπος ὄρνις ὀρισμάτης;
ΕΠΟΥ. ὁνομά τούτῳ Μῆδος ἐστι.
ΠΕ. Μῆδος; ὥναξ 'Ἡράκλεις'
       εἰτα πῶς ἀνευ καμήλου Μῆδος ὁυ εἰσέπτατο;
ΕΤ. ἑτερος αὐ' λόφον κατειληφῶς τις ὄρνις οὔτοσι.
ΠΕ. τί τὸ τέρας τουτ' ποτ' ἔστιν; οὐ σὺ μόνος ἃρ' ᾧσθ'
       ἐποψ,
       ἀλλὰ χοῦτος ἑτερος;
ΕΠΟΥ. ἀλλ' οὔτος μὲν ἐστι Φιλοκλέους
       ἐξ ἑποτος, ἐγώ δὲ τοῦτο πάππος, ᾧσπερ εἰ λέγοις
       Ἰπτίνικος Καλλίου κἀ' Ἰππονίκιος Καλλίας.
ΠΕ. Καλλίας ἃρ' οὔτος οὐρίων ἐστίν' ὡς πτερορρυϊ;
ΕΠΟΥ. ἀτε γὰρ ἀν γενναίος ὑπὸ τε συκοφάντων τίλ-
       λεται,
       αἳ τε θήλειαι προσεκτίλλουσιν αὐτοῦ τὰ πτερά.
ΠΕ. ὅ Πόσειδον, ἑτερος αὐ' τις βαπτός ὄρνις οὔτοσι.
       τῖς ὀνομάζεται ποθ' οὔτος;
ΕΠΟΥ. οὔτοσι κατωφαγᾶς.
ΠΕ. ἐστι γὰρ κατωφαγᾶς τις ἄλλος ἡ Κλεώνυμος;
ΕΤ. τῶς ἀν οὖν Κλεώνυμος ἡ' ἀν οὐκ ἀπεβαλε τον λόφον;
ΠΕ. ἀλλὰ μέντοι τῖς ποθ' ἡ λόφους ἡ τῶν ὀρνέων;
       ἡ' τί τὸν δίαυλον ἠλθον;
ΕΤ. ὥσπερ οἱ Κάρες μὲν οὖν
       ἐπί λόφων οἰκοῦσιν, ὑγάθ', ἀσφαλείας ὕβνεκα.
ΠΕ. ὁ Πόσειδον, οὐχ ὅρας ὁσον συνειλεκτας κακῶν
       ὀρνέων;
ΕΤ. ὥναξ 'Ἀπολλον, τοῦ νέφους. ἵου ἰοὺ
       οὖδ' ἰδεῖν ἦτ' ἔσθ' ὑπ' αὐτῶν μετομένων τὴν εἴσοδον.

3—2
ἈΡΙΣΤΟΦΑΝΟΣ

ΕΠΟΥ. οὕτωι πέριδξ, ἐκεινοῖς δὲ νῆ Δῖς ἀταγάς,
oútois òt òpíleí, èkéunoi òt òy állyoí.

ΕΤ. τίς γὰρ ἐσθ’ οὕτπιθεν αὐτής;

ΕΠΟΥ. ὅστις ἔστι; κειρύλος.

ΠΕ. κειρύλος γὰρ ἔστων ὄρνυς;

ΕΤ. οὐ γὰρ ἐστὶ Σποργύλος;

ΕΠΟΥ. χαυτὶ γε γλαυξ.

ΕΤ. τὶ φής; τίς γλαύκ Ἀθήνας ἤγαγε;

ΕΠΟΥ. κίττα, τρυγών, κορυδός, ἕλεας, ὑποθυμίς, περι-

sτερά,
νέρτος, ἱέραξ, φάττα, κόκκυξ, ἐρυθρότοις, κεβλήπυρις,
πορφυρίς, κερχνής, κολυμβίς, ἀμπελίς, φήνη, ὅρυν.

ΕΤ. οὐ οὐν τῶν ὄρνεων,

οὐ οὐν τῶν κοψύχωνν
οἷα πυτπίξουσι καὶ τρέχοντα διακεκραγότες.
ἄρ’ ἀπελοῦσιν γε νῶν; οἷοι, κεκηρασίν γε τοι
καὶ βλέποντας εἰς σε κάμε.

ΠΕ. τούτο μὲν κἀκεῖ δοκεῖ.

ΧΟ. ποτοποτοποτοποτοποῦ μ’ ἄρ’ ὅς ἐκάλεσε; τίνα τόπον
ἀρα νέμεται;

ΕΠΟΥ. οὕτωι πάλαι πάρειμι κοῦκ ἀποστατὸ φίλων.

ΧΟ. τιττιττιττιττιττινα λόγον ἀρα ποτὲ πρὸς ἐμὲ φίλων
ἐχοι;

ΕΠΟΥ. κοινῶν, ἀσφαλῆ, δίκαιον, ἡδίν, ὀφελήσιμον.

ἀνδρὲ γὰρ λεπτὸ λογιστὰ δεῦρ’ ἀφίχθων ὡς ἐμέ.

ΧΟ. ποῦ; τὰ; πῶς φής;

ΕΠΟΥ. φήμ’ ἀπ’ ἀνθρώπων ἀφίχθαι δεῦρο πρεσβίτα
dύο.

ἡκεῖν δ’ ἔχοντε πρέμυν πράγματο πελαγίοιν.

ΧΟ. ὁ μεγίστον ἐξαμάρτων εξ ἐκτοῦ τράφην ἐγὼ,
πῶς λέγεις; ΕΠΟΥ. μήπω φοβηθῆς τῶν λόγων.
ΌΡΝΙΘΕΣ.

ΧΟ. τί μ’ ειργάσω;
ΕΠΟΥ. ἀνδρὶ εἰδεξήμην ἐραστὰ τῆς τῆς ξυνούσιας.
ΧΟ. καὶ δεδρακας τοῦτο τοῦργον;
ΕΠΟΥ. καὶ δεδρακὼς γ’ ἥδομαι.
ΧΟ. κιστὸν ἢδη ποὺ παρ’ ἡμῖν;
ΕΠΟΥ. εἰ παρ’ ἡμῖν εἰμ’ ἑγώ.
ΧΟ. ἕα ἕα, στρ.

προδεδάμεθ’ ἀνόσια τ’ ἐπάθομεν’
ὅς γὰρ φίλος ἦν ὀμότροφό θ’ ἡμῖν
ἐνέμετο πεδία παρ’ ἡμῖν,
παρέβη μὲν θεσμοῦς ἀρχαίους,
παρέβη δ’ ὄρκους ὀρνιθῶν’
ἐς δὲ δύον ἐκάλεσε, παρέβαλε τ’ ἐμὲ παρὰ
ὑένος ἀνόσιον, ὅπερ ε’ ὅτου ἵνετ’ ἐπ’ ἐμοὶ
πολέμων ἔτραφη.

ἀλλὰ πρὸς τούτον μὲν ἡμῖν ἐστὶν ὑστερος λόγος;
τὸ δὲ πρεσβύτα δοκεῖ μοι τῶς δούναι τὴν δίκην
διαφορθήναι θ’ ύφ’ ἡμῶν.

ΠΕ. ὡς ἀπολόμεσθ’ ἅρα.
ΕΤ. αἰτίος μεῖτοι σὺ νῦν εἰ τῶν κακῶν τούτων μόνος.
ἐπὶ τί γὰρ μ’ ἐκείθεν ἦγες;

ΠΕ. ἰὼν ἀκολουθοῦσ’ ἐμοὶ.
ΕΤ. ἵνα μὲν οὖν κλάομι μεγάλα.

ΠΕ. τοῦτο μὲν ληρεῖς ἐχων
κάρτα πῶς κλαύσει γὰρ, ἦν ἀπαξ’ γε τῶφθαλμὸ
κκοπῆσ;

ΧΟ. ἰὼ ἰὼ, ἀντ.
ἐπαγ’, ἐπιθ’, ἐπίφερε πολέμων
ὀρμῶν φονίαν, πτέρυγα τε παντ’
περίβαλε περί τε κύκλωσαί
ὡς δεῖ τῷ ὅμοίμωσειν ἀμφώ
ΑΡΙΣΤΟΦΑΝΟΣ

καὶ δοῦναι ῥύγχει φορβᾶν.
oῦτε γὰρ ἔρως σκειρὰν oὺτε νέφους αἰθέριον
οὖτε πολιόν πέλαγος ἐστὶν ὃ τι δεξεῖαι
tῶν ἀποφυγόντε με.
άλλα μὴ μέλλαμεν ἥδη ταῦτα τίλλειν καὶ διάκνειν.
pοῦ 'σθ' ὁ ταξιάρχης; ἐπαγέτω τὸ δεξιὸν κέρας;

ΕΤ. τούτ' ἐκεῖνο ποί φύγω δύστηνος;

ΠΕ. ὦτος, οὐ μενεῖς;

ΕΤ. ἢ ὑπὸ τούτων διαφορηθῶ;

ΠΕ. ἐκφυγεῖν; ΕΤ. οὐκ

ΠΕ. ὅτε μενοντε δεὶ μάχεσθαι καὶ πρὸς τὸν χυτρῶν.

ΕΤ. τί δὲ χύτρα ναὶ γ' ὁ

ΠΕ. ἐτεισὶ νῦν

ΕΤ. τοὺς δὲ γαμψώνυξι τ

ΠΕ. ἀρπάσας

ΕΤ. τοῖς ὁ ὀφθαλμοὶ τί;

ΠΕ. ὅξυβαφον ἐντενθεὶ πρόθοι λαβῶν ἢ τρύβλιον.

ΕΤ. ὃ σοφότατ', εἰ γ' ἀνεῦρες αὐτὸ καὶ στρατηγικῶς

ὑπερακοτίζεις σὺ γ' ἦδη Νικίαν ταῖς μηχαναῖς.

ΧΟ. ἐλελευ, χώρει, κάθες τὸ ῥύγχος' οὐ μέλλειν ἐχρήν.

ἐλκε, τίλλε, παίε, δείπε, κάπτε πρῶτην τὴν χύτραν. 355

ΕΠΟΥ. εἰτέ μοι τί μέλλειτ', ὃ πάντων κάκιστα θηρίων,

ἀπολέω, παθόντες οὐδὲν, ἀνδρὲ καὶ διασπάσαι

τῆς ἐμῆς γυναικὸς ὅπε ἤγγειν καὶ φιλέτα;

ΧΟ. φεισόμεσθα γὰρ τὶ τῶνδε μᾶλλον ἥμεις ἢ λύκων;

ἡ τίνας τισάμεθ' ἅλλους τῶν' ἃν ἔχουσιν ἐτί; 360

ΕΠΟΥ. εἰ δὲ τὴν φύσιν μὲν ἑχθρό, τὸν δὲ νοῦν εἰσίν

φίλοι.
καὶ διδάξοντες τι δεύον ἦκοσιν ὑμὰς χρήσιμον;

ΧΩ. τῶς δ’ ἂν οἶδ’ ἦμᾶς τι χρήσιμον διδάξειν ποτε
ἡ φράσειαν, δυτες ἡχθροὶ τοῖς πάπποις τοῖς ἐμοῖς;
ΕΠΟΨ. ἀλλ’ ἄπ’ ἡχθρῶν δὴταπολλὰ μαυθάνουσι οἱ σοφοὶ.
ἡ γὰρ εὐλάβεια σώζει πάντα. παρὰ μὲν οὖν φίλοι
οὐ μάθως ἀν τοῦθ’, ὃ δ’ ἡχθρὸς εὐθὺς ἐξηνύγκασεν.
αὐτὶχ’ αἱ πόλεις παρ’ ἄνδρών ἥ’ ἐμαθὼν ἡχθρῶν καὶ
φίλων

ἐκπονεῖν δ’ ὑψηλὰ τείχη ναις τε κεκτήσθαι μακράς.
τὸ δὲ μάθημα τοῦτο σώζει παῖδας, οἶκον, χρήματα.

ΧΩ. ἔστι μὲν λόγον ἀκούσαι πρῶτων, ὥς ἦμῶν δοκεῖ,
χρήσιμον μᾶθαι γὰρ ἀν τις κατὸ τῶν ἡχθρῶν σοφῶν.

ΠΕ. οἶδε τῆς ὀργῆς χαλάν εἰξασῖν. ἀναγ’ ἐπὶ σκέλος.
ΕΠΟΨ. καὶ δικαίων γ’ ἔστι, κἀμοι δεὶ νέμειν ὑμᾶς χάριν.
ΧΩ. ἄλλα μὴν οὖδ’ ἄλλο σοί πώ πραγμ’ ἐνυπτωμέθα.

ΠΕ. μᾶλλον εἰρήνην ἀγουσιν ἢ πρὶν’ ὡστε τῆν χύτραν
τὸ τε τρυμβίῳ καθεῖν:

καὶ τὸ δόρυ χρῆ, τὸν οβελίσκον,
περιπταῖν ἔχοντας ἡμᾶς
τῶν ὀπλών ἐντὸς, παρ’ αὐτὴν
τὴν χύτραν ἄκραν ὀρῶντας
ἐγγὺς’ ὡς οὐ φευκτέον νῦν.

ΕΤ. ἔτεον, ἢν δ’ ἂρ’ ἀποθάνομεν,
κατορχησόμεθα τοῦ γῆς;

ΠΕ. ὁ Κεραμεικός δὲξεται νῦ.

δημοσία γὰρ ἵνα ταφῶμεν,
φήσομεν πρὸς τοὺς στρατηγοὺς
μαχομένω τοῖς πολεμοῦσιν
ἀποθανεῖν ἐν’ Ὀρνεάος.

ΧΩ. ἀναγ’ ἐς τάξιν πᾶλιν ἐς ταυτὸν,

καὶ τὸν θυμὸν καθάθου κύψας
παρὰ τὴν ἔργην ὁσπερ ὅπλητης·
κάναπτυθῶμεθα τούσδε, τίνες ποτὲ,
καὶ τόδεν ἔμολον,
ἐπὶ τίνα τι ἐπίνοιαν.
ιὼ ἔσωψ, σὲ τοι καλῶ.
ΕΠΩΣ. καλεῖς δὲ τοῦ κλίνειν θέλων;
ΧΟ. τίνες ποθ' οἴδε καὶ πόθεν;
ΕΠΩΣ. ξένω σοφὴς ἀφ' Ἐλλάδος.
ΧΟ. τίχη δὲ ποιά κομί-
ξει ποτ' αὐτα
νεβας ἐλθεῖν;
ΕΠΩΣ.
βίου διαίτης
σοι ξυνοικεῖν
σοι ξυνεῖναι τ
ΧΟ. τί φῆς;
λέγουσι δὲ δή;
ΕΠΩΣ. ἀπιστα κα
ΧΟ. ὅρα τι κέρδος ἐνναὶ ἄξιον μονῆς,
ὅτω τεποικε μοι ξυνῶν
κρατεῖν ἀν ἡ τοῦ ἐχθρῶν ἦ
φιλοις ὁφελεῖν ἕχειν;
ΕΠΩΣ. λέγει μέγαν τιν' ὅλβον οὔ-
τε λευτοῦν ούτε πιστοῦν, ὡς
αὐ γὰρ τὰ πάντα ταῦτα καὶ
τὸ τῆς καὶ τὸ κείς καὶ
τὸ δεύο προσβιβά λέγων.
ΧΟ. πότερα μανώμενος;
ΕΠΩΣ. ἀφατον ὡς φρόνιμος.
ΧΟ. ἐνι σοφὸν τι φρενί;
ΕΠΩΣ. πυκνότατον κίναδος,
ОРΝΙΘΕΣ.

ΠΕ. ἀλλ' οἴσθ' ὁ δράσσον; τῷ σκέλει βένε τὴν πέτραν.
ΕΤ. σὺ δὲ τῇ κεφαλῇ γ', ἵνα διπλάσιος ὁ ψόφος. 55
ΠΕ. σὺ δ' οὖν λίθῳ κόψων λαβὼν.
ΕΤ. πάνυ γ', εἰ δοκεῖ.

παί παί.

ΠΕ. τί λέγεις, οὗτός; τὸν ἐποτα παί καλεῖς;
οὐκ ἀντὶ τοῦ παιδός σ' ἐχρήν ἐποτοί καλεῖν;
ΕΤ. ἐποτοὶ. ποιήσεις τοῖ μὲ κόπτειν αὐθής αὐ;
ἐποτοὶ.

ΤΡΟ. τίνες οὗτοι; τίς ὁ βοῶν τῶν δεσπότην;
ΕΤ. Ἀπολλοῦ ἀποτράπαι, τοὺς καθηματος.
ΤΡΟ. οἶμοι τάλας, ὄραμοθήρα τουτώι.
ΕΤ. οὗτος τι δεινὸν οὐδὲ κάλλιον λέγειν;
ΤΡΟ. ἀπολείσθων. ΕΤ. ἀλλ' οὐκ ἐσμὲν ἀνθρώπως.
ΤΡΩ.

τι δαι;

ΕΤ. Τποδεδως ἔγωγε, Διβυκῶν ὄρνεον.

ἀτάρ σὺ τὶ θηρίον ποτ' εἴ πρὸς τῶν θεῶν;
ΤΡΟ. οἴνως ἔγωγε δούλος.

ΕΤ. ἕτηθής τινὸς

ἀλεκτρύνως;

ΤΡΟ. οὐκ, ἀλλ' ὅτε περ ὁ δεσπότης
ἔτοις ἐγένοτο, τότε γενέσθαι μ' θυγατέρα
ὀρνέα, ἵνα ἀκόλουθον διάκονον τ' ἔχῃ.
ΕΤ. δεῖ ταῖς ὄρνις καὶ διακόνου τινὸς;

ΤΡΟ. οὗτος γ', ἀτ', οἴμαι, πρῶτον ἀνθρωπός ποτ' ὄν. 10
ὅτε μὲν ἔρα φαγεῖν ἀφίας Φαληρικός,
τρέχω 'π' ἀφίας ἐγὼ λαβὼν τὸ τρύπλουν.
ἐτώνας δ' ἐπιθυμεί, δεῖ τε τορύνης καὶ χύτρας,
τρέχω 'π' το τορύνη.

ΕΤ. τροχύλος ὄρνεα οὕτως.

οἰσθ' ὃν ὁ δρασσόν, ὁ τροχύλε; τῶν δεσπότην 20
ΑΡΙΣΤΟΦΑΝΟΣ

ημὺν κάλεσον. ΤΡΟ. ἄλλ' ἀρτίως νῆ τῶν Διὰ
eὑδει καταφαγῳν μῦρτα καὶ σέρφουσ τινᾶς.
ΕΤ. ὅμως επέγειρον αὐτῶν.
ΤΡΟ. οἶδα μὲν σαφῶς
ὅτι ἀχθέσται, σφῶν δ' αὐτῶν οὖνεκ ἐπεγερὼ.
ΠΕ. κακῶς σὺ γ' ἀπόλοι, ὡς μ' ἀπέκτεινας δὲν.
ΕΤ. οἴμοι κακοδαίμων, χω κολοῖς μοίχεται
υπὸ τοῦ δέους.
ΠΕ. ὡς δειλότατον σὺ θηρίον,
δείσας ἀφήκας τὸν κολοῖν;
ΕΤ. εἰπέ μοι,
σὺ δὲ τὴν κορώνην οὐκ ἀφήκας καταπεσοῦν;
ΠΕ. μὰ Δι' οὐκ ἔγωγε. ΕΤ. τὸν ὤμο ἑστών;
ΠΕ. ἀπέπττατο.
ΕΤ. οὐκ ἄρ' ἀφήκας· ὡγάθ', ὡς ἀνδρεῖος εἰ.
ΕΠΟΥ. ἀνοῦσε τὴν ὠλην, ἢ' εξέλθω ποτὲ.
ΕΤ. ὁ Ἡράκλεις, τούτι τι ποτ' ἐστὶ θηρίον;
τίς ἡ πτέρωσις; τίς ὁ τρόπος τῆς τριλοφίας;
ΕΠΟΥ. τίνες εἰσὶ μ' οἱ θητοῦντες;
ΕΤ. οἱ δώδεκα θεοὶ
eξεσιν ἐπιτρήψαι σε.
ΕΠΟΥ. μῶν μὲ σκώπτετον
ὀρῶντε τὴν πτέρωσιν; ἢ γὰρ, ὁ έξενοι,
ἀνθρωπος. ΕΤ. οὐ σοῦ καταγελώμεν.
ΕΠΟΥ. ἀλλὰ τοῦ;
ΕΤ. τὸ βάμφος ἢμῖν σου γέλαιον φαίνεται.
ΕΠΟΥ. τοιαύτα μέντοι Σοφοκλῆς λυμαίνεται
ἐν ταῖς τραγῳδίαισιν ἐμὲ τὸν Τηρέα.
ΕΤ. Τηρέας γὰρ εἰ σὺ; πότερον ὄρνις ἡ ταδε;
ΕΠΟΥ. ὄρνις ἐγώγε. ΕΤ. κατά σοι τοῦ τὰ πτερά;
ΕΠΟΥ. εξερρύγηκε. ΕΤ. πότερον ὑπὸ νόσου τινός;
ΟΡΝΙΘΕΣ.

ΕΤ. ὁ πατὴρ ἄρα τῆς κορυδοῦ νυνὶ κεῖται τεθνεός Κεφαλάσιν.
ΕΠΟΣ. οὖκον δὴ εἰ πρῶτοι μὲν γῆς, πρῶτοι δὲ θεῶν ἐγένοντο,
οὐς πρεσβυτάτων αὐτῶν ὄντων ὀρθῶς ἔσθ' ἡ βασιλεία;
ΕΤ. νῦν τὸν Ἀπόλλων πάνω τοίνυν χρὴ ῥύγχος βόσκειν
σε τὸ λουτρόν
οὐκ ἀποδώσει ταχέως ὁ Ζεὺς τὸ σκήπτρον τῷ
ὄρυκολάττη.
ΠΕ. ὡς οὐχὶ θεοὶ τοῖνυν ἤρχον τῶν ἀνθρώπων τὸ παλαιόν,
ἀλλ' ὀρνιθές, καβασίλευν, πόλιν ἐστὶ τεκμήρια
tοῦτων.
aυτικὰ δ' ύμῖν πρῶτ' ἐπιδείξω τὸν ἀλεκτρον', ὡς
ἐτυράννει
ἥρξθε τε Περσῶν πρῶτον πάντων, Δαρείου καὶ
Μεγαβάζου,
ὡστε καλεῖται Περσικὸς ὄρνις ἀπὸ τῆς ἄρχης ἔτ'
ἐκείνης.
ΕΤ. διὰ ταῦτ' ἄρ' ἔχων καὶ νῦν ὠσπερ βασίλευς ὁ
μέγας διαβάσακε
ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνιθῶν μόνος
ὄρθην.
ΠΕ. οὖν ὁ ἱσχυρὸ τε καὶ μέγας ἃν τότε καὶ πολίς,
ὡστ' ἐτί καὶ νῦν
ὑπὸ τῆς ρώμης τῆς τότ' ἐκείνης, ὁπόταν νόμον
ὄρθριον ἄση,
ἀναπηδῶσιν παντεῖ ἐπὶ ἔργοι, χαλκής, κεραμής,
σκυλοδέψαι,
σκυτῆς, βαλανῆς, ἀλφίταμοβοι, τορνευτολυρασπι-
δοπηγοί.
ΑΡΙΣΤΟΦΑΝΟΣ

Πυθώδει, Βοιωτούς δίοδον αυτούμεθα, αὖτως, ὡταν θύσωσιν ἄνθρωποι θεοῖς, ἂν μὴ φόρον φέρωσιν ὧμῖν οἱ θεοῖ, διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους τῶν μηριῶν τὴν κυώσαν οὐ διαφρήσετε.

ΕΠΟΥ. ίοῦ ίοῦ
μὰ ἡμῖν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα, μὴ ἵπτω νόημα κομψότερον ἤκουσά πως ἄστρον κατοικίζομι μετὰ σοῦ τὴν πόλιν, εἰ ξυνδικοῖ τοῖς ἀλλοις ὄρνεοις.

ΠΕ. τῆς ἀν οὖν τὸ πράγμα αὐτοῖς διηγήσατο;

ΕΠΟΥ. σὺ.

ἐγὼ γὰρ αὐτοῖς βαρβάρους ὄντας πρὸ τοῦ ἐδίδαξα τὴν φαινήν, ἐννὼν πολὺν χρόνον.

ΠΕ. πῶς δήν ἀν αὐτοῖς ἄγικαλέσεις;

ΕΠΟΥ. ῥάδιως.

δειρήγαρ ἐσθίας αὐτίκα μᾶλι ἐς τὴν λόχμην, ἔπειτ΄ ἀνεγείρας τὴν ἐμὴν ἁδόνα, καλοῦμεν αὐτοῖς οἱ δὲ νόμον τοῦ φθέγματος εἶναι ἕπακουσσι, θεοῦσαντι δρόμω.

ΠΕ. ὁ φίλτατο ὀρνίθων σὺ, μὴ νυν ἐσταθῇ ἀλλ' ἀντιβολῳ α', ἂγ ὡς τἄχιστ' ἐς τὴν λόχμην ἔσβαινε κανέγειρε τὴν ἁδόνα.

ΕΠΟΥ. ἀγγε σύννομε μοι, παῦσαι μὲν ὑπνοῦ, λύσον δὲ νόμον ἴερῶν ὕμνων, οὐς διὰ θείου στόματος θρηνεῖς, τὸν ἐμὸν καὶ σὸν πολυδακρι β' Ἰτυν ἀθλητουμένη διεροῦς μέλεσιν γένους ξουτής
καθαρὰ χωρεῖ διὰ φυλλοκόρου
μιλακος ἵκω πρὸς Διὸς ἔδρας,
ОРНИΘΕΣ.

יוּ ְדַּּ ָךְ ָרְסָקָלָּה ָפְּרְשָׁה ָאָכְוִי ְוָנְ ְּות ְסַּאְ ָסָיְ ָלְּגָ ְו ָאָנְ ָתְפְּי ָלָּוֲ ְזָלְגָ ְכְ ָרְפְּ ַּהְרָפְּני ָגְ ְאְ ְיָ ְוָנְ ְיָ עְ ַהְ ְרָ ְהָ ְאְ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרָ ְבְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַוְ ְרְ בְּ ַּ v
ΑΡΙΣΤΟΦΑΝΟΣ

ἐμπίδας κάπτεθ’, ὡσα τ’ εὑρόσους γῆς τόπους 215
ὲχετε λειμώνα τ’ ἐρώεντα Μαραθώνος,
ὀρνις τε πτεροποιίλος
ἀτταγάς ἀτταγάς:
ἄν τ’ ἐπὶ πόντιον οἴδημα θαλάσσης 220
φῦλα μετ’ ἀλκυόνεσσι ποτάται.
δεύρ’ ἵτε πεισόμενοι τὰ νεώτερα,
πάντα γὰρ ἐνθάδε φῦλ’ ἀθροίζομεν
οἰωνῶν τανασδέλρων.
ηκεὶ γὰρ τις ὄρμων πρέσβυς,
καινὸς θυόκην,
καινῶν ἔργων τ’ ἐγχειρήτης.
ἀλλ’ ἵτ’ ἐς λόγους ἀπαντά,
δεύρ’ δεύρ’ δεύρ’ δεύρ’
τοροτοροτοτοροτοτίξ.
κικκαβαι κικκαβαί.
τοροτοροτοροτολιλιξ.
ΠΕ. ὅρης τι’ ὄρνων;
ΕΤ. μὰ τὰν Ἀπόλλων’ ἴκα μὲν οὐ’
καίτοι κέχηνα η’ εἰς τὸν οὐρανὸν βλέπων.
ΠΕ. ἀλλωσ ἂρ’ οὔποφ’, ὡς ἐοίε’, ἐς τὴν λάχμην 255
ἐμβάς ἐπῳξε χαραδρῶν μιμούμενος.
ΦΟ. τοροτίξ τοροτίξ.
ΠΕ. ὁμάθ’, ἀλλὰ χούτσι καὶ δὴ τις ὄρνης ἔρχεται.
ΕΤ. νὰ Δ’ ὄρμως δῆτα. τὸς ποτ’ ἑστήν; οὐ δῆτον ταῦτ.;
ΠΕ. οὕτω αὐτὸς μόνον φράσει τὰς ἑστὶν ὄρνις οὐτοσί; 270
ΕΠΟΥ. οὕτως οὐ τῶν ἑθάδων τῶν’ ὁ ὅραθ’ ὑμεῖς ἀεὶ,
ἀλλὰ λιμναίος.
ΠΕ. ἤβαβαι, καλὸς γε καὶ φοινικίος.
ΕΠΟΥ. εἰκότωσ γε’ καὶ γὰρ ὄνομ’ αὐτῷ ἀντὶ στὶ φοινι-
κόπτερος.
ΩΡΝΙΘΕΣ.

ΕΤ. οὖτος, ὃ σὲ τοι. ΠΕ. τί βωστρεῖς;
ΕΤ. ἔτερος ὁμοίς οὖτοι.
ΠΕ. νη Δι οὗτος δήτα χοίτος ἔξεδρον χώραν ἔχον. 

τῖς ποτ' ἔσθ' ὁ μουσόμαντις ἄτοπος ὁμοίς ὀριβάτης;
ΕΠΟΥ. ὄνομα τοῦτῳ Μῆδος ἐστὶ.
ΠΕ. Μῆδος; ἀναξ Ἡράκλεις
eίτα πᾶς ἀνευ καμήλου Μῆδος ὃν εἰσέπτατο;
ΕΤ. ἔτερος αὐτ λόφου κατειληφὼς τις ὁμοίς οὖτοις.
ΠΕ. τί τὸ τέρας τούτῳ ποτ' ἔστιν; οὐ σὺ μόνος ἂρ' ἵσθ' ἐποψ,

ἀλλὰ χοίτος ἔτερος;
ΕΠΟΥ. ἀλλ' οὖτος μὲν ἐστὶ Φιλοκλέους
eξ ἐποποπος, ἑγὼ δὲ τοῦτο πάππος, ἄσπερ εἰ λέγοις
Ἰππόνικος Καλλίου καὶ Ἰππονίκου Καλλιάς.
ΠΕ. Καλλιάς ἂρ' οὖτος οὕρμις ἔστιν' ὃς πτερορρυεῖ.
ΕΠΟΥ. ἀτε γὰρ ὃν γενναίος ὑπὸ τε συκοφαντῶν τίλ-
λεται,

ἀι τε θήλειαι πρόσεκτλλουσιν αὐτοῦ τὰ πτερά.
ΠΕ. ὃ Πόσειδον, ἔτερος αὖ τις βαπτὸς ὁμοίς οὖτοις.

τίς ὁνομάζεται ποθ' οὖτος;
ΕΠΟΥ. οὖτοι κατωφαγῆς.
ΠΕ. ἐστὶ γὰρ κατωφαγῆς τις ἄλλος ἢ Κλεώνυμος;
ΕΤ. πῶς ἄν οὖν Κλεώνυμος ἦ ὃν ὡκ ἀπέβαλε τοῦ λόφου;
ΠΕ. ἀλλὰ μέντοι τίς ποθ' ἡ λόφωσις ἡ τῶν ὀρνέων;

ἡ τί τῶν δίαυλον ἠλθόν;
ΕΤ. ἂν σπερ οἱ Κάρες μὲν οὖν
ἐπὶ λόφων οἰκοῦσιν, ὄγαθ', ἀσφαλείας ὀύνεκα.
ΠΕ. ὅ Πόσειδον, οὖχ ὁρᾶς ὥσον συνείλεκται κακὸν

ὄρνεων;
ΕΤ. ἀναξ Ἁπόλλων, τοῦ νέφους. ἕνοι ὕοι

οὖσ' ἰδεῖν ἔτ' ἔσθ' ὑπ' αὐτῶν πετομένων την εἰσόδουν.
ΑΡΙΣΤΟΦΑΝΟΣ

ΕΠΟΨ. οὕτως πέρδιξ, ἐκείνος δὲ νῦ  Δι' ἀτταγᾶς,
οὕτως δὲ πηνέλοψ, ἐκείνος δὲ γ' ἄλκυνων.
ΕΤ. τίς γάρ ἔσθ' οὕπισθεν αὐτῆς;
ΕΠΩΨ. δότις ἔστι; κειρύλος.
ΠΕ. κειρύλος γάρ ἔστιν ὄρνις;
ΕΤ. οὔ γάρ ἔστι Σποργύλος;
ΕΠΩΨ. χαῦτη γε γαλαῖς.
ΕΤ. τί φής; τίς γαλαῖς Ἀθήνας ἡγαγε;
ΕΠΩΨ. κίττα, τρυγών, κορυδῶς, ἑλέας, υποθυμίς, περι-
στερᾶ,
νέρτος, ἱέραξ, φάττα, κόκκυς, ἔρυθρόπους, κεβλήπυρους,
πορφύρις, κερχῆς, κολυμβῆς, ἀμπελῆς, φήνη, ὄρυψ.
ΕΤ. ὤν ὤν τῶν ὄρνεων,
ΠΕ. τούτῳ μὲν καμοὶ δοκεῖ.
ΕΠΩΨ. οὕτως παλαι πάρειμι κοῦκ ἀποστατῶ φίλων.
ΧΟ. τιτιτιτιτιτιτινὰ λόγον ἀρα ποτὲ πρὸς ἐμὲ φίλων
ἐχων;
ΕΠΩΨ. κοινῶν, ἀσφαλῆ, δίκαιων, ἥδιν, ὀφελῆσιμον.
ἀνδρε γάρ λεπτῷ λογιστὶ δεῦρ ἀφίξθων ὡς ἐμέ. 320
ΧΟ. ποῦ; πα; πῶς φῆς;
ΕΠΩΨ. φήμ' ἀπ' ἀνθρώπων ἀφίξθαι δεῦρο πρεσβίτα
δῶ.
Ἑκέτου δ' ἔχοντε πρέμουν πράγματος πελώριον.
ΧΟ. ὁ μέγιστον ἦαμαρτῶν ἐξ ὑπὸ τράφην ἔγω,
πῶς λέγεω; ΕΠΩΨ. μὴν φοβηθῆς τοῦ λόγου.
ΟΡΝΙΘΕΣ.

ἀγάθ' αὐτοῖσιν πάντα παρέσται.

ΧΩ. λέγε δὴ μοι τῶν ἀγαθῶν ἐν.

ΠΕ. πρῶτα μὲν αὐτῶν τὰς οἰνάνθας οἱ πάρνησις οὐ κατέδουναι,

ἀλλὰ γλαυκῶν λόχος εἰς αὐτοὺς καὶ κερχυμέδουν ἐπιτρέψει.

εἰδ' οἱ κυνίτες καὶ ψῆνες αὐεὶ τὰς συκᾶς οὐ κα-

τέδουναι,

ἈΛ. ἀναλέξει πάντας καθαρῶς αὐτοὺς ἀγέλη μία

κυλλών.

ΧΩ. πλουτεῖν δὲ πόθεν δύσομεν αὐτοῖς; καὶ γὰρ τοῦ-

του σφόδρον ἐρώσι.

ΠΕ. τὰ μέταλλα αὐτοῖς μαντευομένοις οὕτοι δύσομου τὰ

χρηστά,

τὰς τ' ἐμπορίας τὰς κερδαλέας πρὸς τὸν μάντιν

κατεροῦσιν,

ἐστ' ἀπολείτα τῶν ναυκλήρων οὐδείς.

ΧΩ. πῶς οὐκ ἀπολεῖται;

ΠΕ. προερεῖ τις αἰὲ τῶν ὄρνθων μαντευομένῳ περὶ

τοῦ πλοῦ

νυνὶ μὴ πλεῖ, χειμῶν ἐσται: νυνὶ πλεῖ, κέρδος ἐπέσται.

ΕΤ. γαῦλον κτῶμαι καὶ ναυκληρῷ, κοῦκ ἀν μείναιμι

παρ' ὑμῖν.

ΠΕ. τοὺς θησαυροὺς τ' αὐτοῖς δεῖξουσ' οὐς οἱ πρότερον

κατέθεντο

τῶν ἀργυρίων οὕτοι γὰρ ἱσαι. λέγουσι δὲ τοι

τάδε πάντες,

οὐδεὶς οἴδειν τὸν θησαυρὸν τὸν ἐμὸν πλὴν εἰ τις ἄρ

ἄρνης.

ΕΤ. πολῶ γαῦλον, κτῶμαι σμινύῃ, καὶ τὰς ὑδρίας

ἀνορύττων.

C. A. 4
ΧΟ. πώς δ' ἐγιειάν δώσουσ' αὐτοῖς, οὗσαν παρὰ τοῖς θεοίσι;
ΠΕ. ἢν εὖ πράττωσ', οὖχ ἐγιεία μεγάλη τούτ' ἐστὶ;
οὐδ' ἑσθι,
ὅς ἀνδρωπός ἄπο τις πράττων ἀτεχνῶς οὐδεὶς
ὑμαίνει.
ΧΟ. πώς δ' εἰς ῥήμα ποτ' ἀφίζονται; καὶ γὰρ τοῦτ'
ἐστ' ἐν 'Ὀλύμπῳ.
ἡ παιδοῦρ' ᾤντ' ὕποθυνῆσκειν δεῖ;
ΠΕ. μᾶ Δί', ἀλλὰ τριάκοσὶ' αὐτοῖς ἐτι προσθήσουσ' ὄρα πολλὴν ἀπὸ τοῦ;
ΠΕ. οὐκ οἶνον ὧτι πέντε ἐν Λακέρυζα κορώνη;
ΕΤ. αὐθίνι, ὡς πολλῷ κράτει οὐδ' ἐπονοεῖν.
ΠΕ. οὐ γὰρ πολλῷ;
πρῶτον μὲν ή' οὐχὶ οἰκοδομεῖ δεὲ λιθίνῳ
οὐδὲ θυρῶσα γραμμα ἡμῶν,
ἀλλ' ὑπὸ θάμνῳ καὶ πρυνθίδοις
οἰκήσοντιν. τοῖς δ' αὐ' σεμνοῖς
tῶν ὀρυίθου δένδρον ἐλάς
ὁ νεώς ἐσται κοίκι εἰς Δέλφους
οὕτ' εἰς Ἀμμων' ἑλθοῦντες εἰκὲν
θύσῳμεν. ἀλλ' ἐν ταῖς κομάροις
cαὶ τοῖς κοτύλοις στάντες ἔχοντες
κρῖνας, πυροῦς, εὐξόμεθ' αὐτοῖς
ἀνατείνοντες τῷ χείρι ἀγαθῶν
διονύσκει τῇ μέρος καὶ ταῦθ' ἡμῖν
παραχρῆμ' ἐσταί.
ОРНИΘΕΣ.

ΧΟ. τί μύ eιργάσω;
ΕΠΟΨ. άνδρ' εδεξύμην έραστα τής ημών;
ΧΟ. καὶ δεδρακας τοῦτο τούργον;
ΕΠΟΨ. καὶ δεδρακός γ' ήδομαι.
ΧΟ. κάστων ἡδη που παρ' ἡμῖν;
ΕΠΟΨ. εἰ παρ' ἡμῖν εἰμ' ἐγώ.
ΧΟ. ἕα ἕα,
προδεδόμεθ' ἀνόσια τ' ἐπάθομεν
ὅς γάρ φίλος ἢν ὀμότροφα θ' ἡμῖν
ἐνέμετο πεδία παρ' ἡμῖν,
παρέβη μὲν θεσμοὺς ἀρχαιοὺς,
παρέβη δ' ὀρκούς ὀρνιθῶν
ἐς δὲ δόλων ἐκάλεσε, παρέβαλε τ' ἐμὲ παρὰ
γένος ἀνόσιον, ὅπερ ἐξ ὅτου ἥγενη ἐπ' ἐμοί
πολέμιον ἐτράφη.

アルバム πρὸς τοῦτον μὲν ἡμῖν ἐστιν ὕστερος λόγος
tω δὲ πρεσβύτα δοκεῖ μοι τῶδε δούναι τὴν δίκην
dιαφορηθήναι θ' ύπ' ἡμῶν.

ΠΕ. ἄσ ἀπωλόμεσθ' ἀρα.
ΕΤ. αἰτιός μέντοι σὺ νῦν εἰ τῶν κακῶν τούτων μόνος.
ἐπὶ τί γάρ μ' ἐκείθεν ἔγες;

ΠΕ. ἢν' ἀκολούθοις ἐμοί.
ΕΤ. ἢν μὲν οὖν κλάοιμι μεγάλα.
ΠΕ. τοῦτο μὲν λητέως έχουν
κάρτα' πῶς κλαίσει γὰρ, ἢν ἄπαξ γε τῷφθαλμῷ
κοπῆς;
ΧΟ. ἵω ἵω,
ἐπαγ', ἐπιθ', ἐπύφερε πολέμιον
ὁρμάν φονίαν, πτέρνιγα τε παντά
περίβαλε περὶ τε κύκλωσαι
ὡς δεὶ τῶδ' οἴμοιειν ἄμφω.
φέρ' ἰδώ, φράσων νῦν, πῶς ἐγὼ τε χοῦτος ἐξυπερέμθη ύμῖν πετομένους οὐ πετομένων; 650
ΕΠΟΨ. καλῶς.
ΠΕ. ὅρα νῦν ὡς ἐν Δισώπτου λόγοις ἐστὶν λεγόμενον δὴ τι, τὴν ἀλώπεχ', ὡς φλαύρως ἐκοινώνησεν ἁπτῷ ποτέ.
ΕΠΟΨ. μηδὲν φοβηθῆς· ἔστι γὰρ τι δίζουν, ὃ διατραγώντ' ἔστησθον ἐπτερωμένων.
ΠΕ. οὕτω μὲν εἰσάγωμεν. ἀγε δὴ, Ξενίδα καὶ Μανώδωρε, λαμβάνετε τὰ στρώματα.
ΧΟ. οὕτως, σὲ καλῶ σὲ ὑμῖν. ΕΠΟΨ. καλεῖς;
ΧΟ. τοῦτων ἀριστίσων εὐ' τὴν ἀνάγκην οὖν ἀνδώνα
Μοῦσαις κατάλειφ' ἡμῖν δεῦρ' ἐκείνης.
ΠΕ. ὡ τούτο μέντοι νὴ δὲ ἐκβιβασον ἐκ τοῦ βασιλείου
ΕΤ. ἐκβιβασον αὐτοῦ πρὸς ὑμᾶς καὶ μὴ θεασώμεθα
ΕΠΟΨ. ἄλλ' εἰ δοκεῖ σφον, ταῦτα χρὴ δρόν. ἕ
Πρόκυπη ἐκβαίνει, καὶ σαυτὴν ὑπίδεικνυ τοῖς ἐνοις: 660
ΠΕ. ὡς Ζεῦ πολυτέρνητ' ἀς καλῶν τοῦρνθαν,
όσον δ' ἔχει τῶν θρυσοῦν, ὅσπερ παρθένος. 670
ΕΤ. ἐγὼ μὲν αὐτὴν καὶ φιλῆσαι μοι δοκῶ.
ΠΕ. ἄλλ', ὡς κακόδαιμον, ὅμοιον ὀβελώσκων ἔχει.
ΕΤ. ἄλλ' ὅσπερ φῶν νη Δί' ἀπολέγοντα χρή
ἀπὸ τῆς κεφαλῆς τὸ λέμμα καθ' οὕτω φίλειν.
ΕΠΟΨ. ἰῶμεν. ΠΕ. ἥγου δὴ σὺ νῦν τοχάγαθθ' 675
ΧΟ. ὡ φίλη, ὡ δοῦθ'
καὶ διδάξωντες τε ἐνεπο ἕκουσιν ὑμᾶς χρήσιμον;
ΧΟ. τῶς δὲ ἀν ὁδὸν ἕμας τι χρήσιμον διδάξειάν ποτε
ἡ φράσεως, ὄντες ἐχθροὶ τοις πάπποις τοῖς ἑμοῖς;
ΕΠΟῂ. ἀλλ' ἀπ' ἐχθρῶν δήταπολλὰ μαθηίνουσιν οἱ σοφοὶ.
ἡ γὰρ εὐλαβεία σώζει πάντα. παρὰ μὲν οὖν φίλοι
οὐ μάθουσιν ἂν τοῦτ', ὁ δ' ἐχθρὸς εὐθὺς ἐξηνύγκασεν.
αὐτίχ' αἱ πόλεις παρ' ἀνδρῶν γ' ἐμαθον ἐχθρῶν κου
φίλων
ἐκποιεῖν θ' ύψηλα τείχη ναῦς τε κεκτήσθαι μακράς.
τὸ δὲ μάθημα τοῦτο σώζει παῖδας, οἶκον, χρήματα.
ΧΟ. ἔστι μὲν λόγων ἀκοῦσαί πρῶτον, ὡς ἕμων δοκεῖ,
χρήσιμον μάθοι γὰρ ἂν τις κατὸ τῶν ἐχθρῶν σοφῶν.
ΠΕ. οἴδε τὰς ὀργὰς χαλάν εἰξασιν. ἀναγ' ἐπὶ σκέλος.
ΕΠΟῂ. καὶ δικαιόν γ' ἔστι, καμοὶ δὲ νεῖμεν ὑμᾶς χάριν.
ΧΟ. ἀλλὰ μὴν οὐδ' ἄλλο σοί πω πρᾶγμ' ἐνηντιώμεθα. 383
ΠΕ. μᾶλλον εἰρήνην ἄγουσιν ἢ πρῶ τε τὴν χύτραν
τὸ τε τρυπῆτοι καθιεῖ.
καὶ τὸ δόρυ χρῆ, τὸν ὀβελίσκον,
περιπταῖν ἔχοντας ἕμας
tῶν ὀπλῶν ἐντὸς, παρ' αὐτὴν
tὴν χύτραν ἀκραν ὀργὰνα
ἐγγύς' ὡς οὐ φευκτέων νῦν.
ΕΤ. ἔτεον, ἦν δ' ἀρ' ἀποθάνωμεν,
κατορυχεσώμεθα ποῦ γῆς;
ΠΕ. ὁ Κεραμεικὸς δέξεται νῦ.
δημοσίᾳ γὰρ ἑνα ταφώμεν,
φήσομεν πρὸς τοὺς στρατηγοὺς
μαχομένων τοῖς πολεμῶσιν
ἀποδεικνύειν ἐν Ορνεαῖς.
ΧΟ. ἀναγ' ἐς τάξιν πάλιν ἐς ταύτων,
καὶ τὸν θυμὸν καθάδου κύψας
ΑΡΙΣΤΟΦΑΝΟΣ

ἐξ οὗ περιτελλομέναις ὄρας ἐβλαστέν μοθενός,
στιλβῶν νὺτον πτέρυγοιν χρυσαῖοι, εἰκῶς
κειτὶ δύνας.

