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THE

PLUTUS OF ARISTOPHANES.
THE
PLUTUS OF ARISTOPHANES

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INTRODUCTION TO THE PLUTUS.

The Plutus was exhibited in the archonship of Antipater, that is to say B.C. 488; being the last play that Aristophanes produced in his own name. For his two remaining plays, the Aeolosicon and Cocalus, were put forth through Araros one of his sons, whom he wished thus to introduce to the Athenian public.

Thus much we learn from the writer of one of the Greek arguments. But a Scholiast tells us that there were two plays of Aristophanes bearing this name; and that the first Plutus was exhibited in the archonship of Diocles (B.C. 408). From this first Plutus a line (not in our play) is quoted by the Scholiast on Ran. 1093: on l. 115 of our play the Scholiast gives an alteration made (as he says) in the second Plutus; and lines 173, 1146 are noticed as necessarily belonging to the later play. This Scholiast evidently supposes the play which he is annotating to be substantially the first Plutus; into which lines 173, 1146, which must belong to the later play, have been transferred.

But the more general and better conclusion is that the play which we have is the second Plutus. The whole character of the play, the absence of choric interludes and personalities, are a mark of the later time: the historical references are thus correct and natural. Indeed there is nothing of which we could positively assert that it was not in the second Plutus. For though in lines 174, 303, 314 persons are mentioned by name, they are of no great note, we are not sure that they were still living, nor is the satire on them so bitter that it must have provoked the penalty of the law against personalities. Or, if some few lines be thought to have belonged to the earlier, but probably not to the later play, they may as easily have been in-
sberted by copyists remembering the earlier play as *vice versa*. And if there be any truth in the proverb that ‘second thoughts are best’ we shall surely judge our line 115 ταῦτα ἀπαλλάξεω σε τῆς ὀφθαλμίας to be later than the weak substitute given by the Scholiast τῆς συμφορᾶς ταῦτα σε παύσειν ἢς ἔχεις.

Be it then assumed that our *Plutus* is the later play: ‘a refashionment of an earlier work of Aristophanes,’ as Donaldson calls it: though how far the two plays differed we do not know; they may have been substantially the same.

It appears however nearly certain that there were interludes of the Chorus in the *First Plutus*, which we have not in ours: and in such parts and elsewhere there was probably personal satire which in the later edition was omitted. For we know that the licence of Comedy had now been abridged by law: as Horace says, ‘Chorus turpiter obticuit sublato jure nocendi.’ In fact the *Plutus*, with the *Ecclesiazusae*, belongs to what Meineke calls the third age of Aristophanic poetry. Athens was conquered and humbled by the issue of the Peloponnesian war. Her leading position and liberty were lost. Comedy, as Aristophanes had originally conceived it—where the comic poet was to be the frank and fearless adviser of the State, reprover of mistaken policy, exposcer of trickery and vice even in high places, roundly abusing his countrymen for their own good (see the Parabasis of the *Acharnians*)—comedy of this kind could no longer exist. With the greatness of the country had fallen the greatness of the poet’s office. Not only by law was the Chorus silenced or restricted; but also poverty in place of wealth made it impossible to put plays on the stage with the old splendour. Aristophanes therefore of necessity conforms to the times: and though there are sparkles of his old wit, the general character of language is tamer. With the old bitterness is gone much of the old vigour.

The *Plutus* therefore may be ranked as belonging to Middle Comedy (if there be any definite Middle Comedy); at all events to the time of transition from the Old to the New. It deals not with political but private life: with the general question of the distribution of riches in the world, with the question whether
riches or poverty do most good. This question is solved by bringing on the stage the god of Wealth, restoring him to sight, and describing the consequences, when riches were now redistributed according to his and Chremylus' ideas of merit. For a sketch of the play one can hardly do better than reproduce that given by Addison in No. 464 of The Spectator. He calls it 'a very pretty allegory which is wrought into a play by Aristophanes the Greek Comedian.'

'Chremylus, who was an old and a good man, and withal exceeding poor, being desirous to leave some riches to his son, consults the oracle of Apollo upon the subject. The oracle bid him follow the first man he should see upon his going out of the temple. The person he chanced to see was to appearance an old sordid blind man, but, upon his following him from place to place, he at last found, by his own confession, that he was Plutus the god of riches, and that he was just come out of the house of a miser. Plutus further told him that when he was a boy he used to declare that as soon as he came to age he would distribute wealth to none but virtuous and just men; upon which Jupiter, considering the pernicious consequences of such a resolution, took his sight away from him, and left him to stroll about the world in the blind condition wherein Chremylus beheld him. With much ado Chremylus prevailed upon him to go to his house; where he met an old woman in a tattered raiment, who had been his guest for many years, and whose name was Poverty. The old woman refusing to turn out so easily as he would have her, he threatened to banish her, not only from his house, but out of all Greece, if she made any more words upon the matter. Poverty on this occasion pleads her cause very notably, and represents to her old landlord that, should she be driven out of the country, all their trades arts and sciences would be driven out with her; and that, if every one was rich, they would never be supplied with those poms, ornaments and conveniences of life which make riches desirable. She likewise represented to him the several advantages which she bestowed upon her votaries, in regard to their shape, their health, and their activity, by preserving them from gouts, drop-
sies, unwieldiness and intemperance; but whatever she had to say for herself she was at last forced to troop off. Chremylus immediately considered how he might restore Plutus to his sight; and in order to it, conveyed him to the temple of Aesculapius, who was famous for cures and miracles of this nature. By this means the deity recovered his eyes, and began to make a right use of them, by enriching every one that was distinguished by piety towards the gods and justice towards men; and at the same time by taking away his gifts from the impious and undeserving. This produces several merry incidents, till, in the very last act, Mercury descends with great complaints from the gods that, since the good men were grown rich, they had received no sacrifices; which is confirmed by a priest of Jupiter, who enters with a remonstrance that since the late innovation he was reduced to a starving condition, and could not live upon his office. Chremylus, who in the beginning of the play was religious in his poverty, concludes it with a proposal, which was relished by all the good men who were now grown rich as well as himself, that they should carry Plutus in a solemn procession to the temple, and instal him in the place of Jupiter.

'This allegory instructed the Athenians in two points; first, as it vindicated the conduct of Providence in its ordinary distributions of wealth; and, in the next place, as it showed the great tendency of riches to corrupt the morals of those who possessed them.'

While appreciating Addison's elegant sketch of the allegory, we shall not entirely agree with him as to its drift: the lesson intended by Aristophanes cannot have been exactly as he says.

In the first place, Aristophanes cannot have meant to show that the distribution of wealth at Athens was the best possible, or that it was absolutely better for good and honest men to be poor. We cannot suppose that the restoration of Plutus to sight and the re-distribution of riches by merit—i.e. the whole action of the play—is meant to be an elaborate mistake. From the analogy of all his plays our poet must be believed, in the main, to sympathize with those who are victorious in the end.
For instance, in the *Peace* the recovery of the goddess Peace was really to the poet, as well as to his characters, a desired end: so also in the *Acharnians* the truce, in the *Frogs* the return of Aeschylus. Therefore in this play that toward which the main action is directed, giving sight to Plutus, must be a wish of the poet as well as of Chremylus. One cannot doubt that Aristophanes meant not to approve, but to complain of, the present distribution of riches, at least at Athens: that he thought they fell to the undeserving: that he meant a sort of regretful lament over old times when better men prospered.

And secondly, as regards the comparative effects of riches and poverty, though he admires the thrift and hardy virtue of old times as contrasted with the corruptions of luxury, yet he would naturally defend plenty and wealth; for he would regard them as characteristics of the old times, and as an indispensable aid to old Comedy, in contrast with the present humiliation of his country and the degradation of the comic poet's office. The two lessons therefore of the allegory are not simply 'the vindication of Providence in its ordinary distributions of wealth' and 'the tendency of riches to corrupt.' At the same time we may own that these two lessons do in some sort appear, at least to us. The whole impression left on us is not that Plutus' recovery is a signal success. Though certain impostors and worthless fellows are disgraced, no very noble results seem likely to follow. And again, Poverty in her pleading with Chremylus has undoubtedly the best of the argument: indeed Chremylus can only end by saying that 'he won't be convinced' (l. 600). And it was inevitable that Aristophanes, in working out these arguments, should see that poverty was the spur to exertion, that unequal distribution of wealth was a good and necessary thing. But in behalf of Wealth, and against Poverty, it might have been argued with some force that men work to win wealth as much as to escape poverty; that, where some must win, it would be better that the winners should be the worthier. But that men are made worthier by having to work in order to win, while the very fact of having won wealth often tends to make them less worthy, is a truth to which Aristo-
phanes was not blind; and still less can we be so. Work done on the way to an end is often more valuable to the worker than the end itself. But after all we are not concerned to prove Aristophanes absolutely consistent, or the allegory of the *Plutus* perfect. The poet saw many anomalies, and much unfairness, in the distribution of wealth at Athens in his time. These he wished to point out, and, in imagination, to set matters to rights. An amusing way of doing so seemed to be by restoring to sight Plutus, proverbially blind. Some of the real advantages and uses of poverty are brought out by the way; and the results of Plutus' and Chremylus' new arrangements are not very grand: for Chremylus is no very high type of character, nor intended by Aristophanes to be so. But the idea gave opportunity (as Addison says) 'for many merry incidents': and we must not forget that to amuse—always one chief object of comedy—was now more than ever so, when serious personal satire and political teaching was no longer possible.

Meineke notices that 'in this play throughout the gods are severely handled, so that we can perceive that the old reverence for them had passed away, even among men with pretensions to goodness.' There is much ridicule of the gods also in the *Frogs* and *Birds*, though in a playful vein. Yet it is rather the tricks of priestcraft and superstition (which may have been gaining ground) than the serious part of religion that our poet attacks. Zeus indeed is made to give place to Plutus at the end of the play: but then the priest of Zeus has already lowered his deity by representing him as only anxious for his perquisites. We need not blame Aristophanes over much for seeing through and exposing the impostures and absurdities of his national theology.

The *Plutus* has a more copious body of Scholia than any other play of Aristophanes; and (as a consequence probably of this) has been very fully annotated by the learned scholars of old. The actual difficulties of the play, whether of language or allusion, do not need long notes. And as to its interest and merit most will now agree with Meineke in classing it far below our poet's earlier plays.
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DINDORF’S AND MEINEKE’S TEXTS.

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368. ἐπὶ ἰδίαιν τι πεπαυματικότι
375. ἔθελες
406. εἰσαγαγεῖν
413. ἂν υε
485. φθάνωντον
πράττοντ’ ὡς τι γὰρ
493. βούλημα
498. τίς
499. οὐδέποτε ἂν’ ἐγὼ
505. παύσαι
506. ἦντι
517. νῦν δὴ
531. παρὰ πλείστων
531. ἐστιν
536. κολοσσυρτὸν
545. θράνους
548. ἐπεκρούσω
573. ἀναπείθειαι
582. οὐ διδάξω
584. ἢ ‘Ελληνας...ξυναγείρει
587. δῆλοι
592. κοτινῷ ἁνύειν
607. χρῆν
630. ἄλλοι
661. προθύματα
669. παρήγγειλεν καθευδεῖν
689. τὴν χείρ’ υφήρει
725. ἐκπομφεῖσθαι
τῆς ἐκκλησίας
738. ἀνεστήκει
770. ἀπαντήσαι
781. ἐπεδίδουν
801. τὰς ἱσχαδὰς
813. σαθροὺς
839. μ’ ἀπώλεσεν
840. ΧΡ. ἀλλ’ οὐχὶ νῦν. ΔΙ.
ἀνθ’ ἂν
DINDORF.

845. μῶν ἐνεμνήθης  
870. οὐδεῖς  
908. μαθών  
919. ὡς  
946. καὶ  
979. ταῦτά πάνθ᾽  
993. οὐχὶ νῦν ἔθ᾽  
1004. ἐπειτὰ πλουτῶν  
1005. ἀπαντ᾽ ἐπήσθιεν  
1010. λυπομένην  
1011. φάσιον  
1018. παγκάλους  
1027. ποιήσει  
1033. μυκόλ σ᾽ οὐκέτι  
1037. τηλία  
1042. τί  
1055. πρὸς με  
1078. τοῦτο γ᾽ ἐπέτρεψον  
1100. α  
1116. ἐπιθύμει  
1131. πρὸς  
1139. τί  
1140. σε λανθάνειν  
1141. αὐτῶς  
1171. φράσεις ποῦ  
1173. ὁ Πλοῦτος οὗτος ἥρξατο  
1189. ἐνθάδε  

MEINEKE.

μῶν οὖν ἐμνήθης  
οὐδεῖς  
παθῶν  
ὡς  
καὶ  
γ᾽ αὐτὰ πάνθ᾽  
οὐχὶ τοι νῦν  
ἐπειτὰ πλουτῶν  
ἀπαντ᾽ ἄν ἡσθιεν  
λυπομένην γ᾽  
φάσιον  
pagkalias  
poihsia  
νῦν δὲ γ᾽ οὐκέτι σε  
tellas  
σε  
prows eme  
pou  
tout evetrepis evw  
ο  
eta theui  
peri  
eta strafeiw  
γε  
σε ἄν λανθάνειν  
kaitos  
phrasei upon  
au bleis ei o Ploutos hrynato  
blepewn  
enthade  
enthadei
ΤΠΟΘΕΣΙΣ.

Βουλόμενος Ἀριστοφάνης σκόψαι τοὺς Ἀθηναίους ἀδικίας καὶ συνοικίας καὶ τῶν τοιούτων συνόντας, καὶ διὰ τοῦτο πλουτοῦντας, πλάττει πρεσβύτην τινά γεωργὸν Χρεμύλον τοῦνόμα, δίκαιον μὲν ὅντα καὶ τῶν τρόπων χρηστῶν, πένητα δὲ ἀλλωστὶς μετὰ τινὸς αὐτῷ θεράπωντος ἐλθὼν εἰς Ἀπόλλων ἔρωτα περὶ τοῦ ἰδίου παιδός, εἰ χρή τουτοί τρόπων χρηστῶν ἀμελήσαντα ἀδικίας ἀντιποιεῖσθαι καὶ ταῦτα τοῖς ἄλλοις ἐπιτηδεύειν, ἐπειδής οἱ μὲν τοιοῦτοι ἐπλούτωσον, οἱ δὲ τὰ ἄγαθὰ πράττοντες πένητες ἦσαν, καθάπερ αὐτὸς οὗτος ὁ Χρεμύλος. ἔχρησεν οὖν αὐτῷ ὁ θεὸς σαφές μὲν οὔδεν, ὅτι δὲ ἔξις ἐντύχος, τούτῳ ἐπεσταλεῖ. καὶ δὲ γέροντὶ ἐντυγχάνει τυφλῷ, ἢν δὲ οὗτος ὁ Πλοῦτος, καὶ ἀκολουθεῖ τὰς τάς μαντείας, μὴ εἰδὼς ὅτι ὁ Πλοῦτος ἐστιν. δυσχεραῖνων δὲ ἐπὶ τούτῳ καθ’ ἑαυτὸν ὁ θεράπων μόλις αὐτὸν ἐρωτᾷ τίνος ἕνεκα τούτῳ ἀκολουθοῦσι. καὶ ὁ Χρεμύλος λέγει αὐτῷ τὴν μαντείαν. ἔπειτα μανθάνονσιν παρ’ αὐτοῦ τοῦ Πλούτου ὅσις ἐστί καὶ δότων χάριν τυφλός ἐγεγόνει παρὰ τοῦ Δίως. οἱ δὲ ἀκούσαντες ἤσθησάν τε καὶ βουλήν ἐβουλεύσαντο ἀπαγαγεῖν αὐτὸν εἰς Ἀσκληπιόν καὶ τὴν τῶν ὀφθαλμῶν θεραπεύσαι πήρον. καὶ ἡν τὰ ἐν μέσῳ παρῆς, τὰς τοῦ Βλεψίδημου ἀντιλογίας καὶ τῆς Πενίας αὐτῆς, ἀπήγαγον τοὺς αὐτῶν τὶ τάχιστα καὶ γυμνὰ ἐπανήγαγον ὀκαδεῖ, ἐπλούτησαν τὰ ικανῶς οὐκ αὐτοῖς μᾶν, ἀλλὰ καὶ δόσοι βίον χρηστοῦ πρόσθεν ἀντεχόμενοι πένητες ἦσαν.

'Εδιδαχθη ἐπὶ ἄρχοντος Ἀντιπάτρου, ἀνταγωνιζόμενον αὐτῷ Νικοχάρους μὲν Δάκωσιν, Ἀριστομένου δὲ Ἀδμήτῳ, Νικοφώτου δὲ Ἀδώνιδε, Ἀλκαίου δὲ Παισφής. τελευταίαν δὲ διδάξας τὴν κωμῳδίαν ταύτην ἐπὶ τῷ ἰδίῳ ἐνόματι, [καὶ] τῶν υἱῶν αὐτοῦ συντήσας Ἀραβότα [δι' αὐτῆς] τοὺς θεσάνθι βουλόμενον, τὰ ὑπόλοιπα δύο δὲ ἔκεινον καθήκε, Κώκαλον καὶ Αἰολοσάκινα.

G. P.
ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΚΑΡΙΩΝ.
ΧΡΕΜΥΔΟΣ.
ΠΛΟΥΤΟΣ.
ΧΟΡΟΣ ΑΓΡΟΙΚΩΝ.
ΒΛΕΨΙΔΗΜΟΣ.
ΠΕΝΙΑ.
ΓΥΝΗ ΧΡΕΜΥΔΟΥ.
ΔΙΚΑΙΟΣ ΑΝΗΡ.
ΣΥΚΟΦΑΝΤΗΣ.
ΓΡΑΥΣ.
ΝΕΑΝΙΑΣ.
ΕΡΜΗΣ.
ΙΕΡΕΥΣ ΔΙΟΣ.
ΠΛΟΥΤΟΣ.

ΚΑ. Ὡς ἀργαλέων πράγμα ἐστίν, ὡ Ζεύ καὶ θεὸι,
δούλου γενέσθαι παραφρονοῦντος δεσπότων.
ἡν γὰρ τὰ βέλτισθ' ὁ θεράπων λέξας τύχης,
δόξη δὲ μὴ δρᾶν ταῦτα τῷ κεκτημένῳ,
μετέχειν ἀνάγκη τοῦ θεράποντα τῶν κακῶν.
τοῦ σώματος γὰρ οὐκ ἔχε τὸν κύριον
κρατεῖν ὁ δαίμων, ἀλλὰ τὸν ἐωνημένον.
καὶ ταῦτα μὲν δὴ ταῦτα. τῷ δὲ Δοξίᾳ,
ὅς θεσπιωδεῖ τρόπος ἐκ χρυσηλάτου,
μέμψιν δικαλαν μέμφομαι ταύτην, ὅτι
ἰατρὸς ὦν καὶ μάντις, ὃς φασίν, σοφὸς,
μελαγχολῶντι ἀπέτεμψε μου τὸν δεσπότην,
ὅστις ἀκολουθεῖ κατόπιν ἀνθρώπου τυφλοῦ,
τοῦντιον δρῶν ἢ προσήκ' αὐτῷ ποιεῖν.
οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἤγούμεθα:
οὕτως δ' ἀκολουθεῖ, κἀκεῖ προσβιάζεται,
καὶ ταῦτ' ἀποκρινομένῳ τὸ παράπαν οὐδὲ γρῦ.
ἐγὼ μὲν οὐν οὐκ ἔσοθ' ὅπως συγνήσομαι,
ἡν μὴ φράσης ὁ τι τοῦ ἀκολουθοῦμέν ποτε,
ὡ δέσποτ', ἀλλὰ σοι παρέξω πράγματα.
οὐ γὰρ με τυπτήσεις στέφανον ἔχοντά γε.
ΧΡ. μὰ Δλ', ἀλλ' ἀφελών τοῦ στέφανον, ἤν λυπῆς τί με,
ἐνα μᾶλλον ἀληθῆς.
ΑΡΙΣΤΟΦΑΝΟΣ

ΚΑ. λήρος· οὐ γὰρ παύσομαι
πρὶν ἀν φράσῃς μοι τὸς ποτ’ ἑστὶν ὦτος;·
eὖν οὖν γὰρ ὑπὲρ σει συνθάνομαι πάνυ σφόδρα. 25
ΧΡ. ἀλλ’ οὐ σε κρύψῃ τῶν ἐμῶν γὰρ οἰκετῶν
πιστότατον ἥγομαι σε καὶ κλεπτίστατον.
ἐγὼ θεοσπῆν καὶ δίκαιος ὃν ἄνὴρ
κακῶς ἔπραττον καὶ πένης ἦν. ΚΑ. οἶδ’ τοι.
ΧΡ. ἔτεροι δ’ ἔπλούτωσαν, ἱερόσυλοι, ῥήτορες
καὶ συκοφάνται καὶ τονηρολ. ΚΑ. πείθομαι.
ΧΡ. ἐπερησόμενος οὖν φιλόμην ὡς τὸν θεὸν,
tὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπώρου σχεδὸν
ὑδη νομίζων ἐκτετοξεύσθαι βίον,
tὸν δ’ νῦν, ὅσπερ ἀν μόνος μοι τυγχάνει,
πεισόμενος εἰ χρή μεταβαλόντα τοὺς τρόπους
εἶναι πανοῦργον, ἄδικον, ὑγιὲς μηδὲ ἐν,
ὡς τῷ βίῳ τοῦτ’ αὐτὸ νομίζοις συμφέρειν.
ΚΑ. τῇ δήτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων;
ΧΡ. πεύσει. σαφῶς γὰρ ὁ θεὸς ἐπέ μοι τοῦτ’
ὑμῖν εὐναντίσαμι πρῶτον ἐξεῖδων,
ἐκέλευσε τοῦτον μή μεθίσθαι μ’ ἐκι,
πείθειν δ’ ἐμαυτῷ εὐνακολουθεῖν οίκαδε.
ΚΑ. καὶ τῷ εὐναντάς δήτα πρῶτο; ΧΡ. τοντάτ’.
ΚΑ. εἰτ’ οὖν ἕξινες τὴν ἐπίνοιαν τοῦ θεοῦ,
φράζουσαν ὅ σκαλιστάτε σοι σαφῶστατα
ἀσκείν τὸν νῦν τὸν ἐπιχώριον τρόπουν;
ΧΡ. τῷ τούτῳ κρίνεις;
ΚΑ. δήλον ὅτι καὶ τυφλῷ
γυνῶν δικεῖ τοῦτ’ ὡς σφόδρ’ ἐστὶ συμφέρον
tὸ μηδὲν ἀσκεῖν ὕγιες ἐν τῷ νῦν χρόνῳ. 50
ΧΡ. οὐκ ἔσθ’ ὅτι δ’ χρησμὸς εἰς τούτο ῥέτει,
ἄλλ’ εἰς ἐτερόν τι μεῖζον. ἦν δ’ ἡμῖν φράση
ΠΛΟΥΤΟΣ.

οστις ποτ' ἐστὶν ούτοσί καὶ τοῦ χάριν καὶ τοῦ δεόμενος ἦλθε μετὰ νῦν ἐνθαδὲ, πυθομέθ' ἀν τὸν χρησμὸν ἠμῶν ὦ τι νοεῖ. 55
ΚΑ. ἀγε δὴ, σὺ πρῶτερον σαυτὸν ὅστις εἰ φράσοι, ἢ τάπλ τούτοις δρῶ. λέγειν χρῆ ταχὺ πάνω.
ΠΛ. ἐγὼ μὲν οἰμώξειν λέγω σοι.
ΚΑ. μανθάνεις ὃς φησιν εἶναι;
ΧΡ. σοι λέγει τοῦτ', οὐκ ἐμοί. σκειδῷς γὰρ αὐτοῦ καὶ χαλεπῶς ἐκπυθάνει. 60
ἀλλ' εἰ τι χαλέρεις ἄνδρος εὐόρκοι τρόποις, ἐμοὶ φράσοι. ΠΛ. κλάειν ἐγωγε σοι λέγω.
ΚΑ. δέχου τὸν ἄνδρα καὶ τὸν ὄρμν τοῦ θεοῦ.
ΧΡ. οὐ τοι μὰ τὴν Δήμητρα χαρήσεις ἐτι. 65
ΚΑ. εἰ μὴ φράσεις γὰρ, ἀπὸ σ' ὅλῳ κακὸν κακῶς. ΠΛ. ὃ τάν, ἀπαλλάχθητον ἀπ' ἐμοῖ. ΧΡ. πόμαλα.
ΚΑ. καὶ μὴν ὁ λέγω βελτιστὸν ἐστ', ὁ δὲστοτα: ἀπολῶ τὸν ἄνθρωπον κάκιστα τοῦτον. 70
ἀναθεῖς γὰρ ἐπὶ χρησμὸν τιν' αὐτὸν καταλιπὼν ἀπειρ', ἵν' ἐκείθεν ἐκτραχηλισθῇ πεσών.
ΧΡ. ἀλλ' ἀλρ' αἱρε ταχέως. ΠΛ. μηδαμῶς.
ΧΡ. οὐκοῦν ἐρεῖς;
ΠΛ. ἀλλ' ἢν πυθησθέ μ' ὅστις εἴμ', εὖ οἶδ' ὅτι κακῶν τι μ' ἐργάσεσθε κοικ' ἀφῆσετον. 75
ΧΡ. νη τοῦς θεοὺς ἡμεῖς γ', ἐὰν βούλη γε σὺ. ΠΛ. μέθεσθε νῦν μου πρῶτον. ΧΡ. ἢν, μεθίεμεν.
ΠΛ. ἀκούστον δὴ. δεῖ γὰρ ὡς ἐοικε μὲ λέγειν ἃ κρύπτειν ἢ παρεσκευασμένος. ἐγὼ γὰρ εἴμι Πλοῦτος.
ΧΡ. ὃ μιαρῶτατε ἄνδρῶν ἀπάντων, εἰτ' ἐσίγας Πλοῦτος ὃν;
ΑΡΙΣΤΟΦΑΝΟΤΣ

ΚΑ. συ Πλούτος, ούτως άθλιώς διακείμενος;

ΧΡ. ὁ Φοίβος Ἀπόλλων καὶ θεοὶ καὶ δαίμονες
καὶ Ζεῦ, τί φής; ἔκεινος οὖντως εἶ σὺ; ΠΛ. ναι.

ΧΡ. ἔκεινος αὐτὸς; ΠΛ. αὐτότατος.

πόθεν οὖν, φράσον,

αὐχμών βαδίζεις;

ΠΛ. εἰκ Πατροκλέους ἔρχομαι,

ὅς οὐκ ἔλούσατ’ εἴ οὔτοπερ ἐγένετο.

ΧΡ. τοιτὶ δὲ τὸ κακὸν πώς ἔπαθες; κάτειπέ μοι.

ΠΛ. ὁ Ζεῦς με ταῦτ’ ἔδρασεν ἀνθρώποις φθονῶν.

ἐγὼ γὰρ ὃν μειράκιον ἥπειρησ’ ὅτι

ώς τοὺς δικαίους καὶ σοφοὺς καὶ κοσμίους

μόνους βαδιοίμην ὁ δὲ μ’ ἐποίησεν τυφλὸν,

ἵνα μὴ διαμυνὼσκοιμί τούτων μηδένα.

οὔτως ἔκεινος τοῖς χρηστοῖς φθονεῖ.

ΧΡ. καὶ μὴν διὰ τοὺς χρηστοὺς γε τιμᾶται μόνους

καὶ τοὺς δικαίους. ΠΛ. ὀμολογῶ σοι.

ΧΡ. φέρε, τι οὖν;

εἰ πάλιν ἀναβλέψειας ὀσπερ καὶ πρὸ τοῦ,

φεύγοις ἃν ήδη τοὺς πονηροὺς; ΠΛ. φήμ’ εγώ.

ΧΡ. ὥς τοὺς δικαίους δ’ ἂν βαδίζεις;

ΠΛ. πάνυ μὲν οὖν

πολλοὶ γὰρ αὐτοὺς υἱὸς ἕορακα διὰ χρόνου.

ΧΡ. καὶ θαύμα γ’ οὐδὲν οὐδ’ ἐγὼ γὰρ ὃ βλέπων.

