ARISTOPHANES.

THE BIRDS

WITH INTRODUCTION AND NOTES

BY

W. W. MERRY, D.D.

Rector of Lincoln College, Oxford

PART I.—INTRODUCTION AND TEXT

THIRD EDITION

Oxford
AT THE CLARENDON PRESS

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INTRODUCTION.

I.

BETWEEN the eleventh and thirteenth of the month Elaphbolion, Ol. 91. 2, corresponding to one of the last days in March, or the first in April, B.C. 414, the play of the 'Birds' was produced in the name of Callistratus at the City Dionysia. Thus (counting only the extant comedies of Aristophanes) we find a wide gap between the production of the 'Peace' in B.C. 422, and that of the 'Birds' in 414. There is a marked difference in tone between the 'Birds' and the earlier dramas of Aristophanes. It is not that the play of his genius is less graceful, or his inventiveness less bright, but that we miss the spirit of daring lampoon and outspoken political criticism. It seems only reasonable to attribute this change to the limitations imposed upon the comic stage by the 'law of Syracosius,' an insignificant personage, who was probably only the mouth-piece of a powerful political clique. This law, by restricting the παρρησία of the poet, robbed Greek Comedy of much of its raciness, and of that smartness of personal attack, which is always delightful to a mixed audience. Prof. Curtius (Greek Hist. b. 4. cap. 4) insists strongly upon the noticeable effect of this law, which was passed in B.C. 415, no doubt with the intention of suppressing awkward allusions to the disastrous events of the past summer. The 'Night-Revellers' (κωμασταί), produced by Ameipsias, though the real author was perhaps Phrynicus,

1 See Bergk, Griech. Litt., vol. IV. p. 119 foll.
2 The following verses (quoted by Plutarch, Alcib. 20) show the tendency of the play. Ά. δ’ φίλτατ’ Ἑρμή, καὶ φυλάσσον μὴ πεσὼν | αὐτὸν παρακρούσῃ καὶ παράσχεις διαβολήν | ἔτερω Διοκλείδη βουλομένῳ κακόν τι δράν. | Β. φυλάξομαι. Τεῦχρον γὰρ οὐχὶ βούλομαι | μὴνυτρα δούναι, τῷ παλαμαίῳ ξένῳ.
to which the first prize was awarded (the ‘Birds’ taking only the second), may have caught the public taste by ‘sailing very near to the wind,’ and making risky reference to the Mutilation of the Hermae, which must have been in every one’s mind. Certainly, Phrynichus (in his Μονότροπος, or Hermit, which gained the third prize) openly curses Syracosius for having deprived him of his best subject-matter 1. That the prohibition introduced by this bill cannot be taken to include all personal reference is plain, both from the play of the ‘Birds,’ and from the fragments of contemporary comedies; but there can be little doubt that it rendered impossible the production of such a play as the ‘Knights’ had been—an elaborate attack upon a prominent politician. Therefore, while in the ‘Birds’ the poet does not miss his opportunities of making hits at his enemies, the allusions are far slighter, or more vague.

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

The death of Cleon and Brasidas at the battle of Amphipolis, in B.C. 422, removed the main obstacles to an understanding between Athens and Sparta 2, so that during the next spring it was found possible to conclude the treaty called the Peace of Nicias for fifty years, on the basis of the restoration of prisoners and of places captured in the war. But this agreement was most unwelcome to some of the more powerful allies of Sparta, so that she was glad soon afterwards to form a closer separate alliance with Athens; each state being left free to manage its own allies. It was, however, impossible that such an arrangement should last long

1 The Schol. on Av. 1297, referring to Syracosius, says, δοκεῖ δὲ καὶ ψήφισμα τεθεικέναι μὴ κωμῳδεῖσαι ὀνομαστὶ τινα, ὡς Φρύνιχος ἐν Μονοτρόπῳ φησὶν ψῶρ′ ἔχε (ψώρα δ’ ἔχοι;) Συρακόσιον. ἐπιφανῆ γὰρ αὐτῷ καὶ μέγα (?) τούχοι. ἀφείλετο γὰρ κωμῳδεῖν οὐς ἐπεθύμουν.

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

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

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

1 ἤλειγ μὴν ἐτί τότε ὥν νέος Thuc. 5. 43. Cp. Aristoph. Ran. 1431.
2 Thuc. 5. 52, 53.
the fleet was about to sail (May 415) the whole city was
suddenly thrown into dismay by a midnight outrage, known
as the Mutilation of the Hermae. These busts of the god
Hermes, mounted on a quadrangular pedestal, and standing
at the corners of the streets and in other public places at
Athens, and closely connected with the religious and domestic
life of the citizens, were found one morning defaced and
broken. Everyone was aghast: partly from horror at the
sacrilege, partly from fear that the outrage pointed to some
wide-spread conspiracy. Perhaps the deed was the insolent
audacity of some ambitious man who designed to make him-
self despot of Athens! Who so likely as Alcibiades? The
actual outrage remained undetected; but the commission of
certain other open acts of impiety was brought home to him;
and, just as the fleet was setting sail, Pythonicus rose in the
Assembly and denounced Alcibiades as being privy to the
Mutilation, and personally guilty of a profanation of the
Eleusinian Mysteries.

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

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

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

II.

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

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

While Hoopoe, in answer to questions from Euelpides, sets forth the charms of bird-life, a grand idea occurs to Peithetaerus. The Eldorado of which they are in quest is to be found among the birds! No trouble there about money or taxes, no difficulties about the supply of food, but a happy careless existence, where all goes 'merry as a marriage-bell!' What a splendid plan, too, if the birds would but look at it seriously, and would combine together to build a vast city in the air, midway between earth and heaven! Then they would have full control not only over mankind, but over the gods, whom they could starve into submission by intercepting the smoke of the sacrifices on its way to Olympus! Hoopoe is charmed with the scheme, and proposes to summon all the birds to a conference.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The next Χορικόν (ll. 1553–1564), sneers at the cowardice of
Periander, a prominent inquisitor in the matter of the Mutila-
tion of the Hermae.

'Επαεσόδιον ε. (ll. 1565–1693). Poseidon, Heracles, and a
Triballian god arrive, armed with full powers to make peace.
Heracles comes on the stage full of fury; but his greediness
is not proof against the delicious smell of the dainties which
Peithetaerus is preparing. Peithetaerus advances his first
claim: restoration of empire to the birds. If this be granted,
there will be luncheon served. Heracles gives his vote with-
out more ado, and Poseidon is soon persuaded: that the rights
of Zeus will not suffer by the concession. The Triballian's
language is unintelligible; but it is construed to imply assent.
Then Peithetaerus puts forward, as if merely an afterthought,
his second claim—for the possession of Basileia. Poseidon
will throw up the negotiations entirely if this is pressed; but Heracles, hearing how dainty a sauce is being concocted, is for peace at any price; it is not worth while to go to war about a woman! Poseidon tries to impress on Heracles that he is surrendering his own chance of inheritance from his father Zeus; but Peithetaerus reminds him that as a bastard he has no claim upon the paternal estate. This decides Heracles, and the Triballian is a consenting party. So the second demand is granted by a majority. Heracles would have liked to remain behind and busy himself with the cookery; but ultimately Peithetaerus ascends to Olympus accompanied by the ambassadors, to fetch Basileia.

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

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

III.

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

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

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

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

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

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\(^1\) Τούθ. α. δύο εἰσιν Ἀθήνης εἰκεῖξωρηκότες διὰ τὰς δίκας ... ἡ σκηνὴ ἐν Ἀθήναις.

\(^2\) Τούθ. β. ἀλλὰ τῶν πολιτειῶν αὐτὶττεται, ὡσανεὶ συγκεκρυμένοι τῶν καθεστῶν ... ἐπιθύμιαν ἐγκάτασπερῶν τοὺς ἀκούσων ἀπαλλαγήναι τῆς ἐνεστῶσης μοχθηρᾶς πολιτείας.

\(^3\) Ibid. καὶνὼν γὰρ φραί τὴν πόλιν προσδείσθαι θεῶν.

\(^4\) τῆν τής γαγαντομαχίας συμπλοκὴν ἐωλὸν ἀποφαίνων ἀρνητὶν ἐδωκε διαφέρεσθαι πρὸς τοὺς θεοὺς περί τῆς ἀρχῆς.

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


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

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

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

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

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

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

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

2 Ueber die Vögel. Gratulationsschrift zu Böckh’s Jubiläum, Zürich, 1857.


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

6 In Pauly’s Real-Encyclopaedie. Stuttg. 1866.


escape from the hard world of reality into the fairy-land of fiction. Thus Vögelin, practically reverts to the famous judgment of A. W. Schlegel\(^1\), who insisted that the ‘Birds’ was nothing more than the fantastic exuberance of poetic genius, soaring with light wing into an airy region of its own creation, but yet with a shrewd eye and a sharp tongue for the follies of a world from which it pretends to have shaken itself free. This is in the main the view of J. G. Droysen\(^2\), and of Bernhardy\(^3\)—who sees in Nephelococcygia ‘the reflection of the restlessness of an ochlocracy seen in the magnifying mirror of Comedy’—and is in general agreement with the judgment of W. G. Clark\(^4\), K. Kock\(^5\), and with the Introduction to the ‘Birds’ in the Edition of Th. Kock\(^6\). The late Prof. Kennedy\(^7\), whose translation of the play with notes and introduction, is eminently bright and suggestive, considered the main purpose of the poet to be a protest against ‘the suspicion and terrorism which afflicted Athens,’ arising ‘from an insane fanaticism, to which the “Birds” is meant to be an antidote.’

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

It may therefore be suggested that though the ‘Birds’ is

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\(^1\) Vorlesungen über dramatische Kunst und Litteratur. Theil I. Heidelberg, 1809.
\(^3\) Grundriss der griechischen Litteratur. Halle, 1845, 1872.
\(^5\) Die Vögel des A. Leipz., B. G. Teubner, 1856.
\(^6\) Weidmannsche Buchhandlung. Berlin, 1864, 1876.
thrown into the form of a fairy extravaganza, and cannot be credited with a definite political design—whether openly indicated or obscurely hinted at—yet it is intended to lash (in accordance with the uniform custom of the Old Comedy) the current vices and immoral tendencies of the day. Among these should be placed that over-sanguine spirit of the Athenians 1, which tempted them only too often to commit themselves to adventurous projects: that fickleness which made them the easy prey of agitators: that self-will and impatience of control, which the Spartan king contrasted with the obedient spirit of his own countrymen 2: and, lastly, the growth of superstition and mysticism which was evidently not incompatible with the spread of irreligion and profanity. This is strongly insisted upon by Bursian 3, who sees a direct allusion to this tendency in the Cosmogony and Ornithology so humorously given in the 'Birds,' and in the bold parody of Athenian ritual, and the open defiance of the gods of Olympus.

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

2 εὔβουλοι δέ ἀδαμβάστερον τῶν νόμων τῆς ὑπεροφίας πεπαιδευμένοι καὶ εἶναι χαλεπότητι σωφρονέστερον ἢ ὡσε αὐτῶν ἀνηκοουστεῖν Thuc. 1. 84. 3.
3 Ueber die Tendenz der V. (Sitzb. der K. B. Academie der Wissenschaften zu München. Bd. II. 1875, pp. 375–393)
the finishing touch to the structure of Irony. No one—least of all Peithetaerus himself—failed to appraise the real value of such a splendid success.

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

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

* * * * * * * * *

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

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

IV.

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

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

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

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

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

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

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

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

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

ΕΥΣΙΔΗΣ.
ΠΕΙΘΕΤΑΙΡΟΣ.
ΤΡΟΧΙΛΟΣ, θεράπων "Εποποσ.
ΕΠΟΣ.
ΧΟΡΟΣ ΟΡΝΙΘΩΝ.
ΦΟΙΝΙΚΟΠΤΕΡΟΣ.
ΚΗΡΥΚΕΣ.
ΙΕΡΕΥΣ.
ΠΟΙΗΤΗΣ.
ΧΡΗΣΜΟΛΟΓΟΣ.
ΜΕΤΩΝ γεωμέτρης.
ΕΠΙΣΚΟΠΟΣ.
ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ.
ΑΓΓΕΛΟΙ.
ΙΡΙΣ.
ΠΑΤΡΑΛΟΙΑΣ.
ΚΙΝΗΣΙΑΣ διθυραμβοποιός.
ΣΥΚΟΦΑΝΤΗΣ.
ΠΡΟΜΗΘΕΥΣ.
ΠΟΣΕΙΔΩΝ.
ΤΡΙΒΑΛΛΟΣ.
ΗΡΑΚΛΗΣ.
ΟΡΝΙΘΕΣ.

ΕΤΕΛΠΙΔΗΣ. ΠΕΙΘΕΤΑΙΡΟΣ.

ΕΤ. 'Ορθην κελεύεις, ἣ τὸ δένδρον φαύνεται;
ΠΕ. διαρραγεῖς ἦδε δ' οὐ κραζεῖ πάλιν.
ΕΤ. τί, ὦ πονηρ', ἀνώ κάτω πλανύττομεν;
Ἀπολούμεθ' ἄλλως τὴν ὄδον προφορούμενω.
ΠΕ. τὸ δ' ἐμὲ κορώνη πειθόμενου τὸν ἄθλιον
ὄδοι περιελθείν στάδια πλεῖν ἢ χλία.
ΕΤ. τὸ δ' ἐμὲ κολοῦν πειθόμενου τὸν δύσμορον
ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων.
ΠΕ. ἀλλ' οὐδ' ὅπου γῆς ἐσμὲν οὐδ' ἐγωγ' ἐτι.
ΕΤ. ἐντευθεὶς τὴν πατρίδ' ἄν ἔξευροις σὺ ποι;
ΠΕ. οὐδ' ἄν μὰ Δ' ἐντευθέν γ' ἄν 'Εξηκεστίδης.
ΕΤ. οἴμοι. ΠΕ. σὺ μὲν, ὦ τάν, τὴν ὄδον ταυτην ἦθι.
ΕΤ. ἢ δεινὰ νῦ δέδρακεν οὐκ τῶν ὄρνεων,
ὁ πυκνόπωλης Φιλοκράτης μελαγχολὼν,
ὅσ τῶδ' ἐφασκε νῦν φράσεων τὸν Τηρέα,
τὸν ἐποφ', ὅσ ὀρνις ἐγένετ' ἐκ τῶν ὄρνεων
καπέδοτο τὸν μὲν Θαρραλείδου τουτοῦν
κολοῦν ὁβολοῦ, τηρηδεὶ τριωβόλου.
τῶ δ' οὐκ ἄρ' ἦσθην οὐδὲν ἄλλο πλὴν δάκνειν.
καὶ νῦν τί κέχηνας; ἔσθ' ὅποι κατὰ τῶν πετρῶν
ἡμᾶς ἐτ' ἄξεις; οὐ γὰρ ἐστ' ἐνταῦθα τις
ὄδος. ΠΕ. οὐδὲ μὰ Δ' ἐνταῦθα γ' ἀτραπὸς οὐδαμοῦ.
ΕΤ. τί δ'; ἡ κορώνη τῆς ὄδοι τι λέγει πέρι;
ΠΕ. οὐ ταυτὰ κραζεῖ μὰ Δία νῦν τε καὶ τότε.
ΕΤ. τι δή λέγει περὶ τῆς ὀδοῦ; 
ΠΕ. τι δ' ἄλλο γ' ἢ 
βρόκουσ', ἀπέδεσθαί φησὶ μοι τοὺς δακτύλους; 
ΕΤ. οὐ δεινῶν οὖν δῆτ' ἔστιν ἡμᾶς δεομένους 
ἐς κόρακας ἐλθεῖν καὶ παρεσκευασμένους, 
ἐπείτα μὴ 'ξευρεῖν ὑνασθαι τῆν ὀδόν; 
ἡμεῖς γὰρ, ἄνδρες οἱ παρόντες ἐν λόγῳ, 
νόσουν νοσοῦμεν τῇ ἐναντίαν Σάκα; 
ὅ μεν γὰρ οὐκ ὅλος ἐσβιάζεται, 
ἡμεῖς δὲ φυλῇ καὶ γένει τιμῶμενοι, 
ἀστοι μετ' ἀστών, οὐ σοβοῦντος οὐδενὸς 
ἀνεπτόμεθ' ἐκ τῆς πατρίδος ἀμφοῦ τῶν ποδῶν, 
αὐτὴν μὲν οὐ μισοῦντ' ἐκείνην τὴν πόλιν 
τὸ μὴ οὐ μεγάλην εἶναι φύσει κενδαίμονα 
καὶ πᾶσι κοινὴν ἐναποτίσαι χρήματα. 
οἱ μὲν γὰρ οὖν τέττιγες ἕνα μὴν ἢ ὅσ' 
ἐπὶ τῶν κραδῶν ἄδουσο', 'Ἀθηναίοι δ' ἀεὶ 
ἐπὶ τῶν δικών ἄδουσι πάντα τὸν βίον. 
διὰ ταῦτα τόνδε τῶν βάδου βαδίζομεν, 
κανοῖν δ' ἔχοντε καὶ χύτραν καὶ μυρρίνας 
πλανώμεθα ζητοῦντε τόπον ἄπράγμωνα, 
ὅποι καθιδρυθέντες διαγενοῦμεθ' ἄν. 
ὁ δὲ στόλος νῦν ἔστιν παρὰ τὸν Τηρέα 
τῶν ἑπτῶν, παρ' ἐκείνου πυθέσθαι δεομένων, 
εἰ που τοιαύτην εἰδε πόλιν ἢ 'πέπτετο. 
ΠΕ. οὕτως. ΕΤ. τι ἔστιν; 
ΠΕ. ἡ κορώνη μοι πάλαι 
ἀνω τι φράζει. 
ΕΤ. χῶ κολοίδος οὕτως 
ἀνω κέχημεν ὅσπερεi δεικνύσ τι μοι 
κοῦκ ἔσθ' ὅπως οὐκ ἔστιν ἐνταθ' ὅρμεα. 
εἰσόμεθα δ' αὐτίκ', ἢν ποιήσωμεν ψόφων.
ΠΕ. ἀλλ' οἴσθ' οἱ δρᾶσον; τῷ σκέλει θένε τὴν πέτραν.
ΕΤ. σὺ δὲ τῇ κεφαλῇ γ', ἵνα ὅ διπλάσιος ὁ ψόφος. 55
ΠΕ. σὺ δ' οὖν λίθῳ κόπον λαβὼν.
ΕΤ. πάνυ γ', εἰ δοκεῖ.
παί παί.
ΠΕ. τὶ λέγεις, οὕτως; τὸν ἐποπα παί καλεῖς;
οὐκ ἀντὶ τοῦ παιδός σ' ἔχρην ἐποποῖ καλεῖν;
ΕΤ. ἐποποῖ. ποιήσεις τοί με κόπτειν αὖθις αὖ;
ἐποποῖ.

ΤΡΟΧΙΔΟΣ.

τίνες οὕτως; τίς ὁ βοῶν τῶν δεσπότης;
ΕΤ. ἁ' Ἀπολλων ἀποτρόπαιε, τοῦ χασμήματος.
ΤΡΟ. οἴμοι τάλασ, ὤρυκοδήρα τουτώι.
ΕΤ. οὕτως τί δεινὸν οὐδὲ κάλλιον λέγεις.
ΤΡΟ. ἀπολείπθων. ΕΤ. ἀλλ' οὐκ ἐσμὲν ἀνθρώπω.
ΤΡΟ. τί δαί;
ΕΤ. Ὑποδεδιώς ἔγγυω, Λιβυκὸν ὄρνεον. 65
ΤΡΟ. οὐδὲν λέγεις. ΕΤ. καὶ μὴν ἔροι τὰ πρὸς ποδῶν.
ΤΡΟ. οὐδὲν λέγεις. ΕΤ. καὶ μὴν ἔροι τὰ πρὸς ποδῶν.
ΕΤ. ἐπικεχοδῶς ἔγγυγε Φασιανικός.
ΕΤ. ἀτὰρ σὺ τί θηρίων ποτ' εἰ πρὸς τῶν θεῶν;
ΤΡΟ. ὄρνης ἔγγυγε δοῦλος. 70
ΕΤ. ἡττήθης τινὸς ἀλεκτρυνόνως;
ΤΡΟ. οὐκ, ἀλλ' ὅτε περ ὁ δεσπότης
ἐποψ ἐγένετο, τότε γενέσθαι μ' ἱσθατο
ὁρνιν, ἵνα ἀκόλουθον διακονοῦν τῇ ἔχῃ.
ΕΤ. δεῖται γὰρ ὄρνης καὶ διακόνου τινὸς;
ΤΡΟ. οὕτως γ', ἅτ', οἴμαι, πρότερον ἀνθρωπός ποτ' ὧν. 75
ὅτε μὲν ἐρῆφι φαγεῖν ἀφῦσας Φαληρικάς,
τρέχω τ' ἀφύσας ἐγὼ ὑπῆρξα τὸ τρυβλίον.
Έτυνους δ’ ἐπιθυμεῖ δεῖ τε τορώνης καὶ χύτρας, τρέχω ἐν τορώνην.

ΕΤ. τροχίλος ὁρνις οὐτοσί. οἴσθ’ οὖν ὃ δράσουν, ὃ τροχίε; τὸν δεσπότην 80 ἡμῖν κάλεσον.

ΤΡΩ. ἀλλ’ ἀρτίως νῦ τὸν Δία εἴδει καταφαγὼν μῦρτα καὶ σέρφους τινάς.

ΕΤ. ὅμως ἐπέγειρον αὐτῶν.

ΤΡΩ. οἶδα μὲν σαφῶς ὅτι ἀχθέσεται, σφῶν ὃ αὐτῶν εἶνεκ’ ἐπεγερω.

ΠΕ. κακῶς σύ γ’ ἀπόλοι, ὡς μ’ ἀπεκτείνας δεεί. 85

ΕΤ. οὕμοι κακοδαίμων, χω κολοίδοι μοίχεται ὑπὸ τοῦ δέουσ.

ΠΕ. ὡ δειλότατον σὺ θηρίον, ἰέλως ἁφῆκας τὸν κολοίδον;

ΕΤ. εἶπε μοι, σὺ δὲ τὴν κορώνην οὐκ ἁφῆκας καταπεσῶν;

ΠΕ. μὰ Δλ’ οὐκ ἔγωγε. ΕΤ. ποῦ γὰρ ἔστιν; 90

ΠΕ. ἀπέπτετο.

ΕΤ. οὐκ ἄρ’ ἁφῆκας’ ἰγάθ’, ὡς ἀνδρεῖος εἰ.

ΕΠΟΨ. ἀνοιγε τὴν ὑλήν, ἵν’ εξέλθω ποτέ.

ΕΤ. ὃ Ἰράκλεις, τούτι τὶ ποτ’ ἔστι θηρίον; τὶς ἢ πτέρωσις; τὶς ὃ τρόπος τῆς τριλοφίας;

ΕΠΟΨ. τίνες εἰσὶ μ’ οἱ ξητοῦντες; 95

ΕΤ. οἱ δώδεκα θεοὶ εἶξασιν ἐπιτρίψαλ σε.

ΕΠΟΨ. μῶν με σκώπτετον ὁρῶντε τὴν πτέρωσιν; ἢ γὰρ, ὃ ξένοι, ἀνθρωπος. ΕΤ. οὐ σοῦ καταγελῶμεν.

ΕΠΟΨ. ἀλλὰ τοῦ;
ΠΕ. τὸ ράμφος ἡμῖν σου γέλοιου φαίνεται.
ΕΠΟΨ. τοιαῦτα μέντοι Σοφοκλῆς λυμαίνεται
ἐν ταῖς τραγῳδίαισιν ἐμὲ τὸν Τηρέα.
ΕΤ. Τηρεύς γάρ εἰ σύ; πότερον ὅρνις ἢ ταῦτα;
ΕΠΟΨ. ὅρνις ἔγωγε. ΕΤ. κατὰ σοι ποῦ τὰ πτερά;
ΕΠΟΨ. ἔξερρυκε. ΕΤ. πότερον ὕπο νόσου τινός;
ΕΠΟΨ. οὐκ, ἀλλὰ τὸν χειμώνα πάντα τὰρνεα
πτερωρρυκτε τε καθὼς ἑτερα φύσεων.
ἀλλ’ ἐξπατόν μοι, σφῶ τιν’ ἔστον;
ΕΤ. νῶ; βρωτῶ.
ΕΠΟΨ. ποδαπῶ τὸ γένος;
ΕΤ. θεν αἰ τριήρεις αἰ καλαί.
ΕΠΟΨ. μῶν ἡλιαστά;
ΕΤ. μᾶλλα θατέρον τρόπον,
ἄπηλιαστά.
ΕΠΟΨ. σπείρεται γὰρ τοῦτ’ ἐκεῖ
τὸ σπέρμα;
ΕΤ. ὅλγον ζητῶν ἄν εἰ ἄγροι λάβοις.
ΕΠΟΨ. πράγμευ δὲ ὅτι τοῦ δεομένῳ δεὐρ’ ἤλθετον;
ΕΤ. σοι ξυγγενέσθαι βουλομένω. ΕΠΟΨ. τίνος πέρι;
ΕΤ. ὅτι πρῶτα μὲν ἥσθ’ ἀνθρωπος, ὡσπερ νῦ, ποτὲ,
καργύριον ἀφελήσας, ὡσπερ νῦ, ποτὲ,
κάμικ ἀποδοιοὺς ἔχαιρες, ὡσπερ νῦ, ποτὲ,
εἴτ’ αὐθίς ὀρνίθων μεταλλάξας φύσων,
καὶ γῆν ἐπεπέτου καὶ θάλατταν ἐν κύκλω,
καὶ πάνθ’ ὡσπερ ἀνθρωπος ὡσα τ’ ὅρνις φρονεῖς,
ταῦτ’ οὖν ἰκεῖτα νῦ πρὸς σὲ δεὐρ’ ἀφίγμεθα, 120
εἰ τυα πόλιν φράσειας ἡμῶν εὔερον,
ὡσπερ σιγύραν ἐγκατακλημέναι μαλθακῶν.
ΕΠΟΨ. ἑπειτα μείζω τῶν Κραναῦν ζητεῖς πόλιν;
ΕΤ. μείζω μὲν οὐδέν, προσφορατέραν δὲ νῦν.
ΕΠΟΨ. ἀριστοκρατεῖσθαι δῆλος εἰ ζητῶν.
Ένω;

ήκιστα καὶ τῶν Σκελλίων βδελύττομαι.

ΕΠΟΨ. πολαν τιν' ὅν τῇ ἡδιστ' ἥν οἰκοῖν ἁν τόλιν;

ΕΤ. ὅποι τὰ μέγιστα πράγματ' εἰη τοιαὶ

ἐπὶ τὴν θύραν μου πρὸ τις ἐλθὼν τῶν φίλων

λέγοι ταῦτ' ἀπὸ τοῦ Δίας τούλμπλον,

ὅπως παρέσει μοι καὶ σὺ καὶ τὰ παιδία

λουσάμενα πρὸς μέλλω γὰρ ἐστιάν γάμους

καὶ μηδαμῶς ἄλλως ποιήσης· εἰ δὲ μή,

μή μοι τότε γ' ἐλθῆς, ὅταν ἑγὼ πράττω κακῶς.

ΕΠΟΨ. νὴ Δία ταλαιπώρων γε πραγμάτων ἑρᾶς.

τῇ δαλ. σὺ; ΠΕ. τοιούτων ἑρῶ κάγω.

ΕΠΟΨ. ὁ δειλακρίνω σὺ τῶν κακῶν οἴων ἑρᾶς.

ἀτὰρ ἐστι γ' ὅποιαν λέγετον εὐδαίμων πόλις

παρὰ τὴν ἐρυθρὰν θάλατταν.

ΕΤ. οὐμοι, μηδαμῶς

ἡμῖν γε παρὰ θάλατταν, ἵν' ἀνακύψηται

κλητηρ' ἄγουσ' ἔθεθεν ἡ Σαλαμινία.

Ἐλληνικὴν δὲ πόλιν ἔχεις ἡμῖν φράσαι;

ΕΠΟΨ. τῇ οὖ τοῦ Ἡλείου Ἐλπήρου οἰκίζετον

ἐλθόνθ';

ΕΤ. ὅτι τῇ τοὺς θεοὺς, δ' οὖκ ἴδαν

βδελύττομαι τὸν Ἐλπήρου ἀπὸ Μελανθίου.

ΕΠΟΨ. ἀλλ' εἰσὶν ἔτεροι τῆς Δοκρίδου 'Οπούντιοι,

ἲνα χρῆ κατοικεῖν.

ΕΤ. ἀλλ' ἑγὼν 'Οπούντιος

οὐκ ἣν γενολύμην ἐπὶ ταλάντω χρυσίον.

οὕτως δὲ ὅ ὅ ὅς ἐσθ' ὅ μετ' ἄρρυθων βίος;

οὐ γὰρ οἶσθ' ἀκριβῶς.

ΕΠΟΨ. οὐκ ἄχαρις ἐσ τὴν τριβήν

ὁπρώτα μὲν δεὶ ζην ἀνευ βαλλαντίου.

ΕΤ. πολλήν γ' ἀφέιλες τοῦ βίου κιβδηλαν.
ΕΠΟΨ. νεμόμεσθα δ' εν κήποις τὰ λευκὰ σήσαμα καὶ μύρτα καὶ μήκωνα καὶ σισύμβρια. 160
ΕΤ. ύμεῖς μὲν ἄρα ζήτε νυμφίων βλον. 
ΠΕ. φεῦ φεῦ

ἡ μέγ' ἐνορῶ βουλευμ' ἐν ὄρνιθων γένει,
καὶ δύναμιν ἦ γένοιτ' ἂν, εἰ πλησιασθεί μοι.
ΕΠΟΨ. τί σοι πιθώμεσθ';
ΠΕ. τί τι πλήθσε; πρῶτα μὲν

μὴ περιπέτεσθε πανταχῷ κεχυνότες:

ὁς τοῦτ' ἀτμον τοῦργον ἔστιν. αὐτίκα
ἐκεῖ παρ' ἡμῖν τοὺς πετομένους ἂν ἔρη,
tót ὄρνις οὕτος; ὁ Τελέας ἐρεί ταδί:
ἀνθρωπος ὄρνις ἀστάθμητος πετόμενος,
ἀτέκμαρτος, οὐδὲν οὐδέποτ' ἐν ταύτῳ μένων. 170
ΕΠΟΨ. ὅ τον Διόνυσον, εὖ γε μωμᾶ ταυταγι.
tί ἂν οὕν ποιοίμεν; ΠΕ. οἰκίσατε μίαν πόλιν.
ΕΠΟΨ. πολαν δ' ἂν οἰκίσαμεν ὄρνιθες πόλιν;
ΠΕ. ἀληθες; ὁ σκαιότατον εἱρηκῶς ἔτις,

βλέψων κάτω. ΕΠΟΨ. καὶ ὅ βλέπω.

ΠΕ. βλέπε νῦν ἄνω.
ΕΠΟΨ. βλέπω. ΠΕ. περίαγε τὸν τράχηλον.
ΕΠΟΨ. νῆ Δία

ἀπολαύσομαι τι δ', εἰ διαστραφήσομαι.
ΠΕ. εἴδές τι;
ΕΠΟΨ. τὰς νεφέλας γε καὶ τὸν οὐρανόν.
ΠΕ. οὐχ οὕτος οὐν ὅτι τῶν ὀρνύθων πόλος;
ΕΠΟΨ. πόλος; τίνα τρόπον;

ΠΕ. ὥσπερ εἴποι τις τόπος.

ὅτῃ δὲ πολεῖται τοῦτο καὶ διέρχεται
ἀπαυτα διὰ τοῦτον, καλεῖται νῦν πόλος'

ἡ δ' οἰκίσητε τοῦτο καὶ φράξηθ' ἀπαξ,

ἐκ τοῦ πόλου τοῦτον κεκλήσεται πόλις.
ωστ' ἄρξετ' ἀνθρώπων μὲν ὡσπερ παρυότων, 185
tοὺς δ' αὖ θεοὺς ἀπολείτε λιμῷ Μηλίῳ.
ΕΠΟΨ. πῶς;
ΠΕ. ἐν μέσῳ δῆπονθεν ἀήρ ἐστὶ γῆς.
εἰδ' ὡσπερ ἡμεῖς, ἦν λέναι βουλώμεθα
Πυθώδε, Βοιωτοὺς δίδουν αἰτούμεθα,
οὕτως, ὅταν θύσιν ἀνθρωποί θεοῖς,
ην μὴ φόρουν φέρωσιν ὑμῖν οἱ θεοί,
[διὰ τὴς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους]
tῶν μηρίων τὴν κυίσαν οὐ διαφρήσετε.
ΕΠΟΨ. ίοῦ ίοῦ
μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα,
μὴ 'γω νόημα κομψότερον ἥκουσά πω.
διὸ δ' ἂν κατοικίζομεν μετὰ σοῦ τὴν πόλιν,
eἰ ἔννοδοκοιν τοῖσιν ἄλλοις ορνείοις.
ΠΕ. τίς ἂν σοῦ τὸ πράγμ' αὐτοὺς διηγήσαιτο;
ΕΠΟΨ. σὺ.
ἐγὼ γὰρ αὐτοὺς βαρβάρους ὄντας πρὸ τοῦ
ἐδίδαξα τὴν φωνήν, ξυνὼν πολὺν χρόνον.
ΠΕ. πῶς δὴν ἂν αὐτοὺς ξυγκαλέσειας;
ΕΠΟΨ. ῥαδίως.
δευρὶ γὰρ ἐμβὰς αὐτίκα μὰλ' ἐς τὴν λόχμην,
ἐπειτ' ἀνεγείρας τὴν ἐμὴν ἀγδόνα,
καλοβιέχν αὐτοὺς· οἱ δὲ νῷ̃ν τοῦ φθέγματος
ἐὰνπερ ἐπακούσωσι, θεύσονται ὀρόμφω.
ΠΕ. ὁ φίλτατ' ὄρυθων σὺ, μὴ νῦν ἔσταθο·
ἀλλ' ἀντιβολῶ σ', ἂγ' ὡς τάχιστ' ἐς τὴν λόχμην
ἐσβαίνει κανέγειρε τὴν ἀγδόνα.
ΕΠΟΨ. ἄγε σύννοιμε μοι, παῦσαι μὲν ὑπνού,
λῦσον δὲ νόμους ἱερῶν ὑμνῶν,
οὐδ' ἐὰν θείου στόματος θρηνεῖς
τὸν ἐμὸν καὶ σοὺν πολύδακρυν̃ Ἰτυν̃.
ἐλελιξομένης δ’ ιεροῖς μέλεσιν
gέννοις ξονθῆς
καθαρὰ χωρεί διὰ φυλλοκόμου
μύλακος ἥχῳ πρὸς Διὸς ἔδρας,
ἳπ’ ὁ χρυσοκόμας Φοίβος ἀκούων,
τοῖς σοῖς ἐλέγοις ἀντιψάλλων
ἐλεφαντόδετον φόρμιγγα, θεῶν
Ιστησι χοροῦς,
diā δ’ ἀθανάτων στομάτων χωρεῖ
ξύμφωνος ὄμοι
θεία μακάρων ὀλολυγή.
(ἀνλείπ.)

ΕΤ. ὁ Ζεὺς βασιλεὺς, τοῦ φθέγματος τοῦρνιθίον
οἷον κατεμελήτωσε τὴν λόχυην ὀλην.

ΠΕ. οὗτος. ΕΤ. τί ἔστω; ΠΕ. οὐ σωπήσει;

ΕΤ. τί δαλ;

ΠΕ. οὕτως μελῳδεῖν αὕτη παρασκευάζεται.

ΕΠΟΨ. ἐποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποποpoly,
ἀνύσατε πετόμενα πρὸς ἐμὰν ἀοιδάν·
τριωτὸ τριωτὸ τοτοβρίζει·
oi θ’ ἐλείας παρ’ αὐλῶνας ὀξυστόμους
ἐμπίδας κάπτεθ’, ὡσα τ’ εὐδρόσουν γῆς τόπους 245
ἔχετε λειμώνα τ’ ἐρόεντα Μαραθῶνος,
ὄρνις πτέρων ποικίλος τ’
ἀτταγᾶς ἀτταγᾶς.
ἂν τ’ ἐπὶ πόντιον οὗμα θαλάσσης 250
φῦλα μετ’ ἀλκυόνεσσι ποτήται,
δεῦρ’ ἵτε πευσόμενοι τὰ νεῶτερα,
πάντα γὰρ ἐνθάδε φῦλ’ ἀθροῖζομεν
οἰωνῶν ταναοδεῖρων.
ἡκει γὰρ τις ὅρμις πρέσβυς,
καίως γυώμην,
καίων ἔργων τ’ ἐγχειρητῆς.
ἀλλ’ ἵτ’ ἐς λόγους ἀπάντα,
δεῦρο δεῦρο δεῦρο δεῦρο.
τοροτοτοροτοτοτοτιὲ.
κικκαβαῦ κικκαβαῦ.
τοροτοτοροτορολιλιλιὲ.

ΠΕ. ὅρας τιν’ ὄρνυν;

ΕΤ. μὰ τὸν Ἀπόλλων γῶ μὲν οὐ
καῖτοι κέχνυά γ’ εἰς τὸν οὐρανὸν βλέπων.

ΠΕ. ἀλλως ἄρ’ οὐποψ’, ὡς ἔοικ’, ἐς τὴν λόχμην 265
ἐμβὰς ἐπὶκε, χαραδρίου μμούμενος.

ΟΡΝΙΣ.

τοροτιὲ τοροτιὲ.

ΠΕ. ᾧγάθ’, ἀλλ’ οὖν οὐτοσι καὶ ὅ τις ὄρνις ἔρχεται.
ΕΤ. νῆ Δε’. ὄρνις δῆτα. τίς ποτ’ ἐστίν; οὐ δῆτον ταῦτα;
ΠΕ. οὗτος αὐτὸς νῦν φράσει: τίς ἐστίν ὄρνις οὐτοσί; 270
ὈΡΝΙΘΕΣ.

ΕΠΟΨ. οὖτος οὐ τῶν ἠθάδων τῶν δὲ ὅραθ' ὑμεῖς δεῖ,

ἀλλὰ λιμναῖος.

ΠΕ. βαβαί, καλὸς γε καὶ φωνικοῦς.

ΕΠΟΨ. εἰκότως γε' καὶ γὰρ ὄνομ' αὐτῷ στὶ φωνικόπτερος.

ΕΥ. οὖτος, ὃ σὲ τοι. ΠΕ. τί βωστρεῖς;

ΕΤ. ἐτερος ὅρνις οὔτοσί.

ΠΕ. νὴ Δλ' ἐτερος δήτα χοῦτος ἐξεδρον χώραν ἔχων. 275

τὸς ποτ' ἔσθ';

ΕΠΟΨ. ὁ μονοσόμαντις ἄτοπος ὅρνις ἁβροβάτης·

ὁνομα τοῦτῳ Μήδος ἐστί.

ΕΤ. Μήδος; ὡναξ Ἡράκλεις·

ἐπὶ τῶς ἀνευ καμῆλου Μήδος ὁν εἰσέπτετο;

ΠΕ. ἐτερος αὐ λόφου κατειληφός τις ὅρνις οὔτοσί.

ΕΤ. τί τὸ τέρας τουτὶ ποτ' ἐστίν; οὐ σὺ μόνος ἃρ' ἦσθ'; ἐποψ,

280

ἀλλὰ χοῦτος ἐτερος;

ΕΠΟΨ. ἀλλ' οὖτος μὲν ἐστὶ Φιλοκλέους

ἐξ ἐποποσ, ἐγὼ δὲ τοῦτον πάππος, ὡσπερ εἰ λέγοις

'Ιππόνικος Καλλίου καὶ Ἡράκλειος Καλλίας.

ΕΤ. Καλλίας ἃρ' οὖτος οὖρνις ἐστίν' ὡς πτερορρυῖ.

ΕΠΟΨ. ἀτε γὰρ ἀν γενναίος υπὸ τῶν συκόφατων τίλλεται, 285

αἱ τε θῆλεια προσεκτιλλοῦσιν αὐτοῖ πατρα. 

ΕΤ. ὃ Πόσειδον, ἐτερος αὐ τις βαπτὸς ὅρνις οὔτοσί.

τὸς ὁνομάζεται ποθ' οὖτοσ;

ΕΠΟΨ. οὖτοσι κατωφαγᾶς.

ΕΤ. ἐστὶ γὰρ κατωφαγᾶς τις ἄλλος ἢ Κλεώνυμος;

ΠΕ. πῶς ἂν οὖν Κλεώνυμος γ' ἂν οὐκ ἀπέβαλε τῶν

λόφων;

ΕΤ. ἀλλὰ μεντοὶ τὶς ποθ' ἢ λόφωσι ἢ τῶν ὅρνεων;

ἡ 'πτὶ τῶν διαυλοῦ ἤλθον;

ΕΠΟΨ. ὡσπερ οἱ Κάρες μὲν οὖν

ἐπὶ λόφων οἰκοῦσιν, ἄγαθ', ἀσφαλείας οὔνεκα.
ΠΕ. ὁ Πόσειδον, ὁ ὑπὸ ἰρᾶς ὅσον συνελέκται κακὸν ὄρνεῶν;

ΕΤ. ὁναξ Ἀπόλλων, τοῦ νέφους. ὢν ὅν ὁὐδ' ἑδεῖν ἐτ' ἐσθ' ὑπ' αὐτῶν πετομένων τὴν εἰσοδον.

ΕΠΟΣ. οὐτοὶ πέρδες, ἐκενωσὶ δὲ νὴ Δι' ἀτταγᾶς, οὐτοὶ δὲ πηνέλοψ, ἤκεινη δὲ γὰρ ἀλκνών.

ΠΕ. τίς γάρ ἐσθ' οὐπισθεν αὐτῆς;

ΕΠΟΣ. ὅστις ἑστὶ; κείρυλος.

ΠΕ. κείρυλος γάρ ἑστὶν ὄρνις;

ΕΤ. οὐ γάρ ἑστὶ Σποργίλος;

ΕΠΟΣ. καύτη γε γλαβεῖς.

ΕΤ. τί φῆς; τίς γλαβεὶ 'Ἀθηναξ' ἠγαγε; 

ΕΠΟΣ. κίττα, τρυγῶν, κορυδός, ἐλεᾶς, ὑποθυμία, περιστέρα, νέρτος, ἱέραξ, φάττα, κόκκυς, ἐρυθρόπους, κεβλής-

πυρίς, πορφυρίς, κερχυρίς, κολομβίς, ἀμπελίς, φήνη, ὑδόψ. 

ΕΤ. ὢν ὅν τῶν ὄρνεων, ὢν ὅν τῶν κοψίχων

οία πιπτίζουσι καὶ τρέχουσι διακεκραγότες.

ἀρ' ἀπειλούσιν γε νῶν; οἴμοι, κεχήνασιν γε τοι
καὶ βλέπουσιν εἷς σὲ κάμε.

ΠΕ. τοῦτο μὲν κάμοι δοκεῖ. 

ΧΟ. πολυπολύπολυπολου μ' ἀρ' ὅσ ἐκάλεσε; τίνα τόπον ἀρα νέμεται;

ΕΠΟΣ. οὐτοὶ πᾶλαι πάρειμι κοῦκ ἀποστατῶ φίλων.

ΧΟ. τιτιττιττιττιττίναι λόγον ἀρα ποτὲ πρὸς ἐμὲ φίλον ἐχων;

ΕΠΟΣ. κοῦνον, ἀσφαλῆ, δίκαιον, ἦδων, ὑφελήσιμον.

ἀνδρεγάρ λεπτῶ λογιστὰ δεῦρ' ἄφιξθον ὃς ἐμέ.