οὔτος δὲ Χάδει πτερόεις μυγεῖς νυχίω καὶ
ταραν έυρόν
ένεστευσεν γένος ἡμέτερον, καὶ πρῶτον ἄ
ἐς φῶς.

πρότερον δ' οὐκ ἦν γένος αδανάτων, πρὸ
ξυνέμεξεν ἀπαντά.
ξυμμυγμενέων δ' ἐτέρι
ώκεανός τε
καὶ γῇ πάντων τε θεῶ
ἐδε μέν ἐσμεν

πολύ προβότατοι πάν
ἐσμεν "Ερωτὸς
πολλοὶ δὴλον' πετόμεα
σύνεσμεν.

πάντα δὲ θυγήως ἐστίν τῆς ἡμῶν τῶν ὄρυθων τὰ
μέγιστα.

πρῶτα μέν ἄρας φαινομεν ἡμεῖς ἢρος, χειμῶνος,

ἐπώρας

σπείρεων μέν, ὅταν χέρανος κραζοῦν' ἐς τὴν Διβῆν

καὶ πηδάλον τότε ναυκλήρῳ φράζει κρεμάσαντε

καθεύδειν,

ἐτά δ' Ορέστη χαλιαν ὑφαίνειν, ἵνα μὴ ῥυγῶν

ἀποδύην.

κείμενος δ' αὐτὶ μετὰ ταῦτα φανεῖς ἐτέραν ἄραν ἀπο-

φαίνει,
ΟΡΝΙΘΕΣ.

ηνίκα πεκτεῖν ὀρα προβάτων πόκοι ημινόν εἰτα
χελιδὼν,
ὅτε χρῆ χαλῶν πωλεῖν ἥδη καὶ ληδάριον τι πρι-
ασθαί.

ἔσμεν δ᾽ ύμίν Ἀμμων, Δελφοί, Δωδώνη, Φοῖβος
Ἀπόλλων.

ἐλάθοντες γὰρ πρῶτον ἐπ᾽ ὁρνι, οὕτω πρὸς ἀπαντα
τρέπεσθε,
πρὸς τ᾽ ἐμπορίαν καὶ πρὸς βιότον κτῆσιν καὶ πρὸς
γάμον ἀνδρὸς.

όρνιν τε νομίζετε πάνθος ὁσαπερ περὶ μαντείας δια-
kρίνεις.

φῆμη γ᾽ ύμίν ὁρνις ἔστι, πταρμόν τ᾽ ὁρνίθα κα-
λείτε,

ἔμβολον ὁρνιν, φωνὴν ὁρνιν, θεράποντ᾽ ὁρνιν, ὅνον
ὁρνιν.

ἄρ᾽ οὐ φανερῶς ἴμεῖς ύμίν ἔσμεν μαντείος Ἀπόλ-
λων;

ἡν οὖν ἱμᾶς νομίσητε θεοὺς,
ἐξετε χρῆσθαι μάντεσι, Μοῦσαις,
ἀυραις ὁραις, χειμῶνι, θέρει,

μετρίῳ πνύγει κοιν ἀποδράντες
καθεδούμεθ᾽ ἀνω σεμινομενοι

παρὰ ταῖς νεφέλαις ὁσπερ χω Ζεὺς,

ἀλλὰ παρόντες δώσομεν ύμίν,

πλουτυγείαν,

εὐδαιμονίαν, βίον, εἰρήνην,
νεότητα, γέλωτα, χοροῦς, θαλίας,
γάλα τ᾽ ὀρνίθων.

እстьε παρέσται κοπιαν ύμίν
ΑΡΙΣΤΟΦΑΝΟΣ

υπά τῶν ἄγαθῶν
οὕτω πλουτήσετε πάντες.
Μῶσα λοχυμαλά,
tιο τιο τιο τιο τιο τιοτιογε, ποικιλή, μεθ' ὣς ἐγὼ
aćημα αι και κυριαῖς ἐν ὀρέιαις,
tιο τιο τιο τιοτιογε,
ἰζόμενος μελίας ἐπὶ φυλλακόμου,
tιο τιο τιο τιοτιογε,
δι' ἐμῆς γένους ξανθῆς
Πανὶ νόμων ἱεροῦ ἀνα
ασμα τε μητρὶ χορεύμ
τοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοτοtos

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πρὸ τιν, ταῦτα πάντα ἐστὶν παρ' ἡμῖν τοίσιν ὅρμου καλά.
εἰ γὰρ ἐνθάδ' ἐστὶν αἰσχρόν τοῦ πατέρα τύπτειν ἄριστον,
τοῦτ' ἐκεῖ καλὸν παρ' ἡμῖν ἐστὶν, ἣν τις τῷ πατρὶ
προσδραμὼν ἑίτη πατάξας, αἰρε πλήκτρον, εἰ
μαχεῖ.
εἰ δὲ τυγχάνεις τις ὑμῶν δραπέτης ἐστυγμένος,
ἀταγάδ αὐτὸς παρ' ἡμῖν ποικίλος κεκλησται.
εἰ δὲ τυγχάνεις τις ὃς Φρύξ μηδὲν ἦττον Σπυριδώρου
ОРΝΙΘΕΣ.

φρυγίλος ὄμως ἐνθάδε ἔσται, τοῦ Φιλήμονος γένους. εἰ δὲ δοῦλος ἐστὶ καὶ Κάρ όσπερ Ἐξηκεκάθιης, φυσάτω πάππους παρ’ ἡμῖν, καὶ φανοῦται φράτερες, εἰ δὲ ὁ Πεισίον προδοῦναι τοῖς ἀτέμοις τὰς πύλας βούλεται, πέρδιξ γενέσθω, τοῦ πατρὸς νεοτίων ὡς παρ’ ἡμῖν οὐδὲν αἰσχρὸν ἐστὶν ἐκπερδικόσα. τοιάδε κύκνοι αὐτ.

τιὸ τὸ τιὸ τιὸ τιὸ τιὸ τιοτίγξ, συμμυγή βοὴν ὁμοῦ πτεροῖς κρέκουτες ἱακχον 'Ἀπόλλω, τιὸ τὸ τιὸ τιοτίγξ, ὅχθῳ ἐφεξόμενοι παρ’ 'Εβρον ποταμῶν, τιὸ τὸ τιὸ τιοτίγξ, διὰ δ’ αἰδέριον νέφος ἧλθε βοά’ πτῆξε δὲ ποικίλα φῦλα τε θηρῶν, κυματά τ’ ἔσβεσε νήνεμος αἰθήρ, τοτοτοτοτοτοτοτοτοτοτίγξ.

πᾶς δ’ ἑπεκτύπησ’ 'Ολυμπός . εἴλε δὲ θάμβος ἀνακτᾶς Ὁλυμπίαδες δὲ μέλος Χάριτες Μοῦ-

σαὶ τ’ ἐπωλόλυειν, τιὸ τὸ τιὸ τιοτίγξ.

οὐδὲν ἐστ’ ἀμείνον οὐδ’ ἤδιον ἡ φῦσα πτερά. αὐτίχ’ ύμων τῶν θεαίων εἰ τις ἦν ὑπόπτερος, εἰτα πεινῶν τοῖς χοροῖς τῶν τρυγωδῶν ἥχετο, ἐκπτώμενος ἀν οὕτως ἡράστησεν ἐλθὼν ὁκάκδε, κατ’ ἄν ἐμπληθεῖς ἐφ’ ἡμῖν αὖθις ἄφ’ κατέστατο. ἀρ’ ὑπόπτερον γενέσθαι παντὸς ἐστὶν αξίου; ὡς Διονύσης γε πυτιναύλα μόνον ἔχων πτερά ἥρέθη φῦλαρχος, εἴθ’ ἵππαρχος, εἰτ’ εἰς οὐδενὸς
ΑΡΙΣΤΟΦΑΝΟΣ

μεγάλα πράττει καστὶ νυνὶ ξοφόδος ἐπιπλεκτέρων.
ΠΕ. ταυτὶ τοιαυτῇ μᾶ Δλ' ἐγὼ μὲν πρᾶγμα ποὺ
γελοιότερον οὐκ εἶδον αὐτεπωπὸτε.
ΕΤ. ἐπὶ τῷ γελᾷς;
ΠΕ. ἐπὶ τοῖς οἷς ὁκυπτέροις.
οἷς δ' ὡς μάλιστ' ὑσικας ἐπερωμένοις;
εἰς εὐθελείαν χηνὶ συγγεγραμμένῳ.
ΕΤ. σὺ δὲ κοψάτα όι νόσφαν ἀποστειλμένῳ.
ΠΕ. ταυτὶ μὲν ἡκάσμεσθα κατὰ τῶν Διαχύλων.
τάδ' οὖν ὑπ' ἅλλων ἐπὶ τοιαύτης ἐπερωμένοις.
ΕΠΟΨ. ἀγε δὴ τῇ χρή ἐπὶ τῇ πόλει.
ΠΕ. θέσθαι τι μέγα καὶ ἧθελος;
θύσαι μετὰ τούτῳ.
ΕΠΟΨ. φέρ' ἵδι, τι δ' ἡμι.
ΠΕ. βούλεσθε τὸ μέγα τὸν κυριοῦ,
Σπάρτην ὅνομα καλά
Ηράκλεις;
Σπάρτην γὰρ ἄνθρωπος, οὐδ' ἄν τχαινὴ πάλιν;
κειρίλων ἔχουν.
ΠΕ. τι δὴν ὄνομα αὐτῇ θησάμεθεν;
ΕΤ. ἐντευθεὶς
ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων
χαῖνὸν τι πάνιν. ΠΕ. βούλει Νεφελοκοκκυγίαν;
ΕΠΟΨ. οὐδ' οὐδ'..
καλὸν γὰρ ἄτεχνὸς καὶ μέγ' εὐρεῖς τούνομα.
ΕΤ. ἄρ' ἐστιν αὐτῇ Νεφελοκοκκυγία,
حوا καὶ τὰ Θεογήνους τὰ πολλὰ χρήματα
τὰ τῷ Διακύλου 'σθ' ἀπαντᾶ;
ΠΕ. καὶ λαχτὶον μὲν οὖν
τὸ Φλέγρας πεδίον, ἵν' οἱ θεοὶ τοὺς Γηγενεῖς
ἀλαζονεύομενοι καθυπερηκότισαν.
ΕΤ. λεπαρῶν τὸ χρήμα τῆς πόλεως.
τὸς δαλ βεος
ОРНИΘΕΣ.

πολιούχος ἔσται; τῷ ξανούμεν τὸν πέπλον;
ΠΕ. τίς ὁ νεώτερος ἀθηναίαν ἠδὲ μὲν πολιάδα;
ΕΤ. καὶ πᾶς ἃν ἔτι γένοιτ' ἀν εὐτακτοσ πόλις,
ὡς τοὺς θεοὺς, γυνὴ γεγονὼς, παυσπρεῖδον
ἐστηκ' ἔχουσα, Κλεισθένης δὲ κερκίδα;
ΠΕ. τίς δαί καθέξι τῆς πόλεως τὸ Πελάργων;
ΕΠΟΨ. ὅρμος ἂφ' ἡμῶν; τοῦ γένους τοῦ Περσικοῦ,
ὅσπερ λέγεται δεινότατος εἶναι πανταχοῦ
Ἀρεως νεωτότος.

ΕΤ. ὁ νεώτερος δέσποτα;
ὡς δ' ὁ θεὸς ἐπιτηδείος οὐκεῖν ἐπὶ πετρῶν.
ΠΕ. ἄγε νυν, σὺ μὲν βάδίζει πρὸς τὸν ἄερα,
καὶ τοιῷ τειχίζουσι παραδικόνει,
χάλκας παραφόρει, πῆλον ἀποδύσ ὀργασιν,
λεκάνην ἀνένεγκε, κατάπεσ' ἀπὸ τῆς κλίμακος,
φιλικός κατάστησαι, τὸ πῦρ ἐγκρυπτ' ἄει,
κωδωνοφόρον περίπτεσκε, καὶ κάθευδ' ἐκεῖνη
κήρυκε δὲ πέμψαν τὸν μὲν ἐς θεοὺς ἀνω,
ἐτέρον δ' ἀνωθεν αὐτ' παρ' ἀνθρώπους κάτω,
κακείθεν αὐτής παρ' ἐμε.

ΕΤ. σὺ δὲ γ' αὐτοῦ μένων
οἰμαζε παρ' ἐμ'.
ΠΕ. θ', ἀγαθ', οὗ πέμπω σ' ἐγώ.
οὐδὲν γὰρ ἄνευ σοῦ τῶν ἠλεγὼ πεπράξεται.
ἐγὼ δ' ἴνα θύσω τοιὶ καυνοίτων θεῶν,
τὸν ἱερᾶν πέμψωντα τὴν πομπὴν καλῶ.
παῖ παῖ, τὸ κανοῦν αἴρεσθε καὶ τὴν χέρνιβα.

ΙΟ. ὁ μορφοθῆκ', συνθέλω,
συμπαραβινότος ἔχο
προσόδια μεγάλα
σεμνὰ προσένει τοιοῦτον.
ΑΡΙΣΤΟΦΑΝΟΣ

άμα δέ προσέτη χάριτος ἐνεκα
προβάτιον τι θειν.
ἔτω ἔτω δὲ Πυθαίας βολα θεῳ.
συμβάλετο δέ Χαίρεις φίδαν.

ΠΕ. πάνασι σο φυσών. Ἱππάκλεις, τούτι τι ἦν;
touti μα Δι' ἐγὼ πολλὰ δὴ καὶ δεῖν ἱδὼν,
supto κόρακ' εἶδον ἐμπεφορβιωμένου.
ἰερεύ, σὺν ἔργον, θύε τοὺς καυνοὺς θεῶς.

ΠΕ. δράσω τάδ'. ἀλλὰ ποῦ ὅστιν ο ν πάνον ἔχων
eὐχεσθε τῇ Ἐλλάνθης θείῳ,
tou ἵκτινως τῷ ἐστιούχῳ τῷ Ὀλυμπίοις καὶ Ὄλυμ
πέσι τῇ ἑλεντίῳ,

ΠΕ. ὁ Σουμεράκης Πελαργική.
ΠΕ. καὶ κύκνῳ Ἁπέρω, καὶ Δητοὶ Ὀρτυ-
γομήτηρα, καὶ Ἀκαλάνθηδι,

ΠΕ. οὐκέτι Κολάπα οἱ Ἀκαλάνθες Ἀρτεμίς.

ΠΕ. καὶ φρυγίλαξα

ΠΕ. ἐστοιμα Κιβέλη, στροφή, μήτερ Κλεοκρίτου.
ΠΕ. διδώναι Νεφελοκοκκυγεύσεσιν ὑγειαν καὶ σωτηρία
αὐτοίσι καὶ Χίοισι,

ΠΕ. Χίοισιν ἴσθην πανταχοῦ προσκεμένων.

ΠΕ. καὶ ἤρωσι [καὶ ἢρμι] καὶ ἤρων παισί, πορφυ
ρίων, καὶ πελεκατι, καὶ πελεκίω, καὶ φλέξι
δι, καὶ τέτρακι, καὶ ταῦν, καὶ ἐλεά, καὶ
βασακᾶ,

καὶ ἐλαστί, καὶ ἐρωδιφ, καὶ καταρράκτη, καὶ μὲ

παῦ εἰς κόρακας παῦσαι καλῶν.

ΠΕ. παῦ εἰς κόρακας παῦσαι καλῶν.

ΠΕ. παῦ εἰς κόρακας παῦσαι καλῶν.

ΠΕ. παῦ εἰς κόρακας παῦσαι καλῶν.
ΟΡΝΙΘΕΣ.

ικτίνος εἰς ἀν τοῦτο γὰρ οἶχουθ' ἀρτάσας;
ἀπελθὼ ἀφ' ἡμῶν καὶ σὺ καὶ τὰ στέμματα
ἐγώ γὰρ αὐτὸς τουτοὺς θύσω μόνος.

ΧΟ. εἰς' αὕλους αὐ τὰρα σοι — πριν.

dε' με δεύτερον μέλος
χέρνησθι θεοσβέστες
όσιον ἐπιβοῶν, καλεῖν δὲ
μάκαρας, ἕνα τινὰ μίνων, εἰτερ
ἰκανὸν ἔχετ' ὅψιν.

tὰ γὰρ παρόντα θύματ' οὐδὲν ἄλλο πλὴν
γένειον ἔστι καὶ κέρατα.

ΠΕ. θύσομεν εὐξώμεσθα τοῖς πτερίνους θεοῖς.

ΠΟΙ. Νεφελοκοκκυγίαι τὰν εὐδαιμονα
κλήσον, ὁ Μούσα,
τεας ἐν ὦμοιν αἰωδαῖς.

ΠΕ. τούτῳ τὸ πράγμα ποδαπόν; εἰπέ μοι, τῆς εἰ;

ΠΟΙ. ἐγὼ μελυγλώσων ἐπέων ἕσοις αἰωδάιν,
Μουσαῶν θεράπτων ὀτρηρᾶς
κατὰ τὸν Ὁμηρον.

ΠΕ. ἔπειτα δῆτα δούλος ὁν κόμην ἔχεις;

ΠΟΙ. οὖκ, ἄλλα πάντας ἐσμὲν οἱ διδάσκαλοι
Μουσαῶν θεράποντες ὀτρηροὶ,
κατὰ τὸν Ὁμηρον.

ΠΕ. οὖκ ἐτὸς ὀτρηρῶν καὶ τὸ ληδάριον ἔχεις.

ἀταρ, ὦ ποιητα, κατὰ τὶ δεῦρ' ἀνεφθάρης;

ΠΟΙ. μέλη πεποίηκ' ἐς τὰς Νεφελοκοκκυγίας
τὰς ὑμετέρας κύκλια τε πολλὰ καὶ καλά,
καὶ παρθένεια, καὶ κατὰ τὰ Σιμωνίδου.

ΠΕ. ταυτὶ σὺ πῶς ἐποίησας ἀπὸ ποίον χρόνου;

ΠΟΙ. πάλαι πάλαι δὴ τῆν ἐγώ κληξώ τόλιν.

ΠΕ. οὖκ ἄρτηθι θύῳ τὴν δεκάτην τάυτης ἐγὼ,
καὶ τοῦτον ὁσπερ παιδίω νῦν διὶ θέμην;

ΠΟΙ. ἀλλὰ τὶς ὁκεία Μουσάων φάτις
οἷστε ὑπὸν αἵμαργα.
οὐ δὲ πάτερ κτίστορ Αἰνίνας,
ζαθέων ἱερῶν ὁμώνυμε,
dὸς ἐμὴν ὤ τι περ
τεὰ κεφαλά θέλεις
πρόφρον δόμεν ἐμὴν πείν.

ΠΕ. τοιτε παρέξει τὸ κακὸν ἡμῶν πράγματα,
εἰ μὴ τι τούτῳ δόντες ἀποφευγόμεθα.
οὕτως, σὺ μέντοι σπειρὰ ὡς καὶ αὐτοὶ ἡχις,
ἀπόδοθι καὶ δές τῷ
ἔχε τὴν σπολάδα τὴν

ΠΟΙ. τὸδε μὲν οὐκ ἄεκοιν
Μοῦσα δώρον δέχεται
τῷ δὲ τεὰ φρενὶ μάθει
Πωδάρειον ἐποὶ.

ΠΕ. ἀνθρωπος ἡμῶν οὐκ
ΠΟΙ. νομάδεσσι γάρ ἐν
ἀλάται Στράτων,
ὁς ὑφαντοδόντου ἔσοντος ὦν πέπταται
ἄκλεης δὲ ἐβα σπολὰς ἀνευ χιτῶνος.
ἐλεις ὦ τοι λέγω.

ΠΕ. ἔμυη ὁι βούλει τὸν χιτωνισκον λάβειν.
ἀποδόθι δεῖ γὰρ τὸν ποιητήν ὀφελείν.
ἀπεθε τοιτού λαβών.

ΠΟΙ. ἀπέρχομαι,
κἂς τὶν πόλιν ὑ ἐλθὼν ποιήσω δὴ ταῦτα.
κλῆσθον, ὁ χρυσίθρονε, τὰν
τρομεράν, κρυμεράν.
νυφόβολα πεδία πολύσπορα τ'
ΟΡΝΙΘΕΣ.

ηλιθων ἀλαλαί.

ΠΕ. νη τῶν Δ', ἄλλ' ἡδη πέφευγας ταυταί
τὰ κρυφὰ τοῦδε τῶν χιτωνίσκων λαβών.

τοῦτι μᾶ Δ' ἐγὼ τὸ κακὸν οὐδέποτ' ἤλπισα,
οὕτω ταχέως τούτων πετύσας τὴν πόλιν.

αὐθις σὺ περιχώρει λαβών τὴν χέριβα.

εὐφημία ἑστω. ΧΡ. μὴ κατάρρξη τοῦ τράγου.

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

ΠΕ. οἶμοιτέ νυν.

ΧΡ. ή δαμόνας, τὰ θεόν μη φαύλως φέρε.
οὐ̣ς ἐστι βάκιος χρησμός ἀντικρυς λέγων
ἐς τὰς Νεφελοκοκκυγίας.

ΠΕ. καπείτα πῶσ

ταῦτ' οὖν ἔχρησμολόγεις σὺ πρὶν ἐμὲ τὴν πόλιν
τὴν αὐτές αἰσθαί; ΧΡ. τὸ θεόν ἐνεποδίζε με.

ΠΕ. ἄλλ' οὖδέν οἰόν ἐστ' ἀκούσαι τῶν ἐπών.

ΧΡ. ἄλλ' οἴταν οἰκήσωσι λύκοι πολιαὶ τε κορώναι
ἐν ταῦτῳ τὸ μεταξὺ Κορίνθου καὶ Σικυώνοις.

ΠΕ. τί οὖν προσῆκε δὴτ' ἐμοὶ Κορινθίων;

ΧΡ. χνίξαθ' ὁ βάκις τοῦτο πρός τὸν ἄερα.

πρῶτον Πλανδόρα βύσαι λευκότριχα κρίνων
οὐ̣ς δὲ κ' ἐμῶν ἐπέων ἐλθῃ πρόπιστα πρόφητης,
τὸ δόμεν ιμάτιον καθαρὸν καὶ καινὰ πέδιλα.

ΠΕ. ἐνεστα καὶ τὰ πέδιλα;

ΧΡ. λαβὲ τὸ βιβλίον.

καὶ φιάλην δούναι, καὶ σπλάγχνων χειρ' ἐπι-

πλησία.

ΠΕ. καὶ σπλάγχνα δίδον' ἐνεστὶ;

ΧΡ. λαβὲ τὸ βιβλίον.

κἂν μὲν, θέστηστε κούρε, τοιεὶς ταῦθ' ὡς ἐπιτέλλω,

αιτοῦς ἐν νεφέλησι γενήσεαί αἰ δὲ κε μὴ δῶς,
ΑΡΙΣΤΟΦΑΝΟΣ

ΧΩ. πώς δ' ἐγείειν δῶσου σ' αυτοῖς, οὐσαν παρὰ
tούτι θεοῖσιν;
ΠΕ. ἢν εὖ πράττωσ', οὐχ ἔγειε μεγάλη τούτ' ἐστί;
σάφει ἵσθι,
ὁς ἀνθρωπός ἢς κακῶς πράττων ἀτεχνώς οὐδεὶς
ὑγίαινει.

ΧΩ. πώς δ' εἰς γήρας ποτ' ἀφίζονται; καὶ γὰρ τούτ' ἔστιν ἐν Ὀλύμπω.
η παιδάρι ὁντ' ἀποθνήσκειν δει;
ΠΕ. μὰ Δί', ἀλλὰ τριακόσι' αὐτοῖς
ἐτὶ προσβήσουσ' ὀρνιθές ἔτη. ΧΩ. παρὰ τοῦ;
ΠΕ. παρὰ τοῦ; παρ' έαντῶν.
οὐκ οἰσθ' ὅτι πεντ' ἄνδρὼν γενέας ζῶει
λακέρυξα
κορώνη;
ΕΤ. αἰθο, ὥς πολλῷ κρείττους οὐτοὶ τοῦ Διὸς ἥμιν
βασιλεύειν.
ΠΕ. οὐ γὰρ πολλῷ;............
πρῶτον μὲν γ' οὐχὶ νεώς ἡμῖν
οἰκοδομεῖν δεῖ λιθίνους αὐτοῖς,
οὐδὲ θυράσαι χρυσαίσθαι θύρας,
ἀλλ' ὑπὸ θάμνους καὶ πρυνδιόσι
οἰκήσουν. τοῖς δ' αὖ σεμνοῖς
τῶν ὀρνιθῶν δένδρον ἐλάδας
ὁ νεῶς ἐσται' κοῦκ εἰς Δελφοὺς
οὐδ' εἰς Ἄμμων' ἑλθόντες ἐκεῖ
θύσομεν, ἀλλ' ἐν ταῖσιν κομάροις
καὶ τοῖς κοτῖνοις στάντες ἐχοντες
κριθάς, πυροῦς, εὐξόμεθ' αὐτοῖς
ἀνατείνοντες τῷ χεῖρ' ἀγαθῶν
dιδόναι τῷ μέρος' καὶ ταῦθ' ἡμῖν
παραχρήμα ἐσται.
ОРНИΘΕΣ.

65

ἐνθείς διαβήτην—μαυθάνεις; ΠΕ. οὐ μαυθάνω.

ΜΕ. ὁρθῶ μετρήσω κανών προστιθείς; ἢνα
ὁ κύκλος γένηται σοι τετράγωνος, κἂν μέσῳ 1005
ἀγορά, φέρουσαι δ᾽ ὅσιν εἰς αὐτὴν ὄδοι
ὁρθαὶ πρὸς αὐτὸ ταῦτα μέσου, ὡσπερ δ᾽ ἀστέρος,
αὐτοῦ κυκλοτεροῦς ὄντος, ὁρθαὶ πανταχῇ
ἀκτίνες ἀπολαμβάνωσιν.

ΠΕ.  ἄνθρωπος Θαλῆς.

Μέτων. ΜΕ. τί ἔστω;

ΠΕ.  οἰσθ᾽ ὅτι θ' φιλῶ σε ἄγω;

κἂμοι πιθομενος ὑπαποκύει τῆς ὀδοῦ.

ΜΕ. τί δ᾽ ἐστὶ δεινῶ;

ΠΕ.  ὡσπερ ἐν Λακεδαίμονι
ξενηλατείται, καὶ κεκίνηται τινες
πληγαὶ συχναὶ κατ' ἀστυ. ΜΕ. μῶν στασιάζετε;

ΠΕ. μὰ τῶν Δί᾽ οὐ δῆτ᾽. ΜΕ. ἄλλα πῶς;

ΠΕ.  ὁμοθυμαδὸν
σποδεῖν ἀπαντας τοὺς ἀλαζόνας δοκεῖ.

ΜΕ. ὑπώγομι τὰρ ἂν.

ΠΕ.  νη Δί', ὡς οὐκ οἴδ᾽ ἃν εἰ

φθαίης ἂν ἐπικενται γὰρ ἑγγὺς αὐταί.

ΜΕ. οἵμοι κακοδαίμον.

ΠΕ.  οὐκ ἔλεγον ἐγὼ πάλαι;

οὐκ ἀναμετρήσεις σαυτῶν ἀπιῶν ἀλλαχῆ;

1020
ΕΠΙ. ποῦ πρὸζενοί;

ΠΕ.  τίς ὁ Σαρδανάπαλλος οὔτος;

ΕΠΙ. ἐπίσκοπος ἢκ ἰεῦρο τῷ κυάμῳ λαχῶν
ἐς τὰς Νεφέλοκοκκυλια.

ΠΕ.  ἐπίσκοπος;

ἐπεμψε δὲ τὶς σε δεῦρο;

ΕΠΙ.  φαύλον βιβλίον

Σ. Λ. 5
Τελέου.
ΠΕ. τι; βούλεις δήτα τὸν μισθὸν λαβῶν μὴ πράγματ' ἔχειν, ἄλλ' ἀπίέναι;
ΕΠΙ. η' τούς θεοὺς. εἰκλησιάσαι γοῦν ἐδέχεσθιν ὁδοὺς μένων. ἔστιν γὰρ ἂ δ' ἐμοῦ πέπρακται Φαρμάκη.
ΠΕ. ἀπεθανεῖ λαβῶν' ἐστίν δ' ο μισθὸς οὕτως.
ΕΠΙ. τουτί τι ἦν; ΠΒ. εἰκλησία περὶ Φαρμάκου, ΕΠΙ. μαρτύρομαι τυπτέμενοι ὁν ἑπίσκοπος.
ΠΕ. οὐκ ἀποσκέψεως; οὐκ ἀποθέακες τῷ κάδῳ; οὐ δεινά; καὶ πέμπτην ἐς τὴν πόλιν, πρὶν δὲ ἱεροὶ.
ΨΗ. ἔπει δ' ὁ Νεφελόκοκας ἀδική.
ΠΕ. τουτί τι ἔστιν ἀν ἡ.
ΨΗ. ψηφισματοπώλης ἢ ἡκὼ παρ' ἑμᾶς ἡμῶν τῷ τί;
ΨΗ. χρήσει περὶ Νεφελόκοκας ἔτροποι καὶ σταθμώσει καὶ σοὶ ὁλο-
φιέσιοι.
ΠΕ. σὺ δὲ γ' οἴστερ ὁδοτύξιοι χρήσεις τάχα.
ΨΗ. οὗτος, τί πάσχεις;
ΠΕ. οὐκ ἀπολείπεις τοὺς νόμους; πικροῖς ἐγὼ σοι τίμηρον δεῖξω νόμους.
ΕΠΙ. καλοῦμαι Πεισθέταιρον ὕβρεως ἐς τὸν μουν-
χιῶνα μῆνα.
ΠΕ. ἀλληθείς, οὗτος; ἕτι γὰρ ἐνταῦθ' ἡσθα σὺ;
ΨΗ. εἰὼν δὲ τις ἐξελαύνη τοὺς ἀρχοντας, καὶ μὴ δέχηται κατὰ τὴν στῆλην,
ΠΕ. οἷμοι κακοδαιμον, καὶ σὺ γὰρ ἐνταῦθ' ἐσθ' ἔτι;
ΕΠΙ. ἀπολογό σε, καὶ γράφω σε μυρίας δραχμάς.
ΠΕ. ἐγὼ δὲ σοῦ γε τῷ κάδῳ διασκεδῶ.
ΟΡΝΙΘΕΣ.

ΕΠΙ. μέμνηστε της στήλης κατεστίλας ἐσπέρας;

Κ.Ε. αἰτθεὶς. λαβεῖτο τις αὐτόν. οὖτος, οὐ μενεῖς; 1033 ἀπήομεν ἡμεῖς ὡς τάχιστ' ἐντευθεῖν
θύσιντες εἰσώ τοὺς θείας τὸν τραγον.

ΚΟ. ἡδὲ 'μοι τῷ παντόττα στρ.
καὶ παντάρχει βυθοῦ τίντες
θύσοντας εὐκταίας εὐχαίς;

πᾶσαν μὲν γὰρ γὰν ὀπτεύον,
σώζει δ' εὐθαλεῖς καρποὺς,
κτείνῳ παμφύλων γένναν
θηρῶν, οὐ πάντ' ἐν γαῖς
ἐκ κάλυκος αὐξαμόμενου γένναν παμφάγους.

δένδρες τ' ἐφεξομένα καρποῦ ἀποβόσκεται:
κτείνῳ δ' οἵ κήπους εὐώδεις
φθείρουσιν λύμαις ἔχοντας
ἔρπετα τε καὶ δάκτω πάνθ' ὀσπαρ
ἐστιν ὡτ' ἐμᾶς πτέρυγος ὕλλυται. 1070
τῆς μέντοι βῆμέρα μάλιστ' ἔπαναγρεύεται,
ἡν ἀποκτείνη τις ὕμων Διαγόραν τοῦ Μήλων, 1071
λαμβάνει τάλαντον, ἢν τε τῶν τυράννων τίς ἄν
τῶν τεθνηκότων ἀποκτείνη, τάλαντον λαμβάνειν.

βουλόμεθα οὖν νῦν ἀνεπείν ταύτα χήμεις ἐν-
θάδε·

ἡν ἀποκτείνη τις ὕμων Φιλοκράτη τῶν Στρούθιον,

λήψεται τάλαντον ἢν δὲ βοῦτα γ' ἀγάγγη, τέταρα,

ὅτι συνελρὼ τὸς ἐσπίνους πωλεῖ καθ' ἐπτὰ τοὺ-

βολοῦ 1079

ἐίτα φύσων τὰς κίρχας δείκνυσι καὶ λυμαίνει,

τοῖς τε κοφίχουσιν εἰς τὰς ρίνας ἐγχεῖ τὰ πτερά,

τὰς περιστεράς θ' ὁμαίως εὐλαβῶν ἐγραζέρας ἔχει,

κατακανάζει παλεύειν δεδεμένας ἐν δικτύω.

5—2
ΑΡΙΣΤΟΦΑΝΟΣ

ἐξ οὗ περιτελλομένας ὅρας ἔβλαστεν Ἕρως ὁ
ποθεινὸς,
στίξας νῦτων πτερύγων χρυσαίν, εἰκὼς ἀνεμώ-
κεσθι δινάις.
οὗτος δὲ Χάει πετεόετι μνείς νυχίῳ κατὰ Τάρ-
ταρον εἰρύν
ἐνεόττευσεν γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν
ἐς φῶς.
πρῶτον δὲ οὐκ ἦν γένος ἀθανάτων, πρὶν Ἕρως
ξυνέμιζεν ἅπαντα.
700 ἄμμομυθυμένου δὲ ἑτέρων ἑτέροις γένετ' οὐρανὸς
ἄκεανός τε
καὶ γῆ πάντων τε θεῶν μακάρων γένος ἀφθιτον.
ἐδε μὲν ἐσμεν
πολὺ πρεσβύτατοι πάντων μακάρων. ἡμεῖς δὲ ὡς
ἐσμεν Ἕρωτος
πολλοῖς δήλον' πετόμεθα τε γὰρ καὶ τοίσιν ἐρῶσι
σύνεσμεν.
πάντα δὲ θυντοὶς ἑστὶν ἀφ' ἡμῶν τῶν ὀρνίθων τὰ
μέγιστα.
πρώτα μὲν ἤρας φαίνομεν ἡμεῖς ἄρος, χειμῶνος,
ὀπωρας
σπείρειν μὲν, ὥστε γέρανος κρόζουσ' ἐς τὴν Διβίθην
710
καὶ πηδάλιον τότε ναυκλήρῳ φράζει κρεμάσαντες
καθεύδεις,
εἶτα δ' Ὅρέστη χλαῖναν ύφαινειν, ὡς μὴ ῥυγῶν
ἀπόδυγη.
ὁτίνος δ' αὖ μετὰ ταῦτα φανεὶς ἑτέρων ὦραν ἀπο-
ὑφαίνει,
ΟΡΝΙΘΕΣ.

ἡν δὲ μὴ κρίνητε, χαλκεύσθε μηνίσκους φορεῖν ὁσπερ ἀνδριάντες· ὥς ύμως ὃς ἂν μὴ μὴν ἔχηι, 
ὅταν ἔχητε χλανίδα λευκήν, τότε μάλλοθ' οὗτῳ δίκην.

διώσθ' ἡμῖν, πάσι τοῖς ὀρμισι κατατιλούμενοι.

ΠΕ. τὰ μὲν ἱερ' ἡμῖν ἔστω, ὀρνιθεῖς, 'καλά· 
αλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος 
οὐδεὶς ὅστοι πευσόμεθα τάκει πράγματα.

ἀλλ' οὗτοῖ τρέχει τις Ἀλφείων πνέων.

ἈΓ. Α. ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ 
'στι, ποῦ 
ποῦ Πεισθέατορὸς ἔστω ἄρχων; ΠΕ. οὗτοί.

ἈΓ. Α. ἐξωτικόνται σοι τὸ τείχος. ΠΕ. εὖ λέγεις.

ἈΓ. Α. κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον ὁ Προξενίδης 
καὶ Θεογνής ἔναντι δι' ἄρματε, 
ἵππων ὑπὸ των μέγεθος ὑσον ὁ δούριος, 
ὑπὸ τοῦ πλάτους ἀν παρελασαίτην. ΠΕ. Ἡράκλεις.

ἈΓ. Α. τὸ δὲ μῆκός ἔστι, καὶ γὰρ ἐμέτρησ' αὐτ' ἐγὼ, 
ἐκατοντορόγιον.

ΠΕ. ὁ Πόσειδον τοῖς μάκρους 
τίνες ὀρνιθεῖς σαυτὸ τηλικουτοῖν; 

ἈΓ. Α. ὀρνιθεῖς, οὐδεὶς ἄλλος, οὐκ Ἀιγύπτιος 
πληθυφόρος, οὐ λιθουργός, οὐ τέκτων παρῆν, 
αλλ' αὐτόχειρεις, ὅστε θαυμάζεως ἐμέ.

ἐκ μὲν ἂν Διβύθης ἢκου ὁς τρισμύριαι 
γέρανοι, θεμελίους καταπεπωκιναὶ λίθους, 
τούτους δ' ετύκιζον αἱ κρέκες τοῖς ρύγχεσιν. 
ἔτεροι δ' ἐπιλιθοφόρους πελαργοὶ μύριοι. 

ὡσὶ δ' ἐφίρον κάτωθεν ὡς τὸν ἄερα 
οἰ χαραδροὶ καὶ τάλλα ποτάμι ὄρνεα.
ἈΡΙΣΤΟΦΑΝΟΣ

υπὸ τῶν ἀγαθῶν
οὕτω πλουτήσετε πάντες.
Μοῦσα λοχμαλή,
τιδε τιδε τιδε τιδε τιτινεῖς,
ποικίλη, μεθ' ἦς ἔγω
νάπαισι καὶ κορυφαῖς ἐν ὀρείαις,
τιδε τιδε τιτινεῖς,
ἰχθύεσσι μελίας ἐπὶ φυλλοκόμου,
τιδε τιδε τιτινεῖς,
δι' ἐμὴς γένους ξονθῆς μελέων
Πανὶ νόμον ἵερος ἀναφαίνω
σεμνὰ τε μητρὶ χορέουματ' ὀρείᾳ,
τοτοτοτοτοτοτοτοτοτοτόγιξ,
ἐνθέν ὀσπερέλ μέλητα
Φρύνιχος ἀμβροσίαν μελέων ἀπεβόσκετο καρπὸν,
ἀεὶ φέ-
ρων ἡλυκειάν ὄδαν.
τιδε τιδε τιδε τιτινεῖς.
εἰ μετ' ὅρνιθων τις ύμῶν, ὁ θεατὰ, βούλεσαι
dιαπλέκειν καὶ ἣδεως τὸ λοιπὸν, ὡς ἡμᾶς ἔτω.
ὅσα γὰρ ἐστιν ἐνθαδ' αἰσχρὰ τῷ νόμῳ κρατοῦ-
μενα,
ταῦτα πάντα ἐστὶν παρ' ἡμῖν τοῖς ὄρνισιν καλά.
εἰ γὰρ ἐνθαδ' ἐστίν αἰσχρῶν τὸν πατέρα τύπτειν
νόμων,
tούτ' ἐκεῖ καλὸν παρ' ἡμῖν ἐστιν, ἦν τις τῷ πατρὶ
προσδραμὼν εἰπῇ πατάξας, αἶρε πλῆκτρον, εἰ
μαχεί.
eἰ δὲ τυγχάνει τις ύμῶν δραπέτης ἐστυγμένος,
ἀποκαζός οὕτου παρ' ἡμῖν ποικίλος κεκλήσεται.
eἰ δὲ τυγχάνει τις ὁ Ὁρυξ ὑμῆδεν ἢττον Στινθάτο

733
740
745
750
755
760
Ὅν δὲ μὴ κρίνητε, χαλκεύσαθε μηνίσκους φορέων ὁποτερ ἀνδριάντες· ὡς ύμων δέ ἂν μὴ μὴν ἔχῃ, ὅταν ἔχητε χλανίδα λευκήν, τότε μάλισθ' οὕτω δίκην·

δώσεις ἡμῖν, πάσι τοῖς ὀρνισὶ κατατιλόμενοι.

ΠΕ. τὰ μὲν ἵπ' ἡμῖν ἔστιν, ὄρνισθε, καλά· ἀλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος οὔδεις ὅτον πευσόμεθα τάκει πράγματα. ἀλλ' οὕτως τρέχει τις Ἀλφεῖον πνεύων.

ἈΓ. Α. ποῦ ποὺ 'στι, ποῦ ποὺ ποὺ 'στι, ποῦ ποὺ ποὺ 'στι, ποῦ·

ποῦ Πεισθεῖταί ἐστιν ἁρχῶν; ΠΕ. οὕτως.

ἈΓ. Α. ἔξωκοδόμηται σοι τὸ τείχος. ΠΕ. εὖ λέγεις.

ἈΓ. Α. κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον· ὁστ' ἂν ἐπάνω μὲν Προξενίδης ὁ Κομπασεύς καὶ Θεογένης ἔναντίω δὲ ἁρματε, ἔππων ὑπὸ τοῦ μέγεθος ὑσον ὁ δοῦριος, ὑπὸ τοῦ πλάτους ἄν παρελασαίτην. ΠΕ. Ἡράκλεως.

ἈΓ. Α. τὸ δὲ μήκος ἔστι, καὶ γὰρ ἐμέτρησον αὐτ' ἐγώ, ἐκατοντορόγυμον.

ΠΕ. οὗ Πολείδων τοῦ μάκρους.

τίνες ὄρνισθαι σαυτὸ τηλικουτοῦτοι;

ἈΓ. Α. ὄρνισθε, οὔδεις ἄλλος, οὔκ Αἰγύπτιος πλυνθοφόρος, οὐ λαβουργὸς, οὐ τέκτων παρῆν, ἀλλ' αὐτόχειρες, ὡστε θαυμάζειν ἐμέ.

ἐκ μὲν γε Διβύθης ἦκον ἃς τρισμύριαι

γέρανοι, θεμελίως καταπτωκώται λίθους.

τοῦτοι δ' ἐτύκιζον αἱ κρῖκες τοῖς ῥύγχεσιν.

ἐτεροι δ' ἐπιλυθοφόρουν πελαργοὶ μύρωλ.

ὑδαρ δ' ἐφίρουν κάτωθεν ἐς τὸν ἄερα.