ΠΛ. ἀφετόν μὲ νῦν. ἵστον γὰρ ήδη τὰπ’ ἐμοῦ.

ΧΡ. μὰ Δί’, ἀλλὰ πολλὸ μᾶλλον ἐξόμεσθά σου.

ΠΛ. οὐκ ἤγορευν ὅτι παρέξειν πράγματα

ἐμέλλετον μοι;

ΧΡ. καὶ σὺ γ’, ἀντιβολῶ, πιθοῦ,

καὶ μὴ μ’ ἀπολίπης· οὐ γὰρ εὐρήσεις ἐμοῦ

ζητῶν ἔτ’ ἄνδρα τοὺς τρόπους βελτίωνα·
ΠΛΟΤΤΟΣ.

μά τον Δί', οὐ γὰρ ἔστιν ἄλλος πλὴν ἐγώ.
Π. ταυτὶ λέγουσι πάντες ἢνικ ἂν δὲ μον
τύχοις ἀληθῶς καὶ γένονται πλοῦσιοι,
ἀτεχνῶς ὑπερβάλλουσι τῇ μοχθηρίᾳ.
Χ. ἔχει μὲν οὕτως, εἰσὶ δ' οὐ πάντες κακοί.
Π. μὰ Δί', ἀλλ' ἀπαξάπτατες. ΚΑ. οἴμωξει μακρά.
Χ. σοι δ' ἡς ἂν εἰδῆς ὅσα, παρ' ἦμιν ἢν μένης,
γενήσετ' ἀγαθα, πρόσεχε τόν νοῦν, ἵνα πῦθη.
οἴμαι γὰρ, οἴμαι, σὺν θεῷ δ' εἰρήσεται,
tάύτης ἀπαλλάξειν σε τῆς ὀφθαλμᾶς,
βλέψαι ποιήσας.
Π. μηδαμῶς τούτ' ἐργάσῃ.
οὐ βούλομαι γὰρ πάλιν ἀναβλέψαι. Χ. τί φῆς;
ΚΑ. ἀνθρωπὸς οὗτός ἐστιν ἄθλιος φύσει.
Π. ὁ Ζεὺς μὲν οὖν οἷς ἂς τὰ τούτων μῶρ' ἐμ' εἰ
tούθοιτ' ἄν ἐπιτρέψεις.
Χ. νῦν δ' οὐ τούτο δρᾶ,
ὅστις σε προσπαθεῖς περισσοτέρω ἕα;
Π. οὐκ οἷς· ἐγὼ δ' ἐκεῖνον ὄρραδῶ πάνω.
Χ. ἱληθες, ὁ δειλότατε πάντων δαιμόνων;
οἷς γὰρ εἶναι τὴν Δίως τυραννίδα
cαὶ τοὺς κεραυνοὺς ἄξιον στριβόλουν,
καὶ ἀναβλέψῃς σοι κἀν μικρὸν χρόνου;
Π. ά, μὴ λέγῃ, ὁ πονηρε, ταύτη.
Χ. ἔχει ἔπευγες.
. ἐγὼ γὰρ ἀποδείξω σε τοῦ Δίως τοῦν
μείζον δυνάμενον. Π. ἐμὲ σὺ;
Χ. νὴ τῶν οὐρανῶν.
αὐτίκα γὰρ ἄρχει διὰ τιν' ὁ Ζεὺς τῶν θεῶν;
ΚΑ. διὰ τάργυρινον πλείονον γὰρ ἐστ' αὐτῷ.
Χ. φέρε,
ἈΡΙΣΤΟΦΑΝΟΣ

τὶς οὖν ὁ παρέχων ἐστὶν αὐτῷ τοῦθ᾽; ΚΑ. ὅδι.
ΧΡ. θύουσι δ᾽ αὐτῷ διὰ τίν᾽; οὐ διὰ τούτοι;  
ΚΑ. καὶ νὴ Δι᾽ εὐχονταί γε πλουτεῖν ἀντικρυς.
ΧΡ. οὔκοιν ὃς ἐστὶν αἰτιος, καὶ ῥαδίως
παύσει ἂν, εἰ βούλουτο, ταῦθ᾽; ΠΙΛ. ὅτη τὶ δὴ;
ΧΡ. ὅτι οὔ" ἂν εἰς θύσειν ἀνθρώπων ἔτι,
οὐ βοῦν ἂν, οὐχὶ ψαιστὸν, οὐκ ἀλλ᾽ οὐδεὶν,
μὴ βουλομένου σοῦ. ΠΙΛ. πῶς;
ΧΡ. ὅτως; οὔκ ἐσθ᾽ ὑπὸς
ἀνήσεται δὴπουθεν, ἢν σὺ μὴ παρὼν
αὐτὸς διδὼς ταργύριον, ὅστε τοῦ Διὸς
tὴν δύναμιν, ἢν λυπὴ τι, καταλύσεις μόνος.
ΠΙΛ. τὶ λέγεις; δὴ ἐμὲ θύουσιν αὐτῷ;
ΧΡ. φὴμ᾽ ἐγὼ.
καὶ νὴ Δι᾽ εἰ τὶ γ᾽ ἐστὶ λαμπρὸν καὶ καλῶν
ἡ χάριεν ἀνθρώποισι, διὰ σὲ γλυνεῖται.
Ἀπαντα τῷ πλουτεῖν γάρ ἐσθ᾽ ὑπῆκοα.
ΚΑ. ἐγαγᾷ τοι διὰ μικρὸν ἄργυριδιον
δοῦλον γεγένημαι, διὰ τὸ μὴ πλουτεῖν ἰσως.
ΧΡ. τέχναι δὲ πάσαι διὰ σὲ καὶ σοφίσματα
ἐν τοῖς ἀνθρώποισιν ἐσθ᾽ εὐρημένα.
ὁ μὲν γὰρ αὐτῶν σκυτότομει καθήμενος,
ἐτερος δὲ χαλκεῦει τις, ὁ δὲ τεκταίνεται.
ὁ δὲ χρυσοκοῖει γε, χρυσοῖον παρὰ σοῦ λαβὼν,
ὁ δὲ λαποδούνει γε νὴ Δι᾽, ὁ δὲ τουχορυχεῖ,
ὁ δὲ γναφεύει γ᾽, ὁ δὲ γε πλῦνει κόσια,
ὁ δὲ βυρσοδεψεῖ γ᾽, ὁ δὲ γε πωλεῖ κρόμμα.
ΠΙΛ. οἱμοὶ τάλας, ταῦτὰ μ᾽ ἐλάνθανεν πάλαι.
ΚΑ. μέγας δὲ βασιλεὺς οὐχὶ διὰ τοῦτον κομά;
ἐκκλησία δ᾽ οὐχὶ διὰ τοῦτον γλυνεῖται;
ΧΡ. τὶ δὲ; τὰς τρίῃρεις οὐ σὺ πληροῖς; εἰπὲ μοι.
ΠΛΟΤΤΟΣ.

ΚΑ. τὸ δὲ ἐν Κορίνθῳ ἕκεν ὦτος τρέφει; ὁ Πάμφιλος δὲ οὐχὶ διὰ τούτου κλαίεται; ὁ Βελονοπάλης δὲ οὐχὶ μετὰ τοῦ Παμφίλου; 175
ΧΡ. Φιλέψιος δὲ οὐχὶ ἔνεκα σοῦ μόνους λέγει; ἡ ἔμμαχία δὲ οὐ διὰ σὲ τοῖς Αἰγυπτίοις; ἔρα δὲ Λαῖς οὐ διὰ σὲ Φιλωνίδου;
ΚΑ. ὁ Τιμοθέου δὲ πύργος 180
ΧΡ. ἐμπέσεις γέ σοι.
τὰ δὲ πράγματ' οὐχὶ διὰ σὲ πάντα πράττεται; μονοτάτος γὰρ εἰ σὺ πάντων αἴτιος, καὶ τῶν κακῶν καὶ τῶν ἁγαθῶν, εὐ ἱσθ' ὅτι.
ΚΑ. κρατοῦσι γοῦν κἀν τοῖς πολέμοις ἐκάστοτε ἐφ' οὐς ἂν οὕτως ἔπικαθέζῃσθαι μόνον. 185
ΠΑ. ἐγὼ τοσαῦτα δυνατός εἰμ' εἰς ὅν ποιεῖν;
ΧΡ. καὶ ναὶ μὰ Δία τούτων γε πολλῷ πλεῖονα' ὥστ' οὐδὲ μεστὸς σοῦ γέγον' οὐδεὶς πώποτε. τῶν μὲν γὰρ ἄλλων ἐστὶ πάντων πλησμονή' ἔρωτος ΚΑ. ἄρτων ΧΡ. μουσικῆς ΚΑ. τραγημάτων
ΧΡ. τιμῆς ΚΑ. πλακοῦντων 191
ΧΡ. ἀνδραγαθίας ΚΑ. ἰοχάδων
ΧΡ. φιλοτιμίας ΚΑ. μάχης ΧΡ. στρατηγίας
ΚΑ. φακῆς.
ΧΡ. σοῦ δ' ἐγένετ' οὐδεὶς μεστὸς οὐδεπώποτε. ἀλλ' ἣν ταῦτα τὰς λάβῃ τριακάδεκα, πολὺ μᾶλλον ἐπιθυμεῖ λαβεῖν ἐκκάδεκα' καὶ ταῦτ' ἀνύσθαι, τεταράκοντα βούλεται, ἢ φησιν εὐ βιοτόν αὐτῷ τῶν βλου.
ΠΑ. εὖ τοι λέγειν ἐμοιγε φαίνεσθοι πάνυ
πλὴν. ἐν μόνον δέδοικα.
ΧΡ. φράζε τοῦ πέρι.
ΠΑ. ὅπως ἐγὼ τὴν δύναμιν ἢν ὑμέις φατε 300
ἈΡΙΣΤΟΦΑΝΟΤΣ

ἐχειν με, ταύτης δεσπότης γενήσομαι.
XP. νὴ τὸν Δί' ἀλλὰ καὶ λέγουσι πάντες ὡς
dειλότατον ἐσθ' ὁ πλοῦτος.
ΠΛ. ἢκιστ', ἀλλὰ με
tοιχοφόρος τις διέβαλ'. ἐσθὺς γὰρ ποτε
οὐκ εἴχεν ἐς τὴν οἰκίαν οὐδὲν λαβεῖν,
eὐρὼν ἀπαξάπαντα κατακεκλειμένα·
εἰτ' ὄνωμασέ μου τὴν πρόνοιαν δειλίαν.
XP. μὴ νυν μελέτω σοι μηδέν ὡς, εάν γένη
ἀνήρ πρόθυμος αὐτὸς ἐς τὰ πράγματα,
βλέπου τ' ἀποδείξει σ' ὀξύτερον τοῦ Δυνκέως.
ΠΛ. τῶς οὖν δυνήσει τούτῳ δράσαι θυτὸς ὄν;
XP. ἔχω τιν' ἁγαθὴν ἠλπίδ' ἐξ ὧν εἰπέ μοι
ὁ Φοῖβος αὐτὸς Πυθικὴν σείσας δάφνην.
ΠΛ. κάκεινος οὖν σύνοιδε ταύτα; XP. φημ' ἔγοι.
ΠΛ. ὁράτε.

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XP. μὴ φρόντιζε μηδέν, ἀγαθε.
ἐγὼ γὰρ, εὖ τούτ' ὑσθι, κἀν δὴ μ' ἀποθανεῖν,
αὐτὸς διαπράξω ταύτα. KA. κἀν βούλῃ γ', ἐγώ.
XP. πολλοὶ δ' ἔσονται χάτεροι νῦν ξύμμαχοι,
ὅσοις δικαίοις οὔσιν οὐκ ἦν ἄλφιτα.
ΠΛ. παπαί, πονηροὺς γ' εἴπασ ἡμῖν σῦμμαχοις.
220
XP. οὖκ, ἦν γε πλουτησσωσιν εὖ ἄρχῃς πάλιν.
ἀλλ' ἢδι συ μὲν ταχέως δραμών KA. τί δρῶ; λέγε.
XP. τοὺς ξυγγεφόρως κάλεσον, εὑρήσεις δ' ἵσως
ἐν τοῖς ἄγροις αὐτοὺς ταλαιπωρούμενοις,
ὅπως ἂν ἵσον ἐκατοστὸν ἐνταυθῆ παρὼν
ἡμῖν μετάσχη τοῦτο τοῦ Πλοῦτου μέρος.
KA. καὶ δὴ βαδίζω· τούτω δὲ κρεάδιον
τῶν ἐνδοθέν τις εἰσενεγκάτω λαβὼν.
XP. ἐμοὶ μελήσει τούτῳ γ' ἀλλ' ἀνύσας τρέχε.
ΠΛΟΤΤΟΣ.

σὺ δ’, ὃ κράτιστε Πλοῦτε πάντων δαιμόνων, εἰσω μετ’ ἐμοῦ δεῦρ’ εἰσιθ’ ἥ γὰρ οἰκλα ἀυτὴ στὶν ἢν δεὶ χρημάτων σε τῆμερον μεστὴν ποίησαι καὶ δικαίως καθίκως.

ΠΑ. ἀλλ’ ἀχθομαι μὲν εἰσιων νη τούς θεοὺς εἰς οἰκίαν ἐκάστοτ’ ἀλλοτρίαν πάνυν ἀγαθὸν γὰρ ἀπέλαυν’ οὔδεν αὐτοῦ πώποτε. ἦν μὲν γὰρ ὡς φειδωλῶν εἰσελθῶν τύχω, εὐθὺς κατόρμυξέν με κατὰ τῆς ἡγῆς κάτω καὶ τις προσέλθῃ χρηστὸς ἀνθρώπος φίλος αὐτῶν λαβείν τι μικρὸν ἀργυρίδιον, ἔξαρνός ἐστι μη’ ἱδεῖν με πώποτε. ἦν δ’ ὡς παραπλήγη ἀνθρώπον εἰσελθῶν τύχω, πόρναις καὶ κύβοις παραβεβλημένος γυμνὸς θύρας ἐξέπεσον ἐν ἀκαρεί χρόνῳ.

ΧΡ. μετρίου γὰρ ἀνδρὸς οὐκ ἐπέτυχες πώποτε. ἔγω δὲ τούτον τοῦ τρόπου πῶς εἰμ’ ἄει. χαίρω τε γὰρ φειδόμενος ὡς οὔδες ἀνήρ πάλιν τ’ ἀναλών, ἤνίκ’ ἄν τοῦτον δέη. ἀλλ’ εἰσίωμεν, ὡς ἱδεῖν σε βούλομαι καὶ τὴν γυναίκα καὶ τὸν υἱὸν τὸν μόνον, ὃν ἐγὼ φίλοι, μάλιστα μετά σέ. ΠΑ. πείθομαι.

ΧΡ. τι γὰρ ἂν τις οὐχὶ πρὸς σὲ τάληθ’ λέγω; ΚΑ. ὃ πολλὰ δὴ τῷ δεσπότῃ ταύτων θύμιαν φαγόντες, ἀνδρεῖς φίλοι καὶ δημόται καὶ τοῦ πυκνὸν ἐρασταί, ἵτ’ ἐγκονεῖτε, σπεύδεθ’, ὡς ὁ καίρος οὐχὶ μέλλειν, ἀλλ’ ἔστ’ ἐπ’ αὐτῆς τῆς ἀκμῆς, ᾗ δεὶ παρόντ’ ἀμύνειν.

ΧΟ. οὐκοῦν ὅρας ὅμως ὑμῶν ήμᾶς πάλαι προθύμων, ὡς εἰκός ἐστιν ἀσθενεῖς γέροντας ἀνδρᾶς ἡδ’; σὺ δ’ ἄξιος ἰσως με θείν, πρὶν ταῦτα καὶ φράσαι μοι.
ἈΡΙΣΤΟΦΑΝΟΣ

δοσ χάριν τι' ὁ δεσπότης ὁ σὸς κέκληκε δεύρο. 260
ΚΑ. οὖκ οὖν πάλαι δῆπον λέγω; σὺ δ' αὐτὸς οὐκ ἀκουεις.
ὁ δεσπότης γὰρ φησιν ὑμᾶς ἠδέως ἀπαντας
ψυχροῦ βίου καὶ δυσκόλου ᾗσειν ἀπαλλαγέντας.
ΧΟ. ἔστιν δὲ δὴ τί καὶ πόθεν τὸ πράγμα τοῦθ′ ὁ φησιν;
ΚΑ. ἔχων ἀφίκται δεύρο πρεσβύτην τιν', ᾧ πονηροῖ, 265
ῥυπώντα, κυφῶν, ἄθλοιον, ρυσῶν, μαδόντα, νωδόν.
ΧΟ. ὁ χρυσὸν ἀγγείλας ἐπῶν, πῶς φῆς; πάλιν φράσον
μοι.

ἅλλοις γὰρ αὐτὸν σωρὸν ἦκειν χρημάτων ἔχοντα.
ΚΑ. πρεσβυτικῶν μὲν οὖν κακῶν ἐγώ' ἔχοντα σωρὸν.
ΧΟ. μῶν ἄξιοις φευκτίσας ἡμᾶς ἀπαλλαγήναι 211
ἀξίμισος, καὶ ταύτ' ἐμοὶ βακτηρίαν ἔχοντος;
ΚΑ. πάντως γὰρ ἀνθρώπου φύσει τοιοῦτον εἰς τὰ πάντα
ἡγείσθε μ' εἶναι κοὐδὲν ἀν νομίζεθ' ὑγίες εἰπεῖν;
ΧΟ. ὡς σεμνὸς ωυπίπτριτος' αἰ κνῆμα δὲ σου βοῶς
ιοῦ ιοῦ, τὰς χολίκας καὶ τὰς πέδας ποθοῦσαι. 216
ΚΑ. ἐν τῇ σορῷ νυνὶ λαχῶν τὸ γράμμα σου δικάζειν,
σὺ δ' οὖ βαδίζεις; ὁ δὲ Χάρων τὸ ξύμβολον δι-
δώσαι.
ΧΟ. διαρραγεῖς. ὡς μόθων εἶ καὶ φύσει κόβαλος, 219
ὅστις φευκτίσεις, φράσαι δ' οὕτω τέτληκας ἡμῖν
ὅτου χάριν μ' ὁ δεσπότης ὁ σὸς κέκληκε δεύρο:
οὶ πολλὰ μοχθήσαντες, οὐκ οὕσης σχολῆς, προ-
θύμως
deύρ' ἠλθομεν, πολλῶν θύμων ρίζας διεκπερώντες.
ΚΑ. ἀλλ' οὐκετ' ἀν κρύσαιμοι. τὸν Πλουτὸν γὰρ, ἄν-
δρες, ἦκει

ἀγῶν ὁ δεσπότης, ὃς υμᾶς πλούσιοις ποιήσει;
ΧΟ. ὄντως γὰρ ἐστὶ πλουσίοις ἡμῖν ἀπασιν εἶναι;
ΚΑ. νη τοὺς θεοὺς, Μίδας μὲν οὖν, ἢν ὦτ' ὧνοι λάβητε.
ΠΛΟΥΤΟΣ.

ΧΩ. ὡς ἢδομαι καὶ τέρπομαι καὶ βούλομαι χορεύσαι ὑφ' ἢδονῆς, εἴπερ λέγεις ὄντως σὺ ταύτ' ἀληθῆ.

ΚΑ. καὶ μὴν ἐγὼ βουλήσομαι θρητανελθὸ τῶν Κύκλωτα μυμούμενοι καὶ τοῖν ποδοῖν ὁδὶ παρευσαλεύων 291 ὑμᾶς ἄγειν. ἀλλ' εἰς τέκεα θαμίν' ἐπαναβοώντες βληθώμενοι τε προβατίων ἀιγῶν τε κιναβρόντων μέλη, ἔπεσο' ἀπεψωλημένοι τράγοι δ' ἀκρατείσθη. 295

ΧΩ. ἥμεις δὲ γ' αὖ ξητήσομεν θρητανελθὸ τῶν Κύκλωτα βληθώμενοι, σε τοιοῦ πινώντα καταλαβόντες, πήραν ἔχοντα λάχανά τ' ἄγρια δροσερά, κραν- παλώντα,

ἥγομενοι τοῖς προβατίοις, εἰκῆ δὲ καταδαρθόντα που,

μέγαν λαβώντες ἥμενοι σφηκίσκον ἐκτυφλώσαι. 300

ΚΑ. ἀλλ' εἰς νῦν τῶν σκωμμάτων ἀπαλλαγέντες ἡδη ἥμεις ἐπ' ἀλλ' εἶδος τρέπεσθ', ἐγὼ δ' ἰδὼν ἡδη λάβρα

βουλήσομαι τοῦ δεσπότου λαβών τιν' ἄρτον καὶ κρέας 320

μασώμενος τὸ λοιπὸν οὔτω τῷ κόπῳ ἔξυνεναι.

ΧΡ. χαιρεῖν μὲν ὑμᾶς ἔστιν, ἄνδρες δημόται,

ἀρχαίον ἡδῆ προσαγορεύειν καὶ σατρόν ἀσπάζομαι δ', ὡτί προθύμως ἢκετε καὶ συντεταμένως κοῦ κατεβλακευμένως. 325 ὅπως δέ μοι καὶ τάλλα συμπαραστάται ἔσεσθε καὶ σωτῆρες ὄντως τοῦ θεοῦ.

ΧΩ. θάρρει· βλέπειν γὰρ ἀντικρὺς δόξεις μ' Ἄρη.

δεινὸν γὰρ, εἰ τριῳβόλον μὲν οὖνεκα

ὕστικόμεσθ' ἐκάστοτ' ἐν τῇκλησια, 350

αὐτὸν δὲ τὸν Πλοῦτον παρεῖν τῷ λαβεῖν.
ἈΡΙΣΤΟΦΑΝΟΣ

ΧΡ. καὶ μὴν ὅρῳ καὶ Βλεψίδημον τοῦτον προσίνωντα δῆλος ὦ ἔστιν ὅτι τοῦ πράγματος ἀκηκοέν τι τῇ βαδίσει καὶ τῷ τάχει.

ΒΑ. τί ἂν οὖν τὸ πράγμα εἴη; πόθεν καὶ τίνι τρόπῳ Χρεμύλοις πεπλούντηκε ἐξαπίνης; οὐ πείθομαι· κἂντοι λόγοι γε ἢν νὴ τὸν Ἦρακλέα πολὺς ἐτί τούτω κουρελοίσι τῶν καθημένων, ὡς ἐξαπίνης ἀνὴρ γεγένηται πλούσιος. ἐστιν δὲ μοι τοῦτ’ αὐτὸ θαυμάσιον, ὅπως χρηστόν τι πράττων τους φίλους μεταπέμπεται. οὐκον ἐπιχώριον γε πρᾶγμ’ ἐργάζεται.

ΧΡ. ἀλλ’ οὖν δὲν ἀποκρύψας ἐρῶ νὴ τοὺς θεοὺς. ὁ Βλεψίδημ’, ἁμείνοι ἢ χθὲς πράττομεν, ὡστε μετέχειν ἐξεστιν’ εἴ γὰρ τῶν φίλων.

ΒΑ. γέγονας δ’ ἀληθῶς, ὡς λέγοντι, πλούσιος; ΧΡ. ἐσομαι μὲν οὖν αὐτικὰ μᾶλ’, ἢν θεὸς θέλη. ἐνι γὰρ τις, ἐνι κίνδυνος ἐν τῷ πράγματι.

ΒΑ. ποῖος τις; ΧΡ. οἶος.

ΒΑ. λέγ’ ἀνύσας ὦ τι φῆς ποτε.

ΧΡ. ἢν μὲν κατορθώσωμεν, εἰ πράττειν ἀει’ ἢν δὲ σφαλώμεν, ὑπιτετρίφθαι τὸ παράπαν.

ΒΑ. τοῦτο ποιήσων φαίνεται τὸ φορτίον, καὶ μ’ οὐκ ἀρέσκει. τὸ τε γὰρ ἐξαίφνης ἄγαν ὁὔτως ὑπερπλουτεῖν τὸ τ’ αὐτ’ δεδουκέναι πρὸς ἀνδρός οὖν ὑγίεις ἐστ’ εἰργασμένου.

ΧΡ. πῶς οὖν ὑγίεις;

ΒΑ. εἴ τι κεκλοφόως νῇ Δία ἔκειθεν ἦκεις ἄργυροιν ἡ χρυσὸν παρὰ τοῦ θεοῦ, καὶ πετοῖς ἰσώς σοι μεταμέλει. ΧΡ. Ἀπολλοῦν ἀποτρόπαιε, μὰ Δί’ ἀγω μὲν οὖ.

ΒΑ. παύσαι φλυαρῶν, ὡγάθ’ οἶδα γὰρ σαφῶς.
ΠΛΟΤΤΟΣ.

ΧΡ. σὺ μηδὲν εἰς ἐμ’ ὑπονόει τοιούτοις.

ΒΑ. φεῦ

άς οὔδέν ἀτεχνωσ ὑγιές ἐστιν οὐδενὸς,

ἀλλ’ εἰσὶ τοῦ κέρδους ἀπαντες ἡττονες.

ΧΡ. οὖ τοι μὰ τὴν Δήμητρ’ ὑγιαίνει μοι δοκεῖς.

ΒΑ. ὡς πολὺ μεθέστηκ’ ἄν πρῶτον εἶχεν τρόπων. 363

ΧΡ. μελαγχολάς, ὄνθρωπε, νη τὸν οὐρανόν.

ΒΑ. ἀλλ’ οὕδε τὸ βλέμμ’ αὐτὸ κατὰ χώραν ἔχει,

ἀλλ’ ἐστιν ἐπιδηλῶν τι πεπανουργηκότι.

ΧΡ. οὐ μὲν οἶδ’ ὃ κράζεις· ὡς ἐμοῦ τι κεκλοφότος

ζητεῖς μεταλαβεῖν. ΒΑ. μεταλαβεῖν ζήτω; τίνος;

ΧΡ. τὸ δ’ ἐστὶν οὐ τοιοῦτον, ἀλλ’ ἔτέρως ἔχον. 371

ΒΑ. μὸν οὐ κέκλοφας, ἀλλ’ ἠρπακας; ΧΡ. κακοδαιμονᾶς.

ΒΑ. ἀλλ’ οὕδε μὴν ἀπεστέρηκάς γ’ οὔδένα;

ΧΡ. οὐ δὴτ’ ἔγωγ’.

ΒΑ.

ο’ Ἡράκλεις, φέρε, ποί τις ἄν

τράπουτο; τάληθ’ς γὰρ οὐκ ἐθέλεις φράσαι. 375

ΧΡ. κατηγορεῖς γὰρ πρὶν μαθεῖν τὸ πράγμα μοῦ.

ΒΑ. ὁ τὰν, ἐγὼ τοῦ τούτ’ ἀπὸ σμικροῦ πάνυ

ἐθέλω διαπράξαι πρὶν πυθέσαβ τὴν πόλιν,

τὸ στόμι’ ἐπιβύσσας κέρμασιν τῶν ῥητόρων.

ΧΡ. καλ μὴν φίλως γ’ ἕν μοι δοκεῖς νη τοὺς θεοὺς 380

τρεῖς μνὰς ἀναλώσας λογίσασθαι δώδεκα.

ΒΑ. ὁρῶ τιν’ ἐπὶ τοῦ βήματος καθεδούμενον,

ἰκετηρίων ἕχοντα μετὰ τῶν παιδίων

καλ τῆς γυναικὸς, κού διοίσοντ’ ἀντικρυς

τῶν Ἡρακλείδῳν οὖδ’ ὀσιῶν τῶν Παμφυλὼν. 385

ΧΡ. οὐκ, ὠ κακοδαιμον, ἀλλὰ τοὺς χρηστοὺς μόνους

ἔγωγε καὶ τοὺς δεξιοὺς καὶ σώφρονας

ἀπαρτὶ πλούτησαι ποιήσω.

ΒΑ.

τι σὺ λέγεις;
ΑΡΙΣΤΟΦΑΝΟΣ

οὐτὸς πάνυ πολλὰ κέκλοφας;

ΧΡ. ἵμου τῶν κακῶν,

ἀπολείπῃς. ΒΔ. σὺ μὲν οὖν σεβάστον, ὡς γ' ἐμοὶ δοκεῖς.