ΧΟ. ποῦ; πᾶ; πῶς φῆς;

ΕΠΟΣ. φῆμ' ἄπ' ἀνθρώπων ἄφιξθαι δεῦρο πρεσβύτα δύο-

ήκοσιν ὅ' ἔχοντε πρέμιον πράγματος πελώριον.
ΧΟ. ὁ μέγιστον ἐξαμαρτήσεις ἐξ ὁτου ἔργων ἔγινεν, πῶς λέγεις; ΕΠΟΨ. μήπω φοβηθῆς τὸν λόγον.  
Τί τι μ’ εἴργασον;  
ΕΠΟΨ. ἀνδρίζεις εὐρατά τῆς ἐνυποφηνίας.  
ΧΟ. καὶ δέδρακες τοῦτο τοῦργον;  
ΕΠΟΨ. καὶ δεδράκομεν γ’ ἣδομαι.  
ΧΟ. κάστου ἡμιον παρ’ ἡμῖν;  
ΕΠΟΨ. εἶ παρ’ ἡμῖν εἴμ’ ἐγώ.  
ΧΟ. ἔσται ἡμῖν,  
προδεδομέθ’ ἀνθιστά τ’ ἐπάθομεν  
ὅτι γὰρ φιλός ἦν, ὁμότροφά τ’ ἡμῖν  
ἐνέμετο πεδία παρ’ ἡμῖν  
παρέβη μὲν θεσμοὺς ἀρχαῖους,  
παρέβη δ’ ὦρκοις ὀρνίθων.  
ἐσ’ δὲ δόλον ἐκάλεσε, παρέβαλε τ’ ἐμὲ παρὰ  
γένος ἀνθιστοῦ, ἀπερ ἐξ’ ἐγένετ’ ἐπ’ ἐμοὶ  
pολέμμων ἐτράφη.  
ΕΠ. ἄλλα πρὸς τοῦτου μὲν ἡμῖν ἐστὶν ὑστεροῖς λόγοις;  
τῷ δὲ πρεσβύτα δοκεῖ μοι τώδε δοῦναι τὴν δίκην  
dιαφορηθήναι τ’ ὑπ’ ἡμῖν.  
ΕΤ. αἰτήσομεν μὲνοι σὺν νῦν εἰ τῶν κακῶν τούτων μόνοις.  
ἐπὶ τί γὰρ μ’ ἐκείθεν ἔγεις;  
ΕΠ. ἐν’ ἀκολουθοῖς ἐμοὶ.  
ΕΤ. ἵνα μὲν οὖν κλάομε μεγάλα.  
ΕΤ. τοῦτο μὲν ληρείς ἔχων  
κάρτα πῶς κλαυσεῖ γὰρ, ἣν ἀπεξε γε τοῦθαλμῷ  
’’κκοτῆς;  
ΧΟ. ἄδ ἄν,  
ἐπαγ’, ἐπιθ’, ἐπέφερε πολέμοιν  
ὁμοῖαν φονίαν, πτέρυγα τε παντά  
περίβαλε περί τε κύκλωσαι;
όσ δεῖ τῶδ' οἰμώξειν ἀμφώ
καὶ δούναι ῥύγχει φορβάν.
οὔτε γὰρ ὄρος σκιερὸν οὔτε νέφος αἰθέριον
οὔτε πολιόν πέλαγος ἑστιν ὃ τι δέξεται
τῶδ' ἀποφυγόντε με.
ἐλλὰ μὴ μέλλωμεν ἢ ἄδι αὐτὸ νῦν
τοῦ 'σθ' ὁ ταξίαρχος ; ἐπαγέτω τὸ δεξίον κέρας.

ΕΤ. ἔκεινο' ποί φύγω δύστηνος ;
ΠΕ. οὗτος, οὐ μενεῖς ;

ΕΤ. ἵν' ὑπὸ τούτων διαφορηθῶ ;
ΠΕ. πῶς γὰρ ἀν τούτους δοκεῖς
ἐκφυγεῖν ; ΕΤ. οὐκ οἶδ' ὅπως ἂν.

ΠΕ. ἀλλ' ἐγὼ τοίς σοι λέγω
ὅτι μένοντε δεῖ μάχεσθαι λαμβάνειν τε τῶν
χυτρῶν.

ΕΤ. τὶ δὲ χύτρα νῶ γ' ἀφελήσει ;
ΠΕ. γλαδίς μὲν οὐ πρόσεισι νῦν.
ΕΤ. τοῖς δὲ γαμψωνυξί τοιοῦδ' ;
ΠΕ. τῶν ὀβελίσκου ἄρπάσας
ἐῖτα κατάπηξον πρὸ σαυτοῦ.

ΕΤ. τοῖς δ' ὀφθαλμοῖς τί' ;
ΠΕ. ὀξύβαφον ἐντευθὲν προσδοῦ λαβῶν ἡ τρύβλιον.
ΕΤ. ὃ σοφώτατ', εὖ γ' ἀνεβρεις αὐτὸ καὶ στρατηγικῶς
ὕπερακοντίζεις σὺ γ' ἢ ἄδι Νικίαν ταῖς μηχαναῖς.

ΧΟ. ἐλελελεύ, χώρει, κάθες τὸ ῥύγχος' οὐ μέλλειν
ἐχοῖν.

ἐλκε, τίλλε, παῖε, δεῖρε, κόπτε πρώτην τὴν
χύτραν.

ΕΠΟ. εἴπε μοι τὸ μέλλετ', ὃ πάντων κάκιστα θηρίων,
ἀπολέσαι, παθόντες οὐδέν, ἀνδρὲ καὶ διαστάσαι
τῆς ἐμῆς γυναικὸς οὔτε ἐγγενῆ καὶ φυλέτα ;

ΧΟ. φεισόμεθα γάρ τι τώδε μᾶλλον ἡμεῖς ἡ λύκων ;
ἡ τίνας τισαίμεθ' ἄλλους τῶν ἀν ἔχθιοις ἐτι; 370
ΕΠΟΨ. εἰ δὲ τὴν φύσιν μὲν ἐχθροί, τὸν δὲ νοῦν εἰςιν φίλοι, καὶ διδάξουτες τὶ δεῦρ' ἥκουσιν ὕμας χρήσιμων.
ΧΟ. πῶς δ' ἂν οἶδ' ἥμας τι χρήσιμον διδάξειιάν ποτε, ἢ φράσειαν, ὁντες ἐχθροὶ τοῖς πάπποις τοῖς ἔμοις; 376
ΕΠΟΨ. ἀλλ' ἂπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοὶ.

ἡ γὰρ εὐλάβεια σῶζει πάντα. παρὰ μὲν οὖν φίλον οὐ μάθουις ἂν τοῦθ' ὡς ὑμῖν δοκεῖ, ἡμέρας εἰρήνας ἐξηνάγκασεν. ἀντίχ' αἱ πόλεις παρ' ἀνδρῶν γ' ἐμαθὸν ἐχθρῶν κοὐ φίλων

ΕΚΠΟΨ ὅποι θῇ υψήλα τηχὴ ναὸς τε κεκτήσθαι μακράς.

τὸ δὲ μάθημα τούτο σῶζει παῖδας, οἰκον, χρήματα.

ΕΠΟΨ. οὐδὲ τῆς οργῆς χαλάνει εἴξασιν. ἀναγ' ἐπὶ σκέλος.

ΚΑΙ ἄλκαῖον γ' ἐστὶ καμὼ ὡς νέμειν ὑμᾶς χάρων.

ΠΕ. ἀλλὰ μὴν οὐδ' ἄλλο σοὶ πω πράγμ' ἐνημιτόμεθα. 385

μᾶλλον εἰρήνην ἀγουσιν ἢ πρῶν ὅσε τῇν χύτραν τῷ τε τρυβλινω καθεὶ.

καὶ τὸ δόρυ χρῆ, τὸν ὀβελίσκον,

περιπατεῖν ἔχοντας ἡμᾶς τῶν ὀπλῶν ἐντός. παρ' αὐτῆς 390

τῇν χύτραν ἄκραν ὀρῶν ἐγγύς' ὡς οὐ φευκτέον νῆν.

ΕΥ. ἔτεον, ἤν δ' ἀρ' ἀποθάνωμεν,

κατορυχησόμεσθα ποῦ γῆς;

ΠΕ. ὁ Κεραμεικὸς δέξεται νό.

δημόσια γὰρ ἵνα ταφῶμεν,

φήσομεν πρὸς τοὺς στρατηγοὺς μαχομένῳ τοῖς πολεμίοισιν ἀποδανεῖν ἐν Ἑρωναῖς.
ορίσεις τὰς πάλιν ἐς ταύτων, καὶ τὸν θυμὸν κατάθου κύψας παρὰ τὴν ὄργην δοσπερ ὅπλητις· καναπυθόμεθα τούσδε, τίνες ποτέ, καὶ πόθεν ἔμολον, ἐπὶ τίνα τ’ ἐπίνοιαν. ἠδ ἐποψ, σὲ τοι καλῶ.

ΕΠΩΣ. καλεῖς δὲ τοῦ κλύεων θέλων;
XO. τίνες ποθ’ οἶδε καὶ πόθεν;
ΕΠΩΣ. ξένω σοφῆς ἀφ’ Ἐλλάδος.
XO. τόχη δὲ ποία κομίζειν ποτ’ αὐτῶ πρὸς ὀρ- νιθας ἐλθεῖν;
ΕΠΩΣ. ἔρως βίου διαίτης τέ σου καὶ ξυνοικείων τέ σοι καὶ ξυνείναι τὸ πᾶν.
XO. τί φής;
Λέγουσι δὴ τίνας λόγους;
ΕΠΩΣ. ἀπιστά καὶ πέρα κλύειν.
XO. ὅρα τι κέρδος ἐνθάδ’ ἄξιον μονῆς, ὅτω πέποιθέ μοι ξυνὼν κρατέων ἂν ἢ τὸν ἐχθρὸν ἢ φίλουσιν ὧφελεῖν ἐχεῖν;
ΕΠΩΣ. λέγει μέγαν τῶν ἀλβῶν οὔ- τε λεκτὸν οὔτε πιστόν, ὡς σὰ ταῦτα πάντα καὶ τὸ τῆς καὶ τὸ κείσε καὶ τὸ δεύρο προσβιβαζέ λέγων.
XO. πότερα μανάκενος;
ΕΠΩΣ. ἀφατον ὡς φρόνιμος.
XO. ἐνι σοφόν τι φρενί;
ОРΝΙΘΕΣ.

ΕΠΟΥ. τυκνότατοι κίναδος,
σόφισμα, κύρμα, τρίμμα, παινάλημ’ ὀλον. 430
ΧΟ. λέγεις λέγειν κέλευε μοι.
κλύων γὰρ ὃν σὺ μοι λέγεις
λόγων ἀνεπτέρωμαι.
ΕΠΟΥ. ἀγε δὴ σὺ καὶ σὺ τὴν πανοπλίαν μὲν πάλιν
tαύτην λαβόντε κρεμάσατον τὸχάγαθη 435
εἰς τὸν ἵππον εἶσο, πλησίον τοῦπιστάτου
σὺ δὲ τοῦόδ’ ἐφ’ οἴσπερ τοῖς λόγοις συνέλεξ’ ἐγώ,
φράσου, ὀδὰξον.
ΠΕ. μὰ τὸν Ἀπόλλω γῷ μὲν σὺ,
ην μὴ διάθωνται γ’ οἴδε διαθήκην ἔμοι
𝜂περ ὃ πλῆκεσ τῇ γυναικὶ διέθετο,
ὁ μαχαιροποιός, μὴ δάκνειν τούτους ἐμὲ.
ΧΟ. διατίθεμαι ἡγό. ΠΕ. κατόμοσον νυν ταῦτα μοι.
ΧΟ. ὃμνυμ’ ἐπὶ τοῦτοις, πᾶσι νικᾶν τοῖς κριταῖς 445
καὶ τοῖς θεαταῖς πᾶσιν. ΠΕ. ἔσται ταυταγή.
ΧΟ. εἰ δὲ παραβαίην, ἐνὶ κριτῇ νικᾶν μόνον.
ΕΠΟΥ. ἀκούετε λεψ’ τοὺς ὀπλίτας νυμενὶ
ἀνελομένους θώπλ’ ἀπιέναι πάλιν οἰκάδε,
σκοπείν δ’ ὃ τι ἀν προγράφωμεν ἐν τοῖς πινακίοις. 450

ΧΟΡΟΣ. ΠΕΙΘΕΤΑΙΡΟΣ. ΕΥΕΛΠΙΔΗΣ. ΕΠΟΥ.
ΧΟ. δολερὸν μὲν ἄει κατὰ πάντα δὴ τρόπων
πέφυκεν ἀνθρωποῖς’ σὺ ὃ δ’ ὃμως λέγε μοι.
tάχα γὰρ τόχοις ἂν
χρηστῶν ἔξειπτων ὃ τι μοι παρορᾶτ’, ἦ
δύναμιν των μελξω
παραλειπομένην ὑπ’ ἐμῆς φρενὸς ἀξινέτουν
σὺ δὲ τοῦθ’ οὐρᾶς λέγ’ εἰς κοινὸν.
ὁ γὰρ ἄν σὺ τόχης μοι
ἀγαθὸν πορίςας, τούτο κοινὸν ἔσται.
Αλλ' ἐφ' ὅτι πράγματι τὴν σὴν ἢκεις γυώμην ἀναπείλσας,
λέγε θαρρήσας· ὡς τὰς σπονδὰς οὐ μὴ πρῶτερον
παραβῶμεν.

ΠΕ. καὶ μὴν ὅργῳ ἡ τὸν Δία καὶ προπεφύραται λόγος
εἰς μοι,
ὅν διαμάττεως οὐ καλύει· φέρε, παῖ, στέφανον
καταχείσθαι
κατὰ χειρὸς ὑδωρ φερέτω ταχὺ τις.

ΕΤ. δευτερήσεις μέλλομεν, ἢ τί

ΠΕ. μὰ Δί', ἀλλὰ λέγειν ζητῶ τρίπαλαι μέγα καὶ
λαρινὸν ἐπος τι,
ὁ τι τὴν τοῦτων θραύσει ψυχῆν· οὕτως ψυχῶν
ὑπεραλγῶ,
οὕτως ὅντες πρῶτον βασιλῆς—

ΧΟ. ἡμεῖς βασιλῆς; τίνος;

ΠΕ. ὑμεῖς

πάντων ὅποσ' ἐστιν, ἐμοῦ πρῶτον, τοῦδε, καὶ τοῦ
Διὸς αὐτοῦ,
ἀρχαιότεροι πρῶτεροι τε Κρόνου καὶ Τυτάνων ἐγένεσθε
καὶ γῆς. ΧΟ. καὶ γῆς; ΠΕ. ἡ τὸν Ὄσόλλω. 470

ΧΟ. τοῦτο μὰ Δί' οὐκ ἐπετύσμην.

ΠΕ. ἀμαθῆς γὰρ ἐφύς κοῦ πολυπράγμων, οὐδ' Ἀισώπον
πεπάτηκας,
ὅσ ἐφασκε λέγων κορυδῶν πάντων πρώτην ὅρινθα
γενέσθαι,
προτέραν τῆς γῆς, καὶ πεῖτα νόοφ τὸν πατέρ' αὐτῆς
ἀποθυνήσκεν
γῆν δ' οὐκ εἰναι, τὸν ὃ δὲ προκεῖσθαι περιπταῖον· τῆν
d' ἀποροῦσαν
ὕπ' ἀμηχανίας τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ
κατορύξαι.
ΕΤ. ὁ πατήρ ἄρα τῆς κορυδοῦ ὑψὶ κεῖται τεθνεῶς Κεφαλῆσιν.

ΠΕ. οὖκον δὴ εἰ πρότεροι μὲν γῆς, πρότεροι δὲ θεῶν ἐγένοντο,
ἐς προσβυτάτων αὐτῶν ὄντων ὀρθῶς ἔσθ' ἡ βασιλεία;

ΕΤ. νὴ τὸν Ἀπόλλωνα πάνω τοίων χρῆ ρύγχος βόσκειν
σὲ τὸ λοιπὸν.

ΠΕ. ὡς οὖχι θεοὶ τοίων ἠρχον τῶν ἀνθρώπων τὸ
παλαιόν,
ἀλλ' ὀρνίθες, καβασίλευον, πόλλ' ἐστὶ τεκμήρια
tούτων.

αὐτίκα δ' ὡμίν πρῶτ' ἐπιδείξω τὸν ἀλεκτρυνόν, ὡς
ἐτυράννει

ἡρχέ τε Περσῶν πρότερος πάντων Δαρείων καὶ
Μεγαβάζων,

ὡστε καλεῖται Περσικὸς ὄρνις ἀπὸ τῆς ἀρχῆς ἔτε
ἐκέληνς.

ΕΤ. διὰ ταῦτ' ἄρ' ἔχων καὶ νῦν ὅσπερ βασίλευς ὁ
μέγας διαβάσκει

ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνίθων μόνος,

ὅρθην.

ΠΕ. οὗτος δ' ἵσχυε τε καὶ μέγας ἢν τὸτε καὶ πολὺς,

ὡστ' ἐτε καὶ νῦν

ὑπὸ τῆς ῥώμης τῆς τῶν ἠκέληνς, ὅποταν νόμων

ὁρθριον ἄση,

ἀναπηρὸσιν πάντες ἐπὶ ἱργον, χαλκῆς, κεραμῆς,

σκυλοδέψαι,

ὄσκυπῆς, βαλανῆς, ἀλφιαμοβόλω, τορνευτολυρασ-

πιδοπηγο𝑖.
οἱ δὲ βαδίζουσι ὑποδησάμενοι νύκτωρ.

ΕΤ. έμε τοῦτό γ' ἐρώτα.
χλαίναν γὰρ ἀπόλεσ' ὁ μοχθηρός Φρυγίων ἔριων διὰ τοῦτον.
ἐς δεκάτην γάρ ποτὲ παιδαρίου κληθεὶς ὑπέπινον ἐν ἀστεί,
κάρτι καθεύδουν καὶ πρῶν δειπνεύν τοὺς ἀλλούς,
οὗτος ἦρ' ἥσε, 495
καγὼ νομίζας ὀρθον ἔχορον Ἀλμοντάδε, κάρτι προκύπτω
ἐξω τείχους, καὶ λωποδύτης παλεὶ ῥοπάλῳ με τὸ νότον
καγὼ πίπτω, μέλλω τε βοῶν ὃ δ' ἀπέβλισε θοι-
μάτιον μου.

ΠΕ. ἑκτίνος ὁ συν τῶν Ἑλλήνων ἦρχεν τότε καβασίλευε.
ΧΟ. τῶν Ἑλλήνων;
ΠΕ. καὶ κατέδειξέν γ' οὗτος πρῶτος βασιλεύων
προκαλυψίδεισθαι τοῖς ἑκτίνοις.

ΕΤ. ἥ τοῦ Διονυσοῦ, ἐγὼ γοῦν ἐκαλυπτούμην ἑκτίνον ἵδαν' καθ' ὑπτίοι ὡς ἀναχάσκω
δῆμον κατεβρόχθισα κατά κενοῦ τῶν βύλακον
οἰκαὶ ἀφείλκων.

ΠΕ. Ἀλυπτοῦν ὃ αὖ καὶ Φοινίκης πάσης κόκκυς βα-
σιλεύς ἦν
χωπόθ' ὃ κόκκυς εἶποι κόκκυ, τότε γ' οἱ Φοινικεῖς
ἀπαντές 505
τοὺς πυροὺς ἅν καὶ τὰς κριθὰς ἐν τοῖς πεδίοις
ἐθερίζον.

ΕΤ. τοῦτ' ἦρ' ἕκειν' ἦν τοῦτος ἀληθῶς κόκκυ, ψωλοὶ
πεδίουδε.

ΠΕ. ἦρχον ὃ σύνω σφάδρα τὴν ἀρχήν, ὥστ' εἶ τις καὶ
βασιλεύοι
ἐν ταῖς πόλεσιν τῶν Ἐλλήνων, Ἀγαμέμνων ἦ Μενέλαος,
ἐπὶ τῶν σκῆπτρων ἐκάθητ' ὅρνις, μετέχων ὁ τι
dωροδοκοὶ.

ΕΠ. τούτῳ τοῖς οὐκ ᾳδη 'γώ· καὶ ὅτα μ' ἐλάμβανε
θαῦμα,
ὅποι' ἔξελθοι Πριᾶμος τις ἔχων ὅρνιν ἐν τοῖς
tραγῳδοῖς·
ὁ δ' ἄρ' εἰστήκει τὸν Δυσικράτη τηρῶν ὁ τι δωρο-
dοκοῆ.

ΠΕ. ὁ δὲ δεινότατόν γ' ἐστὶν ἀπάντων, ὁ Zeus γὰρ ὁ
νῦν βασιλεύων
ἀετὸν ὅρνιν ἐστηκεν ἔχων ἐπὶ τῆς κεφαλῆς, βα-
σιλεύς ὃν·
ἡ δ' αὖθις θυγάτηρ γλαῦχ', ὁ δ' Ἀπόλλων ἄστερ
θεράπων ἔρακα.

ΕΠ. νὴ τὴν Δήμητρ' εὖ ταῦτα λέγεις. τίνος οὖνεκα
ταύτ' ἄρ' ἔχουσιν;

ΠΕ. ἣν ὅταν θύων τις ἐπειτ' αὐτοὶ εἰς τὴν χεῖρ', ὡς
νόμος ἐστὶ,
tὰ σπλάγχνα διδό, τοῦ Διὸς αὐτοί πρότεροι τὰ
σπλάγχνα λάβωσιν.

ἀμμὸν τ' οὐδεὶς τὸτ' ἀν ἀνθρώπων θεοῦ, ἀλλ' ὄρ-
vιδας ἀπαντεῖ.

Δάμπων δ' ὅμως' ἐτί καὶ νοιὶ τὸν χῆν', ὅταν
ἐξαπατὰ τι·
οὕτως ὑμᾶς πάντες πρότερον μεγάλους ἄγιους τ'
evόμιξον,

τὸν δ' ἀνδράποδ', ἔλιθος, Μανᾶς.

ἀστερ δ' ἣδη τοὺς μανωμένους
βάλλουσ' ὑμᾶς, κἀν τοῖς ἱεροῖς
πᾶς τις ἐφ' ὑμῖν ὄρνιθεν.
Ωςπερ βρόχους, παγίδας, βάρβους,
ἐρκή, νεφέλας, δίκτυα, πηκτάς,
eἶτα λαβόντες πωλοῦσ’ ἀθρόους.
οἱ δ’ ἀυστρεῖται βλιμάζοντες,
κουδ’ οὖν, εἴπερ ταῦτα δοκεῖ δρᾶν,
ὁπτησάμενοι παρέθενθ’ ύμᾶς,
ἄλλ’ ἐπικυνώσων τυρόν, ἑλαιον,
σίλφιον, ὥξος, καὶ τρίψαντες
καταχυσμάτων γλυκὸ καὶ λιπαρόν,
κάπειτα κατεσκέδασαι θερμὸν
τούτο καθ’ ύμῶν
αὐτῶν ὡσπερ κενεβρεῖσιν.

ΧΟ.
pολὺ δὴ πολὺ δὴ ἱχαλεπτάτους λόγους
ἡμεγκας, ἀνθρωφ’ ὡστ’ ἐδάκρυσά γ’ ἐμῶν
πατέρων κάκην, οὐ
tάσδε τὰς τιμὰς προγόνων παραδόντων,
ἐπ’ ἐμοῦ κατέλυσαν.
σὺ δὲ μοι κατὰ δαίμονα καὶ κατὰ συντυχίαν
ἀγαθὴν ἥκεις ἐμοὶ σωτήρ.
ἀναθεὶς γὰρ ἐγώ σοι
tὰ τε νοτίᾳ κάμαντὸν οἰκιῶν τοῖς.

ΠΕ.
ἀλλ’ ὦ τὶ χρή δρᾶν, σὺ δίδασκε παρῶν’ ὡς ζῆν
οὐκ ἄξιον ἡμῖν,
eἰ μὴ κομιούμεθα παντὶ τρόπῳ τὴν ἡμετέραν βασιλείαν.
καὶ δὴ τοίνυν πρῶτα διδάσκω μίαν ὀρνίθων πόλιν
ἐίναι?
κάπειτα τὸν ἄερα πάντα κύκλῳ καὶ πᾶν τοιτὶ τὸ
μεταξὺ
περιτεῖχεῖσιν μεγάλαις πλῆθοισιν ὑπάλλα ὡσπερ
Βαβυλῶνα.

ΕΤ. ὁ Κεβριόνα καὶ Πορφυρίων, ὡς σμερδαλέου τὸ
pόλισμα.
ΠΕ. κάπες δ’ ἦν τούτ’ ἐπανεστήκη, τὴν ἀρχὴν τῶν Δί’ ἀπαιτεῖν,
kαὶ μὲν μὴ φῆ μηδ’ ἐθελήσῃ μηδ’ εὖθυς γνωσι-μαχήσῃ,
ἰερὸν πόλεμον πρωτότων αὐτῷ, καὶ τοῖς θεοῖς ἀπειπεῖν
diὰ τῆς χώρας τῆς υμετέρας ὅσπερ πρὶν μὴ δια-
φοιτᾶν.
τοῖς δ’ ἀνθρώποις ὄρνιν ἔτερον πέμψαι κήρυκα
κελεύω,
ὡς ὄρνιθων βασιλευόντων θύειν ὄρνισι τὸ λοιπὸν.
κάπειτα θεοῖς ὑστέρουν αὐθίνης προσεύμασθαι δὲ
πρεπόντως
τοῖς θεοῖσιν τῶν ὄρνιθων δὲ ἀν ἁρμόζῃ καθ’
ἐκαστὸν
ἡν Ἀφροδίτη θύη, πυρῶν ὄρνιθι φαληρίδι θύειν
ἡν δὲ Ποσειδῶν τῖς οὖν θύη, νήττῃ πυρῶν καθα-
γίζειν
566
ἡν δ’ Ἡρακλεῖ θύησι, λάρφ ναστοῦς θύειν μελι-
τοῦντας.
καὶ Δί’ θύη βασιλεῖ κριόν, βασιλεὺς ἐς τὸ ὀρχίλος
ὄρνις,
ἡ πρωτὲρφ δεῖ τοῦ Δίδων αὐτοῦ σέρφου ἐνόρχην
σφαγιάζειν.
ΕΤ. ἕσθην σέρφῳ σφαγιαζομένω. βροιτάτω νοῦ ὁ
μέγας Ζάν.
ΧΟ. καὶ πῶς ἦμᾶς νομισθῆ θεοῦ, ἀνθρώποι κοιχὶ
kολοιὲς,
ὁ πετόμεσθα πτέρυγάς τ’ ἔχομεν;
ΠΕ. ληρεῖς καὶ νὴ Δί’ ὁ γ’ Ἐρμῆς
πέτεται θεὸς ὃν πτέρυγάς τε φορεῖ, κάλλοι γε θεοὶ
πάνω πολλοί.
αὐτίκα Νίκη πέτεται πτερύγων χρυσαίν, καὶ ἠ Ἄνδρος γε.

Τῷ θεῷ δὲ γὰρ ὁ Ὀμηρός ἐφασκ' ἤκέλην εἶναι τρήρων τελείη.

575

ΕΤ. δ' Ζεὺς δ' ἡμῖν οὐ βροντῆςας πέμψει πτερόντα κεραυνὸν;

ΧΟ. ἢν δ' οὖν ἡμᾶς μὲν ὑπ' ἀγνοίας εἶναι νομίσομεν τὸ μηδέν,

τούτους δὲ θεοὺς τοὺς ἐν Ὀλύμπῳ; ΠΕ. τότε χρὴ στροφῶν νέφος ἀρθὲν καὶ σπερμολόγων ἐκ τῶν ἄγρων τὸ σπέρμ' αὐτῶν ἀνακάψαι κάπεστ' αὐτοῖς ἡ Δημήτηρ πυρῶν πεινῶσι μετρεῖτω.

580

ΕΤ. οὐκ ἔθελήσει μὰ Δί', ἀλλ' ὄψει προφάσεις αὐτὴν παρέχουσαν.

ΠΕ. οἱ δ' αὖ κόρακες τῶν ζευγαρίων, οἶσιν τὴν γῆν καταρθοῦν, καὶ τῶν προβατῶν τοὺς οὐθαλμοὺς ἐκκοψάντων ἐπὶ πελρα'.

ΕΤ. εἰσ' δ' ὁ Ἀπόλλων ἱατρός γ' ὄν λάσθω· μισθό-φορεῖς δὲ.

ΠΕ. μή, πρὶν γ' ἄν ἐγὼ τῷ βοιδάρῳ τῷμῷ πρῶτιστ' ἀποδῶμαι.

585

ΠΕ. ἢν δ' ἡγοῦνται σὲ θεοὺ, σὲ βίον, σὲ δὲ Γῆν, σὲ Κρόνον, σὲ Ποσείδῶ, ἀγάθ' αὐτοίσιν πάντα παρέσται.

ΧΟ. λέγει δὴ μοι τῶν ἀγαθῶν ἐν.

ΠΕ. πρῶτα μὲν αὐτῶν τὰς οἰνάνθας οἱ πάρνοπες οὐ κατέδονται,

ἀλλὰ γλαυκῶν λόχος εἰς αὐτοὺς καὶ κεραυνῶν ἑπιτρίψει.
εἴθ' οἱ κυῖπες καὶ ψῆνες ἀεὶ τὰς συκᾶς οὐ κατέ-
δουται,
ἀλλ' ἀναλέξει πάντας καθαρῶς αὐτοὺς ἀγέλη μία
κιχλῶν.

ΧΧ. πλούτεων δὲ πόθεν δῶσομεν αὐτοῖς; καὶ γὰρ
τούτου σφόδρ᾿ ἐρώσι.

ΠΕ. τὰ μέταλλ᾿ αὐτοῖς μαντευομένοις οὕτωι δῶσουσι τὰ
χρηστά,
tὰς τ᾿ ἐμπορίας τὰς κερδαλέας πρὸς τὸν μάντων
κατεροῦσιν,
ὁστ᾿ ἀπολεῖται τῶν ναυκλήρων οὐδεὶς. 595

ΧΧ. τῶς οὐκ ἀπολεῖται;

ΠΕ. προερεὶ τις ἀεὶ τῶν ὄρνιθων μαντευομένῳ περὶ
tοῦ πλοῦν


νυνὶ μὴ πλεῖ, χειμῶν ἔσται νυνὶ πλεῖ, κέρδος
ἐπέσται.

ΕΤ. γαύλον κτῶμαι καὶ ναυκληρῶ, κοῦκ ἂν μείναιμι
παρ᾿ ὑμῖν.

ΠΕ. τοὺς θησαυροὺς τ᾿ αὐτοῖς δεῖξουσ᾿ οὖς οἱ πρότερον
κατέθεντο

tῶν ἀργυρίων οὕτωι γὰρ ἵσασι λέγουσι δὲ τοῖς
τάδε πάντες,


οὐδεὶς οὐδεν τῶν θησαυρῶν τὸν ἐμὸν πλῆν εἰ τις
ἀρ’ ὀρνῖς.

ΕΤ. πωλὸ γαύλον, κτῶμαι σμινῆν, καὶ τὰς ύδριας
ἀμορύττω.

ΧΧ. τῶς δ᾿ ὑγειαν δῶσομεν αὐτοῖς, οὕτων παρὰ τοῖς
θεουσίν;

ΠΕ. ἢν εἴ πράττωσ᾿, οὐχ ὑγεια μεγάλη τοῦτ᾿ ἔστι;
ΕΤ. σάφει ἵσθι,


ὡς ἀνθρωπὸς γε κακῶς πράττων ἀτεχνῶς οὐδεὶς
ὕγιανεί.
ΧΩ. πῶς δ' εἰς γῆρας ποτ' ἀφίξονται; καὶ γὰρ τούτ' ἔστ' ἐν 'Ολύμπῳ.

ΠΕ. μὰ Δί', ἀλλὰ τριακόσι' αὐτοῖς ἔτι προσθήσουσ' ὀρνίθες ἔτη.

ΧΩ. παρὰ τοῦ;

ΠΕ. παρ' ὅτου; παρ' ἑαυτῶν. οὐκ οἶσθ' ὅτι πέντ' ἀνδρῶν γενεὰς ζώει λακέρυζα κορώνη;

ΕΤ. αἰβοὶ, πολλῷ κρείττους οὕτοι τοῦ Δίος ἦμῖν βασιλεύειν.

610 ΠΕ. οὐ γὰρ πολλῷ;

καὶ πρῶτα μὲν οὐχὶ νεὼς ἡμᾶς οἰκοδομεῖν δεῖ λιθίνους αὐτοῖς, οὔτε θυρώσαι χρυσαίτι θύραις, ἀλλ' ὅπο θάμνους καὶ πρυνδίλοις οἰκήσουσιν. τοῖς δ' αὖ σεμνοῖς τῶν ὀρνίθων δένδρον ἐλάας ὁ νεὼς ἔσται· κοῦκ εἰς Δελφοὺς ὁυδ' εἰς 'Αμμων' ἔλθοντες ἐκεῖ θύσομεν, ἀλλ' ἐν ταῖσιν κομάροις καὶ τοῖς κοτίνοις στάντες ἔχοντες κρίθας, πυροῦς, εὐξόμεθ' αὐτοῖς ἀνατείνοντες τῶ χειρ' ἀγαθῶν διδόναι τι μέρος· καὶ ταῦθ' ἦμῖν παραχρήμ' ἔσται 625 πυροῦς ὀλίγους προβαλοῦσιν.

ΧΩ. ὁ φίλτατ' ἐμοὶ πολὺ πρεσβυτῶν ἐξ ἐχθρόστου μεταπίπτων,

οὐκ ἔστιν ὅπως: ἄν ἐγὼ ποθ' ἐκὼν τῆς σῆς γυνώμης ἔτ' ἀφείμην:

ἐπαυχῆσας δὲ τοίσι σοῖς λόγοις
ἐπηπείλησα καὶ κατώμοσα, 630
ἐὰν σὺ παρ’ ἐμὲ θέμενος ὁμόφρονας λόγους
dίκαιος, ἄδολος, ὅσιος ἐπὶ θεοῦ ζῆς,
ἐμοὶ φρονῶν ἔσυνθά, μὴ πολὺν χρόνον
θεοῦς ἔτι σκῆπτρα τὰμὰ τρίψειν. 635
ἀλλ’ ὦσα μὲν δεὶ ῥώμη πράττειν, ἐπὶ ταῦτα τεταξό-
μεθ’ ἤμεις;
ὦσα δὲ γνώμη δεὶ βουλεύειν, ἐπὶ σοὶ τάδε πάντ’
ἀνάκειται.

ΕΠΟΨ. καὶ μὴν μὰ τὸν Δι’ σω̣χὶ νυστάξεων γ’ ἐτὶ
ὄρα στὶν ἡμῖν οὐδὲ μελλονικὰν,
ἀλλ’ ὦς τάχιστα δεὶ τὶ δράν’ πρῶτον δὲ τοι 640
eἰσέλθητ’ ἐσ νεοτιάν γε τὴν ἑμὴν
καὶ τὰμὰ κάρφη καὶ τὰ παρόντα φρύγανα,
καὶ τούνοι’ ἡμῖν φράσατον.

ΠΕ. 645

ΕΠΟΨ. ἀλλὰ ράδιον.
ἐμοὶ μὲν ὄνομα Πειθέταιρος. ΕΠΟΨ. τῷ δὲ τί;

ΠΕ. Εὐδελπίδης Κριώθεν.

ΕΠΟΨ.

ΠΕ. δεχόμεθα.

ΕΠΟΨ. πᾶν τοῖνυν εἰσιτον.

ΠΕ. ἵωμεν εἰσηγοῦ σὺ λαβὼν ἡμᾶς. ΕΠΟΨ. ἰθι.

ΠΕ. ἀτὰρ τὸ δεῖνα: δὲῦρ’ ἐπανάκρουσαι πάλιν.

φέρ’ ὅδω, φράζον νῦν, πῶς ἔγω τε χοῦτοι
ἐνυποσομέθ’ ὑμῖν πετομένοις οὐ πετομένῳ;

ΕΠΟΨ. καλῶς.

ΠΕ. ὡρα νῦν ὡς ἐν Αἰσωπόν λόγοις
ἐστὶν λεγόμενον δὴ τι, τὴν ἀλώπεχ’, ὡς
φλαῦρως ἐκοινώνησεν ἀετῷ ποτὲ.

ΕΠΟΨ. μηδέν φοβηθῆς: ἐστὶ γὰρ τι ῥίζιον,
δ’ διατραγών’ ἐσεσθον ἐπτερωμένῳ.

ΠΕ. οὕτω ἡμὲν εἰσώμεν. ἄγε δὴ, Ἑανθία
καὶ Μανόδωρε, λαμβάνετε τὰ στρώματα.

ΧΟ. οὖτος, σὲ καλῶ σὲ καλῶ. ΕΠΟΨ. τί καλεῖς;

ΧΟ. τούτοις μὲν ἄγον μετὰ σαυτοῦ ἄριστισον εὖ τὴν ὅ' ἡδυμελὴ ξύμφωνον ἀηδόνα
Μούσας
cατάλειφ' ἡμίν δεῦρ' ἐκβιβάσας, ἵνα παίσωμεν μετ' ἑκέιης. 660

ΠΕ. ὁ τούτο μέντοι νῆ Δ' αὐτοῖσιν πιθοῦν
ἐκβίβασον ἐκ τοῦ βουτόμου τουρνίθιον,

ΕΤ. ἐκβίβασον αὐτοῦ πρὸς θεῶν αὐτῆν, ἵνα καὶ νῦθευσόμεθα τὴν ἀηδόνα.

ΕΠΟΨ. ἀλλ' εἰ δοκεῖ σφῶν, ταῦτα χρῆ δρᾶν. ἡ Πρόκυνη 665
ἐκβαίνει, καὶ σαυτῆν ἐπιδείκνυ τοῖς ξένοις.

ΠΕ. ὁ Ζεὺς πολυτίμηθ', ὡς καλὸν τουρνίθιον,
ὅσον ὅ' ἔχει τὸν χρυσὸν, ὁσπερ παρθένοις. 670

ΕΤ. ἐγὼ μὲν αὐτὴν κἂν φιλῆσαί μοι δοκῶ.

ΠΕ. ἀλλ', ὁ κακόδαιμον, βύγχας ὀβελίσκου ἔχει.

ΕΤ. ἀλλ' ὁσπερ φῶν ὑ' Δ' ἀπολέψαντα χρῆ
ἀπὸ τῆς κεφαλῆς τὸ λέμμα καθ' οὖτω φιλεῖν.

ΕΠΟΨ. ἰωμεν. ΠΕ. ἡγοῦ ὅ' σὺ νῦν τύχαγαθή. 675

ΧΟΡΟΥ ΠΑΡΑΒΑΣΙΣ.

ΧΟ. ὁ φίλη, ὁ ἕοιδή,
ὁ φίλτατον ὀρνέων,
pάντων ξύνομε τῶν ἐμῶν
uglify ξυρτροφ' ἁγδοῖ,
ἡλθες ἥλθες, ὁφθες,
ἡδ' φθόγγον ἔμοι φέρονορ'. 680

ἀλλ', ὁ καλλιβόαν κρέκουορ'
αὐλὸν φθέγμασιν ἥρινοις,
ἀρχον τῶν ἀναπαῖστων.
"Αγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεὰ προσόμοιοι, ὀλιγοδρανέες, πλάσματα πηλοῦ, σκιοειδεὰ φῦλ' ἀμενηνά, ἀπτήνες ἕφημεριοι, ταλαοὶ βροτοὶ, ἄνερες εἰκέλ-όνειροι, πρόσχετε τὸν νοῦν τοῖς ἄθανάτοις ἡμῖν, τοῖς αἰέν ἔοισι, τοῖς αἰθέριοισ, τοῖσιν ἅγιρφις, τοῖς ἀφθιτα μηδο-μένοισιν. Ἡ' ἀκούσαντες πάντα παρ' ἡμῶν ὄρθῶς περὶ τῶν μετεώρων, 690 φύσιν οἰωνῶν γένεσιν τε θεῶν ποταμῶν τ' Ἐρέβους τε Χάους τε εἰδότες ὄρθῶς παρ' ἐμοὶ Προδίκῳ κλάειν εἴπητε τὸ λοιπόν. Χάος ἦν καὶ Νῦξ Ἐρέβος τε μέλαν πρῶτον καὶ Τάρταρος εὐρῦς: γῆ δ' οὐδ' ἀπὶ οὖδ' οὐρανὸς ἤν. Ἐρέβος δ' ἐν ἀπείροσι κόλποις τίκτει πρώτιστον ὑπηρέμιον Νῦξ ἡ μελανόπτερος φῶν, 695 ἐξ οὐ περιτελλομέναις ὄραις ἔβλαστεν Ἐρως ὁ ποθεων, στίλβων νῦτον πτερόγοιν χρυσαίν, εἰκὼς ἀνεμώκεσι δίναις. οὕτως δὲ Χάει πτερόεντι μιγεῖς νυχίῳ κατὰ Τάρ-ταρον εὐρῆν ἐνεόττευσεν γένος ἡμέτερου, καὶ πρῶτον ἀνήγαγεν ἐς φῶς. πρῶτερον δ' οὐκ ἦν γένος ἄθανάτων, πρὶν Ἐρως ξυνέμιξεν ἀπανταν' 700
Έμμμενον ο' ἔτερων ἐτέροις γένετ' οὐρανὸς ὀκεανὸς τε καὶ γῆ πάντων τε θεῶν μακάρων γένος ἄφθιτον. ὡδὲ μὲν ἐσμὲν πολὺ προσβύτατοι πάντων μακάρων. ἡμεῖς ο' ὡς ἐσμὲν 'Ερωτος πολλοῖς ὤηλον· πετόμεσθα τε γὰρ καὶ τοῖς ἔρωτι σύνεσμεν πολλοὺς δὲ καλοὺς ἀπομωμοκότας παῖδας πρὸς τέρμασιν ὁρασ 705 διὰ τὴν ἑσχύν τὴν ἡμέτεραν ἄνδρες παρέπεισαν ἔρασταί, ὁ μὲν ὄρτυγα δοὺς, ὁ δὲ πορφυρίων', ὁ δὲ χήν', ὁ δὲ Περσικὸν ὅρων. πάντα δὲ θυητοὶ ἐστίν ἂφ' ἡμῶν τῶν ὀρνίθων τὰ μέγιστα. πρῶτα μὲν ὁρασ φαῦνομεν ἡμεῖς ἢρος, χειμῶνος, ὀπόρας· σπέρμεν μὲν, ὅταν γέρανος κρώξουσ' ἐσ τῇ Διβύθῃ μεταχώρη' 710 καὶ πηδάλιον τότε ναυκλήρῳ φράζει κρεμάσαντι καθεύδειν, εἶτα ο' Ὑρέστῃ χλαῖναν ύφαίνειν, ἵνα μὴ ῥεγὶν ἀποδύῃ. ἰκτῖνος ο' αὖ μετὰ ταῦτα φανεῖς ἔτεραν ὁραν ἀποφαίνει, ἡνίκα πεκτεῖν ὁρα προβάτων πόκον ἡμῶν' εἶτα χελιδών, ὅτε χρῆ χλαῖναν πωλεῖν ἡδὴ καὶ ληδάριον τι πρίασθαι. 715 ἐσμὲν ο' ὑμῖν 'Αμμών, Δελφοῖ, Δωδώνη, Φοῖβος Ἀπόλλων.
ἐλθόντες γὰρ πρῶτον ἐπ' ὄρνις, οὕτω πρὸς ἀπαντᾷ
tρέπεσθε,
πρὸς τ' ἐμπορλαν καὶ πρὸς βιώτου κτήσιν καὶ πρὸς
gάμον ἀνδρὸς·
ὄρνιν τὲ νομίζετε πάνθ’ ὁσαπερ περὶ μαντείας
dιακρίνει·
719
φήμη γ' ύμίν ὀρνίς ἐστὶ, πταρμόν τ’ ὀρνιθα καλεῖτε,
ξύμβολον ὄρνιν, φωνήν ὄρνιν, θεράπιντ’ ὄρνιν, ὄνο
ὄρνιν.
ἀρ’ οὐ φανερῶς ἥμεῖς ύμίν ἐσμέν μαντείος Ἀπόλλων;
piry οὖν ἡμᾶς νομίζετε θεοῦς,
ἐξετε χρήσθαι μάντεσι Μοῦσαις,
aὐραις, ὀραις, χειμώνι, θέρει,
725
μετρίῳ πυγεῖ· κονκ ἀποδράντες
καθεδούμεθ’ ἄνω σεμνυνόμενοι
παρὰ ταῖς νεφέλαις ὁσπερ χώ Ζεύς·
ἀλλὰ παρόντες δῶσομεν ύμίν
αὐτοῖς, παισίν, παίδων παισίν,
730
πλουθυμείαν,
eὐδαίμονίαν, βιον, εἰρήνην,
νεότητα, γέλωτα, χορούς, θαλίας,
γάλα τ’ ὄρνίθων.
ὡστε παρέσται κοπιάν ύμῖν
ὑπὸ τῶν ἀγαθῶν'
οὕτω πλουτήσετε πάντες.
Μοῦσα λοχμαία,
740
τὶδ τὶδ τὶδ τὶδ τὶδ τὶδ τιοτίγξ, (στρ.[
ποικίλη, μεθ' ὅς ἐγὼ
νάπαισι καὶ κορυφαῖς ἐν ὄρελαις,
τὶδ τὶδ τὶδ τιοτίγξ,
ἐζόμενος μελίας ἐπὶ φυλλοκόμου,
τὶδ τὶδ τὶδ τιοτίγξ,
δι ’έμης γέννους ξουθῆς μελέων
Πανί νόμους ιεροῦς ἀναφαίων
σεμνὰ τε μητρὶ χορεύματ’ ὀρεία,
totototototototototíγξ,
ἐνθευ ὡσπερεὶ μέλιττα
Φρύνιχος ἀμβροσίων μελέων ἀπεβόσκετο καρπόν,
ἀεὶ φέ-
ρων γλυκεῖαν φθάν.
tιὸ τὶ τὶ ριτίγξ.
eἰ μετ’ ὀρνίθων τις ὑμῶν, ὦ θεατί, βοῦλεται
[ἐπίρρημα
diαπλέκειν ἥων ἡδέως τὸ λοιπὸν, ὡς ἡμᾶς ἵτω. 754
ὅσα γὰρ ἔστιν ἐνθάδ’ ἀλυχρὰ τῷ νόμῳ κρατούμενα,
ταῦτα πάντ’ ἔστιν παρ’ ἡμῖν τούσιν ὀρνίθης καλὰ.
eἰ γὰρ ἐνθάδ’ ἔστιν ἀλυχρὸν τὸν πατέρα τύπτειν
νόμῳ,
tοὺτ’ ἔκει καλὸν παρ’ ἡμῖν ἔστιν, ἢν τὸν πατὴρ
προσδραμῶν εἰπῆ πατάξας, αὑρε πλῆκτρον, εἰ μάχει.
eἰ δὲ τυγχάνει τις ὑμῶν δραπέτης ἐστιγμένος, 760
ἀταγάς οὗτος παρ’ ἡμῖν ποικίλος κεκλήσεται.
eἰ δὲ τυγχάνει τις ὧν Φρυξ μηδὲν ἤττον Σπυριδάρου,
φρυγίλος ὀρνίς ἐνθάδ’ ἔσται, τοῦ Φιλήμονος γένους.
eἰ δὲ δοῦλος ἔστι καὶ Κάρω ὡσπερ Ἐξηκεστίδης,
φυσάτω πάπποις παρ’ ἡμῖν, καὶ φανοῦται φρά-
terēs.
765
eἰ δ’ ὁ Πεισίον προδοῦναι τοῖς ἀτίμοις τὰς τυλὰς
βοῦλεται, πέρδιξ γενέσθω, τοῦ πατρὸς νεοττίον
ὡς παρ’ ἡμῖν οὔδεν αἰσχρὸν ἔστω ἐκπερδικῆσαι.
tοιάδε, κύκνοι,
[ἀντιστρ.
tιὸ τὶ τὶ τὶ τὶ τὶ τὶ τὶ ριτίγξ,
770
συμμεγῆ βοην ὅμοι
πτεροὺς κρέκοντες ἱαχον Ἀπόλλω;
τιό τιό τιό τιοτίγξ,
όχθω ἐφεξόμενοι παρ' Ἐβρον ποταμόν,
τιό τιό τιό τιοτίγξ,
διὰ δ' αἰθέριον νέφος ἠλθε βοᾷ
πτηξε δὲ ποικίλα φύλα τε θηρῶν,
κύματα τ' ἐσβεσε νήνεμος αἴθρη,
tοτοτοτοτοτοτοτοτοτίγξ.