οἱ χαραδροὶ καὶ τάλλα ποτάμι' ὄρνεα.
ΑΡΙΣΤΟΦΑΝΟΣ
μεγάλα πράττει κάστι νυν ξουθός ἵππαλεκτρυών.
ΠΕ. ταυτὶ τοιαύτῳ· μᾶ Δι' ἐγὼ μὲν πρᾶγμα παῖ
γελοιοτέρον οὐκ εἶδον οὐδεπώτετο.
ΕΤ. ἐπὶ τῷ γελᾷς;
ΠΕ.  ἐπὶ τοῖς σοῖς ὁκυπτέροις.
οἰαθ' καὶ μάλιστ' ἔσκας ἐπτερωμένος;
εἰς εὐτέλειαν χὴνι συγγεγραμμένη.
ΕΤ. σοὶ δὲ κοψίχω γε σκάφιον ἀποτετιλμένῳ.
ΠΕ. ταυτὶ μὲν ἥκασμεθα κατὰ τὸν Δισχύλον
ζ' τάδ' οὖν ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν πτεροῖς.
ΕΠΟΨ. ἀγε δὴ τῷ χρῆ δράν;
ΠΕ.  πρῶτον ὄνομα τῇ πόλει
θέσαι τι μέγα καὶ κλεινόν, εἶτα τοῖς θεοῖς
θύσαι μετὰ τούτω. ΕΤ. ταῦτα κἀµοὶ συνδοκεῖ.
ΕΠΟΨ. φέρ' ἵδω, τι δ' ἡμῶν τοὺνοι' ἐσται τῇ πόλει;
ΠΕ. βούλεσθε τὸ μέγα τοῦτο τοῖς Δακεδαίμονοι,
Σπάρτην ὄνομα καλῶμεν αὐτὴν;  ΕΤ. Ὡράκλεις,
Σπάρτην γὰρ ἄν θείμην ἐγὼ τῇ μὴ πόλει;
οὐδ' ἄν χαµεύσῃ τᾶν γε κειριάν ἤχων.
ΠΕ. τι δὴ ὅνοµα αὐτῇ θησάμεσθ';  ΕΤ. ἐνευθένι
ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων
χαῦρον τῇ πάνυ.  ΠΕ. βούλει Νεφελοκοκκυγίαν;
ΕΠΟΨ. ἰοῦ ιῶν.
καλῶν γὰρ ἀτεχνῶς καὶ μέγ' εὑρεῖς τοῦνομα.
ΕΤ. ἄρ' ἐστίν αὐτῇ Νεφελοκοκκυγία,
ὡς καὶ τὰ Θεόγένους τὰ πολλὰ χρῶματα
tὰ τ' Δισχύλου 'σθ' ἀπαντά;
ΠΕ.  καὶ λῶστον μὲν οὖν
tὸ Φλέγρας πεδίου, ὥστε θεοὶ τοὺς θηγενεῖς
ἀλαξονεύομενοι καθυπερηκότισαν.
ΕΤ. ἀπαρὸν τῷ χρῆμα τῆς πόλεως. τῆς δαὶ θεός.
ОРΝΙΘΕΣ.

ΠΕ. τι τὸ πρῶγμα τουτὶ;
ΑΓ. Β. δεινὸτατα πεπόθαμεν.

τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς
dia τῶν πυλῶν εἰσέπτατ' εἰς τὸν ἄερα,
λαθῶν κολοιους φύλακας ἵμεροσκόπους.
ΠΕ. ὧ δεινὸν ἔργον καὶ σχέτλιον εἰργασμένος.

τῶν θεῶν;
ΑΓ. Β. οὐκ ἴσμεν ὅτι δ' εἰχὲ πτερὰ,
tou't' ἴσμεν.
ΠΕ. οὐκοὺν δὴτα περιπόλους ἐχρην

πέμψαι κατ' αὐτὸν εὐθὺς;
ΑΓ. Β. ἀλλ' ἐπέμψαμεν

τρισμυρίους ἱέρακας ἵπποτοξότας,
χωρεὶ δὲ πᾶς τις ὄνυχας ἡγυλωμένος,
κερκυῆς, τριόρχης, γυν., κύμωνις, ἁετὸς-

ρύμη τε καὶ πτεραῖοι καὶ ῥοῖρμασιν

αιθὴρ δονεῖται τοῦ θεοῦ ἐγκατέμενον
κατ' οὖ μακρὰν ἀπόθεν, ἀλλ' ἐνταῦθα ποι

ηδῆ στίν.
ΠΕ. οὐκοὺν σφενδόνας δεὶ λαμβάνειν

καὶ τόξα: χώρει δεύρο πᾶς ὑπηρέτης τὸξευ, παίε, σφενδόνη τὸς μοι δότω.
ΧΩ. πόλεμος αἴρεται, πόλεμος οὐ φατὸς

πρὸς ἐμὲ καὶ θεοὺς, ἀλλὰ φύλαττε πᾶς

ἀέρα περινέφελον, ὅν "Ἐρῆφος ἐτέκετο,

μή σε λάθηθεν τις ταύτῃ περών'

ἀθρη δὲ πᾶς κύκλω σκοπῶν * *,

ὡς ἐγγὺς ἡδη δαίμονος πεδαιρίου
dίνης πτερωτός φθόγγος ἐξάκουσαι.
ΠΕ. αὐτὴ σὺ ποι ποι ποι πέτει; μὲν ἰδουχος,

ἐχ' ἀτρέμας' αὐτοῦ στῆθε' ἐπίσχες τοῦ δρόμου.
ἈΡΙΣΤΟΦΑΝΟΣ

τίς εἶ; ποδατῆ; λέγειν ἔχρην ὅποθεν ἴπτὼν ὑπὸ εἶ.

ΠΕ. παρὰ τῶν θεῶν ἐγγεγεγέγεγε τῶν Ὀλυμπιῶν.
ΠΕ. ὅψομαι δὲ σοι τὶ ἔστι, πλοῖον, ἢ κυνῆ; 1202
ΠΕ. Ἰρις ταχεία. ΠΕ. Πάραλος, ἢ Σαλαμίνα;
ΠΕ. τί δὲ τούτο;
ΠΕ. ταυτήν τις οὐ ξυλλήψεται ἀναπτάμενος τριόρχος;
ΠΕ. ἔμε σὺλλήψεται;
ΠΕ. τί ποτ’ ἔστι τούτι τὸ κακὸν;
ΠΕ. μακρά.
ΠΕ. ἄγοσθ’ γε τούτι πρὸς τὸ ποταμόν πτύλας.
ΠΕ. εἰς ἡλιθεὶς εἰς τὸ τεῖχος.
ΠΕ. οὐκ οἶδα μὰ Δι’ ἐγγεγεγεγεγέγεγε 
ΠΕ. ἡκούσας αὐτῆς οἴον 
ΠΕ. πρὸς τοὺς κολοιφούς οἴον 
ΠΕ. σφραγίς ἔχεις παρά 
ΠΕ. τὸ κακὸν;
ΠΕ. οὐκ ἔλαβες; ΠΕ. ἤλθεις μέν;
ΠΕ. οὐδὲ σύμβολον. 1210

ἐπέβαλεν ὄρνιθαρχος οὐδεὶς σοι παρὸν;
ΠΕ. μὰ Δι’ οὐκ ἔμου; ἐπέβαλεν οὐδεὶς ὡς μέλε.
ΠΕ. καπετά δῆθ’ οὕτω σιωπῆ διαπέτει 
διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους;
ΠΕ. πολὰ γὰρ ἀλλη χρῆ πέτεσθαι τοὺς θεοὺς;
ΠΕ. οὐκ οἶδα μὰ Δι’ ἐγγεγεγεγεγεγεγε 
ΠΕ. ἀδικεῖς δὲ καὶ τῶν ἅμα γὰρ ὁλοθα τοῦθ’, ὅτι 
ΠΕ. δικαιότατ’ ἀν ληφθεῖσά πασῶν Ἰρίδων 
ΠΕ. ἀπέθανες, εἰ τῆς ἤξιος ἐτύχεις;
ΠΕ. ἀλλ’ ἀθάνατος εἰμ’;
ΠΕ. ἀλλ’ ὃμως ἂν ἀπέθανες.
ORΝΙΘΕΣ.

ικτίνος εἰς ἀν τοῦτό γ' οἶχουθ' ἀρτάσας; ἀπελθ' ἀφ' ἡμῶν καὶ σὺ καὶ τὰ στέμματα: ἐγὼ γὰρ αὐτὸς τοιοῦτοι θύσω μόνος.

ΧΟ. εἶτ' αὖθις ἀὖ τάρα σοι ἀντ. 695
deι με δεύτερον μέλος
χέρνιβι θεοσεβές
όσιον ἐπιβοῶν, καλεῖν δὲ
μάκαρας, ἐνα τινὰ μίνου, εἶπερ
ἰκανὸν ἔξετέρ ὄψιν.

τὰ γὰρ παρόντα θύματ' αὖδεν ἀλλο πλὴν
γένειόν ἔστι καὶ κέρατα.

ΠΕ. θύνοντες εὐξώμεσθα τοῖς πτέρυγοις θεοῖς.

ΠΟΙ. Νεφελοκοκκυγίαν τὰν εὐδαιμόνα
κλήσον, ὦ Μοῦσα,
τεαίς ἐν ὑμνῶν αὐθαίρη.

ΠΕ. τούτῳ τὸ πράγμα ποιήσατο; εἰπέ μοι, τίς εἶ;

ΠΟΙ. ἐγὼ μεληγλώσσων ἐπέων ἵεις αὖθις,
Μουσάων θεράπτων ὀφθηρός
κατὰ τὸν Ὅμηρον.

ΠΕ. ἐπείγα δὴ δοῦλος ὃν κόμην ἔχεις;

ΠΟΙ. οὐκ, ἀλλὰ πάντες ἐσμὲν οἱ διδάσκαλοι
Μουσάων θεράπτους ὀφθηρόι,
κατὰ τὸν Ὅμηρον.

ΠΕ. οὐκ ἔτος ὀφθηρῶν καὶ τὸ ληθάριον ἔχεις.

ἀτὰρ, ὦ ποιητή, κατὰ τί δεῦρ' ἀνεφθάρης;

ΠΟΙ. μέλη πεποίητε' ἐς τὰς Νεφελοκοκκυγίας
τὰς ὑμετέρας κύκλια τε πολλὰ καὶ καλὰ,
καὶ παρθένεια, καὶ κατὰ τὰ Σιμωνίδου.

ΠΕ. ταυτὶ σὺ πῶν' ἐποίησας ἀπὸ ποίου χρόνου;

ΠΟΙ. πάλαι πάλαι δὴ τῆν ἐγὼ κλῆσον πόλων.

ΠΕ. οὐκ ἄρτι θύσῳ τὴν δεκάτην ταύτης ἐγὼ.
καὶ τοῦνομ’ ὄσπερ παιδίω νῦν δὴ 'θέμην;

ΠΟΙ. ἀλλὰ τις ὁκεία Μουσάων φάτος
οίαστε ἵππων ἀμαρυγά.
σὺ δὲ πάτερ κτίστορ Αἴτνας,
ξαθέων ἤερών ὁμούνυμε,
δὸς ἐμὶν ὦ τε περ
τεὰ κεφαλὰ θέλεις
πρὸφρων δόμεν ἐμίν τείν.

ΠΕ. τοτὲ παρέξει τὸ κακὸν ἡμῶν πράγματα,
εἰ μὴ τί τούτῳ δὸντες ἀποφευξούμεθα.
οὗτος, σὺ μέντοι σπολάδα καὶ χιτών' ἔχεις,
ἀπόδοθι καὶ δίς τῷ ποιητῷ τῷ σοφῷ.
ἔχε τὴν σπολάδας πάντως δὲ μοι ῥογῶν δοκεῖς. 935

ΠΟΙ. τὸδε μὲν οὐκ ἀέκουσα φίλα
Μοῦσα δώρον δέχεται:
τὸ δὲ τεὰ φρενὶ μάθε
Πινδάρειον ἔτος;

ΠΕ. ἀνθρωπὸς ἡμῶν οὐκ ἀπαλλαχθήσεται.

ΠΟΙ. νομάδεσσι γὰρ ἐν Σκύθαις
ἀλάται Στράτων, 940
ὅς υφαντοδόντων ἔσθος οὐ πέπαινε·
ἀκλεῖς δὲ ἔβα σπολᾶς ἀνευ χιτώνος.
ἔώς ὦ τοι λέγω.

ΠΕ. εὐνύμη ὅτι βούλει τὸν χιτωνίσκον λαβεῖν;
ἀπόδοθι δὲν γὰρ τὸν ποιητὴν ὁφελεῖν,
ἀπελθε τοποῦ λαβὼν.

ΠΟΙ. ἀπέρχομαι,
κἂς τὴν πόλιν γ' ἔλθων ποιήσω δὴ ταδι.
κλῆσον, ὦ χρυσίθρουε, τὰν
τρυμεράν, κρυνεράν.
υφόβολα πεδία πολύσπορα τ'.
ΕΠΙ. μέμηη διε τής στήλης κατετίλας ἐσπέρας;
ΠΕ. αἴβοι. λαβέτω τις αὐτῶν. ὁδὸς, οὐ μενεῖς; 1055
ἀπώμεν ἤμεις ὡς τάχιστ' ἐπευθεῖν
θύσωτες ἔσω τοῖς θεωίσι τοῦ τραγον.
ΧΟ. ἡδὴ μοι· τῷ παντόπτα
καὶ παντάρχη θητοὶ πάντες
θύσουσ' εὐκταίαις εὐχαίς,
πᾶσιν μὲν γὰρ γὰρ ὃπτεύω,
σῶζω δ' εὐθαλεῖς καρποὺς,
κτείνων παμφύλων γένναν
θηρῶν, οἱ πάντα' ἐν γαῖᾳ.
ἐκ κάλυκος αὐξανόμενοι γέννας παμφάγοις 1065
δεύνεστι τ' ἐφεξῆμενα καρπῶν ἀποβόοκεται
κτείνω δ' οἱ κήπους εὐώδεις
φθείρουσιν λύμας ἐχθλαται·
ἐρπετά τε καὶ δακτεῖα πάνθ᾽ ὅσατερ
ἐστων ὑπ' ἐμὰς πτέρυγοι ἐκ φωναίς ὀλυται. 1070
τῇ δὲ μέντοι θημέρα μάλιστ' ἐπαναγορεύεται,
ἂν ἀποκτείη τις ὑμῶν Διαγόραν τὸν Μήλιον, 1075
λαμβάνεις τάλαντον, ἂν τε τῶν τυράννων τίς τινα
τῶν τεθυκήτων ἀποκτείη, τάλαντον λαμβάνειν.
βουλόμεσθ' οὖν νῦν ἀνειπεῖν ταῦτα χρήμεις ἐν-
θάδε·
ἂν ἀποκτείη τις ὑμῶν Ψελκράτη τὸν Στρούθιον,
λήγεται τάλαντον ἂν δὲ ζωντα ᾿γάγη, τέταρα,
ἔτω συνελρων τοὺς στόμοις πωλεῖ καθ' ἐπτὰ τοῦ-
βολοῦ 1079
ἐίτα φύσῳ τάς κίχλας δείκνυσι καὶ λυμαίνεται,
τοῖς τε κοινόσουμεν εἰς τάς μίνας ἐγχεῖ τά πτερὰ,
τάς περιστεράς δ' ὁμολογὲσ ξυλλαβῶν εἰρζας ἐχει,
καπαναγκάζει παλεύειν δεδεμένας ἐν δικτῷ.
ταῦτα θυσίας τρέφοντας, εἶρας τοὺς ὄρνεσιν, ἔγρυψας υμῶν ἐν αὐλή, φράζομεν μεθείμαιν. ἢν δὲ μὴ πιθηκῆς, συλληφθέετε ὑπὸ τῶν ὄρνεων ἀυθίας ύμεῖς δια το παρ’ ἠμῖν δεδομένοι ταλεύσετε.  


αὐτὸν φύλον πτηνῶν ὑπομακρύνει, ὅμοιοι πρὸς αὐτόν μὲν ἀλλ’ αὐτήρητον τῶν φύλων ἐν οὐδέποτε ἀκράτειαν ἥδικον ἐν αὐτῷ τοῦ θεοῦ γενομανῆς βοῶν.


χειμάζω δ’ οὐχ ὄντες,  


Νῦν μαζώμενοι οὐκ ἄνασται ἡμῖν ἐν τούτῳ.  


λευκότροφα μὲν τε κηπείματα.  


τοῖς κρίταις, ἀλλ’ ἀμεθα τῆς νίκης πέρ ὁ αἴαν, ᾗ κρίνωσιν ἡμᾶς, πᾶσιν αὐτοῖς δώσομεν,  


ὡστε κρείττων δώρα πολλῶ τῶν Ἀλεξάνδρο


καὶ τρίτοι μὲν γὰρ οὐ γάλλα μακρὰ πάσας κριτῆς ἑφίσταται, γαλάκτων ύμῶν ὑπὸ τοῦ ἐπιλείψουσι Δαυρειαστικά· ἀλλ’ ἐν οὐκετίσουσιν οὖν, ἐν τούτῳ βαλλαντίως ἐνεστευκοῦσι καὶ λέψουσι μικρὰ κέρματα.  


εὑτα πρὸς τούτουσιν ὡστερ ἐν ἱεροῖς οἰκήσετε.  


τὰς γὰρ ὑμῶν οἰκίας ἐρώπομεν πρὸς ἀντίον  


καὶ λαχόντες ἀρχίδιον εἰθ’ ἀρτάσατε βουλησθέντες τι 


δὲν ἑρακλήσικοι ἐν τοῖς κείρας ύμῶν δώσομεν.  


ἡμὲν δὲ τοὺς δειπνῆτε, πρηγγορόνες ὑμῖν πέμψομεν.
ὈΡΝΙΘΕΣ.

ἡν δὲ μὴ κρύπτε, χαλκεύσθε μηνίσκους φορεῖν ὅστερ άνδριάντες ὃς ύμων ὃς ἂν μὴ μὴν ἔχων ὅταν ἔχων χλανίδα λευκήν, τότε μάλιστ' οὐτώ δικήν

δώσεθ' ἡμῖν, πάσι τοῖς ὁρνισὶ κατατιθήμενοι.

ΠΕ. τὰ μὲν ἵππ' ἡμῖν ἐστιν, ὁρνιθὲς, καλά: ἀλλ' ὁς ἀπὸ τοῦ τείχους πάροσιν ἀγγελος οὐδεὶς ὅτου πενσόμεθα τάκει πράγματα. ἀλλ' οὕτως τρέχει τις Ἀλφείον πνεύων.

ἈΓ. Α. ποὺ ποὺ 'στι, ποὺ ποὺ ποὺ 'στι, ποὺ ποὺ ποὺ 'στι, ποὺ ποὺ ποὺ ποὺ.

ποὺ Πεισθέταιρος ἐστιν ἄρχων; ΠΕ. οὕτως.

ἈΓ. Α. ἐξωκοδόμηται σοι τὸ τείχος. ΠΕ. εὖ λέγεις.

ἈΓ. Α. καλλιστὸν ἔργον καὶ μεγαλοπρεπέστατον ἦστ' ἂν ἑπάνω μὲν Προξενίδης ὁ Κομπασίς καὶ Θεογένης ἐναντίον δ' ἄρματε, ὑπῶν ὑπὸ τοῦ ἄρματος ὃς ὁ δούριος, ὑπὸ τοῦ πλάτους ἂν παρελασαίην. ΠΕ. 'Ἡράκλεως.

ἈΓ. Α. τὸ δὲ μῆκος ἐστι, καὶ γὰρ ἐμέτρησ' αὐτ' ἐκοίμησεν, ἐκατοντορόγμον.

ΠΕ. ὁ Πόσειδον τοῦ μάκρων.

τίνες ὁκοδόμησαν αὐτὸ τηλικοῦντι;

ἈΓ. Α. ὁρνιθὲς, οὐδεὶς ἄλλος, οὐκ Διώνυτος πλυσθοφόρος, οὐ λαθυργος, οὐ τεκτον παρῆν, ἀλλ' αὐτόχερες, ὅστε θαυμάζεως ἐμε. εἷς μὲν τῆς Διδύμης ήκον ὃς τρισμύριαν γέρανοι, θεμελίων κατατευκὼνι κλίθους, τοῦτος δ' ἐτύκιζον αἱ κρέκες τοῖς ρύγχεσιν, ἔτερος δ' ἐπιλυθοφόρους πελαργοὺς μίροις ὑδάρις δ' ἐφίρον κάτωθεν ἐς τὸν ἁέρα

οἱ χαραδριοὶ καὶ τάλλα ποτάμι ὅρνεα.
ΑΡΙΣΤΟΦΑΝΟΣ

υπὸ τῶν ἁγαθῶν
οὕτω πλουτῆσετε πάντες.
Μούσα λοχμαία,
τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιοτίγξ,
pουκίλη, μεθ' ἕς ἐγὼ
νάπασι ἄι κυριφαίς ἐν ὀρείαις,
tiὸ τιὸ τιὸ τιοτίγξ,
ἰζόμενος μελίας ἐπὶ φυλλοκόμου,
tiὸ τιὸ τιὸ τιοτίγξ,
δι' ἐμῆς γένους ξονθῆς μελέων
Πανὶ νόμων ἱερῶν ἀναφαίνω
αεμά τε μητρὶ χορεύματ' ὀρείς,
tοτοτοτοτοτοτοτοτίγξ,
ἐνθὲν ὡσπερεὶ μέλιτα
Φρύνιχος ἀμβροσίων μελέων ἀπεθάνετο καρπὸν,
ἀεὶ φέ-
ρων γλυκείαν φιδάν.
tiὸ τιὸ τιὸ τιοτίγξ.
eἰ μετ' ὀρνίθων τις ὑμῶν, ὃ θεατῆ, βούλεται
διαπλέκειν ξών ἡδέως τὸ λοιπὸν, ὃς ἡμᾶς ἱδω.
ὁσα γὰρ ἐστὶν ἐνθάδ' αἰσχρὰ τῷ νόμῳ κρατοῦ-
μενα,
ταῦτα πάντ᾽ ἐστὶν παρ' ἡμῖν τοῖσιν ὀρνισίν καλά.
eἰ γὰρ ἐνθάδ' ἐστὶν αἰσχρὸν τὸν πατέρα τύπτειν
νόμῳ,
tοῦτ᾽ ἔκει καλὸν παρ' ἡμῖν ἐστὶν, ἣν τις τῷ πατρὶ
προσδραμὸν εἰπη πατάξας, αἴρε πλῆκτρον, εἰ
μαχεῖ.
eἰ δὲ τυγχάνει τις ὑμῶν δραπέτης ἐστυγμένος,
ἀπαγόμεν ὁὐτὸς παρ' ἡμῖν ποικίλος κεκλῆσεται.
eἰ δὲ τυγχάνει τις ὧν Φρύξ μηδέν ἦτον Σπυλθάρου.
ΠΕ. τί τών πρᾶγμα τούτων;  
ΑΣ. Β. δεινώτατα πεπόνθαμεν.  
τών γὰρ θεών τις ἄρτι τῶν παρὰ τοῦ Διὸς  
diὰ τῶν πυλῶν εἰσέπτατ' εἰς τὸν ἁέρα,  
λαθῶν κολοσσῶν φύλακας ἡμεροσκόπους.  
ΠΕ. ὃ δεινῶν ἔργων καὶ σχέτλιων εἰργασμένος.  
1173  
tίς τῶν θεῶν;  
ΑΣ. Β. οὐκ ἴσμεν ὅτι δ' εἰχε πτερά,  
tούτ' ἴσμεν.  
ΠΕ. οὐκοιν δήτα περιπόλους ἐχρῆν  
πέμψαι κατ' αὐτὸν εὐθὺς;  
ΑΣ. Β. ἄλλ' ἐπέμψαμεν  
τρισμυρίους ἱερακὰς ἢπποτοξότας,  
χωρεί δὲ πᾶς τις ὄνυχας ἡγκυκλωμένος,  
κερκυῆς, τριόρξης, γυνῆς, κυμώδιος, ἀετὸς  
μήτη τε καὶ πτεροίμα καὶ βοιζήμασιν  
αἰθήρ δονεῖται τοῦ θεοῦ ξητομένου  
kάστ' οὐ μακρὰν ἀπωθεῖν, ἄλλ' ἐνταῦθα ποιὲ  
1185  
ηδὴ 'στίν.  
ΠΕ. οὐκοιν σφενδόνας δεῖ λαμβάνειν  
καὶ τόξα' χωρεί δεῦρα πᾶς ὑπηρέτης  
tόξευε, παιε, σφενδόνην τίς μοι δότω.  
ΧΟ. πολέμος αἰρεται, πόλεμος οὐ φατὸς  
πρὸς ἐμὲ καὶ θεοὺς.  
1190  
ἄλλα φύλαττε πᾶσι  
ἀέρα περινέφελου, ὃν 'Ἐρεβός ἔτεκε,  
μὴ σε λάθῃ θεών τις ταύτῃ περῶν  
1195  
ἄθρει δὲ πᾶς κύκλω σκοτῶν * *  
ὁς ἐργὺς ἢδη δαίμονος πεδαρσίου  
dźn̄s πτεροτὸς φθόγγος ἐξακούεται.  
ΠΕ. αὕτη συ ποῖ ποῖ ποῖ πέτει; μὲν ἡσύχος,  
ἐχ' ἀτρέμας: αὕτῳ στήθ' ἐπίσχες τοῦ δρόμου.
τίς εἰ; ποδαπή; λέγειν ἔχρην ὀπόθεν ποτ' εἰ.

IP. παρὰ τῶν θεῶν ἔγονε τῶν Ὀλυμπίων.
ΠΕ. ὠνομα δέ σοι τί ἐστι, πλοῖον, ἢ κυνή;
IP. Ἰρις ταξεῖα. ΠΕ. Πάραλος, ἢ Σαλαμίνα;
IP. τί δὲ τούτο;
ΠΕ. ταυτή ποτ' οὐ ξυλοθετεῖ ἀναπτάμενος τρίορχος;
IP. ἐμὲ συλλήξεται;
τί ποτ' ἐστι τούτο τὸ κακόν;
ΠΕ. οἱμάζει μακρά.
IP. ἀποτόμων γε τούτῳ πραττόμενος τίλας
ΠΕ. εἰσῆλθες εἰς τὸ τεῖχος.
IP. οὐκ οἶδα μᾶ Δί' ἔγονε τίλας.
ΠΕ. ἡκουσας αὐτῆς οἴων πρὸς τοὺς κολομάρχους λέγεις;
ΠΕ. σφονικὸ ἔχεις παρά τὸ κακόν;
IP. οὐκ ἔλαβες;
ΠΕ. οὐδὲ σύμβολον ἐπέβαλεν ὀρνιθάρχος οὐδεὶς σοι παράν;
IP. μᾶ Δί' οὐκ ἐμον' ἐπέβαλεν οὐδεὶς ὁ μέλε.
ΠΕ. κατείτα δὴ οὕτω συναφῇ διαπέτει
dιὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους;
IP. πολά γὰρ ἀλλή χορὴ πέτεσθαι τοὺς θεούς;
ΠΕ. οὐκ οἴδα μᾶ Δί' ἔγονε τίδε μὲν γὰρ οὕ.
ΠΕ. ἀδικεῖς δὲ καὶ νῦν ὅρα γ' οἴσθα τοῦθ', ὥστε
dικαίωτα ἀν ληφθείσα πασῶν Ἰρίδων
to ἀπέθανες, εἰ τῆς ἡλίας ἐτύχανες;
IP. ἀλλ', ἀδάνατος εἰμ'.
ΠΕ. ἀλλ' ὅμως ἀν ἀπέθανες.
ОРНИΘΕΣ.

δεινότατα γὰρ τοι πεισόμεσθ', ἐμοὶ δοκεῖ, ἔτι τῶν μὲν ἄλλων ἀρχομεν, ὑμεῖς δ' οἱ θεοὶ ἀκολαστανεῖτε, κοὐδέποτε γνώσεσθ' ὅτι ἀκροατέον ὑμῖν ἐν μέρει τῶν κρειττώνων. φράσον δὲ τοι μοι, τῷ πτέρυγε τοῖς ναυστολεῖς; ἸΡ. ἐγώ; πρὸς ἀνθρώπους πέτομαι παρὰ τοῦ πατρὸς φράσουσα θύειν τοῖς Ὀλυμπίοις θεοῖς μυλόσφαγεῖ μὲν βουθύτοις ἐπ' ἐσχάραις κυνάν τ' ἀγιάς.

ΠΕ. τί σὺ λέγεις; ποίος θεοῖς; ἸΡ. ποίουσιν; ἦμῖν, τοῖς ἐν οὐρανῷ θεοῖς. ΠΕ. θεοὶ γὰρ ὑμεῖς; ἸΡ. τὸς γὰρ ἐστ' ἄλλος θεός; ΠΕ. ὥρυθθες ἀνθρώπους νῦν εἰσιν θεοὶ. οἷς θυτέον αὐτοῖς, ἀλλὰ μᾶ Δί' οὐ τῷ Δίι.

ἀ μόρε μῶρε, μὴ θεών κίνει φρένας δεινάς, ὅπως μὴ σου γένος πανώλεθρον. Δίος μακέλλη πάν ἀναστρέψῃ Δίκη, λυγνὺς δὲ σώμα καὶ δόμων περιπτυχίας καταβαλώσῃ σου Λυκμυνίας βολαῖς.

ΠΕ. ἀκούσον αὐτή πάντω τῶν παθησμάτων' ἐξ' ἀτρέμα. φέρ' ἰδώ, πότερα Δυνάν Ἡ Φρύγα ταῦτα λέγουσα μορμολύττεσθαι δοκεῖς; ἄρ' οἷοθ' ὅτι Ζεὺς εἰ μὲ λυπησέι πέρα, μελαθρα μὲν αὐτοῦ καὶ δόμους Ἀρφίωνος καταβαλώσω πυρφόροις ἄετοῖς, πέμψω δὲ πορφύριώνας ἐς τὸν οὐρανὸν ὄρνης ἐπ' αὐτοῦ, παρδαλῶς ἐνημέμενος, πλεῖν ἐξακοσίους τὸν ἀριθμὸν; καὶ δὴ ποτὲ εἰς Πορφυρίων αὐτῷ παρέσχε πρόγματα.

ΙΡ. διαρραγείς, οὐ μέλ', αὐτοῖς ῥήμασιν.
ΠΕ. οὐκ ἀποσοβήσεις; οὐ ταχέως; εὑραξ πατάξ.
ΑΡΙΣΤΟΦΑΝΟΣ

άμα δὲ προσέτι χάριτος ένεκα
προβάτινον τι θύειν.

διώ διο δὲ Πυθίας βολήθεω.
συναθίζω δὲ Χαίρεις φίλάν.

ΠΕ. παύσαι σο φυσών. 'Ηρίκλεις, τούτο τι ἢν;
τούτο μὰ Δή γῆ όπολλα δὴ καὶ δεῖν ἱδὼν, 830
οὐτὼ κόρακ' εἶδον ἐμπεφορβιωμένου.

ιερεὺς, σὺν ἔργον, θύε τοῖς καίνοις θεοῖς.

ΙΕ. δράσοι τάδ'. ἀλλὰ ποὺ 'στιν ὁ τὸ κανοῦν ἔχων;
ἐξεσθε τῇ 'Εστίᾳ τῇ ἐρυθείῳ, καὶ τῷ ἱκτίῳ 833
τῷ ἐστιούχῳ, καὶ ὀρνισὺ 'Ολυμπίῳ καὶ 'Ολυμ-
πίριον τῶσι καὶ πάσχουν,

ΠΕ. ὁ Σουνιέρακε, χαῖρ' ἄναξ Πελαργικέ.

ΙΕ. καὶ κύκων Πυθίῳ καὶ Δηλίῳ, καὶ Δητοῖ 'Ορτυ-
γομήτρα, καὶ 'Αρτέμιδι 'Ακαλανθίδι,

ΠΕ. οὐκέτι Κολαινίς, ἀλλ' 'Ακαλανθίς 'Αρτεμίς.

ΙΕ. καὶ φρυγίῳ Σαβαζίῳ, καὶ στρουθῷ μεγάλῃ 873
μητρὶ θεῶν καὶ ἀνθρώπων,

ΠΕ. δέσποινα Κυβέλη, στρουθῇ, μήτερ Κλεοκρίτου.

ΙΕ. διδώναι Νεφελοκοκκυγίουν ύγιείαν καὶ σωτηρίαν,

αὐτοῖς καὶ Χίοις,

ΠΕ. Χίοις ἔσθην πανταχοῦ προσκεκέμπου.

ΙΕ. καὶ ἱρωθαὶ [καὶ ἱρωθαὶ] καὶ ἱρώνει παίον, πορφυ-
ρώνει, καὶ πελεκάντη, καὶ πελεκίνω, καὶ φλέξι-
δι, καὶ τέτρακι, καὶ ταῦν, καὶ ἐλεύθ., καὶ 883

βασκά,

καὶ ἐλασσᾶ, καὶ ἐροδιάφως, καὶ καταρράκτη, καὶ με-
λαγκορύφῳ, καὶ αἰγιθάλλῳ,

ΠΕ. παύς ἐς κόρακας παύας καλῶν. ἵου ἵου,
ἐπὶ ποιοῖ, ὁ κακόδαιμον, ιερεῖοι καλεῖς 890
ἀλάτους καὶ γύπας; οὐχ ὀρθὰ ὅτι
ΟΡΝΙΘΕΣ.

χωλδος, Μενιππωφ δ' ἦν χειλιδών τούνομα, Ὄποιοντίφ δ' ὀφθαλμόν οὐκ ἔχων κόραξ, κορυδός Φιλοκλέει, χηναλώτης Θεογένει, 1295 ζίτης Δυναύρης, Χαρεφώντι νυκτερίς, Συλλακοσή δ' κίττα. Μεδίας δ' ἐκεῖ ὀρτυξ' ἐκαλεῖτο καὶ γάρ ἦκεν ὄρτυξ
ὑπὸ στυφοκόπου τὴν κεφαλὴν πεπληγμένον. 1300 ἦδον δ' ὑπὸ φιλορυθίας πάντες μέλη, ὃπου χειλιδών ἦν τις ἐμπεποιήμενη
ἡ πηνέλοψ' ἡ χήν τις ἡ περιστέρα
ἡ πτέρυγες, ἡ πτεροῦ τι καὶ σμικρῶν προσῆν.
τοιαύτα μὲν τάκειθεν. ἐν δὲ σοὶ λέγω:
ἡξου' ἐκείθεν δεύρο πλεῖν ἢ μύριοι 1305
πτερῶν δεόμενοι καὶ τρόπων γαμψωνύχων
ἀστε πτερῶν σοι τοὺς ἐποίκους δεῖ ποθὲν.
Ε. οὐκ ἄρα μὰ Δί' ἦμων ἐπὶ ἔργου ἑστάναι.
ἀλλ' ὡς τάχιστα σὺ μὲν ἴων τὰς ἀρρίχους
καὶ τοὺς κοφίνους ἀπαντας ἐμπίπτη πτερῶν' 1310
Μανής δὲ φερέτω μοι θύραζε τὰ πτερα'.
ἐγὼ δ' ἐκείνων τοὺς προσιόντας δέξομαι.
Ο. ταχὺ δ' ἂν πολυάνωρα τῶν πόλιν
καλοὶ τις ἀνθρώπων.
τύχῃ μόνον προσεῖτ.
κατέχουσι δ' ἐρωτε ἐμὰς πόλεως. 1315
Ε. θάττων φέρεων κελεύω.
Ο. τί γὰρ οὐκ ἐνι ταύτῃ
καλὸν ἀνδρὶ μετοικεῖν;
Σοφία, Πόθος, ἀμβρόσιαι Χάριτες,
tὸ τε τῆς ἀγανόφρουν Ἡσυχίας
εὐάμερον πρόσωπον.
Ε. ὡς βλακικῶς διακονεῖ.
ΑΡΙΣΤΟΦΑΝΟΣ

καὶ τούνου ὁστερ παιδίῳ νῦν δὴ θέμην;

ΠΟΙ. ἀλλὰ τῆς ὥκεια Μοῦσας φάτις
σιάπερ ἵππων ἀμαρυγᾶ.
σὺ δὲ πάτερ κτίστορ Αἰτνας,
ζαθέων ἱερῶν ὁμούμωμε,
δὸς ἐμὲν ὦ τι περ
τεῖ κεφαλὰ θέλεις
πρόφρων δόμεν ἐμὶν τείν.

ΠΕ. τούτῳ παρέξει τὸ κακὸν ἦμων πράγματα,
εἰ μὴ τὸ τούτῳ δόντες ἀποφευξόμεθα.
οὕτος, σὺ μέντοι σπολάδα καὶ χιτῶν' ἔχεις,
ἀπόδοθι καὶ δέσ τῷ ποιητῇ τῷ σοφῷ.
ἔχε τὴν σπολάδα: πάντως δὲ μοι ῥυγῶν δοκεῖς.

ΠΟΙ. τὸ δὲ μὲν οὐκ ἥκενσα φίλα
Μοῦσα δόρον δέχεται;
τὸ δὲ τεῖ φρενὶ μάθε
Πανδάρειον ἔτος.

ΠΕ. ἀνθρωπος ἦμων οὐκ ἀπαλλαχθῆσηται.

ΠΟΙ. νομάδεσσι γὰρ ἐν Σκύθαις
ἀλὰται Στράτων,
ὅς υφαντοδόντων ἔσθος οὐ πέπαται;
ἀκλεῖς δ' ἔβα σπολᾶς ἀνευ χιτῶνος.
ἐξιμεὶς δ' τού λέγω.

ΠΕ. εὐνύμην ὅτι βούλει τὸν χιτωνίαν λάβειν,
ἀπόδοθι δ' δεὶ γὰρ τὸν ποιητὴν ὁφελείν.
ἀπελθε τούτοιν λαβών.

ΠΟΙ. ἀπέρχομαι,
καὶ τῇ πόλιν ὡς ἐλθὼν ποιήσω δὴ ταδί
κλῆσον, ᾧ χρυσίθροιν, τὰν
τρομεράν, κρυεράν.
ὑφόβολα πεδία πολύσπορα τ'
ΟΡΝΙΘΕΣ.

παλαιδς ἐν ταῖς τῶν πελαργῶν κύρβεσιν ἐπὶν ὁ πατήρ ὁ πελαργός ἐκπετησίμους πάντας ποιήσῃ τοὺς πελαργῶδες τρέφων, δεῖ τοὺς νεοττοὺς τῶν πατέρα πάλιν τρέφειν.

ΠΑ. ἀπέλαυσά τῷρα νῇ Δίῳ ἐλθὼν ἐνθαδί, εἰπερ γέ μοι καὶ τὸν πατέρα βοσκητέον.

ΠΕ. ουδέν γ'. ἐπειδήπερ γὰρ ἠλθεῖ, ὃ μέλε, εὖνοις, πτερόσω σ' ὁσπερ ἀρνῖν ὄρφαινον. σοι δ', ὃ νεανίακ', οὐ κακῶς ύποθήσομαι, ἀλλ' ὁσπερ αὕτως ἐμαθὼν ἔτε παῖς ἦ. σὺ γὰρ τὸν μὲν πατέρα μὴ τύπτε ταυτηνὶ λαβὼν τὴν πτέρυγα, καὶ τούτῳ τὸ πλήκτρον θατέρας, νομίσας ἀλεκτρώνος ἔχειν τουτὶ λόφον, φρούρει, στρατεύον, μ.θοθοφρόν σαυτὸν τρέφε, τὸν πατέρ' ἔα ζῆν ἀλλ' ἐπειδὴ μάχιμος εἰ, εἰς τάπι Θράκης ἀποπέτου, κάκει μάχου.

ΠΑ. νῇ τῶν Διόνύσου, εὐ γέ μοι δοκεῖς λέγειν, καὶ πείσομαι σοι. ΚΕ. νοῦν ἀρ. ἔξεις νῇ Δίᾳ.

ΚΙ. ἀναπέτομαι δὴ πρὸς Ὀλυμπὸν πτερύγεσοι κούφαις. πέτομαι δ' ὅδὸν ἄλλοτ' ἐπ' ἄλλαν μελέων.

ΠΕ. τούτῃ τὸ πρώγμα φορτίου δεῖται πτερῶν.

ΚΙ. ἀφόβῳ φρενὶ σώματι τε-νέαν ἐφέσων.

ΠΕ. ἀσπαζόμεθα φιλώρινον Κυνησίαν.

τῷ δεύτερῳ τὸ ἔται σὺ κυλλῶν ἀνὰ κύκλων κυκλεῖς.

ΚΙ. ὁρνὶς γενέσθαι βούλομαι λυγυφθογγος ἀβδάν.

ΠΕ. παύσαι μελώδων, ἀλλ' ὃ τι λέγεις εἰπέ μοι.

ΚΙ. ὑπὸ σοῦ πτερωθεῖς βούλομαι μετάρρυφος ἀναπτόμενος ἐκ τῶν νεφελῶν καμάς λαβεῖν ἀεροδοντίους καὶ νυφόβιους ἀναβολάς.

ΠΕ. ἐκ τῶν νεφελῶν γὰρ ἐν τῖς ἀναβολαῖς λάβοι.
ΑΡΙΣΤΟΦΑΝΟΥΣ

ΚΙ. κρέμαται μὲν οὖν ἐντεύθεν ἡμῶν ἡ τέχνη,
tῶν διωράμβων γὰρ τὰ λαμπρὰ γίγνεται
ἀέρια τω να καὶ σκότια καὶ κυαναμένα
καὶ σπευδόντα σὺ δὲ κλών εἰσεί τάχα.

ΠΕ. οὗ δὴ ἔγγευς.

ΚΙ. νὴ τὸν Ἰρακλέα σὺ γε.
ἀπαντά γὰρ διειμὶ σοι τὸν ἀέρα,
eἰδώλα πετεινῶν
αἰθεροδρόμων,
οἰωνῶν ταναοδείρων.

ΠΕ. οἵτι.

ΚΙ. τὸν ἀλάνδρωμον
ἀμι ανέμων πυραίσι

ΠΕ. νὴ τὸν Δίο ἡ 'γα ν σοὶ
πυρᾶς.

ΚΙ. τοτὲ μὲν νοτίαν στεθεῖται τὸν ἄλλο κύριον αὐθεντος
τοτὲ δ' αὐτ' ἁρπαζεί σα
χαρίειντά μ', ἐν πρέσβεις
μιῶται καὶ σφῆ.

ΠΕ. οὕ τον σὺ χαίρεις ποιὸν ἴδουτος ὑποκατοίκος;

ΚΙ. ταύτη πεποίηκας τὸν κυκλωδιδάσκαλον,
δς ταύτη φυλαῖς περιμάχητος εἰμ' ἄει;

ΠΕ. βούλει διδάσκειν καὶ παρ' ἡμῖν οὖν μένων
Λεωτροφίδη χορὸν πετομένων ὀρνέων
Κεκροπίδα φιλῆν;

ΚΙ. καταγελάς μου, δήλος εἰ.
ἀλλ' οὖν ἐγνωρ' οὐ παίσομαι, τούτ' ἵσθ' ὅτι,
πρὶν ἄν πτερωθεῖς διαδρόμω τὸν ἀέρα.

ΣΤ. ὄρνθες τίνες οὐδ' οὐδὲν ἔχοντες πτεροποιίκαι,
ταυματιπερε ποικίλα χελιδοί;

ΠΕ. τούτι τὸ κακὸν οὐ φαίλου ἐξερήγορεν.
ὅδ' αὐτ' μνημείαν δεύρο τις προσέρχεται.
ОРНИΘΕΣ.

ΣΤ. τανωσάπτερε ποικίλα μάλ' αύθις.
ΠΕ. ἐς θοιμάτιον τὸ σκόλιον ἄδειν μοι δοκεῖ,
δεύτερον δ' ἐοικεν οὐκ ὀλύγων χελιδόνων.
ΣΤ. τῖς ὁ πτερών δεύτ. ἐστὶ τοὺς ἀφικνυμένους;
ΠΕ. ὃδε πάρεστιν αλλ' ὅτου δεῖ χρῆ λέγειν.
ΣΤ. πτερῶν πτερῶν δεῖ μὴ πάθη τὸ δεύτερου. 1420
ΠΕ. μον εὐθὺ Πελλήνης πέτεσθαι διανοεῖ;
ΣΤ. μὰ Δί, ἀλλὰ κλητήρ εἰμι νησιωτικὸς
καὶ συκοφάντης. ΠΕ. ὡ μακάρι τῆς τέχνης.
ΣΤ. καὶ πραγματοδίψης. εἰσα δέομαι πτερὰ λαβῶν
κύκλῳ περισσοβείν τὰς πόλεις καλούμενος. 1425
ΠΕ. ὑπὸ πτερύγων τί προσκαλεῖ σοφότερον;
ΣΤ. μὰ Δί, ἀλλ' ὦ τοι ἀρταλ γε μὴ λυπώσι μέ,
μετὰ τῶν γεράνων τ' ἐκεῖθεν ἀναχωρῶ τάλιν,
ἀνθ' ἐρματος πολλάς καταπεπωκὼς δίκας.
ΠΕ. τοιτί γάρ ἐργάζει σὺ τούργον; εἰπέ μοι,
νεανίας ὃν συκοφάντες τοὺς ξένους;
ΣΤ. τί γάρ πάθῳ; σκάπτειν γὰρ οὐκ ἐπισταμαι,
ΠΕ. ἀλλ' ἐστὶν ἔτερα ἡ Δί' ἐργα σοφότερα,
ἀφ' ὅν διαξῆν ἄνδρα χρῆ τοσοῦτοι
ἐκ τοῦ δικαίου μᾶλλον ἡ δικορραφεῖν. 1435
ΣΤ. ὡ δαιμόνιε, μὴ νοθέτει-μ', ἀλλὰ πτέρου.
ΠΕ. νῦν τοῖ/λέγων πτερῶ σε.
ΣΤ. καὶ πῶς ἂν λόγους
ἀνδρα πτερώσειας σύ;
ΠΕ. πάντες τοῖς λόγοις
ἀναπτεροῦνται. ΣΤ. πάντες;
ΠΕ. οὐκ ἀκήκοας,
ὅταν λέγωσιν οἱ πατέρες ἐκάστοτε 1440
τοῖς μειράκιοις ἐν τοῖς κουρείοις ταξί
dεινῶς γε μου τὸ μειράκιον Διτρέφης
λέγων ἀνεπτέρωκεν ὡσθ’ ἵππηλατεῖν. 
οὐ δὲ τις τῶν αὐτῶν φησιν ἐπὶ τραγῳδία 
ἀνεπτέρωσθαι καὶ πεποτήσθαι τὰς φρένας. 