ΧΡ. οὐ δὴ, ἐπεὶ τὸν Πλούτον, ὁ μορφηρὲ σὺ,

ἐχε. ΒΔ. σὺ Πλούτον; ποίον; ΧΡ. αὐτὸν τὸν θεὸν.

ΒΔ. καὶ ποῦ 'στιν; ΧΡ. ἐνδού. ΒΔ. ποῦ;

ΧΡ. παρ' ἐμοὶ. ΒΔ. παρὰ σοι; ΧΡ. πάνυ.

ΒΔ. οὐκ ἐς κόρακας; Πλούτος παρὰ σοι;

ΧΡ. ἕν τοὺς θεοὺς.

ΒΔ. λέγεις ἀληθῆ; ΧΡ. φημὶ. ΒΔ. πρὸς τῆς 'Εστίας;

ΧΡ. ἕν τὸν Ποσειδώ. ΒΔ. τὸν θαλάττιον λέγεις;

ΧΡ. εἰ δ' ἐστιν ἔτερος τις Ποσειδῶν, τὸν ἔτερον.

ΒΔ. εἰτ' οὐ διαπέμπεις καὶ πρὸς ἡμᾶς τοὺς φίλους;

ΧΡ. οὖκ ἔστι πώ τὰ πράγματ' ἐν τούτῳ.

ΒΔ. τὴ φύς;

οὔ τῷ μεταδοῦναι;

ΧΡ. μᾶ Δία. δεῖ γὰρ πρῶτα ΒΔ. τί;

ΧΡ. βλέψαι ποιῆσαι νῦ ΒΔ. τίνα βλέψαι; φράσον.

ΧΡ. τὸν Πλούτον ἀσπέρ πρότερον ἐνὶ γε τῷ τρόπῳ.

ΒΔ. τυφλὸς γὰρ ὄντως ἔστι; ΧΡ. ἕν τὸν ὑπαρχόν.

ΒΔ. οὐκ ἔτος ἄρ' ἂς ἐμ' ἠλθεν οὐδεπώποτε.

ΧΡ. ἀλλ' ἦν θεὸν θέλωσι, νῦν ἀφίξεται.

ΒΔ. οὐκονων ἰατρὸν εἰσαγαγείν ἔχρην τινά;

ΧΡ. τίς δῆτ' ἰατρός ἐστι νῦν ἐν τῇ πόλει;

οὔτε γὰρ ὁ μισθὸς οὐδὲν ἔστ' οὐθ' ἡ τεχνὴ.

ΒΔ. σκοπώμεν. ΧΡ. ἀλλ' οὖκ ἐστιν. ΒΔ. οὖθ' ἐμοὶ

δοκεῖ.

ΧΡ. μᾶ Δλ', ἀλλ' ὁπερ πάλαι παρεσκευαζόμην

ἐγώ, κατακλίνων αὐτὸν εἰς Ἀσκληπιοῦ

κράτιστον ἔστι.

ΒΔ. πολὺ μὲν οὖν νῆ τοὺς θεοὺς.
ΠΛΟΤΤΟΣ.

μὴ νῦν διάτριβ’, ἀλλ’ ἀνεὶ πράττων ἐν γέ τι.
ΧΡ. καὶ μὴν βαδίζω. ΒΛ. σπεῦδέ νῦν.
ΧΡ. τοῦτ’ αὐτό δρῶ.
ΠΕ. ὁ θερμόν ἔργον κανόσιον καὶ παράνομον 415
tολμῶντε δράν ἀνθρωπαρίω κακοδαίμονε, 420
ποῖ ποῖ; τι φεύγετ’; οὐ μενείτον; ΒΛ. Ἑράκλεις.
ΠΕ. ἐγὼ γὰρ ἦμας ἕξολῳ κακοῦς κακῶς,
tόλμημα γὰρ τολμᾶτον οὐκ ἀνασχέτον,
ἀλλ’ οἶνον οὐδεὶς ἄλλος οὐδεπότοτε
οὐτε θεός οὐτ’ ἀνθρώπως’ ὠστ’ ἀπολύλατον.
ΧΡ. σὺ δ’ εἰ τίς; ὧχρα μὲν γὰρ εἶναι μοι δοκεῖς.
ΒΛ. ἵσως Ἐρεμύς ἐστίν ἐκ τραγῳδίας;
βλέπει γέ τοι μανικόν τι καὶ τραγῳδικόν.
ΧΡ. ἀλλ’ οὗκ ἔχει γὰρ δᾶδας. ΒΛ. οὐκόν κλαύσεται.
ΠΕ. οἰσθάε δ’ εἶναι γίνα με;

ΧΡ. πανδοκεὔτριαν,
ἡ λεκιθόπωλιν. οὐ γὰρ ἀν τοσουτοῦν
ἐνέκραγες ἡμῖν οὐδὲν ἡδικημένη.
ΠΕ. ἄληθες; οὐ γὰρ δεινότατα δεδράκατον,
ζητοῦντες ἐκ πάσης με χώρας ἐκβάλειν;
ΧΡ. οὐκοῦν ὑπόλοιπον τὸ βάραθρόν σοι γίγνεται;
ἀλλ’ ἣτις εἰ λέγειν σ’ εχρήν αὐτίκα μάλα.
ΠΕ. ἡ σφῶν ποίησιν τῆμερον δοῦναι δίκην
ἀνθ’ ἃν ἐμὲ με γίγνετο ἐνθένδ’ αφανίσαι.
ΒΛ. ἄρ’ ἐστὶν ἡ κατηλλής ἡ κ τῶν γειτόνων,
ἡ ταῖς κοτύλαις ἄεί με διαλυμαίνεται;
ΠΕ. Πενία μὲν οὖν, ἡ σφῶν ξυνοικῶ πόλλ’ ἔτη.
ΒΛ. ἄναξ’ Ἀπολλοῦ καὶ θεοί, ποί τις φύγῃ;
ΧΡ. οὔτος, τί δρᾶς; ὡ δειλότατον σὺ θηρίον,
οὐ παραμενεῖς; ΒΛ. ἥκιστα πάντων.
ΧΡ. οὐ μενεῖς;
ΑΡΙΣΤΟΦΑΝΟΤΣ

άλλ’ ἀνδρε δύο γυναίκα φεύγομεν μίαν;

ΒΛ. Πενία γὰρ ἐστιν, ὁ ποιηρ’, ἃς οὐδαμοὺν
ουδὲν πέφυκε ξύλον ἐξωλέστερον.

ΧΡ. στῆθ’, ἀντιβολῶ σε, στῆθι.

ΒΛ. μὰ Δὲ ἐγὼ μὲν σοῦ.

ΧΡ. καὶ μὴν λέγω, δεινότατον ἐργον παρὰ πολὺ
ἐργον ἀπάντων ἐργασίας, εἰ τὸν θεῶν
ἐργον ἀπολυπόντε ποι λεγούμεθα
τηὺλ δεδιότε, μηδὲ διαμαχούμεθα.

ΒΛ. ποίοις ὅπλοισιν ἢ δυνάμει πεποιθότες;
ποίον γὰρ οὐ θάρακα, πολαν ὃ ἀσπίδα
οὐκ ἐνέχυρον τίθησιν ἢ μιαρωτάτη;

ΧΡ. θάρρει μόνος γὰρ ὁ θεὸς οὕτως οίδ’ ἃς
τροπαίον ἂν στῆσαι τῶν ταύτης τρόπων.

ΠΕ. γρύζειν δὲ καὶ τολμᾶτον, οὐ καθάρματε,
ἐπ’ αὐτοφόρῳ δεινὰ δρῶντ’ εἰλημμένῳ;

ΧΡ. σὺ δ’, ὃ κάκιστ’ ἀπολουμένη, τι λοιδορεῖ
ἡμᾶν προσελθοῦσ’ οὐδ’ ὑποίν ἁδικούμενη;

ΠΕ. οὐδὲν γὰρ, ὃ πρὸς τῶν θεῶν, νομίζετε
ἀδικεῖν με τὸν Πλοῦτον θεοῖν πειρωμένω
βλέψαι πάλιν;

ΧΡ. τί οὖν ἁδικούμεν τοῦτό σε,
eἰ πᾶσιν ἄνθρωποισιν ἐκπορίζουμεν
ἄγαθόν; ΠΕ. τί δ’ ἂν ὑμεῖς ἁγαθὸν ἐξεύροιθ’;

ΧΡ. ὦ τί;

σὲ πρῶτον ἐκβαλόντες ἐκ τῆς Ἑλλάδος.

ΠΕ. ἔμ’ ἐκβαλόντες; καὶ τί ἂν νομίζετον
κακῶν ἐργάσασθαι μείζον ἄνθρωπος;

ΧΡ. ὦ τί;

εἰ τούτο δρᾶν μέλλωντες ἐπιθαλασσάμεθα.

ΠΕ. καὶ μὴν περὶ τοῦτον σφὼν ἐθέλω δούναι λόγον
ΠΛΩΤΤΟΣ.

τὸ πρῶτον αὐτοῦ κἀν μὲν ἀποφήμω
μόνην
ἀγαθῶν ἀπάντων οὐδαμαν αἰτιαν ἐμὲ
ὑμῖν δὲ ἐμὲ τε ἡμῖν ὑμᾶς εἰ δὲ μὴ,
ποιεῖτο ηὕς τούθ᾽ ὡ τι ἀν ὑμῶν δοκῇ.

ΧΡ. ταυτὶ σὺ τολμᾶς, ὃ μιαρωτάτη, λέγειν;
ΠΕ. καὶ σὺ γε διδάσκου τὰν γὰρ οἶμαι ραδίως
ἀπανθ᾽ ἀμαρτάνοντα σ᾽ ἀποδείξεις ἐγώ,
εἰ τοὺς δικαίως φής ποιήσεω πλουσίος.

ΧΡ. ὃ τύμπανα καὶ κύφωνες οὐκ ἀρίθμετε;
ΠΕ. οὐ δεὶ σχετιλάξεων καὶ βοῶν πρὶν ἀν μάθης.
ΧΡ. καὶ τὶς δίνατ᾽ ἀν μὴ βοῶν ίον ίον
τιματ᾽ ἁκούων; ΠΕ. ὡστε ἐστίν εὐφρονῶν.
ΧΡ. τι δῆτα σοι τίμημα ἐπιγράψω τῇ δίκῃ,
ἐὰν ἄλως; ΠΕ. ὡ τι σοι δοκεῖ.

ΧΡ. καλῶς λέγεις.
ΠΕ. τὸ γὰρ αὐτ᾽, εὰν ἡττᾶσθε, καὶ σφόδροι δεῖ παθεῖν.
ΧΡ. ἱκανοὺς νομίζεις δὴ ταῦτα θανάτους εἰκοσι᾽;
ΒΛ. ταύτῃ γε' νὰν δὲ δὺ' ἀποχρήσουσιν μόνον.
ΠΕ. οὐκ ἂν φθάνοντε τούτο πράττοντες τί γὰρ
ἐχοι τις ἂν δίκαιον ἀντεπείν ἔτι;
ΧΟ. ἀλλ᾽ ἡδὴ χρῆν τι λέγειν ὑμᾶς σοφῶν ὃ νικήσετε τηνδὲ
ἐν τοῖς λόγοις ἀντιλέγοντες, μαλακὸν δ᾽ ἐνδώσετε μηδὲν.
ΧΡ. φανερῶν μὲν ἔγωγ' οἶμαι γνῶναι τοῦτ᾽ εἶναι πάσιν
ὁμοίως,
ὅτι τοὺς χρηστοὺς τῶν ἀνθρώπων εἰ πράττειν
ἔστι δίκαιον,
τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους τοῦτον ταναντία
ἀνεπάλληλον.
τοῦτ᾽ οὖν ἡμεῖς ἐπιθυμοῦμεν μόλις εὑρομεν ὡστε
γενέσθαι.
ΑΡΙΣΤΟΦΑΝΟΣ

βούλευμα καλὸν καὶ γενναίον καὶ χρήσιμον εἰς ἀπαν ἔργον.

ἦν γὰρ ὁ Πλοῦτος νυνί βλέψῃ καὶ μὴ τυφλὸς ἀν περινοστῇ,

ὅς τοὺς ἄγαθοὺς τῶν ἀνθρώπων βαδιεῖται κοῦ ἀπολείψῃ,

τοὺς δὲ πονηροὺς καὶ τοὺς ἄθεους φευξεῖται κατὰ ποιῆσει.

πάντας χρήστοις καὶ πλουτοῦντας δῆπον τὰ τε θεία σέβοντας.

καὶ τοῦτο τοῦτο τοῖς ἀνθρώποις τίς ἂν ἔξευροι ποτ' ἄμενοι;

ΒΔ. οὕτως ἐγὼ σοι τοῦτον μάρτυς μηδὲν ταύτην γ' ἄνερωτα.

ΧΡ. ὅσ μὲν γὰρ νῦν ἥμιν ὁ βίος τοῖς ἀνθρώποις διάκειται,

τῖς ἂν οὐχ ἠγοῦτ' εἶναι μανίαν, κακοδαιμονίαν τ' ἔτι μᾶλλον;

πολλοὶ μὲν γὰρ τῶν ἄνθρωπων ὄντες πλουτοῦσιν πονηροὶ,

ἀδίκως αὐτὰ ξυλεξάμενοι πολλοὶ δ' ὄντες πάνυ χρῆστοι

πράττοντοι κακῶς καὶ πεινῶσιν μετὰ σοῦ τε τὰ πλείστα σύνεσιν.

οὐκοῦν εἶναι φημ', εἰ παῦσει ταύτην βλέψας ποθ' ὁ Πλοῦτος,

ὅδον ἢν τις ἴδων τοῖς ἀνθρώποις ἀγάθ' ἂν μεῖξω πορίσειεν.

ΠΕ. ἀλλ' ὃ πάντων ῥάστ' ἀνθρώπων ἀναπεισθέντ' οὐχ ὑγιαλνεῖν

δύο πρεσβύτα, ξυνθιασότα τοῦ ληρεῖν καὶ παρα-παῖεν,
ΠΛΟΤΤΟΣ. 21
εἰ τούτῳ γένοιθ' ὁ ποθεῖθ' ὑμεῖς, οὐ φημ' ἀν λυσιτελεῖν σφῶν.
eἰ γάρ ὁ Πλούτος βλέψεις πάλιν διανείμειέν τ' ἵσον αὐτοῦ,
oὔτε τέχνην ἀν τῶν ἀνθρώπων οὔτ' ἀν σοφίαν
μελετήσῃ
οὐδεῖς ἀμφότεροι, ὑμίν τούτων ἀφανισθέντων ἐθελήσει
τίς χαλκεύειν ἢ ναυπηγεύειν ἢ ῥάπτειν ἢ τροχο-
ποιεῖν
ἡ σκυτοτομεῖν ἢ πλινθουργεῖν ἢ πλύνειν ἢ σκυ-
λοδεψεῖν
ἡ γῆς ἀρότρων ῥέξας δάπεδον καρπῶν Δηοῦς
θερίσασθαι,
ἤν ἔξη̱ ἐξ ἄργοις ὑμίν τούτων πάντων ἀμελοῦσιν;
ΧΡ. λήσου ληρεῖς. ταῦτα γάρ ἠμῖν πάνθ' ὡσα νῦν ἡ
κατέλεξας
οἱ θεράποντες μοιχήσουσιν.
ΠΕ. πόθεν οὖν ἔξεις θεράποντας;
ΧΡ. ὦνησόμεθ' ἀργυρίου δήπου.
ΠΕ. τίς δ' ἔσται πρῶτον ὁ πωλῶν,
ὅταν ἄρχυριον κάκεινος ἔχῃ;
ΧΡ. κερδαινεῖν βουλόμενος τις
ἐμπορος ἥκων ἐκ Θεττάλας παρὰ πλείστων ἀν-
δραποδίστην.
ΠΕ. ἀλλ' οὐδ' ἔσται πρῶτον ἀπάντων οὐδεὶς οὐδ' ἀνδρα-
ποδιστής
κατὰ τῶν λόγων ὑπὸ συ λέγεις δήπου. τίς γαρ
πλουτῶν ἐθελήσει
κινδυνεύων περὶ τῆς ψυχῆς τῆς αὐτοῦ τούτο
ποιήσαι;
ἈΡΙΣΤΟΦΑΝΟΣ

ἀστι αὐτὸς ἄροιν ἐπαναγκασθεῖς καὶ σκάπτειν
tάλλα τε μοχθεῖν

ἑπτων μὲν πολὺ τοῦ νῦν.

XP. ἐσε κεφαλὴν σοι.

ΠΕ. ἔτι δ' ὅχι ἔξεις οὔτ' ἐν κλίνῃ καταδαρθεῖν οὐ
γὰρ ἐσονται:
οὔτ' ἐν δάπτιασι' τὴς γὰρ ὑφαλινων ἐθελησει χρυ-
σίου ὄντος;
οὔτε μύρισιν μυρίσαι στακτοῖς, ὅποταν νῦμφην
ἀγάγησιον.

οὔθ' ἰματίων βαπτῶν δαπάνας κοσμήσαι ποικι-
λομόρφων.

καίτω τι πλέον πλούτειν ἐστιν πάντων τούτων
ἀπορροῦντα;

παρ' ἐμοὶ δ' ἐστιν ταῦτ' εὑπορὰ πάνθ' υμῖν ὅν
δείωθον ἐγὼ γὰρ

tὴν χειροτέχνην ὥσπερ δέσποιν' ἐπαναγκάζουσα
κάθημαι

dιατην χρεῖαν καὶ τὴν πεντηκοσὶαν ὥθηεν ὑπὸθεν βιόν ἔξει.

XP. σὺ γὰρ ἂν πορίσαι τι δύναι ἄγαθον, πλὴν φόδων
ἐκ βαλανελοῦν,

καὶ παιδαρὼν ὑποπεινώντων καὶ γραϊδίων κο-
λοσυρτοῦ;

θειρῶν τοι ἀριθμὸν καὶ κονώτων καὶ ψυλλῶν
οὐδὲ λέγω σοι

ὑπὸ τοῦ πλῆθους, αἴ βομβοῦσαι περὶ τὴν κεφαλὴν
ἀνώσων,

ἐπεγείρουσαι καὶ φράζουσαι, πεινήσεις, ἄλλη ἐπα-
νίστω.

πρὸς δὲ γε τούτως ἀνθ' ἰματίων μὲν ἔχειν ῥάκος;
ἀντὶ δὲ κλίνῃς
ΠΛΟΤΤΟΣ.

στιβάδα σχούλων κόρεων μεστήν, ἡ τοῖς εὐδοντας ἐγείρει:
καὶ φορμῶν ἐχειν ἀντὶ τάπητος σαπρῶν ἀντὶ δὲ προσκεφαλαίον,
λίθην εὐμεσγέθη πρὸς τῇ κεφαλῇ σιτεῖσθαι ὡ ἀντὶ μὲν ἄρτων
μαλάχης πτόρθους, ἀντὶ δὲ μάζης φυλλέτ' ἱσχυῶν
ῥαφανίδων,
ἀντὶ δὲ θράνου στάμνου κεφαλῆς κατεσγότος, ἀντὶ δὲ μάκτρας
φιδάκης πλευρὰν ἐρρωγνίαν καὶ ταῦτην. ἀρά γε πολλῶν
ἀγαθῶν πᾶσιν τοῖς ἀνθρώποις ἀποφαίνω σ' αἰτιον
οὐσαν;

ΠΕ. σὺ μὲν οὖ τὸν ἐμὸν βίον εἰρήκασ, τὸν τῶν πτωχῶν
δὲ ὑπεκρούσω.
ΧΡ. οὐκοῦν δήποτε τῆς πτωχείας πενίαν φαμὲν εἶναι
ἀδελφήν.

ΠΕ. ὑμεῖς γ' οὔτε καὶ Ἐρασιβουλῷ Διονύσιον εἶναι
ὅμοιον.

ἀλλ' οὐχ οὐμὸς τούτο πέπονθεν βίος οὐ μὰ Δλ',
οὐδέ γε μέλλει.

πτωχοῦ μὲν γὰρ βίος, ὰν σὺ λέγεις, ξῆν ἐστιν
μηδὲν ἐχοντα:
τοῦ δὲ πένητος ξῆν φειδόμενον καὶ τοὺς ἐργοὺς
προσέχοντα,
περνῆσθαι δ' αὐτῷ μηδὲν, μὴ μέντοι μηδ' ἐπι-
λείπειν.

ΧΡ. ὡς μακαρίτην, ὡ Δάματερ, τὸν βίον αὐτοῦ κατέ-
λεξας,
ΑΡΙΣΤΟΦΑΝΟΣ

εἰ φεσάμενος καὶ μοχθήσας καταλείψει μηδὲ
tαφήναι.
ΠΕ. σκόπτειν πειρᾷ καὶ κωμῳδεῖν τοῦ σπουδάζειν
ἀμελήσας,
oὐ γνωστὸς ὡς τοῦ Πλοῦτου παρέχω βελτίωνας
ἀνδρας
καὶ τὴν γνώμην καὶ τὴν ἰδέαν. παρὰ τῷ μὲν γὰρ
ποδαγρῶντες
καὶ γαστρῶδεις καὶ παχύκνημι καὶ πίονεσ εἰσὶν
ἀσελγῶς,
παρ’ ἐμοὶ δ’ ἰσχυοὶ καὶ σφηκώδεις καὶ τοῖς ἐχθροῖς
ἀναρολ.
ΧΡ. ἀπὸ τοῦ λιμοῦ γὰρ ἵσως αὐτοῖς τὸ σφηκώδες σὺ
πορίζεις.
ΠΕ. περὶ σωφροσύνης ἣδη τοῖνυν περιαν σφὶν κανα-
didάξω
ὅτι κοσμιότης οἰκεῖ μετ’ ἐμοὺ, τοῦ Πλοῦτου δ’
ἐστὶν ὑβρίζειν.
ΧΡ. πάνυ γοῦν κλέπτειν κόσμιον ἐστὶν καὶ τοὺς τοῖ-
χους διορύττειν.
[ΒΛ. νὴ τῶν Δ’, εἰ δεῖ λαθεῖν αὐτοῦ, πῶς οὐχὶ κόσμιον
ἐστιν;]
ΠΕ. σκέψαι τοῖνυν ἐν ταῖς πόλεσιν τοὺς ρήτορας, ὡς
ὀπόταν μὲν
διὶ πένθητες, περὶ τῶν δῆμον καὶ τὴν πόλιν εἰσὶ
dικαίοι,
πλουτήσαντες δ’ ἀπὸ τῶν κοινῶν παραχρῆμ’ ἄδικοι
γεγένηται,
ἐπιβουλεύοντι τε τῷ πλήθει καὶ τῷ δῆμῳ πολε-
μοῦσιν.
ΠΛΟΤΤΟΣ.

ΧΡ. ἀλλ' οὐ ψεύδει τούτων γ' οὐδὲν, καλπέρ σφόδρα βάσκανος οὖσα.
ἀτὰρ οὐχ ἴττόν γ' οὐδὲν κλαύσει, μηδὲν ταύτῃ γε κομήσῃς,
ὅτι δὲ ξητεῖς τούτ' ἀναπείθειν ἡμᾶς, ὡς ἐστιν ἄμεινων
πενία πλούτου.

ΠΕ. καὶ σὺ γ' ἐλέγξαι μ' οὕτω δύνασαι
περὶ ταύτουν,
ἀλλ' φλυαρεῖς καὶ πτερνυζεῖς. 575

ΧΡ. καὶ πῶς φεύγουσί σ' ἀπαντεῖς;

ΠΕ. ὅτι βελτίως αὐτοῦς ποιῶ. σκέψασθαι δ' ἐστι
μάλιστα
ἀπὸ τῶν παιδῶν τοὺς γὰρ πατέρας φεύγουσι,
φρονούντας ἁριστα
αὐτοῖς. οὕτω διαγιγνώσκειν χαλέπτων πρᾶγμ' ἐστὶ
δίκαιον.

ΧΡ. τοῦ Δία φήσεις ἄρ' οὐκ ὀρθῶς διαγιγνώσκειν τὸ
κράτιστον
κάκεινος γὰρ τοῦ πλούτου ἔχει. 580

ΒΛ. ταύτῃ δ' ἡμῖν ἀποτείμπει.

ΠΕ. ἀλλ' ὁ Κρονικὸς λήμας ὅντως λημώντες τάς
φένας ἁμφώ,
ὁ Ζεὺς δὴ ποτὲ πένεται, καὶ τούτ' ἢδη φανερῶς σὲ
διδάξα.
ei γὰρ ἐπλοῦτε, πῶς ἁν ποιῶν τῶν Ὁλυμπικῶν
αὐτῶς ἀγώνα,
ὡς τοὺς Ἐλλήνας ἀπαντας ἄει δ' ἐτόσον πέμπτον
ἐνυπαγεῖρει,
ἀνεκήρυττεν τῶν ἀσκήτων τοὺς νικώντας στεφα-
νώσας.
ΑΡΙΣΤΟΦΑΝΟΣ

κοτινῷ στεφάνῳ; καλτοὶ χρυσῷ μᾶλλον ἔχρην, εἶπερ ἐπλούτει.

ΧΡ. οὐκοῦν τούτῳ δήπο τῇ τιμών τῶν πλοῦτων ἐκείνοις
φειδόμενος γὰρ καὶ βουλόμενος τούτου μηδὲν δα-
πανᾶσθαι,

λήρως ἀναδῶν τοὺς νικῶντας τῶν πλοῦτων ἐὰ
παρ’ ἑαυτῷ.

ΠΕ. πολὺ τῆς πενίας πράγμ’ αἰσχρὰν ξητεῖς αὐτῷ
περιάψαι,

εἰ πλούσιος οὖν ἀνελεύθερός ἐσθ’ οὔτωσι καὶ φιλο-
κερδῆς.

ΧΡ. ἄλλα σὲ γ’ ὁ Ζεὺς ἐξολέσειν κοτινῷ στεφάνῳ
στεφανώσας.

ΠΕ. τὸ γὰρ ἀντιλέγειν τολμᾶν ὑμᾶς ὥσ᾽ οὐ πάντ᾽ ἔστ’
ἀγάθ᾽ ὑμῖν
diὰ τὴν Πενίαν.

ΧΡ. παρὰ τῆς Ἐκάτης ἔξεστιν τοῦτο πυθέσθαι,

εἰτὲ τὸ πλουτεῖν εἰτὲ τὸ πεινήν βέλτιον. φησὶ

γὰρ αὕτη
toὺς μὲν ἔχοντας καὶ πλουτοῦντας δεῖπνον κατὰ

μὴν’ ἀποτέμπειν,
toὺς δὲ πένητας τῶν ἀνθρώπων ἥρπαξειν πρὶν

kαταβήσαι.

ἄλλα φθείρου καὶ μὴ γρῦξις

ἐτὶ μηδ’ ὅτιον.

οὐ γὰρ πείσεις, οὐδ’ ἂν πεῖσης.

ΠΕ. ὁ πόλις Ἀργοὺς, κλύεθ’ οῖα λέγει.

ΧΡ. Παύσωνα κάλει τῶν ξύσσειν.