πάς δ' ἐπεκτύπησο' Ὀλυμπος
εἶλε δὲ θάμβος ἀνακτας. Ὀλυμπιάδες δὲ μέλος
Χάριτες Μοῦ-

σαλ τ' ἐπωλόλυξαν.

οὐδὲν ἐστ' ἀμείωνοι οὐδ' ἧδιον ἢ φύσαι πτερά. 785

[ἀντεπίρρημα.

αὔτιξ' ὑμῶν τῶν θεατῶν εἰ τις ἢ ὑπόπτερος,
eἰτα πεινῶν τοῖς χοροῖσι τῶν τραγῳδῶν ἡχθετο,
ἐκπόμενος ἄν οὕτως ἠριστησεν ἐλθὼν οἰκαδε,
κατ' ἄν ἐμπλησθείς ἐφ' ἡμᾶς αὖθις αὖ κατέπτετο.

ἄρ' ὑπόπτερον γενέσθαι παντὸς ἕστιν ἄξιον;

ὡς Διατρέφης γε πτυσσαία μόνοιν ἔχων πτερὰ

ἡρέθη φύλαρχος, εἴθ' ἵππαρχος, εἴθ' ἐξ οὐδενὸς
megāla prättei kásti vunì ξουθὸs ἵππαλεκτρων.

ΠΕΙΘΕΤΑΙΡΟΣ. ΕΤΕΛΠΙΔΗΣ. ΧΟΡΟΣ.

ΠΕ. ταυτὶ τοιαυτῇ μὰ Δι' ἐγὼ μὲν πρᾶγμα πω

γελοιοτέρον οὐκ εἶδον οὐδεπότε.

ΕΤ. ἐπὶ τῷ γελᾷς;

ΠΕ. ἐπὶ τοῖς σωίς ὁκυπτέρους.

οἶσθ' ὡς καλιστ' ἐοικασ ἐπτερωμένος;

εἰς εὐτελείαν χηνὶ συγγεγραμένῳ.

ΕΤ. σὺ δὲ κοψίχῳ γε σκάφιον ἀποτετιλμένῳ.
ΟΡΝΙΘΕΣ.

ΠΕ. ταυτὶ ἂν ἴκασμεσθα κατὰ τὸν Αἰσχύλουν
tάδ' οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν πτεροῖς.
ΧΟ. ἄγε δὴ τὶ χρῆ δρᾶν;
ΠΕ. πρῶτον ὄνομα τῇ πόλει
θέσθαι τὶ μέγα καὶ κλεινόν, εἴτ' τοῖς θεοῖς
θύσαι μετὰ τοῦτο. ΕΤ. ταῦτα κάμοι συνδοκεῖ.
ΧΟ. φέρ' ίδω, τί δ' ἥμιν τοῦνομ' ἐσται τῇ πόλει;
ΠΕ. βούλεσθε τὸ μέγα τοῦτο τούκ Δακεδαίμονος
Σπάρτην ὄνομα καλῶμεν αὐτὴν;
ΕΤ. Ἡράκλεις:
Σπάρτην γὰρ ἄν θείμην ἐγὼ τῇ μητὶ πόλει;
οὐδ' ἄν χαμεύῃ πάνυ γε κεφρίαν ἐχὼν.
ΠΕ. τὶ δὴ τ' ὄνομ' αὐτῇ θησόμεσθ';
ΧΟ. ἐντευθένι
ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων
χαῦνον τι πάνυ. ΠΕ. βούλει Νεφελοκοκκυλίαν;
ΧΟ. ίοῦ ίοῦ:
καλῶν γὰρ ἄτεχνως καὶ μέγ' εὕρες τοῦνομα.
ΕΤ. ἄρ' ἐστὶν αὐτήγι Νεφελοκοκκυλία,
ίνα καὶ τὰ Θεογένεος τὰ πολλὰ χρήματα
tὰ τ' Αἰσχύνου 'σθ' ἀπαντά;
ΠΕ. καὶ λύστον μὲν οὖν
τὸ Φλέγρας πεδίον, ἵν' οἱ θεοὶ τοὺς Γηγενεῖς
ἀλαζοευμένου καθυπερηκόντισαν.
ΧΟ. λιπαρὸν τὸ χρῆμα τῆς πόλεος. τὸς δὲ θέος
πολιοῦχοις ἔσται; τὸ ξανοῦμεν τὸν πέπλον;
ΠΕ. τί δ' οὐκ Ἀθηναίων ἔωμεν πολιάδα;
ΕΤ. καὶ πῶς ἄν ἔτι γένοιτ' ἄν εὐτακτος πόλις,
ὅπ' θεός, γυνὴ γεγονυῖα, πανοπλίαν
ἔστηκ' ἐχουσα, Κλεισθένης δὲ κερκίδα;
ΠΕ. τὸς δὲ καθέξι τῆς πόλεως τὸ Πελαργικὸν;
ΧΟ. ὅρνις ἂφ' ἥμων τοῦ γένους τοῦ Περσικοῦ,
ὅσπερ λέγεται δεινότατος εἰναι πανταχοῦ Ἀρεως νεοτός.

ΣΤ. ὁ νεοττὲ δέσποτα·
ὅσ δ᾽ ὁ θεὸς ἐπιτήδειος οἰκεῖν ἐπὶ πετρῶν.

ΠΕ. ἀγε νυν, σὺ μὲν βάδιζε πρὸς τὸν ἀέρα, καὶ τοῖσι τειχίζουσι παραδιακόνει,
χάλικας παραφόρει, πηλὸν ἁποδῶς ὄργασον,
λεκάνην ἀνέγεικε, κατάπεσο' ἀπὸ τῆς κλίμακος,
φύλακας κατάστησαι, τὸ πῦρ ἐγκρυπτ' ἀεὶ,
κωδωνοφορῶν περίπτεχε, καὶ κάθευδ' ἐκεῖ·
κήρυκα δὲ πέμψον τὸν μὲν ἐς θεοὺς ἄνω,
ἐτερον δ' ἀνωθεν αὖ παρ' ἀνθρώπους κάτω,
κάκειθεν αὖθις παρ' ἐμὲ.

ΕΤ. σὺ δὲ γ' αὐτοῦ μένων
οἴμωξέ παρ' ἐμ'.

ΠΕ. θ', ὀγάθ', οὐ πέμπω σ' ἐγώ.
οὔδεν γὰρ ἄνευ σοῦ τῶν ἄλγω πεπράξεται.
ἐγώ δ' ἵνα θύσω τοῖσι καυνοίσων θεοῖς,
τὸν ἱερέα πέμψοντα τὴν πομπῆν καλῶ.
παῖ παῖ, τὸ καυνὸν αἴρεσθε καὶ τὴν χέρυβα.

ΧΟ. ὁμορροθῶ, συνθέλω,
συμπαρανέσας ἔχω
προσόδια μεγάλα
σεμνὰ προσιέναι θεοῖς·
ἀμα δὲ προσέτι χάριτος ἐνεκα
προβατίον τι θύεως.

ΠΕ. παῦσαι σὺ φυσών. 'Ἡράκλεις, τοῦτι τί ἤν;
τοῦτι μὰ Δ' ἐγώ πολλὰ δὴ καὶ δείν' ἵδων,
οὔπω κόρακ' εἶδον ἐμπεσερμόμενον.
ἰερεῖ, σὸν ἐργον, θύε τοῖς καυνὸις θεοῖς.
ΙΕΡΕΥΣ.

δράσω τάδ’. ἀλλὰ ποῦ ὅ στιν ὤ τὸ κανοῦν ἔχων; εὔχεσθε τῇ Ἑστίᾳ τῇ ὄρνυθείᾳ, καὶ τῷ ἱκτίνῳ 865 τῷ ἐστιοῦχῳ, καὶ ὄρνυσιν Ὀλυμπίοις καὶ Ὀλυμπίσι πᾶσι καὶ πάσησιν, . . . .

ΠΕ. ὦ Συννεράκε, χαίρε ἄναξ Πελαργικε.

ΙΕ. καὶ κύκως Πυθίῳ καὶ Δηλῳ, καὶ Λητοῖ 'Ὅρτυ- 870 γομήτρᾳ, καὶ 'Ἀρτέμιδι 'Ἀκαλανθίδι

ΠΕ. οὐκέτι Κολανίς, ἀλλ' Ἀκαλανθίς Ἀρτεμις.

ΙΕ. καὶ φρυγίλῳ Σαβαζῷ, καὶ στρουθῷ μεγάλῃ 875 μητρὶ θεῶν καὶ αὐθρώπων,

ΠΕ. δέσποινα Κυβέλη, στρουθέ, μήτερ Κλεοκρίτου.

ΙΕ. διδόναι Νεφελοκοκκυγεύσων ύγίειαν καὶ σωτηρίαν, αὐτοῖς καὶ Χίοις,

ΠΕ. Χίοισιν ἕσθην πανταχόν προσκυμένοις. 880

ΙΕ. καὶ ἡρῴων ὄρνυσι καὶ ἡρώων παισὶ, πορφυρωμείῳ, καὶ πελεκάντι, καὶ πελεκύνω, καὶ φλέξιδι, καὶ τετρακεί, καὶ ταδών, καὶ ἑλεά, καὶ βασκά, 885 καὶ ἐλασά, καὶ ἔρωδιφ, καὶ καταρράκτη, καὶ μελαγκορύφῳ, καὶ ἀλγιθάλλῳ [καὶ ἡρῴαλπιγγί], —

ΠΕ. παῦ ἐς κόρακας; παῦσαι καλῶν. έού έού, ἐπὶ ποῖον, ὡς κακόδαιμον, ἱερείον καλεῖς 890 ἀλιαέτους καὶ γύπας; οὐχ ὄρας ὦτε ἱκτίνος εἰς ἀν τοῦτο γ' οἴχουθ' ἀρπάσας; ἄπελθ' ἄφ' ἠμῶν καὶ σὺ καὶ τὰ στέμματα εἰς γὰρ αὐτός τοιτογλ' θύσω μόνος.

ΧΟ. εἰτ' αὖθις αὖ τάρα σοι 895

δεῖ με δεύτερον μέλος
χέρνηζι θεοσεβῆς
ὅσιον ἐπιβοῶν, καλεῖν δὲ
μάκαρας, ἐνα τινὰ μόνον, εἰπερ
ΠΟΙΗΤΗΣ.

Νεφελοκοκκυγίαν τὰν εὐδαιμόνα
κλῆσον, ὃ Μοῦσα,
teais ἐν ὑμνών ἀοἰδαῖς.

ΠΕ. τοιτὶ τὸ πράγμα ποδατόν; εἰπὲ μοι, τίς εἶ;
ΠΟΙ. ἐγὼ μελυγλώσσων ἐπέων ἰεὶς ἀοἰδάν,
Μουσάων θεράπων ὀτρηρός,
kata τὸν Ὁμηρον.

ΠΕ. ἐπειτὰ δῆτα δοῦλος ὅν κόμην ἔχεις;
ΠΟΙ. οὐκ, ἀλλὰ πάντες ἐσμὲν οἱ διδάσκαλοι
Μουσάων θεράποντες ὀτρηροὶ,
kata τὸν Ὁμηρον.

ΠΕ. οὐκ ἔτος ὀτρηρόν καὶ τὸ ληθάριον ἔχεις.

ΠΟΙ. μέλη πεποίηκ' ἐς τὰς Νεφελοκοκκυγίας
tὰς ὑμετέρας κύκλῳ τε πολλὰ καὶ καλὰ,
kαὶ παρθένεια, καὶ kata tα Σιμωνίδου.

ΠΕ. ταυτὶ σὺν πότ' ἐποίησας ἀπὸ πόσου χρόνου;
ΠΟΙ. πάλαι πάλαι δὴ τήνδ' ἐγὼ κλῆσον πόλιν.
ΠΕ. οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγώ,
kαὶ τοῦνομ' ἀσπερ παιδίῳ νῦν δὴ 'θέμην;
ΠΟΙ. ἀλλὰ τὶς ὅκεια Μουσάων φάτις
οἰάπερ ἱππῶν ἀμαρυγά.

σὺ δὲ πάτερ κτίστορ Αἰτνας,
ζαθέων ἱερῶν ὃμώνυμος,
δὸς ἐμῖν ὃ τι περ
τεῇ κεφαλῇ θέλεις
πρόφρον δόμεν ἐμίν τείν.

ΠΕ. τούτι παρέξει τὸ κακὸν ἡμῖν πράγματα,
εἰ μή τι τούτῳ δόντες ἄποφευξούμεθα.
οὕτως, σὺ μέντοι σπολάδα καὶ χιτῶν' ἔχεις,
ἀπόδυθι καὶ δῶς τῷ ποιητῇ τῷ σοφῷ.
ἔχε τῇν σπολάδα: πάντως δὲ μοι ρίγὼν δοκεῖς. 935

ΠΟΙ. τόδε μὲν οὐκ ἀέκουσα φίλα
Μοῦσα δόρου δέχεται·
tῇ δὲ τεῇ φρενὶ μάθε
Πινδάρειον ἔπος.

ΠΕ. ἀνθρωπὸς ἡμῶν οὐκ ἀπαλλαχθῆσεται.

ΠΟΙ. νομάδεσσὶ γὰρ ἐν Σκύθαις
ἀλάται Στράτων,
ὅς ύφαντοδόντων ἔσθος οὐ πέπαται·
ἀκλεής δ' ἐβα σπολᾶς ἀνευ χιτῶνος.
ξύνες δ' τοι λέγω.

ΠΕ. ἔυσθήχ' ὅτι βούλει τὸν χιτωνίσκον λαβεῖν.
ἀπόδυθι· δεὶ γὰρ τὸν ποιητὴν ὄφελεῖν.
ἀπελθε τουτοῦν λαβῶν.

ΠΟΙ. ἀπερχομαι,
καὶ τὴν πόλιν γ' ἐλθὼν ποιήσω τοιάδ'·
"κλῆσον, ὃ χρυσόθροιν, τὰν
tρομεράν, κρυνεάν·
υφόβολα πεδία πολύπορα τ' ἥλυθον' ἀλαλαί." 950

ΠΕ. νὴ τὸν Δί', ἀλλ' ἡδή πέφευγας ταυταγι
τὰ κρυνέα τουδε τὸν χιτωνίσκον λαβῶν.

ποτὶ μὰ Δί' ἐγὼ τὸ κακὸν οὐδέποτ' ἡλπίσα,
οὕτω ταχέως τοῦτον πεπύσθαι τὴν πόλιν.
ἀνθίσι σὺ περιχώρει λαβῶν τὴν χέρνιβα.
eὐφημία ὅσω.
ΧΡΗΣΜΟΛΟΓΟΣ.

μὴ κατάρξῃ τοῦ τράγου.

ΠΕ. σὺ δ' εἰ τίς; ΧΡ. δότις; χρησμολόγος. 960

ΠΕ. οἷμωζε εὖν.

ΧΡ. ὁ δαιμόνιε, τὰ θέεια μὴ φαύλως φέρει·

ὅς ἔστι Βάκιδος χρησμὸς ἀντικρύς λέγων

ἐσ τὰς Νεφελοκοκκυγίας.

ΠΕ. κἂπεῖτα πῶς

ταῦτ' οὐκ ἑχρησμολογεῖς σὺ πρὶν ἐμὲ τὴν πόλιν
tίνδ' οἰκίσαι; ΧΡ. τὸ θέειν ἐνεποδίζε μὲ. 965

ΠΕ. ἀλλ' οὐδὲν οἶόν ἐστ' ἀκούσαι τῶν ἔπων.

ΧΡ. Ἀλλ' ὅταν οἰκήσωσι λύκοι πολιαὶ τε κορῶναι

ἐν ταῦτ' ὅταν μεταξὺ Κορίνθου καὶ Σικυώνος,

τὶ οὖν προσήκει δῆτ' ἐμοὶ Κορινθίων;

ΠΕ. ἦνίξαθ' ὁ Βάκις τοῦτο πρὸς τὸν ἄρα. 970

πρῶτον Παυνδώρα θύσαι λευκότριχα κριόν

ὅς δὲ κ' ἐμῶν ἐπέων ἔλθη πρώτιστα προ-

φήτης,

τῷ δόμεν ἴματον καθαρὸν καὶ καὶνὰ πέδιλα,

ΠΕ. ἔνεστι καὶ τὰ πέδιλα;

ΧΡ. λαβὲ τὸ βιβλίον.

καὶ φιάλην δοῦναι, καὶ σπλάγχνων χεῖρ'

ἐνιπλῆσαι. 975

ΠΕ. καὶ σπλάγχνα δοῦν' ἐνεστὶ;

ΧΡ. λαβὲ τὸ βιβλίον.

κἂν μέν, θέσπιε κοῦρε, ποιῆσε ταῦθ' ὃς ἐπι-

tέλλω,

αἰετὸς ἐν νεφέλησι γενήσεαι· αἱ δὲ κε μὴ

δῶς,

οὐκ ἔσει οὗ τρυγῶν οὖν' αἰετός, οὐ δρυκο-

λάπτης.
ΠΕ. καὶ ταῦτ’ ἔνεστ’ ἐνταῦθα; ΧΡ. λαβὲ τὸ βιβλίον.
ΠΕ. οὐδὲν ἀρ’ ὀμοίως ἐσθ’ ὁ χρησμὸς τούτοις, ᾠν ἔγω παρὰ τὰπόλλωνος ἐξεγεραψάμην· Ἀνταρ ἐπὶν ἀκλητος ἰὼν ἀνθρώπως ἀλαζών ἅμπη πόνοντας καὶ σπλαγχνεύειν ἐπιθυμῆ, ὅτε τὸτε χρῆ τύπτειν αὐτὸν πλευρῶν τὸ μεταξὺ,
ΧΡ. οὐδὲν λέγειν οἶμαι σε.
ΠΕ. λαβὲ τὸ βιβλίον. καὶ φείδου μηδὲν μηδ’ ἀλετοῦ ἐν νεφέλησι, μητ’ ἤν Λάμπων ἦ μητ’ ἤν ὁ μέγας Διὸ- πείθης.
ΧΡ. καὶ ταῦτ’ ἔνεστ’ ἐνταῦθα;
ΠΕ. λαβὲ τὸ βιβλίον. οὐκ εἰ θύρας’ ἐσ κόρακας; ΧΡ. οἴμοι δείλαιοι. 990
ΠΕ. οὐκουν ἑτέρωσε χρησμολογήσεις ἑκτρέχων;
ΜΕΤΩΝ.
ἡκῳ παρ’ ύμᾶς—
ΠΕ. ἑτέρον αὖ τοὺτ᾽ κακῶν.
τὶ δαλ σὺν δράσων; τίς ἱδεὰ βουλεύματος;
τίς ἤ πῖνοια, τίς ὁ κόθορνος, τῆς ὁδοῦ;
ΜΕ. γεωμετρήσαι βούλομαι τὸν ἄερα 995
ὕμῖν, διελεῖν τε κατὰ γύας.
ΠΕ. πρὸς τῶν θεῶν,
σὺ δ’ εἰ τίς ἀνδρῶν;
ΜΕ. ὅστις εἰμὶ ἐγὼ; Μέτων,
ἂν οἶδεν Ἐλλὰς χῶ Κολωνός.
ΠΕ. εἰπέ μοι,
ταῦτὶ δὲ σοι τί ἔστι;
ΜΕ. κανόνες ἀέρος.
αὐτίκα γὰρ ἀὴρ ἔστι τῆν ἱδέαν ὅλος 1000

κατὰ πυγέα μάλιστα. προσθείς οὖν ἐγὼ τὸν κανὸν ἄνωθεν τούτοις τῷ καμπύλῳ, ἐνθεὶς διαβῆτην—μανθάνεις; ΠΕ. οὐ μανθάνω.

ΜΕ. ὁρθὸς μετρήσω κανὸν προστιθείς, ἵνα ὁ κύκλος γένηται σοι τετράγωνος, κἂν μέσῳ 1005 ἀγορά, φέρονται δ' ὅσιν εἰς αὐτὴν ὁδὸν ὅρθαι πρὸς αὐτὸ τὸ μέσον, ὥσπερ ἀστέρος αὐτῶν κυκλοτεροὺς ὑποσ ὅρθαι πανταχῇ ἀκτίνες ἀπολάμμουσιν.

ΠΕ. ἀνθρώπος Θαλῆς.
Μέτων, ΜΕ. τί ἔστιν; 1010
ΠΕ. ἰσθ' ὅτι ἡ φιλῶ σ' ἐγώ, κάμοι πιθώμενος ὑπαπατήσει τῆς ὁδοῦ.
ΜΕ. τί δ' ἔστι δεινών;
ΠΕ. ὥσπερ εὖ Δακεδαίμονι ξενηλατούνται καὶ κεκλημέναι τρεις πληγαὶ συχναί κατ' ἀστυν. ΜΕ. μῶν στασιάζετε; 1015
ΠΕ. μὰ τὸν Δ ὅ τιν δῆτ' ΜΕ. ἀλλὰ πῶς; 1020
ΠΕ. ὅμοθυμαδὸν σποδεῖν ἀπαντᾶς τοὺς ἀλάζουνας δοκεῖ.
ΜΕ. ὑπάγοιμι τὰρ' ἄν.
ΠΕ. νῆ Δ', ὡς οὐκ οἶδ' ἄν εἰ φθαίῃς ἄν' ἐπικεινται γὰρ ἐγγὺς αὐταί.
ΜΕ. οἴμοι κακοδαίμων.
ΠΕ. οὐκ ἔλεγον ἐγὼ πάλαι; 1020
οὐκ ἀναμετρῆσεις σαυτὸν ἀπίδων ἀλλαχῇ; 1020

ΕΠΙΣΚΟΠΟΣ.

ΠΕ. ποῦ πρόξενοι;
ΕΠΙ. τίς ὁ Σαρδανάπαλλος οὕτως; 1020
ΠΕ. ἐπίσκοπος ἦκω δεδυρ τῷ κυάμφι λαχῶν ἔσ τὰς Νεφελοκοκκυγίας.
ΠΕ. ἐπίσκοπος;

ἘΠ. ἐπεμψε δὲ τίς σε δεύρο;

ΤΕΛΕΟΝ τί.

Φαύλον βιβλίον

ΠΕ. βούλει δήτα τὸν μισθὸν λαβῶν

Μὴ πράγματ' ἔχειν, ἀλλ' ἀπιέναι;

ΕΠ. νὴ τοὺς θεοὺς.

ἐκκλησιάσαι δ' οὖν ἔδεομην οἴκοι μένων.

ἐστιν γὰρ δ' οὖ έμοὶ πέτρακται Φαρνάκη.

ΠΕ. ἀπιθο λαβῶν' ἔστιν δ' ο ὁ μισθὸν οὔτοσι.

ΕΠ. τούτι τί ἦν; ΠΕ. ἐκκλησία περὶ Φαρνάκου.

ΕΠ. μαρτύρομαι τυπτόμενος δὲν ἐπίσκοπος.

ΠΕ. οὐκ ἀποσβήσεις; οὐκ ἀποίσεις τῷ κάδῳ;

οὐ δεινά; καὶ πέμπουσιν ἡδη 'πισκόπουν

ἐς τὴν πόλιν, πρὶν καὶ τεθύσθαι τοῖς θεοῖς.

ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ.

'Εδώ δ' ο Νεφελοκοκκυιεῖς τὸν Ἀθηναίων ἀδική—

ΠΕ. τούτι τί ἐστιν αὖ κακῶν; τί τὸ βιβλίον;

ΨΗ. ψηφισματοπώλης εἰμι, καὶ νόμουσ νέον

ἡκω παρ' ὑμᾶς δεύρο πωλήσων. ΠΕ. τὸ τί;

ΨΗ. Χρησθαι Νεφελοκοκκυιαῖς τούς τοὺς μέτρουσι

καὶ σταθμοῖς καὶ [ψηφίσμασι,] καθάπερ Ὀλο—φύξιοι.

ΠΕ. οὐ δὲ γ' οὔσπερ ὀτοτύξιοι χρήσει τὰχα.

ΨΗ. οὔτος, τί πάσχεις;

ΠΕ. οὐκ ἀποίσεις τοὺς νόμους;

πυκνοὺς ἐγὼ σοι τίμερον δεξίω νόμους.

ΕΠ. καλοῦμαι Πειθέταιρον ὕβρεως ἐς τὸν μονοτυχών μήνα.

ΠΕ. ἀληθὲς, οὗτος; ἔτι γὰρ ένταῦθ' ἤσθα σύ;
ΨΗ. Ἐὰν δὲ τις ἐξελάθη τοὺς ἀρχοῦτας, καὶ μὴ δέχηται κατὰ τὴν στῆλην,—

ΠΕ. οἴμοι κακοδαίμων, καὶ σὺ γὰρ ἐνταῦθ᾽ ἡσθ᾽ ἔτι; 

ΕΠΙ. ἀπολῶ σε, καὶ γράφω σε μυρίας δραχμὰς—

ΠΕ. ἐγὼ δὲ σοῦ γε τῶ κάδῳ διασκεδῶ. 

ΨΗ. μέμνησθ᾽ ὅτε τῆς στῆλης κατετήλας ἐσπέρας; 

ΠΕ. αἴβοι λαβέτω τις αὐτόν. ὦτος, οὐ μενεὶς; ἀπίστωμεν ἡμεῖς ὧς τάχιοτ' ἐντευθεῖ νοῦσοντες ἐξοι τοῖς θεοῖς τοῦ τράγου.

ΧΟΡΟΤ ΠΑΡΑΒΑΣΙΣ ΕΤΕΡΑ.

[στρ.

ηδὴ μοι τῷ παντόπτῳ
cαὶ παντάρχα θυητοὶ πάντες
θύσουσ᾽ εὐκταλίων εὐχαῖς. 

πᾶσαν μὲν γὰρ γᾶν ὀπτεύω,
σῶζω δ᾽ εὐθαλείσις καρποὺς,
kτείνων παμφύλων γένναν
θηρῶν, ὃ πάντ᾽ ἐν γαίᾳ
ἐκ κάλυκος αὐξανόμενου γέννοι παμφάγοις 

dενδρεῖσι τ᾽ ἐφημένα καρπὸν ἀποβόσκεται: 
kτείνω δ᾽ οἱ κήπους ἐνώδεις
φθείρουσιν λύμαις ἔχθλοισις: 
ἐρπετά τε καὶ δάκετα πάνθ᾽ ὀσσαπερ
ἐστω ὑπ᾽ ἐμάς πτέρυγος ἐν φονίας ὀλλυται. 

τῇδε μέντοι θῆμερα μάλιστ᾽ ἐπαναγορεύσεται, [ἐπιρρ. 

ἡν ἀποκτεῖνη τις ὑμῶν Διαγόραν τὸν Μήλιον, 

λαμβάνει τάλαντον, ἢν τε τῶν τυράννων τίς τινα 

τῶν τετυγκότων ἀποκτεῖνῃ, τάλαντον λαμβάνειν. 

βούλομεθ᾽ οὖν νῦν ἀνείπειν ταῦτα χῆμεὶς ἐνθάδε: 

ἡν ἀποκτεῖνη τις ὑμῶν Φιλοκράτῃ τὸν Στρούθιον, 

λήσεται τάλαντον ἢν δὲ ξοῦτα γ᾽ ἀγάγῃ, τέτταρα,
ὅτι συνείρων τοὺς σπόνους πωλεῖ καθ' ἑπτὰ τοῦ-βολοῦ,

eiτα φυσῶν τὰς κίλιας δείκνυσι καὶ λυμαίνεται,

τοῖς τε κοψίχουσιν εἰς τὰς ρίνας ἐγχεῖ τὰ πτερά,

τὰς περιστεράς θ' ὠμοῖος ξυλλαβῶν εἰρής ἔχει,

καταναγκάζει παλεύειν δεδεμένας ἐν δικτῷ.

ταῦτα βουλόμεσθ' ἀνεπεῖν. κεῖ τις ἀρνίδας τρέφει

εἰργμένους υμῶν ἐν αὐλῇ, φράζομεν μεθιέναι. 1085

ἡν ὑπὲρ πιθηκίνης, συλληφθέντες ὑπὸ τῶν ὁρνέων

ἀβίως υμεῖς αὐτ' ἡμῖν δεδεμένοι παλεύσετε.

εὐδαίμον φῦλον πτηνῶν

[ἀντιστρ.

οἰωνῶν, οἱ χειμῶνος μὲν

χλαίνας οὐκ ἀμπισχυνόνται;

οὐδ' αὖ θερμή πυΈγους ἡμᾶς

ἀκτὶς τηλαυγῆς θάλπει;

ἀλλ' ἀνθηρῶν λειμῶνον

φύλλοιν ἐν κόλποις ναίω,

ἡνίκ' ἄν ὁ θεσπέσιος ὄξυ μέλος ἀχέτας

θάλπεσι μεσημβρινοῖς ἡλιομανής βοῦ.

χειμάζω δ' ἐν κολλοίς ἀντροϊς,

Νύμφαισ σύρεϊας ἐνμπαίζων

ἡρωά τε βοσκόμεθα παρθένια

λευκότροφα μύρτα, Χαρίτων τε κηπεύματα. 1100

tois κριταῖς εἴπειν τι βουλόμεσθα τῆς νύκης πέρι,

[ἀντεπίρ.

ὁς' ἄγαθ', ἥν κρίνωσιν ἡμᾶς, πᾶσιν αὐτοῖς δώσομεν,

ὡστε κρεῖττω δώρα τολλῷ τῶν Ἀλεξάνδρου λαβεῖν.

πρώτα μὲν γὰρ οὐ μάλιστα πᾶσι κρίτης ἐφίεται, 1105

γλαύκες οὐμᾶς οὐποτ' ἐπιλείψουσι Λαυρειώτικαί,

ἀλλ' ἐνοικήσουσιν ἐνδούν, ἐν θεῖας βαλλαντίους

ἐνεσττέουσιν κάκλεψουσι μικρά κέρματα.

εἶτα πρὸς τούτοις ὦσπερ ἐν ἱεροῖς οἰκήσετε.
ΟΡΝΙΘΕΣ. 69

tάς γάρ ύμων οικλας ἐρέψομεν πρὸς ἀετόν 1110 καὶ λαχώντες ἁρχίδων εἰθ' ἄρπασαι βούλησθέ τι, ὃς γὰρ Ιερακέσκον ἤς τὰς χειρὰς ύμῶν δώσομεν. ἦν δὲ ποι δειπνῆτε, πρηγορῶνας ύμῖν πέμψομεν. ἦν δὲ μὴ κρίνητε, χαλκεύσεθε μηνίσκους φορεῖν ὡσπερ ἀνδριάντες· ὡς ὑμῶν ὃς ἄν μὴ μὴν' ἔχη, ὅταν ἔχητε χλανίδα λευκήν, τότε μάλισθ' ούτω δίκην 1116 ὃσεθ' ἦμῖν, πάσι τοῖς ὄρνισι κατατιλώμενοι.

ΠΕΙΘΕΤΑΙΡΟΣ. ΧΟΡΟΣ.
tὰ μὲν ἱέρ' ἦμῖν ἐστιν, ὄρνιθες, καλὰ· ἀλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος οὐδεὶς οὗτοι πενημέθα τάκει πράγματα. 1120 ἀλλ' οὐτοσὶ τρέχει τις Ἀλφειῶν πνέων.

ΑΓΓΕΛΟΣ Α.
ποῦ ποῦ 'στιν, ποῦ ποῦ ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ ποῦ 'στι, ποῦ ποῦ Πειθεταίρος ἐστὶν ἁρχῶν; ΠΕ. οὕτωσι.

Α.Γ. Α. ἐξεικοδόμηται σοι τὸ τείχος. ΠΕ. εὖ λέγεις.

Α.Γ. Α. κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον 1125 ὡστ' ἄν ἐπάνω. μὲν Προξενίδης ὁ Κομπασεῖς καὶ Θεογένης ἐναντίω ὑπ' ἄρματε, ἔποιων ὑπόντων μέγεθος ὅσον ὁ δουρίος, ὑπὸ τοῦ πλάτους ἄν παρελασαίτην. ΠΕ. 'Ηράκλεις.

Α.Γ. Α. τὸ δὲ μῆκός ἐστὶ, καὶ γὰρ ἐμέτρησ' αὐτ' ἐγώ, ἐκατοντορόγυν. 1131

ΠΕ.
ὁ Πόσειδον, τοῦ μάκρους. 1132
tίνες ὕκοδόμησαν αὐτὸ τηλικουτούλι;

Α.Γ. Α. ὄρνιθες, οὐδές ἄλλος, οὐκ Ἀλγύπτιος πλυνθοφόρος, οὐ λιθουργός, οὐ τέκτων παρήν, ἀλλ' αὐτόχειρες, ὡστε θαυμάζειν ἐμὲ. 1135
εκ μὲν γε Λιβύης ἥκον ὡς τρισμύριαι γέρανοι, θεμελίους καταπεπωκυία λίθους. τούτους δ' ἐτύκιζον αἰ. κρέκες τοῖς ρύγχεσιν. ἔτεροι δ' ἐπλυθοῦργουν πελαργοὶ μύριοι. ὦδωρ δ' ἐφόρουν κάτωθεν ἐς τὸν ἀέρα. οἱ χαραδροὶ καὶ τάλλα ποτάμι' ὄρνεα.

ΠΕ. ἐπηλοφόρουν δ' αὐτοῖς τίνες;

ἈΓ. Α. ἐρφάδιοι λεκάναιοι. ΠΕ. τὸν δὲ πηλὸν ἐνεβάλλουτο πῶς;

ἈΓ. Α. τοῦτ', δύαθ', ἐξεύρητο καὶ σοφώτατα: οἱ χῖνες υποτύπτοντες ὀσπερ ταῖς ἁμαίς ἐς τὰς λεκάνας ἐνεβαλλοὺν αὐτὸν τοῖν ποδοῖν.

ΠΕ. τί δήτα πόδες ἄν οὐκ ἄν ἐργασάλατο;

ἈΓ. Α. καὶ νὴ Δί' αἰ. νῆτται γε περιεξωσμέναι ἐπλυθοφόρουν ἀνω δὲ τὸν ὑπαγωγέα ἐπέτουτ' ἔχουσαν κατόπιν, ὀσπερ παιδία, καὶ πηλὸν ἐν τοῖς στόμαιοις αἱ χελιδόνες.

ΠΕ. τί δήτα μισθωτοὺς ἄν ἐτὶ μισθοῖτο τις; φέρ' ἵδω, τί δαι; τὰ ἔξωνα τοῦ τείχους τίνες ἀπειργάσαντ';

ἈΓ. Α. ὁρνθὲς Ἰσαν τέκτονες σοφώτατοι πελεκάντες, οἱ τοῖς ρύγχεσιν ἀπεπελέκησαν τὰς πύλας· ἦν δ' ὁ κτύπος αὐτῶν πελεκάντων ὀσπερ ἐν ναυτηγίῳ. καὶ νῶν ἀπαντ' ἐκείνα πεπόλωταί πύλαις, καὶ βεβαλάνωται καὶ φυλάττεται κύκλω, ἐφοδευται, κωδωνοφορεῖται, παυταχὴ φυλακαὶ καθεστήκασι καὶ φυκτωριαί ἐν τοῖς πύργοις. ἀλλ' ἐγὼ μὲν ἀποτρέχων ἀπονύψομαι οὐ δ' αὐτὸς ἤδη τάλλα δρά.

ΧΟ. οὕτω, τί ποιεῖς; ἅρα θαυμάζεις ὅτι οὕτω τὸ τείχος ἐκτετείχισται ταχύ;
ΠΕ. νὴ τοὺς θεοὺς ἐγώγει· καὶ γὰρ ἄξιον· ἠσα γὰρ ἀληθῶς φαίνεται μοι ψεύδειν. ἀλλ' ὅτε φύλαξ γὰρ τῶν ἐκείθεν ἀγγέλος ἔσθει πρὸς ἡμᾶς δεῦρο, πυρρίχην βλέπον.

ΑΓΓΕΛΟΣ Β.

Ioū Ioū, Ioū Ioū, Ioū Ioū.

ΠΕ. τί τὸ πράγμα τούτω;

ΑΓ. Β. δεινώτατα πεπόνθαμεν. τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς διὰ τῶν πυλῶν εἰσέππετε· εἰς τὸν ἀέρα, λαθὼν κολοιῳς φύλακας ἥμεροσκόπους.

ΠΕ. ὃ δεινῶν ἔργον καὶ σχέτλιον εἰργασμένοις. τίς τῶν θεῶν;

ΑΓ. Β. οὐκ ἴσμεν· ὃτι δ’ εἶχε πτερᾶ, τούτ’ ἴσμεν.

ΠΕ. οὐκονν ἔτη περιπόλους ἑχρῆν πέμψαι κατ’ αὐτὸν εὐθύς;

ΑΓ. Β. ἀλλ’ ἐπέμψαμεν τρισμυρίους ἱέρακας ἵπποτοξύτας, χωρεὶ δὲ πάς τις ὅνυχας ἡγκυλωμένος, κερχυρής, τριόρχης, γύψ, κύμινδις, ἀετὸς· ῥύμη τε καὶ πτεροῦσι καὶ ῥοιζήμασιν αἰθήρ δονεῖται τοῦ θεοῦ ζητούμενον· κάστ’ οὐ μακρὰν ἀπώθεν, ἀλλ’ ἐνταῦθα που ἣδη ἄτιν.

ΠΕ. οὐκοὶν σφενδόνας δεῖ λαμβάνειν καὶ τάξει· χωρεὶ δεῦρο πάς ὑπηρέτης· τάξευε, παῖε, σφενδόνην τίς μοι δότω.

ΧΟ. πόλεμος αἰρεται, πόλεμος οὔ φατός πρὸς ἐμὲ καὶ θεοῦς. ἀλλὰ φύλαττε πᾶς ἀέρα περινέφελον, ὅτι Ὁρεβὸς ἐτέκετο,
μή σε λάθη θεών τις ταύτη περῶν
ἀθρεὶ δὲ πάς τις πανταχῆ κύκλῳ σκοπῶν,
ὡς ἐγγὺς ἤδη δαίμονος πεδαρσόλου
dίνῃς πτερωτὸς φθόγγος ἔξακούεται.

ΠΕ. αὕτη σὺ ποί ποί ποί πέτει; μέν' ἡσυχος,
ἐχ' ἀτρέμασ· αὐτοῦ ὁ τῆθ' ἐπίσχες τοῦ ὄρομον.
tίς εἰ; ποδαπή; λέγειν ἔχρην ὅποθεν ποτ' εἰ. 1201

ΙΡΙΣ.

παρὰ τῶν θεῶν ἔγογε τῶν Ὀλυμπίων.
ΠΕ. ὄνωμα δὲ σοι τί ἐστι, πλοῖον, ἡ κυνῆ;
ΙΡ. Ἰρις ταχεία. ΠΕ. Πάραλος, ἡ Σαλαμωνία;
ΙΡ. τί δὲ τούτο;
ΠΕ. ταυτηνὶ τίς οὐ ἔξυλλήψεται
ἀναπτομενος τρύορχος;
ΙΡ. ἔμε ἔξυλλήψεται;
tί ποτ' ἐστὶ τούτῳ τὸ κακὸν; ΠΕ. οἰμώξει μακρά.
ΙΡ. ἀτοπόν γε τούτῳ πράγμα.
ΠΕ. κατὰ ποῖας πύλας
εἰσῆλθες εἰς τὸ τεῖχος, ὃ μιαρωτάτη;
ΙΡ. οὖκ οἶδα μὰ Δὲ ἔγνωκε κατὰ ποῖας πύλας 1210
ΠΕ. ἡκουσας αὐτῆς οἵον εἰρωνεύεται;
πρὸς τοὺς κολοιάρχους προσήλθες; οὐ λέγεις;
σφραγίδ' ἔχεις παρὰ τῶν πελαργῶν;
ΙΡ. τί τὸ κακὸν;
ΠΕ. οὐκ ἔλαβές; ΙΡ. υγιαίνεις μέν;
ΠΕ. οὐδὲ σύμβολον
ἐπέβαλεν ὁρυθαρχός οὖδεὶς σοι παρών; 1215
ΙΡ. μὰ Δὲ οὐκ ἐμοῦ ἐπέβαλεν οὖδεὶς, ὃ μέλε.
ΠΕ. κάπετα δὴ οὕτω σιωπῇ διαπέτει,
dιὰ τῆς πόλεως τῆς ἀλλοτριάς καὶ τοῦ χάος.
ΠΕ. ἀλλ' ἀθάνατος εἰμ'.

ΠΕ. ἀλλ' ὄμως ἄν ἀπέθανες.

ΙΡ. δεινότατα γὰρ τοι πεισόμεσθ', ἐμοὶ δοκεῖ, εἰ τῶν μὲν ἄλλων ἄρχομεν, ὑμεῖς δ' οἱ θεοὶ ἀκολαστανεῖτε, κονδέπω γνώσεσθ' ότι ἀκροατέον ἡμῖν ἐν μέρει τῶν κρείττονῶν.

ΠΕ. φράζει δὲ τοι μοι, τὸ πτέρυγε ποὶ ναυστολεῖς; ἐγώ; πρὸς ἀνθρώπους πέτομαι παρὰ τοῦ πατρὸς φράσονσα θύειν τοῖς 'Ολυμπίοις θεοῖς μηλοσφαγέω τε βουθύτοις ἐπ' ἐσχάραις κυνηγῶν τ' ἀγιιάς.

ΠΕ. τί σὺ λέγεις; πολίοις θεοῖς;

ΠΕ. ΠΕ. πολίωσιν; ἡμῖν, τοῖς ἐν οὐρανῷ θεοῖς.

ΠΕ. ΠΕ. θεοὶ γὰρ ὑμεῖς; ἸΡ. τίς γὰρ ἐστ' ἄλλοις θεοῖς; ὅρυθες ἀνθρώπουι νῦν εἰσών θεοὶ, οἰς θυτέοι αὐτούς, ἀλλὰ μὰ Δ' οὐ τῷ Δι.'

ΠΕ. δ' μῶρε μῶρε, μὴ θεῶν κίνει φρένας δεινᾶς, ὅπως μή σου γένος πανώλεθρον Δίος μακέλλη τὰν ἀναστρέψῃ Δίκη, λιγύνος δὲ σώμα καὶ δόμων περιπτυχᾶσ καταιθαλῶσῃ σου Λυκυμνίαις βολαῖς.

ΠΕ. ἠκούσον αὕτη παύε τῶν παφλασμάτων' ἔχ' ἀτρέμα: φέρ' ἵδω, πότερα Λυδὸν ἣ Φρύγα ταυτὶ λέγουσα μορμολύττεσθαι δοκεῖς; ἀρ' οἴσθ' ὅτι Ζεὺς εἰ με λυπήσει πέρα, μέλαθρα μὲν αὐτοῦ καὶ δόμους Ἄμφιονος καταιθαλῶσω πυρφόροισιν ἄετοῖς.
πέμψω δὲ πορφυρίωνας ἐς τῶν οὐρανῶν ὁρνὶς ἐπὶ αὐτὸν, παρδαλὰς ἐνημέενοις, 1250
πλεῖν ἐξακοσίους τὸν ἄριθμὸν; καὶ δὴ ποτὲ εἰς Πορφύριων αὐτῷ παρέσχε πράγματα.