ΣΤ. λόγους τὰρα καὶ πτεροῦνται;
ΠΕ. φήμ’ ἐγὼ.

ύπο γὰρ λόγων ὁ νοὸς τε μετεωρίζεται 
ἔταιρεται τ’ ἄνθρωπος, οὕτω καὶ σ’ ἐγὼ 
ἀναπτέρωσας βούλομαι χρηστοὶς λόγους 
τρέψαι πρὸς ἔργον νόμιμον.

ΣΤ. ἄλλας οὐ βούλομαι.
ΠΕ. τί δαλ ποιήσεις;
ΣΤ. παππίσος ὁ βλος συνιστά, 
ἀλλὰ πτεροῦν με ταῖς 
εἴρακος, ἡ κεραύνα 
καλκάμενον, κατ’ ἐγὼ 
κατ’ αὐ τέσσερα πα 

ΠΕ. ὡδὲ λέγεις; ὥπως ἢν 
ἐνθάδε πρὶν ἤκειν ὁ 

ΣΤ. πάνω μανθάνεις.
ΠΕ. κατευθοῦ ὃ μὲν πλεῖ ἔδρο, σὺ δ’ ἐκεῖσ’ αὐτέ 
ἀρπασόμενος τὰ χρήματ’ αὐτῶν.

ΣΤ. πάντ’ ἔχεις.
ΠΕ. μανθάνω

 βέμβικος οὐδὲν διαφέρειν δεῖ.
ΠΕ. μανθάνω

 βέμβικα’ καὶ μὴν ἔστι μοι ἐν τῶν Δία 
κάλλιστα Κορυφαία τοιαῦτα πτερά.
ΣΤ. οἱ μοι τάλας’ μάστυν’ ἔχεις.
ΠΕ. πτερῶ μὲν οὖν, 

οἰσὶ σε ποιήσω τόμερον βεμβικάν.
ΣΤ. οἶμοι τάλας.
ΠΕ. οὐ πτερυγεῖς ἐντευθεὶς;
οὐκ ἀπολιβάζεις, ὁ κάκιστος ἀπολούμενος;
πικρὰν τὰχ᾿ ὤψει στρεψοδικοπανουργῖαν.
ἀπίστωμεν ἥμεις ἐυλαβῶντες τὰ πτερά.
ΧΟ. πολλὰ δὲ καὶ καὶ νὰ καὶ θαυ-
μάστ᾿ ἐπετόμεσθα, καὶ
dεινὰ πράγματ᾿ εἶδομεν.
ἐστὶ γὰρ δένδρον πεφίκος
ἐκτοπὸν τὶ, καρδίας ἀ-
pωτέρω, Κλεοκτιστός.
χρῆσιμον μὲν οὐδὲν, ἀλ-
λῶς δὲ δειλὸν καὶ μέγα.
τοῦτο τοῦ μὲν ἤρος ἀεὶ
βλαστάνει καὶ συκοφαντεῖ,
tοῦ δὲ χειμῶνος πάλαι τὰς
ἀσπίδας φυλλορροεῖ.
ἐστὶ δ᾿ αὐτῷ ὑπερτος αὐτῷ
τῷ σκότῳ πόρρῳ τῷ ἔν
τῇ λύχνῳ ἑρμῆς,
ἐνθα τοῖς ἡρωσιν ἀνθρώ-
ποι ξυναιριστῶσι καὶ ξύν-
εις, πλὴν τῆς ἑσπέρας.
τηλικάυτα δ᾿ οὐκέτ᾿ ἢν
ἀσφαλὲς ξυντυγχάνειν.
εἰ γὰρ ἐντείχω τις ἡρως
τῶν βροτῶν νύκτωρ Ὀρέστης,
γυμνὸς ἢν πληγεῖς ἅπαντα
ἰς φιλιδέξια.
ΠΡ. οἶμοι τάλας, ὁ Ζεὺς ὡς μη μ᾿ ὤψεις.
ποῦ Πεισθέταιρος ἔστιν?
Σ. Λ.
ΠΕ. έα, τούτι τι ἡμ; 
ΠΡ. τῶν θεῶν ὅρος τίνα ἔμοι κατόπιν ἐνταῦθα; 
ΠΕ. μᾶ Δ' ἐγὼ μὲν οὐ. 
τίς δ' εἰ σύ; ΠΡ. πηνικ' ἐστίν ἄρα τῆς ἡμέρας; 
ΠΕ. ὀπηνικα; σμικρόν τι μετὰ μεσημβρίαν. 
ἀλλ' σὺ τίς εἰ; ΠΡ. βουλωτός, ἡ περαιτέρω; 
ΠΕ. οἴμ' ὡς βδελύττομαι σε. 
ΠΡ. τί γὰρ ὁ Ζεὺς ποιεῖ; 
ἀπαιθρίζει τὰς νεφέλας, ἡ ἐκνεφεῖ; 
ΠΕ. οἴμωξε μεγάλ', ΠΡ. ἠψομαι. 
ΠΕ. ὁ φίλε Πρωμηθεί. 
ΠΕ. τί γὰρ ἐστι; 
ΠΡ. σίγα, ἡμοῖ. 
ἀπὸ γὰρ οὔει μ', εἰ 
ἀλλ' ἴνα φράσω σοι γεματά, 
τοῦτι λαβών μου τὸ 
ἀνώθεν, ὡς ἂν μὴ μ. 
ΠΕ. οὐ μου. 
εὖ η' ἐπενόησας αὐτ' ἐν προμηθηκῶς. 
ὑπόδυθε ταχὺ δὴ, κατὰ θαρρῆςας λέγε. 
ΠΡ. ἄκουε δὴ νῦν. ΠΕ. ὡς ἀκούντος λέγε. 
ΠΡ. ἀπόλωλεν ὁ Ζεὺς. ΠΕ. πηνικ' ἀπτ' ἀπώλετο; 
ΠΡ. ἐξ οὗτων ἰμεῖς φίλατε τὸν ιέρα. 
θύει γὰρ οὔθεις οὐδὲν ἀνθρώπων ἐτί 
θεοίς, οὐδὲ κυνὰ μηρίων ἀπο 
ἀνήλθεν ὡς ἡμᾶς ἀτ' ἐκείνων τοῦ χρόνου, 
ἀλλ' ἀπέφερε θεσμοφορίας νηστεύομεν 
ἀνεί νυκτῶν οἱ δὲ βάρβαροι θεοὶ 
πεισώντες· ἀπέπερ 'Ιλλυριοι κεκρυότες.
ОРНИΘΕΣ

ἐπιστρατεύσεως φάσο ἀνδρὲς τῆς Διω, εἰ μὴ παρεῖσε τάμπορι ἀνεκμένα, ἦν εἰσάγωνο στράτισχα κατατεμφησάντα.

ΠΕ. εἰσὶν γὰρ ἐπεῖρες βάρβαροι θεοὶ τῶν ἀνδρῶν ὑμῶν;

ΠΡ. οὔ γάρ εἰς βάρβαροι,

ὁ δὲ πατρός ἰστιν Ἐξηκεστὶδη;

ΠΕ. ἵνα μὲ τοῦτο τοὺς θεοὺς τοὺς βαρβάρους τί ἰστίν; ΠΡ. ὁ τί ἰστίν; Τριβαλλω.

ΠΕ. μαιθάνει.

ἐνείθεν ἄρα τοῖς πτυτριβεῖσι ἐγένετο.

ΠΡ. μάλιστα πάντων. ἦν δὲ σοι λέγω σαφὲς ἢξουσι πρεσβεῖς δέορα περὶ διαλλαγῶν παρὰ τοῦ Διῶ καὶ τῶν Τριβαλλῶν τῶν ἀνω ὑμῶν δὲ μὴ σπέρδεσθι, εἰὼ μὴ παραδίδοῃ τὸ σκῆπτρον ὁ Ζεὺς τοῖς ἐχθροῖς τοῖς τοῖς καὶ τὴν Βασιλείαν σοι γυναῖκ' ἔχειν διδά.

ΠΕ. τίς ἰστίν ἥ Βασιλεία;

ΠΡ. καλλιστή κόρη,

ὑπὲρ ταμειεί τῶν κεραυνῶν τοῦ Διῶ καὶ τῆς ἀπαξάπτουσα, τῆς εὔβουλίας τῆς εὐφροσύνης, τά νεφρία, τήν λοιδορίαν, τῶν κοιλαρέτην, τὰ τριίβολα.

ΠΕ. ἀπαντᾷ τάρ᾽ αὐτῷ ταμειεί;

ΠΡ. φῆμ' ἐγώ.

ἡ γὰρ σὺ παρ' ἐκείνου παραλάβῃς, τὰς ἔχειν τοὺς ἐνεκα δεύρῃ ἢλθον, ἵνα φράσαις σοι ἡ δὲ ἀνθρώπους γὰρ εἶνοις εἰμ' ἐγώ.

ΠΕ. μόνον θεῶν γὰρ διὰ σ' ἀπανθρακίζομεν.

ΠΡ. μοι δ' ἀπαντᾷ τοὺς θεοὺς, ὡς αἰσθα σύ.

ΠΕ. γῆ τῶν Δι' ἀεὶ δῆται θεομοίρης ἐφισ.
ΠΡ. Τίμων καθαρός. ἀλλ' ὡς ἂν ἀποτρέχω τάλιν, 
φέρε το σκιάδειον, ἵνα μὲ κἀν ὁ Ζεὺς ἵθη 1339
ἄμωθεν, ἀκολουθεῖν δοκῶ κανηφόρον. Σεῖρηνια
ΠΕ. καὶ τὸν διόρο οὐ διεφθορεῖ τονὶ λαβών.
ΧΟ. πρὸς δὲ τοῖς Σκιάσσονει λί
μη τις ἔστ', ἄλωνος οὐ 
ψυχαγωγεῖ Σωκράτης.
ἐνθα καὶ Πεισανδρός ἦλθε 
δεόμενος. ψυχήν ἰδεῖν, ἢ 
ζῶντ' ἐκεῖνον προῦλα 
σφάγι' ἐχων κάμηλο 
μόνον τιν', ἡ λαμοῦ 
ὡσπερ οὐδυσσευς ἀτ 
καὶ ἀνηλθ' αὐτῷ κ 
πρὸς τὸ λαμάτη 
Χαίρεσθων ἡ νυκτερι
ΠΟΣ. τὸ μὲν πάλινα τ 

ὁράν τοδὶ πάρεστιν, ἑνομεν,
οὕτως, τὶ δρᾶς; ἐπὶ τέρ' οὕτως ἀμπέχει; 
οὐ μεταβαλεῖς θειμάτων ὡδ' ἐπὶ δεξιάν; 
τι, ὧ κακόδαιμον; Δαισποδιᾶς εἰ τὴν φύσιν. 
ὁ δημοκρατία, ποὶ προβιβάς ἡμᾶς ποτε, 1370
εἰ τοιοῦτοι τῇ ἱεροτονήσαν τι θεῖο;
ἔξεις ἀτρέμας; οἰμοξε' πολὺ γάρ δὴ σ' ἐγὼ 
ἑόρκα πάντων βαρβαρώσασθαν θεῶν.
ἀγε δὴ τὶ δράμεων, Ἡράκλεις;

ΗΡ. ἁκήκως
ἐμοῦ γ' ὅτι τὸν ἄνθρωπον ἀγχεῖν βούλομαι, 1375
ὅτις τοτ' ἐσθ' ὁ τοῖς θεοῖς ἀποτελεῖσθας.
ΠΟΣ. ἀλλ', ἵγάθ', ἡρίμεσθα περὶ διαλλαγῶν 
πρέσβεως.
ΟΡΝΙΘΕΣ.

ΗΡ. διπλασίως μάλλον ἀγχειν μοι δοκεῖ.
ΠΕ. τὴν τυρόκνησιν μοι δότω. φέρε σίλφιον
τυφών φερέτω τοῖς πυρπόλει τοὺς ἀνθρακάς. 1560
ΠΟΣ. τὸν ἄνδρα χαίρειν οἱ θεοὶ κελεύομεν
τρεῖς ὑπὲρ ἡμεῖς.
ΠΕ. ἀλλ' ἔπικνὼ τὸ σίλφιον.
ΗΡ. τὰ δὲ κρέα τοῦ ταῦτ' ἔστίν; ΠΕ. ὄρνιθες τινὲς
ἐπεισάσθησαν τοὺς δημοτικοὺς ὄρνεοις
ἐδοξαν ἄδικεων. 1583
ΗΡ. εἶτα δήτα σίλφιον
ἐπίκνας πρότερον αὐτοίσιν;
ΠΕ. ἄρα, Ἡράκλεις.
ΠΟΣ. τῇ ἔστι;
ΠΕ. πρεσβεύωντες ἡμεῖς ἥκομεν
παρὰ τῶν θεῶν περὶ πολέμου καταλαγῆς.
ΠΕ. ἔλαιον οὐκ ἐνεστώ ἐν τῇ ληκύθῳ.
ΗΡ. καὶ μὴν τὰ γ' ὀρνίθεια λιτάρ' εἶναι πρέπει. 1590
ΠΟΣ. ἡμεῖς τὴ γὰρ πολεμοῦντες οὐ κερδαίνομεν,
ὑμεῖς τ' ἂν ἡμῶν τοῖς θεοῖς ὑπὲρ φίλοι
ὁμβριον ὕδωρ ἀν ἐχεῖτ' ἐν τοῖς τέλμασιν,
ἀλκοῦνδας τ' ἂν ἤγεθ' ἡμέρας ἀεὶ
τοῖς περὶ πάντων αὐτοκράτορες ἥκομεν. 1595
ΠΕ. ἀλλ' υπὲρ πρότερον πώποθ' ἡμεῖς ἥρξαμεν
πολέμου πρὸς υμᾶς, νῦν τ' ἐθέλομεν, εἰ δοκεῖ,
ἐὰν τὸ δίκαιον ἄλλα νῦν ἑθελητε δράν,
σπονδας ποιεῖσθαι. τὰ δὲ δίκαια ἐστὶν ταῦτ' 1600
τὸ σκῆπτρον ἡμῶν τοῖς ὄρνισιν πάλιν
τὸν Δ' ἀποδοῦναι κἂν διαλαμπτόμεθα
ἐπὶ τοῖς δέ, τοὺς πρέσβεις ἐπὶ ἅριστον καλῶ.
ΗΡ. ἐμοὶ μὲν ἀπόχρη ταῦτα, καὶ ψηφίζομαι,
ΠΟΣ. τῇ, ὡ κακόδαιμον; ἡλίθιος καὶ γάστρις εἰ.
ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος;
ΠΕ. ἄλοπος ὦ, οὐ γὰρ μείζον ἴμες ὦ, θεοὶ ἰδοὺς ἐκεῖνος, ἢ ὁ ἄρνθες ἄρχωσιν κάτω;
汦ων μὲν ἦν ὑπὸ ταῖς νεφελαίσι ἐγκεκρυμμένοι κύκλαις ἐπιορκοῦσιν υἱὰς, οἱ βροτοὶ ἔν ἔν δὲ τοὺς ὑμᾶς ἑκατεῖν συμμάχους,
ὅταν ὑμνῆς τὶς τὸν κόρακα καὶ τὸν Δία, ὁ κόραξ παρελθὼν τοῦπιορκοῦντος λάβρα
προσπτάμενος ἐκεῖσε ὑπὸ ἄραβαμοθθενθεν.
ΠΟΣ. νή τὸν Ποσειδών, ταύτα τοῦ καλῶς λέγεις.
ΗΡ. καμοὶ δοκεῖ. ΠΕ. τί δαί σι όφις:
ΤΡΙ. αἰσθατρὲ ὧν οὔτος μοι πρὸ ταῖς
ΠΕ. ὄρης; ἔπαινει χοῦν ὑμᾶς ἰδοὺς ἐκεῖνος
ἀκοῦσαθ’ ὡς ὑμᾶς ἰδοὺς ἐκεῖνος, ἐὰν τὸν ἀνθρώπον ἀνθρῶν ἐκεῖνος
ἐνδέχεται εὔχαριστος, έπατ διασφάλιστος
μενετοί δεόντω θεοὶ, καὶ μάλα
ἀναπάξομεν καὶ ταῖς
ΠΟΣ. τρόποι;
ΠΕ. ὅταν διαρκθμόν ἄργος τὐχι
ἀνθρωπότοι σκάντοι, ἢ παρασῖοι λαύμενος,
καταπτάμενος ἑκτίνοις, ἀρπάζας λάβρα,
προβάδοις δύον τιμὴν ἀνοίστε τῷ θεῷ.
ΗΡ. τῷ σκήπτρῳ ἀποδόουσι πάλιν ψήφισμα
ταῦτος ἐγώ. ΠΟΣ. καὶ τὸν Τριβαλλάννων ἐρωτ.
ΗΡ. ὁ Τριβαλλάς, οἷομένει δοκεῖ σοι;
ΤΡΙ. σανάκα
βακταρικρώσα. ΗΡ. φησὶ μ’ εἰνε ἰδεῖαι πάνω.
ΠΟΣ. εἶ τοι δοκεῖ σφῶν ταῦτα, καμοὶ συνδοκεῖ.
1630 ΗΡ. οὗτος, δοκεῖ δραίν ταῦτα τοῦ σκήπτρου πέρι.
ΠΕ. καὶ νη Δι’ ἔτερον γ’ ἐστίν οὐ μὴν ἔρχομαι ἐγώ.
ΟΡΝΙΘΕΣ

τὴν μὲν γὰρ Ἡραν παραδίδωμι τῷ Δίῳ,
tὴν δὲ Βασίλειαν τὴν κόρην γυναικὶ ἐμοὶ ἐκδοτέον ἐστὶν.

ΠΟΣ. οὐ διαλλαγῶν ἑρᾶς.
ἀπείρουεν οἷκάδ᾽ αὐτές.

ΠΕ. δὴγαν μοι μέλει.
μέγερε, τὸ κατάχυσμα χρή τοιεῖν γλυκύ.

ΗΡ. ὁ δειμὸν ἄνθρωπον Πόσειδον, τοῦ δὲ θάρει;
ημένεις τοῦ γυναικὸς μιᾶς τολμήσομεν;

ΠΟΣ. τί ἔστε τοιοῦτοι; ΗΡ. ὃ τι; διαλλαττώμεθα.

ΠΟΣ. τί, φίλη; οὐκ οἷοθεν ἐξαπατώμενοι πάλαι;

βλάπτεις δὲ τοι σὺ σαυτόν. ἂν γὰρ ἀπεδάνθη
ὁ Ζεὺς, παραδόεις τούτους τὴν τυφανίδα,
πενήνσας ἐσεῖ συ. σοὶ γὰρ ἀπαίτα τῆ γένεσιν,
tὰ χρήματα, δοὺ ἄν ὁ Ζεὺς ἀποθνήσκων καταλήγῃ.

ΠΕ. οἱμοὶ τάλας, οἴϊον σε περισοφιζεῖ.

δεῦρ᾽ ὡς ἐμ᾽ ἀποχώρησον, ἵνα τί σοι φράσω.

διαβάλλεται σ᾽ ὁ θεῖος, ὃ πονηρὲ σὺ,
tῶν γὰρ πατρῴων οὐδὲ ἀκαρή μέτεστι σοι
κατὰ τούς νόμους νόθος γὰρ εἶ κου γησίσιος.

ΗΡ. ἐγὼ νόθος; τί λέγεις;

ΠΕ. σὺ μέντοι η Ἡ δίᾳ,

ὁμ οἰ γενέςς γυναικὸς. ὁτε ὅτι ἀν ποτε
ἐπικλητρον εἰναι τὴν Ἀθηναίαν δοκεῖς,
οὔποτε θυγατέρα, ὃντων ἀδελφῶν γησίσιων;

ΗΡ. τί δ', ἢν ὁ πατήρ ἐμοὶ διδῶ τὰ χρήματα

τὰ νοθεῖ ἀποθνήσκων;

ΠΕ. ὁ νόμος αὐτῶν οὐκ εἶ.

οὕτος ὁ Πόσειδῶν πρῶτος, ὁς ἔπαιρε σε νύν,
ἀνθέξεται σου τῶν πατρῴων χρησίμων
φάσκων ἀδελφὸς αὐτὸς εἶναι γησίσιος.
ΑΡΙΣΤΟΦΑΝΟΣ

ἐρω δὲ δὴ καὶ τὸν Σόλωνα ὑψώσω. μὴ εἶναι αγχοστεῖν, παιδίων ὄντων
 νόθοι δὲ μη ὡσεὶς ὑψώσωμεν. δέν ὀδηγεῖς μὴ ὡσεὶς ὑψώσωμεν, τῶν
 ἐγκυντάτω γένους μετέτρεψεν τῶν χρημάτων. 1660

ΗΡ. ἐμοὶ δὲ ἀρ' οὐδὲν τῶν πατρῴων χρημάτων
 μέτειστιν;

ΠΕ. οὐ μέντοι μὴ Δία: λέξαι δὲ μοι,
 ἥδη δ' ὁ πατήρ εἰσήγαγ' ἐς τοὺς φρότερας;

ΗΡ. οὐ δὴ ἐμέ γε, καὶ δὴ θαύμαζον πάλαι. 1670

ΠΕ. τί δὴ τ' ἀνω κέχρησαν προσώπων Ἁθηναῖ,
 ἄλλ' ἦν μεθ' ἡμῶν εγὼ τύραννος, ὄρφεάν περί τῆς κόρης, κάλλως φύσις

ΗΡ. διὰ καὶ ἐμουχε καὶ περί τῆς κόρης,
 ηγούμενα καὶ τό κόραν καὶ τέκνη τῆς
ΤΡΙ. καλάνι κόραν καὶ τέκνη τῆς

ΠΟΣ. μὲ τὸν Δί' οὐχ οἶμαι, ὡς παραβούλαι λέγει,

εἰ μὴ βαβρᾶξίς οὖσαν εἰς χελιδόνες.

ΠΕ. οὐκόν παραβούλαι ταῖς χελιδόσιν λέγει.

ΠΟΣ. όφει καὶ διαλλάττεσθε καὶ ξυμβαίνετε:
 ἐγὼ δ', ζευγίσθη σφῶν δοκεῖ, συγγένομαι.

ΗΡ. ἡμῖν ἀ λέγεις σοὶ πάντα συγχωρεῖν δοκεῖ.

ΠΕ. εἰς καὶ Μᾶν ἄρα κατεκόπταν σοῦ

1680

ΗΡ. βούλοντε δὴ ἐγὼ τέως
 ὄπτον τὰ κρέα ταῦτα μένων; ὑμεῖς δ' ἵπτε.

ΠΟΣ. ὄπτασ τὰ κρέα; πολλὴν γε τευθείαν λέγεις:
Ως εἰ μεθ' ἡμῶν; ΗΡ. εйте μενταν διετήθην.
ΠΕ. αλλα γαμεχην χαλαβα δοτω τις δευρο μοι.
ΧΟ. ἐστι δ' ἐν Φαναία προς τήν
Κλεψόρα πανούργον ἐγ-
γλωττογαστόρων γένος,
οί θερίζουσιν τε καὶ-στει-
ρουσί καὶ ρυμώσι ταῖς γλώτ-
ταις συκαίζουσι τε
βάρβαροι δ' εἰσίν γένος,
Γοργία τε καὶ Φιλεπτος
κατ' τῶν ἐγγελλτογαστό-
ρων ἐκείνων τῶν Φιλέπτων
πανταχοῦ τῆς Ἀττικῆς ἡ
γλώττα χωρίς τέμνεται.
ΑΓ. ὁ πάντων ὀγαθὰ πράττοντες, ὁ μείζων λόγου,
ὁ τρισμακάριος πτηνῶν ὀμίδων γένος,
δέχεσθε τῶν τύραννων ἀδίεις δόμοις.
προσέρχεσθαι γὰρ οἶος οὐτε παμφαῆς
ἀπτῆρ ἰδεὺν ἐλαμψε χρυσαυγεῖ δόμω,
οὐθ' ἡλίου τηλαιγεῖς ἀκτίνων σέλας
tοιοῦτον ἐξελαμψεν, οἶον ἔρχεται
ἐχὼν ἐνυακός κάλλος οὐ φατῶν λέγειν,
τύλλων κεραινών, πτεροφόρου Διὸς βέλος
ὅσμη δ' ἀνωνόματος ἐσ βάθος κύκλου
χορεῖ, καλῶν θέαμα θυμαμάτων δ' ἀυραι διαψαίρουσι πλεκτάνην καπνόν
οὓ τε καύτος ἐστιν. ἀλλὰ χρή θεᾶς
Μοῦσης ἀνοίγειν ἱερῶν εὐφημον ὕτομα.
ΧΟ. ἄναγε, δίεξε, πάραγε, πάρεξε,
περιπέτεσθε
μάκαρα μάκαρι σὺν τύχα.
ΑΡΙΣΤΟΦΑΝΟΣ

οι φευ φευ της άρας, του κάλλους.
οι μακαριστοι συ γήμων τηδε πόλει γήμαις.
μεγάλαι μεγάλαι κατέχουσι τύχαι
σένοις ὑρίδων
δια τὸντι τῶν ἀνδρῶν. ἀλλ' ἡμεναιοις
καὶ νυμφιδίαις δέχεσθ' ὁδαίς
αὐτῶν καὶ τὴν Βασίλειαν.

"Ἡρα ποτ' Ὀλυμπία
τῶν ἥλιθατων θρόων
ἀρχοντα θεῶν μέγαν
Μοῖραι ἔντεκαίμεθαν
τοιοῦτον ἴμεναιρ.

"Τιμήν εἰς 'Τιμέοι" ὁ.
ὁ δ' ἀμφιθαλῆς "Ερως
χρυσόπτερος ἴμις
εὐθυκε δαυτόνους,
Ζηρός πάροχος ἐπάνων
κευδαίμονος "Ἡρας.

"Τιμήν εἰς 'Τιμέοι" ὁ.

Ε. ἐχάρην ὑμοις, ἐχάρην ὄδαίς
ἀγαμαί δὲ λόγον. ἀγε νῦν αὐτοῦ
καὶ τὰς χθονίας κλήσατε βροντᾶς,
τὰς τε πυρῷδεις Δίος ἀστεροπάσας,
δεινὸν τ' ἄργιτα κεραυνοῦ.

Ο. ὃ μέγα χρύσων ἀστεροπῆς φάος,
ὁ Δίος ἀμβροστὸν έγχος πυρφόρον,
ὡς χθονια βαρυσκέες
ἀμβροφόροι θ' ἀμα βρονταί,
ἀλ' ὢδε νῦν χθόνα σεῖα.

diὰ σὲ τὰ πάντα κρατήσας,
καὶ πάρεδρον Βασίλειαν ἔχει Δίος.
ОРНИΘΕΣ.

'Τμήν ὦ, 'Τμέναι ὦ.
ΠΕ. ἐπεσθε νῦν γάμοισιν, ὦ
φῦλα πάντα συννόμων
πτεροφόρ', ἵτ' ἐπὶ πέδου Διὸς
καὶ λέχος γαμήλιον.
ὄρεξων, ὦ μάκαιρα, σήν
χεῖρα, καὶ πτερῶν ἐμῶν
λαβούσα συγχόρευσον αἰ-
ρων δὲ κουφιῶ σ' ἐγώ.
ΧΟ. ἀλαλαί, ἵ παιήων,
τὴνελλα καλλίνικος, ὦ
δαμόνων ὑπέρτατε.
ΟΡΝΙΘΕΣ.

ΗΡ. διπλασίως μᾶλλον ἰχθείν μοι δοκεῖ.
ΠΕ. τὴν τυρώκινσιν μοι δότον. φέρε σίλφιον
tυρον φερέτῳ τούς πυρπόλει τοὺς ἀνθρακας. 1560
ΠΟΣ. τὸν ἀνδρα χαῖρειν οἰ θεοί κελεύομεν
τρεῖς ὄντες ἡμεῖς.
ΠΕ. ἀλλ' ἐπικυρώ τὸ σίλφιον.
ΗΡ. τὰ δὲ κρέατο τοῦ ταῦτ. ἐστὶν; ΠΕ. ὄρνιθές τινες
ἐπαυστάμενοι τοῖς δημοτικοῖς ὁρνέοις
ἐδοξάν ἄδικείνι.
ΗΡ. εἶτα δὴ τὰ σίλφιον
ἐπικυρᾶς πρότερον αὐτοίσιν;
ΠΕ. ὁ χαῖρ', Ἡράκλεις.
tί ἐστι;
ΠΟΣ. πρεσβεύοντες ἡμεῖς ἦκομεν
παρὰ τῶν θεῶν περὶ πολέμου καταλλαγής.
ΠΕ. ἔλαιον οὐκ ἔνεστιν ἐν τῇ λῃστῇ.
ΗΡ. καὶ μὴν τὰ γ' ὀρνίθεια λυπάρ' εἶναι πρέπει. 1590
ΠΟΣ. ἡμεῖς τε γὰρ πολέμοιντες οὐ κερδαίνομεν,
ὑμεῖς τ' ἂν ἦμιν τοὺς θεοὺς ὄντες φίλοι
ὁμβρίων έδωρ ἂν εἶχετ' ἐν τοῖς τέλμαιν,
ἀλκυνίδας τ' ἂν ἡγεθ' ἡμέρας ἂν,
τούτων περὶ πάντων αὐτοκράτορεσ ἦκομεν. 1595
ΠΕ. ἀλλ' οὔτε πρότερον τώποθ' ἡμεῖς ἦρξαμεν
πολέμου πρὸς ὕμας, νῦν τ' ἐθέλομεν, εἴ δοκεῖ,
εὰν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν,
σπουδᾶς ποιεῖσθαι. τὰ δὲ δίκαι' ἐστιν ταῦτ'
τὸ σκῆπτρον ἦμιν τοίσιν ὀρνισιν πάλιν
τὸν Δὲ ἀποδοῦναι καὶ διαλαμπτόμεθα
ἐπὶ τοῖσδε, τοὺς πρέσβεις ἐπ' ἄριστον καλῷ.
ΗΡ. ἐμοὶ μὲν ἀπόχρη ταῦτα, καὶ ψηφίζομαι,
ΠΟΣ. τί, ὁ κακόδαιμον; ἠλίθιος καὶ γάστρις εἰ.
ΑΡΙΣΤΟΦΑΝΟΤΣ

ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος;

ΠΕ. ἀληθές; οὐ γὰρ μεῖξον ὡς ὅι, θεοὶ.

ισχυσέτ', ἧν. ὄρνηθες ἄρξωσιν κάτω;

κῶν μέν, ἔ ὑπὸ ταῖς νεφέλαισιν ἐγκεκρυμμένοι

κυψαντες ἐπιορκοῦσιν ὡμᾶς, οἱ βροτοὶ

εἰών δὲ τοὺς ὄρνις ἔχετε συμμάχους,

ὅταν ὁμνύῃ τις τῶν κόρακα καὶ τὸν Δία,

ὁ κόραξ παρελθὼν τοὐπιορκοῦτος λάδρα

προσπηματευς ἐκκόψει τῶν ὀφθαλμῶν θεών.

ΠΟΣ. κη τὸν Ποσειδῶν, ταῦτα τοι καλὸς λέγεις.

ΗΡ. κάμοι δοκεῖ. ΠΕ. τί δαὶ σὺ φῆς;

ΤΡΙ. ναβαιαστρεῖ.

ΠΕ. ὀρᾶς; ἐπαινεῖ χοῦτος. ἕτερων υἱῶν ἔτι ἀκούσάθ' ὅσον ὡμᾶς ἀγαθὸν ποιήσομεν.

εὰν τὸς ἀνθρώπων ἱερεῖν τῷ θεῷ

εὐξάμενος, εἶτα διασφίξηται λέγων,

μενετοὶ θεοὶ, καὶ ματοδώδῳ μισητῇ,

ἀναπράξομεν καὶ ταῦτα.

ΠΟΣ. φέρ' ἰδο, τῷ τρόπῳ;

ΠΕ. ὅταν διαριθμῶν ἀργυρίδιον τῷ χρῷ

ἀνθρώπος οὗτος, ἤ καθήται λοίμενος,

καταπτάμενος ἢτίνος, ἀρπασας λάθρα,

προβάτων δυοῖν τιμῆν ἀνοίσει τῷ θεῷ.

ΗΡ. τῷ σκήπτρῳ ἀποδοῦναι πάλιν ψηφίζομαι

τοῦτοι ἐγώ. ΠΟΣ. καὶ τὸν Τριβαλλὸν νυν ἔρου.

ΗΡ. ὁ Τριβαλλὸς, οἰμώζειν δοκεῖ σοι;

ΤΡΙ. σαυώκα

Βακταρικρούσα. ΗΡ. φησί μ᾽ εὖ λέγεις πάνυ.

ΠΟΣ. εἰ τοι δοκεῖ σφῶν ταῦτα, κάμοι συνδοκεῖ.

ΗΡ. οὕτως, δοκεῖ δράν ταῦτα τοῦ σκήπτρον πέρι.

ΠΕ. καὶ νὴ Δι' ἑτερῶν ὑ' ἐστίν οὐ καὶ μήσθην ἐγὼ.
ΟΡΝΙΘΕΣ.

85

ΗΡ. διπλασίως μάλλον ἀγχειν μοι δοκεῖ.
ΠΕ. τὴν τυρόκυνστιν μοι δότω. φέρε σιλβίφων
τυρῶν φερέτω τοῖς τυρτολεὶ τοὺς ἀνθρακας.
1560
ΠΟΣ. τοῦ ἄνδρα χαίρειν οἱ θεοὶ κελεύομεν
τρεῖς οὔτε ἥμεις.
ΠΕ. ἀλλ' ἐπικίνδυνο τὸ σιλβίον.
ΗΡ. τὰ δὲ κρέα τοῦ ταύτης ἑστίν; ΠΕ. ὀρνίθες τινες ἐπαινεῖσθαι τοὺς δημοτικοῖς ὀρνέοις ἐδοξάζαν ἀδικεὺν.
1585
ΗΡ. εἶτα δὴ τα σιλβίον ἐπικινδυνὸς πρῶτον αὐτοῖσιν;
ΠΕ. ὁ χαῖρ', Ἕρακλεις.
τί ἐστι;
ΠΟΣ. προσβείοντες ἥμεις ἦκομεν
παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς.
ΠΕ. ἔλαιον οὐκ ἔνεστιν ἐν τῇ ληκύθῳ.
ΗΡ. καὶ μὴν τὰ γ' ὀρνίθεα λιπαρ' εἶναι πρέπει. 1590
ΠΟΣ. ἥμεις τε γὰρ πολεμοῦντες οὐ κερδαίνομεν,
ὑμεῖς τ' ἄν ἡμῖν τοῖς θεοῖς οὗτες φίλοις ὀμβριον ἔδωρ ἀν εἰχετ' ἐν τοῖς τέλμασιν,
ἀλκυνίδας τ' ἄν ἦγεθ' ἡμέρας ἀεὶ τούτων περὶ πάντων αὐτοκράτορες ἦκομεν. 1595
ΠΕ. ἀλλ' οὕτε πρῶτον πώποθ' ἥμεις ἥρξαμεν
πολέμου πρὸς ύμᾶς, νῦν τ' ἐθέλομεν, εἰ δοκεῖ,
ἐὰν τὸ δίκαιον ἀλλὰ νῦν ἐθέλησε δράν,
σπονδάς ποιεῖσθαι. τὰ δὲ δίκαια ἑστίν ταύτι
tὸ σκῆπτρον ἡμῶν τοῖσιν ὀρνίσιν πάλιν τὸν Δί' ἀποδοῦναι κἂν διαλλαττώμεθα
tὶ τοῖσιν, τοὺς πρόβεις ἐπ' ἄριστον καλῶ.
1600
ΗΡ. ἐμοὶ μὲν ἀπόχρη ταύτα, καὶ ἄρα θεῖμαι,
ΠΟΣ. τί, ὁ κακόδαιμον; ἡλίθιος καὶ γάστρις εἰ.
ΑΡΙΣΤΟΦΑΝΟΣ

άποστερεῖς τόν πατέρα τῆς τυραννίδος;

ΠΕ. ἁληθείς; οὐ γέρο μείζον ύμεῖς οί θεοὶ
ισχύστε· ἤν όρμυθες ἀρξώσων κάτω;

τῶν μείν ἡ ὑπὸ ταῖς νεφέλαισιν ἐγκεκριμένοι
κύψαντες ἐπιορκοῦσιν ύμᾶς, οἱ βρότοι·

ἐὰν δὲ τοὺς όρνες ἔχητε συμμάχους,

ὅταν ὄμνη τις τῶν κόρακα καὶ τῶν Δία,

ὁ κόραξ παρελθὼν τοῦ πιορκοῦσα λάθρα
προσπτάμενος ἐκκούσεi τῶν ὕφθαλμον θεοῦ.

ΠΟΣ. νη τῶν Ποσείδών, ταύτι τοι ἐμέλλει λέγεις.

ΗΡ. κάμοι δοκεῖ. ΠΕ. τί δέ ταύτι λέγεις;

ΤΡΙ. ἀλβαίσατε.

ΠΕ. όρῆς; ἐπανεῖ διοῦτος μὴ ἐστὶ
ἀκούσαθι ὅσιν ύμᾶς οἴτινη ν.

ἐὰν τὶς ἀνθρώπων ἑπιορκοῦσιν
ἐφάμενοι, εἴτε διαστειλόμενοι
μενετοί θεοί, καὶ μᾶκα
ἀναπρᾶξομεν καὶ ταὐτά.

ΠΟΣ. φέρ' ἵδο, τῷ πρῶτο;

ΠΕ. ὅταν διαριθμοῦν ἄργυρίδιον τύχη

ἀνθρώπος οὗτος, ἢ καθίσαι λοίμενος,

καταπτάμενοι ἑκτίνος, ἀρπάσας λάθρα,

προβάτων δυοῖν τιμήν ἀνοίγει τῷ θεῷ.

ΗΡ. τῷ σκῆπτρῳ ἀποδούναι πάλιν ψηφίζομαι

ταῦτῳ ἐγώ. ΠΟΣ. καὶ τῶν Τριβάλλων ὑν ἔροι.

ΗΡ. ὁ Τριβάλλος, οἰμάζειν δοκεῖ σοι;

ΤΡΙ. σανάκα

βακταρικρόσα. ΗΡ. φησί μ' εὖ λέγειν πάνω.

ΠΟΣ. εἶ τοι δοκεῖ σφῆν ταύτα, κάμοι συνδοκεῖ.

ΗΡ. οὗτος, δοκεῖ δρᾶν ταύτα τοῦ σκῆπτρου τέρι.

ΠΕ. καὶ νη Δή ἐτερών γ' ἐστὶν οὐ τοῦ μνήσθην ἐγώ.
OPSIS

οὖ διαλλαγῶν ἔρασ.

αὕτωμεν οἴκαθ ἀίδως.

ΠΕ.

ὀλίγον μοι μέλει.

μάγειρε, τὸ κατάχρομα χρῆ ποιεῖν γλυκῷ.

ΗΡ. ὁ δαμόνι ἀνθρώπων Πόσειδον, τοῦ φέρει;

ημεῖς περὶ γυναικὸς μοις πολεμήσομεν;

ΠΟΣ. τί δαί ποιῶμεν; ΗΡ. ὁ τί; διαλλαττῶμεθα.

ΠΟΣ. τί, ὀξύρ; οὐκ οἷοθ' ἐξαιτατόμενος πάλαι;

1611 βλάπτεσις δὲ τοι σὺ σαυτόν. ἢν γὰρ ἀποθάνῃ

ὁ Ζεὺς, παράδοης τούτοις τῇ τυραννίδα, 

τένης ἔσει σύ. σοῦ γὰρ ἀπαντὰ γίγνεται

τὰ χρήμαθ, ὡς ἂν ὁ Ζεὺς ἀποθνῄσκων καταλάβῃ.

ΠΕ. οἰμοὶ τάλας, οἶον σὲ περισσοφίζεσθαι.

1616 δεῦρ' ὡς ἐμ' ἀποχώρησον, ἵνα τί σοι φράσω.

διαβάλλεται σ' ὁ θεῖος, ὃ ποιηρεῖ σύ.

τῶν γὰρ πατρῶν οὐδ' ἀκαρη μέτεστι σοι

κατὰ τούς νόμον· νόθος γὰρ εἰ κοῦ γνήσιος.

1630 ΗΡ. ἐγὼ νόθος; τί λέγεις;

ΠΕ.

ὡς μέντοι νῆ Δία,

ἂν γε ἔπες γυναικὸς. ἢ πῶς ἂν ποτὲ

ἐπίκληρον εἴναι τὴν Ἀθηναίαν δοκεῖς,

οὔσαν θυγατέρ', ὄντων ἄδελφῶν γνησίων;

ΗΡ. τί δ', ἢν ὁ πατὴρ ἐμοὶ διδό' τὰ χρήματα

1655 τὰ νοθεῖ' ἀποθνῄσκων;

ΠΕ.

ὁ νόμος αὐτῶν οὐκ ἐὰ.

οὗτος ὁ Πόσειδών πρῶτος, ὅς ἐπαιρεῖ σε νὰ

ἀνθέξεται σοῦ τῶν πατρῶν χρημάτων

φάσκων ἄδελφος αὐτῶς εἶμαι γνήσιος.
ΑΡΙΣΤΟΦΑΝΟΣ

ἐρῶ δὲ δὴ καὶ τῶν Σάλονος σοι νόμιμον
νόθῳ δὲ μὴ εἰναι ἀγχιστείαν, παίδων ὀντων
γνησίων, εἰδών δὲ παῖδες μὴ ἄσι γνήσιοι, τοῖς
ἐγγυτάτω σένους μετείναι τῶν χρημάτων.

Ἡρ. ἐμοὶ δὲ ἂρ’ οὖν ἔτοι τῶν πατρίων χρημάτων
μέτεσυ,

Πε. οὖ μέντοι μὰ Δία: λέξον δὲ μοι,

Ἦδη σ’ ὁ πατὴρ εἰσήγαγε ἐς τοὺς φράτερας;

Ἡρ. οὗ δήτ’ ἐμὲ γε. καὶ δήτ’ ἑθανύμαζον πάλαι.

Πε. τι δήτ’ ἀνοί κέχρηκε αἰκίαν θλῆσαι:

ἀλλ’ ὃν μεθ’ ἡμῶν περί τῆς κόρης, κἀγὼ

τίραννος, ὀρνιθῶν περὶ τῆς κόρης, κἀγὼ

Πε. τι δαὶ σὺ φής; Πε. ἢς ομοία.

Πε. ἐν τῷ Τραβάλλῳ πάντα ἐς τὸ ἔδρας;

Τρ. καλάντι κόραινα καὶ ὁμοόπλων,

ὁμιλοῦντι παραδίδομεν, παραδοῦναι λέγει.

Ποσ. μὰ τῶν Δ’ οὐχ οἶον γε παραδοῦναι λέγει,

εἰ μὴ βασιλέας ἢ ὦστερ αἰ χειλιδώνες.

Πε. σχεδοῦν παραδοῦναι ταῖς χειλιδώσιν λέγει.

Ποσ. σφώ νῦν διαλαττεσθε καὶ ἐμπαινετε:

ἐγὼ δ’, ἐπειδὴ σφών δοκεῖ, συγχόσμαι.

Ἡρ. ἡμῶν ἡ λέγεις συ πάντα συγχωρείς δοκεῖ.

ἀλλ’ ἢδι μεθ’ ἡμῶν αὐτός ἐς τὸν οὐρανόν,

ὡς τὴν Βασίλειαν καὶ τὰ πάντα ἐκεῖ λάβῃς.

Πε. ἐς καιρῶν ἄρα κατεκόπησαν οὖντοι

ἐς τοῖς γάμους.

Ἡρ. 

βούλεσθε δὴ τ’ ἐγὼ τέως

ὄπω τὰ κρέα ταυτὶ μένων; ἤμεις δ’ ἵπτε.

Ποσ. ὁπτὰς τὰ κρέα; πολλὴν γε τευθείαν λέγεις.
Τμὴν ὦ, 'Τμέναι' ὦ.

Π.Ε. ἔπεσθε νῦν γάμοισιν, ὦ
φῦλα πάντα συννόμων
πτεροφόρ', ἵτ' ἐπὶ πέδουν Διὸς
καὶ λέχος γαμήλιον.

ὁρεξοῦν, ὦ μάκαιρα, σὴν
χεῖρα, καὶ πτερῶν ἐμῶν
λαβοῦσα συγχόρευσον αὐτῶν
dὲ κουφίῳ σ' ἐγώ.

Χ.Ο. ἀλαλαὶ, ἰὴ παιήων,
τήνελα καλλινικος, ὦ
dαιμόνων ὑπέρτατε.
ΟΡΝΙΘΕΣ.

Τμήνι, ὧ, 'Τμέναι' ὧ.

ΠΕ. ἔπεσθε νῦν γάμῳσιν, ὧ
φῦλα πάντα συννόμων
πτεροφόρ', ἰτ' ἐπὶ πέδων Διὸς
καὶ λέχος γαμήλιον.

ὁρεῖ, ὧ μάκαρα, σήν
χεῖρα, καὶ πτερών ἐμῶν

λαβοῦσα συγχόρευσον αἴ-
ρων δὲ κουφίῳ σ' ἑγὼ.

ΧΟ. ἀλαλάι, ἴῃ παιῆς,

τήνελα καλλίνικος, ὧ

δαιμόνων ύπέρτατε.
NOTES.