ΠΕ. τὸ πάθω τλήμων;

ΧΡ. ἔρρ’ ἐς κόρακας θάττων ἀφ’ ἡμῶν.
ΠΕ. εἴμι δὲ ποι ἡς;
ΧΡ. ἐς τὸν κύφον· ἀλλ' οὐ μέλλειν
χρήν σ', ἀλλ' ἀνύσειν.
ΠΕ. ἥ μὴν ύμείς γ' ἐτι μ' ἐνταυθεὶ μεταπέμψεσθαι
ΧΡ. τὸτε νοστήσεις· νῦν δὲ φθείρου.
κρείττον γὰρ μοι πλουτεῖν ἔστιν,
σὲ δ' ἐὰν κλάειν μακρὰ τὴν κεφαλῆν.
ΒΛ. νῇ Δι' ἔγωγ' οὖν ἐθέλω πλουτῶν
ἐνωκεῖσθαι μετὰ τῶν παιδῶν
τῆς τε γυναικὸς, καλ λουσάμενος
λαπαρὸς χωρῶν ἐκ βαλανελοῦν
tῶν χειροτεχνῶν
καὶ τῆς Πενίας καταπαρδεῖν.
ΧΡ. αὕτη μὲν ἡμῖν ἡπίτριμπτος οἴχεται.
ἔγω δὲ καὶ σὺ γ' ὡς τάχιστα τὸν θεὸν
ἐγκατακλινοῦντ' ἀγωμεν εἰς Ἀσκληπιοῦ.
ΒΛ. καὶ μὴ διατρίβωμεν γε, μὴ πάλιν τις αὐ
ἐλθὼν διακολύσῃ τι τῶν προφυγων ποιεῖν.
ΧΡ. παῖ Καρίων, τὰ στρώματ' ἐκφέρειν σ' ἔχρην,
αὐτὸν τ' ἄγειν τὸν Πλούτον, ὡς νομίζεται,
καὶ τάλλ' δ' ἐστὶν ἐνδον ἡμετερισμένα.
ΚΑ. ὁ πλεῖστα Ὁσιεῖος μεμυστηλημένοι
γέροντες ἄνδρες ἐπ' ὁλογίστων ἀλφίτοις,
ὡς εὐτυχεῖθ', ὡς μακαρίως πεπράγατε,
ἐλλοι θ' ὡσις μέτεστι τοῦ χρηστοῦ τρόπου.
ΧΟ. τῇ δ' ἔστιν ὁ βέλτιστε τῶν σαυτοῦ φίλων;
φαίνει γὰρ ἥκειν ἀγγελος χρηστοῦ τινος.
ΚΑ. ὁ δεσπότης πέπραγεν εὐτυχέστατα,
μᾶλλον δ' ὁ Πλοῦτος αὐτὸς· ἀντὶ γὰρ τυφλοῦ
ἐξωμάτωται καὶ λελάμπρουνται κόρας,
ΑΡΙΣΤΟΦΑΝΟΣ

'Ασκληπιοῦ παιδὸν εὐμενόν τυχῶν.
ΧΟ. λέγεις μοι χαρὰν, λέγεις μοι βοάν.
ΚΑ. πάρεστι χαίρειν, ἥν τε βούλησθ' ἥν τε μή.
ΧΟ. ἀναβοάσομαι τὸν εὐπαιδὰ καὶ
μέγα βροτοῖς φέγγος 'Ασκληπιόν.

ΓΤ. τίς ἡ βοή ποτ' ἑστίν; ἀρ' ἀγγελλεται
χρηστὸν τι; τούτῳ γὰρ ποθοῦσ' ἐγὼ πάλαι
ἐνδον καθήματε περιμένουσα τοιτονί.
ΚΑ. ταχέως ταχέως φέρ' οἶνον, ὁ δέσποιν', ἵνα
καύτη πίεσφ. φιλείς δὲ δρῶσ', αὐτὸ σφόδρα
ὡς ἀγαθὰ συλλήβδην ἀπαντά σοι φέρω.
ΓΤ. καὶ ποῦ ἔστω; ΚΑ. ἐν τοῖς λεγομένοις εἰσεὶ τάχα.
ΓΤ. πέραινε τοίνυν ὦ τὸ λέγεις ἀνύσας ποτέ.
ΚΑ. ἂκουε τοίνυν, ὡς ἐγὼ τὰ πράγματα
ἐκ τῶν ποδῶν ἐς τὴν κεφαλὴν σαι πάντ' ἑρώ.
ΓΤ. μὴ δητ' ἐμοι' ἐς τὴν κεφαλὴν.

ΚΑ. μὴ τῶγαθά
ἀ νῦν γεγένηται; ΓΤ. μὴ μὲν οὖν τὰ πράγματα.
ΚΑ. ὥς γὰρ τάχιστ' ἀφικόμεθα πρὸς τὸν θεοῦν
ἀγοντες ἀνδρα τότε μὲν ἀθλιώτατον,
νῦν δ' εἴ τιν' ἄλλον μακάριον κευδαίμονα,
πρῶτον μὲν αὐτὸν ἐπὶ θάλατταν ἠγομεν,
ἐπειτ' ἐλούμεν.

ΓΤ. νη Δί' εὐδαίμονα ἀρ' ἦν
ἀνὴρ γέρων ψυχαὶ θαλάττη λούμενος.
ΚΑ. ἔπειτα πρὸς τὸ τέμνεσκ' ἢμεν τοῦ θεοῦ.
ἐπεὶ δὲ βοωμὸ πόπανα καὶ προθύματα
καθωσιώθη, πέλανος Ἡφαιστον φλογι,
κατεκλίναμεν τὸν Πλοῦτον, ὃςπερ εἰκὸς ἦν.
ημῶν δ' ἐκαστὸς στιβᾶδα παρεκκαττύετο.
ΓΤ. ἦσαν δὲ τίνες κάλλοι δεόμενοι τοῦ θεοῦ;
ΠΛΟΤΤΟΣ.

ΚΑ. εἰς μὲν γε Νεοκλείδης, δὴ ἐστι μὲν τυφλὸς,
κλέπτων δὲ τοὺς βλέποντας ὑπερηφαντικούντες
ἐτεροῖ τε πολλοὶ παντοδαπὰ νοσήματα
ἔχοντες· ὡς δὲ τοὺς λύχνους ἀποσβέσας
ἡμῖν παρήγγειλε ἐγκαθεύδειν τοῦ θεοῦ
ὁ πρόπολος, εἰπὼν, ἢν τις αἰσθητὰ ψόφου,
συγὰν, ἄπαντες κοσμίως κατεκείμεθα.
κἀγὼ καθεύδειν οὐκ ἐδυνάμην, ἀλλὰ με
ἀθάρησ χύτρα τις ἐξέπληττε κειμένη
ὄλγον ἀπώθεν τῆς κεφαλῆς τοῦ γραδίου,
ἕφ' ἢν ἐπεθύμουν δαιμονίους ἐφερτύσαι.

Ἔπειτ' ἀναβλέψας ὀρῶ τὸν ἱερών
τοὺς φθοῖς ἀφαρπάζοντα καὶ τὰς ἱσχάδας
ἀπὸ τῆς τραπέζης τῆς ἱερᾶς. μετὰ τούτο δὲ
περιήλθε τοὺς βωμοὺς ἄπαντας ἐν κύκλῳ,
εἰ που πόσαν έγ' τι καταλελειμμένουν.

Ἔπειτα ταύθ' ἤγιζεν ἐς σάκταν τινά.
κἀγὼ νομίζας πολλὴν ὀσίαν τοῦ πράγματος
ἐπὶ τὴν χύτραν τὴν τῆς ἀθάρης ἀνίσταμαι.

ΓΤ. ταλάντα τ' ἀνδρῶν, οὐκ ἐδεδοίκεις τὸν θεόν;
ΚΑ. νη τοὺς θεοὺς ἔγωγε μη φθάσεις με
ἐπὶ τὴν χύτραν ἐλθὼν ἔχων τα στέμματα.
ὁ γὰρ ἱερεὺς αὐτοῦ με προῳδιάζηθο
τὸ γράδιον δ' ὡς ἁπάντατο μου τὸν ψόφον,
τὴν χεῖρ' υφήρει· κατὰ συρίξας ἐγὼ
οὔτε ἐλαβόμην, ὡς παρελὼ ὦν ἠφίς.

ἡ δ' εὐθέως τὴν χεῖρα πάλιν ἀνέσπασε,
κατέκειτο δ' αὐτήν ἐπηλίξας ἡσυχῇ.
κἀγὼ τὸτ' ἢδη τῆς ἀθάρης πολλὴν ἐφλων'
ἔπειτ' ἐπειδὴ μεστὸς ἦν, ἀνεσπαύμην.

ΓΤ. ο ἰεθεὶς ὑμῖν οὐ προσήειν.
ΑΡΙΣΤΟΦΑΝΟΣ

ΚΑ. οὐδέπω.
μετὰ ταύτ' ἐγὼ μὲν εὐθὺς ἐνεκαλυφάμην
deísas, ἐκείνος δὲ ἐν κύκλῳ τὰ νοσήματα
σκοπῶν περιήμει πάντα κοσμίως πάνυ.
ἐπειτὰ παῖς αὐτῷ λίθινον θυείδιον
παρέθηκε καὶ δοῦδικα καὶ κιβώτιον.

ΓΤ. λίθινον;

ΚΑ. μᾶ Δι' οὐ δήτ', οὐχὶ τὸ γε κιβώτιον.

ΓΤ. σὺ δὲ τῶς ἔωρας, ὦ κάκιστ' ἀπολούμενε,
ὡς ἐγκεκαλύφθαι φής;

ΚΑ. διὰ τοῦ τριβωνίου.

οὕτος γάρ εἶχεν οὐκ ὁλίγας μὰ τῶν Δία.

πρὸτον δὲ πάντων τῷ Νεοκλείδη φάρμακον
καταπλαστῶν ἐνεχείρησε τρίβειν, ἐμβαλὼν
σκορόδων κεφαλὰς τρεῖς Τηνίων. ἐπειτ' ἔφλα
ἐν τῇ θυείᾳ συμπαραμιγωνῷ ὁποῖν
καὶ σχινών εἶτ᾽ ὄξει διέμενος Σφηττώφ,

κατέπλασεν αὐτοῦ τὰ βλέφαρ' ἐκστρέψας, ἵνα
ὀδυνὸτο μᾶλλον. ὁ δὲ κεκραγὼς καὶ βοῶν
ἐφευρ' ἀνάξας; ὁ δὲ θεὸς γελάσας ἐφη
ἐναυθὰν ἦν κάθησο καταπεπλασμένος,

Τῆς ὑπομυνεῖν παύσω σε τῆς ἐκκλησίας.

ΓΤ. ως φιλόπολις τῆς ἔσθ' ὁ δαίμων καὶ σοφός.

ΚΑ. μετὰ τούτο τῷ Πλοῦτωνι παρεκαθέζετο,
καὶ πρώτα μὲν δὴ τῆς κεφαλῆς ἐφήψατο,
ἐπείτα καθαρῶν ἡμιτύβιον λαβὼν
τὰ βλέφαρα περεύψεσεν' ἡ Πανάκεια δὲ
κατεπέτας' αὐτοῦ τὴν κεφαλὴν φοινικίδι
καὶ παῦ τὸ πρόσωπον εἰθ' ὁ θεὸς ἐποτισμεν.
ἐξημάτην οὖν δύο δράκοντ' ἐκ τοῦ νεῶ
ὑπερφυείς τὸ μέγεθος. ΓΤ. ὁ φίλοι θεοί.
ΠΛΟΥΤΤΟΣ.

ΚΑ. τούτω δ' ύπτο τήν φοινικὸν ὑποδύνθη ἡσυχή τὰ βλέφαρα περίελεικὼν, ὡς γ' ἐμοῦδόκει, καὶ πρὶν σε κοτύλας ἐκκείν όινον δέκα ὁ Πλούττος, ὁ δέσποταν', ἀνεστήκει βλέπων ἕγις δὲ τῷ χείρ' ἀνεκρότης' ύφ' ἡδονῆς, τὸν δεσπότην τ' ἤγειρον. ὁ θεὸς δ' εὐθέως ἡφάνισεν αὐτὸν ο' τ' ὀφεις εἰς τὸν νεών. οἱ δ' ἐγκατακείμενοι παρ' αὐτῷ πῶς δοκεῖσ τὸν Πλούττον ἑσπάζοντο καὶ τὴν νύχθ' ὄλην ἐγρηγορεσαν, ἧς διέλαμψεν ἡμέρα. ἕγις δ' ἐπήνουν τὸν θεόν πάνω σφόδρα, ὅτι βλέπειν ἐποίησε τὸν Πλούττον ταχύ, τὸν δὲ Νεοκλείδην μᾶλλον ἐποίησεν τυφλῶν.

ΓΤ. ὅσην ἐχείς τὴν δύναμιν, ἀναξ δέσποτα. ἀτὰρ φράσον μοι, ποῦ 'σθ' ὁ Πλούττος;

ΚΑ. ἔρχεται. ἀλλ' ἂν περὶ αὐτὸν ὄχλος ὑπερφυῆς ὀσοῦ. οἱ γὰρ δικαίοι πρῶτερον ὄντες καὶ βίον ἔχοντες ὀλίγον αὐτὸν ἱσπάζοντο καὶ ἐδεξιοῦνθ' ἀπαντεῖ ὑπὸ τῆς ἡδονῆς' ὀσοὺ δ' ἐπλούτουσον συσίαν τ' ἐλθ' συχνῆν οὐκ εἰ δικαίον τὸν βίον κεκτημένοι, ὀφρύς συνήγαγε σεκυθρώπαξόν θ' ἁμα. οἱ δ' ἱκολούθους κατόπιν ἐστεφανωμένοι, γελώντες, εὐφημοῦντες' ἐκτυπείτο δὲ ἐμβάς γερόντων εὐρύθμοις προβήμασιν. ἀλλ' εἰ' ἀπαξάπαντες εξ ἐνὸς λόγου ὀρχεισθε καὶ σκιρτάτε καὶ χαρεύετε' οὔδεις γὰρ ύμῖν εἰσιοῦσιν ἄγγελεῖ ὡς ἀλφίτ' οὐκ ἐνεστὶν ἐν τῷ θυλάκῳ.

ΓΤ. νῦ τήν Ἐκάτην, κάγω δ' ἀναδήσαι βουλομαι
ΑΡΙΣΤΟΦΑΝΟΣ
εὐαγγελιά σε κριβανωτῶν ὀρμαθῶν,
toιαύτ' ἀπαγγέλλαντα.

ΚΑ.
μή νυν μέλλει ἔτι
ὡς ἄνδρες ἔγγυς εἰσών ἡδη τῶν θυρών.

ΓΤ.
φέρε νυν ἱοῦ' εἴσω κομίσω καταχύσματα
ósther νεωνήτουσιν ὄφθαλμοις ἐγώ.

ΚΑ.
ἐγώ δ' ἀπαντήσαι γε ἐκείνοις βούλομαι.

ΠΛ.
καὶ προσκυνώ γε πρῶτα μέν τοῦ Ἡλιου,
ἐπειτὰ σεμνῆς Παλλάδος κλειδὼν πέδων,
χώραν τε πάσαν Κέκροπος, ἢ μ' ἐδέξατο.
αἰσχύνομαι δὲ τὰς ἐμαυτοῦ συμφορὰς,
οὕτος ἀρ' ἀνθρώποις ξυνὼν ἐλάνθανον,
tοὺς ἄξιους δὲ τῆς ἐμῆς ὀμηλίας
ἐφευγον, εἰδὼς οὐδέν' ὁ τλήμων ἐγώ.

ΧΡ.
βάλλες καὶ κόρακας' ὡς χαλεπόν εἰσιν οἱ φίλοι
οἱ φανόμενοι παραχρῆμ' ὅταν πράττῃ τὸς εὖ.
νύσσοντι γὰρ καὶ φλώσι ταύτικιμα,
ἐνδεικνύμενος ἔκαστος εὐνοιάν τινα.

ΓΤ.
ὁ φίλτατ' ἄνδρων, καὶ σὺ καὶ σὺ χαίρετε.

ΠΛ.
μηδαμῶς.

ἐμοὶ γὰρ εἰσιόντος εἰς τὴν οἰκίαν
πρώτιστα καὶ βλέψαντος οὐδὲν ἐκφέρειν
πρεπώδες ἐστὶν, ἀλλὰ μᾶλλον εἰσφέρειν.
ΠΛΟΥΤΟΣ.

ΓΤ. εἰτ' οὖχὶ δέξει δῆτα τὰ καταχύσματα;
ΠΑ. ἔνθον γε παρὰ τὴν ἑστίαν, ὥσπερ νῦμος·
ἐπειτα καὶ τῶν φορτών ἐκφύγωμεν ἄν.
οὐ γὰρ πρεπὲδες ἔστι τῷ διδασκάλῳ
ἰσχάδια καὶ προφανέα τοῖς θεωμένοις
προβαλόντι, ἐπὶ τούτοις εἰτ' ἀναγκάζειν γελᾶν.

ΓΤ. εὖ πάνυ λέγεις· ὡς Δεξίνικος οὗτος
ἀνισαθ' ὡς ἀρπασόμενος τὰς ἵσχαδας. +
ΚΑ. ὡς ἦδ' πράττειν, ὁνδρεῖς, ἔστ' εὐδαιμόνως,
καὶ ταύτα μηδὲν ἐξενεγκόντι οἶκοθεν.
ἡμῶν γὰρ ἀγαθῶν σωρὸς εἰς τὴν οἰκίαν
ἐπεισπέπαικεν οὐδὲν ἡδικηκόσιν. 800

[ὅτω τὸ πλουτεῖν ἐστιν ἦδ' πράγμα δή.]
ἡ μὲν σιτίᾳ μεστῇ 'στι λευκῶν ἀλφίτων,
οἱ δὲ ἀμφορίς οὐνοι μέλανος ἀνθοσμία.
ἀπάντα δ' ἤμιν ἀργυρίου καὶ χρυσίου
tὰ σκευάρια πλήρη 'στιν, ὡστε θαυμάσαι.
τὸ φρέαρ δ' ἐλαίων μεστὸν αἰ δὲ λήκυθοι
μύρου γέμουσι, τὸ δ' ύπερφών ἰσχάδων.
δὲς δὲ πᾶσα καὶ λοπάδιον καὶ χύτρα
χαλκῆ γέγονεν τοὺς δὲ πινακίσκους τοὺς σαπροὺς
tοὺς ἱχθυροὺς ἄργυρους πάρεσθ' ὀραὶ.
ὁ δ' ἵππος γέγον' ἥμιν ἐξαπίνης ἐλεφάντινος. 815
στατήριοι δ' οἱ θεράπουτες ἀρτιάξομεν.
καὶ νῦν ὁ δεσπότης μὲν ἔνδον βουθυτεὶ
ὦν καὶ τράγοι καὶ κριόν ἑστεφανωμένος,
ἐμὲ δ' ἐξέπεμψεν ὁ κατόρθος. οὖχ οἷος τε γὰρ
ἔνδον μένειν ἥμ. ἔδακνε γὰρ τὰ βλέφαρά μου.

ΔΙ. ἐπού μετ' ἐμοῦ παιδάριον, ὥς πρὸς τὸν θεόν
ἰωμεν.  
ΚΑ. ἔα, τὸς ἔσθ' ὁ προσώπων οὔτος; 820

ΔΙ. ἄνηρ πρότερον μὲν ἄθλιος, νῦν δ' εὐτυχῆς.

G. R. 3
ΚΑ. δήλων ὃτι τῶν χρηστῶν τις, ὡς ἔοικας, εἰ.
ΔΙ. μάλιστ' ΚΑ. ἐπείτα τοῦ δέει;
ΔΙ. πρὸς τὸν θεὸν ἦκω μεγαλών γάρ μού στὶν ἀγαθῶν αὐτίος.
ἐγὼ γάρ ἰκανὴν οὐσίαν παρὰ τοῦ πατρὸς
λαβὼν ἐπήρκουν τοῖς δεομένοις τῶν φίλων,
καὶ σαφῶς κρῆσιμον πρὸς τὸν βλον.
ΚΑ. ἦ πτού σε ταχέως ἐπέλεπτεν τὰ χρήματα.
ΔΙ. κομιδὴ μὲν οὖν.
ΚΑ. οὐκοῦν μετὰ ταῦτ' ἴσθ' ἀθλίος.
ΔΙ. κομιδὴ μὲν οὖν. κἀγὼ μὲν θυμη ὡς τέως
εὐηργετῆσα δεομένους ἔξειν φίλους
ὀντως βεβαιοὺς, εἰ δεηθεὶν φτοτέ
οί δ' ἐξετρέποντο κοῦκ ἐδόκουν ὅραν μ' ἐτι.
ΚΑ. καὶ κατεγέλων δ', εὑ οἴδ' ὅτι.
ΔΙ. κομιδὴ μὲν οὖν.
ΚΑ. αὐχμός γὰρ ὅν τῶν σκευαρίων σ' ἀπώλεσεν.
ΔΙ. ἄλλῳ οὐχὶ νῦν. ἄνθ' ὅν ἔγω πρὸς τὸν θεὸν
προσευξόμενος ἦκω δικαίως ἐνθάδε.
ΚΑ. τὸ τριβάνον δὲ τί δύναται πρὸς τῶν θεῶν,
δ' φέρει μετὰ σοῦ τὸ παιδάριον τούτι; φράσον.
ΔΙ. καὶ τούτ' ἀναθήσων ἐρχομαι πρὸς τὸν θεὸν.
ΚΑ. μῶν ἐνεμῆθης δὴτ' ἐν αὐτῷ τὰ μεγάλα;
ΔΙ. οὐκ, ἄλλ' ἐνεργίως' ἔτη τριακάδεκα.
ΚΑ. τὰ δ' ἐμβάδια; ΔΙ. καὶ ταῦτα συνεχειμάζετο.
ΚΑ. καὶ ταύτ' ἀναθήσων ἐφερες οὖν; ΔΙ. νὴ τὸν Δία.
ΚΑ. χαρίεντα γ' ἢ ἱκεῖς δῶρα τῷ θεῷ φέρων.
ΣΤ. οἴμοι κακοδαίμων, ὡς ἀπόλωλα δείλαιος,
καὶ τρὶς κακοδαίμων καὶ τετράκις καὶ πεντάκις
καὶ δωδεκάκις καὶ μυριάκις ίοῦ ἵοῦ.
οὕτω πολυφόρο συγκέκραμαι δαίμονι.
ΠΛΟΤΤΟΣ.

ΚΑ. Ἀπολλοῦν ἀποτρόπαιε καὶ θεοὶ φίλοι,
τί ποτ’ ἐστὶν ὁ τι πέπονθεν ἄνθρωπος κακῶν; 855
ΣΤ. οὐ γὰρ σχέτλια πέπονθα νῦν πράγματα,
ἀπολολεκὼς ἀπαντὰ τάκ τῆς οἰκίας
διὰ τὸν θεὸν τοῦτον, τὸν ἑσόμενον τυφλὸν
πάλιν αὖθις, ἣνπερ μὴ ἀλήπωσιν αἱ δίκαι;
ΚΑ. ἐγὼ σχεδὸν τὸ πράγμα γιγνώσκειν δοκῶ.

προσέρχεται γὰρ τὸς κακῶς πράττων ἄνηρ,
εἰοικε δ’ εἶναι τοῦ πονηροῦ κόμματος.

ΔΙ. νὴ Δία, καλῶς τοίνυν ποιῶν ἀπόλλυται.
ΣΤ. τοῦ ποῦ ἀθ’ ὁ μόνος ἀπαντᾷ ἡμᾶς πλουσίους
ὑποσχόμενος οὖτος ποιήσειν εὐθέως,
εἰ πάλιν ἀναβλέψειν ἔξι ἄρχης; ὁ δὲ
πόλο μᾶλλον ἐνίος ἐστὶν ἀξολολεκὼς.
ΚΑ. καὶ τίνα δεδρακε δῆτα τοῦτ’; ΣΤ. ἐμὲ τούτοι;

ΔΙ. ὥς τῶν πονηρῶν ἃθανα καὶ τοιχώρυχων;
ΣΤ. μᾶ Δι’, οὐ μὲν οὖν ἐσθ’ ὑψιές ὑμῶν οὐδενὸς,
κοῦκ ἐσθ’ ὅπως οὐκ ἔχετε μου τὰ χρήματα.

ΚΑ. ὁς σοβαρὸς, ὁ Δάματερ, εἰσελήλυθεν
ὁ συκοφάντης. ΔΙ. δήλον ὅτι Βουλιμιᾶ.

ΣΤ. σὺ μὲν εἰς ἀγορὰν ἱὼν ταχέως οὐκ ἀν φθάνους;
ἐπὶ τοῦ τροχοῦ γὰρ δεὶ σ’ ὑπεκιν πρεσβεομένον
ἐπείδω ἀ πεπαυνυργηκας. ΚΑ. οἰμώξαρα σὺ.

ΔΙ. νὴ τὸν Δία τὸν σωτῆρα, πολλοῦ γ’ ἄξιος
ἀπασί τοῖς Ἐλλησίων ὁ θεὸς οὗτος, εἰ
tοὺς συκοφάντας ἐξολεῖ κακοὺς κακῶς.

ΣΤ. οἴμοι τάλας· μῶν καὶ σὺ μετέχου καταγελᾶς;
ἐπεὶ πόθεν θεομάτιον εἴληφας τοδί;
ἐχθές δ’ ἐχοντ’ εἰδῶν σ’ ἐγὼ τριβώνιον.

ΔΙ. οὐδὲν προτιμῶ σου. φορῶ γὰρ πριάμενοι
tὸν δακτύλιον τοῦδε παρ’ Εὐδήμου δραχμῆς.

3—2
ΑΡΙΣΤΟΦΑΝΟΣ

ΚΑ. ἀλλ' οὐκ ἔνεστι συκοφάντου δήγματος.  
ΣΤ. ἄρ' οὖν ὑβρις ταύτ' ἐστὶ πολλή; σκώπτετον,  
ό τι δὲ ποιεῖτον ἐνθάδ' οὐκ εἰρήκατον.  
οὐκ ἐπι ἁγαθῷ γὰρ ἐνθάδ' ἐστὸν οὐδενὶ.
ΚΑ. μὰ τὸν Δί' οὐκούν τῷ γέ σφι, σάφ' ἵσθ' ὅτι.  
ΣΤ. ἀπὸ τῶν ἐμῶν γὰρ ναὶ μᾶ Δία δεινοῦσετον.  
ΚΑ. ὡς δὴ 'π' ἀληθεὶς σὺ μετὰ τοῦ μάρτυρος  
dιαρραγεῖς, μηδενός γ' ἐμπλήμενος.
ΣΤ. ἀρνεύσθων; ένδου ἐστιν, ο μιαρωτάτω,  
πολὺ χρήμα τεμαχῶν καὶ κρεών ὁπτημένων.
καὶ καὶ καὶ καὶ καὶ καὶ καὶ.
ΚΑ. κακόδαιμον, ὀσφράιει τι;
ΔΙ. τοῦ ψύχους γ' ἰσως,  
ἐπεὶ τοιοῦτόν γ' ἀμπέχεται τριβώνων.
ΣΤ. ταύτ’ οὖν ἀνασχέτ' ἐστιν, ὁ Ζεὺς καὶ θεοί,  
τούτους ὑβρίζειν εἰς ἔμ'; ῥώμ' ὡς ἀχθομαί  
ὅτι χρηστός οὖν καὶ φιλότολος πάσχω κακῶς.  
ΔΙ. σὺ φιλότολος καὶ χρηστός; ΣΤ. ὡς οὐδεὶς γ' ἀνήρ.
ΔΙ. καὶ μὴ ἐπερωτηθεῖς ἀπόκριναι μοι, ΣΤ. τὸ τι;
ΔΙ. γεωργὸς εἰ; ΣΤ. μελαγχολάν μ' οὕτως οἶει;
ΔΙ. ἀλλ' ἐμπροσ'; ΣΤ. ναὶ, σκήπτομαι γ', ὅταν τύχω.  
ΔΙ. τί δαί; τέχνην τῶν ἐμαθές; ΣΤ. σὺ μὰ τὸν Δία.
ΔΙ. πῶς οὖν διέξης ἢ πόθεν μηδὲν ποιῶν;
ΣΤ. τῶν τῆς πόλεως εἰμ' ἐπιμελητής πραγμάτων  
καὶ τῶν ἱδίων πάντων. ΔΙ. σὺ; τί μαθῶν;
ΣΤ. βούλομαι.
ΔΙ. πῶς οὖν ἂν εἶχης χρηστός, ὁ τοιχωρύχε,  
eἰ σοι προσήκον μηδὲν εἰτ' ἀπεχθάνει;  
ΣΤ. οὐ γὰρ προσήκει τὴν ἐμαυτοῦ μοι πόλιν  
eυεργετεῖν, ὁ κέπφε, καθ' ὅσον ἂν σθένο;  
ΔΙ. εὐεργετεῖν οὖν ἔστι τὸ πολυπραγμονεῖν;
ΠΛΟΥΤΟΣ.