Ἡμ. διαρραγείς, ὃ μέλε, αὐτοῖς ἤμασιν.
Π.Ε. οὐκ ἀποσοβήσεις; οὐ ταχέως; εὐράξη πατάξ.
Ημ. ἦ μὴν σε παύσει τῆς ὑβρεώς οὐμός πατήρ.
Π.Ε. οἴμοι τάλας. οὐκοὺν ἐτέρωσε πετομένη 1260
καταθαλάσσεις τῶν νεωτέρων τινὰ;
Χ.Ο. ἀποκηκλήκαμεν διογενεῖς θεοὺς
μηκέτι τὴν ἐμὴν διαπερᾶν πόλιν,
μηδὲ τιν' ἱερώτων ἀνὰ δάπεδον ἐτι 1265
tῆς βροτῶν θεοίσι πέμπειν καπνῶν.
Π.Ε. δεινὸν γε τὸν κήρυκα τὸν παρὰ τοὺς βροτοὺς
οἰχόμενον, εἰ μηδέποτε νοστήσει τάλιν. 1270

ΚΗΡΤΕ.

ὁ Πειθέταιρ', ὃ μακαρί', ὃ σοφῶτατε,
ὁ κλενώτατ', ὃ σοφῶτατ', ὃ γλαφυρώτατε,
ὁ τρισμακαρί', ὃ κατακέλευσον. Π.Ε. τί σὺ λέγεις;

Κ.Η. στεφάνῳ σε χρυσῷ τῷ δε σοφίας οὐνεκα
στεφανοῦσι καὶ τιμῶσιν οἱ πάντες λεψ. 1275
Π.Ε. δέχομαι. τί δ' οὕτως οἱ λεψ̣ συμωσί με;

Κ.Η. ὃ κλενωτάτην αἰθέροιν οἰκίας πόλιν,
οὐκ οἶσθ' ὅσην τιμήν παρ' ἀνθρώποις φέρει,
ὅσους τ' ἑραστᾶς τῆς τῆς χώρας ἔχεις.
πρὶν μὲν γὰρ οἰκίσαι σε τήνδε τῆς πόλιν, 1280
ἐλακωνομάνου ἀπαντεῖς ἀνθρωποὶ τότε,
ἐκόμων, ἐπείλων, ἐρρύπων, ἐσωκράτων,
ἐσκυταλιοφόρουν' νῦν δ' ὑποστρέψαντες αὐθ
ὀρνιθομανοῦσι, πάντα δ' ὑπὸ τῆς ἡδονῆς
ποιοῦσιν ἀπερ ὀρνιθες ἐκμιμούμενοι, 1285
πρώτον μὲν εὐθὺς πάντες ἐξ εὐνής ἢμεῖς ἂν ἐπέτοιον ἐωθεν ὡσπερ ἦμεῖς ἐπὶ νομὸν· 
κἂπειρὰν ἂν ἢμα κατήρων ἐς τὰ βιβλία· 
εἰτ’ ἀπενέμοντ’ ἑπταῦθα τὰ ψηφίσματα. 
ἀρνιθομάνου δ’ οὕτω περιφανῶς ὡστε καὶ 
πολλοῖς ὄρνιθων ὄνοματ’ ἦν κελευν. 
πέρδιξ μὲν εἰς κάπηλος ὄνομαξετο· 
χωλός, Μενίππῳ δ’ ἦν χελιδῶν τοῦνομα, 
"Οπουντίῳ δ’ ὀφθαλμὸν οὐκ ἔχων κόραξ· 
κορυδῶς Φιλοκλέει, χηναλώπτης Θεογένει, 
ibaba Δυκούργῳ, Χαιρεφώντι νυκτερίς, 
Συρακοσίῳ δὲ κίττα: Μειδίας δ’ ἐκεὶ 
ὄρτυξ ἐκάλειτο· καὶ γὰρ ἥκειν ὀρτυγι 
ὑπ’ ὀρτυγοκόπου τὴν κεφαλὴν πεπληγμένην. 
ἡδον δ’ ὑπὸ φιλορυθίας πάντες μέλη, 
ὁποὺ χελιδῶν ἦν τὶς ἑμπετοιμημένη 
ἡ πηνέλοψ ἡ χὴν τὶς ἡ περιστέρα 
ἡ πτέρυγες, ἡ πτεροῦ τι καὶ σμικρὸν προσήν. 
τοιαῦτα μὲν τάκειθεν. ἐν δὲ σοι λέγω: 
νέκους’ ἐκεῖθεν δέυρο πλείων ἡ μῦροι 
πτερῶν δεόμενοι καὶ τρόπων γαμφωνύχων· 
ὡστε πτερῶν σοι τοῖς ἐποίκοις δεὶ ποθὲν.

ΠΕ.
οὐ τάρα μὰ Δ' ἡμῖν ἐτ’ ἔργον ἔστάναι.

ΧΟ.
ταχὺ δὴ πολυάνορα τὰν πόλιν 
καλεῖ τις ἀνθρώπων· 

ΠΕ.
θάττον φέρειν κελεῦω.
76. ΟΡΝΙΘΕΣ.

ΧΟ. τί γὰρ οὐκ ἔνι ταύτῃ
καλὸν ἄνδρὶ μετοικεῖν;
Σοφία, Πόθος, ἀμβρόσιαι. Χάριτες,
tὸ τε τὰς ἀγανόφρονους Ἀσυχλᾶς
εὐάμερον πρόσωπον.

ΠΕ. ὁς βλακίκως διακονεῖς;
οὐ θάττον ἐγκονήσεις;

ΧΟ. φερέτω κάλαθον ταχὺ τις πτερῶν,
ὁ τῇ άθικε ἔξορμα,
tύπτων γε τοῦτον ὀδί.
πάνυ γὰρ βραδὺς ἐστὶν τις ἀσπερ ὄνος.

ΠΕ. Μανῆς γὰρ ἐστὶ δειλός.

ΧΟ. οὖ δὲ τὰ πτερὰ πρῶτον
διάθες τάδε κόσμῳ:
tά τε μονήτη δομῶ τά τε μαντικὰ καὶ
tά θαλάττη. ἔπειτα δ’ ὡς φρονύμως
πρὸς ἄνδρ’ ὀρῶν πτερώσεις.

ΠΕ. οὐ τοῦ Μᾶ τὰς κερχυρίδας ἔτι σοῦ σχῆσομαι,
οὕτως ὀρῶν σε δειλὸν ὄντα καὶ βραδῦν.

ΠΑΤΡΑΛΟΙΑΣ.

γενολμαν. ἀετὸς ὑπεταίρας,
ὡς ἄν ποταθείνην ύπέρ ἀτρυγετόν γλαυ-
κᾶς ἐπ’ οἴδμα λίμνας.

ΠΕ. ξοίκεν οὐ ψευδαγγελήσειν ἄγγελος.

ΠΑ. αἰβοι
οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον
[ἐρῶ δ’ ἐγὼ τοι τῶν ἐν ὀρνίσθω νόμων.]
ὁρνιθομαύα γὰρ καὶ πέτομαι, καὶ βούλομαι
οἰκεῖν μεθ’ ὑμῶν, κατιῳμαί τῶν νόμων.

ΠΕ. ποῖν νόμῳ; πολλοὶ γὰρ ὀρνίθων νόμοι.
ΠΑ. πάντων μάλιστα δ' οτι καλὸν νομίζεται τὸν πατέρα τοῖς ὄρνισιν ἄγχειν καὶ δάκνειν. 1350
ΠΕ. καὶ νη Δλ' ἀνδρεῖον γε πάνυ νομίζομεν, δὲ αὖ πεπλήγη τὸν πατέρα νεοττὸς ὄν. ΠΑ. διὰ ταῦτα μὲντοι δεῦρ' ἀνοικισθεῖς ἐγὼ ἄγχειν ἑπιθυμῶ τὸν πατέρα καὶ πάντ' ἔχειν. 1355
ΠΕ. ἄλλ' ἐστὶν ἡμῖν τοῖσιν ὄρνισιν νόμος παλαιὸς ἐν ταῖς τὸν πελαργῶν κύρβεσιν ἐπὴν ὁ πατὴρ ὁ πελαργός ἐκπετησίμοις πάντας ποιήσῃ τοὺς πελαργιδῆς τρέφων, δεὶ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν.
ΠΑ. ἀπέλαυσά τάρ' ἀν νὴ Δλ' ἐλθὼν ἐνθαδέ, εἴπερ γε μοι καὶ τὸν πατέρα βοσκητέουν. 1360
ΠΕ. οὐδὲν γ'. ἐπειδὴ περ' ἡλθες, ὃ μέλε, εὖνος πτερώσω σ' ἄσπερ ὄρνυν ὄρφανόν. ΠΑ. οὐδεν γ', ὃ νεανίσκ', οὐ κακῶς υποθῆσομαι, ἄλλ' οἴαπερ αὐτὸς ἐμαθὼν ὅτε παῖς ἦ. οὐ γὰρ τὸν μὲν πατέρα μὴ τύπτει ταυτηρῶν λαβὼν τὴν πτέρυγα, καὶ τοῦτο τὸ πλῆκτρον θάτερα, 1365 νομίζας ἀλεξτρούνοις ἑξειν τοῦδε λόφου, φρούρει, στρατεύον, μισθοφορῶν σαντὸν τρέφε, τὸν πατέρ' ἑα δὴν ἄλλ'. ἐπειδὴ μάχιμος εἰ, εἰς τὰτὶ Θράκης ἀποπέτου, κάκει μάχου.
ΠΑ. νη τὸν Διόνυσον, εὖ γε μοι δοκεῖς λέγειν, καὶ πελοσομαι σοι. 1370 ΠΕ. νοῦν ἄρ' ἐξεις νη Δια. ΚΙΝΗΣΙΑΣ.
ἀναπέτομαι δὴ πρὸς Ὁλυμποῦ πτερύγεσσι κοῦφαις
πέτομαι δ' ὅδων ἀλλοτ' ἐπ' ἀλλαν μελέων
ΠΕ. τοῦτο τὸ πράγμα φορτίου δεῖται πτερῶν. 1375
ΚΙ. ἄφοβῳ φρενὶ σώματι τε νέαν ἐφέπων—
ΠΕ. ἀσπαζόμεσθα φιλόμινον Κινησίαν.
κίνο χάση σὲ κυκλόν ἀνὰ κύκλον κυκλεῖς;

ΚΙ. ὥσις γενέσθαι βούλομαι 1380
λιγυφθογγος ἀθικῶν.

ΠΕ. παύσαι μελῳδῶν, ἀλλ' ὁ τι λέγεις εἰπὲ μοι.

ΚΙ. ὕπτο σοῦ πτερωθεῖς βούλομαι μετάρρυς ἀναπτόμενος ἐκ τῶν νεφελῶν καὶ θάνατοι ἀεροδονήτους καὶ νυφβόλους ἀναβολᾶς. 1385

ΠΕ. ἐκ τῶν νεφελῶν γὰρ ἀν τις ἀναβολᾶς λάβοι;

ΚΙ. κρέμαται μὲν οὖν ἐντεύθεν ἡμῶν η τέχνη.

τῶν διθυράμβων γὰρ τὰ λαμπρὰ γίγνεται ἀερία καὶ σκοτεινὰ καὶ κυναυγεά καὶ πτεροδόντα' σὺ δὲ κλύων εἰσεί τάχα. 1390

ΠΕ. οὐ δὴ τ' ἔγγιε.

ΚΙ. ὅταν Ὁρκλέα σὺ γε.

ἀπαντα γὰρ δειμί σοι τὸν ἀέρα εὔδωλα πετεινῶν αἰθέροδρόμων, οἰωνῶν τανασδέλρων.

ΠΕ. ὅπως. 1395

ΚΙ. τὸν ἀλαδε δρόμων ἀλάμενοι ἀμ' ἀνέμων πνοαῖσι βαϊν,

ΠΕ. νῆ τοῦ Δ' ἦ γ' γῶ σου καταπαύσω τάς πνοάς.

ΚΙ. τοτὲ μὲν νοθίαν στείχων πρὸς ὅδὸν, τοτὲ δ' ἀπ' ἄφετο σώμα πελάξων ἀλέμενοι αἰθέρος αὐλακα τέμνων. 1400

χαρίετα γ', ὁ πρεσβύτ', ἔσοφίσω καὶ σοφά.

ΠΕ. οὐ γὰρ σὺ χαίρεις πτεροδόντος γενόμενος;

ΚΙ. ταῦτα πεποίηκας τὸν κυκλοδιδάσκαλον, δὲ ταῖσι φυλαῖς περιμάχητος εἰμ' ἄει;

ΠΕ. βούλει διδάσκειν καὶ παρ' ἡμῖν οὖν μὲνων 1405

Λεωτροφίδη χορὸν πετομένων ὄρνων.
Κεκροπίδα φυλήν;

ΚΙ. καταγελάς μου, δήλος εἰ. ἄλλ' οὖν ἐγὼ' οὐ παύσομαι, τοῦτ' ἵσθ' ὅτι, πρὶν ἂν πτερωθεῖς διαδράμω τὸν ἀέρα.

ΣΥΚΟΦΑΝΤΗΣ.

ὁρυθέες τινες οἴδ' οὐδὲν ἔχοντες πτεροποίκιλοι, ἑαυτοῖς πτεροὺς ποικίλα χελιδοῖς ἔφεραν. τούτῳ τὸ κακὸν οὐ φαύλων ἐξεγρήγορεν. ὃς ἀφ' ἐνυφρίζων δεύρω τοῖς προσέρχεται. τανυσίπτερε τοιαύτη μάλ' αὖθις. ἐς θοιμάτιον τὸ σκόλιον ἄδειον μοι δοκεῖ, δεῖσθαι δ' ἐοικεν οὐκ ὀλύγων χελιδόνων. τὸς οὖν πτερῶν δεύρ' ἔστι τούς ἀφικνουμένους; ὅδε πάρεστιν' ἄλλ' ὅτου δεί χρῆ λέγειν. πτερῶν πτερῶν δεί μὴ πῦθῃ τὸ δεύτερον. μῶν εὐθὺ Πελλήνης πέτεσθαι διανοεῖ; μὰ Δ' ἄλλα κλητήρ εἴμι νησιωτικός καὶ συκοφάντης, ὡς μακάρις τῆς τέχνης.

καὶ πραγματοδίκης. εἴτε δέομαι πτερὰ λαβῶν κύκλῳ περισσοβείν τὰς πόλεις καλούμενος.

ὅπως πτερύγων τῇ προσκαλεῖ σοφῶτερον;

μὰ Δ', ἄλλ' ἵν' οἱ λησταὶ γε μὴ λυπώσι με, μετὰ τῶν γεράνων τ' ἐκείθεν ἀναχωρῶ πάλιν, ἀνθ' ἔρματος πολλάς καταπεπωκώς δίκας.

τούτῳ γὰρ ἐργάζει σοὶ τούργον; εἰπὲ μοι, νεανίας δὲν συκοφαντεῖς τοὺς ξένους;

τῇ γὰρ πάθω; σκάπτεις γὰρ οὖκ ἑπισταμαι.

ἀλλ' ἐστίν ἐτερα νῆ Δ' ἐργα σώφρωνα, ἀφ' δὲν διαζήν ἄνδρα χρῆν τοσοῦτοι ἐκ τοῦ δικαίου μᾶλλον ἢ δικορραφεῖν.

δ' δαμόνι, μὴ νουθέτει μ', ἄλλα πτεροῦ.
ΠΕ. νών τοι λέγων πτερῷ σε.
ΣΥ. καὶ πῶς ἀν λόγους ἀνδρα πτερώσειας σὺ;
ΠΕ. πάντες τοῖς λόγοις ἀναπτεροῦνται. ΣΥ. πάντες;
ΠΕ. οὖν ἀκήκοας,
ὅταν λέγοσιν οἱ πατέρες ἐκάστοτε τὰ μειράκια τάν τούσι κουρέοις ταῦτα δεινῶς γέ μου τὸ μειράκιον Διυτρέφῃς λέγων ἄνεπτέρωκεν ἀσθ' ἰπηλατεῖν. ὁ δὲ τις τὸν αὐτόν φησιν ἔπὶ τραγῳδίᾳ ἄνεπτερώσθαι καὶ πεποτήσθαι τὰς φρένας.
ΣΥ. λόγουςί τάρα καὶ πτεροῦνται;
ΠΕ. φήμ' ἐγὼ.
ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται ἐπαίρεται τ' ἀνθρωπος. οὕτω καὶ σ' ἐγὼ ἀναπτερώσας βούλομαι χρηστοῖς λόγοις τρέψαι πρὸς ἔργον νόμιμον.
ΣΥ. ἀλλ' οὖ βούλομαι.
ΠΕ. τί δαί ποιῆσεις;
ΣΥ. τὸ γένος οὖ κατασχυνῶ.
παππάς ὁ βίος συκοφαντεῖν ἔστι μοι. ἀλλὰ πτέρον με ταχέοι καὶ κούφως πτεροῖς ἱέρακος, ἣ κερχηγοῦσ, ὡς ἀν τοὺς ἐξένους καλεσάμενοι, κατ' ἐγκεκληκὼς ἐνθαδί, κατ' αὐτ' πέτωμαι πάλιν ἐκεῖσε.
ΠΕ. μανθάνω.
ὅτι λέγεις· ὅπως ἃν ἀφλήκη ὄκην ἐνθάδε πρὶν ἦκειν ὁ ἔξενος.
ΣΥ. πάνυ μανθάνεις.
ΠΕ. καπεῖθ' ὦ μὲν πλεῖ δεὐρο, σὺ δ' ἐκεῖσ' αὐτ' πέτει ἄρπασόμενος τὰ χρήματ' αὐτοῦ. 1460
ΣΤ. πάντ' ἔχεις.

ΠΕ. μανθάνω

βέμβικα· καὶ μὴν ἔστι μοι νὴ τὸν Δία κάλλιστα Κερκυραία τοιαύτη πτερά.

ΣΤ. οἴμοι τάλας· μάστιγ' ἔχεις.

ΠΕ. πτερῳ μὲν οὖν, οἰσὶ σὲ τοιῆσο τῆμερον βεμβικιῶν.

ΣΤ. οἴμοι τάλας.

ΠΕ. οὐ πτερυγεῖς ἐνευθεί' οὐκ ἀπολιβάζεις, ὁ κάκιστ' ἀπολούμενος; πικρὰν τάξ' ὅψει στρεψοδικοπανουργίαν. ἀπλώμεν ἡμεῖς ἤμεῖς ἐνελλαβόντες τὰ πτερά.

ΧΟΡΟΣ.

πολλὰ δὴ καὶ καίνα καὶ θαυμάτ' ἐπετόμεσθα, καὶ δεινὰ πράγματ' εἶδομεν. ἔστι γὰρ δεύδρον πεφύκος ἐκτοπὸν τι, Καρδίας ἀ-πωτέρω, Κλεώνυμος, χρήσιμον μὲν οὖ δεδεῖν, ἄλ-λως δὲ δειλῶν καὶ μέγα. τούτῳ τοῦ μὲν ἱρος ἄει βλαστάνει καὶ συκοφαντεῖ, τοῦ δὲ χειμώνος πάλιν τὰς ἀστίδας φυλλορροεῖ. ἔστι δ' αὖ χῶρα πρὸς αὐτῷ τῶν σκότων πόρρω τις ἐν τῇ λύχνων ἔρημίᾳ, ἐνθα τοῖς ἦρωσιν ἀνθρω-ποί ἐναριστώσι καὶ ἔνυ-
εἰςιν, πλην τῆς ἐσπέρας.

τηνικάντα δ' οὐκέτ' ἢν

ἄσφαλὲς εὐνυγχάνειν.

εἰ γὰρ ἐντύχοι τις ἦρω

τῶν βροτῶν νῦκτωρ 'Ὀρέστη,

γυμνὸς ἦν πληγεὶς ὕπ' αὐτοῦ

πάντα τάπιδέξια.

ΠΡΟΜΗΘΕΥΣ. ΠΕΙΘΕΤΑΙΡΟΣ.

ΠΡ. οὐμοι τάλας, ὁ Ζεῦς ὅπως μὴ μ' ὁφεται.

ποῦ Πειθέταιρος ἔστιν;

ΠΕ. έα, τουτί τί ἦν;

τίς οὐγκαλυμμός;

ΠΡ. τῶν θεῶν ὅρας τινα

ἐμοῦ κατόπιν ἑνταῦθα;

ΠΕ. μὰ Δι' ἐγὼ μὲν οὕ.

τίς δ' εἰ σῦ; ΠΡ. πηνίκ' ἔστιν ἄρα τῆς ἡμέρας;

ΠΕ. ὅπηνίκα; σμικρὸν τι μετὰ μεσημβριαν.

ἀλλὰ σὺ τίς εἰ; ΠΡ. βουλυτός, ἢ περαιτέρῳ;

ΠΕ. οὖμ' ὡς βδελύττομαι σε.

ΠΡ. τί γὰρ ὁ Ζεῦς ποιεῖ;

ἀπαθριάζει τὰς νεφέλας, ἢ ξυννέφει;

ΠΕ. οὔμωζε μεγάλ'. ΠΡ. οὔτω μὲν ἐκκεκαλύψομαι.

ΠΕ. ὁ φίλε Προμηθεύ; ΠΡ. παῦε παῦε, μὴ βόα.

ΠΕ. τί γὰρ ἔστι;

ΠΡ. σίγα, μὴ κάλει μου τοῦνομα:

ἀπὸ γὰρ μ' ὀλείς, εἰ μ' ἐνθάδ' ὁ Ζεῦς ὁφεται.

ἀλλ' ἵνα φράσω σου πάντα τάνω πράγματα,

tουτὶ λαβὼν μου τὸ σκιάδειον ὑπέρεχε

ἀνώθεν, ὡς ἄν μὴ μ' ὀρῶσιν οἱ θεοὶ.

ΠΕ. ἰοὺ ἰοῦ.

εὖ γ' ἐπενόησας αὐτὸ καὶ προμηθίκως.
ὌΡΝΙΘΕΣ.

υπόδυθι ταχὺ δή, κἀτα θαρρῆσας λέγει.

ΠΡ. ἀκούε δή υἱω. ΠΕ. δὲς ἀκούόντος λέγει.

ΠΡ. ἀπόλωλεν ὁ Ζεὺς. ΠΕ. θηνίκ' ἀττ' ἀπώλετο ;

ΠΡ. εξ' οὔτερ ύμείς ψκίσατε τὸν ἀέρα.

θεοίσων, οὔδε κύστα μηρίων ἀπὸ
ἀνήλθεν δὲ ἡμᾶς ἂπ' ἐκείνου τοῦ χρόνου,
ἀλλ' ὥσπερ ὁ Θεομορφόνος νηστεύομεν
ἀνευ θυμλῶν' οἱ δὲ βάρβαροι θεοὶ
πεινώντες ὥσπερ Ἰλλυριοὶ κεκριγότες
ἐπιστρατεύσειν φάσν' ἀνώθεν τῷ Δίῳ,
εἰ μὴ παρέξει τάμπορί' ἀνεφγυμένα,
ἐν' εἰςάγουτο σπλάγχνα κατατετμημένα.

ΠΕ. εἰςὸν γὰρ ἐτεροι βάρβαροι θεοὶ τινες
ἀνώθεν ύμῶν ;

ΠΡ. οὐ γὰρ εἰσὶ βάρβαροι,
ὁθεν ὁ πατρῴος ἐστὶν Ἐξηκεστιδή ;

ΠΕ. ὅνομα δὲ τούτοις τοῖς θεοῖς τοῖς βαρβάροις
tί ἐστίν ; ΠΡ. δ' τι ἐστίν ; Τριβαλλοὶ.

ΠΕ. μανθάνω.

ἐντεῦθεν ἢρᾳ τοῦπτριβεΐας ἐγένετο.

ΠΡ. μάλιστα πάντων. ἦν δὲ σοὶ λέγω σαφές'
ἡξουσί πρέσβεις δὲυρὸ περὶ διαλλαγῶν
παρὰ τοῦ Δίως καὶ τῶν Τριβαλλῶν τῶν ἄνω·
ὑμεῖς δὲ μὴ σπένδεσθ', ἔαν μὴ παραδιδῶ
τὸ σκῆπτρον ὁ Ζεὺς τοῦσιν ὄρνισιν πάλιν,
καὶ τὴν Βασιλείαν σοι γυναῖκ' ἔχειν δίδοι.

ΠΕ. τίς ἐστιν ἡ Βασιλεία ;

ΠΡ. καλλιστῇ κόρη,
ἡπερ ταμιεύει τὸν κεραυνὸν τοῦ Δίως
cαὶ τάλλα ἀπαξάπαυτα, τὴν εὐβουλιὰν,
tὴν εὐνομίαν, τὴν σωφροσύνην, τὰ νεώρια,
ΠΕ. ἄπαντα τὰρ’ αὐτῷ ταμιεύει.
ΠΡ. φήμ’ ἐγώ.
ήν γ’ ἦν σὺ παρ’ ἐκείνου παραλάβης, πάντ’ ἔχεις.
τούτων ἐνεκα δεῦρ’ ἤλθον, ἵνα φράσαμι σοι.
ἀεὶ ποτ’ ἀνθρώπους γὰρ εὗνους εἰμ’ ἐγώ. 1545
ΠΕ. μόνον θεῶν γὰρ διὰ σ’ ἀπανθρακίζομεν.
ΠΡ. μισῶ δ’ ἄπαντας τοὺς θεοὺς, ὡς οἶσθα σύ.
ΠΕ. νῦ τὸν Δλ’ ἀεὶ δήτα θεομισής ἔφυς.
ΠΡ. Τίμων καθαρός. ἄλλ’ ὡς ἂν ἀποτρέχω πάλιν,
φέρε τὸ σκιάδειον, ἵνα με κἀν ὁ Ζεὺς ἤδη 1550
ἀνωθεν, ἀκολουθεῖν δοκῶ κανηφόρῳ.
ΠΕ. καλ τὸν δίφρον γε διηφορέει τονὶ λαβών.

ΧΟΡΟΣ.
πρὸς δὲ τοὺς Σκιάποσιν λιμή τις ἔστ', ἀλουτος οὐ
ψυχαγωγεῖ Σωκράτης'.
ἐνθα καὶ Πείσανδρος ἦλθε
δεύμενος ψυχὴν ἰδεῖν, ἦ
ζων' ἐκείνου προφιλε,
σφάγ' ἐχων κάμηλον ἀ-
μόν τιν', Ἦς λαμμὸς τεμῶν
ὡσπερ οὖδυσσεν ἀπήλθε,
κατ' ἀνήλθ' αὐτῷ κατωθεν
πρὸς τὸ λαίμα τῆς καμήλου
Χαιρεφῶν ἦ νυκτερίς.

ΠΟΣΕΙΔΩΝ. ΤΡΙΒΑΛΛΟΣ. ΗΡΑΚΛΗΣ.
ΠΕΙΘΟΤΑΙΡΟΣ.
ΠΟΣ. τὸ μὲν πόλισμα τῆς Νεφελοκοκκυγίας 1565
δράν τοῖς πάρεστιν, οἳ πρεσβεύομεν.
ΟΡΝΙΘΕΣ.

οὕτως, τί ὅρᾶς; ἐπὶ ἀριστέρ' οὕτως ἀμπέχει; οὐ μεταβαλεῖσ θολμάτιοι ὃδ' ἐπὶ δεξιάν; τί, ὡ κακόδαμον; Δαισποδίας εἰ τὴν φύσιν. ὡ δημοκρατία, ποῦ προβιβᾶς ἡμᾶς ποτὲ, 1570 εἰ τούτου γ' ἐχειροτόνησαν οἱ θεοί; ἔξεις ἀτρέμας; οἴμωζε· πολὺ γὰρ δὴ σ' ἐγὼ ἐόρακα πάντων βαρβαράτατον θεῶν. ἀγε δὴ τί δρῶμεν, Ἡράκλεις;

ΠΟΣ. ἀλλ', ὅγαθ', ἱρήμεσθα περὶ διαλλαγῶν πρέσβεις.

ΠΕ. διπλασίως μάλλον ἀγχεῖν μοι δοκεῖ.

ΠΕ. τὴν τυρόκυηστίν τις ὀτως' φέρε σύλφιον' τυρόν φερέτω τις' πυρπόλει τοὺς ἀνθρακας. 1580 ΗΡ. τὸν ἄνδρα χαίρειν οἱ θεοὶ κελεύομεν τρεῖς ὄντες ἡμεῖς. ΠΕ. ἀλλ' ἐπικύῳ τὸ σύλφιον.

ΠΕ. τὰ δὲ κρέα τοῦ ταῦτ' ἐστίν; ΠΕ. ὁρνιθές τινες ἐπαινιστάμενοι τοῖς δημοτικοῖσιν ὄρνεοις ἔδοξαν ἀδικεῖν. 1585 ΗΡ. εἰτα δὴτα σύλφιον ἐπικυῆς πρότερον αὐτοῖσιν;

ΠΕ. ὡ χαίρ', Ἡράκλεις.

ΠΟΣ. προσβεύοντες ἡμεῖς ἡκομεν παρὰ τῶν θεῶν περὶ τοῦ πολέμου καταλλαγῆς.

ΟΙΚΕΣ.

ἔλαιον οὐκ ἐνεστιν ἐν τῇ ληκύθῳ.

ΠΕ. καὶ μὴν τὰ γ' ὄρνιθεα λιπάρ' εἶναι πρέπει. 1590
ΠΟΣ. ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίωμεν, ὑμεῖς τ' ἂν ἦμιν τοὺς θεοὺς οὔτες φίλοι ὀμβριον ὑδῷρ ἂν εἴχετ' ἐν τοῖς τέλμασιν, ἀλκυονίδας τ' ἂν ἦγεθ' ἡμέρας ἀει.

tούτων περὶ πάντων αὐτοκράτορες ἡκομεν. 1595

ΠΕ. άλλ' οὔτε πρότερον πώποθ' ἡμεῖς ἠρξαμεν πολέμου πρὸς ὑμᾶς, νῦν τ' ἐθέλομεν, εἰ δοκεῖ, ἔδω δικαιοῦ ἄλλα θέλητε ὄραν, ὑπονδίας ποιεῖσθαι. τὰ δὲ δίκαὶ ἐστὶν ταῦτα τὸ σκήπτρον ἠμῶν τοῖσιν ὀρνισιν πάλιν 1600
tὸν Δί' ἀποδοῦναι: καὶ διαλλαττώμεθα. ēπὶ τοιὸδε, τοὺς πρέσβεις ἐπ' ἄριστον καλῶ. ἡμῶν ἐμὸ μὲν ἀπόχρη ταῦτα, καὶ ψηφίζομαι—

ΠΟΣ. τί, ὁ κακοδαίμον; ἡλίθιος καὶ γάστρις εἰ,
ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος; 1605

ΠΕ. ἄληθες; οὗ γὰρ μείζον ὑμεῖς οἱ θεοὶ ἰσχυστ', ἂν ὀρνισθε ἁρξασιν κάτω;
νῦν μὲν γ' ὑπὸ ταῖς νεφέλαισιν ἐγκεκρυμένοι κύπαντες ἐπιορκόσιν ὑμᾶς οἱ βροτοί·
ἔδω δὲ τοὺς ὀρνις ἔχητε συμμάχους, 1610
οταν ὁμνίῃ τοὺς κόρακα καὶ τὸν Δία,
ὁ κόραξ παρελθὼν τοῦπιορκοῦντοι λάθρα
προσπόμενος ἐκκόψει τὸν ὀφθαλμὸν θεῶν.

ΠΟΣ. νῆ τοῦ Ποσειδῶ, ταῦτ' τοι καλῶς λέγεις.

ΠΕ. τί δαί οὐ φῆς; 1615

ΗΡ. καμοὶ δοκεῖ. 

ΤΡ. ναβαισατρεύ. 

ΠΕ. δρᾶς; ἔπαινει χοῦτος. ἔτερον νῦν ἔτι
ἀκούσαθ' ὅσον ὑμᾶς ἀγαθὸν ποιήσωμεν. 
ἐὰν τις ἀνθρώπων ἱερείων τῷ θεῷν
εὐξάμενος, εἶτα διασοφίζηται λέγων,
μενετοὶ θεοὶ, καὶ μάποδιδῳ μισητή 
ἀναπράξομεν καὶ ταῦτα.
ΠΟΣ. 
φέρ' ἵδω, τῷ τρόπῳ; 
ΠΕ. ὅταν διαριθμών ἄργυρίδιον τύχῃ ἄνθρωπος οὗτος, ἡ καθήται λούμενος, καταπτόμενοι ἰκτίνος, ἀρπάσας λάθρα, προβάτων δυνών τιμῆν ἀνοίσει τῷ θεῷ. 1625
ΗΡ. τὸ σκῆπτρον ἀποδοθῆκεν πάλιν ψηφίζομαι τούτων ἐγώ. ΠΟΣ. καὶ τὸν Τριβαλλόν ὑπὲρ ἐρωί.
ΗΡ. ὁ Τριβαλλός, οἰμώζειν δοκεῖ σοι.
ΤΡΙ. 
σαυνάκα 
βακταρίκροδα. ΗΡ. φησί μ' εὐ λέγειν πάνυ.
ΠΟΣ. εἶ τοι δοκεῖ σφῆν ταῦτα, κἂν οὐν δυνὸκεῖ.
ΗΡ. οὗτος, δοκεῖ δρᾶν ταῦτα τοῦ σκῆπτρον πέρι.
ΠΕ. καὶ ἦλ Δὲ ἐτερόν γ' ἔστιν οὔ μυθίσθην ἐγώ.
τὴν μὲν γὰρ Ἡραν παραδίδωμι τῷ Δὶ, τὴν δὲ Βασίλειαν τὴν κόρην γυναῖκ' ἐμοὶ ἐκδοτέων ἔστιν. 1635
ΠΟΣ. 
οὐ διαλλαγῶν ἔρηξ.
ἀπίωμεν οἴκαδ' αὖθις.
ΠΕ. 
ἐλγον μοι μέλει.
μάγειρε, τὸ κατάχυμα χρῆ ποιεῖν ἁλυκῷ.
ΗΡ. ὁ δαμόν' ἄνθρωπων Πάσειδον, ποὶ φέρει; ἡμεῖς περὶ γυναικὸς μίσης πολεμήσωμεν;
ΠΟΣ. τί δαὶ ποιῶμεν; ΗΡ. δ' τι; διαλλαττώμεθα. 1640
ΠΟΣ. 
τί, ἵζυρ'; οὐκ οἰσθ' ἐξαπατώμενος πάλαι; 
βλάπτεις δὲ τοι ὑπὸ σαυτῶν. ἢν γὰρ ἀποθάνῃ ὁ Ζεὺς, παραδοῦσ τούτοις τὴν τυραννίδα, 
πένης ἐσεί σὺ. σοῦ γὰρ ἀπαντὰ γίγνεται 
τὰ χρήματ', δο' ἂν ὁ Ζεὺς ἀποθνῄσκων καταλίπη.
ΠΕ. 
οἴμοι τάλας, οἴον σε περισσοφίζεται. 1646
δεῦρ' ὡς ἐμ' ἀποχόρησον, ἵνα τί σοι φράσω.
διαβάλλεσαι ο' ὁ θεῖος, ὃ πονηρῇ σὺ. 
tῶν γὰρ πατρῴων ὑπὸ ἀκαρή μέτεστι σοι.
κατὰ τοὺς νόμους. νόθος γὰρ εἶ κοῦ γυνήσιος. 1650

ΗΡ. ἕγω νόθος; τί λέγεις;

ΠΕ. οὖ μέντοι νὴ Δία,

ἔων γ’ ἐκ ἔννυς γυναικός. ἦ πῶς ἂν ποτὲ ἐπίκληρον εἶναι τὴν Ἀθηναίαν δοκεῖσ, οὖσαν θυγατέρ’, ὄντων ἀδελφῶν γυνησίων;

ΗΡ. τί δ’, ἦν ὁ πατὴρ ἐμοὶ διδᾷ τὰ χρήματα 1655

νόθῳ 'ποθησκὼν;

ΠΕ. ὁ νόμος αὐτῶν οὐκ ἔδω.

οὔτως ὁ Ποσειδῶν πρῶτος, δι ἐπαίρει σε νῦν, ἀνθέξτεαί σου τῶν πατρῴων χρημάτων φάσκων ἀδελφὸς αὐτὸς εἶναι γυνήσιος. ἐρῶ δὲ δῆ καὶ τὸν Σόλωνός σοι νόμον 1660

Νόθῳ δὲ μὴ εἶναι ἀγχιστεῖαν, παιδῶν ὄντων γυνησίων. ἐὰν δὲ παῖδες μὴ δοσι γυνήσιοι, τοῖς ἐγγυτάτῳ γένους μετείναι τῶν χρημάτων.

ΗΡ. ἐμοὶ δ’ ἄρ’ οὐδέν τῶν πατρῴων χρημάτων 1667

μέτεστιν;

ΠΕ. οὖ μέντοι μὰ Δίᾳ. λέξον δὲ μοι,

ἣν σ’ ὁ πατὴρ εἰσήγαγ’ ἐσ τοὺς φράτερας;

ΗΡ. οὗ δῆτ’ ἐμὲ γε. καὶ δῆτ’ ἐθαύμαζον πάλαι. 1670

ΠΕ. τὶ δῆτ’ ἀνω κέχρινα αἰκίαν βλέπων;

ἀλλ’ ἦν μεθ’ ἡμῶν ᾧς, καταστήσω σ’ ἐγὼ τύραννου, ὅρυθων παρέξω σοι γάλα.

ΗΡ. δίκαι’ ἐμοίγε καὶ πάλιν δοκεῖσ λέγειν

περὶ τῆς κόρης, κάγωγε παραδίδωμι σοι. 1675

ΠΕ. τὶ δαὶ σὺ φῆς; ΠΟΣ. τᾶναντία ψηφίζομαι.

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

ΤΡΙ. καλάνυ κόραννα καὶ μεγάλα βασιλείαν

ὁμιτὸ παραδίδωμι. ΗΡ. παραδοῦναι λέγει.

ΠΟΣ. μὰ τὸν Δ’ οὐχ οὕτως γέ παραδοῦναι λέγει, 1680

εἰ μὴ βατίζει γ’ ὀσπερ αἱ χειλιδόνες.
ΠΕ. οὐκοῦν παραδοῦναι ταῖς χελιδόσιν λέγει.
ΠΟΣ. σφῶν νῦν διαλλάττεσθε καὶ ἐμβαίνετε· ἐγὼ δ', ἐπειδή σφῶν δοκεῖ, συγήσομαι.
ΗΡ. ἡμῖν ἅ λέγεις οὐ πάντα συγχωρεῖν δοκεῖ. 1685 ἀλλ' ίθι μεθ' ἡμῶν αὐτός ἐσ τῶν οὐρανῶν, ἣν τὴν Βασίλειαν καὶ τὰ πάντ' ἐκεῖ λάβης.
ΠΕ. ἐς καιρὸν ἄρα κατεκόπησαν οὕτω ἐς τοὺς γάμους.
ΗΡ. βούλεσθε δὴ τ' ἐγὼ τέως ὑπτῶ τὰ κρέα ταυτὶ μένων; ὑμεῖς δ' ἵτε. 1690 
ΠΟΣ. ὑπτὰς τὰ κρέα; πολλὴν γε τενθείαν λέγεις. ὅκε εἰ μεθ' ἡμῶν; ἗ρ. εὗ γε μένταν διετέθην.
ΠΕ. ἀλλὰ γαμικὴν χλανίδα δότω τις δεύρῳ μοι.
ΧΟ. ἔστι δ' ἐν Φαναῖσι πρὸς τῇ 1695 
Κλεψύδρα πανοῦργον ἑγ- 
γλωττογαστόρων γένος, 
ὅθεροὺς τε καὶ σπει- 
ρουσὶ καὶ τρυγῶσι ταῖς γλῶτ- 
tαισι σωκάζουσι τε 
βάρβαροι δ' εἰσὶν γένος, 1700 
Γοργίαι τε καὶ Φίλιπποι. 
κατ' τῶν ἑγγλωττογαστό- 
ρων ἐκείνων τῶν Φίλιππων 
πανταχοῦ τῆς Ἁττικῆς ἡ 1705 
γλώττα χωρίς τέμνεται.

ΑΓΓΕΛΟΣ. ΧΟΡΟΣ. ΠΕΙΘΕΤΑΙΡΟΣ.
ΑΓ. ὁ πάντ' ἀγαθὰ πράττοντες, ὁ μειζὸν λόγον, 
ὁ τρισμακάριον πτηνὸν ὅρνιθων γένος, 
δέχεσθε τῶν τύραννων ὀλβίοις δόμοις. 
προσέρχεται γὰρ οἷος οὔτε παμφαῖς 
ἀστήρ ἤδειν ἐλάμψε χρυσαυγεῖ δόμῳ, 1710
οὖθ' ἡλίου τηλαυγῆς ἀκτίων σέλας
tοιοῦτον ἐξέλαμψεν, οἶνον ἐρχεται
ἐχθὼν γυναικὸς κάλλος οὐ φατὸν λέγειν,
πάλλων κεραυνόν, πτεροφόρου Δίως βέλος·
οὗμη δ' ἀνωνύματος ἐς βάθος κύκλου
χωρεῖ, καλὸν θέαμα· θυμιαμάτων δ' ἀφ' ἀφ' ἀφαίρουσι πλεκτάνην κατοῦ.
ὁ δὲ καῦτος ἐστιν. ἀλλὰ χρὴ θεάς
Μοῦσης ἀνολίγεω ἱερόν εὐφημον στόμα.
ἀναγε, δίεχε, πάραγε, πάρεχε,
περιπέτεσθε
μάκαρα μάκαρι σὺν τύχα.
ὦ φεῦ φεῦ τῆς ὥρας, τοῦ κάλλους.
ὦ μακαριστὸν σὺ γάμον τῇδε πόλει γῆμας.
μεγάλαι μεγάλαι κατέχουσι τύχαι
gένος ὀρνίθων
διὰ τόνδε τὸν ἀνδρ'. ἀλλ' υμεναιοις
καὶ νυμφιδίοισι δέχεσθ' φίδαις
αὐτὸν καὶ τὴν Βασίλειαν.
"Ἡρα ποτ' Ὀλυμπίᾳ
tῶν ἠλιβάτων θρόνων
ἀρχοντα θεοῖς μέγαν
Μοῖραι ἔννεκοίμησαν
tοῦδ' υμεναλῷ.
'Τυμήν ὃ, 'Τυμέναι' ὃ.
ὁ δ' ἀμφίθαλῆς Ἐρως
χρυσόπτερος ἤνιας
εὐθὺνε παλιπτόνους,
Ζηνὸς πάροχος γάμων
κενδαίμωνος "Ἡρας.
'Τυμήν ὃ, 'Τυμέναι' ὃ.

ΠΕ. ἐχάρην ὑμνοῖς, ἐχάρην φίδαις.
ἀγαμαί δὲ λόγων. ἄγε νῦν αὐτοῦ καὶ τὰς χθονίας κλήσατε βροντᾶς, τὰς τε πυρόθειν Δίδω ἀστεροπᾶς, δεινὸν τ' ἀργήτα κεραυνόν.

ΧΟ. ὃ μέγα χρύσεον ἀστεροπῆς φάος, ὃ Δίδω ἀμβροτον ἔγχος πυρφόρον, ὃ χθόνια βαρυχέες ὁμβροφόροι θ' ἀμα βρονταί, αἷς ὀδε νῦν χθόνα σείει, διὰ σὲ τὰ πάντα κρατήσας, καὶ πάρεδρον Βασίλειαν ἑχει Δίδω. 'Τμήν ὃ, 'Τμέναι' ὃ.

ΠΕ. ἐπεσθε νῦν γάμουσιν, ὃ φύλα πάντα συννόμων πτεροφόρ', ἵτ' ἐπὶ πέδου Δίδω καὶ λέχος γαμήλιον. ὄρεξον, ὃ μάκαιρα, σὴν χεῖρα, καὶ πτερῶν ἐμὸν ἀλασοῦσα συγχόρευσον αἱρων δὲ κουφιῶ σ' ἐγώ.

ΧΟ. ἀλαλαί, ἵ παιήων, τήνελλα καλλίνικος, ὃ δαιμόνων ὑπέρτατε.
ARISTOPHANES

THE BIRDS

WITH INTRODUCTION AND NOTES

BY

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PART II—NOTES

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NOTES.

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

The characters are thus distributed by Beer:

Protagonist: Peithetaerus.
Deuteragonist: Euelpides (1-850), Poet (940-953), Meton (992-1020), Decreemonger (1035-1055), 1st and 2nd Messenger (1122-1163, 1170-1187), Herald (1271-1307), Cinesias (1372-1409), Prometheus (1494-1552), Heracles (1565-1693).
Tritagonist: Trochilus (61-84), Epops (91-675), Priest (859-894), Prophet (959-991), Inspector (1021-1054), Iris (1199-1261), Unnatural Son (1337-1371), Informer (1410-1469), Poseidon (1565-1693), 3rd Messenger (1706-1719).
Parachoregema: Triballo (1565-1693). [See Liddell and Scott, s.v. παραχορήγημα.]