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

1. ὁδὴν κελεύει] sc. ἄσσο λέναι. He addresses his jackdaw, who is directing him to go right at the steep rocks ahead of them.

2. διαρρηγήσα] Addressed to the raven apparently. He then turns to his friend, and reports ἵστε δ' αὐ 'and this bird on the other hand.'

κρῶτα πᾶλιν] 'croaks “back”: croaks that we are to go back.

3. πλακάτομεν] A similar formation is κυνόσωμα (Aesch. Cho. 156) from κυνόσωμα.

4. προφορομένων] προφορείσανται λέγεται τὸ παραφέρειν τὴν στήμαν τοῖς διαμορφωμοί. Schol. But διαμορφώματι means 'to set the threads in the loom;' i.e. to set the warp, the perpendicular threads, as L. and S. give it under διαμορφώματι. And στήμαν is 'the warp.' Evidently the sense of προφορείσανται here is 'to move to and fro' and it must be from the passing to and fro of the horizontal threads or weft. Xenophon (Cyn. vi. 15) uses it of hounds coursing to and fro when trying to strike the scent. Join here ἄλως π. τ. ά. 'idly journeying to and fro shuttle-fashion.' They were making a 'voyage en zigzag.'

5. κορώνη] Of the two words κόρας, κορώνη, for the various Corvidae κόρας appears to be general, κορώνη more special, in common Greek use. Ornithologists adopted κόρας for 'raven,' κορώνη for 'carion crow.' 'Raven' sounds here more distinct, and more of a contrast to the jackdaw. And apparently Gr. κορώνη, Icel. krafj, Eng. raven, Germ. rabe, Lat. corvus, are all cognate.

τὸ δ’ ἐπὶ...περιληθέω] Cf. Oap. 711, Nub. 268. The infinitive is used similarly in Latin to express surprise, indignation, etc.: as in Virgil's well-known 'Mene incepto desisterè victam!'

6. πλέω] This peculiar Attic contraction for πλέω seems confined to the combination πλέω γ; which is frequent.

8. ἄνωτονόθεαι κ.τ.λ.] 'should wear off my toe-nails.' Dindorf's note "De ips ali Eueplide intell. qui prae sollicitudine ungues mordet"
is wrong. δάκτυλοι is often 'toes'; e.g. Ἑρ. 814 εὐφωστατὰν τε τῇ πόλει καὶ τῶι δάκτυλωι. And if it refers to the fingers here, it will mean that he has worn and broken his finger-nails by scrambling.

9. ὅπου γὰρ To be joined in constr. as in Ἀθ. 209, ὅπου τέτραπαται ἦς.

11. μὰ Δία γὰρ Porson corrects διὰ μὲ Δᾶς ἑπτεδίν γ' ἔστω, on the ground that ἔστω does not, without any word interposed, follow the formula of an oath. Cf. below v. 29, διὰ μὲ Δᾶς ἑπτεδίν γ' for the ἔστω occurring separated by one word. It is not quite clear that we ought to reject the consensus of MSS. in such cases; but certainly it is ἑπτεδίν that wants emphasizing and not μὰ Δία. Meineke (with Fritzsche on Ἀθ. 225, a passage which offends against Porson's rule) reads ἑπτεδίνεσα, a curious form to admit of conjecture. Perhaps ἔστω δ' ἄν μὲ Δᾶς ἑπτεδίνεσα γ' ἔστω would be an improvement on Porson's amendment.

8. Ἐρυθησιτείς] Cf. below ἔτοι καὶ Κόρῳ ὄσπερ Ἐρυθησιτέες, and v. 152 ὄσπερ ἐπεροξοεῖσθαι ἐν τῷ πάτρῳ ἔστιν Ἐρυθησιτείς; the scholiast calls him a guest-wanderer who knew the various roads, οἷς ἔκειν μὲν τὴν ἐνεργείαν τὴν διοδίαν. We may probably infer from ν. 760—768 that the author had claimed, successfully or unsuccessfully, Athenian citizenship. Hence Peisthetaerus here means 'we are so far out of the country that even Excestides, clever as he is at finding a countryman of his (or a friend) strong to him rightly, could not find one from this place.'

12. τὴν ὀδὸν ταῦτα ἐντεινεῖ ηὐδοᾶσθε. Schol. 'You may take the way to woe, Σίμος, says Peisthetaerus.'

13. οὐκ ὡς εἰς τὸν ὄρνην] the bird-market, the poultry. So Hyperbolus is οὐκ ὡς τὸν λόχανων ... ἔπειρα 1065. Other words similarly used are ἱκνοεῖς, μηρρίναι, χυτραί, λέχανοι, μύρον; βιοτ. 789, Θαν. 448, Λυσ. 557. Ἑρ. 1375. This poulterer, or birdseller, had served them a shameful trick in selling them such useless birds.

14. πιπακοτόλησ] Small birds were plucked and strung together and ranged on a board or tray, so Hebraeus says, on the word πιπακοτόλησ. Below, v. 1078, a reward is offered for the head of Philocrates, ὅτι αὐνείρων τοῦ στίγμα τωδε καὶ ἐπειτο τοῦξολων. These small birds were much relished at Athens: we find frequent mention of κίτραι and στίγμα in the Aristophanic feasting.

μελαγχολοι] 'in his craziness.' There seems no notion whatever of 'melancholy,' as we mean it, in this word. The μελαγχολια of Chremylus in Πλιτ. 12 is simply 'craziness.'

15—16. οὐ τῶν ὄρνηων] The interpretation 'who was made a bird out of a bird,' considering ἐκ τῶν ὄρνηων to be instead of ἐκ τῶν ἀνθρώπων, as a stroke of Satire upon the levity of the Athenians, Tereus being of Attica, seems little better than nonsense. The better way is to join φασίνων διὸ τὸν Τητάνα ἐκ τῶν ὄρνηων: and so one scholiast explains it, σημαίνειν διὸ τῶν ἐπτα μεθανε ἐκ τῶν ὄρνηων. Brunck, following another scholiast, joins τῶδε ἐκ τ. 6, 'that these two alone of the birds
48. ἐκτασών 'in his flights, anywhere where he has flown:' cf. below v. 118, καὶ γὰρ ἐκτασόν καὶ κλάλων ἐν κύκλῳ. Meineke and others, here and wherever the form in a occurs, against all MSS. (I believe), change εκτασών to εκταστό, which last they will have to be the only true Attic form.

49. οὕτω] Addressed to Eueplides: 'my friend.' Or any English exclamation to call attention would give its force, e. k. 'III!'

50. ἀνώ τι φράσει] 'is pointing upwards somehow:' cf. v. 2 κρώζει πάλιν.

54. οὗτὸς δὲ δρασών] This phrase, apparently a mixture of 'know you what you have to do?' and 'do, you know what,' is of constant occurrence. Cf. Soph. O. T. 543, Eur. Hecub. 329.

τῷ σεκέτει] According to the scholiast this refers to a saying that boys used to one another on seeing birds, δῶ το σκέλος τῇ πτής καὶ πεσούντας τὰ δορεάν. If this was so, it must have about answered to the advice now given to children to put salt on the birds' tails in order to catch them.

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


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

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


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

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

70. ἦθην] φυσικός τοῦτο ἐν ταῖς συμβολαῖς τῶν ἀλεθρῶν τοὺς ἦθην τοῖς νειληχεῖσιν Schol. In Theoc. XXII. 71 Amynus and Pollux are made to say: ΑΜ, οὐ τὸν ἄμμο, ὅδ' ἐν τῷ ἀμμός χελόστας, εἶ ὕμεν κρατήσων. ΠΟΛ. ἀμμόων φωνεύοντάς τοιοῦτο κυ-δοσε. Cock-fights were common at Athens. We have metaphors drawn from them several times in Aristophanes, e.g. Ex. 494—7.

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

75. οὖν γάρ] 'yes he wants a man.' The lines that follow are awkward. The text is Meineke's, adopted by Holden. The τέ is harsh. The τέ before τέ is stored, though from inferior MSS.; for the sake of balance τρεῖχο τέ ἄφες.

76. Φαληραία] From the point of view of anchovies were taken in abundance. Cf. Athenian lawyers mentions the Phalerian anchovy among other kinds.

79. τροχίλως] 'the errand-bird means, or performs. Hermes is called Διὸς τροχίλας, Aesch. 349. The trochilus was however a real bird, mentioned by Aristotle, probably of the sandpiper kind.

82. σέρφοις] Authorities differ as to what σέρφοι is: 'Gnat or ant' L. and S. The scholias says σεληνεῖσις καθίσας ἢ μυρμηκά. This gives us a third choice, 'worm.' A proverb is quoted ἔστει κἀ' μυρμηκά κἀν σέρφοι χολά, whence we might infer σέρφοι not to be μυρμηκά; and the saying appears like our proverb 'the worm will turn.' The passage in Ἡσ. 523 πάντα σέρφοι καὶ σέρφοι χολά, where we might expect to find σέρφοι διαδέων, perhaps rather suits something worm-like; but the scholiast there gives us the choice between ant and gnat. And if we credit Aristophanes with any correct knowledge of what hoopes do eat, we shall decide for insects, these being chiefly the food of hoopes. Yearrell mentions coleopterous insects specially, but also caterpillars as the food of this bird.

84. δι' ἐχθές.] Note δι' left open, as it always is in Aristophanes. Cf. Ex. 105, δι' οὐκ ἐλθόν. Where δι' is found, it is δι' 'when,' as in Ἡθ. 7, δι' οὐκ ἐλθαί δεστί μοι τῶν ὀλίγας.

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

ὥς μ' ἀπεκτάων] Strictly speaking ὥς connects the two clauses: 'may you perish, seeing how you frightened me, may you perish for frightening me so.' And so we might take ὥς in ν. 91. But our.
English idiom is to say ‘plague take you, how you frightened me!’ or ‘plague take you, you frightened me so.’ Similarly we render the Latin tu quae tua est sapiencia ‘you, such is your wisdom.’ And sometimes ὤ, ὁλον, ὅσον are used without causal connection with a foregoing clause, being simply exclamationary.

86. μολέσται] Better written thus as a crasis than μολέσται.

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

91—108.] Epops comes out. After satisfying their wonder at his appearance, he enquires their business. They come, they say, to seek a quiet place away from the troubles and annoyances of Athens. He proposes several towns, which are rejected. At last, on their hearing how the birds live, it strikes Peisthetaerus that, if the birds would but unite to found one state, that would be the place for them. He explains the advantages of his plan. Epops is delighted, and goes into the copse to summon the rest of the birds to consultation.

92. ὑλη] In place of ὑλην.


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

95. οἱ δῶδεκα θεοὶ κ.τ.λ.] ‘The twelve gods seem to treat you ill, to have brought you to a sorry plight.’ This is no answer to τιτι κ.τ.λ., but rather a continuation of Euphides’ reflections on the personal appearance of Epops. The latter complains of this jeering and appeals for sympathy as having been once a man. The other explanations given by the scholiasts and their followers of οἱ 8. θ. seem to make no sense. The twelve gods were those to whom Pisdistratos, grandson of the tyrant, erected an altar. (Thuc. VI. 54.)

97. ἦ] The most Attic form of the 1st pers. sing. So for the plur. we have the 1st pers. ending in a vowel in the Aristophanic forms ἐκείνη, ἐλειθύτη.

98. καταγελαεῖ] He distinguishes between καταγελάει, ‘to laugh at ill-naturedly;’ and the simple γελων which is excited by the hoopoe’s comical beak. They are not mocking at him, but they can’t help laughing at his beak.

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

102. ταῦτα] The Athenians are said to have inserted this curious aspirate in the word: cf. L. and S. for a probable explanation of it as a relic of the digamma. A peacock was such a rarity at Athens as almost to be beyond the class of birds; at least this seems the simplest ex-
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planning of Euphides' question. Peacocks represented to an Athenian's idea something gorgeously bedecked: cf. Aes. 61, 

1022. τὰ πτερα] The birds of the drama probably had but the beak, head, and wings of their originals; but an excuse for the want of feathers is found in the moulding of birds.

1023. πτερωρρύμεν] Aristoteles uses this word of the moulding of birds, saying that ἐν τῇ φοιλίᾳ the turtle-dove molts during its hibernation; H. A. viii. 19. The old text was πτερωρρύμεν τῇ καθέν; Dobree corrected it. Cobet proposes πτερωρρύμεν τῇ καθέν ἐ. φ., thus avoiding the change from the third to the first person.

1024. τὸ γένος β'[.] Elmsley added the β', and editors have followed him. In Phot. 187, ρωδαῖοι τὸ γένος β' ἐλ; occurs: but does that necessitate the addition of β' here? 

μῶς γειαντά is without any conjunction.
And the abruptness of the question is lessened.

1025. γειαντά] The definition at once understood; and they are asked if the witnesses of the court Helianæ, and litigious; in answer to the word 'agenians' for μοσικοῖς. The π μιαντά from 

μιαντά is a frequent combination in Aristophanes.

1026. εὐτέραν γερ] 'What shall I plant there?'

The metaphor is suitable in the narrative of the country: 'e. g., in the country of the sacred law-breakers, quiet 'douce' men.

1027. Ἐλμσλ] Elmsley changes this and similar passages -τον to -την. The question of the form of the second dual of the augmented tenses is hardly a settled one; therefore the MS. reading Ἐλμσλ is preferable. See Elmsl. on Eur. Med. i. 104, for a list of passages in which he changes -ων to -ην. Modern grammarians have returned to -ων for the 2nd person.

1028. ωθελομ] An amusing bond of union and sympathy. Euphides assumes that to owe money is human, and also to be loth to pay it.

1029. μεταλλάκα] 'having taken instead:' as Horace generally uses 'mutare,' and its compounds: e. g. 'Cur vale permutem Sabina divitas operi seque?'

1030. ἔτεκε] Cf. v. 48.

1031. τὰ ὅδε] You combine the wisdom of man and bird.

1032. ταύτα] i. e. δὲ ταύτα. With δὲ this use is very common in Aristophanes.

1033. τὰ τοῦ ... ἔρως] Dependent on the enquiry implied in λεπτά.

1034. ἔδεσ] A word occurring in Soph. Tr. 675. The scholiast quotes
Cratinus as using the phrase ἑξαπερνοὺς βοτῶν. Perhaps here we may consider it as a comical substitute for ἐκεῖοι which would have been a natural attribute to πόλις. They want 'a snug city in which they may lie soft and warm.' For σπώρα cf. Nub. 10.

123. ἐπείνα] 'Do you then &c.' having Athens, do you after that seek a greater city? ἐπείνα in these phrases comes to be nearly = διμοί. Cf. note on Nub. 1249, ἐπείνα ἀκατεῖσι τάργυροι τοιούτος έως; Κραταῖς] Cf. Ach. 75, Lysiistr. 480 for the singular Κρατάς πόλις. and Pind. Ol. γ. 151, κραταῖς ἐν Αἴοχώς. The name is from the adj. 'rocky, rugged,' a word applied by Homer to Ithaca. Towns naturally gain names from their nature and surroundings: e. g., 'Auld Reekie' was given to Edinburgh from its smokiness.

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

ἐγώ:] Cf. note on Pac. 187, εὐξολ; μηρώτατος. Here we should repeat, instead of the pronoun, the most important word: 'Aristocracy? no.'

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

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


133. μηδεμιά τ. ἕν] 'do not refuse,' μηδεμία πωλεῖ is frequent in Plato. The following εἰ δὲ μη means 'if you do not consent,' or shortly 'else.'

134. μη μει κ. τ. λ.] An inversion of the proverb, μη μοι πωρ θάνυς ἐταν ἐγὼ πράττω καλώς, used to those who fail to help their friends in adversity.

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

145. ἐπ. θαλάτησιν] Probably to an Athenian this suggested vaguely the ends of the earth. Cf. Ev. 1088, where the sausage-seller beats Cleon's oracle, which said that Demus was to rule πάντος γῆς, by adding καὶ γῆς καὶ τῆς θαλάτησιν.

146. ἁνάκυψεν] Cf. Ran. 168, καὶ ταῦτα λέγων ἔκαστης παρὰ τούς ἱερῶς ἀνέκυψεν. The word implies a sudden unexpected popping up into sight: its force is well shewn in Plat. Phaed. 109 ε, ἕσω καὶ θάνη τούς ἱερῶς ἀνέκυψτες ὅρως τα ἐνθάδε, 'like as in our world the fish pop their heads out of the sea, and see things on the upper earth,' so (Socrates continues) we should see the upper heavens clearly, if we could rise above our low-lying mist and air.

147. η Σαλαμία] The Salaminian galley was used to bring home
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those summoned to trial. Cf. Thuc. vi. 53, καὶ καταλαμβάνοντι τήν Σαλαμίναν ἐνεὼ καὶ τοὺς Ἀθηναίος ἥκονεν ἐπὶ Ἀλεπιδάδην. The date of this play fully warrants us in supposing an allusion here to this special mission of the Salamianian, whatever opinion we may hold on Súvern's theory that the Sicilian expedition is referred to and satirized throughout the play.

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

150. δὸς ὁδὸς ἐκ τῶν 'quantum is qui non vidit,' as far as one can without having seen it. This is Holden's proposed reading, an excellent one, and is nearer to the vulg. δὴ than is δὲ. He gives an instance of this use of δὲα = δὲα γε from Plat. Leg. 467 c.

151. Μελανθίου] Melanthius in this case have been leprous: hence Euphides hates the very name of Melanthius in consequence of his dislike to Melanthius. For him see Wilamowitz, 1909.

152. Ὀποδώρται] He recommends the Opontians of Locris; but that suggests a one-eyed man Opontion, to whom cf. below v. 1294.

154. ἐκ] 'on condition of,' ἐξ ἐκ προστάτωσις pleasant in the passing, not unpleasant to pass. Meinicke seems to have his article, and conjectures διατριβής.

155. οὗ] 'where? equivalent to here.'

156. καλή δὲ ἡ ἐν τῆς προφητείας unimportant, or unpleasant to pass. Meinicke seems to have his article, and conjectures διατριβής.

157. τῶν] 'what kind?'

158. καλή δὲ καὶ δὲ) No parallel, and therefore no counterfeit. καλῆ δὲ, which is esp. used of beauty, is applied to spurious baseness of all kinds. The aorist ἐφάγεω is of the same kind as ἔχεις, which often follows a speech. These actions cannot be rendered by the English aorist 'you took, you spoke;' but must be translated either by perfect or present. Here there is a sort of decisiveness and completeness in the sense. 'By what you say you at once rid life of much that is counterfeit.'

160. μύκανω] The proposed μύκανια of Tyrwhitt and Blaydes is unnecessary. In Thuc. iv. 26 we read that divers brought to the Spartans in Sphacteria μύκανα μεμειταιμούς καὶ λίθους σφίξαμε κοκκούμαν. Whence evidently μύκανω may mean 'poppy-seed;' which indeed as far as L. and S. shew, μύκανω does not mean.

161. νυφώ] Cf. Pat. 869, συναριστημένησι, at the bridal.

162. φεῦ  φεῦ] This the scholiast pronounces to be βουλαστικόν, whereas it is generally σχελαστικόν. But it seems to be said in a sort of pity for the birds having so long let a good thing escape them: 'dear me, dear me!' Peisthetaserus has left to Euphides most of the talking hitherto, while he has thought the more; he now gives the result of his cogitations.

ἐνορία] Cf. Herod. viii. 140, ἐνορία ἐν όμηρον ὁδὸν πολέμου θυεῖ ἔτη νεόρις τούτο ἐν ὤμηρον, ὥσα ἐν κ. τ. λ. With this and other passages to illustrate the exact shade of meaning in
the compound ἑρωῶ, one cannot quite assent to Brunck's self-complacent note, "ἑρωῶ, imprudens scripsit. Libri omnes ἑρωῶ, quod reponendum est, licet id quod casu dedit acque bonum sit." The whole sense is 'I see a mighty plan possible for the race of birds, and a power by which it may be effected.'

165. κεχυμένως] Athens is κεχυμένως πόλις. *Eq. 1252.* Whether the bird community are to represent the flighty Athenians; or what, if any, is the political drift of this play, is uncertain. See Introduction.

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

167. τοῦτο πώ] ἐὰν τις ἐρωτήσῃ περὶ τῶν πετομένων, τις οὕτως; Schol. Teleas mentioned in the next line may be the glutton of *Pax.* 1008; but why he is mentioned here is not clear.

168. ἀστάθµιον] Having no σταθµὴ 'rule.' Or possibly, as Kennedy translates, 'without ballast, not weighted.' Cf. v. 1137. But 'to measure' seems the prevailing sense of σταθµᾶσαι rather than 'to weigh.' ἀπέκλεισον 'with no end, mark, aimless.' Cf. *Hom.* II. v. 20, τρίς μὲν ὀρέξει τῶν τό δὲ τέρματον ικετο τεκμάρ.

170. οὔτε[ ἦ] ἦν καθ᾽ οὔτε[ ἦν 'in no wise.'

173. πόλις] He asks wonderingly and incredulously, as ἀλήθεις in the next line shews: cf. *Eq.* 88, OI. A. πώς ὅ ἀν μεθύων χρηστῶν τι βουλεύσαι ἄνηρ; OI. B. ἀλήθες, οὕτως;

175. καὶ δὴ] 'Well now, I'm looking.'

177. ἀπολαβομαι τι δ', εἰ δ.] 'And much good shall I get by twisting my neck away.' Cf. *Eq.* 175 εὐδαιμονίασε δ' εἰ διαστραφήσομαι. There can be no doubt that the scholiast's τράχηλον κλάσω is the right explanation of διαστρ. here, as well as in the *Knights.* There is something very similar in the way in which both the birds and the sausage-seller are told of a wide realm of whose possession they were unaware. We could not render διαστρ. 'squint' in this passage, nor should we in the other. One is tempted to read τὰφ for τι δ' comparing l. 1358.

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

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

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

187. ἐν μέσῳ...γῆς] i.e. ἐν μέσῳ γῆς καὶ ὄμματος. So in Aesch. Choep. 61 ἐν μεταίχμιοι αὐτῶν ἐν μετ. αὐτῶν καὶ φῶς, ‘in the twilight,’ the debateable space for which light and darkness contend. And the very word ‘twilight’ is the time ‘tween light and darkness. In the passage of Aeschylus φῶς has been mentioned just before, and is therefore easily understood to be the other limit of the μεταίχμιοι; and here the gods have just been mentioned, therefore they, or their place, is the other limit of the μέσον. Cf. also Eqg. 434 and note there.

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

192. διὰ τῆς κ. . . .] expunged by some editors as recurring below, v. 1118.

193. διαφρόσυνης] Ps. ἤκτως π. . . .

194. πεφέλας] or πεφελείς. Schol. Cf. v. 528. πεφέλη

was a light fine net.

195. μὴ...καταλαῦ] Cf. Lysistr. 517 μᾶ τῶν Ἀκρίδων μὴ σ’ ἐνω καταλαῦ. With μη no exact parallel is given; nor does it admit of the same explanation. Indeed the sense required appears to be simply ἄτομ ἄτομ. Kennedy supposes that μὴ ἔλοφι would only represent μὴ εὐτυχίνη εἰ ἔλοφι π. but is this possible?

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


203. τῷ ἡμῖν] Proco, wife of Terens the hoopoe, was changed into a nightingale. Probably some favourite musical performer played this part.

204. καλοῦμεν] Future, as in Nub. 632. The plural is to comprise Eopes and wife: expressed by τῷ in the next line. The participle εὐθές δαλελείπασι, are in the nominative, and not in the genitive, because they form part of the subject to the verb καλοῦμεν. Indeed they could hardly be in any other case.

209—263.] Eopes calls upon the nightingale to sing: then himself summons the birds from their various haunts to consult about the new plan.

210. λῦσω] ‘set free, utter.’ With the common punctuation after
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1. 244.]

θρησις, ἑλεισομένη must govern Ἰτυν 'trilling thy lays for Ἰτυς.' Meineke and Holden punctuate after Ἰτυν, making οὖς θρησις govern Ἰτυν 'the sad strains in which thou mournest Ἰτυς.' Then ἐλ...ξοῦσθε 'trilling with the liquid melody of thy clear-toned mouth.' Meineke further changes the text to ἑλεισομένη δ' ἥρως, removing the stop after ξοῦσθε. This appears to me arbitrary alteration without improvement. ἥρως, after ἥρων above, is unsatisfactory, and διερά μέλαι, if not elsewhere found, is plain enough = liquidae voces. The asyndeton in καθαρὰ χι. is a little awkward: but we may perhaps suppose that the nightingale here is heard to strike up, and that Epops then says καθαρὰ χορεῖ κ.τ.λ. The passage seems imitated from Eur. Hɛl. 1111, ὁ δέ ξουσθὲ γενοῦσιν ἑλεισομένη ὅρνου ἐμὸς ξυνεργᾶς.

214. ξοῦσθε] This word is used as an epithet of the winds, and of the cicada (ἐπὶ τῶν ξοῦσθα λαλῶν, Anth.). Therefore it is probably an epithet of sound when applied to birds and bees.

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

218. ἀντιψάλλων] Cf. Eur. I. T. 179. ἀντιψάλλων ἕλκην ἤμον ἄρ' Ἀσητᾶν οὖν βάρμαρον λαχῶν δεσπότης ξοῦσθε. The construction here is ἀντιψ. ἔλεφ. φ. τοῦ s. e. 'striking his lyre in answer to your plaints.'

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


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

229. ὧνοτέρων] 'of my feathered fellows:' the general term for all birds, whom he then separates into their classes by δόοι τε, δόοι τε: seed-eaters, field-birds, garden-birds, etc.

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

234. δόοι τε...ἀμφιττ. Larks, pipits, etc., may represent this class. "Swallows and partridges" (!) are specially noted by Dindorf. For the sound τιττυβίζω̂ν they may do, but not otherwise.

239. κλάδοις] We have κρίνεις Nud. 911, though κρίνου is the only nom. that occurs. Of κλάδος other anomalous cases occur, κλαδί, κλάδες.

244. αἰλῶνας] 'river-beds, river-channels.' ἱκλας, 'edged with marshes,' with marshy banks, etc. There, of course, would abound
mosquitoes, gnats, may-flies, and such insects. The scholiast says of ἐρέσ, ἄνω ἔστιν ἐν ὑδάτι γνώσιμον.

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

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

250. ὦν ὅτι ἐν τ. λ.] This is partly imitated from Alcman: ὦν ὅτι κύματος ὅθεν ἄπλον ἄρτι ἀκατάσχει πωτήριαi. The scholiast notices the Doric form; hence Cobet changed the text from τοπήραι to χωτήραι on this hint.

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

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

256. κατον κ. τ. λ.] An innovator to revolutionize our bird life. ἱσόμην is perhaps rather technical, an opinion delivered in public: cf. Eq. 634, γυμνῷ αὐξαν. And on v. 218, τε ἐστὶ λόγου, Dindorf notes, 'formula e foro et concionibus Atheniensium petita.'

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

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

266. ἐφόδε] 'screamed, called;' to be derived from ἐφέσ, ἐφόσ, with Bergler and Dindorf. If written ἐφόδε it is from ἐφόλεω to cry o1, not derived from ὡφό, as the scholiast says, who adds that here it is ἄρι ἐφόσ τοῦ ἐφοστοῦν. The wild scream of the plover or of the curlew is well known. Scott (in the Lady of the Lake) says of Roderick Dhu's followers, "Wild as the scream of the curlew, From crag to crag the signal flew." And Burns, of the lapwing: "Thou green-crested plover thy screaming forbear, I pray thee disturb not the sleep of my fair." The scholiast says 'the sight of this bird cures jaundice, therefore those who kept it for sale hid it, lest the cure should be effected gratis on passers by;' but it is an unnecessary deduction that ἐφόδε χ. μ. means 'hid himself like a plover is hid.' The simple verb ὡδε occurs in Vesp. 1526, the compound ἐφόδευν in Aesch. Fr. 149.
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χαραδρων] Cf. Aristot. Hist. An. IX. 11, τας δ' ολέθρει ὃλον τερας τὰς χαραδρὰς καὶ χιλιαδάς τοιοῦτας καὶ πέτρας, ὅμοιον τοῦ καλότερον χαρα- 
δρων. ἦστι δὲ τὰ χαραδρῶν καὶ τὴν χθόνια καὶ τὴν ψυχήν φαίνεται δὲ νῦν τωρίμερα δὲ ἀποδιδόσχει. It is some one of the plover family, or a curlew.

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

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

274. ὃ εἰ τοι] εἰ τοι καλῶ 'it is you I call.' Whether he calls Eops or Peithetaerus is doubtful: perhaps the latter, who in attending to Eops and the flamingo misses the newcomer.

275. ἔξεδρον χ. ε.] From the Tyro of Sophocles τίς δηρέως αὐτος ε. 
χ. ε. ἔξεδρος is a term of augury, 'unfavourably placed, inauspicious, unlucky,' and in Sophocles' fragment was probably so used. Cf. Aesch. Prom. Vinct. 492, ξυνεδρας, of 'the sitting together, companies' of birds from which omens were drawn. Peithetaerus may mean little more than 'strange, out of the way.'

276. δ' μουσώματις κ.τ.λ.] From a fragment of Aeschylus τι ποιϊ 
ἔσται δ' μουσώματις άλαλος ἀβάτευς δ' οἴκει. Schol. Hence Reig changed the vulg. ὑριμάτης to ἀβραβάτης, with some confirmation from Aesch. Pers. 107, where the Medes are called ἀβραβάται. 'Who ever is the poetico-prophetic extraordinary dainty-stepping bird?' With Aeschylus' play in the memory of the audience, and the bird well put on the stage, the line would raise a laugh. ὑριμάτης is a doubtful form, and the old reading ὑριμάτης would not do with δηρεως, of which the last syllable is long. Porson, on Eurip. Hec. 204, proposes ἄλτος; ἅρ' δ.

277. Μήδοι] The 'Mede' is probably the 'Persian bird' or 'cock.' 
Cf. below v. 485.

278. καμίλιασ] ὡς τῶν Μήδων ὡς ἐκ τοῦ πολό ἐκ τῶν καμίλων ὄχου- 
μέλων. Schol.

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

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

284. Καλλίας] The genealogy of the family was: 1. Phaeanippus. 2. Callias. 3. Hipponicus. 4. Callias. 5. Hipponicus. 6. Callias. The family was wealthy: the elder Callias, as well as his grandson, was called λακέωνους. The man meant here is the youngest Callias, a profligate spendthrift. The scene of Xenophon's 'Banquet,' and of Plato's 'Protagoras,' is laid at his house; his profligacy is spoken of by Andocides, de Myst. 110—113.

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

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

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

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

291. ἀπερ ὦ K.] This is better thus given to Euelpides, as an amendment of Peisitetaerus' suggested reason for the crests. That Euops should put on their plumage does not seem natural. He ought in this scene simply to instruct. Peisitetaerus then goes on ὥς Πήσειδον κ.τ.λ., Euelpides ὡς Ἀπολλον.

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

294. δον κακόν ὄρνεων] Cf. Παε. 239 δον κακόν, whether it be construed with ἐμματωσι οτ τής θυελας τῶν ἔλατων. It means here 'what a plaguy lot of birds!'

296. οὐδε ἐδει κ.τ.λ.] The birds now flock in. Cf. Νεύ. 326—8, where the cloud-chorus enters: they too appear ἐρά την ἑλοδών, and, when they have come in, it is said τάτα γάρ ἣν κατέχουσιν.

297. οὕτωι πεδίεις] Euops now names the twenty-four birds that form the Chorus. To give the English names to all with certainty is impossible. Some of the names are significant, but yet we cannot de-
termite them; some give no clue to the nature of the bird. They seem
mentioned just as the words would suit the metre, with no regard to
any classification. The following is a fairly probable list; those marked
with an asterisk being very uncertain. 1. Partridge. 2. Woodcock.

798. πετελευ] Translated ‘godwit’ by some. But it seems to be
a kind of duck or goose. It is mentioned by Aristotle (H. A. VIII. 3. 8)
among web-footed birds, along with χνη and χναλώτης.

299. κεραλο] This word Euelpides connects with κέρας, and thus
with Sporgilus, who was a barber, κοιρές. Plato Com. speaks of
τὸ Σαβρίδου κοιρίων ἔχοντος τῆς.

301. γλαύκ' ἀθνή] The place where they are supposed to be
is forgotten for a moment. The phrase is a proverb answering to our
‘coals to Newcastle.’ The Latins had ‘in lucem ligna ferre’ to denote
the same. What was the origin of the phrase seems doubtful. There
were Athenian coins termed γλαύκης, cf. below v. 1106; but the scho-
liast is inclined to think that the proverb came from the bird. The owl
was the special bird of Athens; cf. Eq. 1093, μοιδέκες ἡ θείς αὐτή ἐκ
πελάεων ὑθείν καὶ γλαύκι αὐτῇ πικάνθιςα.

302. ἐλεά] Aristotle mentions ἔλεος καὶ αὐγόλιοι καὶ σκύψ, as
night-birds and taloned birds of prey (γαμψώνισι): H. A. VIII. 3. 2.

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

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

κολυμβίς] A diver of some sort. Aristotle (H. A. VIII. 3. 8) groups
together νίττα, φαλαρίς, κολυμβίς, as living about lakes and rivers.
With duck and coot a likely third would be one of the grebes.
ἀμφοτερὶς] Linnacus’ name for the ‘Bohemian Chatterer’ is am-
pelis garrulus.

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

306. κοφά] Also κόσσυφος and κόπτυφος. Aristotle mentions it
(H. A. 9. 19) as black with a red beak.

307. διακεκραγότες] The force of διά is the same as in Eq. 1403,
diakrakýnaia. The birds vie with one another in clamorous noise.
διακρίνειν and διαλχεῖσθαι (Respr. 1481) illustrate this force of διά: the
doing anything on separate sides, having a match at anything.

308. κεχάνασι γέ τοι] ‘Leastways they are open-beaked as if they
threatened.’ The particles γέ τοι are used when a previous assertion,
perhaps controvertible, is justified. Hermann, in note 297 on Viger,
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shews this, illustrating it by several instances. Cf. *vesp.* 933 ὁ ὕππος καὶ σῶλος δοκεῖ, ἀλεξάντως; ἐπὶ τὸν Δία, ἑτεροθές ἦ τοι, "do not you think so, Mr Cock? there! you see he does: he winks assent."

310. τοιαί. Here and two lines below the repetition of the syllable is to imitate birds’ twittering.

311. ἀναστ. φ.] Cf. Aesch. *Chor.* 826, ἀναστάσιν τόι προστατεύω. The word ἀναστάσιν is used rather often in Aeschylus.

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

319. τού; τά;] The birds speak in alarm.

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

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

323. ἀφε] ‘not yet;’ i.e. not till you are quite sure that you have cause for fear.

324. τῆς ἄρες ἐξ. Of companionship with us birds.

325. καὶ διδάσκασι] ‘Have you even done the deed?’ is it done, completed? The perfect tense emphatically expresses the completion. The exultant rejoinder is rather in the tragic style, reminding of Antigone’s καὶ ἐδώκα εἰς τοὺς ἀναρριθμοὺς τῇ μη. *Soph.* *Ant.* 443.

326. et παρ’ ἐμῶ] ‘Yes, if I am with you.’ Generally γε is used in an assent like this.

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

329. ὑμβρόφωλα] Active: ‘plains which gave us common nurture,’ which were our common feeding-ground.

333. ἐς δόλων ἐκ.] ‘Called me, summoned me out, for a deceitful end:’ evocavit eo consilio ut decipere, Dind.

παραβαλε] ‘hazarded me with, exposed me to, this unholy race.’ The middle παραβάλλεσθαι is common of staking; to this use of the active the lexicons give no parallel instance.

334. εἶ διον ἡγεῖτ] Cf. v. 322, εἶ διον ἑταρφίν ἑγώ. Editors differ about the reading here. The line should correspond to v. 350; oure ποιόν κ.τ.λ. It does not do so exactly in Dindorf and Meineke’s texts; and εἶ διον does not occur elsewhere in Aristophanes; whereas εἶ διον is common. It was suggested by Porson, who compares Plut. 85, εἶ διον περ ἐγένετο. The order of syntax is: διε περ ἑτάφη π. ἐν ἐμῶ εἶ διον ἐγένετο. As for the metre, vv. 340, 350, 351 appear to contain the foot ᾽ἀνω four times repeated (349), thrice with a cretic foot (350), once
with a cretic (341). But in vv. 333, 334, 335—337 stands for — — in every foot but one of the first line and a half, and in 335 (πολύμομον for τεντάναρμον). If it be necessary to make εἰ...ευολεν...δεξηται, εἰ ευολεν [γινετ' ευολ would effect this as well as εισερ' ευολ] εστε ει' ευολ. And the alteration would be fairly probable, for a copyist in writing ενετεπιμ μight easily have inserted a syllable too much.


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

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

341. μὲν οὐ] ‘immo vero,' 'nay rather.' ληρεῖς ἔχων] Cf. Rhet. 512, ληρεῖς ἔχων. And v. 302, 524 ρ μὴ φλογερότατος ἔχων. ἔχων in these phrases adds a notion of duration. ‘You are a fool there, in what you do!' ‘Won't you stop trifling as you do?'

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

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

344. ἡκατ' ἔτη.] The repetition of verbs of similar sense (Dindorf notes) is in imitation of tragic chorus. Notice also the alliteration on the ζ sound down to ὁηρὶ τε κύκλωσαν.

346. κύκλωσαν] Mid. imperat. as the accent shows, the infin. act. is κυκλώσαι.

348. ῥύγχει] Meineke alters ῥύγχος to ῥάμφος throughout this play. Aristotle uses φονικάργχος 'red-beaked.' There seems no case against ῥύγχος: nor need we suppose it only used of 'swine's snout,' as the scholiast suggests. The phrase here is like one in Euripides’ Άνδρομαχά, ξεκεντάι κηθίς φόρβων, the scholiast notes: but that play had not yet been exhibited.


350. δεξηται...ἀναφυγόντες] 'No mountain, etc., will shelter them by their having escaped,' i.e. they will not escape and find shelter. Cf. Soph. Ο. Σ. 1023, οὐς ὁ μὴ τοῦ ἄγαν φυγάρες τύησ' ἐνεκε-ξώνται θεοῖς 'from whom they will never escape and thank heaven for it.'

353. ταξιαρχοῦ They adopt the Athenian terms. The taxiarh commanded the contingent of each tribe.

354. τοῦτ' ἐκεῖν] 'This is that which I said.' Cf. Ἀθ. 41, τοῦτ' ἐκεῖν ὁγὼ λεγον. Euphues is the coward; his friend, as before, encourages him.

355. ἀν] To be joined in construction with ἐκφυγέω. To the ἀν in the next line supply ἐκφυγόμου.
357. χιτΩνες] They had a χιτώνες for sacrificial purposes: cf. above v. 43. The scholiast says, rather obscurely, φοβεῖται τὴν χιτώνα τά ὁμοια ἄνδρα μὲν μὲλος αὐτῶν. Eudelides does not seem to understand what good the χιτώνες will do, till told that no owl will approach it; that is, the Athenian bird will respect the Athenian χιτώνες. It is not plain what force we can give to the genitive plural here ‘to take some of the pots.’ Only one χιτώνη is mentioned at v. 43, as also vvs. 359, 365. Reiske wished to read here τὴν χιτώνα. It appears that the χιτώνα is to represent a shield, if we compare v. 399, or perhaps rather a breast-work behind which they are to crouch.

358. μώ γυνής.] Dobree proposed μῶτρον ἐπιφορίζεις. And there is no reason why μῶτρον should be emphasized by a following γυνής. Cf. Nub. 1443, δίδαξον γὰρ τι μέν ἐπὶ τοῖς ἐπιφορίζεις.

359. τοίνυν δὲ γ.] ‘And against these taloned birds what am I to do?’ The spit is to be used as a weapon in the next line πᾶσσα καταρτόμενη is Bentley’s correction of the weapon’s being ready before the defender, ready to his hand when the attack comes.

360. τοῖς ἔς δὲ.] Some defence is needed. A saucer or plate is to serve. All these articles are already suppose our adventurers to be provided with the καταρτόμενα etc.

361. πόλεμοι.] Cf. Eur. I. 7. τῶν διαφορέων προσάντων. Hinden is quoted from Herodotus that προσάντων προδοσίαν. ‘to shut to a door’ in defence; but this is not the word here. He adds ‘ne quis conjiciat πόλεμοι.’ Yet I think this appears to me best. The vulg. προαπέβαλαν must be ‘approached’; see Holdena, and Kennedy adopt from Haupt προεσόδου, ‘to enclose.’

362. Νικαία] The scholiast explains the reduction of the Melians as Nicias’ chief distinction in this line. Thuc. i. 31 gives a better example: where Nicias takes by μυχαλί two towers in the island of Minoa. Nicias was now in the chief command of the Sicilian expedition.

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

364. εἰστὶν μέλλειν] εἰστὶν is addressed to more than one: cf. Ach. 319. εἰστὶν μοί τι πετούσα τῶν κλίνων ὁ δεσπότης.

365. Ἐγγνωρίζη] Procorus, the wife of Tereus (who was changed into the hoopoe), was daughter of Pandion, king of Attica.

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

371. εἰ δὲ] Dobree proposed εἰδέ: Meineke adopts it. ἄλλα τῶν ρωμῶν would be the right apodosis after εἰ...φόβων ἐχθροὺς. But the common reading may be defended, if we understand it: ‘But if (suppose) they are, though naturally enemies, yet in feeling friends, what then?’

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

378. αὐτίκα ἀν. | See above on v. 166 for this use of αὐτίκα.
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κού φ.] The full sentence would be ἐμαθὼν τερ. ἀδραίων ἡχθρώ καὶ ὡς ἐμαθὼν τερ. φίλων. Hence it is φ and not μ.]

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

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

383. χαλασ] With genitive 'to cease from:' it also occurs with acc. τῆς ὀργῆς χαλάσας, Verp. 727. Dindorf/notes that ἀπλασ' has also a double construction: in Verp. 574, τῆς ὀργῆς τῶν κόλπων ἀπλασ', in Ren. 700, τῆς ὀργῆς ἀπλασ'. And he says 'subaud. ad genit. vi aut simile quid.' It is better to say that χαλάσ' and ἀπλασ' are intransitive in the latter construction, and the genitive is properly rendered by the English 'from.' The first passage of the Veipae well illustrates how such a word as ἀπλασ' (strictly transitive: 'to loosen') might come to be intransitive. And this explanation of such genitives by 'from' appears of wide application. For instance, in the so-called partitive genitive, δίς μαί τῶν κρεοπ', 'give me from (or of) the flesh' is the best explanation. 'Of' formerly in English was 'from' in many phrases. And in Greek παρ' have σιδήροι = σωί while -θερ is the termination denoting 'from.' Note too that the name 'genitive case (γενική πτώσις)' points to this by its very meaning.

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

ἀνέπελ] 'Retire step by step.' Cf. Eur. Phoen. 1419, ἐπὶ σχέλος πόλω χιλεῖ. Xenophon uses thus ἄσχετον ἔπι πόλεω of leisurely retreat. A man does this when, facing his foe, he draws back first one foot or leg, then the other up to that foot or leg (ἐπὶ πόλα, σχέλοα), and so on. Whereas in hurried flight, quick march, etc., leg passes leg in quick succession.

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

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

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

387. καθελ.] The heavy defensive armour may be lowered; but they are to be watchful, and not go far away from it.

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390. τῶν ὀπλῶν 'the position, entrenchment.' Cf. Thuc. 1. 111, τῇ γῇ ἐκράτουσα διὰ μὴ προκύπτει πολὺ τῶν ὀπλῶν. Join περιπατεῖν.

τάδε αὐτῷ τῷ ἐκτρεπόντος, τίς γὰρ ἔριτρον διὰ μὴ προκύπτει πολὺ τῶν ὀπλῶν. The scholiast says ἔτι καὶ μὴ φανερῶς ἐγγύων αὐτῷ ἔχειν.

393. ὅ τι δεῖ Ἐυπρία has his name (Hopeful) more than once, and takes a gloomy view of things.

395. Καρπακέεις A public burying-place outside the city. But as the word means 'Potter's quarter,' it probably has a reference to the χύτρα. So Bergler notes, and the scholiast says ἔστείνει εἰς τὴν χύτραν.

396. δημοσία] Those who fell in battle had a public burial, and a funeral oration pronounced over them. Of this we have an instance in the second book of Thucydides, when Pericles was the speaker: οἱ "Ἀθηναῖοι δημοσίᾳ ταῦτα ἐποίησαν, λέγων τἀ μὲν τῶν πολέμων πρῶτον ἀποθάναντος, Thuc. II. 84. This δημοσία rather than δημοσία; and the metrical objection to δημοσία is not.

399. Ὀρνέας] Ornaea was the name known between Corinth and Sicyon: the scene of some military transaction a year before the play of The Birds. Ornaea would sound in the ears much as Bird-bury or Birdington to ours.

400. ἦς ταύτην 'together.' The background is to close up again in order, having spread themselves about in the plain preparing to attack.

401-2. θυμὸν...ἀργίπ] With them are spoken of as if spear and shield.

405. ἐτι τίνα τί έτι] 'for what purpose, intention?' Meineke omits ἐτι and proposes to omit καλόν γάρ τινα, 'ut sit paroemiaus.' It would be a questionable paroemium verse even then: nor can it be tortured into an anapaest as it stands; yet one or the other we should expect after the preceding anapaests.