ΣΤ. τὸ μὲν οὖν βοηθεῖν τοῖς νόμοις τοῖς κειμένοις καὶ μὴ πυτρέπειν ἕαν τις ἐξαμαρτάνη.

ΔΙ. οὖκοιν δικαστὰς εξεπίτηδες ἡ πόλις ἀρχεῖν καθιστῆσιν; ΣΤ. κατηγορεῖ δὲ τίς;

ΔΙ. ὁ βουλόμενος.

ΣΤ. οὖκοιν ἐκείνος εἰμὶ ἐγώ. ὡστ' εἰς ἐμ' ἤκει τῆς πόλεως τὰ πράγματα.

ΔΙ. νὴ Δία, ποιηρὸν τάρα προστάτην ἔχει. ἐκεῖνο δ' οὐ βούλοι ἂν, ἡσυχίαν ἔχουν ἦν ἀργός;

ΣΤ. ἄλλα προβατίου βίον λέγεις εἰ μὴ φανεῖται διατριβή τις τῷ βίῳ.

ΔΙ. οὐδ' ἂν μεταμάθοις;

ΣΤ. οἶδ' ἂν εἰ δοίης γέ μοι τὸν Πλούτον αὐτὸν καὶ τὸ Βάττον σιλφίον. ΚΑ. όντος, σοι λέγει.

ΔΙ. ἐπειθ' ὑπόλυσαι. ΚΑ. πάντα ταῦτα σοι λέγει. ΣΤ. καὶ μὴν προσελθέτω πρὸς ἐμ' ὑμῶν ἐνθαδ' ὁ βουλόμενος. ΚΑ. οὐκρόν εκείνος εἰμὶ ἐγώ.

ΣΤ. οἴμοι τάλας, ἀποδούμαι μεθ' ἡμέραν.

ΚΑ. σὺ γὰρ ἄξιος ταλαντοῖα πράττων ἐπείγων.

ΣΤ. δρόσ τὰ ποιεῖ; ταῦτ' ἐγὼ μαρτύρομαι.

ΚΑ. ἀλλ' οἴχεται φεύγων δὴ ἡγεῖς μάρτυρα.

ΣΤ. οἴμοι περιείλημμαι μόνος. ΚΑ. νυν βοᾶς;

ΣΤ. οἴμοι μᾶλ' αὖθις.

ΚΑ. δὴς σὺ μοι τὸ τριβώνοιν, ἵν' ἀμφιέσω τὸν συκοφάντην τούτον.

ΔΙ. μὴ διῆθ', ἱερὸν γὰρ ἐστί τοῦ Πλούτου πάλαι.

ΚΑ. ἐπειτὰ τοῦ κάλλιον ἀνατεθήσεται ἢ περὶ ποιηρὸν ἄνδρα καὶ τοιχοφύην;

Πλούτον δὲ κοσμεῖν ἵματιοι σεμίνοις πρέπει.
ΔΙ. τοῖς δ' ἐμβαδίοισ τί χρήσεται τις; εἰπέ μοι.

ΚΑ. καὶ ταῦτα πρὸς τὸ μετώπον αὐτίκα δὴ μάλα ὥσπερ κοτύφῳ προσπάττατο εὖσω τουτῷ.

ΣΤ. ἀπειμὴ γυμνόσκω γὰρ ἢττων ἀν πολὺ ὑμῶν ἐὰν δὲ σύζυγον λάβω τινά καὶ σύκινον, τοῦτον τὸν ἑσυχόν θεὸν ἐγὼ ποιήσω τήμερον δούναι δίκην, ὅτι καλάλυε περιφανῶς εἰς ὁν μόνος τὴν δημοκρατίαν, οὔτε τὴν βουλὴν πιθῶν τὴν τῶν πολιτῶν οὔτε τὴν ἐκκλησίαν.

ΔΙ. καὶ μην ἐπειδὴ τὴν πανοπλίαν τὴν ἐμὴν ἔχον βαδίζεις, ἐς τὸ βαλανεῖον τρέχει ἐπειτ' ἐκεῖ κορυφαίος ἑστηκὼς θέρου.

καγώ γὰρ ἔχον τὴν στάσιν ταῦτην ποτέ.

ΚΑ. ἀλλ' ὁ βαλανεῖος ἔλεγε θύρας' αὐτῶν λαβῶν. νῦν δ' εἰσίωμεν, ἵνα προσεύξῃ τὸν θεόν.

ΓΡ. ἀρ', ὁ φίλοι γέρουτες, ἐπὶ τὴν οἰκίαν ἀφύγμεθ' δυτως τοῦ νέου τούτον θεοῦ, ∧ τῆς ὁδοῦ τὸ παράπαν ἡμαρτήκαμεν;

ΧΟ. ἀλλ' ἵσθ' ἐπ' αὐτὰς τὰς θύρας ἀφυγμένη, ἀμερακίσκη: πυνθάνει γὰρ ὁρίκως.

ΓΡ. φέρε νῦν ἐγὼ τῶν ἐνδοθεν καλέσω τινά.

ΧΡ. μὴ δὴτ'. ἐγὼ γὰρ αὐτὸς ἐξελήλυθα.

ἀλλ' ὁ τι μάλιστ' ἐληλυθας λέγειν σ' ἔχρην.

ΓΡ. πέπουθα δεινα καὶ παράνομ' ἀφ' φίλτατε ἀφ' οὗ γὰρ ὁ θεὸς οὗτος ἥξιοτο βλέπειν, ἀβίωτον εἰναι μοι πεποίηκε τὸν βίον.

ΧΡ. τί δ' ἐστιν; ἥ ποι καὶ σὺ συκοφάντρια ἐν ταῖς γυναικῶν ἡσθα; · ΓΡ. μὰ Δι' ἐγὼ μὲν οὐ.

ΧΡ. ἀλλ' οὗ λαχῶνο' ἐπινεις ἐν τῷ γράμματι;

ΓΡ. σκώπτεις: ἐγὼ δὲ κατακέκυμαι δειλάκρα.
ΠΛΟΤΤΟΣ.

ΧΡ. ούκουν ἔρεις ἀνύσασα τὸν κυσμὸν τίνα;
ΓΡ. ἀκοῦε νυν. ἦν μοί τι μειράκιον φίλον,
πενυχρόν μὲν, ἄλλωσ δ’ εὐπρόσωπον καὶ καλὸν
καὶ χρηστὸν εἰ γάρ τοῦ δεηθείην ἔγω,
ἀπαντ’ ἐποίει κοσμίως μοι καὶ καλὸς
ἐγώ δ’ ἐκείνῳ ταῦτα πάνθε’ ὑπηρέτουν.
ΧΡ. τί δ’ ἦν ὁ τι σου μάλιστ’ ἐδείθ’ ἐκάστοτε;
ΓΡ. οὐ πολλά καὶ γὰρ ἐκνομίως μ’ ἡσυχίνετο.
ἄλλ’ ἀργυρίου δραχμὰς ἀν ἡτησ’ εἴκοσι
εἰς ἰμάτιον, ὅκτω δ’ ἄν εἰς υποδήματα:
καὶ ταῖς ἀδελφαῖς ἀγοράσαι χατώνοιν
ἐκέλευσεν ἄν, τῇ μητρί τ’ ἰματίδιον
πυρῶν τ’ ἄν ἐδεήθη μεδίμνων τεττάρων.
ΧΡ. οὐ πολλά τοῖνυν μᾶ τὸν Ἀπόλλων ταῦτά γε
εἰρηκας, ἄλλα δήλον ὅτι σ’ ἡσυχίνετο.
ΓΡ. καὶ ταῦτα τοῖνυν οὐχ ἔνεκεν μισητίας
αἰτεῖν μ’ ἐφασκεν, ἄλλα φιλίας οὕνεκα,
ἴνα τούμον ἰμάτιον φορῶν μεμνήτο μου.
ΧΡ. λέγεις ἔρωτ’ ἀνθρωπον ἐκνομωτάτα.
ΓΡ. ἄλλ’ οὐχὶ νῦν ὁ βδελυρὸς ἐτι τὸν νοῦν ἔχει
τῶν αὐτὸν, ἄλλα πολὺ μεθέστηκεν πάνυ.
ἐμοὶ γὰρ αὐτῷ τὸν πλακοῦντα τούτοις
καὶ τάλλα τάπι τοῦ πίνακος ὑπαγώματα
ἐπόντα περιφάσῃς ὑπεπούσης θ’ ὅτι
εῖς ἐσπέραν ἤξοιμι, ΧΡ. τί σ’ ἔδρασ’; εἰπέ μοι.
ΓΡ. ἀμητα προσαπεπείρεσεν ἡμῖν τούτοις,
ἐφ’ ὧν τ’ ἐκεῖσθα μηδέποτε μ’ ἐλθεῖν ἔτι,
καὶ πρὸς ἐπὶ τούτοις εἴπεν ἀποτείματο δι’
τὰλαι ποτ’ ἦσαν ἄλκιμοι Μιλήσιου.
ΧΡ. δήλον ὅτι τοὺς τρόπους τις οὐ μοχθηρὸς ἦν.
ἐπειτα πλούτῳν οὐκέθ’ ἤδεται φακῆ.
ΑΡΙΣΤΟΦΑΝΟΣ
πρὸ τοῦ δ’ ὑπὸ τῆς πενίας ἀπαντῆσθε. 1005
ΓΡ. καὶ μὴν πρὸ τοῦ γ’ ὀσμέραι νῇ τὸ θεὸν ἐπὶ τὴν θύραν ἐβάδιζεν ἀεὶ τὴν ἐμὴν.
ΧΡ. ἔπ’ ἐκφορὰν;
ΓΡ. μὲν Δι’, ἀλλὰ τῆς φωνῆς μόνου ἔρων ἄκουσαι. ΧΡ. τοῦ λαβεῖν μὲν οὖν χάριν.
ΓΡ. καὶ νῇ Δι’ εἰ λυπουμένην αἰσθητὸ μὲ, 1010
νηπτάριον ἄν καὶ φάβιον ὑπεκορίζετο.
ΧΡ. ἔπευξ’ ἵσως ἤτησ’ ἀν εἰς ὑποδήματα.
ΓΡ. μυστηρίους δὲ τοῖς μεγάλοις ὄχουμένην ἐπὶ τὴς ἀμάξης ὅτι προσέβλεψεν μὲ τις, 1015
ἐτυπτόμην διὰ τοῦθ’ ὅλην τὴν ἥμεραν.
οὐτω σφόδρα ξηλότυπος ὁ νεανίσκος ἢν.
ΧΡ. μόνος γὰρ ἦδεθ’, ὡς ἐοικεῖν, ἐσθίων.
ΓΡ. καὶ τὰς γε χείρας παγκάλους ἔχειν μ’ ἔφη.
ΧΡ. ὡς τὸ δικαίους καὶ ἀρχαίας εἰκοσιν.
ΓΡ. ὃς εἰς τῆς χρόας ἔφασκεν ἢδυ μὲ, 1020
ΧΡ. εἰ Θάσιον ἐνέχεις, εἰκότως γε νῇ Δία.
ΓΡ. ταῦτ’ οὖν ὁ θεός, ὁ φίλ’ ἄνερ, οὐκ ὀρθὸς ποιεῖ,
φάσκων βοηθεῖν τοῖς ἀδικουμένοις ἄει. 1025
ΧΡ. τῇ γὰρ ποιήσῃ; φράζε, καὶ πεπράξεται.
ΓΡ. ἀναγκάσαι δικαιὸν ἔστι νῇ Δία
τῶν εἰ παθόνθ’ ὑπ’ ἐμοῦ πάλιν μ’ ἀντευποιεῖν
ἡ μηδ’ ὁτιόν ἀγαθὸν δίκαιος ἐστ’ ἔχειν. 1030
ἀλλ’ ὑπετετέ με ξύσαν ἀπολείψειν ἔφη.
ΧΡ. ὀρθῶς γε’ νυνί δ’ σ’ οὐκέτι ξῆν οἶεται.
ΓΡ. ὑπὸ τοῦ γὰρ ἄλγους κατατέτηκ’ ὁ φίλτατε.
ΧΡ. οὐκ, ἀλλὰ κατασέσθησας, ὡς γ’ ἐμοὶ δοκεῖς. 1035
ΓΡ. διὰ δακτυλίου μὲν οὖν ἐμέ γ’ ἀν διελκυσάσι.
ΧΡ. εἰ τυγχάνωι γ’ ὁ δακτύλιος ὃν τηλία.
ΓΡ. καὶ μὴν τὸ μειράκιον τοδ’ προσέρχεται,
ΠΛΟΤΤΟΣ.

οὔτερ πάλαι κατηγοροῦσα τυγχάνων
έοικε δ' ἐπὶ κάμον βαδίζειν.

ΧΡ. 

φαίνεται.

στεφάνους γέ τοι καὶ δὰ ἔχων πορεύεται.

ΝΕΑ. ἀσπάζομαι ΓΡ. τί φησιν;

ΝΕΑ. 

ἀρχαλαῖ φίλην.

πολιά γεγένησαι ταχύ γε νὴ τῶν οὐρανῶν.

ΓΡ. τάλαν' ἐγώ τῆς ὑβρεος ἢς ὑβρίζομαι.

ΧΡ. έοικε διὰ πολλοῦ χρόνου α' ἐορακέναι.

ΓΡ. ποίου χρόνου, ταλάνταδ', ὅς παρ' ἐμοὶ χθές ἦν;

ΧΡ. τούναντιον πέπονθε τοῖς πολλοῖς ἄρα·

μεθύων γὰρ, ὡς έοικεν, ἕξυπνον βλέπειν.

ΓΡ. οὐκ, ἀλλ' ἀκόλαστός ἐστιν ἈΕ τοῦ τρόπους.

ΝΕΑ. ἡ Ποντοπόσειδον καὶ θεοί πρεσβυτικοί,

ἐν τῷ προσώπῳ τῶν ῥωτίδων ὡσα ἔχει.

ΓΡ. ὅ ἂ,

τὴν δὰδα μὴ μοι πρόσφερ'.

ΧΡ. 

ἐν μέντοι λέγειν.

ἐὰν γὰρ αὐτὴν εἰς μόνος σπινθῆρα λάβῃ,

δάσπερ πάλαιν εἰρεσιώνη καῦσεται.

ΝΕΑ. βούλει διὰ χρόνου πρὸς με παίσαι; ΓΡ. ποῦ,

τάλαν;

ΝΕΑ. αὐτοῦ, λαβοῦσα κάρυα. ΓΡ. παιδαῖν τίνα;

ΝΕΑ. πόσους ἔχεις οἴδοντας.

ΧΡ. 

ἀλλὰ γυνώσομαι

κάνων' ἔχει γὰρ τρεῖς ἰσως ἡ τέτταρας.

ΝΕΑ. ἀπότισον ἐνα γὰρ γόμφιον μόνον φορεῖ.

ΓΡ. ταλάντα τ' ἀνδρῶν, οὐχ ὑμαίνειν μοι δοκεῖσι, πλυνόν μὲ ποιῶν ἐν τοσοῦτοις ἀνδράσιν.

ΝΕΑ. ὅπως μεντὰν, εἰ τις ἐκπλήνει σε.

ΧΡ. οὐ δήτ', ἐπεὶ νῦν μὲν καπηλικὸς ἔχει,
ΑΡΙΣΤΟΦΑΝΟΣ

ei δ' ἐκπλυνεῖται τούτῳ τὸ ψιμύθιον,
ὄψει κατάδηλα τοῦ προσώπου τὰ ράκη.
1063
ΓΡ. γέρων ἀνήρ ὦν ὦν χαίνειν μοι ἔσκεισ.
ΧΡ. ἄλλ', ὁ νεανίσκ', οὐκ ἐδώ τὴν μείρακα
μισεῖν σε ταύτην. ΝΕΑ. ἄλλ' ἔγων' ὑπερφιλῶ.
ΧΡ. καὶ μὴν κατηγορεῖ γέ σου. ΝΕΑ. τί κατηγορεῖ;
ΧΡ. εἶναι σ' ὑβριστὴν φησί καὶ λέγειν ὅτι
πάλαι ποτ' ἤσαν ἄλκιμοι Μιλήσιοι.
1073
ΝΕΑ. ἔγω περὶ ταύτης οὐ μαχοῦμαι σοι. ΧΡ. τὸ τί;
ΝΕΑ. αἰσχυνόμενος τὴν ἡλικίαν τὴν σήν, ἐπεὶ
οὐκ ἂν ποτ' ἄλλῳ τούτο γ' ἐπέτρεπτον ποιεῖν
μὲν δ' ἀπίθι χαίρων συναὶσθᾶν τὴν μείρακα.
ἄλλ' εἴσιθ' εἴσω τῇ θεῷ γὰρ βούλομαι
ἐλθὼν ἀναθέων τοὺς στεφάνους τοῦδ' οὕς ἔχω.
1090
ΓΡ. ἔγω δὲ γ' αὐτῷ καὶ φράσαι τι βούλομαι.
ΝΕΑ. ἔγω δὲ γ' οὐκ εἰσείμι.
ΧΡ. θάρρει, μὴ φοβοῦ.

οὐ γὰρ βιάσεται.

ΝΕΑ. πάνω καλῶς τοινυν λέγεις.
ΓΡ. βάδιζ· ἔγω δ' σου κατόπιν εἰσέρχομαι.
ΧΡ. ὡς εὐτόνως, ὁ Ζεῦ βασιλεῦ, τὸ γράδιον
1093 ὡσπερ λεπτὰς τῷ μειρακίῳ προσιχέται.
ΚΑ. τίς ἔσθ' ὁ κόπτων τὴν θύραν; τούτε τί ἄν;
οὐδεὶς οὐκεκεν· ἄλλα δῆτα τὸ θύριον
θεγγόμενον ἄλλως κλαυσία.
ΕΡ. σὲ τοι λέγω,

ὁ Καρίων, ἀνάμεινον.
1100
ΚΑ. οὖτος, εἰπὲ μοι,
σὺ τὴν θύραν ἐκποτες οὕτωι σφόδρα;
ΕΡ. μὰ Δλ', ἄλλ' ἐμελλον εἰτ' ἀνέφεξας με φθάσας.
ἄλλ' ἐκκάλει τὸν δεσπότην τρέχων ταχύ,
ΠΛΟΓΓΟΣ.

ἐπειτα τὴν γυναῖκα καὶ τὰ παιδιά,
ἐπειτα τοὺς θεράπουτας, εἰτα τὴν κύνα,
ἐπειτα σαυτόν, εἰτα τὴν ὕν.

ΚΑ. εἰπέ μοι,
tί δε ἔστων;

ΕΡ. ὁ Ζεύς, ὁ πονηρὲ, βούλεταί
ἐς ταυτὸν ὕμας συγκυκῆσας τρυβλίων
ἀπαξάπατας εἰς τὸ βάραθρον ἐμβαλείν.

ΚΑ. ἡ γυλώττα τῷ κύρικι τοῦτων τέμνεται.
ἀτάρ τι ἡ ταύτ ἐπιβουλεύει ποιεῖν

ΕΡ. ὅτι δὲ δεινότατα πάντων πραγμάτων
eἰργαζόθ'. ἀφ' οὐ γὰρ ἤρξατ' ἐξ ἀρχῆς βλέπεων
ὁ Πλοῦτος, οὐδεὶς οὐ λυβανωτῶν, οὐ δάφνην,
οὐ ψαιστῶν, οὐχ ἰερεῖον, οὐκ ἄλλ' οὐδεῖν

ΕΡ. μὰ Δι', οὐδὲ γε

ΚΑ. μὰ Δι', οὐδὲ γε

ΕΡ. καὶ τῶν μὲν ἄλλων μοι θεῶν ἦττον μέλει,
ἐγὼ δ' ἀπόλολα κατετρήμμαι. ΚΑ. σωφρονεῖς.

ΕΡ. πρότερον γὰρ εἴχον μὲν παρὰ ταῖς κατηλίσσων

ΕΡ. οἴμοι τάλας,
oἶμοι πλακοῦντος τοῦ ἐν τετράδι πεπεμμένου.

ΚΑ. ποθεῖς τὸν οὐ παρόντα καὶ μάτην καλεῖς.

ΕΡ. οἴμοι δὲ κωλῆς ἢς ἐγὼ κατήσθιον'

ΚΑ. ἁσκωλίας ἐνταῦθα πρὸς τὴν αἰθριαν.
ΑΡΙΣΤΟΦΑΝΟΣ

ΕΡ. σπλάγχνων τοι θερμών διν έγώ κατήσθιον. 1130
ΚΑ. οδύνη σε περί τά σπλάγχνα έσοικέ τις στρέφειν.
ΕΡ. οίμοι δε κύλλος ἵσον ἵσον κεκραμένης.
ΚΑ. ταύτην ἐπιπιών ἄποτρέχων οὐκ ἂν φθάνως;
ΕΡ. ἄρ’ ωφελήσαις ἂν τι τοῖς σαυτῷ φίλου;
ΚΑ. εἰ τοι δεῖ ε’ ἄν δυνατὸς εἰμι σ’ ωφελεῖν. 1133
ΕΡ. εἰ μοι πορίσας ἁρτον τιν’ εὖ πεπεμμένων
δολῆς καταφαγεῖν καλ κρέας νεανικὸν
διὸν θύειν ὑμεῖς ἐνδον. ΚΑ. ἄλλα ὁυκ ἐκφορά.
ΕΡ. καὶ μὴν ὅποτε τὰ σκευάριον τοῦ δεσπότου
ὕφελοι’, ἐγὼ σ’ ἂν λανθάνειν ἐποίουν ἀεὶ. 1140
ΚΑ. ἔφ’ ὅ τε μετέχειν καῦτος, ὁ ταχυχρύχε.
ὦκεν γὰρ ἂν σοι ναστὸς εὖ πεπεμμένος.
ΕΡ. ἐπειτα τούτων γ’ αὐτὸς ἂν κατημάθης.
ΚΑ. οὐ γὰρ μετείχες τὰς ἱσας πληγάς ἐμαλ,
ὅποτε τι ληφθεῖν πανουργίας ἐγὼ. 1145
ΕΡ. μὴ μηνησίκαιήγης, εἰ σὺ Φυλὴν κατέλαβες,
ἅλλα ξύνοικον πρὸς θεῶν δὲξασθὲ με.
ΚΑ. ἔπειτ’ ἀπολιπὼν τοὺς θεοὺς ἐνθάδε μενεῖς;
ΕΡ. τὰ γὰρ παρ’ ὑμῖν ἐστὶ βελτίω πολύ.
ΚΑ. τί δὲ; ταυτομολεῖν ἀστεῖον εἴναι σοι δοκεῖ; 1150
ΕΡ. πατρὶς γὰρ ἔστι πάσα’ ὑ’ ἂν πράττῃ τις εὖ.
ΚΑ. τί δήτ’ ἂν εἰγ’ ὁφελος ἡμῖν ἐνθάδ’ ὦν;
ΕΡ. παρὰ τὴν θύραν στροφαίον ἰδρύσασθέ με.
ΚΑ. στροφαίον; ἄλλ’ οὐκ ἔργον ἔστ’ οὔδεν στροφῶν.
ΕΡ. ἄλλ’ ἐμπολαῖοι.
ΚΑ. ἄλλα πλούτουμεν τί οὖν
‘Ερμῆν παλιγκάπηλον ἡμᾶς δεῖ τρέφειν;
ΕΡ. ἄλλα δόλων τοίνυν. 1155
ΚΑ. δόλων; ἡκιστά γε’
οὐ γὰρ δόλου νῦν ἔργον, ἄλλ’ ἀπλῶν τρόπων.
ΠΛΟΤΤΟΣ.

ΕΡ. ἄλλ' ἤγεμόνιον.
ΚΑ. ἄλλ' ὁ θεὸς ἦδη βλέπει, ὁσθ' ἤγεμόνιον οὐδὲν δεησόμεσθ' ἔτι. 1160
ΕΡ. ἐναγώνιος τούνων ἔσομαι. καὶ τί ἔτ' ἔρεις;
Πλοῦτῳ γὰρ ἔστι τούτῳ συμφορώτατον,
ποιεῖν ἀγώνιας μουσικοὺς καὶ γυμνικοὺς.
ΚΑ. ὁς ἀγαθὸν ἔστ' ἐπωνυμίας πολλὰς ἔχειν'
οὗτος γὰρ ἔριηρηκεν αὐτῷ βιότον. 1165
οὐκ ἔτος ἄπαντες οἱ δικάξοντες θὰμα
σπεύδουσιν εἰς πολλοῖς γεγράφθαι γράμμασιν.
ΕΡ. οὐκοῦν· ἐπὶ τούτοις εἰσὶν;
ΚΑ. καὶ πλὴν γε
αὐτὸς προσελθὼν πρὸς τὸ φρέαρ τὰς κοιλίας,
ἐν εὐθέως διακονικός εἶναι δοκῆσ.
1170
ΕΙ. τίς ἂν φράσεις ποῦ 'στι Χρεμύλος μοι σαφῶς;
ΧΡ. τί δ' ἔστων, ὃ θέλτιστε;
ΕΙ. τί γὰρ ἄλλ' ἢ κακῶς;
ἀφ' οὗ γὰρ ὁ Πλοῦτος οὗτος ἢρξατο βλέπειν,
ἀπόλοι' ὑπὸ λυμοῦ. καταφαγεῖν γὰρ οὐκ ἔχω,
καὶ ταῦτα τὸν σωτήρος ἱερείας ἃν Διὸς. 1175
ΧΡ. ἡ δ' αἰτία τίς ἔστων, ὃ πρὸς τῶν θεῶν;
ΕΙ. θέειν ἐτ' οὔδεις ἄξιοι. ΧΡ. τίνος οὔνεκα;
ΕΙ. ὅτι πάντες εἰσὶ συνόπτουν καίτοι τότε,
ὅτ' εἴχον οὔδεν, ὁ μὲν ἄν ἥκων ἔμπορος
ἐθυσεν ἱερεῖαν τὶ σωθείς, ὃ δὲ τὸ ἄν
δίκην ἀποφυγὼν ὃ δ' ἀν ἐκαλλιερεύτῳ τις,
καμέ' γ' ἐκάλει τὸν ἱερέα' νῦν δ' οὐδὲ εἶς
θύει τὸ παράπαν οὔδεν, οὐδ' εἰς ἔρχεται.
τὸν οὗν Διὰ τὸν σωτήρα καύτος μοι δοκῶ
χάρειν ἐάσας ἐνθὰδ' αὐτοῦ καταμενεῖν. 1180
ΧΡ. θάρρειν καλῶς ἐσται γὰρ, ἢν θεὸς θέλη.
ΑΡΙΣΤΟΦΑΝΟΣ ΠΛΟΥΤΟΣ.

ὁ Ζεὺς ὁ σωτήρ γὰρ πάρεστιν ἐνθάδε, αὐτόματος ἥκων. ΙΕ. πάντ' ἀγαθὰ τοίνυν λέγεις.
ΧΡ. ἵδρυσόμεθα οὖν αὐτίκα μᾶλ', ἀλλὰ περίμενε, τὸν Πλοῦτον, οὔπερ πρῶτον ἦν ἰδρυμένος, τὸν ὁπισθόδομον άεὶ φυλάττων τῆς θεοῦ. ἀλλ' ἐκδότω τις δεύρο δάδας ἡμένας, ἵν' ἔχων προηγή τῷ θεῷ σὺν. ΙΕ. πάνυ μὲν οὖν δρᾶν ταύτα χρή. ΧΡ. τὸν Πλοῦτον ἔξω τις κάλει.
ΓΡ. ἔγω δὲ τί ποιῶ;' ΧΡ. τὰς χύτρας, αἰς τὸν· θεόν ἰδρυσόμεθα, λαβοῦσ' ἐπὶ τῆς κεφαλῆς φέρε σεμνώς ἐξουσα δ' ἡλθες αὐτή ποικίλα.
ΓΡ. ὥν δ' οὖνεκ' ἠλθοῦν; ΧΡ. πάντα σοι πεπράξεται.
ἡξει γὰρ ὁ νεανίσκος ὡς σε' εἰς ἐσπέραν.
ΓΡ. ἀλλ' εἶ γε μέντοι νη' Δλ' ἐγγυὰ σὺ μου ἡξειν εκεῖων ὡς ἐμ', οἷσω τὰς χύτρας.
ΧΡ. καὶ μὴν πολὺ τῶν ἄλλων χυτρῶν τάναντια αύται ποιοῦσιν ταῖς μὲν ἄλλαις γὰρ χύτραις ἡ γραφή ἐπεστ' ἀνωτάτω, ταύτης δὲ νῦν τῆς γραφῆς ἐπιτολῆς ἐπεισιν αἱ χύτραι.
ΧΟ. οὐκ ἔτι τοίνυν εἰκὸς μέλλειν οὐδ' ἡμᾶς, ἀλλ' ἀνα-
χαρεῖν εἰς τούτων κατόπιν τούτων ἠδοντας ἐπεσθαί.
NOTES.