Line 1. ὅρθην, sc. ὃδον ἱέναι. Euelpides addresses the jackdaw.
1. 2. διαρράγεταις, 'a curse upon you!' So inf. 1257, Eq. 340. This is spoken to the jackdaw for its absurd directions contradicting the orders of the raven, which 'croaks them back again.' πάλιν, Schol. ἐν τοῦτῷ, so Lysist. 899, Eur. Or. 125 τῆς πάλιν μέμνησ' ὄδον.
1. 3. ἄνω κάτω, 'up and down.' So Lysist. 707 περεπάτησ᾽ ἄνω κάτω, Demosth. p. 22 ἠθῆς ἢν ἄνω κάτω.' With the form πεπέττομεν cp. κινήσουμαι Aesch. Cho. 196, and πεπέττομαι Lucian V. H. 2. 41.
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1. 4. Join ἄλλως προφορομένω, ‘aimlessly roving to and fro.’ προφορεῖσθαι is technically used of the shuttle in the loom, as it carries the thread of the wool backwards and forwards between the threads of the warp: cp. ἵστων παλιμβάμους ὅδοι Pind. P. 9. 33; προφορεῖσθαι is used by Xenophon (Venat. 6. 15) of hounds making a cast to hit off the scent; and by Callias (Com. 2. 737) of spiders moving along the web as they weave it.

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

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

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

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

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

1. 12. δὴν ταύτην. Schol. τὴν εἰς ... ὃγονον. Euelpides had cried ‘Woe’s me!’ ‘You, my good sir, may take the road to woe (οὖ μὲν); but I won’t.’

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

This Tereus, called ὁ Ἐραξ, married Procne, daughter of Pandion king of Athens, by whom he had a son Itys. He afterwards outraged Philomela, Procne’s sister, cutting out her tongue to prevent her denouncing his crime. Philomela found means to inform Procne, and the sisters took vengeance on Tereus by slaying Itys and serving up his flesh at his father’s table. Tereus discovers what was done, and rushes in pursuit of the women. But Procne was changed into a nightingale
and Philomela—into a swallow, while Tereus became a hoopoe. See the story told in Ov. Met. 6. 671. The more common version makes Philomela the nightingale.

1. 16. ὃς ὤρνις ἐγένετ' ἐκ τῶν ὄρνεων. These words have fairly puzzled the commentators. Cobet and Meineke omit the whole line; others boldly substitute for ἐκ τῶν ὄρνεων such words as ἄνθρωπος ποτ' ἄν, or the like. The Scholl. give various suggestions, such as putting a stop at ἐγένετ', and reading ἐκ τῶν δ' ὄρνεων ἀπέδοτο. Or they would join ἐκ τῶν ὄρνεων with τάδε νῦν φράσεων in the sense of 'better than all the other birds.' So much seems certain, that ἐκ τῶν ὄρνεων, if it is to be retained, has something in it of a surprise, contrasting with the same phrase, as used above. Thus one Schol. says παρ' ὔπώνιαι ἐδει γὰρ ἐκ τῶν ἄνθρωπων.' A fairly simple rendering is given by Dr. Kennedy, 'who became a (real) bird from the bird-folk;' alluding to the foreign (Thracian) stock from which Tereus sprang; for the language of barbarians seemed to Athenian ears like the twittering of swallows; so Ran. 680 δεινὸν ἐπιβρέμεται ὧν ἄριστον ἄριστον ἐξομένη πέταλον. Cp. also Aesch. Ag. 1030 and s. v. ἀθλιδονίζω L. and S. See Thompson's Glossary of Greek Birds, p. 55.

This rendering however rather suggests ἐς ὄρνεου than ἐκ τῶν ὄρνεων, and the suspicion remains that there is an allusion to some detail of the story of Tereus, or some legend connected with the hoopoe. Thus, there may be a covert reference to the strange account given in Aristot. H. A. 9. 49, who quotes from Aeschylus (Frag. 291 Dind.) to the effect that the ἐποψ, who is puunngly called ἐπίπτης τῶν αὐτοῦ κακῶν, wears in spring time the plumage of a white hawk (κύριος λέπαργος), while at midsummer he has a spotted wing (στυκτὴ πτέρυξ), διὸ γὰρ ὁ ὁμοφάς φανεῖ | παιδὸς τε χαῦτου νηδὸν μᾶς ἀπο.

The Hoopoe was a comparatively unknown bird in Athens, and was regarded as a foreigner (Pausan. i. 41. 8). He seems to have been introduced into the nightingale story in the 5th century B.C.; at any rate, the earlier transformation of Tereus was into a κύριος. Cp. Aesch. Suppl. 58 ff. δοξάσει τις ἄκοινον ὅπα τὰς Τηρετρᾶς | μνήμης ὀλκράσι ἄλοξον | κυκληλάτου τ' ἄπθανον. Similarly in Hyginus (45) we have the contents of a post-Sophoclean tragedy, adapted by Livius Andronicus, who says Tereum autem accipitrem factum dicunt. Aristotle (H. A. 6. 7) further speaks of the transformation of hawks to cuckoos, and vice versa; and Theophrastus (Plant. 2. 6) gives the same account, καὶ γὰρ κατὰ τὰς ὄρας ἐνία δοκεῖ μεταβάλλειν, ὄσπερ καὶ ὁ ἱεράς καὶ ὁ ἐποψ καὶ ἄλλα τῶν ὁμοιῶν ὄρνεων. I am therefore inclined to think that in the words ἐκ τῶν ὄρνεων we have an obscure allusion to this metamorphose from one species of bird to another. Fritzche's (ad Thesm. 910) attempt to make a contrast between ὤρνις and ὄρνεα, qui rex avium factus est ab (ex?)
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avicolis, does not commend itself. Nor does there seem to be any point in reading ὤψεων, which would not carry the def. article: see inf. 399.

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

1. 19. οὐκ ἄρ’ ἔστην, ‘they knew nothing else, you see, except how to peck.’ The form ἔστην is quoted in Et. Mag. as shortened from γίδετην (οίδα). So Ran. 740 ὕστερ γε πίνειν οἴδε ... μόνων, ib. 1073 οὐκ ἡπίσταντ’ ἄλλ’ ἢ μᾶζαν καλέσαι. Cobet (V. L. 381) prefers ἔστην (εἰμί), quoting Ran. 227 οὐδὲν γάρ ἐστ’ ἄλλ’ ἢ κοίας. But this is no parallel to the infinitival construction here.

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

κατὰ τὸν πέτρων, as we say in English, ‘over the rocks.’

1. 22. ἄτραπός, a narrow ‘path,’ as distinguished from a road (ὁδός). So Ennius ap. Cic. de Div. 1. 58, 132 qui sibi semilam non sapiunt alteri monstrant viam.

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

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

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

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


1. 34. σοβιοῦντος. This word is regularly used for the ‘scaring away’ of birds, as in Vesp. 211, 460, so that ἄνεπτόμεθα comes in suitably; but with τοῦτον Euelp. slips back again to ordinary human language; as fast as our legs can carry us.’

1. 36. οὗ μισοῦντε ... τὸ μή οὐκ ἐίναι. This construction is really
normal, inasmuch as μισάντε is equivalent to a spiteful denial, or grudging; cp. II. 17. 272 μιση σε μικρον γενέσθαι. Similarly Nub. 1084 έξει τινα γρώμην λέγειν (=διανύσεται ἀπαρνεῖσθαι) τδ μη εὐροφροσύνης είναι; cp. Xen. Conv. 3. 3 ουδείς σοι, ἂφη, ἀντιλέγει τδ μη οὗ λέειν.

1. 38. πασι κοινήν. Cp. the words of Pericles (Thuc. 2. 39) τὴν γὰρ πόλιν κοινὴν παρέχομεν καὶ οὐκ ἔστιν ὅτε ἕνεκασας ἀπειρομένων τίνα ἢ μαθήματος ἢ θεάματος. The words ἐναπότισα χρήματα are a surprise for some such phrase as ἐνοικῆσαι. ‘The city is free to all—to pay fines in:’ in that privilege it offers perfect ‘liberty and equality.’ There is an allusion to the litigious spirit of the Athenians, specially satirised in the ‘Wasps,’ and to the frequent fines incurred through the information of the συκοφάνται. With ἐναπότισαι cp. inf. 122, Pax 1228 ἐναποπατεῖν γὰρ ἐστ’ ἐπιτήδειος τότος, Hdt. 6. 102 καὶ γὰρ ἦν δ’ Μαραθῶν ἐπιτηδεύσατον χαρῦν τῆς Ἀττικῆς ἐνπεπεσαί.

1. 39. τέττιγες, ‘cicadas,’ must not be confounded with grasshoppers, which in no way resemble. The cicada is a winged creature living not in the grass but on the boughs of trees, of which it sucks the juice. For the shrill noise made by the cicada see inf. 1096, and cp. Virg. Georg. 3. 328 cantu querulae rumpunt arbusta cicadae, II. 3. 151 τέττιγες... oι τε καθ’ ὑλὴν | δενδρέφ ἐφεξόμενοι ὑπα λειφόσεσαν ἱεδῶν.

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

1. 42. βάδον, only found here; perhaps an intentionally grotesque form as κράγον κεκράζεται Eq. 487; ‘we gang this gait.’

1. 43. κανοῦν. The basket probably contained salted meal, a garland, and a sacrificial knife; so Pax 948 τὸ κανοῦν πάρεστ’ ἄλας ἔχων καὶ στέμα καὶ μάχαραν. The crock contained lighted coals; so Lysist. 315 σὸν δ’ ἐστιν ἐργον, δ’ χύτρα, τὸν ἄνθρακ’ ἐξεγείρω, Xen. Hell. 4. 5. 4 πέμπει δ’ τ’ Ἀργείλιασ δέκα φέροντας πῦρ ἐν χύτραις. The myrtle-twigs would form a wreath to be worn by the sacrificer. So Thesm. 37 ἐξέρχεται, | θεράτων τις αὐτοῦ πῦρ ἔχων καὶ μυρρίνας | προθυσφόμενος ἐοικε τῆς ποιήσεως. The whole apparatus belongs properly to the ceremonies in founding a new state; the most important of which was the bringing of the holy fire from the Prytanenum of the mother-city.

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

1. 45. ὅποι to be joined with καθιστόντε, as ὅποι ἄν καθῆκος Thuc. 7. 77, μακάρων ἐστὶν σὸν καθιστόντε βιὸν Bacch. 1339.

1. 47. δεομένω, nom. by constructio ad sensum; for δ’ στόλος νῦν
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ἐστὶ is equivalent to στελλόμεθα. Cp. for a similar usage Antig. 1001 ἄγων ἀκούον φθόγγοιν ὀφθαλαν καὶ | κλάζοντος οἴστρω.

1. 48. ἦ 'πεπτετο, 'in all his flights;' lit. 'wheresoever he flew.'
1. 50. φράξει, 'has been signalling me upwards;' as the Schol. says, ὡς ἀνω αὐτῆς νευόσης ἐπὶ τίνα τόπον ὑψήλον, for φράξειν need not imply any utterance, and, according to Aristarchus, never does so in Homer.
1. 54. οἶσθ' ὁ δράσον. See on Eq. 1158. The words οἶσθ' οὖν ὁ δράσεις Eur. Cycl. 131 would be the logical expression. But in this idiom the impatience of the speaker breaks into the imperative. The Schol. tells us that the phrase τῷ σκέλει . . . πέταν was a joke among children, like our saying, 'put a little salt on his tail and you'll catch the bird.' The full expression was δὸς τῷ σκέλος τῇ πέτᾳ καὶ πεσοῦνται τῷρεα. But the proverbial meaning lies in the back-ground here, as Euplides is really hidden to 'kick at the rock,' which represents the entrance to the hoopoe's home.

1. 58. ἀντὶ τοῦ παιδὸς. We might expect ἀντὶ τοῦ 'παῖ παῖ,' which Elmsley supports (Ach. 63); but there is nothing unusual in thus drawing a quoted word into the grammatical construction. So Plat. Theaet. 207 ὁ Θεατῆτον γράφων τις, Calpurn. Ecl. 4. 97 audito Caesare, i.e. the word 'Caesar.' Transl. 'Ought you not instead of (shouting) "boy," to have called "hoopoe ahoy!"' Kennedy sees here a play on the word ἔποψ and ἐποποίηα, epic poetry.

1. 61. τοῦ χασμήματος, 'what a yawning throat!' For this exclamatory genitive see inf. 223, Nub. 364 ὁ Γῆ, τοῦ φθέγγατος, Ach. 64, Eur. I. A. 327.

The τροχίλος (l. 79) is generally identified with the sandpiper, which 'runs' (τρέχει) swiftly along the wet sand at the water's edge. The mask worn by the servant was evidently made with a bill of most disproportionate size. Aristotle (H. A. 9. 12. 3) seems to describe the τροχίλος as a species of vreni: but, for the sake of the pun, we must render here 'runner-bird,' or 'scout.' See Thompson, Greek Birds, p. 171.

1. 63. οὕτως τι δεινῶν, 'such a dreadful word it is hardly right to utter;' referring back to the title ὁρνιθοθήρα, which the scout uses in his first terror—a terror natural enough, seeing that both the men carried a bird fastened by a string.

This line is rejected by Meineke and Kock, and has been altered by various conjectures. The reading of Rav. is οὕτ' ὀστὶ, which contains the same letters as in the text. Schol. οὐδὲ καλὸν λέγειν τὸ ἡμᾶς ὑποτελεσθατι τοιοῦτοι εἶναι. οὕτω δεινῶν πράγμα ἐστιν οἱ ὁρνιθοθήραι.

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

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

He seems to allude to a visible mark of the bird’s terror (merdis in-quinatur albis).

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

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

1. 73. ἔχω, with Rav. need not be altered to ἔχων. Cp. Eq. 1393 ἀπέκρυπτεν αὐτὸς ἔνδον ἤνα σὺ μη λάβῃς.

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

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

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

1. 80. οἶσθ’ οὖν, see on sup. 54.

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

1. 86. μοιξέται, 'crasis for μοι οίξέται. It is not possible to read with some edd. μ’ οίξέται, for οίξέσθαι cannot be construed with the accusative.

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

1. 92. τὴν ἡλισ’ perhaps intended to sound like τὴν πύλην. The rock, overgrown with trees, at which the men had originally halted, represents the Hoopoe’s home; which probably had a sort of rustic door, corresponding to the usual palace-door on the tragic stage. The line itself has a sort of tragic ring. See Thompson, Greek Birds, p. 57.

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

1. 95. μ’ οι ἔπτοντες. For this inverted order of the words (Ὑπέρβατον) cp. inf. 1550; Thesm. 1134 μέμνησο Περσέβ ει’ ύσ απώλεσαι; Soph. Phil. 1242 τίς ἔσται μ’ οὐκουλόσων τάδε; The ‘twelve gods’ (Eq. 235, Thuc. 6. 64) are generally represented by Zens, Hera, Poseidon, Demeter, Apollo, Artemis, Hephaestus, Athena, Ares, Aphrodite, Hermes, Hestia. But the list is not a fixed one, and the expression only means something like ‘the whole hierarchy of heaven.’

We might expect after οι δώδεκα θεοί some such phrase as ἔπτονσι σε or πᾶντα σοι δοῦν αὐθα. Instead of which Euelpides adds (as an aside) ‘seem to have damaged you’; alluding to the sorry condition of the moulting Hoopoe. For the form εἰξασι for (ἐσώκασι) see inf. 382.

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

1. 100. λυμαίνεται. Schol. ἐν τῷ γάρ Τηρεί Σοφοκλῆς ἑπόησεν αὐτὸν ἀπωρυθμένον καὶ τὴν Πρόκυνην. Tereus also feels that his character was defamed in the play of Sophocles; whereas Aristophanes represents him as ‘a most respectable character, living affectionately with his wife Procris.

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

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

1. 106. ἔτερα, sc. πτερά, involved in πτεροφυέλ.

1. 108. ποδαπώ τὸ γένος; For this, the reading of the MSS.,
Meineke and others write γένος δ'. But this hardly mends the metre, as only in Vesp. 979 is a trimeter found opening with three anapaests. ἀνάμεικτος αἰ καλαί. The words seem to remind us of the description of the Athenian fleet in the Peiraeus, as it was about to sail for Sicily (Thuc. 6. 30–32) δ στόλος... δῆφες λαμπρότητι περιβόητος ἐγένετο.

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

Note the form ἀν-ἡλιαστά, where the aspirate disappears in the compound, as in ἀπηλώνησ, ἀντίνως. For μάλα, i.e. μη (τούτο λέξης). ἀλλά see Ran. 103, 745; and cp. Eur. Med. 807 μηδείς με φαίλην κίσθενη νομιζέω, μηδ' ἦσχαλαν, ἀλλὰ θατέρου τρόπον.

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

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

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

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

1. 119. δοπερ . . . φρονεῖς, 'you have all the feeling of.'
1. 121. εὔερον, 'snug:' lit. 'woolly,' anticipating σιόυραν, which, properly meaning a goat-skin with the hair on it, was used generally for any thick rough garment to wear by day or to use as a wrap at night. So Nub. 10 εὖ πέντε σιόυρας ἐγκεκορδυλημένος. For the construction of the inf. ἐγκατακλινημαι see sup. 38. The form is so given in Rav. as the regular aor. in use in Attic: so συγκατακλινεῖς Ach. 981, and κατακλινημαι Vesp. 1211. Other MSS. ἐγκατακλιθήναι.

1. 123. ἔπειτα = 'and so;' as it were the summing up of the demands. So Nub. 1249 ἔπειτ' ἀποτείς τὰργύριον τοιοῦτος ὧν;

The Schol. is probably right in interpreting τῶν Κραναῶν by τῶν Ἀθηνῶν, i. e. from κραναῖοι as κραναῖος 'Αθηναῖος Pind. Ol. 13. 37, and not from κραναῖος, though Herod. (8. 44) gives that name to the ancient Athenians. This would rather require τῆς Κραναῶν (as τῆς Κέχυραῖων πόλεω); which Kock proposes to read, following Schol. Rav., which gives κρανάων 'Αθηναίων. Κρανάως is the name of a mythical king of Athens; but the idea of 'rugged' (and so 'sturdy') may be included; as Schol. διὰ τὸ τραχύ καὶ λεπτόγενος.

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

1. 128. εἴη, assimilated in mood to an optative suggested by the question: ['we should best like to find a home in a city], where the greatest troubles should be such as these.' Cp. Ran. 96 γόνυμὸν δὲ ποιητῆν ἄν oὐχ ἔρωις . . . ὅστις ῥήμα γεναῖον λάκων.

1. 131. δησος παρίσει—(πάρειμι), 'mind you pay me a visit.' There is to be a feast; so the guests are to wash and prepare themselves for it: Lysist. 1064 ήκετ' ὃν εἰς ἕμοι τῇμερον' πρῶ δὲ χρη | τούτο δὲ ὀρῶν λειψάμενοι.
NOTES. LINES 119-152.

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

2. 135. ταλαιπώρον, ironically, ‘exhausting troubles;’ so the Ambassador (Ach. 68) καὶ δὴτ᾽ ἐτρυχόμεσθα παρὰ Καῦστρον | πεδίον ὄδοιπλανοῦτες ἐσκηνημένοι.

3. 143. δελακρῖνον, ‘poor little chap!’ A diminutive or pet name for δελακρός (Plut. 973), formed like μαλακίων Eccl. 1058.

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

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

6. 149. Δέπρεος (more commonly called Δέπρεον) was a town in Triphylia. It probably owed its name to the bare, scaling rock (λέπα) of the hill side on which it was built. But stories were invented of the prevalence of leprosy (λέπρα) among its inhabitants. The town is only introduced here to prepare for the joke in the next verse. ἐλθὼν' = ἐλθόντε. 1. 150. δο' οὐκ ἴδων. The MSS. and Schol. give ἤς, the Ald. ἦς. Bothe's reading ὅς = quantum, 'so far as,' is supported by Eur. I. T. 612 καὶ γάρ οὖν ἐκό ἔπνοι | ἀνάθελφος εἰμί πλὴν δο' οὐχ ὄρωσά νῦν. Transl. 'Because, so help me heaven, so far as I can without ever having seen it, I abominate Lepreus because of Melanthius.' We must suppose this to mean that the very name of Lepreus suggests to him the leprous Melanthius. For ἀπὸ almost in the sense of propter cp. Eq. 788 ὅς ἀπὸ μικρῶν εὖνοις αὐτῷ θωτευματίων γεγένησα. Melanthius the tragic poet was son of Philocles, and brother of Morsimus (Eq. 401, Ran. 151), who was also a writer of tragedies. He was a favourite butt for Aristophanes and other comic poets because of his gluttony. See Pax 804 foll., 1009 foll.

7. 152. ἑπεροῖ. 'Then there's another lot, the Opuntians of Locris.' These Locrians got their name from Opus (Ὅποῖς, in Homer II. 2. 531 Ὅποῖοι) their capital town, distant about two miles from the sea, their
port being Cynus. This suggests Opuntius, who is symbolised (inf. 1294) by a one-eyed crow, where the Schol. interprets, ως τουούτου την ὁφυν ὄντος καὶ μέγα ρύγχος ἔχοντος μνημονευει αὐτοῦ Εἰπολίς. Euepides means, then, that he would not be a one-eyed swindler for a talent of gold. With the use of ἐπι in this sense cp. 'Ὀρφέη ἔγγεγενέσθαι . . . ἐπὶ πόσῳ ἄν τις δέσφι' ἀν ὑμῶν Plat. Apol. 41 A. See inf. 1602.

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

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

1. 159. σήμαμα. These seeds were a regular ingredient in wedding-cakes. So Pax 869 ἡ παῖς λέλουται . . . σήμαμη ἐμπλάττεται. Poppy-seeds bruised in honey (μήκους μεμλυτιμένην Thuc. 4. 26) were regarded as a stimulating food: but probably the use of these seeds at marriages was symbolic. So Schol. on Pax 869, and Phot. ἐπεὶ πολυγονώτατον σήμαμον. The myrtle-berries (μῦρτα) were sacred to Aphrodite, and were used along with the leaves of mint (συμβριόν) to make wreaths for the newly-married: so Ov. Fast. 4. 869 Cumque sua dominae (sc. Veneri) date grata sisyphria myrto.

1. 162. φεθοφεθο. Peithetaerus, who had left the talking to Euepides, may be supposed to have been 'prospecting' all the surroundings: then a sudden flash of inspiration comes on him—his great scheme for the new city. On φεθο, the Schol. says ἐστὶ μὲν καὶ σχετιλεσικόν καὶ θαυμαστικόν νῦν ὑπὲρ θαυμαστικῶν, 'ha!' or 'huzza!'

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

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

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

It seems impossible to understand what particular jest or taunt underlies the next lines. We may translate: 'yonder, where we live, if you ask about the flutterers—'What bird is this?' Teleas will answer thus, "It's a bird-man, restless, fluttering, fickle, never continuing in one stay.'" By ἐκεῖ Peithetaerus means Athens: perhaps as he is going to found a new world altogether, he employs ἐκεῖ as it is constantly used by Plato in contrast to ἐνθάδε,—'this world' and 'the other world.'
Doubtless πετόμενοι was a familiar term in Athens for aimless, silly folk; as we speak of ‘butterflies.’ For ἑρη (2nd sing. subj. from ἑρομαι) with an accusative of the object about which we ask cp. ἀνήρετ’ ἄρτι Χαρεφώντα Σακράτης ψώλλαν Nub. 144, εἰρόμεναι παιδάς τε κασιγνήτους τε Π. 6. 239. Although the final ε in ὄρνις is used long in Attic comedy, it need make no difficulty here, as the words are an echo from the Tyro of Sophocles (Frag. 578, Dind.), τίς ὄρνις οὕτος ἐξεδρον χάραν ἔχων; But the allusion to Teleas is altogether obscure. If he is the Teleas of inf. 1024 (φαδίων βιβλίων Τελέου τι), it is possible that the reference is to some clerk or registrar, who might be supposed to keep a complete list of citizens; or, the allusion may be to the Teleas of Pax 1008, where he is described as a worthless glutton. Teleas is coupled by Phrynichus (fr. 19) with such ἄνωμαλοι πιθήκοι as Excecestides and Peisander. The meaning then would be that Teleas should be best able to speak of ‘men of his own kidney;’ the silly man would best know the characteristics of silly men. With ἄνθρωπος ὅρνις cp. ἄνδρες ἵχθυε Αθην. 2. 37 D, and for the general language Plat. Phaed. 90 c ἄτεγχως ώσπερ ἐν Ἐυρίτῳ ἀνώ καὶ πάτῳ στρέφεται καὶ χρόνον οὐδένα ἐν οὐδενὶ μένει.

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

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

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

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

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

1. 41.

1. 187. ἐν μέσῳ ... γῆς, ‘midway from the earth.’ that is, the air
where the birds live divides the gods in heaven from the men on the earth. Similarly Xen. Anab. 3. 1. 2 ποταμοὶ δὲ διείργον ἄδιάματοι ἐν μέσῳ τῆς οὐκαδε ὀδοῦ, Cyr. 5. 2. 6 τί δὲ ἐφή ἐν μέσῳ ἐστὶ τοῦ συμμαχία; This is parallel to the construction with μεταξὺ in Acharn. 433 κεῖται (ρακώματα) δὲ ἀνωθέν τῶν Θεοτείων βακχῶν, | μεταξὺ τῶν Ἰνόν, 'midway from those of Ino,' i.e. between the Thyestean rags and those of Ino.

Wieseler (Nov. Sched. Crit. Götting. 1883) denies this use of μεταξὺ, and would read θητον 'θεν = ἵστινε a caelo; and in inf. 551 for μεταξὺ, μέγ’ ἄστυ!

I. 189. διὸδον. As the main road from Attica to the northern parts of Greece lay through Boeotia, it would be difficult for the Athenians to consult the oracle of the Pythian Apollo at Delphi without getting a pass from the Boeotians. For the form Πυθώδε, 'to Pytho,' cp. Od. ii. 58 Πυθώδ’ ἐρχομένην, and for the circumstances Thuc. 5. 47 ὅπελα δὲ μὴ ἔλαν ἔχοντας διίνειν διὰ τῆς γῆς σφέτερος μηδὲ κατὰ θάλασσαν ἢν μὴ ψυφισμένον τῶν πόλεων τὴν διὸδον εἶναι.

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

I. 193. οὐ διαφρήσετε (δια-φρεώ), 'you will not let it pass through.' So Thuc. 7. 32 ὅπως μὴ διαφρήσουι (vulg. διαφῆσουι) τῶν πολεμίων. Similarly ἐκφρήσετε Vesp. 156.

I. 194. νεφέλας, here, a fine 'gauze net,' ὀρνίθων λεπτόμυτων νεφέλην Anth. Pal. 6. 11. 2.

I. 195. μὴ... ἔκοινά τω. This cannot be explained by an ellipse. The use of μὴ... here, instead of...οὐ...comes from the effect of the asseveration introduced by μᾶ. The regular use of μὴ with infin. after an oath, as in II. 9. 133 μέγαν ὄρκον ὄμοια μὴ ποτὲ τῆς εὐνῆς ἐπιβῆμεναι, was so well established that it passed into a use with the indic. as in II. io. 330 ἵστω νῦν Ζεὺς αὐτὸς... μὴ μὲν τοῖς ἵπποισιν ἀνήρ ἐποχθήσεται ἄλλος, 15. 36–42 ἵστῳ νῦν τόδε γαία... μὴ δὲ ἐμὴν ἱστής Ποσειδίων ἐνοικίσθων | τιμαίει Τρῶας, Aristoph. Lysist. 917 μὰ τὸν Ἀπόλλων μὴ σ’ ἐγῳ κατακλινὼ χαμαλ, Eccl. 1000 μὰ τὴν Ἀφροδίτην μὴ ' γῆ σ’ ἀφῆσο. But the construction with οὐ is also found, as Nub. 627 μὰ τὴν Ἀσαπονη... | οὐκ εἶδον οὕτως ἄνδρ’ ἀγροικον οὐδένα.

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

I. 203. τὴν ἐμὴν ἄρδονα, sc. Procone; see note on sup. 12.

I. 204. καλοῦμεν, fut. 'we will summon.' Epops uses the plural in spite of ἐμβάς and ἀνεγείρας, because both he and the nightingale are
to call; so νῶν τοῦ φθέγματος. Cp. Aesch. Eum. 141 εὖδες; ἀνίστω καπολακτίας ἵπτων | ἵδομέθε εἰ σὲ τοῦτο φρομίνοι ματα.

1. 206. ἔσταιθ, 'stand not idle:' so II. 5. 415 τῷ ἑστηκας, ἀτὰρ οὖθ᾽ ἀλλοις κελεεις.

1. 210. λύνων, 'set free the strains;' so Virg. Aen. 3. 457 ἑρσα canat vocemque volens aique ora resolvat. The tuneful strains may be supposed to have been 'fast-bound in sleep.'

1. 211. οὖς ... θηνέεις ... Ιτυν. It is better to punctuate after 'Ιτυν, which will then be object to θηνέεις, and οὖς (sc. νόμος) will be the contained accusative in the verb: so Soph. Trach. 50 πανδάκριτον ὀδύρματα | τῇ 'Ηράκλεεων ἑξοδον γαμαμένην, Electr. 123 τίν' ἕλε τάκης | δὴ ἄκορεστον οἴμωγάν | τὸν ... πρόδοτον; For the story of the 'lamented Itys' see on sup. 12.

1. 213. ἐλευξομένης, 'while thy brown throat is trilling with sacred melody.' The common reading is ἐλευξομένη διεροῖ (λιγαίοι, not, as Schol. διάγρος ἐκ τῶν δακρῶν). The emendation is Meineke's. For τεροῖς see inf. 744. So in Eur. Hel. ιίθι δ ἔδαι ξοὐδαν γενοῦν ἐλευξομένα, where the general similarity of the language is so marked that it suggests some common origin for the two passages. Aristophanes cannot here be imitating Euripides, as the performance of the Helena was later than that of the Birds.

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

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

1. 222. ἀλογυς, 'jubilant song;' as ἀλωλυγοὺς inf. 785, Eq. 616, Lysist. 240. The word (αὐλεί), 'solo on the flute,' is a 'stage-direction;' technically called παρεπιγραφή. The music 'behind the scenes' is intended to represent the song of the nightingale. Among such παρεπιγραφαί (whether originally marked by the author, or inserted by the grammarians) may be quoted Ran. 314 αὐλεῖ τις ἐνδον, 1263 ἀλωλινον προσαυλεί, Eur. Cycl. 485 ὀδὴ ἐνδοθεν, Aesch. Eum. 117 μυγμός, 113 συρμός.

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

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

1. 226. οὔ, 'now;' that is 'in his turn;' as distinct from the instrumental music. So Nesp. 28 ἀτὰρ οὐ τὸ οὖν οὖ (ἐνύπνιον) λέξων.

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

1. 229. διωμπτέρων, 'my feathered mates;' he speaks as a genuine bird. τις = 'everyone.'
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1. 232. σπερμολόγων. These 'seed-peckers' are no particular species, but represent all the small birds that eat grain. See inf. 579.
1. 235. λεπτόν, 'delicately;' the opposite of μέγα βούν, cp. λεπταλή φωνή II. 18. 571.
1. 236. ἀδομένα (ἠδομαι), 'gay,' 'merry.'
1. 237. τὸ πῶ. Blaydes quotes from a letter in the 'Times,' Aug. 30, 1859, 'I wanted to imprint on my memory the musical phrases with which the bird (nightingale) composes its melodies. The following are the most striking among them:—tiou-tiou-tiou, ut-ut-ut-ut, tchitchou, tchitchou, tchit-tchit, rrrrrrrrut.'
1. 239. νομόν, note accent. With κλάδεσθι, a metaplastic form from κλάδος, cp. κρίνεις Nub. 911 and πομ. κρίνων. Other anomalous cases are κλαβεῖ and κλάδες.
1. 240. The κότυνοι may be rendered 'wild-olive,' or, perhaps, 'bush-olive,' as it is more of a dwarf-tree than the ἀγριελάσα. The κόμαρος is the 'arbute' or 'strawberry-tree.'
1. 242. ἀνύσατε πετόμενα, 'fly with all speed;' lit. 'despatch [your business] by flying,' as Vesp. 1168 ἀνυσον ποθ' ὑποδησάμενος. More often we find ἀνύσας or ἀνύσαντες in the participle with the addition of an imperative; as Nub. 181, Vesp. 398, Thesm. 255, etc.
1. 244. ὀξυστόμους, probably not 'shrill,' but 'piercing,' 'stinging,' so ὀξυστῷμοι μόσι of the gadfly, Aesch. P. V. 674. The gnats would naturally haunt the 'marshy water-courses.'
1. 249. ὄρνης πτέρων. The MSS. give ὄρνης πτεροποιίων, which violates the metre and is inconsistent with the plurals οἱ and δια, as more than one bird is referred to. The reading in the text is Meineke's: the πτέρων is described by Hesych. as εἶδος ὄρνεov, but we have no means of identifying it. Trans. 'Widewing.' The ἀπαγαθᾶ is probably one of the 'godwits,' a tribe of waders belonging to the snipes: others identify it with the 'francolin.' See Thompson, Greek Birds, p. 37.
1. 251. ποτήται. An adaptation from Aíclman (διὸ καὶ δωρικὸς εἴρηται Schol. i.e. ποτήται for ποτάται) Frag. 21 βάλε (μιθαντ) δὴ βάλε κηρύλος εἴῃ, | δς τ' ἐν κύματος ἀγωθοῖς ἄμφ. ἀλλούνειας ποτήται. So Cobet, Mnem. 8. 65. We may, safely, render ἄλκουν by 'Kingfisher.' Cp. Thompson, Greek Birds, s. v. ἄλκουν.
1. 252. πενυόμενοι, notwithstanding φίλα, for the neuter implies ὄρνης.
1. 255. δριμός. This 'keen' old man is 'revolutionary in his views.' καινός in this sense is not generally used of persons but of things; as καινά = 'innovations,' Xen. Cyr. 8. 8. 16, καινά σοφία Eur. Med. 299.
1. 261. κικαβαῖ, 'to-whit-to-whoo,' the cry of the owl. So κικαβάξειν Lysist. 761.
1. 263. ὄρης τῷ ὄρνῳ; The Chorus does not immediately assemble in the usual way after the ἱοοποε's summons, though their cries are
NOTES. LINES 232–279.

audible; but four birds make their appearance first, as a sort of advanced
guard,—flamingo, cock, hoopoe-junior and gobbler (κατωφαγας).
It is difficult to decide whether they step forward on the λυγετον, and
retire again, or whether they station themselves on the orchestra, and
take the part of the band, for the musical accompaniments. The latter
view seems probable.

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

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

1. 272. φωικικός (φωικικεῖς), 'of flaming red,' preparing for the
name 'flamingo.'

1. 274. ὁ στὸ του, with λέγω or καλῶ omitted; see inf. 406, Ran. 171.

1. 275. ἐξεδρον χώραν ἔχων. This half-line is borrowed from the
Tyro of Sophocles, τίς ὄρνις οὐτός ἐξεδρον χώραν ἔχων; where it has the
technical meaning of a 'bird of omen occupying an unlucky quarter,'
οὐκ ἐν δεόντι τὴν ἑδραν ἔχων, Hesych. Here the Hoopoe seems only
to describe him as 'a bird with an outlandish home,' sc. Media; and so
οὐ τῶν ἡθάδων. A regular name for the cock was δ Περσικός in Craitus,
and Π. ὄρνις inf. 485, 707. The title 'bird of prophetic song' is
borrowed from the Ηδοναὶ of Aesch., but it is doubtful whether this
refers merely to the sound with which he ushers in the day, or to some
other augural significance. The correction ἀβροβάτης (for δρειβάτης),
suitable both to the 'pompous strutting' of the cock, and to his Persian
origin (Aesch. Pers. 1072, where ἀβροβάτης is used as a synonym for
Persians) is due to Reisig, following the hint of Suidas and the Schol.

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

1. 279. λόφον κατειληφώς. Here and in 290, 293 a joke is made
out of the double meaning of λόφος, (1) a crest (on a helmet or a bird's
poll) and (2) the crest of a hill. This Hoopoe-junior has 'secured a
crest,' which is characteristic of that bird. But this pun upon λόφος
really belong to the description of the κατωφαγάς, and much of the
obscurity would disappear if we could transpose l. 279 and l. 287, so
as to make the βατρός ὁπνει refer to Callias.

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

l. 288. κατωφαγάς, 'the gobbler,' is probably only an invented name,
following the form and accentuation of such words as ἄτταφας, τελεωᾶς,
etc. Cleonymus is represented as a glutton in Eq. 1290; but he com-
monly figures as a renegade who threw away his shield (φίλασεῖν in
1475 foll., Nub. 353). As he was generally ἀποβολευμάτως τῶν ὀπλῶν,
Pax 629, it evokes surprise here to find him with a crest. Indeed,
NOTES. LINES 281–304.

Peithetaerus notices that all the birds present are more or less crested; and he supposes that they may be going to run in that particular form of the double-heate race, which was called δίαυλος ἀπλήρωσις, where the runners were equipped in full warlike-gear, including crest. 'No,' says the Hoopoe, 'the real connection of our birds with "crests," is that they make their homes on hill-crests, to save themselves from molestation, as the Carians do.'

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

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

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

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

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

1. 302. κίττα, is the 'jay,' or 'magpie;' and κορυάς the 'tufted lark,' which was supposed to have an unpleasing note, recalling the unmusical Philocles (inf. 1295). ἄλκες is translated 'reed-warbler' or 'water-ousel,' and ὄποθύμις, 'thyme-finch.' νέρτος, as coupled with τέραξ, is probably a bird of prey (perhaps = Egyptian nert = vulture). κεβληπυρις may be 'red-poll,' as κέβλη = κεφαλή.

1. 304. The πορφυρις is called ταυρυτέρος by Ibycus, but it cannot be identified. κερκυρης (conn. with κέρκυρος, 'hoarseness') is a bird with
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harsh cry, perhaps the 'kestrel.' φίνη, sacred to Athena, is supposed to be the 'bearded vulture;' and δρυόψ one of the 'wood-peckers.'

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

1. 310. πού μ' ὄς ἐκάλεσε, with this order of the words cp. sup. 95. Lysist. 905 καίτων σ' οὐκ ἔρω γ' ὡς οὐ φιλώ.

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

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

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

1. 324. τῷρδε τῆς ἔννοιας, sc. 'intercourse with us birds.'

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

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

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

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

παραβάλλειν is elsewhere followed by the dative, as ὄντων . . . τοῖς παρ' ἐκείνου μισθαρμοῦσι παραβάλλειτε Dem. 136. We must compare the repetition of the compounded preposition and the accus. case with ἐπικαὶ προσετθεὶ πρὸς τοῦναμα Nub. 64, or ἰνα . . . μυχανᾶς . . . πρὸς σε κανάς προσφέρω ib. 480. The word ἔξοτε is not found in Attic, but always εἰς ὄτου, and ἐπ' ἐμοὶ is unusual in place of the ordinary dative. Possibly ἐπ' is the remains of ἐπεί, a gloss on εἰς ὄτου. But the metre here and in the antistr. suggests some greater textual corruption.

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


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

1. 340. ἐκείθεν, sc. from Athens.

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

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

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

1. 348. ρύγχει φορβᾶν, ‘fodder to our beak.’ There is no need to
follow Meineke in altering ρύγχει, ‘snout,’ to ράμφει, ‘beak;’ as Arist.

1. 349. οὗτε γὰρ ὄρος. This sort of exhaustive enumeration is quite
in the tragic style; as Eur. Med. 1296 δεί γὰρ νῦν ἢτω γῆς σφε
κρυφθῆναι κάτω, | ἢ πτηνὸν ἄρα σῷρ’ ἐς αἰθέρος βάθος, Or. 1375 ποὶ
φύγω, ἔναι, πολίον αἰθέρ’ ἀμπτάμενος ἢ πόντον;

1. 352. μέλλομεν = cunctemur.

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

1. 354. τοῦτ’ ἐκεῖνο, ‘that’s just it.’ Enelpides means that this
word of command confirms his worst fears. Cp. inf. 507, Ach. 41
τοῦτ’ ἐκεῖν’ οὖν ἑλειν.

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

1. 359. τοῖς δὲ γαμψώνυξι; ‘But how shall we deal with these
taloned birds?’ Such as the ἔραξ, κερχής or φίνη sup. 302 foll. We
must supply some such words as πῶς χρησόμεθα; or τί δέι ἀντιβάλλειν;

1. 360. πρὸ σαυτοῦ. So, with Bentley, for the vulg. πρὸς αὐτῶν.
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Like a Homéric hero he is to stand awaiting the foe, with the spit set up 'in front' of him. Cp. Hom. Il. 3. 135. ἀσπιὸν κέκλιμένοι, πάρα δ' ἕγχεα μάκρα πέπηγε. The Schol. seems to have read πρὸς (??παρ') αὐτήν, sc. χύτραν, as though the χύτρα was to form a sort of bastion, and the ὀξεόνkos the beginning of a palisade.

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

1. 363. ταῖς μηχαναῖς, 'in engineering.' Nicias, whom Peithetaerus 'overshoots' or 'surpasses' in skill, was famous as an engineer. Cp. Thuc. 3. 51 ἔλαβον ὄνω ἀπὸ τῆς Νικαιᾶς πρῶτον δύο πύργῳ προέχοντε μηχαναῖς ἐκ βαλάσσες ἀπετέιχίζε. Cp. Plut. 666 κλέπταν δὲ τοὺς βλέπουντας ὑπερικόττοισεν.

1. 364. ἐλελειών 'have at them' (a war cry); 'move forward, present battle.' Cp. Xen. Anab. 6. 3. 27 ἡλάζον καὶ ἄρα τὰ δόρατα καθέλεσαν, that is, brought their spears to the rest for a charge.

1. 366. πὴ μέλλετ.'... ἀπολέσαν, 'why are you minded to slay?' diff. from οὐ μέλλειν ἔχρην, 'we must not delay.'

1. 368. ξυγγενήγ (dual); al. ξυγγενέε. See on sup. 14.

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

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

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

1. 378. αὐτίχ', 'for instance,' as supra 166. The particular allusion is to the building of the city and walls and the fortification of the Peiraean by Themistocles, after the defeat of Xerxes, and the decree passed to furnish twenty triremes yearly to maintain and develop the fleet.
NOTES. LINES 361-399.

1. 382. σοφῶν. The adj. without the addition of τί as χρήσιμων τί (sup. 372) is unusual. Kock would read καὶ τί for κατά, but it is simpler to read with Dobree μάθους γάρ ἐν τί for the vulg. μάθος γὰρ ἐν τίς.

1. 383. ἐξαστ., for ἐλεπαστ., may be compared with ἔσαστ (oīda), where the σ seems due to the analogy of the 3rd plur. plupf. ἔσαν. So ἐξάστ is for ἐλκ-σαστ, and ἔσαστ for ἔθ-σαστ. See Curt. Vb. 48, 402, 427, 438; Monro H. G. p. 6. For the gen. ὄργης cp. Aesch. P. V. 256 κοῦδαμη δαλὰ κακών, where the verb is used infrans. with partitive gen. ἀναγ' ἐπὶ σκέλος, 'draw back, step by step.' So χωρεῖν ἐπὶ σκέλος Eur. Phoen. 1400, and ἀνάγ' ἐς τάξιν πάλιν inf. 400. The Schol. compares II. 1. 547 γόνν γονός ἀμεῖβων. Green interprets the phrase of a man slowly drawing one leg up to the other, as he would do in leisurely retiring.

1. 384. καὶ δύκαιον γ' ἐστι. This refers to the determination of the Chorus to hear the evidence.

1. 385. ἐγνώρωμεθα, Bentley's emendation for the unmetrical reading of the MSS. ἐγνώρωμεθα. For this variation of the Augm. cp. καθηγοῦν and ἐκαθευδοῦν, ἀνέφη καὶ ἴνοικα, ἀντεβολῶν and ἴρτεβολῶν (ἲντεβ. Cobet).

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

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

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

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

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

1. 407. τοῦ (=τίνος) κλέειν θέλων; ‘wishing to hear what?’

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

1. 416. κλέειν, not after πέρα, but as a defining inf., ‘for the hearing,’ ‘in our ears.’ Join ἄπιστα καὶ πέρα, ‘incredible and something more;’ so Eur. El. 1185 ἀλάστα μέλεα καὶ πέρα παθοῦσα.

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

1. 418. ἄξιον μονῆς (μονῆ), ‘worth tarrying for.’

1. 420. φίλουσιν ἀφελεῖν. For the construction with the dative instead of the ordinary accusative cp. Aesch. Pers. 842 ὡς τοῖς θανῶσι πλοῦτος οὐδὲν ἀφελεῖ.

1. 425. προσβιβάζει (προσβιβάσει), ‘he will bring you over by his argument to the view that (ὡς) everything we see is yours—all that’s here and there and everywhere.’ So Thesz. 666 καὶ τὰ τῆς καὶ τὰ δεύτερα πάντα ἀνασκόπει καλῶς. The local adverbs are heaped rather inaccurately together, in the eager wish to make an exhaustive list. For προσβιβάζεις τινα ὡς cp. Aeschin. Ctes. 93 τῷ λόγῳ προσβιβάζων ὑμᾶς ὡς δεῖ, etc.