412. ἐρωτ] Cf. above v. 324, ἐραστά τῆς τῆς εὔφωνες. There is a double construction after ἐρωτ: first the two genitives, then the infinitives, 'love of your life and habits, and (desire) to dwell with you and be with you.' The texts vary: the vulg. is confused and hardly defensible. Meineke (following in part Reiske) proposes, διαίτης τέ σου καλ εὔφωνες γέ γάρ καὶ εὔφωνες τὸ πάν, 'love of your life and ways, and of dwelling with and being with you altogether.'

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

417. ὅρα] 'Does he (Peisthetaerus) see any advantage here, worth his staying for, relying on which he trusts that by being with me he will be able to overcome his enemy or help his friends?' Πέρα δε has a double construction, ὅρα 'on which he trusts,' and the infinitive ἔχειν ὅρα 'he trusts that he will be able.'
The order is προοψιβαζ' γράφ λέγων ὡς π. τ. (.elementAt) σά.

What here, there, and everywhere seems the force of the phrase. In Eur. Phoeb. 315, ἐκείσε καὶ τὸ δείπον περιχωρεύουσα occurs. According to the scholiast Aristophanes here τότο ἐκ τῶν μηδένων διαδέχεσθαι Φοινίκας λέγει.

προοψιβαζ' Future tense. Cf. Eq. 35, εἴ προοψιβάζεις μ'.

μαμβομνος...φρόνμοι] These have a rhyming jingle. Is he touch’d i the brain? Nay, unspeakably sane.' ἀφατων ὡς, which strictly is ‘it is unspeakable, wonderful, how,’ comes to be merely a qualifying adverb: compare δηλωσί.

κινδονος κ.τ.λ.] Cf. Nub. 445—451 for a list of words rather similar to these. κύριος is here only used for ‘sharper.’ Generally it is ‘a find, booty, prey, spoil.’ The scholiast explains it as πολλοις ἐγκεκριμένοι πράγμασι, one who having had to do with many things, and being ‘multum versatus,’ is therefore ‘versutus.’ τρίμμα and πατάλη occur together in Nub. 260. πατάλημα is like θλίμα used in Soph. Aj. 351, 390.

The passage v. 1436—1445 of this play gives an amusing comment on this verb. ἐπέτρεψτοι ‘he is all in a flutter, eager, excited’ is a very probable filling up of the lacuna in Ach. 988. Cf. also Aesch. Choeph. 239.

tοπεγαθή τοχχ ἄγαθή ‘with good luck;’ i.e. ‘hang up your armour, and may it turn out luckily.’

eis τὸν ἤπνον] Either ‘into the kitchen,’ a sense which ἤπνο certainly bears in Vesp. 837, or ‘into the oven or furnace,’ ἤπνο being the furnace for heating the bath-water. And ἐπιστάτης must be interpreted accordingly. Cary translates ‘the lazy back,’ which is a provincial term for ‘an iron bar whence pots, etc., are hung, and which when not used is turned to the back of the chimney.’ And one scholiast calls it κόκακας ἄχον (a wooden bar with hooks) ἐς οὖν κρεμαστό τὰ μαγειρικά ἐργαλεῖα. The armour would thus be hung up ‘in the kitchen near the pot-rack,’ in the chimney-corner in fact. Others make ἐπιστάτης ‘a caldron’ for heating water; or ‘the tripod on which such caldron stands.’ Anyway it means that the armour was to be hung up in a dry place near the fire, as in Ach. 279, η δ’ ἀστεί ἐν τῷ φεύγαλῳ κρεμαστέα.

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

eἰ καὶ τότοι] ‘on these conditions,’ i.e. on my performance of the compact not to hurt you. The construction εἰ καὶ τότοι προσδοκάρης ὑπὸ δωμομί is remarkable. As the scholiast says, it is rather ἔνθεμα than ὑπὸ δωμομί that seems required. And the whole sense is ‘I swear, praying that upon these terms I may win by the suffrages of all the judges and spectators, but, if I transgress them, may win by but one judge’s vote.’ The last clause being put παρ’ προσδοκάρης for ‘I pray that I may fail,’ ὑπὸ δωμομί = εἴς οὖν ἐπέκαμα; and εἰ καὶ τότοι is opposed to εἰ παραβαίνη.

There were five judges of the comedies.
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νυμειρ] νυμδ occurs more than once. Cf. Egy. 1357, Plut. 1033. A herald disbands the army; or else Peisthetaerus as a herald: for some give the line to him. The army is of course an imaginary one.

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

451. δολερῶν] 'A guileful creature.' Cf. Virgil's 'varium et mutabile semper femina.'

454. παρορατ] 'you see besides or beyond what I see.' So the scholiast interprets it παρεπεσωσ ἐν εὐθαλείᾳ. Dindorf allows that this meaning best suits the context; but finally assents to Brünck, who renders it 'you see in me.' This Bentley proposes παρορατ', take Meineke admits into the text. Inter pretation first given. The dativus by παρορατ (as he would seem) is overlooked; which is no objection to the interpretation; but is 'in relation to me,' as you may say something beyond what I see.' In fact eheicus.'

455. διναμ] An element existing in the birds had been mentioned by Peisthetaerus above v. 163.


460. ἄλλοι εἰς ἄριστορ] 'But business on which you are come, having induced your mind there all us,' i.e. 'tell us the business that induced you to come.'

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

462. προτεσθόρια] Cf. Theoc. 75 ονωμ κανὸν μοι μέγις τι προ- τεσθοριάμενος. Here: 'my speech is ready mixed in the lump, and sought kinding its being kneaded out.' διαμόττως 'to knead out into separate cakes:' the scholiast explains by διαμόττως. He has his speech ready in the rough raw material, and may now develop it and divide it in details.

463. στέφανων] This and the water were preparations for feasting. Cf. Plut. 1040, ἄκει ὑπὲρ κύμων βασιλέων. X. ἐθάνατο. στέφανος γὰ τοι καὶ δέσι ἤξων παρεδέται. And Verg. 1216, ἢνω κατὰ φύσιν ταῖς τραπεζαῖς ἐσφέρεται διαμόσων. But also orators put on garlands before speaking: cf. Lact. 131, 148, 163.
NOTES.

464. δεκαδεσιάλας] This verse is rightly given to Euphides by Bruck "ut lusus et omnia diceria hujus colloquii."

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

λαρισά] Cf. Paus. 925, λαρισάς βοι, 'a mighty thumping big word.'

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

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

471. Αἰολ. πεπόνηκα] 'have you thumbed your Aesop?' Aesop is appealed to in Paus. 129 for his fable of the beetle. Also in Vesp. 1401, 1446 stories about him are told. The scholiast on this passage supplies some particulars of Aesop's life. The fable that follows is not found in any collection of Aesopian fables.

472. ἔφασεν λ.] 'said in his tale.' The combination ἐφ' λέγων occurs several times in Herodotus; cf. also Soph. Aφ. 757, ὡς ἐφ' λέγων.

κοριδίν] 'The crested lark;' from κόριν. If ἐπιμεθίκων in Theocr. VII. 23 mean 'tufted,' with a mound-like or tomb-like crest, then this story of the burial of father lark in his daughter's head curiously illustrates it. But 'frequenting mounds or hilloocks' is quite as probable a meaning for the word.

474. πρ. πεμπταίον] The corpse lay unburied for five days, there being no earth to bury it in. προκείμενα the proper word: so also προοιμενοί is used. Cf. Thuc. II. 34, τα μὲν δ' δε τα προτίθενται πρότερα.

476. Κεφαλῆς] Κεφαλῆς γὰρ δῆμος τῆς Ἀκαμάντιδος φυλῆς. Schol. Euphides thinks he has found out a good derivation for the deme Κεφαλή. The plural must be the right form for the nominative of the deme, not Κεφαλή as it is given in Bruck's note. Compare such other names as Δρυός Κεφαλῆς, Κυνός Κεφαλῆς.

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

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

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


488. μέγας καὶ πολὺς] Bergler quotes from Herodotus, μέγας καὶ πολύς τέγεσον said to Xenexes.

489. ἀπὸ] 'owing to.' Meineke reads ἀπό.


490. εἰκοδέξας] Cf. l. 420, εἰς τῶν αἰκοδέξαν. In meaning, however is long: cf. εἰκοδέξας in the next line. The compound is a curious one.

491. εἶδος] 'And the [these tradesmen] put on their shoes and trudge off (to work) in the morning (before it is properly day). 'I cannot see the propriety of Dindorf's suggestion of τὸ and those who mean 'footpad, who carry on business by night.' These do not wait for cockcrow. The whole passage evidently is to be thus connected. 'The cock's crow startles all who attend them to their work in the dim morning. Eu. You may bring me to prove that. I was wakened too soon once by a rascally cock, and got waylaid and robbed for my pains.'

492. ἐμὲ τούτον γ' ὄ.] 'Yes, ask me about that.'

493. δεκατῶν] The tenth was the 'nayday; ' cf. below v. 923. This was the occasion of a feast, which sometimes lasted through the night. Eubulus (in Athenaeus) says: εὐελπίνης, γεννήσας, νῦν δπος τὴν νύχθινον ἐν τῇ δεκατῇ τοῦ παιδίου χαρεῖται.

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

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

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

498. δεξίθως] Cf. Ep. 794, ἔξα καθελὼς αὐτὴν βλέπτεις. Ruhnken on Timaeus' Lex. Plat. under the word βλέπτειν quotes from Philostratus, τόσο δὲ τοιούτῳ ἀξιοβλέπτουσιν οἱ συκοφάνται. For the simple verb cf. also Plat. Rep. 564 E, πλείστων δὲ, οἷς, τοῖς ηρῴδης μὲλι καὶ εὐπορώτατοι ἐντεῦθεν βλέπτειν. Πῶς γὰρ ἂν, ἡφι, παρὰ γε τῶν σμικρά ἐχόντων τις βλέπειν;

499. 'Ελλήνων] While the cock ruled the Persians, the kite ruled the Greeks.

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

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

503. κατεβρῶσα] The oboe slipped down his throat while he was gaping up at the kite. They often put their small coins in their mouth; cf. Vesp. 791, and Eccl. 818, μεσθὴν ἀνερα τὴν γυναῖκα χαλκῶν ἀχω.

θύλακο] 'meal-bag.' So also in Eccl. v. 810, the man is going to the market for meal with a θύλακος.

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


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

514. δ ὅδ...ὅ Ζεὺς γὰρ] Slightly irregular: either a verb is wanted for the first clause, 'And then comes what is strangest: for Zeus....' or γὰρ should be away, 'And then, which is strangest of all, Zeus.'

515. ἄρει] Zeus is represented with an eagle: who sits on his sceptre according to Pindar (Pyth. i. 10). Pallas with an owl: cf. Ep. 1093, μοῦδοκες ἡ θεά αὐτὴ ἐκ τόλεως ἐλθὼν καὶ γλαυκες αὐτῆς πικάθρωσι.
Apollo with a hawk, as attendant of Zeus, since the hawk is smaller than the eagle,' Schol. Cleon claims to be Deuces' hawk in Ep. 1052, as a swift executor of his master's commissions.

517. τούτων]. Rightly given by Meineke to the Chorus: it cannot be Euphides. Frere anticipated Meineke in this correction.

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

520. τῶν ἄνω] The ἀνω was added by Porson, correcting thus the old text ἄνων τ' ἀνθρώπων. This use of ἀνω with past indic. of habitual action is very common in Aristophanes. Cf. above v. 505, τῶν ἀνω ...

521. Λαδόνων] A soothsayer mentioned again at v. 289. The oath by the goose instead of Zeus (χίλη for Ζήλη) was Socratic. The scholiast also tells us that Adamanthus, king of Crete, introduced oaths by animals among the gods, forbidding oaths by the gods.

523. ἀνδρός. ημ.] Meineke throws out these words, reading κυνίδος τ' ἀνήθησιν. He thus makes the line to correspond to the monometer anaepatic line v. 611, κυνίδος τ' ἀνήθησιν.


525. κῶν τοῖς λεποῖς] even in the temples, where they ought to be safe. Cf. Her. 1. 101, 'where Aristodorus disturbs the sparrows and other birds that had their nests in the temple, and is rebuked by the god for it. An interesting parallel to this is Ps. lxxxiv. 3, 'The sparrow hath found a nest in the house, and the swallow a nest where she may lay her young, even upon a altar.' Yet in Euripides (Ion 106) we find Ion saying πτηνών τ' ἄλογα βλάτων σέιμα

527. ἐβάσσων] 'wands or twigs' smeared with bird-lime. Ἑστὶ δὲ τῶν ἠτὶ λοιπῶν οἵ ἁρπαγάζονται ἐξούσιος. Schol.

528. ἔρχεθη κ.τ.λ.] The exact distinctions of these nets are not certain. ἔρχεθη probably a large net to enclose great numbers. ἔρχεθη a net of fine texture. ἔρχεθη some sort of hand net, being perhaps from δίκτυω 'to throw.' cf. δίκτυον βότος. πετάνῃ a cage or cage-like net.

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

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

533. ἔτευχον] Cf. below v. 1581, ἔτευχον τὸ σῶμα.

534. καὶ τρίψαστε] The proposed change καὶ τρίψαστε is needless, for a redundant καὶ with τρίψαστε or ἥκιστα after a participle is not uncommon.

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

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

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


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

548. τὴν ὥσι α.] From their flighty carelessness these birds are suddenly converted to an ardent desire of power. Whatever may be the special bearing of the whole play, this is no doubt aimed at the Athenian people; the ταχίσθουσι and μετάθουσι of Aesch. 630, 633: μετὰ καυνότητος λόγου ἀπατάσθαι ἀριστο. Thuc. III. 38.

550. διδάσκων...εἰλ.] ‘Post εἰλι subintelligendum δεῖν,’ Dind. Is this necessary? ‘To teach’ almost = ‘to bid,’ the construction is complete enough.


553. Καβέδια] If Cebriones was (as the scholiast says) a kind of bird, we cannot say what it was. πορφυρίων was a bird, cf. vv. 707 and 1349, though in this last place there is clearly reference to the giant Porphyriōn (minaci Porphyrión statu’ Hor.) who attempted heaven. But here the two giants are naturally suggested by this attempt to oppose the gods. ‘By Gog and Magog, what a gruesome stronghold!’

554. ἐπαινειτήριε] ‘has been raised up against heaven:’ the force of εἰπε is as in ἐπιεἰχομα, ἐπιεἰχεῖν in Thucydides. Decelea was an instance of such a fort in Attica.

555. γνωσιμαχήσει] γνωσιμαχήσεις ἐστι τὸ γράφτα διὶ πρὸς κρείττονας αὐτῷ ἢ μάχη ἡγχασα. Schol. And, on Herod. III. 25, γνωσιμαχεῖν. τὸ γνωμα τὴν ξανθοῦ ἀσθενεῖαν τὴν τε τῶν εὐπρίων λαχῶν. And such is also the meaning of the word in Herod. VIII. 29, and Eur. Heracl. 706. Hence L. and S. are plainly wrong in explaining it ‘to
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contest one's own opinion (γρώσις, μάχομαι). It is rather "to get a knowledge (γνώσις) of your own and your enemy's fighting-power (μάχη)." Eur. Hec. 227, γνώσισκε δ' ἀληθ., shews the meaning. And we may compare with it in formation μελισσακεῖν = μελιθῆλας κακῶν, as γρωσιμαχεῖν = γρῶσις μάχην.

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

προανθό] A remarkable crasis for προανθών.

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

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

567. λάφος] Hercules has the gull as being greedy. The α in λάφος is elsewhere short. Meineke therefore (with some support from the Rav. MS., which has not βοῦς, but has θεῖον after ναστός) reads θυέοι, λάφων ν. θείον μελιτούτον. The form θυέοι he pronounces admissible in anapaests. The last word is altered because ναστός in Plut. 1143 is a subst. masc. If μελιτούτος be retained, ναστός should be taken as the adjective (of two terminations) 'well-kneaded,' and μι as the substantive. Cf. Nub. 507, δόλιοι μελιτούτων, in support of μελιτούτων as the Aristophanic form. This of course is originally the fem. of an adj. agreeing with μάζα understood: μελιτοῦς the masc. agreeing with ἀφετος.

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

570. Ἡλέθη] Cf. Nub. 174. Ἡλέθη γαλέωτη καταχέωντον Σωκράτους. The spirit of the rest is: 'Now let Zeus thunder; we don't care for him.' ὃ μ. Ζέας appears to be a quotation from some Dorian passage,

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

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

575. Ἰρί] Homer says of Heré and Athené (II. e. 773) τῷ δὲ βάτηρν τρῆρωσι πελείδαν ἥμαθ' ὑμοίαν. Hence some editors change Ἰρί to Ἱρί, G. 505 here. It would be hardly worth while to correct the poet's own careless remembrance of the Iliad. But in v. 114 of the hymn to Apollo nearly the same line occurs of Iris and Ilithyia; and the reference may be to this.

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

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

583. *ἐκκυψάω*] Aorist imperative. *ἐπὶ περίδι* 'to make trial of, prove, our power.'

584. *μάθοφορε*] At Athens physicians received a public salary. Cf. *Ach.* 1030, ὁ δημοσίευων τυγχάνει. Here there is probably allusion to Apollo's building the walls of Troy for hire, which however he failed to get: 'destituit deos mercede pacta Laomedon,' *Hor. Od.* iii. 3. 21.


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

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

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

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

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

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

600. *εἰσίν, λ. ὅ τι τού*] Some correction should be made for the metre. Elmsley proposes *εἰσίν* 'εἴδουν γε τού, remarking that *γε* for δέ is required by the sense. It certainly improves it, the combination of *γε τού* in a confirmatory clause like this being common.

604. *ψυλεία*] Generally *ψυλεία*. Meineke doubts whether the a can be long: he omits in v. 731 *εἴδαιμων* after *πλοῦτιγμελων*, to remove the same difficulty there. Here he would read *ψυλείας μεγαλῆς* or, as he prints in his text, *ψυλέ* ad. Meineke alters *δίσσων* into *δίσσωμεν* in
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this line. This seems unnecessary, and arbitrary. The whole dialogue is better divided between the Chorus and P. than between Fopps and P., but there is nothing to offend in the use of the third person by the birds’ spokesman.

608. θαρ’ τοῦ] θαρ’ ἄτον Bekker, Meineke: perhaps needlessly. Cf. below v. 1234, where ποιοσίων is altered to ισοσίων by the same critic. The change here would be to the usual Attic form of repeating a question.

609. πτέρες δ. γ.] ἐν δέ μὲν χείρι γενέω λακέρυξα κορότην ἄφδων ἣμοιάτων says Hesiod. Aristophanes, to suit his metre, takes a lower estimate of crow life. If the 300 years are to be a positive gain (ἐπὶ προσθῆκος) over the present age of man, it follows that man’s γενέω + 300 = 5 × man’s γενέω: whence the γενέω comes out as seventy-five years here. This tolerably agrees with the ‘threescore and ten’ of the Psalmist, as the allotted age of one who lives out a full life. Perhaps Hesiod meant his γενέω to be thirty years or so, a common reckoning of a generation (three to the century); and then he and our poet will after all be at one about the crow’s age.

610. αἴβοι, ὥ] The coalition of vowels here is doubtful. Some put αἴβοι ’extra metrum,’ adding ὥ. Brunck proposed ἄβαι, ὥ since admiration, he says, is wanted, not disgust, which αἴβοι expresses. As all MSS. agree in αἴβοι we must retain it. The disgust is at the impotency or inferiority of Zeus, or at the folly of mortals in reverencing him. ‘Bah! Zeus is worth nothing: the birds are ever so much better entitled to reign over us.’ But αἴβοι is not always of disgust: cf. Pae. 1066, αἴβα ἄνω. IE. τί γελά; Τ. ἣδην χαροκοῦσι πιθήκους.

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

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

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


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

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

626. φ. ἐς ἐχθρίστον μ.] ‘changed from worst foe to best friend.’ But πρεσβυτόρων depends on ὀλίται: ‘O dearest of old men, having changed to that from being worst foe.’

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

630. παρ’ ἐμέ] θεοίς δὴ ἥλια παρά τιμα is the military phrase; which is here slightly modified. Cf. Thuc. II. 2, ἀνέπεμπεν ὁ κύρις, εὶ τις βοώται ἐμμαχῶν, τίδεσθαι παρ’ αὐτοῖς τὰ ἥλια. The phraseology δικαύοντας may be illustrated from treaties in Thuc. v. 18, 23, 47.

637. ἐς σο...δ.] Cf. Antipho 130, 4, ἔπαυσα τὰ ἐν ἄθλῳ ἐπὶ δυνα ἐς τῷ τίχῳ ἀνάκκασαι: and Eur. Bacch. 934, ἐς κόσμει σοι γαρ ἀνακάι-
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muεθα δι; the sense being much the same: 'we refer everything to, depend upon, you.' Cf. above, v. 546. Meineke receives an alteration ει τη from Hamaker.

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

639. μελλονικὰ] 'to delay and postpone like Nicias.' Nicias was always timid and cautious, an Athenian Cunctator. When he dissuaded the Athenians from the Sicilian expedition (Thuc. v. 20—24), he was taunted with this: παρελθὼν τις οὐκ ἔργη τῷ Νικίᾳ χρήσιν προφασίζοντα οἴδα μέλλει. And this play was exhibited in B.C. 414, during the second campaign in Sicily, when Nicias' conduct would be freshly remembered.

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

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

645. Κρώθει] Crius was a deme of Attica: another reading is Θρήθει.

χαίρετον] A polite welcome, on hearing their names: answered courteously by δεξίωσθα.

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

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

652. τὴν διωκέτη, οί] A mixed construction, from τὴν διωκέτη κοινώσαι and οί τὴν διωκέτη ἐκοινώσαν. Below at v. 1269 διωκός τῶν κηρυκῶν εἶ μηδέποτε νοπτήσει is the same. With an active verb the Greek idiom is rather to say λέγοντων ἡμᾶς ὡς τίμης, than λέγοντων ἡμᾶς τίμης, as Elmsley notices on Eur. Med. 452. Hence with the passive λέγοντων the same form of phrase is not unnatural.

656. οὖτω] 'On these conditions.'

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

659. ἀρτισιοῦ] The transitive corresponding to intrans. ἀρτιαῖ. Arist. has it also in Ep. 538, ἀρτιαῖς ὑμᾶς ἀπετίθηκεν.

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

660. πολίκων] From πολίκων.
661. ὀ τοῖσι μένοι] 'O yes! do indeed oblige them in this.'
662. ὅ Ζεὺς τι.] The nightingale, to judge from the delightful wonder of Peisithetaerus, must have been bedecked beyond what the sober livery of the bird would warrant. The epithets suit the woman rather than the bird, especially λευκή.
670. χ. ὠσπερ π.] Cf. Hom. II. β. 872, χρυσόν ἐγὼν πολεμοῦ θεί, ἀδείς κοῦρα. So also Euripides (Hec. 130) and Lycophron in a fragment use χρυσοφόρος as an epithet of παρθένος.
672. ἵ. ὁ ἄγλωυσκος] Her double-spitted beak would make the salute dangerous; therefore her shell (i.e. mask) must be peeled off first.
675. ἐκεῖ] Epops is of a grave temperament and thinks this trifling out of place.

πτήκασθαι] τοῖσι ἴδιοῖ] 'with good luck, and luck go with us!'
676. ξυνθῇ] Cf. above v. 214.
678. ἐνομε] Above at v. 214, ἐνάτοικος. It calls on the nightingale with the same word. Here with ἐνομε we should be inclined to connect ἐνομεν with the musical sense of 'joining in the strain of my songs.' Perhaps, however, it is an adjective: 'fine.'
682. κλακτος ἀκτιῶ] Properly the sounds of the sound of stringed instruments; but is also applied to the flute. The flute was a common accompaniment to anathrenes; hence the nightingale's flute-like tones are called for.

685—800.] In the first part (v. 692—693 and the μακρὸν) of this Parabasis the Chorus give a somewhat sophistico-philosophic theory of creation, partly borrowed no doubt from Herakleitische systems. By it the birds are made out to be the earliest creatures and entitled to precedence. They are the great benefactors of mankind: they settle the seasons; give omens. This divinity of theirs should be recognized, and then health and wealth will return to the world. A lyric strophe (v. 737—751), probably in imitation of Phrynichus, is followed by the epirrhema pointing out the free and easy life of birds. Then the antistrophe in the same style (v. 760—784) is succeeded by the antepirrhema to the same effect as the epirrhema, shewing especially the blessings which bird-life offers to rogues.

The early part of this Parabasis has been deservedly admired. Frere has translated it beautifully: he says of it, 'Perhaps no passage in Aristophanes has been oftener quoted with admiration. To bring the most sublime subjects within the verge of Comedy, and to treat of them with humour and fancy, without falling into vulgarity or offending the principles of good taste, seems a task which no poet whom we know of could have accomplished.' There is a beautiful melody in the double anapaests, and a fine Homeric swing and grandeur in their terminations: which, however, the poet takes care to relieve with light touches here and there: cf. in v. 693, Ἰσθί, ἐλέους ἐκτρέπτω τὸ λογίσσω, and the homely and sportive illustrations of the theory.

685. ζαυραῖς κ.τ.λ.] A very beautiful combination of poetical expressions for man's feebleness, from Homer and Aeschylus chiefly.
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The image is not provided, but based on the text reference, it appears to be discussing various ancient texts and their meanings. Here is a representation of the text in plain text format:

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ἀναφέρεται is not found elsewhere: Plato’s image of mankind as dwelling in a dim cave (at the beginning of the 7th book of the Republic) carries out the idea. Homer’s ὠν τῆς φύλλων γενέθε, τοιχίς καὶ ἄδρων (Iliad 146) is well known; also his νεκίμων ἀμεγία κάρμα. Aeschylus in Prom. Vinct. 546—550 supplies much: τῆς ἐθαμαρίων ἀφήθη; ὡδν ἐδιέρχεσθαι ὁ λιγυράμαν ἁκινων λόγον ἄκτος ἐπεπαιδεύομεν; whence it was proposed to read here ἐφημείροι τ’ ἀλαλ, and the scholiast recognizes this as a various reading. But the conjunction τὲ would be awkward. And ταλαλοῦτα ἀλήματος is quite satisfactory. Pind. Pyth. viii. 136, σκίνος Ἰωάννος ἄνθρωπος, is perhaps the earliest Greek illustration of σκιείδα of man who “walketh in a vain shadow.”

638. πρόσχετε] For this form as preferable to πρόσχετα cf. Nub. 573, ἔρι. 593.

689. ἄγηρον] This is again an Homeric epithet of the gods: as is ἀλεξ ἔλεγες, and ἀφιλα μηδ. Cf. Il. o. 88, ἤεις ἀφιλα μηδέ εἶδοι.

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

693. Χάος] There is a sort of likeness to Hesiod’s Theogony l. 116 etc., and no doubt to others; but all is fancifully modified so as to make the birds the eldest of creation. The scholiast wisely says ταυτα ὀν διενυσκόμεν πρὸς τὰ Ἡσίωδου ἢ πρὸς τὸν ἄλλο τινὸς γενεάλογον.

694. γη δ’ οὖν ἀμφῖ] ὡδ’ ὡδ’ ὧν.

695. ἐκ. φῶν] A phrase used by Arist. in Fr. 237. προτέρημον ὡς is said to have been in the Orphic system. Theories of development almost Darwinian are thus of respectable antiquity.

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

698. περιερχέται] Meineke adopts from Hermann οὗτος καί ἄγηρον, a plausible conjecture, ‘misty’ suiting chaos better than ‘winged.’ And the birds can get their wings from Love, as they are said to do in v. 704.

700. ξυνεμένει] Supposed to allude to Anaxagoras’ theories.

704. πολλὸς 8.] ‘is plain by many proofs’: dative of reason, corresponding to the Latin ablative.

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

710. γῆραν] The noisy flight of cranes from the wintry weather of the north is well described in Homer II. γ. 3, ἠντε πέρ κλαγγα γεράνων γενέτ σύρανθε πρὸ, οἵ ἀεὶ ἐντε γεμίζει φύσιν καὶ ἄραφην διεβρον, κλαγγα ταλγε πέτονται ἐν τινὶ Μικανοὶ ῥοδοῖ, where the scholiast explains that the cranes’ flight is from Thrace and to Libya. Hesiod
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tells the farmer to be warmed by the cranes of the coming winter and of sowing time. Op. et Dies 449. And he tells the sailor (at v. 629) πηδάλων δ᾽ εφερέτες ὑπ᾽ ἑπι χαπνοῦ κρεμάσασθαι. The rudder of ancient ships was unshipped and stored away in the winter.

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

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

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

715. λευκᾶρνα[] ‘a light summer dress.’ λέον occurs in Alcman.

717. ἔθωτες...οὖν[] ‘after consulting the birds you then, and not before, proceed to action.’ a common use of οὖν with aor. partic.

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

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

720. φήμη[] ‘a saying’ taken as an omen.


721. ξύμβολον] An omen taken from what meets one. Aesch. Prom. Vinc. 487, ἐνδιούντες τα ἑμείες. He has the neuter form in Ag. 144, ξύμβολα. Horace describes such in his ode (III. 27) Impios parvae recinientis omen ducat, etc.

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

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

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

725. ἀφρασ κ.τ.λ.] ‘mild breezes;’ spring perhaps, if it is necessary to define closely the season meant. ἀφρασ ‘the season of fruits.’ The μετρφι πυγεὶ seems added as an afterthought to improve on θερεὶ.

726. ἀποδράντες] running away and shirking duty. σεμυνυμήσει ‘scornful and proud, a ‘top of a cloud’ Freere. Compare in Pae. 207 the account of the gods moving off to the highest heaven, to avoid being troubled with mankind.

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

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

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

735. κοιναί] You’ll be weary under your load of blessings.

737. Μοῦσα λ.] The order of construction, interrupted by the refrain τω τω, is Μοῦσα μεθ’ Ἀφαίρῳ κόμαι ‘O Muse by whose help I sing strains, whence Phrynichus gained his inspiration.’ Supply ‘come hither’ or something like it, to complete the sense of the strophe.

739. ποικιλή] ‘warbling.’ Cf. v. 1411, ποικιλα χελώσι.

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

746. μήτρη] Cybele.

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

G. A.

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

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

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


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

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

765. πάππων] Probably πάππω means the ‘young downy feathers,’ as K. explains. Sophocles, in Fr. 748, γρανίας ἄκανθησ πάππων ὑπὸ φωσακέντω, uses the word for ‘thistle-down.’ This suits φωσακέντω better than to suppose πάππω a kind of bird, though Ælian appears to have so used the word. Here the meaning ‘grandfathers’ is pinned on, and there is a sort of humour in φωσακέντω. ‘Procreare avos.’ To establish true Athenian descent a man must shew his πάππων, and he would then have a φράττρα or clan and φράττερα clanmen. Anyone could easily get πάππω and consequently a φράττρα among the birds. Cf. Ran. 418, οὐκ ἐφυσε φράττερα: ‘is no true citizen’ of Archedemus. The pun is represented in Latin by Bergler ‘curet sc inscribi inter pappos aves, sic poterit se ostendere habere pappos avos.’ Kock suggests some play on Ἀχνεν and Ἀχνεν in German. In English we might attempt some equivalent by ‘grand feathers’ and ‘grandfathers.’

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

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

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

769. τοιάδε] Adverbial=‘thus.’ The rest arrange thus: ἤμεοι Ἀπόλλων συμμετήρει βοήν, δρόω κρέοντες πτερών, ‘they sang Apollo in full chorus, all together beating noisily with their wings.’ There are slight variations of this verse in the different texts. It should correspond metrically with v. 740.

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


778. κυμάτι ε’ ἐπι.] There is a smoothness in this line that suits the sense. αἰθὴρ is in MS. Vat., and Porson says ‘quod saltum speciosum,’ referring to Theoc. 43, ἔχθω δὲ πνεύμα νῆσμον αἰθήρ. And in the well-known night-scene in Hom. Il. 6. 556 it is the same. Hence αἰθήρ has been preferred to vulg. αἰθρ. It is rather a bold phrase to use ‘the calm air stills the waves;’ but Ar. here is intentionally tragic. Cf. Aesch. Ag. 566, εὕρετο πάντοτε ἐν μεσομμεθραία κύθαις ἄκμων νηφαίοις ἀνδρῶν πενοι. 780—1.] There is a sort of Homeric echo and grandiloquence in this language. Dindorf also notes ἐπολοίζεται as Aeschylean. And perhaps it may have been Phrynichean, if this antistrophe and its strophe are, as some think, imitations of Phrynicus.
THE BIRDS.

785. ἀδήσιον κ.τ.λ.] The advantages of bird life are further stated, especially for some disreputable tricks prevalent at Athens.

786. αὐτίκα.] Cf. above v. 166.

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

798. Διτρέφης κ.τ.λ.] Diotrepes made his fortune as a πυτωνοσκόκος, that is by covering flasks with plaited willow-twigs: hence he is said to have had 'willow-twig wings' to raise him to power and office. But the scholiast also surmises that the leaves on the neck of the πυτωνοσκόκος were called wings (τὰ πετάλια τῷ πυτωνοσκόκῳ κρεμάμενα ιμαντάρια καλείσθαι). This would make the passage clearer. 'What are not wings worth? Why, Diotrepes, willow-twig wings got chosen to high offices.'

800. φόλον, ἔδω ἔλει.] The prince commanded the cavalry of one tribe (φόλη): there were ten, and the ruler under the two Hipparchs, as (in the infantry) the taxiarchoi, and under the Strategi. Hence Diotrepes is first phyarch, then πτεραλτρηστικῶν. What this last may be we need not suppose to be a fabulous gryphon: cf. Ran. 932. It perhaps means here the ne plus ultra of a grandeur in the bird way; and the phrase τιτροχός leads up to it. From having been a mean soothsayer, with willow-wings D. rises (by purchase) to be captain, crier—Capercaillie, cock of the woods.

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

801. ταυρίς.] 'This is such as you see it.' So far so good.

803. ὄκτυθρως] An adjective in Homer: here it means the long quill feathers of the wing, acc. to the scholiast, who says τὰς πτερὰς τὰ μὲν καλύτατα πτελα, τὰ δὲ πτερᾶ, τὰ δὲ ὄκτυθρα. We class the wing feathers as primaries, secondaries, tertiaries: the primary being the long feathers = ὄκτυθρα.

805. ἐστὶν.] 'with a view to cheapness, cheaply.' What was contracted for was apt to be so done. The scholiast appears to take συγγραμμὴν to be = γραμματὴν 'painted.' Rather it means 'contracted for, done by contract;' with some reference to the sense of the simple verb. The goose suits the simplicity of Euelpides, the prating blackbird is Peisthetaerus with his ready tongue. A cheap clumsy sign-board daub of a goose is meant.
806. ἑκάφων ἀρ.] Cf. Thesm. 838, ἑκάφων ἀποκαταρμένη, where it denotes a close cutting of the hair, as it is opposed to κώμα καθίσαιν. In Ar. Fr. 503, ἵνα μή καταγηγή το ἑκάφων πληγεῖ κελεύοντο, plainly ἑκάφων means 'the crown of the head, poll.' Hence the phrase would mean 'with the crown of the head shorn, plucked bare.' But in Thesm. and in this passage L. and S. identify σε κελεσθαῖ περίπερχαλα κελεσθαί, which certainly means (Herod. III. 8) to shave the hair round the temples, leaving that on the crown to grow. Homer's ἡφίκες ἀκρόκομοι (Il. 11. 533) illustrate this; and some Indian tribes arrange their hair thus. This meaning is given to ἑκερεθαῖ by taking ἑκάφων in the sense of a bowl, so that 'cropped low-wise' means cropped as one would if a bowl were put on his head and all that fell outside were taken off. The close cropping was enforced by way of reproach: this the passage from the Theomorphiaclia shows; as does the scholiast on this passage. And as a prison regulation it still prevails.

807. ταυτ! κ.τ.λ.] 'We have found these similes, with which we attack each other, after Aeschylus' rule; they come not from others but are feathered by our own wings.' Aeschylus' Myrmidons is quoted by the scholiast: ὅσ' θετη μυθῶν τῶν λιθιστικῶν λόγων πληγεῖν άτρέκτω τοικοῦ τὸν αλετὸν εἶναι ἱδώτα μηχανή περάματος, τάδ' ὅρη ὑπ' ἀλών ἀλλὰ τοῖς αὐτῶν περίοις ἀλκόμεσθα. Our own poet Waller uses the idea in a quatrain to a lady who sang his verses:

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

815. Στάρηπι] He puns on the meaning of στάρη a rope or cord of spartum. So much does he hate the name of Sparta that so far from giving it as a name to his city, he would not even to a common bedstead apply a στάρη while he had a κείλα or girth. The pronoun γώ and τῇ καὶ are emphatic. The scholiast defines κείλα as εἴδος γώνις ἐκ σκαλιών.

816. πάνυ γε] To be taken with ὁδεί, strengthening it.

819. χαῦνον] Arist. has a compound of this in Ach. 635, χαῦνοπολίται. It means 'with plenty of show and size, but little substance.'

Νεφελοκοκκουλαν] 'Cuckoo-cloud-land' Cary, 'High-cuckoobury' Rudd. 'Cloud-cuckoo-borough' Kennedy. κόκκυξ represents stupid gullibility: νεφελο, the chimerical nature of the project.

103] A cry of delight.

820. καλδω...τοῦβομα] The so-called tertiary predicate: 'the name you have hit on is beautiful.'

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

833. τὰ τοῖς Ἀλκινοῦ άθόπ] This is Hermann's correction for τὰ τοῖς Ἀλκινοῦ γ'. Meineke proposes καὶ τοῖς Ἀλκινοῦ γ' ἀπαστα, which gives a
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more common arrangement of particles καὶ..., γε, but does not seem likely to have been altered into the old text. Aeschines was a boaster; in ᾽Ερετ. 1243 he is represented as singing a song about wealth.

καὶ λοξότου μὲν οὖν. The scholiast appears to have read λόξον. 'The better place to suppose the wealth of these boosters to be in is the Phlegrean plain, for there the gods outshot the giants in bragging.' The plain and the combat upon it are ridiculed as alike fabulous nonsense. But thus the connection of this line with Eupides' last words is not natural; the καὶ is awkward, nor would Meineke's proposed καὶ much improve it. The καὶ...μὲν οὖν ought to continue the sentence καὶ καλάπτεσα, 'where Theogones' wealth is, and that of Aeschines, and, best of all, the Phlegrean plain, that imaginary scene of a combat which never took place.' καθορθηκότωσαν ἀλ. is by way of surprise for κατεναλάμβανον or some such word.

825. Λιταρδóν] The in which the Athenians delighted. Cf. Ἀκι. 639, Ἕω. 300. Φρονήμα τῆς πόλεως cf. Ἕω. 2, τὸ χρήμα τῶν

νυκτῶν; also Ὁμ. 1192, 150.

827. πολιοτόχοι. Th. must have a patron deity, as Athens has Pallas (cf. Ἡμ. 581), to which the 'peplus' was carried in procession at the Panathenaea. It was given by maidens. ταῖνει, prop. 'to card,' here implies the whole process of spinning and working of wool.

831. Κλεαθήνεις] Ancient butt for effeminacy. In Θεσσ. 574 he addresses women, φίλη τινών, εὐσεβείς τομοθεύτικος τρόπου.

832. Πελαργοῦν] For Πελαργός 'a stork,' but with allusion to the Πελαργοῦν at Athens, which cf. Θικ. 11. 17. Some connection was once thought to exist between Πελαργοῦν and Πελαργός; and certainly Callimachus has Πελαργός τείχεσι Πελαργεῖν, meaning Pelasgic by Pelargic.

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

836. ὃς δ' ἔδει κ.τ.λ.] 'What a fitting deity it is to dwell upon the rocks of the acropolis!' The cock, however, as the scholiast notes, is not particularly so as a bird.

837. ἀγε ὧν κ.τ.λ.] Having settled their πολιοτόχος θέου they must complete the building. P. directs, Ε. has to be here, there and everywhere at the work.

840. ηλεῖνη] 'hod' Cary. It generally means 'pot or pan.' P. assumes that Eupides will mount the ladder clumsily and tumble down.

841. Εὔφερνη] Cover up the fire, but keep it alight under the coals, that it may be ready to make a blaze if wanted.
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842. κυδώνωμεν.] Cf. Thuc. iv. 135, ταύς κυδώμους παρερεχθέντος 'as the bell went round' which the officer carried who visited the sentries to see if they were on the alert.

846. ὀλώμενε ἡμῖν] E. means to grumble at all the trouble being put on him, while Peisthetaerus remains; and he takes up παρ' ἐμι in a different sense from what P. had meant. 'Yes, and you remaining quiet here—may go to the deuce for me.' παρά means 'along of, on account of.' Lat. 'per me licet pilores.' P. entreats him to go, as all depends on him.

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

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

852. συμφ. ἔχει] By common periphrasis for συμπαρέχεσθαι. The aorists ἔχεσθαι, ἐχεσθαι, are very common in this almost present sense 'I approve.' The infinitives that follow, προενεπένθηνε, θέου, depend on these verbs: I agree and join in advising that we go in procession, etc.


857. Π. ἑρῴδε] οὔτω δὲ ἔλεγον τὸν παῖδα. Schol. This phrase, and ἴμπροδωθῆ, are said to come from Sophocles' Pteleus. ὁμ. occurs in Soph. Ant. 536.

858. συναθέτω] συναθετεῖται ψῆφις. Mein. because Chaeris was a flute-player, and in the next line is φινῶν. But possibly συναθέτεσσι φῶς might include fluting. The flutist or piper comes on as a raven.

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

863. σὺν ἔργῳ] Suppl. ἐστιν: 'it is now your task.'

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

866. Ὀλυμπίως κ.τ.λ.] Compare Thesp. 332, εὔχεσθε τοῖς θεοῖς τοῖς 'Ολυμπίως καὶ ταῖς 'Ολυμπίαις καὶ τοῖς Πυθίαις καὶ ταῖς Πυθίαις καὶ τοῖς Δίπλοις καὶ ταῖς Δίπλαις. Respect is had to distinction of sex: 'All the Olympian birds and birdesses' (for 'gods and goddesses') are invoked.

869. Σουνίδαραι] Coined to parody Σουνίδαρας 'worshipped at Sunium,' the promontory of Attica. And πελαργικός is to represent πελαργίκος: cf. above v. 832; also it refers to πελαργός 'a stork,' and thirdly (the scholiast thinks) to πελαγός as Poseidon was lord of the sea. Cf. €.g. 560, ἐκληρωμένος μεθ᾽ Ἑλένου Σουνίδαρας.

870. κύκευ] The singing swan has the epithets of Apollo, god of song.
As the name of a bird it is said to be the land-rail. It is here used with reference to Latona's title of 'Ortygian (Quail-island) mother,' Ortygia being the old name of Delos.

874. Ἀταίνης A name of Artemis from Colaenus, son of Hermes, who built a temple to her. It is something like ἄκαλλες in sound; hence perhaps the coupling of the ἄκ. with Artemis.

875. φ. Ἱαυκτίων Sabazius was a Thracian name of Dionysius, acc. to schol. on 1 Φεσ. 9: a Pergavian name for the same god, acc. to schol. here. Any way it expresses 'foreign, outlandish.'

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

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

880. Χλαμίαν ἤθηνι] like the idea of the Chians being in every case asked on.' Cf. Arist. Πολ. 14, ἤθηνι καλλιτήρας καταγράφειν. Σκαρπάριαν; also Aith. 140 and 146. The Chians were fast friends to the Athenians; so they were included in public prayers, which favour them returned by praying for them. The scholiast quotes from Eupolis: αὐτή Χλω τών καλή πόλις ποιήσα, καὶ τόλμα πειθώρια καὶ καλόν ἰδίον ἰδίον ἰδίον ἰδίον ἰδίον ἰδίον ἰδίον ἰδίον ἰδίον. Notice by the very phrase gone, Peisthetaerus' interpolations are a little in his playful vein.

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

πετρυφάρων] Some water-bird. τελεσία 'woodpecker,' cf. below v. 1156, where these birds use their beaks like axes. τελεσίαν 'pelican,' in which sense τελεσία ἄρα also occurs in Ar. H. A. x. 3. λεβέος: unknown: apparently from λεβέα, pelican, because of its colour. τιταλία 'grouse,' the 'tetrao' of ornithologists. ταῦτα 'peacock.' Θεᾶς 'owl' of some sort, βάκκας 'duck.' Aristotle's βάκκας and φάκας may be the same bird. θαλάσσας unknown. ἕρωδος 'heron,' καταβάτης, explained by Hesychius as ἄρος, from its 'swooping down' probably, but Dindorf says, 'skua' or 'gannet.' The 'swooping down' would well suit this latter bird. μελαγκόρφος 'black-cap;' αἰγιθαλατός 'titmouse,' derived by the schol., παρὰ τον ἐξ αἰγιθαίαι τεθηλατέων. Aristotle mentions this bird and the μελαγκόρφος together, H. A. IX. 15. 2. To this list Meineke adds καὶ ἡσαυάνας, because the scholiast mentions this bird ἥσαυανες or ἕρως, apparently not knowing what it was. We
might suppose it to be the 'hooper or wild swan' from its trumpeting cry.