1—21. Carion the slave of Chremylus complains of his hard lot as slave of a crazy master, who follows a blind man for no apparent reason. He resolves to make Chremylus explain why he does so:

2. \textit{παραφρονοῦντος} So in the \textit{Peace} the master Trygaeus is crazy (l. 54) and in the \textit{Wasps} Bdelycleon: and their slaves talk of them. Indeed the slave of comedy is constantly better than his master in common sense.

5. \textit{μετέχειν κ.τ.λ.}] The master foolishly will not take the slave's advice, gets into a scrape, and the slave shares it. The word \textit{μετέχειν} shows that this is chiefly meant, not that the slave gets beaten: though this may happen too, for the master may revenge himself for his own fault on the slave's back. Any excuse would do for a beating, cf. \textit{Ran.} 812 ἀπόταν οἱ δεσπόται ἐπουδάκωσι κλαύμαθ' ἡμῖν γίγνεται.

6. τὸν κύριον] 'Its natural owner,' that is, the slave himself. τὸν ἐσωθημένον the master who has bought him.

8. καὶ ταύτα...ταύτα] 'And these things are thus:' a common phrase when one subject is dismissed and the speaker passes on to something else. Cf. Aesch. \textit{Prom.} \textit{Vinct.} 508 τοιαύτα μὲν δὴ ταύτα.


12. \textit{μελαγχολώτων}] Cf. \textit{Av.} 14 ὃ πυκνοκόλωτις Φιλοκράτης μελαγχολῶ, and below l. 903.

16. ἄκολουθεὶ κ.τ.λ.] Chremylus follows a blind man and forces me to do so too.

17. \textit{ἄποκρισειν}] 'And that too though he (the old man) answers not one syllable.' Bentley's \textit{ἄποκρισεις}, which Meineke and Holden accept, for \textit{ἄποκρισεις} the Ravenna ms. reading, appears needless. We may well suppose Plutus to have been already questioned by Carion or Chremylus: the threat in l. 57 rather implies this. And it is far more to the purpose for Carion in describing his master's craziness to say 'he follows a blind man, aye and one who won't answer him,' than to say, 'he follows a blind man and he won't tell me why.' The common ms. reading \textit{ἄποκρισεις} might be defended, as genitive absolute. Dindorf's older text (from Rav. ms.) \textit{ἄποκρισεις} has been kept. The dative is governed by \textit{ἄκολουθεῖ}. 
48  PLUTUS.  

οὐδὲ γρῦ] Besides the accepted explanation of 'a grunt,' whence comes γρῦζειν, the Scholiast gives another, that γρῦ means ἄνθεος ὄνυχας, and hence anything worthless and small. The expression οὐδὲ γρῦ occurs in Demosth. 353. Cf. Ran. 913, Eq. 294 in support of the usual explanation.

21. στέφανον ἔχοντά γε] Those returning from an oracle wore a wreath, and their persons were sacred.

22—55. Chremylus tells Carion that, finding himself and other honest folk poor while rascals were rich, he went to Apollo to seek a remedy. The god told him to follow the first person he met after leaving the temple and to persuade him to go home with him. He had met this blind man, and therefore he stuck to him. They must now find out who he is.

27. κλεπτίστατον] A comic surprise and contradiction after πιστότατον. The superlative form is wrongly compared by Bergler to τολμύστατος Soph. Philoct. 984, for τολμύστατος is there the true reading, which from τολμύει is regular. Similar forms are λαλίστερος, ἀρταγιστατός, ὄφοφαγιστατός.

30. ῥήτωρ] Cf. below l. 379, 566. Aristophanes often attacks this class.

33. τὸν ἐμὸν κ.τ.λ.] He consulted the god not for his own benefit so much, as his life was well-nigh spent, but for his son's, to ask what kind of life he ought to lead.

34. ἐκτετοξεύσθαι] 'to have been already shot away, spent:' the metaphor is from the arrows being all shot and the quiver emptied. Life itself is conceived as made up of arrows. 'The arrows of my life,' says Chremylus, 'are well-nigh shot out.' Spanheim compares Hor. Od. ii. 16, 17 Quid brevi fortes jaculumur aeo multa? but it is not quite the same use of the metaphor. Bentley's conjecture ἐκτετοοουσθαι will find few supporters, though it is ingenious.

35. τὸν ὑδατ] Governed grammatically by χρῆ, but put first in the sentence in order to contrast with τὸν ἐμὸν μὲν βιον.

37. ὑγίες μηδὲ ἔφ] 'an utterly dishonest creature, a good-for-nothing.' Some write μηδεῖν here, as oὐδέεῖν in l. 137 and oὐδεῖς in l. 1182. Whichever way it be written, the separation of the syllables makes the word more emphatic than oὐδεῖς, oὐδέν.

39. τι δῆτα] A line of tragic sound. The tripod and the priestess were wreathed with bay.

44. καὶ τῷ κ.τ.λ.] 'And pray whom do you meet first?' 'This man.' 'Then don't you understand etc.' For καὶ τῷ Meineke says 'κτὰ recte Cobetus, τούτῳ Carioni continuans.' What objection is there to the common text? And εἰτα in l. 45 comes very awkwardly after κτὰ when the whole is Carion's speech.
45. τὴν ἐπιθυμίαν] The meaning of the god is to tell you that your son should practise the national trade of knavery. For that knavery pays now-a-days even a blind man can see.

47. τὸν ἐπιθυμίαν τ.] Cf. Νῦβ. 1173 τὸῦ τοῦτοι ἐπιθυμίαν ἀπεχεῖν ἔπαινει.

48. δῆλον ὅτι κ.τ.λ.] The right construction of this appears to be ὅτι τοῦτο δοκεῖ δῆλον καὶ τυφλῷ γνῶναι, 'because this seems plain even for a blind man to discern.' Comp. below l. 489 φανερῶν διαμα τούτ' εἶναι πᾶσι γνῶναι. This use of ὅτι 'Because' to begin an answer is supported by other passages. Cf. Νῦβ. 755 ὅτι τι δὴ; ὅτι κ.τ.λ. 'Why so pray?' 'Because etc.' And so here: 'How do you make out that?' 'Because etc.' Meineke proposes γνωστὸν in his critical note. In the Vindiciae he attempts other changes which are not satisfactory. If δῆλον ὅτι be taken together as δήλωντι, it is hardly possible to explain δοκεῖ. Meineke argues that δῆλον δὲ cannot be divorced: true, if δὲ means 'that,' of fact; but ὅτι appears only to be used = 'because,' of reason.

52. ἕνδρον δὲ ἡμῖν κ.τ.λ.] Something more must be meant than what Carion supposes: this might be found out, if the old man would say who he is. This and the following speech of Carion quite agree with the supposition that Plutus had been already questioned by Chremylus or Carion, and support the MS. reading in l. 17.

56—252. The old man reluctantly, after severe threats, tells them that he is Plutus, and explains his blindness. Chremylus proposes to restore him to sight; shows that he will be supreme above all deities, and need not fear the anger of Zeus. He persuades Plutus to consent to this and to go home with him, promising him better treatment than he has hitherto met with. Meanwhile Carion is sent to summon the friends of Chremylus.

57. τὰ πλεῖ τούτον] i.e. blows and stripes. δρῶ is deliberative subj. 'am I to do?'

58. μακράν] Carion affects to misunderstand Plutus' answer, 'You must say who you are.' 'I say to you, Go and be hanged.' 'Do you understand who he says he is?'

60. σκαλώσε κ.τ.λ.] 'You are not polite enough,' says Chremylus; and then turning to Plutus he courteously entreats him: but he gets much the same answer.

61. εἰ τι...τόπωσι] 'if you like an honest man, answer me, for I am one.' Or 'if you take pleasure in honesty, if you are yourself an honest man.' Perhaps this last is better, for so in the next line τὸν ἀρά will have more force.

63. δέχου τὸν ἄνδρα] 'There, take your man and the omen that the god gives you.' Chremylus had adjured him to speak 'as he was a true man.' Carion ironically tells his master to take and make the most of 'his true man.' And Plutus who had first met C. on leaving the oracle was to be regarded as an omen or δρῶ. Cf. Αὐ. 719 δρῶν
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PLUTUS.

65. ἀπὸ σ’ ὄλῳ] i.e. ἀπολῶ σε.

66. ὁ τῶν] The Scholiast quotes from Cratinus ὁ τῶν ἡθελήσετε. Probably in strictness τῶν is singular, and is spoken only to Chremylus: 'My good sir.' Then he adds 'do leave me both of you.'

πῶμαλα] This negative οὖδαμῶς was no doubt originally an interrogative from πῶ = πῶν. So also πῶθεν is used: 'how can it be?' meaning 'it cannot be.'

70. ἐκτραχηλισθῇ π.] Cf. Νυμ. 1501 ἐκτραχηλισθώ πεσών: also Λυσ. 705. The active ἐκτραχηλίζεσθαι is used by Xenophon of a horse that throws his rider over his head. Fischer thinks that Aristophanes' use of the word for 'to break the neck' comes from the other use, because riders who are so thrown frequently break their own necks. Doubtless the two meanings are independent of each other, both coming naturally from the word.

71. αἱρε] Cf. Εὐγ. 1361 ἀρας μετέωρον εἰς τὸ βάρθρον ἐμβαλῶ.

74. νὴ τοὺς θεοὺς] An assent to what οὐκ ἀφησέτοι suggests. 'Yes, by the gods, we will let you go, at least if you wish to be let go.' They do not however let him go (see below l. 101), but eventually they reconcile him to the idea of remaining with them.

75. μεθεσθή] They had been holding him. For ἦν = ἦδον cf. Εὐγ. 26, Καν. 1390, Πασ. 327.

77. ἦ] 1st pers. sing., as the Scholiast notes.

79. ἄνθρωποι] As in Αὐ. 1637, Καν. 1472 ἄνθρωποι addressed to Poseidon and Dionysus.


84. Πατροκλέως] A rich man who followed Laconian fashions, the Scholiast says. In Plato's Euthydemus, p. 297, Socrates speaks of a brother of his named Patrocles. What the Laconian and Socratic habits were Aristophanes tells us in Αὐ. 1281 ἐλακωνομάχου ἀπαντεῖ ἄνθρωποι τότε, ἐκήμων ἐπελνών ἐρρόνων ἐσωκράτων. Whereas with the Athenian washings were frequent: especially before and after meals; cf. Vesp. 1216.

86. τουρι] i.e. blindness.

92. φθονεῖ] This jealousy was often attributed by the ancient heathen to their gods.

93. καὶ μὴν] Yet it is very unfair that Zeus should grudge prosperity to the good, for it is owing to the good (δίὰ τοῦ χρ.) that he gets honours.

98. ἕρακα διὰ] The ms. ἕρακα πῶ cannot be right: ὀντὸς means 'nondum,' 'not yet:' and the sense wanted is 'I have not now for a
1. 138.] NOTES. 51

long time seen.' Porson proposed ἐπόρακ ἀπὸ χρόνου. If a preposition be inserted διὰ seems the neatest for the sense: cf. below 1045 ἔπεικε διὰ πολλοῦ χρόνου σ’ ἐπόρακεν. Brunck proposed ἐπόρων διὰ χρόνου: but there seems no need to change the tense.

99. οὖν ἔγνω] Even with eyes it is hard to find honest men at Athens.

100. τὰ τὰ ἐμοί] Dindorf blames a brother commentator for supposing this to be τὰ ἀπὸ, and affirms it to be τὰ ἐπὶ. It may be either; 'all that concerns me, all my case:' or 'all that you can hear from me, all my story.' The latter is at least as likely as the former.

106. οὖ γὰρ εἰσὶ κ.τ.λ.] There lives no other save myself who is as honest as I.

107. ταυτὶ κ.τ.λ.] All, when poor, profess goodness, but, once rich, they turn bad.

111. οἱμοίζει] Carion is impatient with Plutus, and would fain return to the argument of force which he proposed above, l. 57, 65.


115. ὀφθαλμαὶ] Generally of the 'lippitudo' to which the Athenians were very liable: so also is used the verb ὀφθαλμᾶν. Here it = ὑπελήφης: but to understate the evil is courtesy on Chremylus' part.

118. ἀθλος φ.] 'By nature wretched,' because he willfully chooses to remain blind.

119. ὃ Ζεὺς μὲν οὖν] Nay, it is not wilful folly, but fear of Zeus. The order of the words is somewhat involved, οἷά ὡς ὃ Ζεὺς ἐπιτρίψειν ἐν ἐμὲ τὸ θυσία τὰ τούτων μεῖρα, 'if Zeus were to hear their folly (the proposal to restore my sight) he would destroy me.' To which Chremylus replies that Plutus cannot be worse destroyed than he is, stumbling about blindly. Meineke proposes τοίχων for οἰκίαν, which last is an alteration of ms. εἰδώλ. ἤδων would govern μεῖρα, εμὲ would be governed by θυσίατο and ἐπιτρίψειν.

120. τοῦτο δὲ] i.e. ἐπιτρίψει. To Eops, when he enters in sorry plight (Av. 95). Euclides says οἱ δῶδεκα θεοὶ εἴσασιν ἐπιτρίψαν σε.

127. ἕ] Plutus is shocked at Chremylus' audacity.

129. ἐμὲ σὺ:] In repeating questions like this the Greeks repeat the pronoun, but in English we should repeat and emphasize some other word. 'I'll prove you more powerful than Zeus.' 'You will?' or 'More powerful than Zeus?' Cf. Av. 467 and the note there.

130. αὐτικὰ] Cf. note on Av. 166.

134. ἄντικρον] 'straight out, plainly.' So Juvenal says, 'Prima fere vota et cunctis notissima templis Divitiae.'

138. ψιλοτρόφος] ἀλευρόν ἐλαιῶν διδεμέλων Schol. Again used below, l. 1115.
PLUTUS. [l. 142.

142. ἧν λυπὴ] i.e. ἧν ὁ Ζεὺς σὲ λυπᾶ. Cf. Av. 1246 Ζεὺς εἶ μὲ λυπησένει πέρα, where Peisthetaerus is mocking at Zeus.

147. μ. ἀργυρόδων] A contemptuous diminutive 'just for a paltry little sum of money.'

150. τέχναι] This list of trades Meineke divides between Chremylus and Carion: and so again l. 170—80.

155. λωποδότει] Clothes-stealer and housebreaker come in comically in the middle of the trades.

160. γναφεύει] γναφεύει was read by the Scholiast, who tells us that κν was older Attic, γν newer. Meineke edits γναφεύει in Vesp. 1128 Eccl. 415. ο δὲ γναφεύει would be against comic usage, as the φ should be short before -κν. Brunck proposed ο δὲ τις γναφεύει γ', which some editors receive. It is hard to pronounce authoritatively which correction is the better, or whether either is needed. The metrical canon does not perhaps justify us in leaving the ms. ο δὲ γναφεύει, for there are offences against it elsewhere. And the pronunciation and writing may have been in Aristophanes' later years (to which this play belongs) wavering between the κν and γν.

165. ταυτί μ' ἑλ.] All this Plutus had never noticed; nor knew how all-powerful he was.

170. διὰ τοῦτον] According to the common text Carion speaks to Chremylus; then in some lines addresses Plutus directly. Meineke and Brunck give lines alternately to servant and master. It appears best to give l. 172 and l. 177—9 to Chremylus. Thus Chremylus consistently addresses Plutus throughout, Carion speaks of him to Chremylus. It is plain that Carion must say ὁ Τιμοθέου δὲ πύργος and his master ἐμπέσω γ' σοι.

κομῆ] Metaphorical, as in Vesp. 1317. In Eq. 580 literal. The Persian king is proud because he is so rich.

171. διὰ τοῦτον] To get wealth: to save our own or appropriate that of others. Schol. Also the citizens received pay for attendance at the assembly.

173. ἐν Κ. ξεινίων] The Thebans, Argives and Corinthians were leagued with Athens against the Lacedaemonians, and Corinth was the scene of operations.

174. Πάμφιλος] A demagogue who appropriated public money and was punished for it. And 'the needle-seller' was a hangar-on of this same Pamphilus. Schol.

177. Φιλέψιοι] He got his livelihood (says the Scholiast) by reciting stories, in which he dealt in the marvellous. Demostenes mentions a Philespis among others who had been punished for breach of the law. c. Timocr. 742. He is there mentioned with Agyrrhius, for whom cf. Eccles. 96, 184.

178. ἡ ξυμμαχία κ.τ.λ.] Some alliance between Athens and Egypt, when the Athenians needed corn from Egypt and paid for it. But when this was is uncertain. The Scholiast speaks of it as in the reign of
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Amasis, which is far too early. And Chabrias' visit to Egypt, which some have thought to be meant, was long after even the second exhibition of this play.

179. Φιλωμιδον] A rich man but of no beauty.
180. Τιμοδέου] Timotheus son of Conon built a tower, at great expense apparently. Carion would have completed his sentence 'was it not built through you?' but his master breaks in.

181. μονώτατος] Cf. l. 83 αυτότατος.

185. ἐπικαθέτηται] This may be a metaphor from weighing: 'in whose scale wealth sits,' the depression of the scale being taken to indicate success. So the Scholiast interprets. The notion of the issue of battle represented by the turn of the scale is familiar to us. But in both cases in Homer, II. θ. 69 and χ. 209, the scale of the vanquished sinks, of the victor rises. So too in Virgil, Aen. XII. 725. Milton makes the light scale of the weaker 'fly up and kick the beam.' But that the metaphor is from a balance here seems not so sure. Aristophanes himself uses ἐπικαθέτθαι in Eq. 1093 of the owl perched on Athenæ's shoulder. Perhaps here Wealth is imagined as perching on the victor, much as the raven on Valerius in the Roman legend.

188. μεστός] 'too full, full to overflowing;' the force of this word is seen well in Eq. 814 δε ἐποίησεν τὴν πόλιν ἥμων μεστήν, εὐρων ἐπικυλῆ.

189—93. Chremylus' list is of the higher pleasures, Carion's of the lowest bodily enjoyments, ridiculously specified. The sentiment with which Chremylus begins occurs in Homer II. ν. 636 πάντων μὲν κόρος ἐστιν κ.τ.λ.

199. ἐν μόνῳ δ.] Plutus is modest about his own powers, as is the sausage-seller in the Knights.

200. δίναμιν] Attraction to the relative has changed the case: the sense is ταῦτα τῆς δυνάμεως δεικτοίς γενόμοι αὐτοῖς ἦν φατὲ.

202. νὴ τῶν Δί' ἄλλα] 'Yes, by Zeus; you're doubtless afraid: nay 'tis even a proverb.' For the neuter δειλότατον comp. Ran. 282 οὐδὲν γὰρ οἴσω γαῖρόν ἐσθ' ὦ Ηρακλῆς. And the very proverb alluded to is in Eur. Phoen. 597 δειλὸν δ' ὁ πλοῦτος καὶ φιλόψυχον κακὸν.

204. ἐσσότα] Join with ἐς τὴν οἴλαιν.

207. πρὸνως] Forethought or discretion we all know to be the better part of valour.

210. Δυνάω] A proverb for keen sight: the Scholiast supposes Lynceus to have penetrated with lamps underground in mining operations.


215. ὑπάρχει] Whatever Plutus' 'take care' was meant for, Chremylus stops by μὴ φροντίζε.
216. καὶ δὴ ἡ, Meineke, Holden. For sense δὴ=δὲ γεems the better: but the contraction is doubtful. Perhaps δὲ pronounced as one syllable would be better.

220. ποτηροῦσι γ᾽ A sorry lot of allies, these hungry fellows. They won't be so, says Chremylus, when they get their deserts and are rich.

227. καὶ δὴ 'Even now.' For τουτοί = τοιτὶ δὲ cf. Av. 18 τηνεῦσθε, Eq. 1302 νυνίδι.

κρέαδον] The meat from the sacrifice: they were returning from Delphi.

233. καὶ δικαίως κάκικως] As Chremylus is χρηστὸς and δικαίως the sense of δίκιως need not be pressed: the two adverbs mean 'in every possible way.' But it may perhaps be thought that in view of sudden wealth Chremylus has already become partially corrupted and forgets honesty.

234. ἀλλ᾽ ἄχθομαι] 'I don't like going into a strange house: I either get buried or squandered,' says Plutus. In Lucian's Timon he complains much in the same style: ταῦτα καὶ αὐτὸς ἀγανακτῶ πρὸς ἐνών μὲν ἀτίμως λακτίζομενος καὶ λαμφυσόμενος καὶ εξαντλοῦμενος, ὡς ἐνών δὲ ἀπερ ἔργαμᾶς δραπέτες πεπεδήμενος.

235. πάνω] In sense belongs to the verb ἄχθομαι.

236. αὐτοῖ] τοῦ εὐελεία τοῦ


244. ἐν ἀκαπεῖ] ἀκαπη is used in Vesp. 541, 701, Nub. 496, Av. 1649. It is used of time in Nub. 496: and so here, 'in a trice.' Meineke reads χρόνου for χρόνψ. Nub. 496 ἀκαπη (χρόνψ) appears to support χρόνψ here.

247. χαλρω κλ.λ.] 'I know when to hoard and when to spend.'

249. ἵδειν σε β.] 'I wish my wife and son to see you.' τὴν γ. and τὸν ὦν are subjects, σε object, to ἵδειν.

252. τί γὰρ] Plutus had said, 'I believe you.' 'Why shouldn't you?' replies Chremylus, 'what reason could I have for deceiving you?' But Plutus of course means his belief to apply specially to μετὰ σε: he can well believe that Chremylus puts his wife and son after riches.

253—321. Carion returns with the friends of Chremylus, whom he urges to make haste. As they are on their way he tells them that Chremylus has Plutus in his house, who is to make them all rich. They dance for joy, and exchange rude jests with Carion, as he leads them into Chremylus' presence.

253. ταῦτα δῷμοι φ.] 'Eaters of the same fare, and therefore sharers in his poverty.'

255. κ. οὐχὶ μέλλειν] 'It is not the time for any one to delay, but the very moment when one ought to be present and help.' The article, says Meineke, 'terra non potest;' and he proposes μέλλει. But he quotes Thesm. 661 ὦ τὸ καιρὸς ἐστὶ μὴ μέλλειν ἔτι, which appears exactly the same.
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261. οὐκοῦν κ.τ.λ.] ‘I have been telling you all the while: your hard life is to be at an end.’ ‘How?’ ‘Why, Chremylus has got an old man.’ ‘With heaps of money of course.’ ‘Heaps of age and infirmity rather.’ At which the Chorus are indignant, and they begin to quarrel; but at last Carion tells them it is the god of wealth.

266. μαθόντα] φαλακρόν, Schol. Probably the word suggested a more unsightly baldness than the common φαλακρός.

268. χρυσὸν ἐπιών] ‘gold of words,’ i.e. words that are all gold, that imply golden wealth. They guess that from l. 262, and because such a wretched old fellow as Carion describes must have a heap of money.

270. μὴν οἶν] ‘Nay, I haven’t said anything yet about his money, only about his age and infirmities.’

273. πάντως γὰρ] He puts on the indignant surprise of injured innocence, at which the others laugh.

275. ὡς σέμνοι] Cf. R.σ. 178 ὡς σεμνὸς ὁ κατάρατος. ‘You give yourself airs, but you’re a rascal all the while.’

βοῶν] ‘your shins cry aloud, wanting the stocks and fetters.’ They are said to feel the want of them because they are so used to them.

277. ἐν τῷ σοφῷ κ.τ.λ.] Carion retorts on the leader of the Chorus that he ought to be dead, the coffin is his proper place. But reference is made to the Athenian custom of allotting different courts to different dicasts. These courts were distinguished by a particular letter: and a token or ticket (σύμβολον), and as some say, a staff corresponding to his court, was given to each dicast. ‘Whereas your letter shows that your allotted court is the coffin, yet you don’t move thither, though Charon is ready to give you your ticket of admission.’ λαχῶ τὸ γράμμα is an absolute case, and δέ in συ δέ is superfluous in apodosis: whence Brunck proposes σὺ γ’. One Scholiast thinks Χάρων is an anagram for ἄρχων ‘the archon.’


282. οἱ πολλὰ κ.τ.λ.] ‘Who came, though hard-worked and busy, not even stopping to eat.’ The Scholiast explains διεκπερώτες ‘overlooking and running past in our haste.’ Also θῦμοι as βολβοί ‘onions’ οἱ ἄρχοντες ἰμμα ‘wild garlic.’

287. Μίδα] Μίδας Meineke. The accusative may be defended in such constructions: but with πλουσίουs in the preceding line the dative is more natural. Porson and Dobree preferred πλουσίουs in the line before.

290. καί μὴν κ.τ.λ.] Carion proposes to lead them dancing like the Cyclops: they, as his sheep, goats, and he-goats, are to follow.

291. τεταυεῖον] Imitative of the cithara: cf. τήνελλα Aχ. 1230, θω. 1764.

291. παρενεσαλεῖον] He gives a specimen of the kind of measure he means to dance.
292. τέκες κ.τ.λ.] 'Come, children, repeatedly crying aloud and bleating like sheep and goats, follow in wanton wise, and you he-goats shall get some breakfast.' They are hungry (cf. l. 281): so is he: cf. below, l. 330.

296. ἥμεις δὲ γε] 'Then will we treat you as Ulysses and his crew did the Cyclops, and, while you are lying asleep after your drinking, will bore out your eye.' Cf. Odyssey 1. 371—390.

301. σφηκιστόν] The Scholiast recognizes this word, explaining it ἐξιμμένον ξύλον ἐπεί καὶ ὁ σφῆς δεῖσι εἰκ τῶν δισισθεν. Bentley would have read σφικιστόν, which Meineke accepts. A pointed stake is meant in either case: it is a μύχλος in Homer.

316. ἄλλα κ.τ.λ.] A truce to jest: we have more serious work in hand, for which I will try to prepare by getting a bit of something to eat.

321—414. The approach of the Chorus being told to Chremylus, he comes out to welcome them. They promise to help him. Meanwhile Blepsidemus has got some information about Chremylus' good fortune, and comes post haste to find out what is the truth. Being told that his friend is in a fair way to be wealthy, but at some risk, he at once concludes that he has stolen money, and wants to get some of it. In vain Chremylus asserts his honesty; till at last he tells him that he has found the god of wealth, and that he is going to get him cured of his blindness in Æsculapius' temple.

322. χαρεῖν] The order is προσαγορεύειν μὲν ὑμᾶς χαρεῖν ἀρχαῖον ἔστω, 'to bid you hail is old fashioned;' it is too common a form of greeting. For σαφρόν cf. Pac. 554 εἰρήνης σαφράς, where however it is an epithet of praise. Cf. also Nub. 984 ἀρχαῖα καὶ διακολούθη.

325. συντεταμένος] A certain correction made by Bentley for συντεταγμένος. It satisfies the metre and is better for the sense. For κατεβάζεται, cf. Av. 1132 ὡς βλακτοῦ διακονέεις.

326. δότω] Supply ὑπάτε, as in numerous passages.

328. βλέπειν "Ἀρη] βλέπειν with a noun is very common in Aristophanes: Ach. 566 etc. This very phrase is from Æschylus Sept. c. Thed. 53 λέωντως ὡς "Ἀρη δεδοκτόνων.


331. παρείπω] aor. from παρῆπω, 'I should allow any one to take Plutus himself from me.' The difference of mood in ωστίζομενος and παρείπω is correct for the sense. 'It were a shame if we jostle (as we do) in the assembly and then I were to let Plutus slip from my hands.'