1. 427. ἄφατον ὡς φρόνιμος ‘unspeakably sagacious;’ lit. ‘it is unspeakable how (sagacious he is);’ cp. Lysist. 198 τὸν δρικὸν ἄφατον ὡς ἐπαινίω. Similarly Nub. 1 οὗτον ἀπέραντον, Plat. Euthyd. 275 ο ὀφίζεται ἄγχων ἄθαντι, or (by attraction) Rep. 588 ο ἀμηχάνω δοκεῖ πλέον νικήτη.

1. 430. κύρμα, used generally for ‘booty,’ is said here to mean ‘a practised hand,’ δ τολοῦς ἐγκέκυρικῶς πράγματι, Schol. But this is hardly satisfactory. τρίμμα (τρίβον) ‘a sharper,’ as in Nub. 260, 447: παπάλημα, probably from the penetrating power of fine meal (παπάλη), means a ‘subtle rogue.’

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

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

Dicaeopolis after making his treaty with the Lacedaemonians says (Ach. 278) ἥδ' ἀσῴς ἐν τῷ φεσάλῳ κρεμήσεται. But there follows a sly allusion to the pots and pans and spits in the words πλησιόν τούπστατου, which seems to mean 'near the pot-rack.' ἐπιστάτου or ἐπιστάτης (for it is uncertain which form Aristophanes is using) is variously translated 'a clay image of Hephaestus, as president of the hearth;' 'a tripod or a hook, for supporting pots over the fire;' 'a rack with pegs to hang up kitchen utensils.' τυχάγαθη, i.e. τύχη ἄγαθη, 'good luck go with it!' So inf. 675, Eccl. 131, Thuc. 4. 118. 8. Equivalent to the Latin 'quod bonum felix faustumque sit.'

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

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

1. 445. ὅμως ἐπὶ τούτως, 'I swear it on these conditions—that I may win the prize, by the unanimous vote of the judges and of the spectators.' νικᾶν is in apposition to τούτως. The dative κριτῆς is probably instrumental, and is used here as equivalent to ψήφοις, unless we take it as 'ethical dative' = 'in the judgment of.'

1. 447. ἐν κριτή νικᾶ is a surprise for νικᾶσθαί, to which of course it is equivalent; as with the five judges that were assigned to Comedy, it would give 4:1 against. Or, perhaps, 'by a majority of only one.'

1. 448. ἀκούετε λείψ. This proclamation is assigned to Κήρυξ in the MSS. Kock would give it to Hoopoe, who issues all orders to the birds. But it seems mere humorous to follow the Schol. and put it in the mouth of Peithetaerus, who, together with Eubules, forms the whole army of defence; and thus disbands the vast host with appropriate pomposity. For the regular phrase ἀκούετε λείψ cf. Pax 551; Ach. 172, 1006.

1. 450. The πυσάκια or 'tablets' would contain the ordinary notices to the troops, as to route, rations, etc.

1. 451. δολερῶν, 'a treacherous creature.' So Eur. Orest. 218 δυσ-ἀρεστῶν or νοσοῦντες, triste lupus stabulis, etc.

1. 453. τύχοις δὲν ἔξεπτῶν, 'you might chance to express.' For this, the reading of the MSS., most edd. write ἔξεπτων.

1. 454. παροράτ (i.e. παροράται) is Bentley's emendation for the MSS. reading παρορᾶς. 'Something which my eyes have missed,' lit. 'that is overlooked by me.' If we retain παρορᾶς, we may render
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*quod mihi inesse vides,' as in Hdt. i. 37 οὗτε τινὰ δειλὴν μοι παριδῶν οὗτος ἀθυμίην. Or παροδᾶς may mean, 'see beyond what I can see;' only we should then expect ἐμοὶ and not the enclitic.

1. 457. οἱρᾶς, i.e. οἱρᾶς, Meineke's conj. for the MSS. reading τοῦθ' ὄρᾶς. This harmonises the metre with the corresponding line 545, but the crisis is ugly. Bentley conj. οὐ δὲ τοιντ', τὸ τῶν, λέγ'.

1. 460. Join ἐφ' ὀποτέρ πράγματι with ἤκειν.

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

1. 463. οὐ καλύει, used impers., 'there is no let or hindrance.' φέρε, παί, στέφανον, addressed to a slave. Orators, on beginning to speak, put a myrtle crown (Eq. 122; Eccl. 131, 147, 163, etc.) upon their brows. But the crown and the washing of the hands are the ordinary prelude to a feast; which Eupides thinks is about to take place. So Vesp. 1216 Ἰδωρ κατὰ χειρὸς. τὰς πραπέδας εἰσφέρειν: τοινόμεν ἀπονεσμεθ' ἤδη στένομεν.

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

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

1. 468. τουθ', sc. Eupides, δεικτικῶς.

1. 471. πολυπράγμων, generally used in a bad sense, 'a busybody;' but here of one who is 'active,' 'observant,' 'bustling.' Cp. the various uses of ἄρραγμον Thuc. 2. 40, 63. Αἰσχωπόν. Aesop has the Homeric privilege of a doubtful identity and an uncertain birth-place and date. Perhaps the original lived about 570 b.c. and was a Phrygian slave: but before long he became a sort of abstraction; the accepted source and centre of the various fables, jests, and apophthegms that multiplied as time went on. Aristoph. makes several allusions to him; Socrates versified some of his apologies, and at a later period Babritus made a collection of the most popular and set them in choliambics. Evidently the fables of Aesop were regarded in Aristophanes' time as a repertory of things that everyone ought to know: and so it is discreditible not to have 'thumbed one's Aesop.' This curious use of πατεύν may be a sort of slang, so Eustath. on Od. (1684. 47) speaks of a proverb describing those who were ready with a mocking jest: 'Ἀρχιλοχοῦ πεπάτηκα, but cp. also Plat. Phaedr. 373 A τὸν γε Τιτάν αὐτῶν πεπάτηκας ἄκριβῶς.

1. 472. κορυδᾶν. The 'crested-lark' has the epithet ἐπιτυμβίδιος in Theocr. 7. 23, which the Schol. supposed to refer to the mound-like topknot on the bird's head. The grotesque story of the lark burying her father in her own head, because in those early ages there was
not yet any earth to dig a grave in, has some points resembling the legend of the Phoenix.

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

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

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

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

1. 483. αὐτίκα, see sup. 166.

1. 4. Dareius and Megabazus are chosen as names familiar to Athenian ears; Dareius is the typical king, Megabazus the typical satrap. This is Haupt's conjecture for the vulg. πρῶτος πάντων, Δαρείου καὶ Μεγαβάζου. Compare, for such a use of the plural, inf. 558 foll., 1222, 1701; Ran. 928, 963; Ach. 270, 710.

1. 486. διαβάσατε, 'straddles' or 'struts.' The erect comb of the cock represents the upright head-dress of the Persian kings (ἄρθρα τιάρα): their subjects wore theirs sloping backwards. Cp. Xen. Anab. 2. 5. 23 τὴν ἑλικνι κεφάλη τιάραν βασιλεί μόνω ἐξεταύν ὀρθὴν ἔχειν.

1. 489. νόμον ὀρθον, 'his matin alto,' Kenn.; with an allusion to the celebrated νόμων ὀρθίων of Terpander. See on Ach. 16.

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

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

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

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

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

1. 498. ἀπέβλυσε, 'robbed.' βλίττειν (μέλιττα) is the regular word for taking the honey from the hives. Cp. Eq. 794.

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

1. 502. ἐκαλινδοῦμαι. Euelpides seems to have made his obeisance the wrong way, and (perhaps, still in liquor) to have rolled over on his back, and so swallowed the small change he was carrying in his mouth. Having lost his money, he was obliged to drag home his meal-bag empty. For this way of carrying coin cp. Eccl. 8:18 μεσθὴν ἀπῆρα τὴν γνάθον χαλικῶν ἔχαν. 'κάπετ' ἐχώρουν εἰς ἀγόραν ἐν ἀλφα, Vesp. 609 ἡ θυγατρὶ τῇ γάλαττῃ τὸ τριώβολον ἐκκαλαμάτα, ib. 791.

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

1. 508. καὶ βασιλεὺς. We can give the emphasis by rendering, 'if anyone did come to the throne.'

1. 510. δὲ πὶ δωροδοκοῖ. The line δῶρα θεοὺς πείθει, δῶρ' αἰδολοῦσ βασιλῆς shows that costly presents were a regular prerogative of royalty. But for the sake of a sling at Lysicrates (said to have been a general, notorious for his corruption) the word δωροδοκοῖ is introduced in its technical sense of 'taking bribes.'

1. 511. ἡδη. Attic for ἡδεῖν: contracted from ἡδεα.

1. 512. ἐξέλθοι, 'came on the stage,' i.e. through the central door at the back of the λογείων. ἐν τοῖς πραγματέας, 'at the tragic representations.' So Demosth. 18. 54 τραγῳδοῖς κανονίς, and similarly in Latin gladiatorium = 'at the gladiatorial combats,' Cic. Phil. 2. 19. 3.

1. 513. δὲ δὲ ἀρ' ἐποτήκες, 'whereas the bird was really perched thereon.'

1. 514. δὲ δὲ δεινότατον... δ' Ζεὺς γὰρ. For a similar explanatory use of γὰρ cp. Demosth. p. 406 δ' τῶν μέγιστον ἀπάντων... βουλομένου γὰρ ἐμοί, Isocr. 361 C δὲ πάντων δεινότατον... διεγράμτωσ γὰρ Μενεκένου, etc.
NOTES. LINES 496–538.

1. 515. ἐπὶ τῆς κεφαλῆς is a surprise, for the eagle is not perched on the head, but on the sceptre of Zeus, as in the famous Pheidian statue at Olympia. So Pind. Pyth. 1. 10 εὕδει δ’ ἀνὰ σχάτηρ Διὸς αλετός. It might be more accurately used of Athena and her owl: cp. Eq. 1092 καὶ μούδδει ἦθεὸς αὐτῆ | ἐκ πόλεως ὑβδεῖν, καὶ γάλαξ αὐτῆ πυκαθήσατ. Apollo is the θεράπων of Zeus, the Δίος προφήτης, and so is represented with a hawk (μαντικὸς ὤρνις Schol.). But, as Aelian (H. A. i. 47) speaks of the raven as θεράπων καὶ ἀκόλουθος Ἀπόλλωνος, it is tempting to alter θεράπων to θεράπων’.

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

1. 523. Μανᾶς. A common name for a male servant was Μάνης, inf. 1311, 1320, Pax 1146, and for a female Μανία, Ran. 1345. Meineke, following Hermann’s suggestion, would print the line νὸν δ’ αὖ Μανᾶς, which would then correspond with inf. 611.

1. 525. κὰν τοῖς ἱεροῖς. Birds ought to find sanctuary as suppliants in the temples, as the cruel Aristodicus learned to his cost, when he took the nests in the temple at Branchidae (Hdt. 1. 159). But Peithetaerus wishes to say that so mercilessly do men persecute birds that even such rights of sanctuary are denied them. So Ion in the temple of the Delphic Apollo says (Enr. Ion 106) πτηνῶν τ’ ἄγελας αὖ βλαττοῦσιν | σέμων’ ἀναθήματα τόξους ἐμοῖς | φυγάδας ὑσομεν, and as ibid. 170. It is not worth while to make any conjectures, such as κὰν τοῖς ἄγροις, which seems pointless.


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

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

1. 533. ἐπικυνδὼν (κνῶς). Grated cheese is an ingredient in the Homeric κυνείων Il. ii. 639. The word only goes properly with τυρόν, and is used per seigma with the other articles.

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

1. 540. ὥστ' ἑδόκρυσά γ'. This seems an almost necessary alteration for ὡς of the MSS.


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

1. 546. ἀναθεῖς σοι, ‘having committed to your care.’ So Nub, 1453 ὑμῖν ἀναθεῖς ἄπαντα τάμα πράγματα.

1. 547. νοττία, i.e. νεότια, which some edd. give, omitting τε. By οἰκίδω (οἰκίζω) he means, ‘I will give you a home;’ so Soph. O. C. 785. The MSS. give οἰκήσω, which cannot be right. Meineke reads οἰκετεύσω.

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

1. 551. τοῦτο τὸ μεταξὺ, ‘this intervening space;’ sc. μεταξὺ ὑπο-ρανὸν καὶ γῆς. See on sup. 188.

1. 553. ὁ Κεβρίνα καὶ Πορφυρίων. Kennedy renders, ‘O Gog and Magog!’ Porphyrian is one of the giants who sought to storm heaven (minac Porphyriion statu Hor. Od. 3. 4. 54); and we must suppose that Cebriones is another of the brotherhood. In 11. 8. 318 Cebriones is the name of one of the comrades of Hector. The name Porphyrian is chosen, because there is a bird so called, inf. 707, 1249, and perhaps Cebriones is meant to give an echo of κεβλήπτιρυς, coupled (sup. 303) with the φοίρας.

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

1. 555. γνωσμαχήσῃ, ‘bend his stubborn will.’ So Bekk. Anecd. 228. 27 γνωσμαχήσσω| τὸ μεταβολευσθαι, καὶ τῇ ἣδη κεκυρωμένῃ γνώμῃ μάχεσθαι. Blaydes compares as similar compounds θεομαχεῖν, ὑπνομαχεῖν (Xen.), θηρομαχεῖν, ξυγομαχεῖν. The verb occurs in Herod. 3. 7. 25; 130; 8. 29, where see Schweighäuser s. v. The older interpreters, comparing such forms as μησικακεῖν, sought to render it τὸ γρῶμα τὴν ἔατον ἀνθένειαν τὴν τε τῶν ἐναντίων ἱσχύν. This may have been
NOTES. LINES 540-574.

suggested by the use of the word in Eur. Her. 706 χρή γρωσιμαχεῖν τὴν ἥλικιαν.

1. 556. ἱερὸν πόλεμον, 'a crusade.' Cp. Thuc. i. 112 Λακεδαίμονι τὸν ἱερὸν καλούμενον πόλεμον ἐστάτευσαν, καὶ κρατήσαντες τοῦ ἐν Δελφῶς ἱεροῦ παρέδοσαν Δελφοῖς. καὶ αὕτης ύστερον Ἀθηναίοι ἀποχωρήσαντον αὐτῶν στρατεύσαντες καὶ κρατήσαντες παρέδοσαν Φώκεισιν. With the form πρωθάν for προαυθάν cp. προπρότος for προεπότος.

1. 562. θύεν depends grammatically upon the verbal notion in κήρυκα, quasi κηρύττοντα. The words τὸ λυπόν do not seem to fit with ύστερον αὕτης, Beck would read τὸ πρῶτον.

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

There is an awkwardness in reading πυρούς in ll. 565, 6; Meineke would, in the former line, substitute γύρος, 'round-cakes,' 'bannocks.' But the parallelism in the lines is imperfect: sometimes the offering to the god is described, and sometimes omitted. Thus, no particular offering is quoted for Aphrodite or Heracles; though the Schol. may have read βοῦν after Ἡρακλεῖε. The reading of the MSS., μελιτούττας (i.e. μελιτοεύτας or μελιτοεύσας, the fem. accus.) suggests μάζας, whereas ναστούς (here and in Plut. 1142) is masc., and probably refers to ἄρτους. I have followed Meineke's conj. μελιτούντας, masc. But possibly the line originally ran ῥὲν δ' Ἡρακλεῖε βοῦν τις, ναστοῦς τθεῖν λάφῳ ἢ μελιτούττας. For θύη τις, the reading of the MSS., we must either adopt θύηςι (Meineke); or θύη τι (Bergk), as the a in λάφῳ is uniformly short.

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

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

1. 574. αὐτίκα. See sup. 166. A famous temple of Athena, under the title of Νίκη ἀπιτερός, joined the Propylaeae. She was so represented to suggest that her home was fixed in Athens. But the Νίκη in the right hand of the Olympian Zeus had golden wings.
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1. 575. ἵπποι. In II. 5. 778 Ηéra and Athena are thus described, 
αἰ δὲ βάτην τρήρωσι πελείασιν ἵμαθ' ὄμοια. This has induced most 
editors to read Ἕρην or Ἡραν for ἵπποι. But the Schol. reminds us 
οὐ δὲ ἐν ἑτέροις ποιήμαιν Ὀμήρου φαί τούτο φέρεται: εἰςι γὰρ αὐτοῦ 
kαὶ ὑμνοὶ. And in Hymn 1. 114 the same words occur descriptive 
of the movements of Iris and Eileithyia.

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

1. 577. νομίσωσι, sc. ἀνθρώποι, 'if men in their ignorance ac-
count us as nought, and regard those beings in Olympus as 
gods.' Cp. Eur. Rhes. 821 ἤ τὸν Ἕκτωρα | τὸ μηδὲν ἐἶναι καὶ κακὸν 
νομίζετε.

1. 579. ἀγρών. The initial α being regularly used short, Kock 
would read ἔργων, 'tilled lands.' So ἔργῳ ἀνθρώπων Od. 6. 259.

1. 580. μετρεῖτω, 'keep up her dole.' Demeter is regarded as 
the great distributor of grain. But there is an allusion to the κοτο-
δοιαί, frequent in Athens in time of scarcity. Now, these doles were 
often scamped; and Euelpides, in his amusing comment, expects 
to see the Corn-goddess, when reduced to difficulties by the action 
of the birds, as fertile in excuses as the Μετρονόμοι and Προμετρηταί 
in Athens, whose 'non possumus' was often simple unwillingness 
(ὁυκ ἐθελήσει).

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

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

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

1. 586. σὲ θεόν, σὲ βίον. Commentators have made various at-
ttempts to improve this list. Perhaps it is best in its unimproved state. 
'Mortals will find all blessings are theirs, so soon as they realise that 
the birds alone are the powers of earth, air, and sea : the true divinities, 
the actual source of livelihood.' The general result is not unlike the
pantheistic doctrine in Aesch. Frag. 295 Ζεύς ἐστιν ἀλήθες, Ζεύς δὲ γὰρ, Ζεύς δ' οὐρανός.

1. 593. μαντευομένως, 'when they consult the oracles.' There seems no reason why Cobet should seek to alter τὰ μετάλλα into τὰ μὲν ἄλλα. We can imagine a productive mine being discovered by some form of divination. But, in that case, Bergk's conj. δείγουσι for δώσουσι, which may be only an echo of δώσομεν (sup.), seems to be an improvement.

1. 598. γαῦλος is a bluff, rounded vessel, fit for carrying merchandise, like the φορτις εὐρεία of Od. 5. 250. These words of Euelpides are a sort of 'aside.'

1. 601. πλήν εἴ τις ἀρ' ὄρνις. So, to describe an inscrutable mystery, Job (cap. 28. 7) says, 'There is a path which no fowl knoweth, and which the vulture's eye hath not seen.'

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

1. 604. σάφ' ἵσθι. Dobree seems right in letting Euelpides break in at this place, as the remark is quite in his particular vein: 'You may be sure of that; for it's absolutely certain that no man when he's doing badly can be in a healthy state.' This is a rough description of πλουθυεία inf. 731, Eq. 1100, Vesp. 647. For the sentiment cp. Soph. ap. Stob. Flor. 91. 28 ἐμὸν δ' οὐδεὶς δοκεί | εἶναι, πένης ὄν, ἀνόσος, ἄλλη δὲι νοσεῖν. Of course κακώς πράττον is used in a double sense here.

1. 609. πέντε. Hesiod, Frag. 163, assigns the croaking raven nine generations, ἐννέα τοι ζωῆς γενέσθαι λαίτεροι καὶ πάντα ἄνδραν ἧπανταν.

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

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

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

1. 618. Δελφοῦς . . . Ἀμμωνα. That is, to the oracle of Apollo at Delphi and of Zeus in Libya.

1. 627. φίλτατε[e]. Here the adjective, which should naturally be in the nominative, as predicative addition to the participle, is drawn into the vocative, by the effect of the interjection. So Theoc. 17. 66 ἀλβε, κώρε, γένοιο. But φίλτατε must still be construed with
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 precinctων notwithstanding the participle. 'O dearest by far of old men in my eyes, changing thereto from the worst of foes.' Cp. Lycurg. in Leocr. 60 ἀνδρών γάντι εἰπτε ἐκ τοῦ κακώς πράξαι μεταπέσειν.

1. 630. ἐπαπελήσα. So ἐπαπελουστε Vesp. 670. 'I give due warning.' The aor. like ἔσθην sup. 570.

1. 631. παρ' ἔμε θέμενος. Modelled on the regular military phrase, ἀνείπεν δ' εἰρήνε τίθεσαι παρ' αὐτοῦ τὰ δῶλα. Perhaps 'bringing your counsels into close touch with mine.' The epithets which follow belong to the regular phraseology of treaties and alliances: so Thuc. 5. 18. 9 ἐμμενῳ ταῖς ἡνωθήκας καὶ ταῖς σπονδάις ταϊσε δικαίως καὶ ἄδικως.

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

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

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

1. 639. μελλοντικαίν, 'to shilly-shally Nicias-like.' The reference here is not to the delay at the siege of Pylos, but to the hesitancy of Nicias in despatching the Athenian fleet on the Sicilian expedition. See Thuc. 6. 25 καὶ τέλος παρελθὼν τις τῶν Αθηναίων (sc. Demostratus, Plut. Nic. 12) καὶ παρακαλέσας τὸν Νικιάν οὐκ ἐφθ χρήμα προφασίζεσθαι οὐδὲ διαμέλλειν, ἀλλ' ἐναντιόν ἀπάντων ἥδη λέγειν ὑπτύνα αὐτῷ παρα- σκευὴν 'Αθηναίων ψηφίσωνται. Such words as μελλοντικαίν have analogies in every language. So we use to 'hector,' to 'burke,' to 'boycott.'

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

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

1. 645. Κρᾶθεν. This dême called indifferently Κρῶς and Κράω belonged to the Antichid tribe.

1. 648. τὸ δείκ. 'Ita loquuntur quibus subito in mentem venit aliquid rogare aut monere quod in rem praesentem faciat, cuius adhuc fuerint immemores.' Cobet v. 1. p. 108. Cp. Lysist. 921 καὶ τοῦ τὸ δείκα: ζηθός ἐστ' ἐξοιστέα, ib. 925, Pax 268 τὸ δείκα γάρ | ἀπόλωλ' Αθηναίουν ἀλετρίβανος. We may trans. 'but, by the bye,' ἐπανά- κρονα. The regular phrase is πρύμναν κρούεσθαι or ἀνακρούεσθαι, to back water; 'come astern.'

1. 651. Αἰσώπου. The Schol. refers to Archilochus, not to Aesop, the fable about the fox 'going shares with' the eagle. The eagle
NOTES. LINES 630–684.

carried off the fox-cubs to its eyrie in the tree-top, and there the fox, whose hole was at the foot of the tree, could not pursue. The construction is a mixture of τὴν ἀλωπεκα κοινωνίας and οὐ δὴ ἀλωπικὴ ἐκοινωνίας. Similarly Nub. 95 οἱ τῶν οὐρανῶν | λέγοντες ἀναπείθουσιν ὃς ἐστιν πυγεύς, where λέγοντες is equivalent to ἐστίν λεγόμενον, in the present passage.

1. 653. φλαυρος, 'unsatisfactorily;' to her own harm. So Hdt. 6. 94 Μαρδόνιον φλαυρος πρήγμα ἦν στόλῳ παραλύει τῆς στρατηγίας.

1. 656. οὖτω, 'on these terms then;' ὅσ τὸ ἔχωντων. Χανθία. Χανθία is the name of the slave at the opening of the 'Frogs,' and 'Wasps.' Manodorus is formed from the name Μανής sup. 523, inf. 1329. The presence of the two slaves has been implied already, sup. 434.

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

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

1. 670. ἔωσερ παρθένος. So in Ach. 258 the daughter of Dicæopolis is warned to take good care in the crowd of her golden trinkets (τὰ χρυσά); cp. Hom. Il. 3. 872 ὅσ καὶ χρυσὸν ἐχων πόλεμων' ἐν, ἀπετείρησεν.

1. 671. καν φιλήσαι μου δοκῶ. 'I'm inclined to think that I could kiss her.' Cp. Eq. 620 ὅσ ἐγώ μου δοκῶ καν μακράν ὅσον διελθεῖν ὅστ' ἀκούσαι.

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

1. 675. τούχαγαθή, see on sup. 435.

1. 682. καλλιβάσαν αἰλόν, here, and in Soph. Trach. 640. κρέκεν, according to the Schol., is κυρίως τὴν κοθάραν κροεῖν. See inf. 771. Here used loosely of the sound of the flute.

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

1. 685. ἀμαυρώβιοι. Following the idea of the Homeric phrase εἰδώλον ἀμαυρὸν (Od. 4. 824), we must assign to this word something of the notion of σκοτεία: perhaps 'unsubstantial.' The simile of the 'leaves' comes from Hom. II. 6. 146 οὐ̃ περ φύλλαν γενεθ, τοῐθε καὶ ἀνδρῶν. | φύλλα τα μὲν τ’ ἀνεμος χαμάδις θ’ εἰς, ἀλλα δὲ θ’ οὐλ | τηλεβόσα φύει: ἔαρος δ’ ἐπιγίγνεται ὁρή | ὲς ἄνδρῶν γενεθ ἦ μὲν φύει ἢ δ’ ἀπολήγη.


In the word πτελοῦ we have the princeps limitus of Hor. Od. i. 16. 13. With σκοτεία cp. Soph. Aj. 125 ὄρω γαρ ἡμᾶς οὐ̃δὲν ὄντας ἀλλο πλὴν | εἰδωλ’, ὀνοπέρ ζωμεν, ἢ κοφὴν συιαν. In ἀμεννά we find the Homeric νεκῶν ἀμενηνά κάρραν Od. 10. 521. But the word must have been regarded as of doubtful meaning at Athens; for in the play of the Δαυταλῆς by Aristophanes the question is asked, τι καλοῦν’ ἀμενηνά κάρραν; Perhaps it was indifferently referred to μένος and μένω, and might either mean 'weakly,' or 'transitory.'

1. 687. ταλαοῖ. Though this form is not elsewhere found there is nothing anomalous in it. The Schol. interprets rightly by τῆςπαθεῖς, adding however, ἐνιοὶ δὲ τὸ ταλαοῖ διαμοροῦσιν ὡςτε εἶναι ἀλαοῖ. But this would cause a very doubtful hiatus.

1. 688. αἰν ἐκόνσι. Note the use of the Epic dialect.

1. 689. ἄφθιτα μηδομένουσιν, 'forming designs that fail not.' The nearest equivalent to this phrase is II. 24. 88 Ζεὺς ἄφθιτα μήδεα εἰδώς.

1. 690. ὁρθῶς, 'correctly;' according to the accuracy of the latest science, as in Nub. 638.

1. 692. ταρ’ ἐμοῦ. Join with εἰσητε, as in Lucian Dial. Mort. i. 2 οὖ δὲ οἰμώξειν-αὐτοῖς-ταρ’ ἐμοῦ λέγε. 'That you may bid Prodicus, with my compliments—to be hanged.' κλάειν, a surprise for χαίρειν. Prodicus, say the birds, was all very well, but our speculations far surpass his in originality and accuracy.

1. 693. The following Ornithogonia is impartially eclectic. It leads off in the language of Hesiod Theog. 116 ἦτοι μὲν πρώτιστα χάος γένετ’, αὐτὰρ ἐπειτα | Γαί’ εὐρύστερον, πάντων ἔδω ἀσφαλείς αἰεί’, | Τάρπατα τ’ ἕρωντα μυχ’ χονδός εὐροδείης, | ἦ’ Ἑρος, ιβ. 123 ἐκ χάος θ’ Ἑρέθδες τε μέλαινα τε Νυξ’ ἐγένοντο.’ Then (Lobeck Aglaoph. i.
NOTES. LINES 685–712.

470 'foll.) follows the phraseology of the Orphic cosmogony, which begins with ἄγενντος χρόνος, from which spring Aether and Chaos. Chaos forms itself into an ἔδω ἄργυφεον, from which egg there bursts forth a being called Φαίνος, otherwise known as Ἑρων, χρυσελας πτερύγεσθαι φορεύμενος ἐνθα καὶ ἐνθα.

1. 694. γῆ δ᾿ οὐδ᾿ ἀνρ. For the negative to be supplied before γῆ cp. Eur. Troad. 477 "Ωὐδε Τρωάς οὐδ᾿ Ἐλληνις οὐδὲ βάρβαρος | γυνὴ τεκοῦσα κομπάσαειν ἂν ποτε.

1. 695. ὑπνέμον. The ‘wind-egg’ is properly the unfertilized egg of a pullet. According to Pliny N. H. 10. 60. 80 quidam et vento butant ea (sc. τὰ ὑπνέμα) generatur.


1. 698. πτερόντες is an unexpected epithet for Χάος. Perhaps οὕτως χάει εὐρόσει or ἑρόσει should be read; and for νυκίω, νύχιος or νύχιον.

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


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

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

1. 710. γέρανος. The ‘screaming crane’ migrates to the south when the cold weather sets in, Π. 3. 3 ἢπτε περ κλαγὴ γερανῶν πέλει οὐρανῆθι πρός | αὐτῷ ἐπεὶ ὀμφανία φυγὼν καὶ ἀθέσφατον θάνατον, | κλαγῆ γαί τε πέτοματε ἐπὶ Ὀμενίδος ρόδων, Hesiod Opp. et Di. 446 φράζεσθαι δὲ εὔθείν τον γερανὸν φωνὴν ἐπικούσης, | ἤ τό άροτοι τε οὕτως φέρει καὶ χειματος δρὴν | δεικνύει όμβρηρος.

1. 711. πηδάλιον. After putting into port for the winter, the skipper unships his rudder (steering paddle), and hangs it in the smoke to preserve the wood, Hes. Opp. et Di. 45 αἱ ἔκεπεν ἀὴ πνῆμα κηδ αἰτίον καταλεῖν, ib. 627 πηδαλίων δ᾿ εὐεργείς ὑπὲρ καινοῦ κρεμάσασθαι, | αὐτός δ᾿ ὀφαλὸν κύκλων εἰσόδεα πολλη.

1. 712. Ὀρέστης. Nickname of a famous footprint, whose particular profession was robbing travellers (ἀποθύρη) of their clothes. See inf. 1491, Acharn. 1166 κατάφεσιν τοῦ ἕμβος τῆς κεφαλῆς Ὀρέστης. The origin of the name is unknown; but the Schol. states that he ‘feigned madness,’ μανίαν προσποιούμενος ἐν τῷ σκότει τοῦ ἀνθρώπους
BIRDS.

 ἀπέδευν. The joke is, that if Orestes be provided with a warm cloak for himself, he will have less temptation to rob.

 1. 717. ἄλθοντες, 'for having first paid a visit to the birds (μαντευ-σάμενοι γὰρ πρῶτον ἐκ τῶν δραμαμάντεων) you then betake yourselves to your respective pursuits (οὕτως ἐπὶ τὰ ἐργα χαρεῖε Schol.).'

 1. 718. πρὸς γάμον ἀνδρῶς. For ἀνδρῶς Dind. would read ἄνδρες, Meineke ἄλλος. Neither is convincing; but ἀνδρῶς can hardly be justified, even by interpreting it 'marriage with a husband.' This would require a different subject to τρέπεσθε.

 1. 719. δρυν. The ambiguity disappears in a translation. δρυν, beside the general meaning 'bird,' has the special meaning 'omen,' like οἴωνος II. 12. 243, etc. 'You regard as a (bird of) omen everything that gives an interpretation in a matter of divination.' φήμη (or κληρῶν) is an augury drawn from some chance word or expression used without any special intention by the speaker. So Augustine was led to the study of the Bible by hearing an artless child singing the words tole lege, 'take it up and read it!' For the effect produced by πταρμός cp. Xen. Anab. 3. 2. 5, Hom. Od. 17. 541. ξύμβολος (or ξύμβολον), 'a chance meeting;' objects seen by a traveller when starting upon or actually engaged in a journey. To meet a θεράτων would be one of these significant ξύμβολα. It seems impossible to distinguish φήμη from φωνή, and to describe the latter as a human voice, and the former as superhuman. It is more likely that φωνή, 'sound,' is wider than φήμη. E. g. the significant braying of the δύος would come under the head of φωνή. Cp. Aesch. P. V. 485 μάκρα πρῶτος έξ ονειράτων α θρή | ὑπ' γενέσθαι, κληρόνας τε δυσκρίτους | ἐγνάριζ' αἴτως, ἐνοδίους τε συμβόλους, | γαμφωνόχων τε πτήσιν οἶων κατέχοντος ἔστωσα | διάφώσα.

The following is a translation in corresponding metre by Mr. A. C. Swinburne of the above passage (II. 685-723); appearing in the Athenaeum, No. 2766, Oct. 30, 1880.

Come on then ye dwellers by nature in darkness, and like to the leaves' generations,
That are little of might, that are moulded of mire, unenduring and shadow-like nations,
Poor plumless ephemerals, comfortless mortals, as visions of shadows fast fleeing,
Lift up your mind unto us that are deathless, and dateless the date of our being:
Us, children of heaven, ageless for aye, us, all of whose thoughts are eternal;
That ye may from henceforth, having heard of us all things aright as to matters supernal,

40.
NOTES. LINES 717–719.

Of the being of birds, and beginning of gods, and of streams, and the dark beyond reaching,
Truthfully knowing aright, in my name bid Prodicus pack with his preaching.
It was Chaos and Night at the first, and the blackness of darkness, and Hell's broad border,
Earth was not, nor air, neither heaven; when in depths of the womb of the dark without order
First thing first-born of the black-plumed night was a wind-egg hatched in her bosom,
Whence timely with seasons revolving again sweet Love burst out as a blossom,
Gold wings gleaming forth of his back, like whirlwinds gustily turning.
He, after his wedlock with Chaos, whose wings are of darkness, in Hell broad-burning,
For his nestlings begat him the race of us first, and upraised us to light new-lighted,
And before this was not the race of the gods, until all things by Love were united:
And of kind united with kind in communion of nature the sky and the sea are
Brought forth, and the earth and the race of the gods everlasting and blest. So that we are
Far away the most ancient of all things blest. And that we are of Love's generation
There are manifest manifold signs. We have wings, and with us have the Loves habitation;
And manifold fair young folk that foreshore love once, ere the bloom of them ended,
Have the men that pursued and desired them subdued, by the help of us only befriended,
With such baits as a quail, a flamingo, a goose, or a cock's comb staring and splendid.
All best good things that befall men come from us birds, as is plain to all reason;
For first we proclaim and make known to them spring, and the winter and autumn in season:
Bid sow, when the crane starts clanging for Afric, in shrill-voiced emigrant number,
And calls to the pilot to hang up his rudder again for the season, and slumber;
And then weave cloak for Orestes the thief, lest he strip men of theirs if it freezes.
And again thereafter the kite reappearing announces a change in
the breezes,
And that here is the season for shearing your sheep of their spring
wool. Then does the swallow
Give you notice to sell your greatcoat, and provide something light
for the heat that’s to follow.
Thus are we as Ammon or Delphi unto you, Dodona, nay, Phoebus
Apollo.
For, as first ye come all to get auguries of birds, even such is in all
things your carriage,
Be the matter a matter of trade or of earning your bread, or of any
one’s marriage.
And all things ye lay to the charge of a bird that belongs to dis-
cerning prediction:
Winged fame is a bird, as you reckon; you sneeze, and the sign’s
as a bird for conviction:
All tokens are ‘birds’ with you—sounds too, and lackeys, and donkeys.
Then must it not follow
That we are to you all as the manifest godhead that speaks in
prophetic Apollo?

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

1. 727. σεμνονόμενοι, ‘putting on haughty airs,’ as in Ran. 1020
Zeus νεφεληγερέτης sits on a level with his clouds, keeping away from
human turmoil; ‘the clouds are lightly curled, round about their
golden houses.’ Cp. Pax 207, of the gods, αὐτοῖ π’ ἀνυγκίσανθ’ ὅπως
ἀνωτάτω | ἵνα μη βλέποιειν μαχαίρεις ὑμᾶς ἔτι, | μηδ’ ἀντιβολούντων
μηδὲν αἰσθανόλατο.

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

1. 739. πουκίλη, here of the nightingale’s ‘varied note,’ ἦ τε θαμα
τρωπότα ξέει ποιηχεία φωνήν Od. 19. 522. See inf. 1411.
1. 745. Join ἱεροὺς νόμους μελέων Πανί, 'sacred strains of melody in honour of Pan.' The cult of Pan, the god of the Arcadian highlands, was introduced into Athens after the battle of Marathon. He was worshipped (Pind. Pyth. 3. 78 (138)) along with Cybele, 'the mountain-mother,' whose rites passed into Attica from the coast of Asia Minor.

1. 748. ἐνθέν, sc. ἀπά τῶν ἐμῶν ποιημάτων ὅσπερ μέλιτα ἀπεβόοκεν. Phrynichus here is not the comic, but the tragic, poet (Ran. 910, 1299), whose choric songs were especially popular in Athens. Old Philocleon (Vesp. 269) goes to court humming snatches from his songs, μέλη ἄρχομελείς δοῦνον φρυνικήρατά ἣν 220. 'He fed on the fruit of immortal lays drawing therefrom sweet song.' Horace (Od. 4. 2. 27) compares himself to the ἀπὶς Μαινα, culling sweets from every flower.

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

1. 755. ἐνθάδ', sc. at Athens, in contrast to ἐκεί παρ' ἦμιν.

1. 759. αἱρε πληκτρον, metaphor from cock-fighting: 'lift your spur.' The cocks' spurs were armed with a sharp point of metal, ἐμβολα χαλκα Schol.

1. 760. ἐστυγμένος. Runaway slaves were often branded with a hot iron (στυγματιὲς Λύσιτ. 331). For ἐστυγαῖα see sup. 249. The speckled plumage of the bird is described in Athen. 9. 387 ὅλος ἐὰν κατάγαρας τὸ περὶ τὸ νύμφην.

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

1. 764. For Execestides see on sup. 11. Many of the slaves or mercenaries in Athens were Carians. According to Aelian the πάππος, 'grandsire,' was the bird in whose nest the cuckoo laid its egg: so, perhaps, the 'hedge-sparrow.' Now, to make good his claim to Athenian citizenship a man had to show his descent, to point to his πάπποι or ancestors. Then there would be no difficulty in enrolling him in his proper φρατρία, or division of the tribe to which he was proved to belong. Here, by an inversion of the ordinary process, a man 'may get grandsires in birdland,' and 'tribesmen will at once be found.' In Latin, a similar pun might be worked with avis and avus. Kennedy thinks that the secondary meaning in πάππος here is the soft down of half-fledged birds, like the 'pappus' of the thistle or dandelion; and that in φράτερες there is an allusion to the full feathers of the mature bird. Cp. Ran. 418 δὲ ἐπτέτης ὅν ὅλε ἔφυσε φρατέρα. The 'downy cove' might soon 'plume himself' on his family-connections.
1. 766. ὁ Πασίου. This is said to refer to Meles, καθαρφόδος κάκιστος, and father of the dithyrambic poet Cinesias. The allusion to opening of the gates is unknown. The Schol. suggests that the ἄτηµοι are some of those outlawed for their connection with the Mutilation of the Hermæ. This Meles, a true ‘chip of the old block,’ or rather ‘true chick of the old fowl,’ may change into a partridge, and ‘dodge away, partridge-like.’ The partridge, like many other birds, will pretend to be injured and unable to fly, and will thus draw away the hunter from its nest or brood. Some see in the word ἐκπερδυκίσαι an allusion to the ‘artful dodger’ Perdiccas, king of Thrace, whom the Athenians had found to be a most untrustworthy ally.

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

1. 772. κρέκοντες (see on sup. 682) with βοὴν, as ἡδυ κρέκονσα μέλος Anthol. 193. 3, and κρέκων κέλαδον ib. 196, of the grasshopper. The accus. Ἀπόλλω depends on ἰαχον (al. ἵαχον).

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

1. 781. ἀνακτος, sc. the gods, suggested by the word Olympus. Cp. θεών ἀεικτη ἀνάκτων Od. 12. 290; and for the expression θάμβος ὅ έλε πάντας ἱδώντας Od. 3. 372.

1. 786. αὐτίϰα, see on 166 sup.

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

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

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

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

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

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

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

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

1. 807. ταυτὶ μὲν ἡκάσμεσθα, 'we have found these resemblances, according to Aeschylus' rule;' 'this has come upon us through no one else, but by reason of the wings of our own seeking.' In the Μυρμηδῖνες of Aeschylus (Frág. 123) the story is told ὅτι ἐστὶ μύθων τῶν Διμυστικῶν λόγου—πληγέντ᾽ ἀτρίκωτος τοιχῷ τῶν ἀετῶν | εἰπεῖν ἱδών μηχανὴν πτερώματος | τᾶδ᾽ οὐχ ὃπ' ἄλλων, ἄλλα τοῖς αὐτῶν πτεροῖς—ἀλισκόμεσθα. This last word is omitted in the quotation.

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

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

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

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

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

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

1. 819. χανυν, 'airified;' cp. κενεῖν ἐλπίδων χανυν τέλος Pind. Nem. 8. 45. In Cloudcuckooland we have the unsubstantial character of clouds along with the empty, roving nature which the Greeks seem to have attached to the cuckoo; ἀθελετοκόκκυς ἥλιος περιέρχεται Com. Plat. 63.

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

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

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

1. 827. ἧνομίμην (τὰνω), lit. ‘shall we card,’ i. e. ‘make ready.’ The allusion is to the famous robe (πέτλος), rich with embroidery, which was carried in honour of Athena in the Panathenaic procession.

1. 831. Κλεοσθένης. His effeminacy is scoffed at Eq. 1374, Nub. 355, Thesm. 574 foll. It will never do in this model-state to have a goddess clad in full armour as our presiding deity, and a Cleisthenes shuttle in hand, like a woman as he is.’ The lines are a parody from the Meleager of Euripides, πῶς ὁδὴν ἐτ’ ἄν γένοιτ’ ἔν εὔπτακτος πόλις | ὃποιν γυνὴ γεγώσα (sc. Ἀταλάντα) τὴν πανσπλάην | ἔστησ’ ἔχουσα, Μελέαγρος δὲ κερείδα;

1. 832. πόλεως = ἀκροπόλεως, as in Nub. 69, Eq. 267. A portion of the ancient wall of the Acropolis was called τὸ Πέλασγικὸν, built by a wandering band of Pelasgians (Hdt. 6. 137). Here, the better to suit the requirements of Birdland, the poet prefers to call it τὸ Πελαργικὸν ‘Stork-wall.’ Both names are found. Cp. Callim. Frag. 283 Τυρση-

νῶν τέχνισμα Πελαργικόν.

1. 835. Ἀρεώς νεώτερός. According to legend, a sentinel appointed by Ares to keep watch while he visited Aphrodite once neglected his duty. His angry lord turned him into a cock, always doing sentinel’s work, and retaining after his metamorphose the crest and bearing of a soldier. Siby whole sees in these words an allusion to the impetuous soldier Alci-

bades, whose connection with Persia might well suggest the nickname Πέρσικὸς ὁρίς.

1. 836. ἐπὶ πετρῶν, sc. the rock of the Acropolis, ὄς is exclama-
tory, ‘how well suited!’

1. 837. ἀγε νυν. Peithetaerus now bids Euelpides to mount the air and help the builders. By χάλκισα he means rough stones; technically ‘rubble.’ Note ἀποδύος (as ἀπόδυθι 934 inf., and ἀπέδυν Lysist. 1023), ‘having stripped,’ intras. as distinguished from transitive aor. ἀπέδυσα, ἀποδύος.

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

1. 841. τὸ πῦρ ἐγκρυπτ' ἀεὶ, 'bank up the fire from time to time.' This refers to the custom of keeping the embers smothered in ashes, ready to be fanned into a flame when the fire was needed. So Hom. Od. 5. 490 σπέρμα πυρὸς σῶζων ἵνα μή ποθὲν ἄλλοθεν αὖν.

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

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

1. 854. προσόδια, generally used of 'processional hymns,' here equivalent to πρόσοδοι, 'processions,' as in Nub. 307.

1. 857. Πυθιάς βοᾶ. This is the Παίαν, described by the Schol. as ἡ μετ' ἀνθῶν γενομένη βοῆ.

1. 858. Χαίρις, notorious as a bad flute-player, who was always ready to force his music on an audience. This is probably what the Schol. means by saying ὡς αὐτομάτος ἐπιώντος αὐτοῦ ταῖς εὐωχλαῖς. So in Pax 951 ὡς ἦν Χαίρις ἡμᾶς ἴδη πρόσεισιν αὐλήσων ἀκλήτως. In Acharn. 16 his sudden appearance on the stage was a terrible blow to Dicaeopolis, and ib. 866 the troublesome Theban pipers are called 'bumble-bee cubs of Chaeris,' Χαβίδης βομβαλιῶν.

1. 859. φυσῶν, sc. τὸν αὐλῶν, with allusion to Chaeris.