890. ἐξὶ πώποτε] A poor miserable victim had been furnished: not enough to feast all the birds of prey summoned. The choregus who had to supply the victims was thrifty perhaps: cf. Pac. 1022, χοδὼν τὸ πρόβατον τῇ χορηγῇ σώζεται.

891. [ἐντὸν] This bird was dangerous to sacrifices: cf. Pac. 1009, φράξα τῇ μὴ τωσ ἐνδίψῃς ἐξαναλίπως ἐκτὸς μάρυν. Τ. τούτῳ μέντοι ἀνελάττου, ὥσε οὕτω φοβηρὸς τῶρ σελάγχους ἔστιν ὁ χρησµῆς.

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

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

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

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

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

908. μελαγ.] Bergler quotes from Bacchylides μελεγλώσσων δοῦλων ἄθεα.

909. θεράκων] In the poem Margites, erroneously ascribed to Homer, is the line Μουσών θεράκων καὶ ἐκηβόλων Δαμάκην. And θρησκός is a common epithet of θεράκων in Homer.

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

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

915. ἄτο] Cf. Ach. 411, ὅπε ἄτο χαλάζω ποὺ αἰ. He puns on the word ἄτορης and τετρήμμον 'with holes in it;' telling him he may well call himself a servant, for his coat has seen good service. Or 'being a henchman bold-and-ready he may well have a coat old-and-shreddy.'

916. ἀνεφθέρη] Cf. Pac. 72, ἐκφαρεῖς ὅσα ὀλίθροι; and Eccl. 248, ὃς Κέφαλος σοι λυομέναι προσφαρεῖς.

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

921. παλαι] He has praised the city long ago: the Muses somehow hearing the report before the thing happens.
912. ἐκάτην] The name-day for a child was the tenth: cf. above ν. 494. Also Eurip. Electr. 1125, δύσον...ἐκάτην σέληνη παιδὸς ὄς
κομιστικ. Here δύσον δ. is 'to celebrate the ἐκάτην with sacrifices.'
916. πατρὸς κ. τ.λ.] From a choral hymn (ὑπόρχυμα) of Pindar to Hiero of Syracuse. Sævern presses this passage into service as proof
that the Nepheleocycygian scheme means the Athenian scheme of empire
to be founded by the Sicilian expedition.
917. κεφαλὴ δυσ.] Because of his name Ἰθέρων.
918. δος ἐπίν κ. τ.λ.] It is probably useless to try to make good sense
of this. It is meant to be a parody, mysterious in grammar and dialect,
as dithyrambic poems often were. τένων is exaggerated Doric: it does
not occur in Pindar. Perhaps (as Meineke says) τένων κ. δομεν means 'to
give by an assenting nod.' κεφαλὴ κατανεῖω is Homeric, of the great
nod of Zeus.
933. στ. καλ' χ.] Some one who has both upper and under garment
is told to spare one for the guest. He does so: and P. gives it, saying
ἐκείνῃ.
935. μιγών] Infinitive of μιγνύω. P. 446, Niph. 442.
940. ἀνθώρυντοι] With contempt and impatience, 'the fellow.'
ἔν πάντι νικῶν 'will not learn,' usually with persons or things ἀναλύο
λαοταϊς is 'to get rid of.' ἀνελήλυτοι is 'to depart from.'
941. νομάσθέναι, κ. τ.λ.] When got one gift, the poet tries for another,
and quotes Pindar again, and the scholiast, changing it to suit his
purpose. It was in Pindar that now, ἀνθρωπος ὁκον ὁτ' ἔτεκαται, ἄλες ὅ
ἐκατον 'Straton wanders among the Scythians, houseless; and of no
honour or use [is a pair of shoes without a chariot]! Supply for the
sense, as Brunck does with probability, ἦν τοι ἕμισθαι ὅτ' ἄντρα
τοιο. The scholiast says that Straton got mules from Hiero, and then
asked for a chariot. With this last (or a waggon) he would be
houseless among the Scythians, 'quorum plaustra vagas rite trahunt
domos.'
945. κάνεσ δ' τοι λ.] This is said to be the beginning of the same song
of Pindar.
949. καὶ τὴν π.] Constr. with ποιῆσαι. And notice the act. ποιήσω,
'will write as a poem,' not 'I will do.'
950. κλίνων κ. τ.λ.] It seems to mean 'celebrate,' O golden-throned
(Apollo), the shivering cold city; snow-stricken plains of many crops
have I traversed.' But there is doubt whether πολύπορα, πολύπορα,
πολύπορα, be the reading. πολύπορα makes little sense. πολύπορα 'of
many paths' seems better. And Dindorf has ἀλαλά, which Hermann
retains, construing it with τὴν τρ. and reading πολύπορα ἀν' ἡλιονον:
'celebrate in thy shivering chilly strain of joy the snowy plains to which
I have come.' Meineke inclines to πολύπορα in the sense of πολυπώτα
'severe-causing.' ἀλαλά is Bentley's correction. ἀλαλά (ἡ) is elsewhere
used for war-cry or battle.
955—8.] Impetuosity succeeds: the poet gets the tunic: P. then
goes on with the interrupted sacrifice.
958. oĩ] The priest appears to be recalled: he was dismissed above, v. 893. Meineke gives ἐφημεῖα ἐνω to Peisthetaeus.

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


966. ὀδὴν ὁ] Brunck, with the scholiast, strangely misinterprets this 'nihil obstat;' quoting at the same time a passage in Demosthenes, where it means 'there is nothing like, nothing so good as.' Of course that is equally the meaning here.

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

971. Πανδώρα] Earth very possibly, as ξειδωρος and σωλυβέτειρα: but the soothsayer also mentions the goddess 'Give-all' with an eye to his own requests.

973. δόμειον] That is, δόμεια, δοῖναι; inf. used as imperat. both here and two lines above.

974. ἔνστι κ.τ.λ.] Cf. Eq. 123, ἐν τοῖς λογίοις ἔνστις ἀνθρώπους ἄχιστον;

976. δίδυμοί ἔνστις] Editors are not consistent in their way of writing this union of αι with ε. When the resulting syllable must be or may be long, it should be deemed crasis or sphaeresis, rather than elision of the final ας. See a fuller note on this question at Nub. 988.

977. θεσπις] Meineke, thinking θεσπις inapplicable, proposes θεσπις. The common reading means merely 'wondrous, excellent,' and needs no change.

978. αλερός] From the old oracle about Athens: cf. Eq. 1013.

979. ὁδὼι αλερός] Meineke points out that ὁδο...οδὶ...οῦ is incorrect, quoting Plut. 139, 1114, and v. 1133 of this play. Also that αλερός has no place here: it should be an inferior bird. He seems, in principle, right; the bird he introduces is λάυος, a kind of thrush. ΟΤΑΔΙΟΣ might be corrupted into ΟΤΑΙΔΙΟΣ and then to ΟΤΑΙΔΕΣ.

982. ταπαλλωνοι] P. gets his oracle copied out directly from Apollo.

985. ὅ τοι] Cf. Eq. 199, δὴ τοις Παφλαγόνων μὲν ἀπόλλυται ἀποκοροδίλλαρην. In πλευρών τὸ μ. he mimics the τὸ μεταξῦ ᾿Καὶ Σ. of the soothsayer.

986. οὐδὲν λ.] The opposite to λέγειν τι, 'to say something sensible, reasonable.'

987. καλ φ.] continues the oracle. 'Strike, and don't spare even Lampon or Diopethes.' For Lampon cf. v. 522: we infer that he was a soothsayer. Diopethes in Eq. 1085 is a receiver of libres, in Vesp. 380 foolish or mad.


994. κὁδόρος] *ευρ ταμ σοπερ αικεσία?* Dind. 'what tragic buskin brings you here?'

996. διλεώ] Cf. *Nub. 202, Μ. γεωμετρια. Σ. τοὶ τι ἔστιν χρήσιμως; Μ. γήν ἀναπτερεῖ πρᾶξιν. Σ. ποτέρα γίνεται ἅλλο πρᾶξιν. So here the air is to be parcelled out.

998. Καλωτέ] After Greece Colonus is a ridiculous drop. Swift (in Martinus Scriblerus on the art of sinking or bating) quotes 'In either trope is our language spoke, And *Flanders* hath received our yoke.' We should infer that Colonus was Meton's deme: the scholar, however, says he was of the deme Colonus, but had something to do with Colonus, having arranged his counterworks, or having a statue there.

1000. αὐτή] Cf. note above.  

1001. πυγέα] Cf. *Nub. 95*, ὀπὸ τούν ὀμόνων λέγωντες ἀναπεν- 

1002. διασίζημα] Of which Meton makes such practical use in *Nub. 178*. Plato (*Phaedo*) mentions the καρφω and δια- 

1005. κύκλως γ. σ. τ.] ταίς ἑπὶ ὠκενων γὰρ τῶν κύκλων τετράγων 

1007. ἀστέρος] Brunck will have this to be the sun; and would read ταστέρος: but a conjunction is wanted. And any star will do for Meton's comparison. As from a star, a central circular spot, rays shoot out, so are ways to radiate from the agora. The subjunctives ὄπως, ἀπολέμωσιν depend on ἴκθω. Dindorf, however, approves of Brunck's change to ἀπολέμωσιν, with which either ὀποτέρα ἀστέρος, or ὀποτέρα ταστέρος must be read. The whole will then read: 'that there may be streets leading to the centre, just as from a star (or the star=sun') rays shine out in every direction.'

1009. θαλή] Cf. *Nub. 180, τι δ᾽ ἐκβάω τῶν θαλῆν θαμάζομεν;*

1010. ἕσθι] Stobi: Meineke: a change not worth making, the interrogative use of ἕσθιa being so common, and almost conveying a command or assurance.

ὑπακοήν] Cf. *Them. 924, ἃλλ' ὑπακοήνη τετ. The prep. ὑπάκοα adds the force of 'softly, quietly.'
1013. *εὐφλαστεῖν* impers. 'there is a εὐφλαστεῖν:* this is Seager's alteration for ἐυφλαστείναι. Meineke adopts it, giving Haupt the credit of it. With the common reading Dindorf punctuates after τινες, 'exiguntur peregrini omnes et jam quidam ejecti sunt,' not a very natural sense for κεκλίνηται; then with πληγαῖ understand εἰςι: 'there are blows about.' But this seems better expressed by κεκλίνηται with πληγαῖ. For the Spartan expulsion of foreigners cf. Thuc. I. 144, II. 39.

1015. ὑμοῦσαν] Opposed to στάσις. There is no faction or division, we are all of one mind.

1017. ὥσι ν ἐφ φθαῖναι] The examples collected by Elmsley on Eur. Med. 941, ὦκ ὅτι ἄν εῖ τελεσαίμι, establish this use of ἄν immediately after ὅτα. That the meaning is the same as ὥσι ὅτα εἰ τελω 'I know not whether I shall persuade, I fear I shall not persuade' is also certain. ὥσι ὅτα εἶ = Lat. verbor ut (not the Lat. nescio an which expresses almost affirmation). But whether the order of construction was ever intended by a Greek to be ὥσι ὅτα εἰ τελεσαίμι ἄν (as Elmsley says), is doubtful. We may compare the position of ἄν with verbs of thinking followed by an infinitive clause: ὥσι ἄν φιμνα τὸν εἶναι. In this passage early editions have ὅτη ἄφρ. ἐπ. φθαῖναι ἄν. One MS. gives ἄφρ. ἄν: Perhaps ἄν should be left untouched after φθαῖναι, the doubling of this particle being so common. And ἄν is strictly in its place with the opt. after ἠτο to express a future. The force of ἄν 'after all' would suit with φθαῖναι, but not with ὅτα.

1018. αὐταῖ]) sc. πληγαῖ, the blows which he had above said were already on the march. Here he begins to beat him.

1020. ἀναμετρήσεις] 'Won't you measure yourself back?' i.e. retrace your steps? with allusion also to his geometry and measuring rods. No exact parallel to this use of ἀναμετρεῖν is given in the lexicons: cf. Hom. Od. μ. 428, ἀναμετρήσεις Ἡκρύβδει τ' to return again past Charybdis.' The scholiast explains it by ὦι μετὰ φρονήσεις: 'will you not moderate yourself, use your measuring tapes on yourself not on us?'

1021. πρόξενοι] Those whose duty it was to entertain foreigners. The ἑρμοκοσμος or inspector looks for them to welcome him and shew him the new city. His appearance, dress and gait, probably suggested the comparison to king Sardanapalus.

1022. κυάμοι] As if from Athens. Cf. Eq. 41, κυάμορ, of the Athenian Demus.

1024. βίβλιον Τελέων] 'credentials from Teleas,' whom we may suppose (with Bergler) chief magistrate of the state whence the inspector came. He calls this document φαίλον in discontent at having to leave home.

1025. βούληι κ.τ.λ.] P. offers him to be paid at once and rid of the trouble of his commission; which contents him well till he finds that his payment is to be in blows.

1027. ἐκεί κ. τ.λ.] γεῦτον brings some particular proof of a general assertion. 'I shall be glad enough to go: indeed (to prove it) I
wanted to stop and speak in the assembly at home, having some matters which I have been negotiating for Pharnaces. Certain matters had been managed by him for Pharnaces' interest, he probably having been bribed by the Persian satrap. Or Φαρνάκη may be 'with Pharnaces.' There is no evidence to shew what the business was: the negotiating parties were Athens and Pharnaces.

1039. οὗτοι] Here he beats him, telling him that that is his ἐκς. ἑρω ὅ, or all he will get for his support of Pharnaces.


1032. διόσκοβης] Intransitive, as below v. 1258: but transitive in Ἐκ. 60, Υερ. 460.

κᾶδον] 'ballot-boxes,' which the inspector brought as an Athenian commission to introduce democracy.

1035. ἔως δὲ] The statute-monger comes in reading; the quotations from his statutes are not metrical, any more than the formula of prayer above at v. 865. The introduction of one who offers statutes for sale is a satire on the venality of public men and legislators at Athens.

1040. χρήσθαι κ.τ.λ.] Nephelococcygia, as colonized from Athens, should follow the Athenian weights, measures, etc. Olophus was a city in Thrace near Athos: perhaps only selected because it could be rhymed by ὄστις, and with a possible allusion (as Dindorf thinks) to ὄλοφρωμαι, ὄλοφος.

1042. ὄστις,] or ὄστις, from the cry ὄστις and the verb ὄστις. He means that the statute-monger will soon have something to cry for.

1044. τι πάρχει;] 'What are you doing?' P. begins to beat him.


1046. καλοῦμαι] The inspector summons P. into court, naming a month for the trial.

1047. ἢ οὖν] Implying surprise: cf. Ἐκ. 89, Ran. 840: in the former passage just as here, with οὖν, 'my friend.'

1050. στήλη] On which laws were inscribed. In Ach. 727, Dicacopolis goes to fetch the pillar on which the terms of his treaty are written. While P. is dealing with one of these plagues, the other comes back; v. 1052 must be the inspector's because of τῷ κᾶδῳ, cf. v. 1032: but perhaps v. 1054 should be the statute-monger's, from the mention of στήλη. It is commonly, however, given to the inspector.

1052. γράφω] Dindorf says γράφων is 'myletum dicere,' γράφεισθαι 'accusare,' a doubtful distinction. γράφεισθαι means 'to indicted' and ordinarily γράφειν does not mean this. But φεύγει γραφεῖ ἐκατοτολόστου τίττμας (Ἐκ. 443) is equivalent to γράφομαι στὶ γραφές ἢ τ. And this in form differs very little from γράφω στὶ μυρία δραχμάς. One wants further instances to prove that the active voice is always used
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with accusative of the fine that the indictor lays, the middle with accusative of the indictment. L. and S. give no other reference for this use of the active voice.

1055. λαβέων] The Chorus are called in to help in an attack; so the pair run off. P. goes in to finish the sacrifice; with the priest acc. to Dindorf’s older text; Meineke gives all three lines to P.: so that the priest does not reappear after his dismissal at v. 889.

1058—1117.] While the others are gone to the sacrifice, the Chorus deliver a second short parabasis, as in the Knights and other plays. They consist of a strophe, epirrhema, antistrophe, and antepirrhema. They describe the good which they do, the happy life they lead; and promise certain of their enemies, and promise to reward the judges if the prize is awarded to the play.

1058. παντότε] Cf. Soph. Oed. Col. 1034, Ζεὺς θεῶν πάσταρχος παντότε. The birds are now to get the honours and titles of Zeus.

1060. εὐσταλίτ] As an epithet of εὐχή perhaps only used here. We have, however, εὐσταλίοις άρσα, εὐσταλίοις τιρών, and τα εὐσταλία =εὐχαί in Aesch. and Soph. It seems to mean ‘solemn, earnest prayers’ here.

1062. εὐθαλίτ] The a is long. Euripides uses the word in Τραδ. 177, εὐθαλεί τ’ εὐσταλεί, in the same metre. It must be referred to θηλή, being a Doric form. There are also used εὐθαλής, εὐθαλής.

1064. οτ ζ.λ.] Meineke, with Brunck, would read ά = ή, and ἐφεζομένα (nom. fem.), also αὐταχάμενον for αὐταχάμενα, which is of course neut. pl. if retained. Dindorf pronounces the text sound, explaining it as equivalent to κτίσα γένεσα τηρών οι πάντες εν γαλι (κα-ἀποβιόκοκτα) τ’ τε δέορεον ἐφεζομένα καρπῶν ἀποβιόκοκτα. There seems a distinction between the ἐκ κάλυκοις αἰώ, ‘flowers, corn, etc.,’ and the produce of trees. Cf. Soph. Oed. Rex, 25, φθινονσα μεν κάλυκων ἐγκάρτοις χθόνοι. In v. 1065, αὐταχάμενοι γένοις παιήμανοι, which Meineke reads, agrees most closely in metre with v. 1095. καρπῶν must then be understood with αἰώ. Dindorf approves of παιήμανοι, which Dobree suggested on the ground that the poet is intentionally playing on πάσα and its compounds throughout the passage.

1066. ἐφεζομένα] If this be read ἐφεζομένα it is wrong in metre, as ἐζομένα is to correspond to ἐρμημοι in v. 1096. The change from masc. plural to neut. pl. being awkward led to the alterations suggested by Brunck, etc. Hermann proposes ἐφήμεροι agreeing with καρπῶν, which is unnatural.

1069. δαίκται] e.g. the scorpion, says the scholiast. Other pests, such as small insects, are quite as much meant. The birds confidently declare their good services to the farmer; of which it is hard nowadays to convince him.

1070. περήφανος] Meineke proposes φάρμας, ‘by my throat,’ devoured by me: the text means ‘by my swooping down on them.’

1072. Διαγόρας] Diagoras of Melos who had lived at Athens was persecuted and expelled for supposed atheism, and for ridiculing the
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Eleusinian mysteries. To his atheism there is reference in Nub. 830, Σωκράτης ὁ Μῆλιος. A price had been set on his head, but the Athenians did not catch him. He was very likely dead before the time of this play, as he is coupled with the "dead tyrants."

1073. τυράννων] The Athenians were extremely—even ridiculously—apprehensive of tyrants. Cf. Vesp. 488, ὥς άπανθόν' ὑμῖν τυραννίς ἐστιν καὶ κανονίζωνται.

1076. χῆλως οὐδὲν.] As the Athenians proscribe their enemies Diogoras and the old tyrants, so we here will set a price on the head of ours.

1077. ψαλωτάρης] A bird-seller, mentioned above at v. 14. He is called Στροθίως as if from his country, "Struthian" to correspond to "Melian"; but the word is of course from στροθίως, "a sparrow."

1078. [ἀντι] ἄγανγη] The MSS. have ἄπωρ' ἄγαμον. Meineke reads ἄπωρ' ἄγατον, where ἄπωρ is accusative of instrumentos, a rare form for ἄπως.

1079. οὔτι ι. τ. θ.] Philocrates, together and sells small birds of the finch kind; and adds, by selling them at seven for the obol.

1080. φυτοῦ] "Blowin' in the wind" to make them look plump, apparently.

1081. ἐγχεῖ τὰ πτ.>] The text, given by the last scholiast seems best: ἔγχεε τὰ διὰ ταρατήρουσαν ἀπροσφυγίας ἐνόλους, "he will dress their noses, putting their bills," Rudd. The use of ἐγχεῖ is curious. Probably ἐγκαθίσταται ἀπροσφυγίας were regular poulterers' words. Meineke conjecture

1082. τῶι βελέοι] "to act like a fool." Aristotle (H. A. IX. 7. 8) speaks of turtle-doves and pigeons being kept as παλεύρια, blinded (πετυφλωμίνα). The scholiast on this passage tells us the same; and that the birds were put in a net as call-birds to allure their kind. He adds τῶι γλυκημανικῶι τῶι βελέοι ἔλεγον, where γλυκημανικῶι seems to mean "in the technical language of bird-catchers." A bird thus employed was called in Latin illex.

1089. χ. οὐκ ἄνω.] Happy birds, who don't need warm wraps in winter, nor suffer from heat in summer! The vulg. ἄμισχοῦται seems a very doubtful form. ἄμισχοῦται is the reading of some MSS. of Aldus, and is taken by Meineke. In Vesp. 1150, 1152 there is ἄμισχο−χώμων and ἄμισχεται; but ἄμισχομαι, ἄκουμαι, etc., support the nasalized form here. It is certainly rash of Brunck to pronounce it a "vox nihil." For either ἄμισχοῦται or ἄμισχοῦται are acc. to analogy; but ἄμισχοῦται not so.

1091. θερμή ι. τ. θ.] Sophocles has something like this in Trach. 145, καὶ μοι οὐδ' ἄλκτες θεῖου, οὐδ' ἀμβροτοί, οὐδ' τελεμάτων οὐδ' εὐνές. From the scholiast we may infer some read τυγγοῦ for τυγγοῦ here. But the gen. sing. τυγγοῦ better balances χείμωνος of v. 1089. Whether it is to be taken absolutely "caloris tempore, aestate," as Dindorf says, or is gen. dependent on ἄεται, is an open question. The arrangement of
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the words favours the latter construction. Ὠδηγεῖ means here 'burns, warms overmuch.'

1094. φυλλων κ. ] Meineke objects 'φολλων κόλπων, nescio qui sint.' The expression seems quite natural. Cf. Milton's 'towers and battlements it sees bosom'd high in tufted trees.'

1096. ἰλιμανὴς] A certain correction from the MS. υφ' ἰλιμα μαντείας. Suidas has ἰλιμανὴς—ὁ τέττις εἰςωθεῖται γεφ ἰλιμ. The line is to correspond with ν. 1066. The cicada is mad with delight at the sun. Diindorf gives several similar compounds from μαντεία. Cf. below, ν. 1281, 1284.

1100. ἑρέθυμα λ. μ.] 'tender white myrtle-berries.' In λευκόστροφα the first is the important half of the compound; the berries are white, and they grow (τρέφεται). In the same way λευκόστερος μήδας (Aesch. Prom. Vinct. 993) is 'white featherly snow;' and in Soph. Oed. Col. 718, ἐκατόμικοδες Νηρισίδες, 'the hundred Nereids.'

κηπεύματα] 'garden fruits, seeds, or flowers;' probably the former. Hermann (Opusc. I. p. 58) quotes from Diodorus Sic. II. 37, ἐκήθος τοιμαζόν διαρρεῖ καὶ τοιεὶ κατάρρυντων πολλοῖς κηπεύμασι καὶ καρποῖς παν- τοταῖος τὸν χώραν.

1104. 'Αλεξάνδρου] The judges shall get far more than Paris did for his judgment between the goddesses.

1105. γλαύκες Λ.] The owl was stamped on the four-drachm piece; these owls the birds would be able to supply. Laurium was the mountain where the Athenian silver mines were. These 'owls' would now breed their broods in the judges' purses and hatch small change.

1109. ἔτα] Reward the second: your houses will be like grand temples, we shall add the crowning eagle (or pediment). The play is on the double meaning of ἔτος: what the ἔτος was, and why so called, is not quite clear. The Latins had the term also: 'sustinente fastigium aquilae,' Tac.

111. ἄρχοντων] 'A snug little post;' in which if you want to do a little embezzling, you shall have a nice little hawk to help you in laying sharp claws upon your prey. Notice the diminutives. The rapacious hawk was to be a helper in plunder. In ξυρ. 1052 Cleon appeals to Demus, ἀλλ' ἡμακα φίλει μεμυκημένον εἰς φρεσίν, ὅσοι ἤγαγε αὐθήσας δακτιλαιμιών κορακίους.

1113. πρηγορώνω] 'Crops;' so that they might cram the more. From πρό and ἀγείρειν: called also πρόλαβος, both terms being (acc. to schol.) ἀπὸ τοῦ συναπαξίων ἐκεῖ τὴν τροφήν.

1114. ἤν δὲ μᾶς] If you judges do not give us the prize, you had better look out and protect yourselves. μυλακός was a crescent-shaped covering to protect the head of statues. Some think that the nimbus or glory of Christian saints was hence derived; but something quite distinct from this sheltering crescent seems to have been added to the heads of some statues even by the Greeks, for Lucian speaks of statues having ἄκτινας ἐπὶ τῇ κεφαλῇ.
1118—1128.] P. returns from the sacrifice: a messenger reports to him the building of the city wall, and the work done by the different birds. Then comes another messenger, reporting that one of the gods has dared to enter the city precincts, and is being sought for.

1119. ὃς ὑπάνη] ὃς redundant, as often before the prepositions εἰς, εἰ, πρὸς. It expresses, that is to say, with these prepositions, a real object just as often as an apparent one. and therefore hardly admits of translation. Meineke, following Dobree, reads ὅς for ὃς.

1121. Ἀλφείων τῆλων] ‘panting like a racer’: τρέχει ὑπὸ Ὠλυμπίαν-αίος σταθαμβώματος, Schol. The Olympic course was by the river Alpheus.

1122. τοῦ τοῦ] The repetition of τοῦ suits the panting haste of the messenger.


Πρ. ὅς Κομάσευ] ‘Provenides of Boaston or Braugborough;’ he names him as if from his deme. This Provenides was a braggart, as was also Theogenes: they appear to have been called κατρολ. Cf. Vesp. 314, ἦ με ποίησον κατών ἑκατον ἦ Προκενήθη. And above at v. 822 we had Theogenes. The cloudy unsubstantial fabric of the new city is neatly hinted at by the choice of this pair to drive their chariots past each other on the wall. There is plainly some allusion to the walls of Babylon, along which a four-horsed chariot could drive (Herod. i. 179). Here two could pass with horses as large as the wooden horse of Troy. For this is certainly meant; not the statue of a horse in the Acropolis as one scholiast says; though, if this were commemorative of the Trojan horse, it might also be included.

1129. ὅτι τ. τ.λ.] ‘owing to its breadth, from its breadth.’

Ἡράκλειοι] ‘you don’t say so!’ A very common exclamation of surprise.

1130. μῆκος] ‘the height.’ So a low wall is called βραχὸς (Thuc. vii. 29). The two dimensions of a wall given are naturally its breadth and height, not its breadth and length. Herodotus describes the walls of Babylon as 200 royal cubits high. A royal cubit was longer than a common cubit (of which the ὄψιως contained four); hence the height of the wall given here will be rather less than double that of the Babylonian wall. This is a natural exaggeration, and suits with the double width, on which two chariots can pass. Brunck, supposing μῆκος to be the length, sees that this will not suit, and proposes a needless alteration of the text. Meineke says ‘ὅτι ὑπάνη, quivis expectet.’ But the use of μακρὸς, μῆκος and compounds (c.g. ὀφθαλμομῆκες) to denote height needs no proof.

1131. ὃς Π. τοῦ μή] P. is astonished at the height, as at the width. It is likely enough that Aristophanes meant to hint some doubt as to the credibility of Herodotus’ measures for the walls of Babylon. The scholiast notices the form τὸ μακρὸς: which is used in modern Greek (L. and S.), but is not according to analogy in classical Greek: cf.
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Meineke says 'corruptum est:' Dindorf 'videtur usu populari magisuisse tritum.'

1133. Αλεξάντες] No Egyptian workmen, such as worked in gangs under task-masters at the pyramids: the birds did it all by their own free labour.

1137. γέρακον] Cranes were believed to ballast themselves with stones: cf. below, v. 1478; where the scholiast tells us of this curious peculiarity. The same is said of bees, Virg. Georg. iv. 195. This idea about cranes carrying stones is neatly appropriated by A., his cranes bring stones, which they disgorge for the foundations. There is considerable ingenuity in our poet's appropriation of their several tasks to the birds.

1138. ἐτοικέων] From τόκος, a mason's pick. The beak of the κρίξ was δέπο καὶ προϊνώδεσ. The bird does not seem identical with our corn-crake (though the name is plainly formed from the sound as in οἰκεῖον) but a larger bird; perhaps the bittern. Herodotus (II. 76) says the ibis was of the same size. Aristotle (Part. Anim. IV. 12. 34) classes it among the μακροπόδης, the long-legged waders.

βόργασαν] This Meineke changes to βάμφασαν, as above at v. 340, etc.

1139. ἐπιμυθόφρον] Changed needlessly by Dindorf to ἐπιμυθόπολον, by Meineke to ἐπιμυθόφρον. The storks have an important part in the wall-building, cf. v. 832.

1141. Χαραδρια] 'curlews' or 'plovers.'

1142. ἐτεθησίφρον] This repetition of φορεῖν in a compound seems to shew that there is no objection to ἐπιμυθόφρον above. First we have those who bring stones, then those who bring bricks, then those who bring water, then those who bring clay.

1143. λεκάναις] A word of rather general use for pan, basin, etc. See above, v. 840.

ἐγείρομαι] 'How did they get the clay put into the pans?' Note the middle voice here, but the active below in v. 1146 of the geese who put the clay in. Similar is the well-known use of διδάσκειν, διδάσκεσθαι.

1144. εἷς καὶ σ.] 'was devised in the very cleverest way;' καὶ emphatic, 'even.'

1145. οἱ χίτες κ.τ.λ.] The geese shovelled up the clay into the vessels; they kept trampling and digging down their splay feet in the mud, which thus served for shovels. Herodotus uses ὑποτύπωσε in a passage which Aristophanes may be alluding to here (II. 136), κάτω γὰρ ὑποτύπωσε ὑπό μεγάλης ἐς λίμνη, δὲ πρὸςαγάλματο τοῦ τελοῦ τῷ κόσμῳ, τοῦτο συλλέγοντες πλῆθους εἴρων. He also uses it of dipping down with a bucket for water, VI. 119.

1146. αὐτοῖς] The older MS. reading has been restored. Dindorf edits αὐτῶν, i.e. τῶν πῆλον. Meineke αὐτοῖς: but this does not suit the sense, 'with their very feet, actually with their feet.' αὐτοῖς is really best: for the question asked was 'How did they (the birds generally)

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or the herons) get the clay put in? Oh! the geese shovelled it in for them with their feet."

1147. τί δήτα π. A slight change of the proverb τί δήτα χεῖρες ὁμ. ἂν ἐργασασθείτω;

1148-51. ἄλ ἰπτεραλ γε—χελίδων] This passage cannot be clearly made out as it stands. Both ὑπαγωγέα and πῆλων seem governed by ἐχοντες: the word παιδια may be nom. or accus. κατότων is doubtful, whether to be taken with ἐπέτοπτο, ‘came flying behind them,’ or with ἐχ, ‘bearing on their backs.’ Cary understands ὑπαγωγ. to be ‘a kind of cement or mortar’ (which meaning the scholiast also suggests), in opposition to πῆλων. ‘The ducks brought the bricks; but the cement the swallows flew up with, following behind like serving lads—bearing this clay in their mouths.’ It is generally supposed that ὑπαγωγέα means a trowel. We might then translate ‘the swallows flew up with the trowel following them like bricklayers’ boys do;’ but τῶν πῆλων ἐν τοῖς στόμασιν is unintelligible then. The scholiast, admitting that the passage is obscure, seems to take παιδια as acc.: his words are ‘the swallows carry the ὑπαγωγέα on their backs, and the clay in their mouths. And this they do when they make their nests.’ Dobree, followed by Meineke, supposes something lost. Meineke marks a gap between κατότων and ὡπερ παιδια. And Dobree explains ‘hirundines lutum in ore prius substantum τοῖς ἔλευθορίας δαβάντ, quo modo nutrices puerulis ἐφωμίζουσιν’: evidently thinking of the passage in Ep. 715—717. The swallows (he supposes) turn over and moisten the clay in their mouths like nurses do the food for infants. It is not clear what could have been the words lost to express this. παιδιά would seem required. Perhaps we might punctuate after κατότων and πῆλων, and construe together ‘as bricklayers’ boys carry the mortar.’

1148. ἄρειστος μεν] Acc. to the scholiast the plumage of ducks has a white girdle marked. It depends on what kind of duck is meant. Of course ἄρειστος means ‘girt up for the work’ but the marking of the bird’s plumage may have suggested it.

1149. ὑπαγωγέα πλατύ ἐστι σίδηρον ὥ ξύνασι τῆς πῆλων. εἰ μὴ ἄρα πῆλων τυχ. ὑπαγωγέα καλουσι τοιοῦτοι γὰρ τί καὶ ἔρωτο ἐν τοῖς Τημίστοροι ἑμφανέται. Schol. In favour of this latter meaning for ὑπ. is the use of the singular number: one would expect ‘trowels’ not ‘trowel.’

1151. Brunck rejects this line. But it is not like an interpolation.

1153. τί σαι.] ‘what of this next point?’ Lat. quid? when a new subject is introduced. It almost = ‘further, moreover.’

1154. ὄρθες κ.τ.λ.] ‘There were bird carpenters, most clever fellows, the woodpeckers.’ In his note Meineke commends Hamaker’s division: τὺν ἀπειράσαν ὄρθες; Μ. ἄραν τέκτονες, κ.τ.λ.

1155. ἄρειστο.] A play on the name. ‘The hickles (green woodpeckers) hacked out the gates.’ The tapping sound of the woodpecker’s bill is loud enough to make v. 1157 very appropriate.

1159. βεβαλαώσατοι Cf. Ecc. 3:61, νῦν μὲν ὑπὸ αὐτοῦ βεβαλαώσας τὴν θόρου. Gates are barred: guards set: officers go the round with the bell (cf. v. 843): beacons are ready.
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1163. ἀποσίφωμαι] He had got dusty or dirty at the work above described.

1164. οὖσα κ.τ.λ.] P. shews his astonishment at the speed of the work, and naively remarks (with a sly humour no doubt), that it all seems to him like fiction. He then breaks off (ἀλλ’ ἄδε γάρ, 'but stay—here comes') on seeing a second messenger running towards him.

1169. πυρρόχθην τ. i.e. looking warlike; ἐπώλιος δραχμὴς ἢ πυρ- ῥίχη. Cf. above, v. 1121, 'Αλφείδων πτερών, of the first messenger.

1173. ἄτρα] In place of πόλει: their city being in the air, and the whole air belonging to the birds: whereas the gods held the ὀφαντά, but had no business to trespass.

1174. λαθών κ.τ.λ.] Bergler compares Eurip. Hec. 1173, καὶ νῦν πετούμαι φανερὸν Ἑλλήνων τοι ἐν γῇ ἀφίξθαι καὶ λειπθέναι σκιάς, ἔτοι κατάστην ἢ κλαταίς τρόμοιν Ἑλείνῃ, βασιλεῖα δ', ἐν γ᾽ ἐκ ληθοθή μικρῷν. The word ἠμεροσκέπος is used in Aesch. Tith. 66, and in Herodotus.

1176. ἐξε πτ.] Of the gods Hermes and Iris are represented as winged: this turns out to be the latter.

1177. περιστόλων] 'the frontier guard:' in Attica the younger citizens took this home service. The German 'Land-wehr' in name nearly correspond. The περιστόλως did not go on foreign service.

1178. ἄλλη ἕτ.'] Nay but we did send full thirty thousand falcon mounted archers; and each doth march with talons duly bent, kestrdel and kite, hen-harrier, vulture, eagle; and with the rush and windy whirl of wings all aether soundeth, as they seek the god.' There must be in ἱππακας ἐνπ., an allusion to ἱππακας ἐνπ., though I do not see that the commentators notice it. Cf. Thuc. ii. 26, where Thracian tribes are spoken of as ἵπποπάτῳταί. Then for bows is substituted ὀνυχαί. Of the birds named, κύμιδα is doubtful: it is some mountain bird of prey. V. 188 is a good instance of sound echoing sense, with its repetitions of ρ and σ. In Nüb. 407 ῥοξθητός and βόμη are conjoined. In Aesch. Pr. Vincl. 125, αὐὴ δ' ἐλαφράεις πτερόγανα πτωπία ὀποφρητεί is good to express the gentler rustling of the ocean nymphs as they hover. Milton says of a flock of birds 'the air floats as they pass, faan'd by unnumbered plumes.'

1181. τραύρχης] Or τραύρχος: cf. v. 1106.


1187. ὑπερέτης] An attendant upon the ὑπερέτης: such attendants bore light arms, slings, etc.

1188. παῖε] Some MSS. have πᾶς (among them the Rav. MS. I believe): which Brunck retains, adding τις. It seems quite as good as παῖε. The repetition need not offend, and παίε is not so applicable before the game is sighted as it is in ᾿Εη. 247, παῖε παῖε τὸν παροιδγον.

1189—1258.] The Chorus urge careful search, and soon Iris is found. P. questions her, asks her whence she comes, whither she
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1191. ἄρα κ.τ.λ.] Erebus was prior to heaven and earth: cf. above, v. 693, 4.

1195. ταυτὴν περάν] 'passing through this way,' i.e. through the air.

1196. ἄρει] This verse should be an iambic. Reisig filled it up ἄρει δὲ τὰς τις παραταχῆς Ἡρμάννικ αἰγάτε σεῖ.

1197. πιθανόν] An Aeolic form used several times by Aeschylus, whose style is here rather affected. Iris comes in flying aloft by some stage machinery, and seems at first to wish to haste away, but P. stops her.

1199. τοί τοι κ.τ.λ.] The reader and the quick questioning of P. are very lively.

1203. πλοῖον, ἕ κυνῆ] 'A ship's oars,' which suggested a ship's oars being bulging out like sails. Also provides a broad-brimmed travelling hat, πέτασσων ἕ κυνῆ, so conspicuous that she looks all hat. Sīvern thinks the κυνῆ means the travelling companion of the Peloponnesian soldier. Cf. Soph. Oed. Col. 313, κρατείδω κυνῆ πάσης θέσεως ἐν οὖν ἄνδρες. The answer given in the next line, 'the swift Iris,' is taken to mean that she is a ship, as the further question whether she is the Paralus or Salaminia is decisive in the swift-sailing galleys used for important state messages of the Athenians. Cf. above, v. 147, where Euepides fears the Salaminian bringing a summons.

1205. τῇ δὲ] Iris impatiently prepares to be off again: hence P. calls in some kite or buzzard to catch her.

1207. τῇ...μακρᾶ] 'What ever means this annoyance? P. It means mischief to you.'

1210. ὁν̄ ὁδά] Iris honestly does not know 'by what gate,' the gates of the cloud-city being invisible. But her answer is taken for pretence of ignorance.

1212. κολοφόρως] The officers over the jackdaw-watch: cf. v. 1174. Iris ought to have permission from them, or some seal or passport from the storks or other bird-officer. ὅ λέγεις; 'do you say no?' i.e. that you have not gone to the σαλ. and got a pass?

1214. σύμβαλλεν] 'has no officer enforced on you a permit?' Every alien had to get a permit or license to reside at Athens: ἐπιβάλλεσθαι τ. τωι, 'to make any one take out his license.' ἐπιβάλλεσθαι is also more generally 'to inflict:' and Iris feels insulted at the idea that she should have anything forced upon her. ἠμοί is emphatic. 'No one enforced ought on me.'
1217. ἀδεστὰ] Without permission then do you trespass through our domain? Why, what other way is there? I don’t know: but this way you mustn’t come.

1218. ἄδεστος καὶ καὶ] ‘But you are in the wrong. And now, &c.’ With this punctuation (Hermann’s and Meineke’s) there seems no difficulty. Dindorf sees one with ἄδεστος καὶ καὶ νῦν, and reads ἄδεστος, ‘you are suffering wrong (not getting your full deserts) even now, for you ought to be put to death.’ He compares a passage in Plaut. Amul. iv. A. Faccio injuriam mihi an non? B. Facio, quia non penedes, maximim. The connection and sense seem quite plain without this change. ‘You are plainly trespassing; and now don’t you see you deserve death?’

1222. ἄρα] most justly of all Iris; i.e. never could or did an Iris deserve death more than you.

1234. δολ. καὶ] Bruck supposes the α in δολατος ought to be short in iambics. He therefore transposes words to secure this, here and in Rau. 619. Apparently the α is always long. In some of the Aristophanic passages (Aith. 79, 41) it might be either: in others (here and Rau. 619 and Aith. 83) it must be long: in none need it be short.

1223. ἄρα] atarā πράξει. Schol. A pretty thing, if you gods are to run riot.

1228. ἃρτοον] Constr. ἃρτο (ἐστι) ὃμιῶ τῶν παστίουν ἐν μέρει. You have had your day; we in turn have ours.

1232. μηλῆσφ...σχάρας] Cf. Eurip. Fr. 612, μηλωναίτε διαμένειν ἐν Σχάραισι. In Soph. Oed. Col. 1495 δολατος is an epith. of ὅρις. The combination of μηλῆσφ. with δολατος may be a confusion intended by the comic poet; but δολατος would mean ‘sacrificial’ with little or no emphasis on the particular victim (Bou). Compare such expressions as αὐθεία κυνη in Homer.

1234. κυνᾶν τ’ αἰγ.] Cf. Eg. 1317, ἕος ἄγριος κυνάων αἰγας, and the passage quoted there from Demosthenes.

1237. ἅπαξ.] She repeats his exact question. It should, however, acc. to Aristophanic usage, be ὅπως: as in Eg. 128, καὶ τῶν; Δ. ὧν; Meineke reads ὅπως: but it is doubtful whether this is proper Greek for the repetition of a question. The passage in Plut. 348, adduced by Meineke, does not support it according to the common punctuation and interpretation.

1237. ἅπαξ] So MS. R., which is surely better than ὅπως. The antecedent to αἰ is ὅπως, ἅπαξ signifies ὅπως, being the common dative of the agent with a verbal.

1239. διότι] But by Jove not to Jove; a comical swearing by the very god whom he denies to be one.

1239. διοτι] Porson reads διδας: unnecessarily: an epithet for φῆμα put in an unusually emphatic place is not amiss.
adaptations and parodies.

1241. ἴγνωστο κ.τ.λ. Ὁ Fire with smoke shall burn to ashes yourself and your house in Lycianian flashes. There is said to have been a play of Euripides, Lycymnus, in which one is struck by lightning. ὣμάτων περικτ. is nearly Euripides' πείχων περικτ., Φοῖν. 1357. The word is a favourite of Euripides in several uses.

1243. ἀνενώσας κ.τ.λ. My good friend, don’t think to frighten me. I shall return Zeus’ fire, and send against him worse enemies than he ever had.

παλασμάτων] Cf. Eq. 919, ἄφρο παράλεξεν παθε.

1244. Λοῦβης Ἐ. Κ. Ὁ A slave who would be frightened. This is parodied from Eur. Alc. 65, ὅ παι τιν' αὐχείς, ποτέρα Ἀδών ἡ Θράγμα κακάς ἠλιθίων ἀγριομάζον τέθεν;

1247. ἄμοις Ἀ. Ὁ Amphion has no much to do with it; but this is said to be from the Aeschylus, as also the preceding words.

Cf. Vesp. 308, where it is added ἔλλας ἰδὼν because it makes up a quotation from

1248. ἀτεχεῖς Ἰ. Ὁ Thoxtos or δέλεων.

1250. παράδοξον] Porphyrians are represented as thus clad πρὸς τὴν πτέρναν αὐτὰς γὰρ. Schol. This resemblance is not plain; but we hardly suspect that bird the porphyrius was. A waterbird, and probably a porphyrio, if he is to correspond to 'minaci Porphyrius statu' of

1252. τιλέαν δὲ. Ὁ six hundred.' So in Lat. plus is occasionally used with the case following it being the same that precedes.

1253. Πορφυρίαν a certain, mentioned in Hor. Od. 111. 4. 54, who 'gave Zeus quite a do.'

1257. ἀτεχεῖς Ἐ. Ὁ exact derivation of these words separately is uncertain. ἐφδίκης is used by Homer for 'sideways.' Here the whole force seems to be 'out of the way! begone!'

1260. ὁ ἱμών κ.τ.λ. Ὁ O dear me! can’t you find some younger man to burn to ashes? No doubt this is said (as Bergler explains) in mockery of the terrors of the thunderbolts of Zeus. Dindorf thinks he is treating Iris as a coquette who is trying to inveigle him. καταβαλὼν τῆς ἔφεσιν. Schol.

1262—66. These should correspond metrically with 1189—95 πόλεμος...πείραν. Meineke adds ἀν before ἐν in v. 1265 to perfect this correspondence. It does not seem wanted for the sense: μὴ δὲ πέμπειν is the proper construction without ἀν.
1269. τὸν κήρυκα...εἶ] A mixed construction of τὸν κ. μὴ νοστεῖν and εἶ ὁ κήρυξ μὴ νοστήσει. Cf. note on ν. 653.