338. κούπελουσί] Cf. Av. 1441. Barbers' shops have always been places for gossip.
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341. χρηστῶν τι πράττων] In prosperity it was unlike an Athenian to be ready to send for friends to share the good.

347. ἐσομαι μὲν ὦν] 'Nay I shall be, I am not so yet.' ἐν = ἐνετι.

350. ἢν μὲν κ. τ. λ.] The risk is 'perpetual prosperity if we succeed, utter annihilation if we fail.'

352. φορτίον] B. speaks as a merchant valuing a cargo: 'plainly this cargo is bad, I don't like it,' he suspects something unsound.

359. Ἀπόλλων ἀπ.] Cf. Αυ. 61, Vesp. 161.

364. ὑγιαίνειν] As in Nub. 1275, Αυ. 1214, and below l. 1060.

365. ὡς πολὺ] B. pathetically laments his friend's fall from the path of honesty: but of course is all the while looking to go shares with him.

367. κατὰ χώραν ἡ] 'keeps its place, remains steady.'

368. ἐκδηλῶν τι πετανουργηκόντι] This must be rendered 'but it (the look) plainly belongs to one who has committed some rascality.' But πετανουργηκόντι would have been more natural. Bergk corrects τι πετανουργηχ' ἂν, Meinke δὲ τι πετανουργηκό τι, 'it is plain that he has committed some rascality.' Neither seems quite good enough to be certain: but the common text can hardly be right.

371. τὸ δ’ ἐστὶν] 'It is not as you think, but quite otherwise.' 'Not theft then, but open violence?' says B.

372. κακοδαμοῦσι] Cf. Xen. Mem. 2. 1. 5, ἀρ' ὅσι ἢν τῷ τοις παντάκασι κακοδαμοῦσιν ἢστιν; cf. below l. 501. The word is stronger than ὅσι ὑγιαίνων and μελαγχολῶν.

377. ἐγώ κ. τ. λ.] B. at last proposes to huh up the matter, if paid for it.


380. φίλως γ'] 'Yes, a pretty friend you are! you'd spend three minae and charge me twelve.'

382. ὅρω] B. with prophetic vision sees Chremylus impeached and supplicant, bringing wife and children to move the judges' pity, as the custom was. Cf. Dem. c. Mid. 574; also Aristoph. Vesp. 977 in the trial of the dog.

385. Ἡρακλείδω] There appears to have been a picture at Athens by Pamphilus of the Heracleidae as suppliants for aid from Athens against Eurystheus.

388. ἀπαιτή] From Herodot. II. 158 ὀκ τοῦτον ἐκι στάδιοι χλωρί ἀπαιτή εἰς τὸ Ἀραβικὸν κάλπον, the meaning appears to be 'just, exactly.' And the Scholiast explains by ἀπηρισμένωσ. L. and S. say it means here and in a fragment of Therocrates 'just the reverse.' Surely
this is incorrect: here the whole sense is ‘I am not a dishonest thief, as you suppose; it is just exactly the honest whom I am going to make rich.’ And indeed Pherocrates may be explained in the same way. The words are A. τι σαῦν ἀποτίνης τῷ δείκοι; B. ἀπαρτὶ δὴν προσάλαβεν παρὰ τοῦτο ἔγνως μᾶλλον, ‘What think you ought to pay him?’ ‘Surely it is just I rather that should receive from him.’

390. ἀπολεῖς] me he was going to say, but B. breaks in.

396. Ποσειδώ] Being asked to swear by Hestia, he swears by Poseidon (perhaps a greater oath): then he is asked whether he means the real genuine Poseidon of the sea, and replies that he means him and any other possible Poseidon too.

397. διαπέμπτεις ‘send across’ the wealth, or some of it: μεταδόναι in l. 400 shows this to be the meaning.

400. οὐ τῷ μοι] οὐκ ἔστιν ἐν τῷ μοι. ‘have not yet reached the distributing stage.’ Some read τῷ.

402. ἐνι γέ τῷ τρόπῳ] Cf. Thesm. 430 ἡ φαρμάκουσ ἡ μᾶ γέ τῷ τέχνης, and below l. 413 ἐν γέ τι.

404. οὐκ ἐστὶ] ‘he might well never come to me, that accounts then for his never coming to me.’ Cf. Ach. 411 οὐκ ἐστὶ χωλοῦσ ποιεῖς.

408. οὔτε γὰρ κ.τ.λ.] Doctors are not sufficiently paid now-a-days, and their art is degenerate.

409. οὐκ ἔστιν] sc. λατρός.

411. κατακλίνειν] The same method of cure was adopted unsuccessfully for Philoctetes in Vesp. 124 νύκτωρ κατέκλινεν αὐτὸν εἰς ‘Δοκλη-πιώδ.]

413. ἐν γέ τι] ‘Make haste and do something.’

415–486. Poverty, having learnt what they are doing, bursts in indignant, with threats. At first she is jeered at: but when she names herself, Blepsidemus is terrified, and can hardly be persuaded to face her. Chremylus however is confident that with Wealth they can overcome her. He tells Poverty that they are doing no wrong to her, and are doing good to mankind. In this last they are, she tells them, mistaken: she, Poverty, is really a cause of good. This she offers to prove to their satisfaction: and the case is to be regularly argued.


419. τόλμημα κ.τ.λ.] A line of tragic sound and weight: hence Blepsidemus guesses her to be an Erinys.

421. ἀπολλάτων] The threat was ἐξολῶ: but the result is so certain that it is now looked on as completed.

424. γέ τοι] These particles give a proof or reason. So below in l. 1041, and elsewhere.
NOTES.

425. ἀλλ’ οὐκ ἔχει γάρ] 'But no (she can’t be that), for she has no torches.' 'Well then, she shall suffer for it,' says B.

426. πονδεκτραίοι κ.τ.λ.] Women of this class seem to have been proverbial for noisy abuse. Cf. Vesp. 1388—1410: and Ran. 858 λουδορείσθαι δ’ οὐ δέμεις ἄνδρας ποιήσας ὄσπερ ἀρτοπώλιδας.

431. βάραθρον] To which constantly Aristophanes’ characters consign what they hate. Cf. Nub. 1450, Ran. 574, etc.

433. ἦ] 'I am she who etc.'

435. κατηλισε] οἴνοπολις, Schol. The next line shows this, for she cheats him by short measure in the cup, or by mixing water with the wine.

443. ἐξωλέστερον] Active in sense: the word is generally passive.

447. ἀπολεπίστε νο] The enclitic seems misplaced for the sense. Meineke inclines to read ἀπολεπίστες εἰ with ἐργασίμεθα τὸν θεόν in the line before. If the text be retained, νο must be connected with ἀπολεπίστε ‘having gone away from him somewhither’: φευγομεθα expressing the cowardly flight from poverty.

450. τῶν κ.τ.λ.] Poverty makes us defenceless, our arms are pawned.

453. τροποιο...τρόπων] There appears to be some intention of a play on the word, which is not worth reproducing in translation. The genitive is used of the person for whose defeat the trophy is raised. τῶν ταύτης τρόπων ‘her bad ways.’

462. ἀνθρώπωσιν εκκ.] Meineke would prefer to read ἀνθρώπως ἀγάθ’ εκκ., and in the next line τί δ’ ἄν ποθ’ ὑμέις.

466. εἰ τοῦτο κ.τ.λ.] It would be a greater hurt to mankind if having once meant to drive out Poverty we were to forget to do it.

468. ἀντοῦ] Join with τοῦτο ‘this very point.’

468—70. καν μὲν...εἰ δὲ μή] ‘If I prove my case, well: if not punish me as you please.’ This kind of ellipse is not uncommon. Cf. Thesm. 536, Hom. Il. a. 135.

476. ὁ τύμπανον κ.τ.λ.] This line and l. 478 are better given to Chremylus than to Blepsidemus. τύμπανον ‘a cudgel;’ the punishment of beating even to death with cudgels was in use. The verb occurs in the Epistle to the Hebrews xi. 35 ἁλόι ἐτυμπανίσθησαν: and we read of Eleazar in 2 Macc. 6. 19 αἰθαμετώς εἴλ τὸ τύμπανον προσώπη. But some explain τύμπανον to be the frame to which the victims were bound. The κύφων appears to have been much the same as the κλωφός: cf. Vesp. 897.

480. τίμημα ἐπηγ.] The accuser set down the penalty which he thought was deserved. This might be set down differently by the other side, and was finally settled by the court. In the mock trial of the dog (Vesp. 894) the indictment concludes: τίμημα κλωφός σύκων.
PLUTUS.

485. οὐκ ἂν φθάνοντες] Cf. below l. 874 εἰς ἄγοραν οὖν οὐκ ἂν φθάνοις and l. 1133 ἀποτρέχων οὐκ ἂν φθάνοις. The construction is also found in Herod. vii. 162 and in Plato. L. and S. explain it as a question 'Will you not be quick in doing?' Others as 'You cannot be too quick in doing.' Either way it means 'Make haste and do.'

487—618. Chremylus and Poverty argue out the case. Chremylus argues that the honest and good ought to be rich, but are not so: if Plutus had eyes, they would be so. Poverty says that want is the incentive to work: all trade and prosperity depends upon it: poverty is a hard teacher, but a good one: the thrifty poor may live contented: whereas wealth and luxury bring much evil and disease. Various arguments and examples are quoted. Chremylus will not be convinced; and Poverty, while protesting that they will want her back again, is compelled to depart.

488. μαλακῶν δ' ἐνδ.] Cf. Herod. iii. 105 τὰς δὲ θηλέας (λέγουσι) ἐνδιδόμει μαλακῶν ὦδεν.

489. φανερῶν γνώναι] 'plain to see,' manifestum visu. Cf. above, l. 49 δήλον γνώσαι.

492. μάλις εὑρομεν κ.τ.λ.] The order is μάλις εὑρομεν βούλευμα ἄστε γενόμενα τούτο, βούλευμα καλὸν καὶ γένειον κ.τ.λ. 'We, desiring this to be so, with difficulty found a plan that it might be so.' The Scholiast and commentators discuss the difference between βούλευμα and βουλήμα, words often confused and not widely different. In βούλευμα there is more of 'deliberation, reflection, inventiveness;' in βουλήμα more of 'wish, intention.' Here βούλευμα seems preferable.

496. κατὰ ποιήσει] If the good only are rich, the bad, seeing this, will give up their bad ways and become good, and then rich also.

499. οὕτις] The best MSS. have οὐδὲς: Meineke reads οὐδέν, and τίς in the preceding line. This does not seem good: οὐδέν is not a natural answer to any word in the foregoing question. No doubt οὐδές is more forcible than οὕτις. By a transposition we might keep it οὐδές· τούτον 'γώ σοι μάρτυς. A similar interruption of two disputants is in Kαν. 1012, A. τί παθεῖν φήσεις ἄξιος εἶναι; Δ. τεθείναι μή τούτον ἑρώτα. Holden reads τί δὲν ἔξεσθοις and οὐδέν.

501. κακοδαιμονίας] Even stronger than μανία: see above l. 372.

502. διότε] Join with ποιησι. But the separation by ποιησι is remarkable.

503. αὐτὰ] τὰ χρήματα implied in ποιησι. Meineke proposes hesitatingly αὕτων, as had Hemsterhuys before him.

505. οὐκών εἶναι φημ' εἶ κ.τ.λ.] 'Therefore I say that, if Plutus shall make an end of this deity (Poverty), there is a way by which one may go and provide greater blessings for men.' ποιησι appears better than παύσει.

507. διλ' φ κ.τ.λ.] 'You pair of easily gullied old fools, what you wish for will be the worst thing possible for you.' οὕτε ἄγαλμεν as above, l. 364.
508. ἵππασωτα] 'A pretty pair of cronies in folly and craziness.'

511. τέχνη...σοφία] 'handicraft or profession.' Or, in the same art, σοφία may be the theory, the inventive part, τέχνη the practice, the manual part. Thus the Scholiast explains it: σοφία καλεῖ τὴν πανουργίαν καὶ μηχανήν, τέχνη δὲ τὴν μεταχείρησιν αὐτὴν καὶ ἐνέργειαν.

515. καρπὸν Δηοῦς θ.] Probably a quotation from some tragic writer.

541. ἕμπορος] 'Some merchant will sell us slaves, having got them out of Thessaly from the numerous kidnappers there.' Meineke adopts ἀναστῶν: to which the Scholiast gives some countenance, telling us that the Thessalians were proverbially ἀναστοι: though yet he seems to have read πλειστῶν.

ἀνθρακωδιστῶν] In the Scholiasts here are given two explanations of ἀνθράκωδον δὲ εἶρηται ὁ ποίς ὁ ἐν τοῖς ἀνθράκωδον ἀπὸ τοῦ ὑποκείμενον μέρους τῷ δλῷ τυποῖειν γὰρ ὅ οἰκέτης τῷ δεσπότῃ καθάπερ ὁ ποίς τῷ δλῷ σώματι: and εἶρηται δὲ ἀνθρακωδιστῆν παρὰ τὸ ἀνθρακ ἀνοδίδοσθαι, τοῦτο τε πωλεῖν. Neither derivation is quite satisfactory.

522. οὐδ' ἐσται] If there's no poverty, no one will run risks in order to get more money. The argument is not quite fair: for Chremylus was not going to do away with Poverty altogether, merely to banish her from himself and his honest friends.


530. l. β. δακάναι] 'with costly dyed garments.' οὐκιλομόρφων the Scholiast explains by ἐνχρωμάτων which seems nearly the same as βαττῶν. Perhaps it is rather 'broderied with various patterns' as a bride might naturally be in 'imment of needlework.'

531. τί πλέον πλ. ἐστιν] 'What advantage is it that one should be rich, if one has none of all these things?' Meineke reads ἐστι with Porson, ἀποροῦντι with Valkenaer. Both the present tense and the accusative case appear defensible; but ἐστι is a very slight change. The mss. have ἀποροῦντα or ἀποροῦντας.

533. ἔπαναγκάζωσα] I compel men to work for their living: hence all invention and handicraft.


535. ἐκ βαλανέλου] The poor from want of sufficient clothing sought shelter from the cold in the baths: then exposure to the cold air raised these blisters. Schol.

536. κολοσσρτόι] Better than κολοσσρτόν: for a κολοσσρτός of blisters is strange language. πλῆθος as preposition governs κολοσσρτόν as well as φύσις, 'Except blisters and a posse of starving little ragamuffins and old crones.'
537. φθείρου κ.τ.λ.] Then there are the innumerable vermin and so forth, which trouble the beggar's rest. Join οὗτος λέγω ἄριθμον, 'And I cannot even recount the number etc.'

540. ἔχεω] This depends on τοροῦαι δύναι ἀν repeated, as do ἔχεω and στείωθαι in ll. 542, 3. The next few lines give a graphic list of all the cheap and mean accompaniments of poverty.

545. θράνω] Only used by Aristophanes in this place. From it comes θρανίη (for which cf. Ach. 161) 'the rower on the topmost bench.' Homer has θρήνος for 'footstool.' The reading varies here between θράνω and θράνου.

546. φιδάκια] Said to be specially Attic for πιθάκης. In Eq. 792 however we have πιθάκωσαι, and Meineke reads πιθάκης here.

ἐρρογυίαν καὶ ταῦτην] 'Broken too even this.' Several editors call this a 'rara tractio' for καὶ ταῦτην ἐρρογυίαν, and bring this passage and one from Plato's Rep. 341, to support their punctuation τὴν πόλιν καὶ ταῦτ᾽ ἔχοντες in Kain. 703. See the note there. In this passage the arrangement of the words ἔρρ᾽ κ. τ. appears perfectly natural: 'broken too this as well as the other.'

547. ἀγαθῶν] 'A nice lot of blessings I prove you to bestow on men, don't I?'

548. ὑπεκρούσω] ἐφθέγξω, ἀνεκρούσω, ἀπὸ μεταφοράς τῶν κιθαρών. Schol. 'It is not my life you have spoken of, but the life of beggars that you are harping on.' Such appears to be the sense. Of the middle voice ὑπεκρούσος I find no other instance. The active is used in Ar. Ach. 38 βοῶν ὑπεκρούσων 'to shout, to interrupt noisily.' But L. and S. refer to the Anthology for the meaning 'to accompany.' And the middle ἀνεκρούσος occurs Theocr. 4. 31 κην μὲν τὰ Γλαῦκας ἀγκρούσας. Meineke changes the reading here to ἐπεκρούσων on the authority of Pollux, who says that Aristophanes has used ἐπεκρούσατα in the sense of νουθετήσας. But the only other uses of ἐπεκρούσων are in the active: Thesm. 1004 ἐπικρ. ἥλιον 'to hammer in a nail.' We may therefore acquiesce in ὑπεκρούσω here.

550. ὑμεῖς γ᾽ κ.τ.λ.] 'Yes, you may think poverty and beggary own sisters, you who think Thrasylalus the tyrant-expeller and Dionysius the tyrant much the same.' A line which shows this to be the later Ploutus.

551. ἀλλ' οὗξ οὐμοῦ] My life is not so, nor ever will be: true poverty is thriftiness, diligence, without superfluities yet without wants.

555. ὡς μακαρίτω] A blessed life indeed the poor man's, who doesn't leave even enough to pay his funeral!

560. ἀδελγῶσ] 'by riotous living: the adverb expresses the way by which they come to be gouty etc.

561. σφηκώδεις] The wiry wasp-like character vexatious to foemen is well illustrated by the description which the old wasp chorus give of themselves in Vespi. 1072—83.
NOTES.

565. γοῦν] Ironical. 'A very orderly thing it is, for example, to steal!'

566. νὴ τὸν ἄτρο] Many editors reject this line: the metre wants mending, and the sense is obscure. Yet all the mss. have it, and so had the Scholiast; his note is, 'In old times stealing was no disgrace if the thief was not found out.' None of the emendations proposed are satisfactory: the sense wanted is something like this: νὴ τὸν ἄτρο γεiß εἴ δὲ λαθὼν κλέπτει, πῶς οὖ τὸδὲ κοσμοῦν ἔστι; 'if the act is not seen, how does it offend against decorum?'

567. σκέψαι κ.τ.λ.] 'See how orators are honest while poor, but are corrupted by wealth.' The truth of this Chr. at once owns, but will not give up his main point.

572. κομῆς] Cf. above l. 170. Connect together κλαύσει ὅτι ζητεῖ; μηδὲν—κομῆς is parenthetical.

575. πτερυγίας] 'You flap and flutter' with plenty of show and noise but no argument. Met. from young birds: or from a cock crowing.

καὶ πτός Chremylus thinks that now he has got an argument: 'If you, Poverty, are better than Wealth, how is it that all men fly from you?' 'They don't like being improved.'

578. χαλεπῶν πράγμα] 'So difficult is it to see what is right.' Then Zeus doesn't see what is best,' urges Chr., 'for he is rich.' 'No he is not,' replies Poverty.

581. Κρονίας λημαί] Cronos had become a proverb for all that was old-world, out of date, 'ante-diluvian' as we might say. Cf. Nub. 398 Κρονίων ὄνομα, 929 Κρόνος ὄν, 1070 Κρονίωνος. Also Plat. Lys. 205 c, ἡ τῶν ὑπακούειν τῶν προφήτων, ταύτα ποιεῖ τοις καὶ λέγει, πρὸς δὲ τοιούτων ἔτι τοιούτων κρονικῷτερα. For λημαί cf. Nub. 327, εἶ μὴ λημάς κολοκύτταρις.

584. ὅσα κ.τ.λ.] 'Where, in which.' The Olympic games were celebrated at intervals of four years. Pindar (Ol. 111. 38) calls the festival πενταετής by inclusive reckoning, as here we have δέ ἔτους πέμπτου.

586. κοτινῷ] From adj. κοτινῶς: Porson's reading. κοτινῷ would be subst. in apposition. κοτινῶ κοτινῶ some old editions had, but the ms. authority supports the dative.

587. ὀνόμα κ.τ.λ.] It is not from lack of gold that Zeus gives the wild olive wreath, but from miserly stinginess.

589. ληχροῖς] 'trumpery, valueless trifles.'

ἐὰ] keitai̔ the Scholiast supplies. Zeus leaves it untouched in his coffers, spares to take of it.

590. περιάψαι] Cf. Ach. 640 τιμὴν περιάψαι. Plato uses αἰλευθερίαν περίατειν, Xenophon ἀνελευθερίαν π., which is exactly the quality mentioned in l. 591.
592. ἀλλὰ σὲ γὰρ ὃ Ζεὺς This is abuse, not argument. Chremylus seems to mean ‘May you get nothing better than the olive crown! you'll find it a barren honour.’ Cratinus is described in Eq. 534 as going about στέφανον μὲν ἔχων αἰών διψὴ δ’ ἀπολλωλός. But the Scholiast says there is a double meaning in the phrase: whence one commentator supposes that κοτινῖστρ. στέφανωσαι might mean ‘to beat the head with a club of olive-wood.’

593. τὸ γὰρ τολμᾶν ‘To think that you should dare!’ Cf. Nub. 268, Ran. 741.

594. Ἐκάττης] On the first day of the month the wealthy set out at the crossways a meal for Hecate: this the poor and starving took. Chremylus' argument is: The rich have enough and to spare: the poor are forced to starve or steal: Hecate's offerings prove this.

600. οὗ γὰρ πελασίς] 'A man convinced against his will is of the same opinion still.'

601. ὁ πόλις "Ἀργοὺς] This line occurs in Eq. 813: the first half is said to be from Euripides' Telephus, the last is found in Medea 168.

602. Παύσωνα] Pauson was a painter; in Ach. 85.4 called παυσονῆρος, in Thesm. 949 spoken of as poor and starving. Chremylus bids Poverty call Pauson, her messmate, and get his help and companionship, but leave himself (Chremylus), and not come back till sent for.

612. σὲ...κεφαλὴν] τὴν κεφαλὴν appears to be in a kind of opposition to σὲ. 'It is best for me to enjoy my wealth, and, as for you, to let your head (=you) go weep.' The same phrase occurs with a dative in Vesp. 58.4 κλαῖεν ἡμεῖς μακρὰ τὴν κεφαλὴν εἰπόντες τῇ διαθήκῃ. The head, as the noblest part or the part chiefly affected, stands for the whole person in such phrases as γένναν, δύοτρον κάρα, ἐς κεφαλὴν σοι: compare Lat. 'multa fletumur caput.' In this passage κεφαλήν can hardly be (as Bergler takes it) accus. of object to κλαῖει.

619—626. Being now rid of Poverty Chremylus carries out his plan. Plutus is taken to Asclepius' temple. After l. 626 the choral ode is lost, which should have entertained the audience during the performance of the cure which Carion reports.

619. ἡμῖν] Join with ὅξηται: 'we have got rid of this plaguy creature.'

623. τῶν προβρυγου] 'the needful things,' i.e. the taking Plutus to the temple.

624. στρώματα] For Plutus to lie on. In the Frogs Xanthias carries στρώματα for Dionysus in his journey to the nether world.

627—770. Carion returns with good news to the rejoicing Chorus and to Chremylus' wife, whom their cries of joy attract. They require a full account. He relates in amusing style how they lay down to rest in the temple: how the priest made booty of the offerings; how he and an old woman did the same; how finally Asclepius went his round
among the patients, and treated an impostor as he deserved, but restored Plutus to sight. Plutus, he says, with a crowd of followers will soon be there.

627. Ὡ πλεύστα κ.τ.λ.] 'Ye who have sopped up most broth with least meal.' For the μυστίλη, a kind of spoon made of bread, cf. Ἔγ. 1168, where the perf. part. of the verb is used, but rather differently. Cf. also Ἔγ. 827 ἄμφοις χερών μυστίλατα τῶν δημοσίων. For the use of ἐπι cf. Ἀκ. 855, Ἔγ. 707, Ρας. 123. The gist of Carion's address is: 'You who have had scanty fare and been glad to get a full meal at the Thesea are now coming in for a good time.'

631. τῶν σαυτοῦ φιλων] Added unexpectedly, to qualify the common term of address ὦ βέλιστε: 'best of your own friends and fellow-slaves.' τῶν ὄμοιων σοι μαστιγῶν Schol.

635. ἐξωμάτωται κ.τ.λ.] Said by the Schollast to be from the Ψηφίνες of Sophocles. Certainly the two lines have a tragic sound. The active ἐξωματωτίων is used in Aesch. Ἁρτ. Vinct. 506 φιλογων σήματα ἐξωμάτωτα πρόθεν δι' ἐπάργεμα.

637. χαράν...σοι] Cause for joy, cause for shouting. These lines are rather in tragic style.

639. εὐσαία] Podalirius, Machaon, Panacea, and others, were the children of Asclepius; and all were skilful in their father's art. See below, l. 730.

643. τοὺνοι[ Carion.

645. καὐτή] 'Yourself too' as well as I. Carion is to have a cup for his good tidings: and, as an inducement to the good wife to bring it, he tells her that she will have a share. He adds, perhaps as an aside, 'It is your pet weakness.' No other instance of φιλεῖν with participle is added: but στέργειν is so used. Meincke quotes from Εὐκ. 503 μαίει σάκων πρὸς τοῖς γυναικῶι ἔχουσα.

647. πῶς στι;] τὰ ἁγαθά. 'You will soon know them when I tell the tale.' Meincke punctuates after λεγομένου: 'They are in what I have to tell.'

650. ἐκ τῶν ποδῶν] He simply means 'from beginning to end:' but the woman catching the words ἐκ τῆς κεφαλῆς σοι, which were often an imprecation 'on your head be the evil,' says 'Pray heaven it be not on my head!' 'What! do you pray that the blessings may not be on your head?' says Carion. 'No I mean the troubles,' replies she, having understood πράγματα in that sense.

653. ὃς γὰρ κ.τ.λ.] Carion tells his tale like a messenger in a tragedy.

657. ἔλούμεν] Contr. from ἐλόουμεν, as λοῦμενος from λοῦμενος. Cf. Ἀνδ. 1044 λοῦσθαυ and 838 καταλείπει. L. and S. say that in these forms 'the Attics omit the vowel of inflexion.' Rather, as καταλείπει shows, the ν of the long stem is omitted. This ν probably represents an original digamma: compare the Latin laus, and such Homeric forms as λοεσάμενος, λοετρά point to λα as the verbal stem.
This is said with a touch of pity and doubt whether the cold water cure was for the old man's happiness.

661. πέλανος] It is impossible to translate this otherwise than by making πέλανος an explanation of πάτανα καὶ προθύματα. But, though often used of a sacrificial offering, πέλανος does not suit well if thus taken. π. καὶ πρ. cannot reasonably be called 'a moist or clotted mixture,' which seems the meaning of πέλανος. Bergk proposes μέλανος: which Meineke thinks probable. Possibly a line has been lost, which gave another verb to πάτανα καὶ πρ., and a conjunction to καθωσιώθη πέλανος. Against relinquishing the word πέλανος there is its frequent sacrificial use: e. g. Eur. Ion, 706 καλλιφοίγα πέλανον ἐπὶ πυρὶ καθαγνίσας. Cf. Aesch. Ag. 96, Pers. 204. And the whole line reads like a quotation from a tragedy, as indeed Holden prints it.

663. παρεκαττέτα] Properly καττέται is of shoe-maker's stitching. Cf. Eq. 314 ὃς ἐγὼ τὸ πράγμα ὅθεν καττέται, in the mouth of Cleon the tanner. Here it is of heaping up the materials for a στιβᾶς.

665. Νεολειδής] Called Νεολειδής ὁ γλάμων in Eccl. 254, 398. The Scholiast says he was an orator.

666. ὑπηρκόντικεν] Cf. Eq. 659 διακοσίως βοσὺν ὑπηρκοντικα, and Av. 363.

669. παρῆγγειλ' ἔγκ.] Porson's correction for παρῆγγειλεν καθ.

673. ἀδύρης] The porridge was brought as an offering by the old woman, being (says the Scholiast) the food which toothless old women usually eat. ἐξέπληττε 'scared me,' i.e. kept me awake.

677. φθοῖς] acc. pl. contracted from φθοῖς, as ὡς from ὡς in Attic dialect.

679. περὶδῆς] So in the History of Bel we read that 'in the night came the priests, as they were wont to do, and did eat and drink up all' of the offerings made to the idol.