1. 860. τοῦτι μα Δί' ἐγὼ. The construction is somewhat confused, because κόρακ', which is the epexegetis of τοῦτι, is thrown into the primary clause with εἴδον. 'Here's something, so help me heaven, I never yet saw (though I have seen many and strange things)—a crow rigged up with a mouth-guard!' The φορβεία was a sort of leathern mouth-piece worn by flute-players. It regulated the supply of wind and prevented undue strain upon the cheeks. Cp. Vesp. 581 καὶ ἀνήλητης ἄδικη νυκτα, ταύτης ἥμιν ἐπίσχειρα | ἐν φορβείᾳ τούτῳ δικασταίς ἐξὸδον ἀνήλητῃ ἀποιώσων.

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

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

Each house and each corporation (φατρία) had its hearth-goddess; the central Εστία of the whole State being in the Townhall or Prytaneum. The kite (ἰκτίνος), the most rapacious bird, is honoured with the epithet ἔστιονύχος, which belongs properly to Ζεύς ἔρειεος, ‘lord of hearth and home.’ It seems likely that after καὶ πάσην some words are lost containing an allusion to Poseidon under his new title. Otherwise there is nothing to suggest the comment of Peithetaerus. We may imagine something like καὶ τῷ ἱέρακι τῷ Σούνιακῷ, or καὶ Ποσειδών τῷ Σούνιέρακτι, an epithet composed of ἱέραξ, ‘hawk,’ and Σοῦνιον the S. promontory of Attica, where Poseidon had a temple, and was therefore, called Σοῦνιάρατος Eq. 560. In Πελαργικῆ there is the familiar jingle with Πελαγικῆ, and probably a suggestion of Πελαργός. Kennedy renders ‘Hail, Sunium-worshipped Hawk; hail, royal Stork!’

1. 870. κύκνος. The swan, sacred bird of Apollo, takes his master’s epithets; and Leto is not addressed as mother of Apollo and Artemis, but (from her home in Delos, formerly called Ὀρτυγία, ‘Quail-island’) she is called ‘Quail-mother.’ The ὄρτυγομητρα is described in Aristotle and Athenæus as a long-legged water-bird.

1. 871. Ἀκαλανθίς. Artemis was worshipped in the dême Myrrhinus under the mysterious title of Κολαννίς, the similarity of sound between this and ἄ-καλανθίς suggests the pun.

1. 875. φρυγίλω Σαββάζιος. The jingle between φρυγιλός and Φρύξ is noted on sup. 763. Σαββάζιος is the Phrygian Dionysus. So Aristoph. in the Ομαχις (acc. to the Schol.) τόν Φρύγα, τόν αὐλητῆρα, τόν Σαββάζιον. His cult had only been recently introduced into Athens. The ισταρθός here, as in Ach. 110, is the ostrich, not the sparrow (as Kock). This suits better with the epithet μεγάλη (with the idea of ‘big,’ as well as ‘mighty’); and with the huge size of Cleocritus (see Ran. 1433).

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

1. 889. παύ εσ κόρακας, 'plague take you, stop!' as in Acharn. 864.

1. 890. ἰερεῖον, sc. the προβάτων of sup. 855 and inf. 902.

1. 891. ἀλαιέτους, 'ospreys;' haliaeetus clarissima oculorum acie, libræns ex alta sese visoque in mari pisce praecipès in eum ruens et discussis pectore aquis rapiens Plin. N. H. 10. 3. 3.


1. 897. χέρνυξ ἐπιβοᾶν, 'to chant it over the lustral water.'

1. 899. ενα τινα μούνον. The chorus first proposes to invite the Blessed Ones generally; but immediately makes the correction—'nay, only one of their number,'—for there is no chance of the meagre supply of sacrificial meat being enough for more than one. For ἔκειτε we should rather expect ἔκει to which εἷς τις would be the subject; 'if he is to get.'

1. 904. Enter a dithyrambic poet, who has heard of the foundation of the new state, and comes forward with congratulatory verses, which
NOTES. LINES 882–930.

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

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

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

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

1. 915. οὐκ ἔτος, ‘not without good reason,’ so Ach. 411 οὖν ἔτος χαλῶσ ποιεῖς.

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

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

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

1. 922. τὴν δεκάτην. The Poet cannot have composed these lays ‘long, long ago.’ For Peithetaerus is only just ‘christening’ his newborn city. See on sup. 494.

1. 924. The natural order of the words is ἄλλα Μουσάων φάτις ἀκεία τις, ‘the utterance of the Muses runneth swiftly.’ Cp. Plut. 1003 δήλων ὅτι τῶς τρόπους τις οὗ μοχθηρός ἦν.

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

1. 926. The Poet’s adaptation of Pindar’s praise of Hiero to Peithetaerus is ridiculously unsuitable: Σίνεσ δ’ τοι λέγω, ζαθέων ἱερῶν ὁμόνυμε (sc. Ἴερων) πάτερ, κτίστορ Ἀιτνας (a town on the spur s of Mt. Aetna).

1. 929. τεξ ἱεραλα, i.e. τις capitis nutu. So Schol. τῇ γὰρ κεφαλὴ ἐπωνύμου ὀ(org basileis.

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

l. 931. τὸ κακόν, 'this nuisance;,' sc. the Poet.

l. 933. οὗτος, 'sirrah!' addressed to a slave.

l. 935. ῥυγὼν (ῥυγῶν). This form of the infin. occurs also in Ach. 1146, Vesp. 446, Nub. 442 with v. 1. ῥυγουῦν.

l. 941. νομάδεσσος γάρ. These words are a continuation of the quotation from Pindar. Strato was perhaps the charioteer of Hiero, and had won for his master a chariot-race with a team of mules. Hiero had rewarded Strato with a gift of the team, and Pindar merrily suggests that the man had better take the chariot too. He imagines Strato roaming among the Scythians (νομάδας, οἷς πλεκτὰς στέγας | πεδάριοι ναίοντα | εὖ εὐκύλαοι ὤχοι Aesch. P. V. 708), very much despised because he alone has no 'house on wheels,' δὲ ἀμαξοφηρητον οἶκον οὐ πέταται. The Poet parodies this and comments on the unsatisfactory gift of a jerkin without the smock. 'This poor Strato roams about among Nomad Scythians; a man who has not got a loom-wrought vestment (ὑφαντοδένητον έσθος). Inglorious goeth—jerkin without smock.'

l. 945. For ἔστεις τοῦ see sup.

l. 946. ἕνηε' (i.e. ἕνηκα, aor. as ἕθην sup. 880). The MSS. read, against metre, ἕνηκα'. The aor. is the regular usage, as Eur. El. 960, etc.

l. 947. ἀπόδυσε, addressed to the slave, as sup. 934; ἀπελθε to the Poet.

l. 949. Join ἐς τὴν πόλιν ποιήσω τοιαῦτα, 'I will compose such lays as these on the city.' So σικάταιεν ἐς τὰ βάσια Pax 740.

l. 950. θρυσθόρειε. The Lady of the Golden Throne is the Muse. He speaks absurdly of the 'quivering shivering city,' because it exists in nubibus.

l. 952. πολύπορα. If this reading (and not πολύπυρα) be right, it may mean 'traversed by many a passage;' and so, as we might say, 'draughty.' The v.l. πολύπορα, 'fruitful,' seems out of place.

l. 953. Bentley restored the reading ἄλαλαί, 'hurrah' (inf. 1762), for ἥλινθον ἄλαλαν of the MSS.

l. 954. ταυταγί. The Poet need not go on prating about 'the cold.' The gift of the smock has made him right in that respect.

l. 956. τὸ κακόν. The 'horror' is, that 'yonder fellow should so quickly have heard about our city.' Herwerden would (ingeniously) read ταῦτα for τοῦτον and remove the comma after ἡλπίσα. The translation would then run: 'By heaven, I never expected

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

1. 958. αὖθες σὺ. Addressed to the same slave as in sup. 850.

1. 959. καταρ্পη τοῦ τράγου, 'don't begin your rites on the goat.' Hesych. interprets καταρχῆσθαι τοῦ ἱερείου by τῶν τριχῶν ἀποστάσαι. So Virg. Aen. 6. 243 et summas carpens media inter cornua setas | ignibus imponit sacris libamina prima. The reason why Peithetaerus is not to go on with the sacrifice of the goat is given inf. 972, 3.

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

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

1. 966. ἄλλ' οὐδέν, 'well, there's nothing like hearing the verses.' So Dem. in Mid. 529 οὐδέν γὰρ οἶνον ἄκουειν ἀτοῦ τοῦ νόμου.

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

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

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

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

1. 982. ἐν ἑώ. Peithetaerus trumps the vague oracles supposed to have come from Bacis, by a very plain-spoken one, which he asserts he 'has had copied out' direct from the mouth of the god of prophecy.

1. 985. τὸ μεταξὺ, an exact parallel to the τὸ μεταξὸς of sup. 968.
1. 988. Λάμπων, see sup. 521, and Nub. 332. Διοπελθης (see Eq. 1085) was said to be μανιώθης.
1. 990. οὖνοι δειλάιος. The penult. is regularly shortened in this phrase in Aristoph., as in Nub. 1473.

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

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

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

1. 1000. αὐτικά, as in sup. 166.

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

1. 1002. κανὸν', 'straight-edge,' or 'ruler.' Putting a comma at κανὸν', we may proceed 'just above it (that is, 'at its outer edge') inserting this bent pair of compasses.' Kennedy suggests ἀνω βε for ἀνωθεν, but we need not be too careful to make sense out of intentional nonsense. Whether he is making a sly allusion to the impossible 'quadrature of the circle,' or whether he has merely struck a circle in a square, and intends to treat all the roads and streets as radii is hard to say.
NOTES. LINES 1024–1022.

1. 1007. ἀσπερ ἀστέρος... ἀπολάμπουσιν. This seems the most intelligible reading to adopt. αὐτοῦ does not refer (as most comm.) to τὸ μέσον but to ἀστέρος. Meton shows how it is possible to combine the circular figure struck by the compasses with the straight lines ruled by the κανῶν; ‘just as from a star, which is itself circular, straight rays dart forth in every direction.’ ἀπολάμπουσι (for -ωσι) is the l. of Brunck.

1. 1013. ἕνηλατούνται, ‘aliens are being banished.’ Alluding to the Spartan ἕνηλασία. The MS. reading καὶ κεκίνηται τινες | πληγαὶ συχνὰ κατ’ ἄστυ may be rendered ‘and a fairly good set of foggings has been started in our city.’ But the tense does not harmonise with ἕνηλατούνται (al. -είτα, -ούν); and συχνὰ τινες is an unusual combination. Kock’s emendation καὶ κεκίνηται φρένες, πληγαὶ κ.τ.λ. is very abrupt.

1. 1014. οτασιάζετε; Meton asks if the citizens are ‘at variance:’ ‘Ο, no!’ answers Peithetaerus, ‘we have one heart and one mind in drubbing impostors.’

1. 1016. δοκεῖ is almost technical—‘resolved unanimously.’

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

1. 1020. ἀναμετρήσεις σαυτόν, ‘measure yourself back.’ This is not the ordinary meaning of ἀναμετρεῖν, which is to ‘measure’ or ‘portion;’ but it is used with sneering reference to Meton’s geometrical preparations, and is interpreted by the words ἄπων ἀλλαχῆ.

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

1. 1022. τῷ κυάμῳ λαξῶν. Offices at Athens were either αἱρεταί, χειροτονητοί, or κληρωταί. These last were filled up ‘by lot,’ arranged
by drawing beans (κύαμοι) of different colours. The officers so appointed were also called οἱ ἀπὸ κυάμον ἄρχοντες, or κυάμεντοι.

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

1. 1025. τὸν μυσθόν, 'your salary,' sup. 1021.

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

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

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

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

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

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

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

1. 1045. πυκνώς, ‘to your cost;’ so inf. 1468, Thesm. 853 πυκράν Ἐλένην ὄψει τάχ᾽.

1. 1046. καλοῦμαι. The Inspector, who has sneaked back to the stage protests against this violence: ‘I summon Peithetaerus on a charge of assault and battery for the April sessions;’ the very next month to that in which the play was being acted. The Schol. adds τῷ γὰρ Μονυμνίῳ μηνὶ τοῦ ἔαρος δικάζωνται αἱ πρὸς τῶν ἔνων δίκαι.

1. 1047. ἀλῆθες; ‘You will really, will you, fellow? you are still standing yonder are you?’

1. 1050. κατὰ τὴν στήλην. Agreements and leagues with other states, and similar public notices were at Athens engraved upon ‘columns:’ cp. Acharn. 727, Lysist. 513.

1. 1052. καὶ γράφω σε. There seems no justification for taking γράφω in the sense of γράφομαι, ‘to indict;’ which usually is followed by gen. of thing. Kock gets over the difficulty by treating the sentence as incomplete. ‘I propose that you [do pay a fine of] 1000 drachmae.’

1. 1054. κατετίλας. imperf. -τιλάω. This ‘befouling’ of the στήλη would seem especially criminal at a time when every one was thinking of the Mutilation of the Hermae. μέμνημ’ followed by δὲ is not μέμνησο the imperat., but μέμνησαι 2nd pers. indic., as in Vesp. 354 μέμνησαι δῆδο δ’ ἐπὶ στρατιάς . . . ἵδε σαυτόν ;

1. 1058. παντόπτα. The Choreutes, in proud consciousness of the assured sovereignty of the birds, adopts titles that were the peculiar property of Zeus. So Soph. O. C. 1085 ἤ ᾽Ζεῦ, θεῶν πάνταρχε, παντόπτα.

1. 1060. εὐκτάιας, ‘supplicatory,’ as in Plat. Legg. 906 β ἐν εὐκτάιας τιον ἐπωδαίσ. Wieseler proposes Ικταίας.

1. 1061. ὀπτεύω is not found elsewhere. But this is no reason for altering, as most editions, to ἐποπτεύω.

1. 1062. εὐθάλεις. Doric form of εὐθηλεῖς, ‘swelling,’ ‘teeming.’ Cp. εὐθηλος πόρος Eur. Bacch. 727, νεοθηλέα ποίην Hom. Π. 14. 347. The order of the words is rather involved and the readings doubtful. For ἄ (i.e. ἥ fem.) after θηρῶν by the MSS. read οἱ, which cannot be harmonised with ἀποβόσκεται. And for ἔφημένα (ἡ) the MSS. give ἔφεζόμενα pointing to ἄ neut. plur. Join κτείνων παμφόλων θηρῶν γένναν & ἐν γαίᾳ δένδρει τε ἐφημένα γένναι παμφάγοις πάντα καρπὸν ἐκ
kālukos aὐξανόμενον ἀποβόσκεται, 'slaying the race of swarming beasts, which, in the soil or lurking in the trees, browzes with ravenous jaws on all fruit as it swells from the bud.'

1. 1070. ἐπ’ εἶμας πτέρυγος ἐν φοναῖς ἀλλυται, 'is massacred and destroyed by the blows of my wing,' as the Secretary-bird destroys the most venomous serpents, stunning them with frequent blows. There is no need to alter with Meineke πτέρυγος to φάρυγος. But as the use of ὑπό is strange there is something to be said for Kock's ἐπ' ἐ. πτ. with ἑστυν, 'all that is within the range of my wing.' For ἐν φοναῖς, 'in bloodshed,' cp. Aesch. Ag. 446 ἐν φοναῖς καλῶς πεσοῦτ'.

1. 1072. ἐν ἀποκτεῖνῃ. Diagoras of Melos is often alluded to as ἄθεος, which points the meaning of the epithet ὁ Μήλιος given to Socrates in the 'Clouds' (l. 830). This makes it probable that Diagoras was living in Athens, and was a notable character at the time of the representation of the 'Clouds' B.C. 423. He is said to have thrown contempt upon the national religious festivals, and especially upon the Eleusinian Mysteries. For this reason he had to fly from Athens and took refuge in Pellene. The inhabitants refused to surrender him, though a price was set upon his head. Perhaps at the date of this play he had died, which would give more point to his name being coupled with the tyrants (such as Peisistratides) long dead and gone. In τῶν τεθνηκότων ἀποκτεῖνῃ ridicule is cast on the nervous fear of the Athenians at the very word τίραννος, a feeling often worked upon by the δημαγογοί. Cp. Vesp. 488 ὃς ἀπαθ' ὑμῖν τυραννίς ἔστι καὶ εὐνομόται. Even the Mutilation of the Hermae had been interpreted in this direction: ἐπιστάμενος γὰρ ὃ δῆμος ἀκούς τὴν Πεισιστράτου καὶ τῶν παῖδων τυραννίδα χαλεπὴν τελευτῶσαν γενομένην ... ἐφοβεῖτο ἅν καὶ πάντα ὑπόπτως ἑλάμβανε, Thuc. 6. 53 καὶ πάντα αὐτοῖς ἐδόκει ἐπὶ εὐνομίᾳ δλαγαρχίᾳ καὶ τυραννίᾳ πεπράχθαι ib. 60.

1. 1077. Φιλοκράτη. The Chorus caps the form of edict by one against Philocrates the poulterer (sup. 14), who is called ὁ Στρούθιος, 'the sparrower' (Kenn.), to correspond with ὁ Μήλιος. According to the edict against Diagoras, the man who should slay him was to receive one talent, and he who should bring him alive, two. The birds improve the terms.

1. 1079. σπίνους. Perhaps 'ortolans.' Thompson (Greek Birds) gives Chaffinches.

1. 1080. φυσῶν, 'blowing them up:' some method for inflating the skin or body, to produce an unreal impression of plumpness. δείκνυσι, 'exposes for sale:' cp. the use of δείγμα Eq. 979.

1. 1081. ἐγχεῖ. No sensible explanation is offered of this 'insertion of feathers' into the nostrils of blackbirds. It may be suggested that the Athenian poulterer resorted to a practice not unknown to our
country lads, of killing small birds by passing one of their own quill-feathers up the nostril to the brain. This might well be recorded as a piece of ‘injury and insult;’ and suits the words ἔγγει τὰ πτερὰ, for which Meineke would read ἐντιθεὶ πτερὰ.

1. 1085. αὐλή, ‘court-yard;’ an open space in the Greek house, corresponding to the Latin cavum aedium.

1. 1089. χειμῶνος, gen. of time, ‘in the winter,’ corresponding to πνίγουσ, ‘in the midsummer heat.’


1. 1101. νίκης, ‘the prize’ for the best play. With κρίνωσιν ἕμας supply νικάν.

1. 1104. Ἀλεξάνδρον. The Judges, like París, have to award the prize for beauty: and as the three goddesses promised París each a special boon in the event of her success, so the Chorus promises to the judges far better gifts than París ever gained.

1. 1106. γλαύκες Αλαυρεωπίκαι, see on sup. 301. These ‘owls’ will nest in their purses, and hatch—small change!’

1. 1110. πρὸς ἄετον. The triangular pediment at either end of a rectangular building, especially a temple, was called ἄετὸς or ἄετωμα, probably because on the flat surface (tympanum) within the mouldings, the figure of an eagle was often sculptured; or because the sloping lines had some fanciful resemblance to the outspread wings of a bird. ‘We will raise your house-roofs eagle-wise.’

1. 1111. ἄρχιδιον, ‘a petty office;’ as δικιδίον from δίκη Eq. 347.

1. 1112. ἐς τὰς χεῖρας. Putting this rapacious little hawk ‘into their hands,’ will teach them the way to use their fingers like talons, and to carry off the spoil.

1. 1113. πηγορῶν. The πηγορεῖν (or πηγορόν) of birds is the ‘crop’ or bag into which the food at once passes before being received into the gizzard. The advantage of such a ‘crop’ to diners would be that they could take large quantities of food without losing time in mastication, etc.

1. 1114. μηνύσκους (as μὴν’[a] inf.). Coverings of the shape of the crescent moon, placed over the heads of statues to keep them from being soiled by birds. Those men who are on bad terms with the birds are recommended to ‘get some made of brass to wear.’

1. 1118. τὰ μὲν ἰέρ’. Peithetaerus, who had withdrawn from the
stage to sacrifice (sup. 1056), here reappears, anxious to know whether any report has come as to the progress of the fortifications.

1. II19. ἀλλ' ὡς. Kock quotes in illustration II. 21. 273 Zeů πάτερ, ὡς οὖ τίς με θεών ἐλεφόντων ὑπέστη ἐκ ποταμοῦ σαύσας, and Od. 16. 364 ὁ πότοι, ὡς τόνδ' ἄνδρα θεοὶ κακότητος ἐλυσαν, in both which passages it is exclamatory— 'how!' 'how strangely.' So here 'how unaccountably no messenger has come! ' others make a break at πράγματα, suggesting an unexpressed apodosis, and rendering ὡς, 'since.'

1. II21. Ἀλφεῖδων πνεῶν, 'with the panting breath of a runner.' Lit. 'breathing Alpheus,' with allusion to the Olympic races on the banks of that river, πνεύμα ὅ ἑρεθισμένον | δείκνυσιν ὡς τι κανόν ἄγγελει κακὸν Eur. Med. II19.

1. II26. Προξενίδης ὁ Κομπασεύς. This Proxenides the 'Boastonian,' from the imaginary déme Kompassae, is spoken of as one of the 'vapourers' (κανον) in Vesp. 324. For Theogenes see on 822 sup. Herodotus makes the breadth of the walls of Babylon sufficient for a τεθριππος to drive round their circuit. The walls of Nineveh, according to Diodorus (2. 3), had room for three ἄρματα. The δ δοῦρος is no doubt the 'wooden' Trojan Horse (from δόρυ, 'wood'), though Euripides, Troad. 13, gives a different etymology, θεν πρὸς ἄνδρῶν ὀστέρων κε- κλήσαι | δοῦρεος ἵππος, κρυπτὸν ἀμπήλαχον ὄρυ. The word ὑπόντων means 'under the yoke of the cars,' 'harnessed thereto,' so ὑπάγειν ἵππος Od. 6. 73.


1. II31. ἐκατοντορόχυον. The ὀργυά (ὁρέω) is the full stretch from finger tip to finger tip when the arms are extended. This is a 'fathom' or six feet. All MSS. give τοῦ μάκρους, 'what a height!' which implies a neuter noun τὸ μάκρος, a form quoted in Schol. on II. 23. 419. The word is not elsewhere found, so that some edd. substitute μέτρου or βάθους. This seems unnecessary.

1. II33. Ἀλυπτιος. With special reference to the builders of the pyramids. For their powers of bearing burdens cp. Ran. 1406 ὡς ὃν ἀν ἄραιντ' οὖθ' ἐκατὼν Ἀλυπτιοι.

1. II37. καταπαιπτωκύαι (πῦνα). It was a common belief that cranes swallowed stones to serve as ballast in their long flights. Cp. inf. 1428. A similar story is told of bees by Virgil, Geo. 4. 194.

1. II38. ἐτύκαξον, 'chipped them.' The mason's τύκος seems to have been a sort of pointed hammer, used for 'facing up,' stones, and would suitably describe the long pointed bills of the water-rails (κρῆκες).

1. II39. ἑτεροί δ'. The same idiomatic usage as with ἀλλος, 'and storks besides.' The reading of the MSS. is ἐπλινθοφόροι; but as the
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mention of ἐσωρ seems to suggest the working up of the clay for bricks most edd. give ἐπινυθονόων or ἐπινυθούργον, as in text. See inf. 1148.

1. 1141. χαραδροί, see on sup. 276.

1. 1143. λεκάναις, which may mean any pots or pans, is here used for 'hods.' Note the different voice in ἐνεβάλλοντо and ἐνεβάλλον. How did they (the herons) 'get the mortar put in their hods?' The geese put it in for them.

1. 1145. ὑποτύπτοντες, 'shovelling—with their web-feet, as if with spades, put the clay in for them.' Cp. κοντῷ ὑποτύπτειν ἐς λίμνῃν Hdt. 2. 136.

1. 1147. τί δήτα πόδες, a parody on the proverb, τί δήτα χεῖρες ὅπε ἀν ἐργασαλάτο;

1. 1148. καὶ νῇ Δή’ αἱ νῆτται γε. The picture is not clear in all its details, nor are the readings quite certain. Perhaps the scene is nearly as follows: the cranes have come and deposited the foundation stones, which have been duly 'faced up' by the water-rails. The storks (see on sup. 832) undertake the brickmaking (reading ἐπινυθονόων or ἐπινυθούργον in 1139); and the clay for that purpose is shovelled up by the geese, and put into pans or hods on the backs of the herons; while 'the curlews and other river birds' bring the necessary water up to the site of the city in the clouds. The bricks thus made are carried to the wall by 'aproned' ducks, while the swallows fly aloft carrying behind them for a trowel (ὑπαγωγέα) their forked tail; the smaller birds waiting on the larger ones, like the lads who help the workmen. And, accustomed as they are to carry mud for building and lining their nests, so now they carry mortar in their beaks for the bricklayers. This is an attempt to give a meaning to the existing text, and the only alteration necessary is καὶ πηλόν for τὸν πηλόν. But it is not impossible that νῆτται goes with ἐπέτοντ' as well as with ἐπινυθοφόρον, and the flat tail of the duck rather than the forked tail of the swallow may represent the trowel.

Dr. Rutherford (Class. Rev. vol. v. No. 3. p. 89) offers an emendation of the passage, which he regards as a typical instance of the confusion caused by the early introduction of 'adscripts' from the Scholia, 'twisted into metrical form.' From ὅσπερ παιδία to στόμασων he detects a series of three such 'adscripts'; (1) ἔχουσαι κατὰ παῖν (error for κατόπιν): βαστάζουσαι ὅσπερ παιδία. (2) τὸν ὑπαγωγέα: τὸν πηλόν (mistake for πιλόν). (3) ἔχουσαι: ἐν τοῖς στόμασιν. Relieved of these accretions the text would run: καὶ νῇ Δή’ αἱ νῆτται γε περεξεσωμέναι ἐπινυθοφόρον· ἀνω ὄν τὸν ὑπαγωγέα ἐπέτοντ’ ἔχουσαι κατόπιν αἱ χειλίδονε. This is highly ingenious, if not convincing. Meineke (following Dobree) supposes that at least a line and a half has fallen out after παιδία.

The νῆτται in l. 1148 are no doubt the ordinary wild-duck (anas
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boschas, Linn.): the plumage of which shows a sort of white collar shading down into the breast.

This might be described as an 'apron;' cp. the phrase ἄσκειν ἐκ περιζώματος, 'to practise with the apron on.'

1. 1155. τελεκάντες ἑκατέρα, 'the wood-peckers pecked out.'
2. 1158. ἀπαντ' ἐκεῖνα, 'everything thereabouts.'
3. 1159. βεβαλάνωταί, 'fitted with bolts.' The βάλανος is properly a 'pin' falling into a hole in the bar and preventing its being shot back. See Thuc. 2. 4.

1. 1160. ἑφοδεύονται, 'the guards are all being visited: the bell is being passed round.' ἑφοδεύον is the technical word for 'going the rounds,' as in Xen. Hell. 2. 4. 24; 5. 3. 22 ἀπιστίαν ἑφοδεύον τὸ ἄφ᾽ ἐστίρος κατὰ τὰ τεῦχη. For καδονοφορεῖται see on sup. 842.

1. 1163. ἀπονύσσομαι. He ought not to have met with much dust in his passage through the air!

II. 1164–9. These lines, as Dindorf remarks, are introduced to give time for the First Messenger to retire, and re-appear as the Second. The question of the Chorus implied that Peithetaerus has been plunged in deep thought at the astounding news, instead of expressing his lively delight.

1. 1167. Note the humorous contrast of ἄληθῶς with ζυδέας, 'in honest truth it looks to me like—fiction.'

1. 1169. πυρρίχην βλέπων, lit. 'looking a war-dance,' like βλέπειν Ἀρν. Plut. 328, πολεμική δὲ δοκεῖ εἶναι ἡ πυρρίχη ἐνοπλοὶ γὰρ αὐτὸν παῖδες ὄρχονται Athen. p. 630 D. Transl. 'with most martial aspect.'

1. 1177. περιπόλους. 'After his eighteenth year an Athenian youth was enrolled among the Ephebi, entered in the register of his dème, and, after taking the oath of a citizen, was armed in the presence of the public assembly. For the next two years he had to do frontier-duty as περιπόλος, before he attained his full civic rights.' Herm. G. A. § 121. They were thus a sort of 'cavalry cadets.'

1. 1178. κατ᾽ αὐτόν, 'on his track.' So Soph. Trach. 54 πᾶς ... ἀνδρὸς κατὰ δῆτησιν οὗ πέμπεις τινά;

1. 1181. κερνής. See on sup. 304. τρίωρχης, 'the buzzard.'

Pliny N. H. 10. 8. 9 identifies the κύμνις (otherwise called χαλλίς II. 14. 20) with the nocturnus accipiter, 'night-hawk,' or 'night-jar.'

1. 1183. δονεῖται, lit. 'is agitated.' Hdt. 7. 1 Ἡ Ἀσίη ἐδονέετο πᾶσα ἐπὶ τρία ἑτεῖα. 'The welkin shudders with the rush and the whirring of wings.' So πτερῶν βοῦβδος Soph. Ant. 1004. τοῦ θεοῦ, the intruder of 1172.

1. 1191. δὲ Ἐρέβος ἑτέκετο. This is not distinctly stated in sup. 693 foll. The metre and the language of this Choricon is modelled on the form of the Tragic Chorus. The Aeolic (?Doric) form πεδαρσίου for μεταρσίου is common in Aesch., as in P. V. 269, 709, 915, but is not
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found in Soph. or Eurip. The ‘winged sound of the gods’ whirlwind course’ was produced by some machinery, by which Iris was swept across the stage to the θεολογεῖον, or, as Kennedy says, ‘to some concealed ledge . . . where she is able to pause and sustain the dialogue, at the close of which the machine wafts her away again.’

1. 1203. πλοῖον, ἡ κυνή; ‘bark or bonnet?’ The folds of the dress which Iris wears blow out with the rapid motion like the sail of a ship: and the symbolical rainbow on her head (Kock) looks like a sun-bonnet, ἡλιοστέρης κυνή Soph. O. C. 313. With this frequent form of alternative question cp. sup. 102 πότερον ὅρνις ἡ ταῦς; Vesp. 1509 ἰζίς ἡ φάλαγξ; Lysist. 982 τίς ἐ’ ἐ’ σῶ; πότερ’ ἀνθρώπος ἡ κονίσαλος; Felton quotes a remarkable parallel to the present passage from Milton’s Sampson Agonistes, where the appearance of Delilah is described:—

‘But who is this? What thing of sea or land?
Female of sex it seems,
That so bedecked, ornate, and gay,
Comes this way sailing,
Like a stately ship
Of Tarsus bound for the isles
Of Javan or Gadire,
With all her bravery on, and tackle trim,
Sails filled and streamers waving.’

It has also been noted that the surreptitious entrance of Iris has many points in common with the stealthy way in which Satan eludes the heavenly guards in Paradise Lost.

1. 1204. Ἰρις ταχεῖα. She answers as if she were a πλοῖον, ‘the clipper Iris:’ and the further question of Peithetaerus (see on sup. 146) implies that she is the ‘despatch-boat’ of Olympus: but he wants to know on what sort of service sent.

1. 1206. ἐμὲ ἤλληψεται; ‘arrest me!’ τρίορχος, ‘the buzzard,’ appears sup. in the form τρίόρχης.

1. 1208. ἐτοποῦ. Here τοῦτι is Subj., ‘this is a queer business!’ Such threats, that is, against a Messenger of the Gods.

1. 1213. σφαγίδα, lit. ‘a seal,’ here equivalent to a Passport, properly ἴπισέ.

1. 1214. ὑμνάινεις μέν; For the use of μέν in such a question, without an apodosis containing δὲ, cp. Eur. Ion 520 ἐδ θρονέοις μέν, ἦ σ’ ἔμερο θεοὶ τίς, ὅ ἔτεν, βλάβη; If, as Hermann, ad Eur. Med. 1098, ‘μέν tantum in figurata interrogatione poni ubi nobis prope certum illud videtur de quo interrogamus,’ then the words will mean, ‘You are in your right mind, surely? and yet you speak like a fool.’

1. 1215. ἐπέσαλε has a double sense, as used by Peithetaerus and
Iris, 'Has no bird-brigadier come up and forced a permit on you?' 'So help me heaven, good Sir, no one has forced me at all.' 'And in spite of all that, are you fitting about thus, with nothing said?' σύμβολον here is, probably, the tessera hospitalis, or license of residence taken out by a foreigner.

1. 1221. ἄδικες. There is uncertainty both as to reading and meaning. The MSS. give ἄδικες δὲ (με Rav.) καλ. νῦν, which would mean 'even now you are trespassing,' or, with more technical meaning, 'you are guilty.' There is a further doubt whether καλ. νῦν is to be joined with ἄδικες or with the following clause. Dind. and Bergk prefer ἄδικε (pass. 2 sing.) δὲ καλ. νῦν, meaning, 'even now you are being unfairly treated, in not getting your deserts, which would be instant arrest and death.' This is ingenious: but ἄδικες is far simpler.

1. 1222. πασῶν Ἰρίδων, 'than any Iris in the world.' For this plural denoting a class see on inf. 1701; and for the idiomatic use and the superlative, Nub. 1132 ἢν ἐγὼ μάλιστα πασῶν ἡμερῶν δέδοικα.

1. 1223. τῆς ἀξιας, sc. τιμωρίας.

1. 1224. ἀδάνατος, with initial long syllable, following epic usage.

1. 1228. ἐν μέρει, 'in your turn.' You have had the upper hand till now.

1. 1229. τὸ πτέρυγε ποτὶ ναυστολεῖς; 'whither are you steering your wings?' For this mixed language, suitable to the remigium alarum (Virg. Aen. 6. 19) cp. Aesch. Ag. 52 πτερύγων ἐρετμοῖον ἐρεσόμενων.

1. 1232. Note the tragic style of these lines, and cp. Eur. Frag. Pleisth. 5 μηλοσφαγεῖ τε δαμίων ἐπ᾽ ἐσχάρας.

1. 1237. οῖς ψυχέων αὐτοὺς, i.e. quibus sacra facere oportet eos. So Eq. 72 ποιάν ὁδον νῦν-νότ νῦν) τρεπτέον, Thuc. 8. 65 ὡς οὗ τε μισό-φερτεόν εἶν τὰς τοὺς στρατευομένους, Plat. Crit. 49 Λ οὖδει τρόπῳ φαμέν, ἐκόντας ἄδικητέον εἶναι. The reading αὐτοὺς is that of Rav., most MSS. αὐτὸς.

There is a fine touch of humour in using the name of Zeus in an oath not to sacrifice to him!

1. 1240. Διὸς μακέλλη, as in Aesch. Ag. 525, Soph. Frag. 767. περιπτυχάς is a favourite word with Eurip. as τείχων π. Phoen. 1357.

1. 1242. Λυκυμνίαι. Perhaps the 'Lycymnian bolts' refer to a lost play of Euripides, in which the hero Licymnus was struck by lightning. But Hesych. says κεραυνοῦτας γάρ ἢ ναῦς. Kock thinks a hit may be intended at Licymnus a Sicilian rhetorician, pupil of Gorgias and teacher of Polus, whose style was remarkable for its affectations.

1. 1244. Λυδίων ἢ Φρύγα. Is Iris 'thinking to scare some stupid Lydian or Phrygian slave' by this 'bugaboo' about the thunders of Zeus? A humorous adaptation of the taunts of Pheres, when Admetus
proposes he should die for his son (Eur. Alc. 675): "\( \Omega \) παι, τίν' αὔχεις, πότερα Λυδών ἢ Φρύγα | κακοῖς ἐλαίειν ἄργυρωντον σέθεν; For μορμολύττειν. Plat. Gorg. 473D μορμολύττει αὖ, καὶ οὐκ ἐλέγχεις. The verb is from μορμό, which, like ἀκός, was the name of a bogie, utilized by nurses to keep their children quiet.

1. 1247. Peithetaerus caps the tragic rant of Iris, by quoting, with more or less relevancy, from the Níobe of Aeschylus. The δόμοι Ἀμφίωνος is an unmeaning piece of grandiloquence.

1. 1249. περφυριώνας—(see on sup. 553) are harmless sea-birds, with a terrible Titanic name. Kennedy calls them 'Magogian birds in pard-skin uniforms.' If 'a single Porphyron gave so much trouble' in days of old, what will 600 do? ἐνημένους (ἐνάπτω) as Ran. 430.

1. 1251. πλεῖν (πλεῖον) ἔξακοσίους. After πλεῖον it is not unusual to omit ἣ as Plat. Apol. 17D ἄτη γεγονός πλεῖα ἐβδομήκοντα.

1. 1258. εὐράξ πατάξ. The word εὐράξ = 'side-ways' is found in Homer II. 11. 251, but here the adverbs (formed like πῦππαξ, βαβαίαξ, etc.) seem only intended to have a sort of effective jingle, like 'slap dash,' or, 'helter-skelter.'

1. 1261. καταθαλώσες, 'try your blasting fires upon some young fellow,' who has not got my experience. The suggestion of the Schol. that it may mean 'excite a flame' by your coquetries, is quite unlikely. Nor had Iris taken that line.

1. 1263. διογενεῖς. This unusual epithet for the gods is found in Aesch. S. c. T. 301 and Suppl. 630. It reminds us that Zeus is πατὴρ ἀνδρῶν τε θεῶν τε.

1. 1265. μηδὲ τιν'. The order of the words seems to be μηδὲ τινα βροτών ἄνδρα δάπεδον ἐπὶ πέμπτων θεῶν ἰερόθυτον κατόν τῇδε. But others join ἰερόθυτον with δάπεδον, the 'sacrificial floor,' sc. of the temples. τῇδε means, 'via our city.'

1. 1269. κηρυκα, (sup. 845). This is a mixture of two constructions, (i) δεινὸν γε τὸν κηρυκα μὴ νοστείν καὶ δεινὸν γε ἐλ μὴ νοστήσει δ κηρυκ. For a similar construction see on sup. 653.

1. 1272. γλαφυρώτατε, perhaps 'most highly polished;' lit. 'smoothest.' It is a word found in the other Greek Comic poets coupled with κυμφόσ, ἀστέοσ, and the like.

1. 1273. ὁ κατακέλευσον. No doubt with direct allusion to the κέλευσμα of the boat-swain. Pollux (4. 93) distinctly says that κατακέλεων is equivalent to κατακηρύξαι ηὐχίαν, 'and so the Herald may mean tell us to "easy all;"' as he has no superlatives left. Dionysus, in Ran. 207, says to Charon κατακέλευε δή, to which Charon responds with ὄντ, which sometimes means 'Avast! stop;' but not always. Probably the meaning is—'do give the time;' because he has got into a breathless muddle with all his epithets.

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E 65
1. 1281. ἔλακωνομάνουν. As a Parisian who apes English dress and customs is called 'un Anglomane,' so Aristoph. speaks of 'Laconomanes,' who affected the Spartan coiffure and meagre diet, going unwashed, like Socrates and his friends (ἂν ὑπὸ τῆς φειδωλίας ἀπεκελπράτ' οὖθες τάποτ' οὖθ' ἥλεψατο, | οὖθ' εἰς βαλανεῖον ἤλθε λουσόμενος Nub. 835 ff.). The Rav. gives ἐσωκράτων from ὀσωκράτων like μελλονικιᾶν: al. ἐσωκράτων.

1. 1283. The MSS. give σκυτάλη ἐφόρουν against metre, as the a is short. Porson's conj. σκυταιλοφόρουν removes this difficulty, cp. βαθ-δοφορεῖν. There is no allusion to the official Lacedaemonian σκυτάλη, but only to the use of 'walking-sticks.'

1. 1287. ἐπὶ νομῶν. Like the 'early bird,' the Athenian citizen took a morsel on first rising. 'They went hop skip and jump (ἐπέτουνθ') to their food,' which consisted of a bit of bread and a dram of neat wine (ἀκρατος). Some see a pun in ἐπὶ νομῶν, as though it suggested ἐπὶ νόμον, alluding to the fondness of the Athenians for the law-courts. If so, some jingle between 'grazing' and 'Gray's Inn' might illustrate it. It would then resemble the play on δῆμος and δῆμος Eq. 954.

1. 1288. κατήρον, 'settle down,' καταλέιπον, though commonly used of ships putting into harbour, can be applied to birds, as in Plut. Alex. 26 ὅρνεις . . . ἐπὶ τὸν τόπον καταλόγουν γέμεσιν έκοκτέ. By τὰ βιβλία we must understand the 'book-stalls,' as τὰ ὄρνεα sup. 13. There is perhaps a reminiscence of papyrus, or rushes in βιβλία or βυβλία. Men go down to 'read;' birds to 'the reeds.' Others think that βιβλία are legal treatises or documents, so leading up to ψηφίσματα.

1. 1292. πῆδις. Why the 'limping huckster' was called 'Partridge' is suggested by the word ἐκπερδικλαῖον sup. 768, and specially alludes to the tricks of the bird in leading hunters away from her nest.

1. 1294. Οπουντίω, sup. 153. Φιλοκλέοι sup. 281; Θεογένει sup. 822. The χιναλόπης or 'vulpanser' is a sort of small goose that makes burrows in river banks. Probably the word was only chosen to suggest that Theogenes combined the voracity or noisiness of the goose with the cunning of the fox.

1. 1296. ἰβις. This name may have been given to Lycurgus to mark his Egyptian extraction; but more likely because of some personal peculiarity like spindle-shanks. Chaeréphon (Nub. 104) was thin, sallow and swarthy, and probably had a squeaking voice like a bat.

1. 1297. Syracosius was reputed to be the author of a law intended to limit the freedom of the comic stage, so that he was in evil odour with the poets. Eupolis (215) compared him to a yelping puppy, which suits well enough with the sobriquet of κίττα. The Meidias here referred to must have been a vile fellow. He was reckoned by the comic poets among the πτωχαλάζονες and κλοπῆς τῶν δημοσιῶν.
NOTES. LINES 1281–1335.

His nickname of 'quail' was given him because of some fanciful resemblance to 'a quail that had had a knock on the head from a quail-flipper.' This expression apparently comes from the cant language of quail-fighting. But it is uncertain whether ὄρτυγοκόπου refers to an actual match between quails, in which the challenging quail was 'flipped on the head' to test its powers of endurance; or whether the ὄτυγοκόπος is the quail owner who has severely 'flipped' his quail on the head, as a punishment for not showing fight. According to this Meidias would look stupefied and 'groggy,' like a bird half stunned by a blow. The MSS. read ὑπὸ στυφυκόπου, which according to Pollux is equivalent in meaning to ὄρτυγοκόπου, as used by the comic poets.

1. 1298. ήκεν (i.e. ήκεν before a vowel, or ήκε, ήκε, before a consonant) Attic equivalent of ἐκεί. So οὗ γὰρ ήκεν ἐξίων Pax 1182, ἐπεοίδειν Nub. 1347.

1. 1301. ἐμπετοπυμένη, 'introduced' into the composition. Such songs are quoted from Anacreon, Simonides and Sappho, to which may be added the famous ἦλθ' ἡλθε χελιδών. See inf. 1410.

1. 1303. πτεροῦ τι, 'the very least scrap of a feather.'

1. 1307. πτερῶν σοι δεῖ, 'you want to get some wings somehow or other for the new settlers.'

1. 1308. ἔργον ἑστάναι, 'not our business to stand idle,' as in Lysist. 424. See sup. 206.

1. 1309. σοῦ μὲν, addressed to the fellow-slave of Manes.

1. 1314. καλεῖ, future. Join ἄνθρώπων with τις, and not, as Kock, with πολυάνορα.

1. 1316. κατέχομαι is here intransitive, with the sense of 'are in vogue,' as in the phrase ό λόγος κατέχει Thuc. i. 10, φῆμα μᾶλλον κατέχομαι Eur. Hipp. 1466.

1. 1319. μετουκεῖν, explanatory addition, 'what advantage for a man is not found therein, for a sojourn there.' The language here is Pindaric. So in Ol. 13. 6 Εὐνομία, Δία and Εἰράνα have their home at Corinth; and in Pyth. 8. i φιλόφρον 'Ἀσυχία is spoken of as the mighty daughter of Δία. Cp. also Frag. 228 (Böckh) μεγαλάνορος 'Ἀσυχίας το φαιδρὸν φῶς. Here the unclouded face of gentle quietude.'

1. 1326. ξέφρα (ὅρμω), 'stir him up with a flogging like this.' ὃς can only be pantomimic show of beating by the chorus, for none of them actually touch Manes.

1. 1330. σοῦ δε, addressed to Peithetaerus. He is to lay out in order the various wings of song-birds, augurial-birds and sea-birds; and to furnish every applicant appropriately 'with an eye to each man's character.' So Thucyd. 4. 15 Βουλεείειν πρὸς τὸ χρῆμα, δρῶντας.

1. 1335. σοῦ σχήσωμαι, 'keep my hands off thee,' sc. the lazy slave.
BIRDS.