1271—1269. The herald returns from earth, and reports that all men are delighted with the cloud-city and mad after bird-life, giving instances of their bird-fancying propensities; that they will shortly be there in crowds, wanting wings. Peithetaerus sets about preparing feathers for them, with the help of a lazy slave, while the Chorus encourage him and praise the new city. Then three persons come for wings: first a young man who wants to beat his father, who is furnished with wings and sent off as a cock, but recommended to turn his striking and pugnacious propensities to more worthy ends; then Cinesias, a dithyrambic poet, who is ridiculed, but has to wait for his wings; then a sycophant, who after some dialogue, in which his rascality comes out, is finally whipped off.

1272. ὁ τρισμ.] Vulg. ὁ κλευφτατ' ὁ σοφότατ', with an awkward repetition of σοφότατε. The Rav. MS. is authority for this τρισμακάριε here instead of in the next line.

γλαφφυρότατε] 'Most polished, elegant, neat,' hence 'subtle, clever.' The Latin comic use of graphicus in expressions such as graphicum suserm, seruim seems analogous.

1273. ὁ κατ.] Out of breath with his list of epithets he says 'O give the word, help me, urge me on!' 'Suggere verba quibus te extollam.' Dind.

1275. οἱ π. λείψ ἡ 'the assembled unanimous peoples of the earth.'

1278. φέρει] and pers. mid. 'you win for yourself.'

1280. τρυί μὲν κ. τ. λ.] Formerly there was a mania for imitating Spartan manners: their long hair, coarse diet, and staves. For Socrates personal habits cf. Nub. 835, ὕπο το ἐκείστα εἰς ἑπτά εἶναι τοίου ἅσθε νόμῳ ἐπιδύναμον. Porson corrected σκυτάλες ἐφόρων το οἰκταλαοφόρων, his note is 'ut uno verbo res significetur postulat orationis concinnitas.' The a in σκυταλον, σκυτάλει is short. Λ. and S. say that it is long here, reading σκυτάλες ἐφόρων νῦν δ' for συ. ἐφ. νῦν δ'.

1283. νῦν δ' ὑκ.] Now they change and are all for bird-life; the first thing they do in the morning is to fly ἐκεῖ νοῦς: a play on the double sense of νόμος law and νοῦς feeding; the Athenian φιλῆς is pointed out, which the play of the Wasp especially satirizes. 'As we birds breakfast on the lawn, so they on law.'

1287. ἐπετένωθ'] The tense is changed from present (ποιωθ) to imperfect, to describe that the people were taking to this mode of life at the time when the herald was there.
1288. κατάραξον] They flocked down to their law books, as we to our meadows. Something like λεμώνας in sense would be the natural word. And in the next line ἐπέμοντο keeps up the idea of birds feeding.

1291. πολλοίσι] Many men had birds’ names. The reason or joke of these names or nicknames is now in many cases lost. The lame retail dealer called ‘partridge’ is (according to the scholiast) mentioned by others. ‘To pl. ‘partridge’ is to deceive (see note above on v. 768), and this would suit a cheating dealer. Why Menippus was called ‘swallow’ may be left open. Opuntius, ‘the crow blind of one eye,’ is alluded to above, v. 153.

1295. Φιλοκλέας] A Philocles is mentioned at v. 282 in connection with the hoopoe. He was a poet (Vesp. 461), and not a good one (Thesm. 168, αἰχμαλ. αἰχμαλ. ποιεῖ), personally not handsome; and (the scholiast suggests) perhaps δεκακάλος καὶ δρυμόθεν ὑπ’ κεφαλήν. We may take either his lark-like head or his lark-like warbling (ironical), or both, as the reason of his name.

1296. Αὐσαφρίγις] An orator, perhaps of Egyptian extraction, perhaps long-legged. Chaerephon was a companion of Socrates, known to have been called νυκτερίς ‘the bat,’ which is unscientifically classed here as a bird. Syracosius, a chattering orator, therefore ‘a jay.’

1297. Μεδίας] A contemptible informer and rascal; like a quail perhaps, as being small and patiently taking the beatings that he got; since he is compared specially to a quail struck on the head by his master. The Athenians used to match quails together, strike their heads with a stick or with the forefinger, and the quail that flinched was considered beaten.

1299. στυφοκότων] ‘A striker with a stick (of quails).’ Meineke reads ὑπ’ ὀργυγοκότων, considering ὑπ’ στυφόκ. a corruption. This is possible, only two letters being different. And the scholiast explains ὀργυγοκότων, but at the same time says that most copies read στυφοκότων, where the μ is merely a corruption of late Greek writing.

1300—1303. No song was popular that had not in it something about birds’ wings or feathers.

1306. τρ. γαμφωνίων] A tragic-sounding hardly translateable periphrasis for ‘claws.’

1307. ἔπελευς] ‘settlers, colonists;’ the prep. ἐπί denotes the coming ‘to’ a new land; the ἐπέλευς is then μέτοχος (cf. below, v. 1319) as having changed (μετέ) his abode.

1309. ἀρπ. κ. κοφ.] ‘hampers and baskets;’ the former perhaps the larger.

1310. ἔμπειλη] The scholiast remarks that these imperatives from verbs in μ (cf. v. 666, ἐπειδὰκιν) are more Attic than those in θε.

1313. τῆς κ. καλ.] Meineke gives this to the Chorus. The correspondence of vv. 1313—1332 with 1325—1334 is thus made more perfect than by giving the line to Πεισθείακερος.
NOTES.

1316. κατέχοντοι.] ‘prevail,’ as rightly explained here by Dindorf. So in Paus. 945, κατέχει ρηλάμεν αθρα; and in such phrases as ειρηνικός φήνη κατέχει. Paley confirms the interpretation in the passage of the Priest above quoted, where some commentators go wrong.

1318. τι γάρ] ‘What advantage does not our city offer to a μέτωκος?’ The terms of praise that follow recall in some points Euripides’ eulogium on Athens, Men. 872–845.

1323. βαλλακτός.] Addressed to Manes, the slave who is bringing the baskets. The line is a dimeter iambic.

1325. φεκότω κ.τ.λ.] The Chorus join with P. in hurrying the slave, and tell P. to quicken his movements by beating.

1332. μουσίκ.] The feathers of song-birds (the swan and the nightingale are suggested by the scholiast), of birds of omen (crows, eagles, etc.), and of sea-birds.

1333. δως] δρα δως, ‘see that you suit your wings to your man.’

1335. οδ τοι] P. is impatiently hurrying off to beat the servant, when the first new colonist comes, a young reprobate who wants to get rid of his father, being much of the spirit of Pheidippides in the Clouds, after his Socratic teaching.

1337. γενολογον κ.τ.λ.] Said to be from a chorus in the Oeconomus of Sophocles. Such wishes are common in the lyric strains of tragedy: e.g. Eurip. Hipp. 732.

1338. ως αν ποιαθέντας] The optative with αν after ως. ποιαθεν is not according to Attic usage. But δως αν απολαθόντας stands in Thuc. v. 65. άπολαθέντας=άπολαθεν has been ingeniously proposed here by Shilteo.

άτρ.] Sc. ἄλω, which in Homer constantly occurs with this epithet. Meincke puts a lacuna after υπερ, thinking αλήπος or δέρος has been lost.

1340. ψευδαγγελης ειν] Bentley’s ψευδαγγελησιν is very neat: κακαγγελείν quoted in Demosthenes from a tragic poet supports the verb; no adjective in -αγγελης is found. ψευδαγγελης is a doubtful form. Yet the future tense is not quite satisfactory.

1342. αἴροι] οί μοῦσας ἑκ κεπτιμασμοῦ ἄλλα καὶ ἑκ ἡδονῆς, ὡς καὶ νῦν. Schol. Perhaps it is a sort of exclamation of relief at getting away from the cares of earth to bird-land. Cf. above, v. 610. In Paus. 1066 it seems a sort of laughing chuckle. For its common use cf. Ach. 189, Ερ. 891, etc.

1343. ἀρδ...νομον] Thought by the scholiast to be an interpolation.

νομον] The young man means νόμον, ‘laws.’ In P.’s remark both senses (of νόμοι and νομοῖ) may be suggested. See above, on v. 1287.

1347. μάλιστα] especially your law or custom which makes it honourable for a young bird to fight with its father. ‘Why truly; yes! we esteem it a point of valour in a chicken if he clapper-claws the old cock.’ Frere.
1352. τὰν τ’ ἐκείνῳ. He wants to throttle off his old father and have all the property. But stop, says P., though we like to see sons prove their mettle by rough play even at their fathers’ cost, we have other laws compelling the young to support the old.

1354. κύρησεων] ‘pillars.’ The κύρησε was a triangular pyramid, turning on a pivot, with the laws written on its sides. Another term for similar statue-pillars was ἀξον; but acc. to some the κύρησε was triangular, the ἀξον square. Storks were said to be remarkable for filial affection. Aristotle mentions this of them and of bee-eaters: περι μὲν ὁδῷ τῶν πελαργῶν ὁι ἀντεκτρέφονται θυμαίται παρὰ τολμοῖς φασὶ δὲ τινες καὶ τῶς μέροις αὐτό τοῦτο ποιεῖται, καὶ ἀντεκτρέφονται ὑπὸ τῶν ἐκγόνων, οὐ μόνον γεγονότους ἀλλὰ καὶ εἰδὼς ὅταν εἶναι τ’ ὧν τὸ δὲ πατέρα καὶ τὴν μητέρα μένειν ἔνδον. H. A. 18. 13. 1.

1358. ἄσπλαστα κ.τ.λ.] ‘A pretty thing then I have made of it by coming here.’ The ἄν, retained by P., is not very suitable to the sense: ‘A pretty thing I should make of it.’ τὰρα might easily become τὰρα ἄν before νῦ by a corruption.

1359. καὶ] ‘even.’ So far as keeping rid of my father I must keep him as well as myself.

1360. εἰςδ’ ν’] Dindorf supplies εἰκετέρες, ‘you need not support him.’ Perhaps ἄσπλαστα signifies the impossibility to be supplied. The young man means by ἄσπλαστα, ‘I have done a pretty mess of it.’ P. answers: ‘No you have not: for we will come in friendly simplicity, we will feather you as an orphan having brought out your father, live and let live.’

1361. ἐφασά] Fere observers that the sons of citizens slain were publicly presented with a suit of armour. The young fellow had come to be made a cock, because young cocks maltreat their fathers (cf. Nub. 1436); and he is now furnished with a cock’s wings, crest and spur, but told to leave his father alone and turn his fighting propensities to better account. The wings, spur and crest seem to represent shield, sword and helmet.

1369. τὰν Θρήνην] Where important military operations were going on. Those mentioned by Thuc. vii. 9 were at this time.

1373. ἀναντομα] Cinesias, a dithyrambic poet, comes in; who is often ridiculed by Aristophanes. He was a Theban, of light slender person (cf. Ran. 1437). The-clouds are naturally the happy hunting grounds of dithyrambists (cf. Nub. 333; Pac. 829); therefore Cinesias wants wings to pursue his art the better.

1374. πτερομα κ.τ.λ.] Connect this line with v. 1376. ‘I fly now to one, now to another path of song, with fearless mind and body following some new course.’ Supply ὄντες to πτερώ. Meineke with Hermann reads φορεῖς ἰματα γενεάς. It is not intended to be much other than nonsense any way.

1375. τουτ’ κ.τ.λ.] This creature wants a whole cargo of wings, because of his ἀναντομα, πτερώγεσθαι, πτερομα.
NOTES.

1378. φιλόμονοι] 'light as linden wood,' or 'pale.' Another explanation (from Athenaeus) is that Cinesias wore a kind of stays of linden wood.

1379. τι δεῦρο] 'Why come you circling hither with limping foot?' Perhaps Cinesias was really lame.

1380. άφεδοντο...[...] 'air-tossed and snow-beaten preludes.' So in Pae. 829 the dithyrambists' souls, ευελέγοντι, αναβιάζοντι ποτώμεροι τας ενδιαφαίνουσι τήν τιμάς.

1381. κρέμαται...ή τέχνη] Cf. Nub. 331, οικετούσα αὐτά (νεφέλαι) βίσκοντες σφικτὰ κυκλών τῆς χορῶν φασάκοκυκτας ἀδρας μετεοροφέννεικα. Note the force of μέν οὐκ, 'Nay our whole art hangs upon the clouds.' These particles convey more than a simple assent.

1382. τῶν δ.] All the most brilliant dithyrambic inspirations are misty, murky, dark-gleaming, high-floved things from the clouds. A specimen is to be forced on P., which he in vain declines.

1392. εδώδα] Apparently in apposition to ἀέρα and governed by 

1395. ὠν] 'easy there!' Cf. Raps. 180, ὃν παραβαζόμι. It is a rowing term, κήλευσμα καταπαύον τήν κυκλοσθαλίαν.

1396. ἀλάρομον] Equally nonsense, however derived; as the scholiast saw. Meineke reads ἀλάθε δρίμων, 'bounding on my course seawards.'

1397. καταπαύον] P. here gets behind him with a pair of wings to give him a flap, which comes just as he has got to the end of v. 1400.

1401. χαρεντα γ'] 'A pretty and neat joke indeed!' this he says surprised and half-offended. P. rejoins, 'Why you like to be wing-wafted, don't you?' referring to his words at v. 1390. Then Cinesias standing on his dignity says, 'What! these jokes played on me, the dithyrambic poet whom all the tribes fight for the honour of possessing?'

1405. βολείς κ.τ.λ.] 'Would you like them to stay with us and instruct a bird chorus, one of the Cecropian tribe, for Leotrophides?' Leotrophides is said by the scholiast to have been thin and slender like Cinesias, and to have been of the Cecropian tribe. Some think we should read κρεκοπίδα φυλήν, 'a long-tailed chorus,' with a punning allusion to the Cecropian tribe. Kock proposes Κρεκοπίδα from the bird κρέξ with a pun on Κρεκοπίδα. κέρκος is, he says, not Attic for a bird's tail, though Aristotle uses it. Some pun in the word there is no doubt: but what it is we cannot be sure. It is not very clear what Leotrophides has to do with it; perhaps he was a dithyrambic poet. The general sense seems: If you must teach a chorus, we can find you here a chorus of birds whose notes will suit your flighty style.

1407. δηνδ. δ] Sc. καταγελαόω. Cinesias, however, refuses to go till he gets his wings, but the entry of the informer claims P.'s attention.

1410. ἄρνθες τινε] The scholiast quotes from Alcaeus: ἄρνθες τινε εἴδε; μεῖκαρο γάρ αὖκ περάτων ἡλίῳ, πασθοποι ποικίλωτοι ταυτο- σικτεροι. Dindorf and Meineke, for no apparent reason, edit ἄρνθες
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1413. τως. 'The interrogative seems better. The first thing that strikes the
informer is that the birds 'have nothing' that he can get out of them by
his trade.

1413. τοιν τ. κ.] 'This troublesome task' of serving out wings is
no slight one. ἐξεγρήγορεν, 'rises up, presents itself.'

1415. μᾶλ' ἀδύνασ] 'Again I say;' calling the swallow's attention
again.

1416. ἐσθολαῦτον] He must be calling for the swallow because
he wants the warmth of spring, if we may judge from his thin, thread-
bare cloak; and indeed he needs a spring of many swallow warmth,
not only that which one swallow makes (μὲν χελίδων εἰρω νῦν τους).
Also his coat was in strips and many-coloured patches.

1418. τι] He now comes within hail of P., and pompously
makes his demand.

1421. εἰδὴν Πελλάνης] 'Straight off for Pellene,' famous for flannel
stuffs, which were given as prizes in the games there. Pindar mentions
this in Ol. IX. 146, ψυχρὰν ἀντὶ ἐνδοκαν φάρμακον αἰρᾶν Πελλάνα φέρε.

1422. κηρυρ ν.] 'A summoner for the islands;' one who sums
mons islanders to trial, on false, trivial charges (συκοφάντης, πραγματο-
δίφης). P. pretends at first to admire his trade, and draws him on to
explain his whole system of rascality, venturing to suggest that there
might be honester callings.

1426. ὑπὸ ττ.] 'How will you summon more cleverly for having
wings? Well, I shall not; but I shall get to my destination and back
more safely and expeditiously.' μὰ Δί' ἄλλα is perhaps a more direct
answer to ὑπὸ ττερίζων τι as it is in Bekker's text. But τι προσκ. is
almost equivalent to οὐδὲν προσκ.

1429. ἀνθρώποι] It was believed that cranes ballasted them-
selves with stones. So Virgil, Georg. IV. 195, says of bees 'saepe lapill-
os, ut cymbae instabiles fluctu jactante saburrum, tollunt; his sese per
ınania nubila libratur.' Cf. above, ν. 1137.

1431. ἡσιασ ςι] 'a fine able young fellow like you;' so below,
ἄνεα τοποτοι, 'a man of your inches.'

1432. τι πάθων;] 'what am I to do?' σεῖκτεν represents hard
bodily work. The steward's excuse (S. Luke xvi.) σεῖκτεν ὅικ λογιο
will occur to all.

1436. ὣ δαιμόνια] The informer gets impatient, but P. goes on to
puzzle him with assurances that he is in a certain way winging, feather-
ing, or inciting him for a better employment. This sense of πτεροῦθαν
was evidently common at Athens. Cf. note on Acha. 988.

1438. λόγος ἀνατ.] The Homeric ἄνα ἀνατοῦτα is recalled by
this association of words and wings, though the sense seems quite
different, the older poet's idea being that the thought embodied in a
word took wings and flew away when once past the 'door of the lips'
(ἔρως δόντων); whereas this new fashionable use of πτεροῦθαν, πετο-
τέσθαι was that words had a raising, buoying force.
1441. *μεταπλατω*] Meineke alters this to *φωλέτας*, because old men in the barbers' shops would be more likely to be talking to old cronies than to young men. The same objection had occurred to Dindorf, but he ends by supposing that some young men might chance to be there. M.'s change seems an improvement; and *μετακλάω* with *μεταφέω* in the next line is awkward; but it is not easy to see how the better reading could have been corrupted into the worse.

1442. *Διοδήμος*] A wealthy man, raised to be phylarch and hippocarch: cf. above, v. 790. The horsey mania was prevalent at Athens, as is shewn in the play of the *Clouds* in the case of Philippides.

1444. *δι' την*] Another father says that his son is all on the wing and flutter for tragedy.

1446—50. *λόγωι...κύμων*] The informer hardly understands P.'s explanation of this metaphorical *πτέρωσις*; but when he comes to the plain question of changing his trade, he says downright *οὐ βούλομαι*.

1451. *τὸ γένος οὐ κ.τ.λ.*] A curious instance of pride in an unworthy calling is given by Hunter in his *Annals of Rural Bengal*, p. 72, where a Thug defends his murdering trade: 'I am a Thug of the royal records; I and my fathers have been Thugs for twenty generations; I have always followed the trade of my ancestors.'

1455. *καλεσάμενος κ.τ.λ.*] Having served the summons on them to come to Athens and be tried, and then having laid charges against them at Athens (*ἐγκέκλησε τοι* κ.τ.λ.) the informer would fly back again there (to the island) and seize the property of the victim as confiscate, he being condemned before he had had time to come to Athens for trial.

1456. *καὶ αὐτῷ*] Dobree followed by Meineke reads καὶ αὐτῷ, i.e. *κατακεραυνώμενος αὐτῷ*. Dindorf says 'alterum καὶ αὐτῷ redundat, ut saepius.' The καὶ with εἶτα is often redundant or hardly translatable; the εἶτα must have its proper force. 'Having summoned the foreigner and then having accused him here at home, I may then whisk back to his place.'

1457. *φίλησθι*] Give full force to the tense, 'that he may already have been cast in the suit,'

1459. *δὲ μὲν κ.τ.λ.*] 'While he is sailing hither, you are flying to his place.'

1461. *βλασίκης*] 'a whipping-top: the word at once gives a chance for P. to produce a double whip, such as is said to have been used in Corcyra to keep in order that turbulent people; with which he makes the informer spin off in double-quick time.

1467. *ἀπολ. ἀποκοροζεῖς* Schol., but one of the derivations that follow seems of no value: ἀπόθεν ἀποθετελεῖ. Nor is any that the lexicons give satisfactory. Alliteration with *ἀπολούμενος* may be intended.

1468. *στρεφοῦσα*] 'Petitifoggicorascities,' Frere. With the driving off of this fellow ends this scene. P. and the attendant remove the feathers, and the Chorus sing an interlude.

1470—1493] The strophe is a fanciful description of Cleonymus the coward as a strange tree, that shot forth and bore a certain kind of
fruit in spring, but in rough weather shed its shield-like leaves. The antistrophe a mysterious account of a place (some well-known tavern), whence it was not safe to return at dusk, for the heroes with whom you had been feasting turned footpads and robbed you.

1473. δικρον] Cleonymus was tall.
1474. καρδίας ἄτ.] Cardia was the name of a town in Thrace; but this is to mean also that Cleonymus had no heart, was a coward.
1478. ἤρος] In fine spring weather, i.e. time of peace: opposed to χειμώνος wintry time of war.
1479. συγκατατεί] By its derivation this almost means ‘bears figs.’ Cleonymus acted as an informer; and flourished as such in favourable times. Aristophanes is constantly punning on σύκων, συγκαταίν.
1481. ὀσφιδα] ‘its broad leaves;’ but with reference to Cleonymus throwing away his shield.
1482. πρὸς αὐτῷ τ. σ.] ‘Close upon the realms of darkness in a dreary wilderness lacking candle-light,’ λυχνίων ἐρ. is a parody on the common phrase Ξυνθῶν ἐργολα. All this is to define comically the locality, as above was καρδίας ἄτ.
1485. ἤρωσα] Such as Orestes, who were harmless till the night came. Cf. Ach. 1166 for Orestes.
1492. ἐλεγέ] It was believed that those who met with a hero or demigod after dark might be stricken with palsy or some harm. Here, of course, it means that the robber Orestes would strike them down and strip them.
1494—1551.] The effect of the new bird-city on men having been shewn, that on the gods is now the subject of a scene, in which Prometheus comes to betray their weakness, and tells how they being starved out are going to send an embassy to treat for conditions. He advises Peisthetaerus to stipulate for the Birds having the sovereignty and for Basilea as his own wife.
1494. οἷλοι] Prometheus is in great fear, and muffled up, lest Zeus may see him.
1498. πρὸς] He asks the exact time, perhaps to know how the clouds are, whether Zeus is likely to see him, as he asks below ‘what Zeus is doing.’
1500. βουλήδι] The time described by Milton, ‘what time the laboured ox in his loose traces from the furrow came.’
1501. τι νά ἔρε κ.τ.λ.] What kind of weather is it? clear or cloudy?
1503. οὖν] ‘Then, if that be so.’ He somehow interprets P.’s οἷλοι μεγάλ as an answer that it was cloudy; or P. makes some threatening gesture, which moves him to say, ‘Oh! well, if you come to that, I will unveil.’
1508. σκάλαιω] There is something ludicrous in his hiding himself from the divine eye by a parasol. A parasol was carried behind the καρφύρος in processions.
1546. NOTES.

1546. άπωλεν...άπωλε] ‘Zeus is gone, undone. About what
time did he die?’ P. seems to take άπωλεν most literally, and coolly
asks the time of Zeus’ demise. The phrase πώθεν άττα only occurs
here, and is quoted by Harpocration as used again by Aristophanes.
It may not be strictly correct thus to join άττα with an adverb, but it
does not seem unnatural as a colloquialism. τοι άττα ‘what sort of
things’ is good Greek, and the transition to πώθεν άττα ‘at what sort
of time, about when’ is not so very difficult.

1549. Θεσμοφοροὶ] There was a fast on one of the five days of
the Thesmophoria. Cf. Thesm. 949, 984.

1550. βάρβαρος] As there were barbarian tribes further up inland
and northwards, reckoning from Greece, so barbarian gods are ima-
gined άμωθεν.

1551. κεκρυφτε] ‘gibbering’ as Triballus does presently. εἰς τὴν
άσφαλιν τὴν φωνὴν αὐτῶν. Schol.

1552. τοῦτόν] Demosthenes describes the opposite (Olymp.
II.) κεκλεισμένων τῶν ἔρφων διὰ τὸν πύλημα.

1554. εἰσάγωγος] Incorrect sequence of tense after φασι, παρέξει.
Cf. Ἀστ. 44, τοῦτον δ’ ἐξ ἐκείνου ἐμα ἡ ταλαιπωρία. This last is explained
generally by saying that a past intention is implied, which accounts for
ἐκα with optative. We can hardly apply this in the present passage.

1556. οὖ γάρ κ.τ.λ.] ‘Of course there must be barbarian gods:
else how would Excestides the foreigner find a tutelar family god?’
Every true Athenian was bound to prove his descent and to have an
’Απόλλων πατρίδος. Excestides, whom we have twice before in this
play (v. 11 and 764) seen noted as of foreign extraction, must get his
πατρίδος from foreign gods.


1560. τοῦκερα] The imprecation ἐκτροβεῖσι comes from their
name.

1556. βασιλεια] Proparoxystic, last a short (see next line),
‘queen.’ βασιλεία, ‘kingdom.’

1558. ταμεῖα] Basilea, a daughter of Zeus according to some,
takes the key of the lightning closet and everything else. For ταμεῖα
some editions and MS. RAV. κεραμεῖα ‘manufactures.’ This trenches
on the work of Vulcain, and I cannot with Dindorf think κεραμεῖα
‘festivius.’ Nor does it suit the other things that follow.

1541. λαοδραν] Probably to represent βητορομή, of which it
was a large part. First are mentioned generally blessings, wise policy,
law, order; then things that touch Athens especially: docks, rhetorical
inventive, paymaster and fees—over all which Basilea is supreme.

κωλαγρήτης] Cf. Vesp. 724. She is ταμίς over the κωλαγρήτης.
It would have been more simple to call her a female κωλαγρήτης.

1545. ἀνθ. εἴσον] As was shewn by his giving fire to men.
Aeschylus speaks of Prometheus’ φιλανθρωπίας τρόποι, Fr. Vinct. 11, 28.

1546. ἀνθ. εἴσον] He comically mentions one of the smallest

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II
everyday uses of fire. In tragedy it is said more loftily παντήροι πυρός
στήνεσαν διονύσιοι ἄλαφες ὄπασεν. Baking on the charcoal, esp. small fish,
was a favourite practice: cf. Ach. 670, Vesp. 1127 for ἐπιθαρσίες.

1547. μασγ] Cf. Aesch. Pr. Vinct. 974, ἀπλή λόγος τού χαίρας
εἰρήνης νεώς. In the next line θεομορφει includes both act. and pass.
meaning; but Prometheus takes it only in the active sense.

1549. Τιμω] 'A very Timon,' hating my brother gods as he did
his brother men.

1552. δίφρος] A chair also was carried behind the καρπόρος.

1553—1564.] A mysterious description by the Chorus of another
wonder that they have seen: a lake where Socrates acts as guide of the
souls: to which Pisander came to seek his soul or spirit, and after a
curious sacrifice only brought the spirit of the pallid Chaerephon.
Wieland thinks that this strophe refers to some remarkable occurrence
of which we know nothing. It is rather pointless as a whole.

1553. Σκιάτος] The shadow-foot tribe is placed
by some in Libya. The lake of Socrates for ψυχαγωγία.

1556. Πελεσαρός] Like an uninvited guest he came to call up and
see a spirit, viz. his own, which afterward he had lost. Cf. Puc.

1559. καλός] In place of καμάλης, which Ulysses sacrificed (Od.
XI. 33) he slew a camel as 'a soul' he was to come for.

1561. ἄπλος] 'Withdrawed, and came as he did, and sat some way off:
Od. XI. 49, 82.

1562. ἄμφιθρο] Up came by the ghost the pale Chaerephon;
for whose appearance cf. Nub. 5, 1412.

1563. λαμά] A doubtful word, where there seems no necessity for
any pun, as L. and S. suggest, on λαμψά. Meineke follows Bentley and
reads λαμά, said to be πίμματα ἑταρά, ἀπάργεστα. In the Odyssey
the ghosts come up after the blood; and this seems to be meant here too.
Might we not conjecture τὸν αἷμα or τὸ γέα ἀἷμα? A vampire would
come for blood.

1564. Χαμερόβων ἦ νυ.] Cf. above, v. 1296.

1565—1593.] The embassy of which Prometheus had spoken now
comes: Poseidon, Hercules, and a barabarous Triballian god. Poseidon
has much ado to keep his colleagues in order. They find Peithetaerus
engaged in preparing for a feast. Poseidon declares the wish of the
gods for peace. Peithetaerus says that the birds must have the
sovereignty; to which termis Hercules consents, bribed by the offer of
a supper; so does Triballus; and even Poseidon is made to see what
a help the birds might be to the gods. P. then stipulates for the hand
of Basilea, which Poseidon is for refusing, but Hercules is won over.
Triballus votes with him, and so Poseidon has to give in, and they go
to heaven to fetch the bride. The whole scene seems intended to shew
how, in a political matter, two blockheads, cunningly worked upon by,
a clever opponent, the wiser one and spoil the whole
negociation.
NOTES.

1567. ὁ τότος] To Triballus, who wears his mantle awkwardly. The scholiast says ὅτα σφενοῖς τὸν Ἐρέτρακα.

1568. Ἁμαρτοδίας] There was a man of the name, Thuc. vi. 105; but there is allusion to ἔλεος, because he wore his cloak on the left side: also the word seems to be abusive in other ways.

1570. δημοκρατίας] A complaint of what democracy is bringing them to, which, though in Poseidon's mouth, about expresses the poet's feeling about the state of things at Athens. Cf. Aesch. 598—606, for his disgust at those elected to offices of state.

1572. ἠγείς δὲ] Triballus roughly refuses to be put right: so Poseidon gives him up, and turns to Hercules, who would treat their enemies as he did the serpents.

1578. διὰλ. μᾶλλον κ.τ.λ.] 'All's one for that. I'd like to throttle him.' No logic of course is to be sought in Hercules' reasoning.

1579. τυρόκυρνησιν κ.τ.λ.] They approach P., who is giving these orders to attendants.

1581. ἄνθρωπος κ.τ.λ.] Poseidon opens his message with due form, heedless of the by-play between P. and Hercules. P. says nothing to Poseidon till v. 1596.

1582. ἐπικωνίζω] 1st sing. pres. act. Cf. v. 533, ἐπικωνίζων. It seems, however, to be said hardly to Poseidon, unless as a sort of 'Oh, I'm busy; I can't attend to you.' The scholiasts took it to be imperat. middle, addressed to the servant, explaining it by ἐπικρίβε, or else they read ἐπικων = ἐπικωνε.

1584. ἔκακος τοῦ δὲ ὄρνου] A mimicry of Athenian terms, 'rising up against the democracy' being a great crime. For this certain birds 'were adjudged criminals (ἔδοξαν ἀδικεῖν),' and therefore killed, and to be eaten.

1586. ὁ κάταρ] Only now seeing, or pretending to see, Hercules. And upon Poseidon's continuing he goes back to his cooking.

1590. καὶ μὴν...πρέπει] Hercules is often brought on as a glutton to raise a laugh. He appreciates the fact that the flesh of birds should be served with plenty of oil, λιπάρι εἶμαι τρέπεις; and says this ὀλίγως τῇ γαστρομαγγίᾳ. Schol.

1593. τέλεων] 'pools' or 'tanks.' Plato (Phaedo, 109 B) speaks of περὶ τέλων μύρισκας ἦσαν ταῦτα.

1594. ἀλκινοῦντας ἡμᾶς] 'halcyon days' when (as Milton says) 'birds of calm sit brooding on the charmed wave.' Cf. Theocr. vii. 57.

1596. οὕτω...πάντω] This sequence οὕτω...πάντω is common, esp. in Thucydides; the negation of the first followed by the affirmation of the second. It is almost unavoidable to translate by 'not....but.'

1598. ἀλλὰ νῦν] 'even now, now at least if not before.'

1601. καὶ δὲ] 'And if we make peace on these terms I invite the ambassadors.' καὶ δὲ is Seager's correction, removing the full stop after διὰλαστώμεθα. The common text would be 'and let us make
peace, rather an abrupt use of the subj. mood in such a clause. Then ἢπεὶ τοῖσιν is to be taken with what follows.

1603. ἡμι] Hercules is won easily by promise of a dinner. Aristophanes takes credit to himself (Vesp. 60, Ηπ. 741) for not bringing on a hungry Hercules. When he does so, as here and in the Frogs, he is probably laughing at Euripides.

1606. ἄλθει] Say you so? do you really take it in that way? i.e. do you suppose that the recovery of power by the birds will hurt the gods? Why, it will be the very best thing for them.

1611. τὸν κ. καὶ τὸν Δία] Men would, he supposes, couple a bird with a god in their oaths; and the bird will be better able than the god is now to look after the offender.

1615. βασιάρρει] Meant to include vol or υ by way of ascent; but of course it is partly unintelligible gibberish, as below vv. 1628, 1678. Cl. Αρχ. 100. The next line ὅρα; ἑταίρα shews that it is to sound like ascent; if so, of course ςα is ςα. Since I wrote this, a friend suggests that in βασιάρρει lurks some Thracian name of a deity, probably of the Triballian. Thus he would swear by himself, as did Poseidon above.

1620. μενετοι θ.] 'The gods can wait, are long-suffering.' To μᾶτοδορό (μη ἀποδ.) carry on the ἐκβ.

μανθαί] 'In his greed, through greediness.' Dindorf, however, reading μανθαῖος, explains it as ἄφθονον 'abundantly,' the accusative being taken to mean 'usque ad nauseam.'

1622. διαπεμβὸν] When such a man is like the king 'in the counting-house, counting out his money,' a kite is to come and peck up the money due, or to take the worth of it in his clothes.

1628. οὐχίσειτο] 'Do you want to come to utter grief?' threatening him. He ought simply to have asked him δοκεῖ σοι σωθῆναι; as the scholiast says, but strong language and threatening gesture are used as most effective on a barbarian. The reply perhaps was a retorted threat 'I will beat you' (σου... Βασιλείῳ κρόοσ).

1631. οὕτω] To Peistheræus. The last few lines have been between the three ambassadors.

1632. οὖ μνήσθην] 'which I now remember.'

1634. Βασιλεῖαν] As she kept the lightnings, etc., her being given up seems to have struck Poseidon as quite different from a nominal sovereignty being conceded; so he says, 'You don't really want peace, when you make such an unreasonable demand as that.'

1636. ὁλίγον μοι μῆλα] Cf. Εφ. 1195, ὁλίγον μοι μῆλα, ἑκείνοι γὰρ εἰς ἑστρατεῖα. So P. here affects indifference, and turns to his cooking again, by which ἑρέπτει τὸν Ἑρακλῆ. Schol.

1638. άνθρωπον] So to Dionysus in Ραμ. 1472, τῇ διδαχασ τοῦ μεταρᾶστ' άνθρωπον; There is a comical forgetfulness of the non-humanity of the gods. So below we have ὃς ἄνθρωπος ὃ Ζεὺς.
1641. ωἴρο] ὁ οἰνόπε. You are being deceived and ruining yourself, giving away your own heritage.

1647. δεῦρ] He takes Hercules apart from his uncle Poseidon.

1648. διάβαλλεται] Cf. Plat. Phaedr. 255 A, ἥν ἄρα καὶ ἐν τῇ πρὸς ἄνθρωπον διαβαλλόμενον τῇ 'if he has been deceived.' Here the middle voice is active in sense, 'your uncle is deceiving you;' you cannot give up what will never come to you in any case, you being illegitimate.

1652. ἦν γυναῖκος] Of Alcmena, not of Juno the lawful wife.

1653. ἐπιλήπηρος] An ἐπιληπ. was a daughter sole heiress to her father, and therefore, of course, without legitimate brothers. As for Vulcan, Dindorf says 'Jupiter ipse repudiaverat.' Any way he is not to count. The argument of P. seems to assume the fact that Athena was ἐπιλήπηρος, perhaps, as the scholiast says, in compliment to her as patroness of Athens.

1655. τι ὁ, ἢν κ.τ.λ.] But yet Zeus may give me the property on his death-bed, as bastard's portion. No, the law will not allow it, says P.; and then Poseidon, as next of kin, will claim to inherit. The scholiast says there was a limit (five minae) to the amount that could be given to a bastard.

1657. ἐπαιρεῖ] 'Lifts you, buoys you up by this hope,' and incites you to reject peace. Cf. Nāb. 42, ἦται με γῆμαι ποτὲ τὴν σὲν μνήμα.

1658. αὐτῆς εστὶν κ.τ.λ.] Dindorf makes σου depend on ὁρι in αὐτῆς, 'he will seize or claim against you.' But numerous passages shew that ἀντέχεσθαι (like ἀμφιλαμβάνεσθαι) with genitive means 'to cling to, fasten on to, lay hold of.' The fact is the ὁρι gives the notion 'close against, on the face of.' σου is governed by the whole meaning of the verb 'will claim from you.' Perhaps σου would be better.

1661. νόθῳ κ.τ.λ.] Solon's law is divided into three lines, not proper iambics. They might be made passable thus: νόθῳ δὲ μὴ ἀγχοντεῖ, παιδὸς γυναικῶν ὄντων, ἦν δὲ παιδὸς μὴ ὡς γυναῖκα τοῦ ἐγγ. γεν. μετέχει χρήματων. The infinitives εἰναί, μετέχει depend on δέδοκαί: or some such word.

1666. τοῖς ἐγγ.] 'The next of kin take their share of the property,' which would here be the brother of Zeus.

1669. φράτρας] Every Athenian citizen on coming of age was enrolled in a φράτρα or clan.

1671. αἰκίας βλ.] 'Looking assault and battery,' as βλ. γάρ, etc.

1672. καταστήσω...παρέξω] To avoid the asyndeton M. reads καταστήσας. Or τε παρέξω might be read.

1673. ἵδας] Cf. Νεώρ. 508 for this proverbial delicacy. The birds should certainly be able to give it.

1677. τὸν τὸ π.] The barbarian has the decisive vote, and what he says now seems to approach nearer to Greek than his former utterances. It seems to be κάλι χορν καὶ μεγάλης βασιλείαν ὄρνα συνα-διδομένοι.

1681. βασιλεύς γ'] Nothing could be made out of vulg. βασιλεύς. It has been variously corrected: βασιλεύς γ', τιτυβίνει γ', βασιλεύς γ'. Some word meaning 'chatters, twitters' is wanted. 'He does not say we are
to give it up, except so far as chattering like a swallow means: Cf. Lyc. 185, μεν έκ κακων ει κρακαδων; Λιμος τους θεους, τη μη 'κε πον γ'.

168a. ἀδρασία ττλ.] "Well, he says that you are to give it up: the swallows, i.e., the birds,' and therefore he may well speak in slow language. This seems to be the connection and argument.

168b. σὺ] Peisthetaerus.

168c. ὧροι] The birds who had been put to death for rebellion.

168d. ὑπερασπάσθε ττλ.] Hercules makes a kind offer to stay be cook, which Poseidon sternly negatives.

169a. τὰ κρέας.] Most MSS. have σὺ τὰ κρέας. Some omit rather than σῆς. And perhaps the pronoun is rather wanted. 'Will you stay here and roast! you greedy glutton!'

169b. ἔρεις] should have been in good case, should I rather to the audience than to Poseidon.

169c. ἐτέθης] There is, however, a neatness in τὰ, 'I should have disposed of it, manager means that he would eat the meat.

169d. τῇ τελείᾳ] the last scene is preparing, the Chorus indiction of wonders in an unknown land; : f rhetoric, who reap their harvest with the tongues.

169e. Ποσε] Thuc. viii. 24] there is reference to φαίνων 'to inform,' a pu which Ait never.

169f. πόσος] Φίληρος] 'By the ebbing well,' which was in acropolis at Ath. At the same time καὶ means the water-clock which speakers were timed.

169g. ἀκρογονήτωρος] ἀκρογονήτωρ is one whose hands feed so ἐγγ. is one whose tongue does so.

169h. τό ττλ.] 'Whose sowing, reaping, vintage, and figgeting is all by their tongues.' with reference to τούτων ττλ.

170a. Γοργίας] Gorgias the Leontine was the well-known rhetorician who gives the name to a dialogue of Plato. Philippus was φίλος λαος. In Vesp. 421 Philippus is called φίλος: perhaps pupil of Gorgias, Gorgias' son in the art of rhetoric.

170b. ἔγγ. ττλ. ττ.] The tongue was cut and severed from the victim; cf. Paus. 1060. This custom is here described as being from these glib-tongued gentlemen. From the fact that their tongue their most profitable member, in Attica special honour is paid to tongue even in sacrifices.

170c—56.] The play ends with a bridal festival, much as do Acharnians and the Peace. A messenger announces the approach of Peisthetaerus in splendour, the Chorus sing a sort of epitaphium: they all retire in joyful procession.

...] so. πραγματείας ἀγαθά, 'ye that prosper bey
what words can tell.’ The messenger speaks after the manner of a tragic òγγελος.

1709. προσέχεται κ.τ.λ.] The order is προσ. κρησανγει δύμω ολος oître ἀστήρ παμφαίης ἰδέω ἐλαμψε, according to Dindorf. And indeed ἐλαμψε χρ. δύμω is hardly sense; but the Latin version in Bekker's edition translates it ‘fulsit in auro, splendente domo.’ Peisthetaerus comes to his golden-gleaming palace himself a bright star. Meineke reads οὔ δ...οὖν in v. 1709, 1711: ‘not even...nor yet.’ With oὔν... οὖν, ‘neither...nor,’ the construction would have been complete at σῆς, or at εἰς ἐλαμψε, and τοιῶν is then superfluous; ‘he comes shining as neither star ever shone, nor sun.’ And oὔν may be exclamatory, ‘how, see how he comes!’ The common reading gives oὔν δ’ ἐρχεται. The Rav. MS. τόδον, which Dindorf in his note prefers. With Meineke’s reading it is of course ‘nor does the sun shine so as he (does who) comes,’ τοιῶν oὔν.

1713. οὐ φατὼν λ.] ‘utterable in words;’ Milton’s ‘unexpressive.’

1715. δησμῆ...θλαμα] Purposely confused metaphor: cf. Aesch. Prom. Βείου. 115, τε δὴ μὲν προσέπτει μ’ ἀφεγγήσ.; Arist. may be meaning a parody on this or other tragic passages with his ‘fragrance undefined that penetrates the depth of heaven’s concave, a beauteous sight.’

1717. αὕρας δ.] Order of constr. αὕρας διαφ. πλ. κ. θ. ‘the gentle breezes waft away the wreath of smoke that rises from the incense.’

1720. ἰάσεις κ.τ.λ.] A request preparatory to their dance. Ath-næus LXXIV. p. 663a says διὰ δὲ κατὰ μέσην τὴν ἀρχαίαν γένεσιν ἑνικρατεῖσιν ἐκ τοῦ θεάτρου λέγοντες ἰάσεις, εὐρυχεροῖς ποιήσει τῷ θέατρῳ. The whole phrase seems merely to be an order to the dancers to arrange themselves properly, ‘lead up, stand apart, range up, clear the way.’ In Ver. 1326, Philoctetes comes in with ἰάσεις πάρεξ, where there is a supposed allusion to Eur. Troad. 308, Cycl. 302.

1724. φῶς] In admiration: ‘Oh! what beauty of youthful prime!’

As far as v. 1730, the anapaests are an introduction to a bridal song, of which Frere says that it is ‘a town epithalamium such as we may suppose to have been composed and perpetrated in honour of the nuptials of the more noble and wealthy families in Athens. The vulgar town poet is anxious to exhibit his education by imitating and borrowing passages from the most approved lyrical poets, but at the same time reduces all their imagery and expressions to the natural level of his own dulness; thus maintaining a balance of the ludicrous and sublime.’

1731. “Ἡρα κ.τ.λ.] V. 1731—36 answered by 1737—1742. Such a bridal as this was that of Zeus and Hera, favoured by Love.


1737. ὀμφάλης] ‘supremely blest’ of persons it is ‘having both parents alive.’ It is applied to the gods in Aesch. Choeph. 394.

1740. πάροξος] Riding in the same chariot, as bridesman (παρ- νυφος).

1743. ἐξάρην κ.τ.λ.] P. thanks them for the song, and calls upon
them to praise the rumbilings and thunder of Jove; perhaps some new theatrical thunder got up for the occasion.

1750. χόνιας β.] 'deep rumbling, subterraneous thunders,' the βραχῆματα χόνια of Aesch. Prom. Vinct. 993, as well as those above that come with rain, δυσφοβοι. These all belong to Peisthetaerus now, through his wife Basilea. ἄθικτος, Peisthetaerus.

1752. διά σέ] 'through you,' i.e. the ἔργον πυρφόρον, lightning etc. But P. has not won his position and wife by the thunder, but rather gets the thunder as a dowry with his wife. Meineke reads διά τὸ πάρον, 'and holds all the attributes of Zeus and Basilea, associate of Zeus.'

1755. ἐπεδέχεται] They go off the stage in bridal procession, led by P. and Basilea, who join arms or wings. ἐπ. γ. 'follow the wedding, i.e. 'follow and form the wedding procession.'

1762. κομψι] P. will support and lighten his fair partner by his stronger arm.

1764. τυφέλλα] φωνῆς ἐσμαυραίος αἰκίνηθε, Schol. An imitation of a stringed instrument, according to L. and S. and Paley in his preface to tract 1 of Pindar. It is joined with καλλίκορος in Aith. 1277, and by S. is, who first uses it.
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