1. 1337. ΠΑΤΡΑΛΟΙΑΣ. This character represents a young reprobate, such as Pheidippides becomes (in the Clouds) under the Socratic teaching. He can hardly be called a ‘Parricide,’ unless the will be as good as the deed, for he has not got further yet than being the ‘rebellious son.’ He comes on the stage singing about his wish to be an eagle, out of the Oenomaus of Sophocles. For ὦς ἀν ποταμείν of the MSS., ὦς ἀμποταμείν has been conjectured; because after such optatives of wish, as γενοίμαν, the final sentence is regularly introduced by ὦς or ὦπας without ἄν, as γενοίμαν ἣν ἔλαμεν ἔπεστι πόντον πρόβλημα. . . . τὰς ἑρᾶς ὦπας προσεῖποιμεν Ἄθανα Soph. Aj. 1217, but the MS. reading does not seem to be any more unnatural than Od. 8. 20 καὶ μὲν μακρότερον καὶ πάσσονα θηκεν ἰδέοια, ἃς κεν Φαυκέςσι φίλος πάντεσσι γένοιτο. Meineke marks a lacuna after ὦπέρ, proposing to insert some word, like ἄρεσ in agreement with ἀτρυγέτου. But this is unnecessary, as ἀτρυγέτου may be used absolutely for ‘the waste [of waters’], on the analogy of ὑγῆ, ἧνη, ἱερά, etc., in Homer. We must not be too careful to judge these ‘high falutin’ dithyrambs by canons of accuracy and intelligibility.

1. 1340. ψευδάγγελήσετε. We must gratefully accept this emendation of Bentley for the MS. reading ψευδάγγελήσ εἶναι. For ψευδάγγελος, not -ῆς would be the right form.

1. 1342. αἰβοῦ, generally used of disgust, is here a shout of relief and satisfaction, like the sound commonly printed ‘whew!’

1. 1343. ἐρᾶ . . . νόμων. According to the Schol. there was a gap after γλυκύτερον in the MSS., and 1. 1343 is described as an interpolation of Aristophanes, probably the Alexandrine grammarian of that name (Ἀριστοφάνους πλῆρωμα). It is a needless anticipation of 1. 1345.

1. 1347. Join καλῶν ὄρνισσι. For νομίζεται most modern edd. read νομίζετε to harmonise with νομίζομεν inf. The Rav. has ε written above -α. Perhaps there is again the intentional play on νομοί and νόμοι as suggested sup. 1287. So Schol. γύτες γὰρ καὶ κόρακες περὶ νεκρῶν νέμονται.

1. 1350. πεπλήγματι. So. Eq. 1148 ἄττ' ἄν κεκλώφωσι. Kock quotes from Klassen the view that it is the subj. of the epic reduplicated aorist. But that is quite needless.

1. 1352. πάντ' ἐκείνι, sc. as sole heir.

1. 1354. κύρβεσσιν. The κύρβεσι (Nub. 448) were wooden prisms revolving on pivots. The laws of Solon were written on such.

1. 1356. πελαργιδῆς, from nom. -εύς, ‘Storklets,’ so ἀλατενιδῆς, Χαρίδης, etc. Publilius Syrus speaks of the ciconia pictaticultrix; and stories of the young storks carrying their aged parents on their outspread wings are familiar. Storks have often been encouraged
to make their nests on the roofs of houses, as a sort of type and omen of family affection.

1. 1358. ἀπελαυνά τάρ’ ἄν. This is the simplest corr. of the MSS. γάρ ἄν. 'I should get a nice treat (ironically) by coming here.' Cp. inf. 1692 εὑρετᾶν διετήθην. Then ὁδέν γ’ must be filled up with ἀπελαυνάς ἄν, 'no you won’t at all.' Join καὶ to βοσκητέον, with the meaning of 'actually having to support him,' not only having to acquiesce in his existence.

1. 1362. σοὶ δ’, ἄ νεανίσκ. 'These lines are intended to be an echo of the familiar words of Theognis, 27 foll. σοὶ δ’ ἥγος εὗρεν ὑποθέσσομαι οἵπερ αὐτός, ] Κύρν', ἀπὸ τῶν ἀγαθῶν παῖς ἑτ’ ἑών ἔμαθον. There is a litotes in οὗ κακῶς. He means 'very good advice.'

1. 1366. ἀλεκτρυνόνος. The rebellious son is tantalised by the mockery of his punishment. He is dressed up like a fighting-cock, a bird δς τοὺς πατέρας ἀμώνεται Nub. 1427, and then he is sent off to garrison duty (φρούρε). There was almost always some petty war going in the Thraceward districts between the Athenians and Perdiccas or the Lacedaemonians. Indeed at the very moment of the performance of the play, at the great Dionysia, 414 B.C., the expedition was probably in preparation, which was sent out under Eucleon to attack Amphipolis at the end of the summer, Thuc. 7. 2.

1. 1372. Cinesias, a dithyrambic poet, is a favourite butt of Aristophanes for his impiety (Ran. 366); for his many bodily diseases, and for his miserable leanness. That there was sober truth in this, and not merely the licence of a comic poet, may be gathered from the severe judgment passed on him by Lysias who composed two speeches against him, and by Plato (Gorg. 501 ff.). The song which he sings here as he comes upon the stage is borrowed from Anacreon; and as it is all about flying, 'the affair wants a whole cargo of feathers.'

1. 1376. ἄφοβο φρεύι, 'essaying it all fresh with fearless heart and body.' This is quite good enough for these half-nonsense verses; and there is no need to write ἄφοβο φρεύδος ὁμοί η γενεάν with Herm. and Mein.

1. 1377. φιλόμυνον. The wood of the lime tree (φιλόμυ) is yellowish and very light. This may refer to the sallow Cinesias, who was 'as thin as a lath.' But Athenaeus (12. 551 D) interprets the epithet as meaning 'wearing lime-wood stays,' to support his lanky body. There is probably some joke we do not understand in the question, why he 'twists and turns his limping limb,' perhaps an allusion to κυκλικόν χορόν.

1. 1385. ἀναβολάς. The 'preludes' (so ἄμβολαί Pind. Pyth. 1. 7; ἄναβάλλεσθαι Hom. Od. 1. 155) were to be drawn from the clouds,
and so might well be 'wind-flapped and snow-strewn.' The relation of the dithyrambic poets to the cloud-goddesses may be read of in Nub. 333 foll.

1. 1388. τὰ λαμπρά, 'the brilliant passages.'
1. 1393. εἶδωλα. It is difficult to see sense or grammar here. The 'phantoms' can hardly be in apposition with ἄφα. Perhaps the force of δειμω is continued, and he seems to be making his way through spectral flights of birds. Blaydes conj. εἴδωλα, 'abodes.'
1. 1395. ἄρπα, 'avast there!' 'easy!' The boatman's cry, as in Ran. 180.
1. 1396. τὸν ἀλαδε δρόμον, 'the seaward course.' This is a natural correction for the unmeaning τὸν ἀλαδρόμον. The Schol. gives τὸν εἰς ἀλα δρόμον.
1. 1401. χαρίεντά γ'. While Cinesias is singing he has had feathers attached to him and admires the clever device. But in the same moment Peithetaerus lays the stick upon his back, and asks him 'how he enjoys his feather-flapping.'
1. 1404. περιμάχητος, 'jealously fought for.' The Choregus was chosen by his tribe; and his duty was to supply singers not only for the tragedies and comedies, but also for the cyclic and other choruses at the various religious festivals. Having procured his choreutae the Choregus had next to provide a trainer (χοροδιδάσκαλος), the best that could be found. But the order in which the trainers were taken was, apparently, settled by lot. Still there must have been some power of choice left with the Choregus. When the Archon gave leave to a poet to bring out his composition he was said to grant a chorus (χορὸν δίδωναι). The Choregus who was judged to have performed his duties best received a tripod for a prize; and the tribe to which he belonged was supposed to share the honour, and was named with him in the inscription on the tripod.

From this we can understand what a keen competition there would be among the tribes to get the best trainer whose teaching would probably secure for them success. Leotrophides, who would be the Choregus whose chorus Cinesias would have to train, is described as being himself a dithyrambic poet, miserably thin and scraggy. For the use of the dative cp. ἐμοὶ διδάσκειν = me archonte et ludorum praeside tragediām docere. (Holden, from Cratinus.) Similarly ἰνικ' ἐβούλευν σοι. Eq. 727. φίλην may be in apposition with χορὸν, because the choreutae were members of the tribe. There is some joke underlying Κερκοπίδα which we do not understand. It has been proposed to read Κρεκ-οπίδα with allusion to κρέξ, 'the rail;' or Κερκωπίδα referring to those thievish imps the Κέρκωπες who used to persecute Heracles.

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NOTES. LINES 1388–1432.

1. 1410. ὅρνιθες τίνες. The words with which the informer comes on the stage are a parody on Alcaeus: ὅρνιθες τίνες ὅσον ὡκεανὸς γὰς ἀπὸ περράτων Ἠλόν πανέλοπες ποικιλὸδερροι ταυνοπτεροι; It is possible that by οὗδεν ἔχοντες the Informer is indicating his own impuneous condition. But, more likely, it expresses his disappointment that the birds in the new city have no riches, so that nothing can be squeezed from them.

1. 1412. οὗ φαύλον, 'not slight,' 'not inconsiderable.'

1. 1415. ταυνοπτερε μάλ' ἄθις, 'yet once more, O particolored bird with outstretched wings.' Peithetaerus thinks that this popular song on the swallow must really refer to the Informer's coat, which is 'particoloured ' with many a patch; and is so poor a protection from the cold that it points to ' a want of a whole swarm of swallows bringing summer in their train,' μία χελιδῶν ἕαρ οὗ ποιεῖ.

1. 1418. δεῦρο belongs directly to τοὺς ἀφικνουμένους. For the unusual position cp. Pax 1303 ὅμων . . . ἑνταῦθα τῶν μενόντων.

1. 1420. περαῖν. From the Ἔθριδώνες of Aeschylus, according to the Schol. Probably the remaining words of the line come from the same source.

1. 1421. εὐθὺς Πελλῆνης, 'straight for Pellene,' a village in Achaia, famous for the manufacture of warm woollen cloaks—as we might say 'to Ulster.' So Pind. Ol. 9. 98 (148) καὶ ψυχρῶν εὐθανῶν φάρμακων αὐτῶν Πελλήνα φέρε. Peithetaerus suggests that the only reason why the Informer desires wings is that he may visit Pellene and change his threadbare cloak for a warm one.

1. 1422. νησιωτικός, referring to the islands in dependence on Athens.

1. 1425. περισσόβειν, seemingly intransitive; πόλαι being governed by the preposition in the compound word, ' to swoop round all the cities.' See on 1032.

1. 1426. προσκαλεῖ, future with the same meaning as καλούμενος, 'how will you do your summoning any more cleverly with the help of wings?' ὑπό is used here in its idiomatic sense of ' to the accompaniment of,' as ὑπὸ σφυγγών Hdt. 1. 17, χαλκῆς ὑπαλ σάλπιγγος Soph. El. 711. The Informer answers, 'Indeed, I shan't (do it any better) but (I want wings) that the footpads may not annoy me, and that I may return thence with the cranes, having bolted many a lawsuit to serve as ballast.' For this story about the cranes see sup. 1136.

1. 1431. νεανίας, 'an able-bodied young man.'

1. 1432. σκάπτειν. Like the ' unjust steward' in the parable, he has learned no trade nor craft, and he therefore represents himself as driven to the very questionable profession of an informer, τί ποιήσω; σκάπτειν οὐκ ἔχω Luke 16. 3.
1. **1435.** ἡ δικορραφεῖν, with an intentional echo of δικαίου, 'on principles of law rather than constantly getting up law-suits.'

1. **1436.** πτεροῦ. Through the next lines there runs a constant double meaning of πτεροῦν and its compounds. The Informer actually wants to be furnished with 'wings;’ Peithetaerus declares that to be unnecessary—a few words of persuasive talk; a little encouragement to extravagance; a hankering after the stage—are quite enough to make a man 'flighty,' to set him 'soaring,' to put him 'in a flutter,' to make him 'high flown.' Ultimately Peithetaerus (l. 1463 foll.) uses the words πτερῷ (dual) for the double-lash of the Corycian whip, with which he sends the Informer 'spinning like a top.'

1. **1441.** τὰ μειράκια τὰν. I have adopted Blaydes’ emendation for the vulg. τοῖς μειραίοις ἔν, for the fathers evidently are not speaking to but of the lads. That this is generally felt may be seen from the various conjectures: sc. τοῖς φυλέταις Meineke, or τοῖς δημόταις Kock. The lads are supposed to be congregated in the 'barbers' shops;' and their fathers are lamenting over them as 'horsy,' or ‘stage-struck.’

1. **1443.** ἐπηλατεῖν, cp. the record of the extravagant habits of young Pheidippides, Nub. 15, 69, 74.

1. **1444.** δὲ τις, i. e. ἄλλος δὲ τις.

1. **1446.** καὶ πτεροῦνταί, 'they really are furnished with wings.' So ἄττ' ἄν καὶ μδῆ cp. Nub. 785. This Peithetaerus declares to be no mere metaphor, for 'the mind is sent aloft, and its owner is raised on high,' by the influence of words.

1. **1455.** ἐνθαδί. The Informer forgets that he is no longer in Athens. καλεσάμενος, 'having summoned,' only refers to the early stage of citing the defendant to appear. ἐγκεκληκόων advances a stage further, 'having indicted him before the judges.'

1. **1456.** κατ' αὖ πένωμαι. Dobree’s emendation, generally accepted, for vulg. κατ' αὖ. For the tnesis cp. Ran. 1047 κατ' αὖ ἐβάλεν.

1. **1457.** ὅδι λέγεις, 'this is what you mean.' Join ἐνθάδε with ἀφλῆκη δίκην. Peithetaerus takes up the ἐνθάδε in the same sense as the Informer: 'in order that the foreigner may be cast in his suit in the court at Athens before he has time to arrive.' The Informer will appoint a certain day for the trial, at which he will duly appear, thanks to the speed of his wings. The poor foreigner, having no such advantage, will not be present when his name is called, and so judgment will go against him in default (ἐρήμην ὀφλείν δίκην).

1. **1460.** πάντ' ἔχεις, 'you've got it completely.'

1. **1461.** βέμβικος. Cp. Virg. Aen. 7. 378 foll., where the wild speed of Amata through the streets of Lavinium is compared to the movement of a top (volubile buxum) set spinning with a lash (dant animos plagae). The 'Corycian whip' with double thong (πτερῷ)
NOTES. LINES 1435-1492.

seems to have been a special weapon of public chastisement in that turbulent island. σωμεχῶς δὲ παρὰ Κερκυραίοις ἄταξια γίνονται, διὰ τὸ στασιάζειν οὖν ἐπεπόλασε παρ’ αὐτοῖς ἡ μάστιξ Schol. Cp. λιγυρᾷ μάστιγι διπλῇ Soph. Aj. 242.

1. 1466. οὖ πτερυγεῖς; ‘won’t you wing your flight?’ cp. sup. 795.
1. 1467. ἀπολυβάζεις. It seems difficult to connect this with λιθάς. There are not a few curious words with a similar meaning, as ἀπολυ- 

tαρυγεῖς Nub. 1253.
1. 1468. πικράν, ‘to your cost;’ as sup. 1045 and Soph. Phil. 355 κάγῳ πικρόν Σίγνειον υἱῷ ράπτῃ κατηγόμεν.
1. 1469. ἥμεῖς. Peithetaerus here addresses his attendants, and perhaps the κήρυκ, sup. 1271.
1. 1475. Κλεώνυμος. For Cleonymus see on sup. 288. This curious comparison of a man with a tree may have in it an echo of II. 13- 437 ἀλλ’ ὥστε στήλην ἢ δένδραν ὑψητῆλον ἄτρεμα ἐσταύτα, and may refer to a dull, wooden nature. But the introduction of a tree seems natural enough when we remember that the Chorus of Birds are describing the wonderful things they have lighted on. In Κάρδιας ἀπωτέρῳ there is a double meaning; either ‘further away than (Hertford) Cardia,’ a town on the Thracian Chersonese; or ‘out of Heart,’ i.e. cowardly.
1. 1478. τοῦ μὲν ἷρος. See on sup. 1046, where we find that the suits in which Ἐνδύον was involved came on in the month of Munychion. In συκοφαντεῖ there appears to be an allusion to the connection of Cleonymus with the efforts to discover who had mutilated the Hermas.
1. 1484. λύχνων ἥρμης. A parody on the famous phrase Ξυσθῶν ἥρμη (Aesch. P. V. 2, Acharn. 704), describing the vast desolate steppes of Scythia. Here, ‘the place void of lights’ is that quarter in Athens where very few folk went about with lanterns. (Vesp. 219, 246-262; Eccles. 27; Nub. 613). For the streets of Athens were not lighted in the modern sense, and the windows of the houses did not give light on the road. In this dark quarter of the city lives the notorious footpad Orestes (sup. 712, Acharn. 1166) called a ‘hero,’ as bearing the name of the son of the great Agamemnon. A very friendly and companionable person, like the heroes of old, but an awkward person to be in company with after dark.
1. 1492. πληγεῖς. It was usual to pass the shrines or chapels of the Heroes in reverent silence (Alciph. 3. 58); and a sudden meeting with
a hero face to face was believed to cause paralysis, so that the Heroes were called πληματα (Athen. ii. 461 c), as having the power to 'give a stroke of paralysis.' This belief is played upon in the word πληγει's, which means 'having had a stroke' from the cudgel of the footpad, who then 'stripped' his victim (γυμνός) sup. 498.

1. 1493. πάντα τὰ κόρδεξια, 'all down the right side,' as is common in paralysis. The Schol. seems to understand 'the most important parts of the body.' But this is very doubtful.

1. 1496. σουγκαλυμμός, i.e. δ ἑγκαλ. Dawes' emendation for δ συγκαλυμμός.

1. 1499. δηνικα; 'do you ask what time it is?' Notice that Prometheus in his supreme selfishness takes no notice of the questions of Peithetaerus.

1. 1500. βουλτός, as in Od. 9. 58 ἡμὸς ὅ ἢ ἢλιος μετενίσσετο βουλτόνδε, where Eustath. defines βουλτός as ἴ μεσημβρία ἐστὶν ἴ ἡλίον τι μετά μεσημβρίαν ὄτε βίε λύνται τοῦ κάμνειν. Therefore we are not to think of the evening hour to which Horace refers (Od. 3. 6. 41) as finally releasing the oxen from the yoke, but rather of the midday halt. Mr. J. G. Frazer (Classical Review, vol. ii. p. 250) quotes from Seebohm (English Village Commun. p. 124 foll.) to the effect that in Wales and Germany plowing in ancient times stopped regularly for the day at noon.

1. 1501. ὁ Ζεὺς ποιεῖ; As we should say 'what's the weather doing?' With ἀπαιδράζει νεφλᾶς cp. Virg. Georg. i. 461 unde serenas ventus agat nubes.

1. 1503. οἰμώξε μεγάλ. Peithetaerus, impatient at the impracticable ways of the man, shouts out 'a murrain on you!' At this Prometheus, with grotesque cheerfulness, as if he had received some friendly invitation, says 'Well then, on those terms, I'll throw my wraps off.' Or perhaps, as Felton suggests, Prometheus is harking back to his original question, to which he attached so much importance—'is the sky clear or overcast?' because in the latter case I shall not be seen by the gods, and may unmuffle myself. Possibly οἰμώξε μεγάλ', in the mouth of Peithetaerus means 'You'll catch it!' seeing how black and lowering is the sky.

1. 1508. σκλάδε�. Such a 'parasol,' together with a portable stool for resting on (διφρος), was regularly carried by the daughters of the Mетoeci, whose duty was to wait on the high-born Athenian damsels (καννηφόροι), when they took their part in the Panathenaic procession. See inf. 1551.

1. 1514. πηνιε' ἄττα. 'What was about the date of his disaster? ' ἄττα (=τινα, as ἄττα=ἄτινα) is added to words expressive of time or quantity or the like, to give a tone of indefiniteness. So Ran. 173 πόσ' ἄττα; 936 ποι' ἄττα;
1. 1519. Θεσμοφορίας. The Thesmophoria was a festival conducted by women in honour of Demeter, who was supposed to have established laws and the usages of civilized life. It is difficult to decide the exact date and duration of the feast, but it seems to have lasted from the ninth to the thirteenth of the month Pyanepsis (November). After the performance for two days in Halimus of certain preliminary purificatory rites, there followed the main festival in Athens lasting for three days, the second of which was kept as a strict fast, the women sitting as mourners round the statue of Demeter.

1. 1520. βάρβαροι. This suggests the meaning of κεκρυγότες, 'screeching,' since to Greek ears the language of the 'outer barbarians,' always seemed like the inarticulate utterance of some wild creatures. Just as savage Thracian tribes dwelt on the Northern frontier of Greece, so here, Olympus is described as beset by similar unpleasant neighbours.

1. 1524. εἰσάγωνοι. Note this use of the optat. after a present or future tense in the principal sentence, pointing back to the original intent of the arrangement; as Ran. 23 αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ’ ὄχῳ ἵνα μὴ ταλαμωροῖτο, Od. 17. 250 τὸν ποτ’ ἐγὼν ... ἂν τῇ Ἀθάναν ἵνα μοι βιότον πολὺν ἀλφοῖ. See also Goodwin, M. and T. § 44, 2, note 2 b, who quotes τοῦτον ἔχει τὸν τρόπον ὅ νόμος ἵνα μηδὲ πεισθήναι μηδ’ ἑκαπατηθήναι γένοιτο ἐπὶ τῷ δήμῳ Demosth. Androt. 596. 17, where ἔχει refers to the past existence of the law; the idea being that the law was made as it is, so that it might not be possible, etc. εἰσα-γωνοί is the regular word for the 'import of goods.'

1. 1527. πατρέως, 'a family god.' Before becoming an acknowledged Athenian citizen, it was necessary to give a satisfactory answer to the question εἶ Ἀθηναῖοι εἰςιν ἐκατέρωθεν ἐκ τριγυρίας ... καὶ εἶ Ἀπόλλων ἐστίν αὐτοῖς πατρέως. Execestides, ridiculed in sup. 11, 764 as a sham citizen, would have to find his family-god among the barbarian neighbours of Olympus.

1. 1529. Τριβάλλοι (Thuc. 2. 96). This Thracian tribe was proverbial for fierceness, and the word was used as a sort of synonym for savagery, as we might speak of 'a regular Turk.' The absurd pun that connects ἐπιτριβεῖσιν, 'curse you!' (lit. 'may you be smashed!') with Triballi may be made as bad in the English by rendering 'Tribulation seize you!'

1. 1536. Βασίλεια, 'Royalty,' the impersonation of the sovereignty of Zeus as a fair damsel.

1. 1541. λυσόριαν. If this reading be right, we must treat it as grotesquely inserted in the inventory of things inseparable from civic life. So in Eccles. 142 foll. the women describing the behaviour of the men in the ἐκκλησία say καὶ λυσόροιντα γ’ ὁσπερ ἐμπεσωκότες, | καὶ
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τίν παρωνουντ' ἐκφέρουσ' οἱ τοξόται. But the word λοιδορίαν is certainly rather startling, though no satisfactory conjecture has been made. Perhaps ἐμπορίαν would be as good as any. κολαγρέτην. The κολαγρέται (or κολακρέται) in the earliest days were the principal financial officers at Athens. From the time of Cleisthenes their duties were reduced to catering for the meals in the Prytaneum. But when Pericles introduced the system of jurors' fees, the κολαγρέται became the paymasters.

1. 1543. πάντ' ἔχεις, as sup. 1352.
1. 1545. ἀνθρώποις εὖνοι, Aesch. (P. V. ii. 28) specially commemorates the φιλανθρώποι τρόπος of Prometheus, who had brought down fire for the use of men. In the word ἀπ-ἀνθρ-ακίζομεν, 'we do our grilling,' there is an intentional echo of ἄνθρωποι, as in ἡμείς ὁ ἄνθρακες Nub. 97.
1. 1549. Τίμων καθάρος, 'a thorough-going Timon,' 'a Timon to the backbone.' Kock assigns these words to Peithetaerus, because Prometheus in Olympus would have had no opportunity of hearing about Timon. But, surely, the amusing confusion between celestial and mundane scenes, between Bird-land and Athens, is part of the fun. 'Timon of Athens,' familiar to readers of Shakespeare, was called ὁ μεσάνθρωπος, though Lucian (Tim. 34) makes him say πάντας γὰρ ἀμα καὶ θεοῦ καὶ ἄνθρωπος μισῶ. The same authority represents him as the son of Echecratides of the dēme Colytus. He is supposed to have been embittered by disappointments and to have withdrawn from the world, admitting no one to his society but Alcibiades. In the Lysistr. 808 foll. he is instanced by the Chorus as one who hated evil men but was devoted to the other sex. The Μονότροπος of Phrynichus (which gained the first prize when the 'Birds' only took the second) introduces the recluse as saying ζῶ δὲ Τίμωνος βίον.
1. 1550. Join ἵνα κἂν ὁ Ζεὺς ἰδῃ με, and for the hyperbaton of the pronoun cp. sup. 95.
1. 1552. See on sup. 1508. Prometheus hopes to be taken for one of the attendant maidens and to escape the notice of Zeus.
1. 1553. πρὸς δὲ τοῖς Σκιάτοις. The Chorus deals here with similar marvels to those which were recounted sup. 1470-93; and they are reported in such a way as to give a hit at unpopular characters. The Shadow-feet were a fabulous tribe in Libya, who, according to Ktesias, were web-footed like geese. When they lay down to rest, they held up one of these feet to screen themselves from the sun. The Schol. assigns to them four legs, and represents them as walking on three, and holding up one, but Pliny (N. H. 7. 2. 23) improves upon the story and gives them only a single leg, which they used alternately as a leaping pole or a sunshade.
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λίμνη. We are to imagine ourselves on the shore of some lake like Avernus in Italy, where there was an oracle of the dead, μαντείον ἀντρων καὶ θεραπευτήρες τῷ ἀντρῳ ψυχαγωγοί. Here the part of the hierophant is taken by ‘Socrates the unwashed’ (οὔδ’ ἡλέφατο | οὔδ’ ἐς βαλανείον ἥλθε λουσόμενος Nub. 837), who ‘draws the spirits;’ ψυχαγωγεῖ having the double meaning of (1) animos evocat Orco, and (2) animos iuniorum allicit docendo. But the whole scene is a parody of the Νεωκία in Od. 11, where Odysseus comes and sits at the side of the trench, cuts the throat of the victim, turns away for a moment, and awaits the coming up of the souls of the dead with whom he wished to converse.

1. 1556. Πεισανδρὸς was the main agent in the overthrow of the democracy (Thuc. 8. 53), and the establishment of the 400 at Athens. He was an inquisitor in the matter of the mutilation of the Hermæ, and was made Archon in 414. But after the deposition of the 400 he fled to Decelea, and never returned to Athens. His cowardice was proverbial (as Xen. Symp. 2. 14 διὸ νῦν διὰ τὸ μὴ δύνασθαι ταῖς λόγχαις ἀντιβλέπειν οὐδὲ συντρατεύεσθαι ἢλει); so he is here represented as on the look out for his own spirit, which has deserted him!

1. 1559. κάμηλον ἀμνὸν τιν', 'a kind of camel-lamb,' to be taken closely together like ἄπθρωπος ὄρνις sup. 169, Βατράχων κόκων Ran. 207. This monstrosity is chosen as a suitable victim to be offered by the lumbering overgrown Peisander, δ μέγας, δ ὄνος κανθάλως Hermipp. 12.

1. 1561. ἀπῆλθε, 'stepped aside.' If we retain this reading it must be interpreted as referring to the brief moment in which Odysseus may be supposed to be carrying out the directions of Circe, Od. 10. 527 foll. ἐνθ' ὃν ἄρειν ἔρειν θῆλυν τε μέλαναι | εἰς Ἐρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι, | ἵππωνος ποταμοῦ βοῶν. But there is something suspicious in ἥλθε—ἀπῆλθε—ἀνῆλθε, besides which we want to parody the ‘waiting’ of Odysseus, Od. 11. 82 νῦν μὲν ἢμεθ'... ἥλθε δ' ἐπὶ ψυχὴ μητρός. On these grounds Kock conjectures καθῆ sto.

1. 1563. λαίμα. If this is a Greek word at all, it may be, as Kennedy suggests, 'a coinage of the poet, a hybrid between λαμῆς, throat and αἷμα, blood.' It would be easy to write τὸ γ' αἷμα.

Chaeréphon, nicknamed 'the bat,' is perhaps chosen because the squeak of the bat is like the noise of the 'squealing ghosts,' cp. Od. 24. 6 ff. ὃς δ' ὅτε νυκτερίδες μυχᾶν ἀντρον θεασάτοι | τρίζωναι ποτένται... ὃς αἱ [the souls of the μυστῆρες summoned by Hermes] τετραγωνα ἀμ' ἡσαν. Also Chaeréphon was cadaverous and sallow (πύδνος Eupol., cp. ἡμῶνς Nub. 504) and suggested the idea of a ghost. It seems difficult to follow Kock in supposing that the brave spirit of
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Chaerephon (σφοδρὸς ἐφ' ὦ τι δρμήσειε Plat. Apol. p. 21) was sent up to make up for the cowardice and want of spirit in Peisander.

1. 1565. τὸ μὲν πόλισμα. Poseidon, Heracles, and the Triballian appear on the scene, as a deputation from Olympus. Poseidon, as patron of the Knights at Athens, naturally represents all that is most polished and aristocratic. He finds fault with the gaucherie of the Triballian, whose rusticity shows itself in the slovenly way in which he wears his cloak. The proper method of disposing the ἵματιον was to throw it over the left shoulder, then round the back to the right side, and finally across the chest, either under or over the right arm, back to the left shoulder again. This arrangement marked 'the gentleman:' it betokened a vulgar person ἀναβάλλωσθαι μὴ ἐπιστασθαι ἐπὶ δεξία Plat. Theaet. 175 E.

1. 1569. Δαυσσοδίας is mentioned by Thuc. (6. 105) as having conducted an expedition against Sparta. He is said to have had some defect in the legs which he sought to conceal by the excessive length of his cloak. There may be some real or fancied connection in the word with λαῖώς and ποῦς.

1. 1570. δημοκρατία. It is amusing to hear Poseidon speaking of Olympus as if it were a republic, electing its officers and commissioners by show of hands, and, on the whole, with as bad success as at Athens.

1. 1572. ἔξεσ ἀτρέμας; 'do keep quiet!'—we may suppose that Poseidon is trying to arrange the Triballian's mantle more decorously; and that he resists the proffered service.

1. 1575. ἄγχεν βούλομαι. This uncompromising ferocity of Heracles heightens the comic effect of his absolute surrender at the prospect of a good dinner.

1. 1579. τὴν τυρόκνησιν. Peithetaerus goes on uninterruptedly with his preparation for the dinner, as if he were unaware of the arrival of the gods.

1. 1582. ἐπικνώ. The Schol. interprets this by ἐπιβαλλε. It would then be the pres. mid. imperat. from ἐπι-κνάω. Meineke would write ἐπικνη, i.e. ἐπικναι, the pres. active imperat. Trans. 'grate over it!' But ἐπικνώ may mean 'I am grating.'

1. 1583. τοῦ—τίνος.

1. 1585. ἰδοξαν ἀδικεῖν, 'were proved guilty.' There are the same political struggles in bird-land as in Athens, the aristocratical party combining against the democratic. The guilty birds are to be eaten as a punishment.

1. 1590. λιπάρ' εἴναι, sc. τῷ ἐλαίῳ.

1. 1593. οὐδερ ἄν εἴχετ', 'if you were on good terms with us gods you would have rain-water always in your marshes:' a surprise for
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ἐν τοῖς φρέασι or ταῖς δεξαμενοῖς, where rain-water would naturally be stored. But birds find it in the marshes.

1. 1594. ἀλκυονίδας. ‘Halcyon days’ are thus described by Ovid, Met. ii. 745 perque dies placidos hiberno tempore septem | incubat Alcyone pendentibus aequore nidis. | Tum via tuta maris, ventós custodit, et arcest | Aeolus egressu.

1. 1595. αὐτοκράτορες, ‘with full powers,’ ‘plenipotentiary.’ So Lysist. 1009.


1. 1602. ἀμιστόν may be rendered ‘lunch.’ It was the first substantial meal of the day. The early breakfast, ἀκρατίσμα, being merely a sup of wine and a morsel of bread.

1. 1606. ἄηδες; see on sup. 174.

1. 1609. κυπάντες, ‘cowering down;’ lit. ‘with bowed heads.’

1. 1614. νὴ τῶν Ποσειδῶ. Probably a jest lies in this unconscious adjuration of himself by Poseidon.

1. 1615. ναβασσατρεῦ. It is hopeless to get any further with the Triballian’s gibberish than to note that Peithetaerus chooses to interpret it as implying assent. Perhaps we are intended to catch the sound of νῆ or ναῖ in the word. Süverm’s proposed interpretation ἀναβάωμεν οἷ τρεῖς (ἐς τῶν οὐρανῶν) seems to give neither sense nor point. Nor can we trust the interpretation of Peithetaerus, who reads what he wishes into the unintelligible words; as the ambassador does in the scene with Pseudartabas (Achamn. 100 foll.); and as Heracles does inf. 1629.

1. 1619. εὐξάμενος, ‘after having vowed a victim takes to quibbling, saying “the gods can wait,” and does not pay his debts through greediness.’

1. 1620. μοστία. This word is interpreted by Photius as ἦ πρὸς ὅτι οὐν ἄχαρι ἀληστία, with a special meaning almost like μαχλοσύνη. Through the notion of ἀληστία, the l. of the MSS. μοστίαν has been treated by some as an adverbial accus., and rendered ‘in full measure.’ Professor Kennedy renders μοστία by ‘stinginess,’ which seems a hint in the right direction. But the sense is rather ‘greediness’ or ‘grasping spirit.’

1. 1621. ἀναπράξομεν, ‘we will exact.’

1. 1622. ἄγγυριδοιν. The first iota is long, as in τῷ κινδόν Nub. 92.

1. 1623. λούμενοι, sc. sitting in the bath.

1. 1625. τιμῆ, ‘value,’ ‘price.’ The kite takes twice the value of the victim so meanly withheld.

1. 1628. ὁ Τριπαλλός, ‘Ho Triballian, have you a fancy for a good cry?’ meaning, ‘do you want to be beaten?’ The nom. is used with the force of a vocative, as in ὁ παῖς Ran. 521, οἱ τοξόται Ach. 54.
The words of Heracles are quite contempuous, as he evidently regards the presence of the Triballian on the deputation as quite unimportant. The question seems to have been more or less intelligible to the foreigner, for the sound of βακτ and κροῦς in his answer suggests the laying of the stick upon someone's back.

1. 1633. παραδίδωμι. Peithetaerus assumes a gratuitous generosity in giving up what does not belong to him, as it were to stimulate Zeus to a corresponding act of grace in surrendering his own Princess Royalty.

1. 1638. δαμιόν ταιρωτός, 'my good fellow.' This sounds a strange appeal addressed by a god to a god: but by and by Poseidon gravely discusses the prospect of the death of Zeus (Zeus ἀθάνατος) and the chances of his heirs.

ποι φέρει; 'whither are you rushing off?' sc. ποι φρενών, 'to what notion.'

1. 1639. γυναικός μιᾶς. A reminiscence of the Trojan war.

1. 1644. σοῦ, because Heracles is son of Zeus. Then Peithetaerus takes Heracles aside, and warns him against the false hopes raised in him by his uncle Poseidon.

1. 1648. διαβάλλειται, 'deceives.' So in Hdt. 9. 116 λέγων δὲ τοιάδε Ηέρσεα διεβάλετο. The Schol. quotes, as similar, the Homeric phrase παραβλήθην ἄγορεσιν II. 4. 6.

1. 1649. οὐδ' ἀκαρῆ, 'not a scrap,' as in Vesp. 541. Properly ἀκαρή (acc. sing. masc. ἀκαρῆς) agrees with χρόνων as ἀκαρῆ διαλπῶν (sc. χρόνων) Nub. 496, and then is used for any 'indivisible' amount of time or space. The neut. ἀκαρῆ is also used.

1. 1650. τοὺς νόμους, i.e. the laws of Solon, which are represented as no less binding upon the gods than upon men.

1. 1652. ξένης, sc. Alcmena, who was daughter of Electryon, king of Messene, and so neither a native of Olympus nor of Athens.

1. 1653. ἐπίκληρον, 'heiress,' properly 'a daughter who having no brother succeeds as heiress to her father's estate.' Where a daughter had brothers she was not ἐπίκληρος but only ἐπίκρουκος, i.e. with a claim on her dowry (πρόλξ). Peithetaerus asks how Athena could be heiress of Zeus in her own right, if she had any γυνήσιοι ἄξελφοι, which she really had in the persons of Ares and Hephaestus. He coolly takes for granted that she is such an heiress and Heracles never thinks to question the fact; but asks whether Zeus has not the power to will his estate (χρήματα) to him at death though he is a bastard. 'No,' says Peithetaerus, 'that is against the law which prohibits νόμου from succeeding to an inheritance.' All that a father could legally do for bastard sons was to leave them their νομεία as a solatium, not exceeding in amount 1000 drachmae. The reading of Rav. is νόμου ἐπικρόου—whether we retain this form or the ordinary ἐπικρόου, it seems better to read
vóθω than with Meineke and Dind. νοθεῖ or τὰ νοθεῖα, for the χρηματα, properly so called, are distinct from the νοθεῖα, or ‘bastard’s legacy.’

1. 1658. ἀνδηθέται σου. This is commonly rendered ‘he will secure instead of you,’ equivalent to ἀντί σου ἔσεται. But there is no parallel to this construction, and it seems better to substitute σοι for σου, meaning ‘he will secure, as you will find, or to your disadvantage.’

1. 1659. ἀδελφός, sc. of Zens. For even if Athena were not in the way, Heracles would find that his uncles, and especially Poseidon, would have the next claim; for a bastard could have no ‘rights of relationship’ in cases of intestacy (ἀγγιστεία), which could only be enjoyed by legitimate or properly adopted children; and these failing, the inheritance passed to ‘next of kin.’

1. 1660. εἰσήγαγε· εἰς τοὺς φράτερας, ‘registered you among your wardsmen.’ On the κουρεώτις, or third day of the festival Apaturia, Athenian fathers used to enter the names of their sons born in wedlock in the register of their φρατρία, and this registration in the κοῦν γραμματείων was their proof of citizenship. Zeus (who is treated throughout as an Athenian citizen) could not do this for Heracles because he was not γυναικός. The registration generally took place when the boy was three or four years old, which explains πάλαι.

1. 1671. αἰκίλαν βλέπων, ‘with a face threatening assault and battery.’ See sup. 1169. Heracles is furious at the deception which has been practised on him.

1. 1673. ὀρνίθων γάλα, see on sup. 734.
1. 1674. καὶ πάλιν. Peithetaerus had made two claims, one for the sceptre (sup. 1600), which Heracles had accepted; and the other for the Princess (sup. 1622 foll.). It is to the second claim that Heracles now refers.

1. 1678. καλάντ. This time the meaning of the gibberish is plain enough, καλὴν κόρην καὶ μεγάλην Βασίλειαν ὄρνισι παραδίδωμι. Cp. the form Ἡεονάδ Ach. 104.

1. 1681. εἰ μὴ βατίζει γ’. A simple emendation for the unintelligible l. of the MSS. βαθίζειν γ’. Other conj. are τιτυβίζει γ’, βαύζει γ’, βαβάζει γ’. Cp. Hesych. βαθάζω· τὸ μὴ διηρθρώμενα λέγειν. Transl: ‘he is only twittering.’ For this meaning of εἰ μὴ cp. εἰ μὴ ἴκ νο- νηρών Eq. 186, αὐτὴ Ἑθονή Πρωτέως; ΠΤ. μᾶ τῷ Θεῷ, εἰ μὴ Κρίτυλλά γε Θέσμ. 897.

1. 1688. κατεκόπησαν. The seditious birds had just been ‘knocked on the head’ in time, as meat for the wedding feast. See sup. 1583.

1. 1691. ὄπτασ τὰ κρέα; ‘is it the roasting of the meat that you are to undertake? It’s plenty of dainty feeding that you mean!’ Cp. the word προφέρων Nub. 1198.

1. 1692. εἴ γε μένταν, as Kennedy, ‘I should have been in clover.’
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molliter sane me curassem. Cp. Thuc. 6. 57 'Αμιστογείτων ού ραδίως διετέθη.

1. 1694. The Chorus resume the record of the marvels they have seen. The localities are imaginary, for we are not to think of Φαναί as the southern promontory of Chios, but as the 'Informeries,' where the συκοφάνται ply their trade (inf. 1699); and the Κλεψύδρα is not the intermittent spring of that name on the N.W. spur of the Acropolis, so much as the Waterclock, which timed the speakers in the Athenian law-courts. There you will find a race of men with tongue-fed bellies. ἔγγλωττοναστήρων is a parody on Χειρόγαστρες, for as ordinary persons feed their bellies with the labour of their hands, so these rhetoricians feed themselves by the exertion of their tongue.

1. 1701. Γοργία. Gorgias the Leontine was a famous sophist and professor of oratory, who gave lectures at Athens, and stimulated public interest in the affairs of Sicily. He is best known from the Platonic dialogue bearing his name. Φίλιπποι. In the 'Wasps' 421 there is a Philippus named who is called δ Γοργίου, most likely meaning 'disciple of Gorgias.'

1. 1705. ἡ γλώττα χωρίς τέμνεται. This is a phrase of Greek ritual alluding to the practice of cutting out the victims' tongues and treating them as a special offering. The jest intended seems to be the reference of this old-established custom not to its primeval origin, but to the triumphs that a Gorgias or a Philip had achieved with their tongues, proving it indeed to be 'the best member that we have!'

1. 1709. παμφαίης ἀστήρ. Most commentators take this of the moon, but on no sufficient evidence. It may be any bright star, perhaps Hesper δις κάλλιστος ἐν οὐρανῷ ἵσταται ἀστήρ. By χρυσανυγεί δόμῳ must be understood the 'gold-bright dome' of the sky.

1. 1711. οὖθθ...τοιοῦτον. This breaks the construction which began with οἶος, and makes a new sentence of what should correctly be a parallel clause.

1. 1713. οὐ φατον λέγειν, 'beyond power of words to describe.'

1. 1715. ἐς βάθος κύκλου, 'deep into the vaulted skies.'

1. 1716. θυμαμάτων δ'. For this elision at the end of the trimeter see Soph. O. R. 29, 791, 1224; O. C. 17; Ant. 1031; El. 1017; Eccles. 351. 'And from the incense offerings the breezes waft a wreath of smoke.' Cp. Hermipp. ap. Suid. s. v. ἄνθεων· λεπτοὺς διαφαίρουσα πέπλους ἄνθεων | γέμοντας.

1. 1720. ἄναγε. The Chorus seem to cry to some great crowd to make way for the festal procession, and give them room to dance—'fall back, open up, make a front, give room.' άναγε (sup. 383) is explained by the phrase of the Ithyphallic dancers quoted by Athen. 14. 622 B ἄναγετε, ἄναγετε πάντες, εὔρυχωρίαν τῷ θεῷ ποιεῖτε. For
NOTES.  LINES 1694–1755.

Diecex cp. Arrian. Anab. I. 1. 10 of μὲν γὰρ διεσχον τὴν φάλαγγα. For πάραγε, a military expression, Xen. Hell. 7. 5. 22 παραγαγῶν τοὺς ἐπι κέρων πορευομένους λόχους εἰς μέτωπον, i. e. changed them from marching order to a wide front. There seems to be no exact parallel to πάρεξε, but it belongs to those quasi-reflexive uses, like πάρεξ' ἐκποδῶν (sc. σεαυτόν) Vesp. 949, Eur. Cycl. 203.

1. 1724. φεύ τῆς ὁρας. 'Ho! for her youthful bloom!' For φεύ with a similar meaning cp. sup. 162, Lysist. 312.

1. 1726. κατέχουσι, 'are in store for,' lit. 'come upon,' 'occupy.'

1. 1733. θεός. It is difficult to explain this dative; if it be taken with ἀρχοντα, it may be compared with μέγα κρατέεις νεκύεσσι Od. 11. 485, where νεκύεσσι may be either a local or an ethical dative. If with μέγαν, then it must be ethical—in the eyes of the gods. Dindorf reads θεαί with Moirai, Blaydes θεόν.

1. 1737. ἀμφιθαλῆς, 'rich with blessings.' The accurate force of ἀμφι comes out in the technical meaning, 'happy in having both parents living,' II. 22. 496. By an oxymoron we find ἀμφιθαλῆς κακοῖς Ag. 1144.

1. 1739. παλιντόνους, 'with backward strain,' so as to check the speed of the ὅχος, suggested by πάρ-ὀχος, the technical name for the 'groomsman,' who 'sat in the car by' the bride. On the other side of her was the νῦμφος. The post of πάροχος is here taken by Ἐρως.

1. 1744. λόγων. For the gen. cp. ἀγαμαὶ καρδίας Ach. 489.

1. 1745. χθονιάς (explained by inf. 1752), 'that strike the earth;' not, as usually, 'subterranean.' κλησάτε (κλησώ), 'celebrate.'

1. 1752. ζε-νῦν, sc. Peithetaerus, assuming the functions of Zeus.

Dia se. If the reading be right, these words must refer to Zeus, a sort of acknowledgment (to escape a charge of profanity) that it is really his divine permission which has conceded such power to Peithetaerus. But this is not satisfactory, so that Haupt and others read διὰ δὲ πάντα, divina omnia. If our reading be retained, διὰ must be pronounced monosyllabically = ζά.

1. 1753. Join πάρεδρον with Δίος, as Δίκην ἔχει πάρεδρον ὁ Ζεὺς Plut. Alex. 52.

1. 1755. γάμους, sc. the nuptial procession.
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