681. ἕγγεσ ] Ironically said of the priestly theft, in which he pretends to see πολλὴν ὅσλαν 'great holiness.' If it was right in the priest to take the cakes, so was it right (he argues) for him to take the porridge.

685. υἱὸν τῶν θεῶν] 'Yes, I feared that the god would come, garlands and all, and eat the porridge.' Asclepius was represented on coins as wearing a chaplet of laurel.

687. ὁ γὰρ λεπτός] 'His priest had given me a lesson' to make the best of my time and get all I could.

689. τὴν χεῖρα υφόρει] Meineke, from Dobree, adopts ἄραος ὑφόρει. The Scholiast says ἔκτεινε κατὰ τὴν χεῖρα ω ὑπεδεις αὐτὴν λάβῃ. Plainly the old woman made some attempt to save the porridge: upon which Carion bit her hand, frightened her, and got the porridge. But υφόρει τὴν χεῖρα can hardly mean this: we want a word meaning 'she advanced' to contrast with πάνω ἀνέστησεν in l. 691. Holden, reading
NOTES.

690. παρείας] These snakes were sacred to Asclepius, and kept in his temple. Their bite was not dangerous. Demosthenes mentions them De Corona 313, τοὺς δέφει τοὺς παρείας θῖβων καὶ υπὲρ τῆς κεφάλης αιωρῶν. The name παρείας was given them from the puffed shape of their heads probably. But the word is also written παρώας, and L. and S. take it to be from their reddish-brown colour.


712. λῆδον;] The wife begins to distrust Carion's veracity, and points out the absurdity of a κιβώτων of stone: then again, how could Carion see all this, if he was wrapped up? But the slave is equal to the occasion: his doublet has loop-holes to spy through.

716. φάρμακα χ. 'A plaster or poultice.' φάρμακα are distinguished as καταπλαστα, χρωτα, ποτα, βρόσιμα. Aeschylus in Prom. Vinct. 480 speaks of three kinds: οὐκ ἂν ἀλεξημα οδείν, οὔτε βρόσιμον, οὐ χρωτα, οὔτε πιστοῦ. Also ἐπιστατὰ φάρμακα were used: Homer's leech treats a wound ἐπὶ ὑπα σάμα φάρμακα πάντων. Of the καταπλασμα or ἐπιπλαστρον this passage of Aristophanes gives a good description. The solids are pounded (τρίβεω, ἐφλα) then liquids are added to dilute it (διέμενοι).

718. Τηνων] Tenos was one of the Cyclades, noted for serpents and garlic.

719. ὅτι καὶ σχίμων] Both, as the Scholiast says, δηκτικά: as also is the Sphettian vinegar. Sphettus was a deme of Attica. Either sharp vinegar was made there, or the people were πικροί, as one Scholiast tells us.

720. διέμενοι] From διήμα: perhaps the only classical instance of its use in this meaning.

724. καταπλασμένος] 'Plastered over, with your plaster on.' Neocleides is bidten in Eccl. 404 to anoint his eyes with garlic and fig-juice.

725. ὑπομύθημεν] In Attic law ὑπομύθησαι was 'to swear that there was a cause for non-attendance,' such as illness. 'I will make you stay away from the assembly, putting in an affidavit of the reason, namely, illness.' This seems the meaning with τῆς ἐκκλησίας. But the Scholiast read ταῖς ἐκκλησίαις 'at the assemblies:' then the participle ὑπομύθημεν must be taken with παύς 'I will stop you from hindering business by putting in false pleas, from being an obstructive.' ὑπομύθημεν was the old ms. reading. This one Scholiast explains ἐφοδεῦται καὶ συνοφαστότα ὑπὲρ τοῦ κεφαλίνου. But others appear to be explaining ὑπομύθημεν. In any case Asclepius seems to mean that he will stop Neocleides deluding the assembly by false allegations or excuses, giving him, for once, a real reason to stay away.
727. Πλούτων.] Though Πλούτων and Πλοῦτος be connected etymologically, yet the use of Πλούτων for Πλοῦτως here has no apparent reason. It is thought by some to be a diminutive of endearment, as γλάσχωος from γλάσχωος. Meineke proposes Πλοῦτως 'πε, that is Πλοῦτως ἐπὶ, 'he further went and sat by Plutus.' This has an awkward sound. Holden proposes Πλοῦτως γε. The particle γε appears at least useless.

729. ἡμιτύμπων] Said to be an Egyptian word. The first part looks like Greek; but the Greeks when adopting a foreign word would write and modify it to suit their own language. Hippocrates uses it: it seems therefore a medical word: and Egyptian physicians were renowned in ancient times.


733. ὤρακοντ'] Serpents were everywhere associated with the worship of Aesculapius: he was transferred from Epidaurus to Rome, as the legend runs, in the form of a serpent.

ἐκ τοῦ νεῶ] The patients were within the τέμενος (l. 659) but not in the actual νεῶ.

736. ψειλεικων] According to the legend serpents in the same way purged the ears of Cassandra and Helenus, that they might understand divine sounds and be able to prophesy. There is perhaps a special fitness in the ministration of serpents to heal the sight, as their name (ὁράκων) denotes keenness of sight. This the Scholiast notices here; giving also as a reason for their attendance on the god of healing, that they renew their youth by casting their skin, and removal of disease is a kind of restoration of youth.

737. προς σε κ.τ.λ.] The measure of time is ludicrously adapted to the bibacity of the woman: for which see above l. 645.

742. τίς δοκεῖς] Cf. note on Nîn. 881. It must be connected with ῥαξάζωντο.

746. ὅτι βλα.] The i is scanned long before βλ, which is according to rule. Bentley however proposed ὅτι here.

750. ὑπέρφυς δοσον] A very common combination of adj. and relative; as also is ὑπερφυος ὑς.

751—56. ὁ γὰρ...μα] The honest men are all glad, the rogues are sad and sorry.

757. τὸ δ'] That is τὸ δίκαιον.

758. ἐκτιστείτο κ.τ.λ.] Mock-tragic in style. For κτιστείτο in place of the usual κτιστείν cf. Theist. 995 ἀμφὶ δὲ σοι κτιστεῖσαι Κιθαρώνος ἤχῳ. In the same play l. 121, 985 ἐδυνθομος is used as epithet to κριόματα, ποὺς.

760. ἐξ ἐνὸς λόγου] 'Beginning at one word of command, at once, with one accord.'

765. κριβανωτών] Some would read κριβαντών, as in Aesch. 87, ιτις κριβαντης is the form used.

768. καταχύσματα] Nuts, figs, etc. were showered by way of welcome on a bride entering her home, or on a newly bought slave. Cf. Demosth. ιτις, ἢ τὰ καταχύσματα αὐτῶν κατέχεε τὸ θ' ἑλκ' ἐωνήθη. The wife says that they must welcome Plutus’ newly acquired eyes with a shower of bonbons.

771—801. Α κομμάτων or short stanza of the Chorus is wanting. Plutus comes in, ashamed of his former blindness, and determined to make up for it now by enriching good men. Chremylus follows, annoyed at the crowds that press on him now that he is prosperous. Then Plutus is welcomed by Chremylus’ wife and they enter the house.

771. καλ προσκυνῶ γε] Plutus’ first words are a continuation or answer to something which has gone before: as the particles καλ...γε show. Meineke thinks something has been lost. Holden thinks them a quotation.

775. οἷοι κ.τ.λ.] Explanatory of συμφοράς: ‘I am ashamed of my wretched state, ashamed, that is, to think what rogues I consorted with and knew it not.’

778. ἐκεῖνο] The being with rogues. ταυτα the shunning honest men.

779. τὰλω ἄναστ.] ‘having just reversed all this.’


782. βολλε ἐσ κ.] To the troublesome crowd, or to one of them. Such an exclamation might do for many as well as for one. Cf. Ἐρ. 634 ἄγα δὴ, Σκαταλοι.

783. οἱ φαινόμενοι] This is quite satisfactory, δοφαινομενοι the conjecture of Hemsterhuys is neat but needless. The article with the participle is wanted; and ‘the friends that turn up, are visible’ is excellent sense.

784. νῦττουσι καλ φλῶσι] ‘poke and bruise my shins’ by crowding round me. Some explain φλῶσι of touching the knees in supplication: but νῦττουσι cannot mean that, and the two verbs with one accusative ἀνυκρήμα must be of similar meaning.

787. περιστεφάνωσε] Not ἐτίμησεν, as Schol. explains; but simply ‘surrounded.’

788. ὡς φλυταί] Chremylus’ wife returns, according to promise, with the bonbons. καλ σὸ καλ σὸ to Plutus and Chremylus.
790. μηδαιμὸν] Plutus declines, because it would be unsuiting to celebrate the entry of wealth by emptying the house of anything.

792. ἐπιβλέψας] ‘having become able to see, having got back my sight.’ A similar use of the sorist is ἐπιειδὴ ὃστις ἐβασιλεύσευ, ‘when Theseus became king,’ Thuc. ii. 15.

796. ἐπειτα κ.τ.λ.] ‘Then too we shall escape the charge of vulgarity. For it ill besees a dramatic poet to raise a laugh by a scramble among the audience for nuts and figs.’ In Vesp. 58 Aristophanes disclaims such devices: ἡμῖν γὰρ οὐκ ἔστ’ οὕτε κάρυ ἐκ φορμίδος δούλων διαρρητοῦσα τοὺς θεωμένους. For the use of φόρτον cf. Pae. 748, τοιαύτ’ ἀφελῶν κακά καὶ φόρτον.

800. Δεξίνικος] Plainly he was some poor man who was standing up eager for the expected scramble.

802—957. Carion comes out and gives an amusing description of the new wealth of his master. An honest man, who is prosperous now but was poor before, comes to thank Plutus, and to hang up his old garments as a memorial. While he and Carion talk together, an informer enters, whose trade is spoil. He and his complaints and threats are mocked at: they strip him of his clothes, put on him the old rags of the honest man, and send him away to the bath-house.

803. μηδὲν ἐξ] At no expense, no outlay.

805. ἐπιστάμασεν] Said by the Scholiast to be a military term used of an invader. ἐπισταῖον is used by Sophocles, O. Τ. 1252 βοῶν γὰρ ἐπισταῖον ὕλαπται. The influx of good things is put comically as a riotous invasion which they have not deserved (οὕτων ἡδικηκόσι) at the same time this last is a sarcasm on the usual mode of acquiring wealth at Athens: ἅν τῶν πολλῶν, μάλα τῶν Ἀθηναίων, ἐξ ἀδικίας πλουτοῦσων.

806. οὔτω τὸ πλ.] ‘In this way to get rich is sweet.’ There’s a peculiar pleasure in wealth obtained thus.


810. φρέαρ] Some vessel for oil, not literally ‘a well or spring.’

813. σαφρός] Meineke would change here, as elsewhere, to σαθρός. In meaning the distinction commonly observed is that σάθρος is ‘mouldering, crumbling to pieces from decay,’ of rotten wood, ships, garments, etc.; σάφρος, ‘rancid, sour, putrid,’ of flesh, fish, etc. But the two qualities may co-exist in the same thing: and the words are etymologically akin. And the verb is used in both senses. Hence it appears safest to follow the MSS. Cf. above l. 542 σαφρῶς φορμὸς.

815. ἐπιδ] Whether ‘oven’ here, or ‘lantern,’ as in Pae. 841, is doubtful.

ἀπράξιμον] The game which Horace (Sat. ii. 3. 248) calls ‘ludere par impar.’ The Scholiast tells us that it was also called ἵγαρ ἅ ἄνγγα. Guessing whether the number of coins held up was odd or even was the point of the game.
820. ἰν κ.τ.λ.] A triple sacrifice appears to have been the right thing. It was called τριτός. The Latins had the name 'suovetaurilia' for a sacrifice of pig, sheep, and bull. The combination of βοῦντείν with the other words may be compared with Ἀν. 1232, μηλοσφαγείν τε βοουθούς εἰς ἐσχάραις.


823. παιδάρων] A slave is carrying his old doublet: cf. 1. 842.

826. δῆλον δὲι κ.τ.λ.] Holden punctuates with a full stop after δῆλον δέι: to avoid δῆλον δέι being followed by the weaker ὃς ἔκκασ in one sentence. His reading will be 'Tis plain you are that (prosperous). You are, methinks, one of the honest.' And Meineke says these two δῆλον δέι and ὃς ἔκκασ, 'adversis frontibus sibi repugnant.' This is questionable. ὣκασ need not really imply doubt, and may well enough go with δῆλον δέι. 'Nimirum, ut videtur' Brunck renders it. The personal construction of ἔκκασ is common.

830. ἐκπέρκοτοι] I helped my friends in need, thinking that this would be repaid to me should I be in need.

837. οἱ τῇ ἐκπέρκωτοι] Lucian, in his Timon, represents Timon as finding the same ingratitude: οὶ δὲ πόρρωθεν ἁδοντας ἐτέραν ἐκπέρκωτοι.

κοικ ἐδοκοῦν] Cf. Pac. 1051 μὴ νῦν ὅραν δοκῶμεν αὐτῶν.

839. αὖχαμας γὰρ ὁτ. σκ.] 'A drought that there was in your vessels.' Your vessels were no longer well supplied: your table no longer wealthy: hence your friends deserted you.

840. σωκτο] ἀπόλλυοι μὲ αὐχαμοῖς. I am not now poor: and therefore in return for my prosperity (ἀνθ. ὁ) I come to give thanks to the god Plutus.

842. θεῶ] Plainly this, the ms. reading, is right. Brunck rashly accepts πρὸς τὸν θεῶν. The exclamation 'in the name of the gods!' is perfectly natural: the proposed correction is doubtful Greek.

845. μῶν ἐνεμιθής κ.τ.λ.] The initiated wore the garments of their initiation till they fell to pieces: then dedicated them to some god. To the ragged garments at the Eleusinia there is allusion probably in Raph. 404. With μεγάλα understand μυστήρια. Notice that the ἐν in the compound verb has its force, 'were you initiated in it,' i.e. 'wearing it.'

847. συγκεκραμένη] Shoes as well as coat have been old friends through cold and storm.

849. χαρετᾶ γ] Said with irony 'Very pretty gifts these!'

850. δείλαιοι] The penultima is scanned short, as in Nub. 1474 οἱ μοὶ δείλαιοι.

853. συγκεκραμένη] Cf. Soph. Ant. 1311, δείλα δὲ συγκεκραμένῳ δός. The Scholiast thinks the metaphor is from wine. And πολυφόρος is explained as 'strong,' πολυφόρος ὁνοι being wine that will bear much admixture of water: for which idea cf. Ἑρ. 1188 ὃς ἡδον. ὃ Ζεύ,
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καὶ τὰ τρία φέρων καλῶς. Even if this be the right explanation of πολυφόρος, yet to press the metaphor in συγκέραμα would make the sufferer to be the water mixed with (and weakening) his own calamity. If Aristophanes meant this, he meant the whole phrase to be in ridicule of his tragic contemporaries. It is not likely that Sophocles and Aeschylus meant κέρασθαι δύνα, ὡκτυ otherwise than 'to be plunged in.' And πολυφόρω is also explained πολλά κακά φέροντι. Of land it means 'fruitful, bearing much good:' therefore why not of a fortune 'bearing much evil'?

856—9. οὐ γάρ κ.τ.λ.] Am I not shamefully treated, who have lost everything by Plutus' recovery of sight? Meineke doubts the correctness of πράγματα πένθους, and would prefer χρήματα, to be taken with ἀπολωλεκώς.

859. αἱ δίκαιοι The informer means to have 'legal' redress. Carion now knows at once the stamp of the man: it is a bad coinage.

863. καλῶς ποιῶν ἅπ.] 'He does quite right in being ruined; it is quite right he should be ruined.' Generally γε is added in this phrase, as in Παρ. 271 εφε γε...ποιῶν ἀπόλωλ' ἐκείνος. And it is a sort of polite thanks 'Very kind of him to do so.'

865. ἐποσχόμενοι] Plutus was to make rich all the good men. The informer reckons himself among the good.

868. τίνα] 'Whom has he harmed?' 'Why me.' 'Were you then a rogue?' 'No, it's you that are the dishonest rogues: and no doubt you've got my money.'

870. οὐ μὲν οὐν κ.τ.λ.] 'Nay rather there is no honesty in any one of you.' οἵμων, which is emphatic, depends on οὐδενός, which is masc. and not adverbial, either here or in l. 362 (as some commentators say), but a possessive genitive, 'belonging to any one of you.'

872. σοβαροὶ] επηρεμένοι καὶ μέγα φρόνον. Schol. In Aristophanes this adjective is generally with a verb of 'going, moving:' as Ἀχ. 672 σοβαρῶν ἐδέ, Νυμ. 406 φέρεται σοβαρός, Παρ. 83 σοβαρῶς χώρει.

874. οὐκ ἄν φθάνοις] See note on l. 485.

876. οἰμῳζάρα] οἰμῳζει ἄρα. C. Pae. 532 κλαυσάρα σύ.

881. ἐτέλει κ.τ.λ.] He answers his own question, 'Yes, you are an accomplice: for whence else this coat?'

884. δακτύλιον] A magic ring that can avert danger or illness. In Athenaeus is a fragment of Antiphanes, where a man says that if he has a pain παρὰ Φερνάτου δακτύλιος ἔστι μοι δραχμῆς. Eudamus and Phertatus were persons who sold such charms.

885. ἀλλ' οὐκ ἐνεστὶ] The sense is plain, 'Your ring is of no avail against an informer's bite!' but the Greek, as it stands, is not complete. Dobree thinks one or more lines have been lost. ἀλλ' οὐ περεσται, ἀλλ' οὐκ ἀνεῖσε are conjectures. Holden suggests ἐπωθὶ ὑπὸ ταῖς for ἐνεστὶ, which may have been a marginal note. Or, as one Scholiast tells us
that ὄψιματος is the genitive after δακτύλων, Holden supposes ὅψ ἐστι to have been his reading: 'the ring is not a ring of an informer's bite:' i.e. 'a ring valid against an informer's bite.'

889. τῷ γε αὐτῷ] ‘You are after no good.’ ‘No good to you certainly.’

890. δεισίδησον] The savoury smell of Chremylus’ preparations within reaches him. He maintains still that is at his cost they will feed.

891. ὡς δὴ ‘τ’ ἀληθεία] ‘Utinam haec vera sint, tuque prae inedia disrumparis.’ Meineke ἐπὶ ἀληθεία τῶν σου λεγεμένων ‘on condition of the truth of your words.’ This seems the right explanation of ἐπὶ ἀληθεία. But the informer has just said they were going to feast at his cost; therefore the whole sense must be: ‘I wish we were going to do so, and that you and your witness might burst, not with eating indeed, but with spite and envy at seeing us eat while you get nothing.’ And as διαφανείης might naturally first suggest a literal bursting from overeating, the last words are added as an after-thought. The whole answer is equivalent to an angry denial: hence in the next line ἀρείωθον.


896. ὀσφαριεῖ τι] The regular case after ὀσφρ., a verb of sense, is the genitive, as in τοῦ ψάχνου. But a neuter accus. such as τι can follow any verb, being rather acc. of respect ‘at all’ than strictly the object of the ὀσφρησις.

897. ἀμφιέξεται τῷ] The informer is in wretched plight, wearing a threadbare coat. They strip him afterwards and give him one that is even worse. But what necessity is there for altering the text violently to ἀμφιέξεται or ἀμφιεῖ, as De Velsen and Meineke propose to do?

903. γεωργὸς] A husbandman would, in the just man’s estimation, be probably χωράτος. But the informer is not such a mad fool as to follow this profitless trade.

904. σκήπτωμαλ γ] Merchants had certain exemptions from service and taxes. Hence it would pay to pretend that trade. Demosth. c. Aρατύριον 893 speaks of the dishonest use made of these privileges by pretended merchants, ἐν τῇ προφάσει τοῦ ἐκπορεύεσθαι συκοφαντούντας.

διὰν τῆς] Meineke denies that this can mean anything suitable, and would read διὰν τῇ ‘when it chance to be needful, when occasion requires.’ The Scholiast’s διὰν γένηται καιρὸς πολέμου may seem to support this change. But the Greeks do use a personal construction where we prefer an impersonal: as ὡς δοκεῖς, ὡς δοκεῖτ (see above l. 826), ‘as it seems likely.’ And if ‘when it so happen’=‘when occasion happen to need it,’ why should not ‘when I so happen’=‘when I happen to need it’?

906. μὴ μῶς π. τ.] ‘If you did nothing:’ the negative μὴ with participle is conditional.
908. η παθόν;] Cf. Nub. 1507 and 340, and the notes there. The answer βουλομαι refers to the Athenian principle that any one who wished (δ βουλόμενος) might bring a charge, make a speech, propose a measure. This is made clear below at l. 918.

910. σοι πρ. μηδέν] 'when it does not concern you.' προσήκον is abs. like ἐξίν, παρόν. As the σοι in sense belongs to προσήκον, it cannot be enclitic: and εὖ σοι appears more correct than εὖ σοι which other texts have.

912. κέπφε] Cf. Pac. 1067 καὶ κέφοι πρήμων ἀλωπεκιδεύοι μάχεσθαι. The Scholiast here tells us how silly the κέφος is, and how it lets itself be enticed by foam thrown before it. It is first described as ἄρνεον ἄφρον ὁπερ φιλεῖ θαλάττιον ἄφρον ἔσθειν.

914. τὸ μὲν οὖν β.] No: to interfere (πολυπραγμονεῖν) isn't doing good: but to help the law is, and so is not to suffer any one to commit offence.

916. οὐκον κ.τ.λ.] Well: but are not the δικασταὶ on purpose for this duty? Meineke doubts the correctness of καθιστησω ἄρχεων, and would read ἄρχην.

919. ὥστ' εἰς ἑι' ἱκεῖ] The informer is (he concludes) as he professed, ἐπιμελητής of all state matters. ὥστε 'so that, and so' appears perfectly right: Meineke's ὥ is no improvement.

920. προστάτην] Cf. Pac. 684 αὐτῷ πονηρῶν προστάτην ἐπεγράψατο. Every μέτοχος at Athens must have a προστάτης, 'a patron or protector.'

923. διατριβή] The man's 'occupation' is gone, if he cannot continue informer. No other life is worth living. The informer in the Birds (l. 1451) has much the same spirit. He and his grandfather before him have driven this trade, and he will not 'disgrace his family.'

924. μεταμάθεω] A good example of this word is in Plat. Rep. 413 A, where it is said that 'a false opinion departs voluntarily from one who learns better (τοῦ μεταμαθάνοντος).'

925. Βάττον σ.] Battus founded Cyrene: silphium abounded there. And on Cyrenian coins Battus was represented holding this plant. 'Battus' silphium' appears to have passed into a proverb for something rich and rare. Laserpicium is the Latin for the plant: and Catullus speaks of 'laserpicerae Cyrenae.'

926. κατάθον] The best arrangement seems to be to give this to Δικαίος, then οὖν, σοι λέγει and τάντα—λέγει to Carion. The informer does not at first understand that he can be called upon to strip, and in l. 928 dares any one to approach.

929. οὐκόν κ.τ.λ.] Cleverly mocking the informer's words: see above l. 918.

930. μεθ' ἡμέραν] By night such stripping was not uncommon, especially at Athens. Cf. Ran. 715.
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932. ὰρᾷ] Addressed to his witness.

935. δὸς σὺ] To the just man, or to the slave who is carrying his doublet.

938—40. ἔπειτα ὁ ἄρτ. [They can’t be better placed than on a rogue like this: Plutus himself deserves better raiment.]

941. ἐμβαδοῖς] i.e. the just man’s shoes. The informer is to serve as a post on which to nail up the offering.

946. καὶ σῦκινον] ‘Some helper and fellow of my own grain,’ which he expresses by σῦκινος ‘of fig-wood,’ without meaning to reproach his own trade of συκοφάντης, of which he is proud. If however we take καὶ σῦκινον (with Meineke and others) it will be ‘even of fig wood,’ i.e. ‘weak, of no great worth;’ for the wood of the fig-tree was all but useless, and σῦκινος ἄνδρες in Theocr. Χ. 45 is a term of reproach. And then there would be no reference meant by the συκοφάντης to his own trade; though the audience might so apply it. There seems to be an intentional alliteration or similarity of beginning in σῦκινον καὶ σῦκινον, which is perhaps better with the old reading καὶ.

In Ach. 180 men are described as πρύνοι and σφενδαμνοί to express toughness.

948. καταλύει τὴν δ.] A charge readily listened to at Athens. The informer may almost be supposed to be quoting from one of his former speeches.

952. βαλανεῖν] Thither the beggars resorted: of whose ragged choir the informer in his newly-donned garments was fit to be first fiddle. But even there he will not be tolerated.

959—1004. Carion with the just man and the informer being gone, the Chorus remain. They probably sang an interlude after l. 958 in the first edition of the play. An old woman then enters, complaining that she has lost her young lover, who used to court her when she was rich and he was poor. Now things are changed by Plutus’ recovery of sight. While she and Chremylus (who has come out to her) are talking, the young man comes in, and jeers at her, Chremylus pretending sympathy but joining in the ridicule. They then enter the house.

960. νέον] ‘New’ because of his newly-recovered sight.

963. μειρακισκή] In ridicule: as is ὧρικως: which certainly means ‘like a young girl, in the fashion of sweet seventeen.’ Cf. Ach. 272 ὧρικην ὑληφόρον. The age meant by μειραξ was from fourteen to twenty-one. Of course the old woman acts and speaks in imitation of a young girl.

965. μὴ δὴ] No need to call: for Chremylus hearing the arrival comes out.

970. καὶ σὺ] The last visitor was a συκοφάντης: so Chremylus thinks this may be another of the same breed but of opposite sex.
972. ἀλλ’ οὐ κ.τ.λ.] The courts of law in which the δικασταὶ presided were inscribed with certain letters; and each δικαστὴς drew lots for his special court. To this there is allusion in l. 277 and l. 1167 of this play. It was a heavily punishable offence to sit as dike when not allotted (οὐ λαχών). But here for δίκαιες, or ἄφορες ἐκπινεῖς, is put ἐπινεῖς. And in feasts the order of drinking was also settled by lot, perhaps by some drawing of letters. Hence the whole meaning will be ‘Did you drink without having duly drawn the lot according to your letter?’ i.e. ‘Did you drink out of turn?’ Chremylus means to mock the old woman as a tippier. Her appearance no doubt suggested this: she was probably fat and bloated: cf. below l. 1037. So when she denies being an informer, he thinks ‘Oh! you have been a wretched old tippier, who used not to drink fair but take too much, and now you have lost your money and blame Plutus.’ To which she answers that it is not so, she is anything but fat, she is wasted and pining.

979. ταῦτα πάντα] γ' αὖ τὰ πάντα Holden, which is perhaps better. The mss. have πάντα ταῦτα or ταῦτα πάντα'.

982. ἄν] Expressing habit: very common in Aristophanes esp. with imperfect.

987. οὖ πολλὰ κ.τ.λ.] Ironical. A very modest beggar was your lover! If (as may be gathered from Lucian) ὑποθηματα were purchaseable for two drachmae, the sums mentioned may be large for their purpose.

989. μοστραί] This must certainly mean ‘greediness’ here: the other meaning given in L. and S. ‘passionate lust’ makes no sense. And in Av. 1630 μὴ ἀποδίω μοστρὰ, it is of one who, having promised an offering to the gods, does not pay it ‘through greediness, stinginess.’ Even the little that my lover did ask (says the doating old woman) he asked not from a wish to get all he could out of me, but from love, wishing for keepsakes.

992. ἐκνομίωτα] Chremylus takes her very word, see l. 981.

994. πάνυ] Meineke objects to πολ...πάνυ and proposes πολύ µεθέστηκεν, πολύ.

995. τοντον] It had been sent back to her, and so she had it with her.

999. ἁµητα] εἴδος πλακούντως γαλακτώδους. Schol. Perhaps richer and better than her πλακούς: it was to show that he did not now want her gifts being himself rich.

1002. παλαι κ.τ.λ.] A proverb of any who are past their prime. ‘The Milesians were stout fellows in their day:’ and you were a beauty doubtless, but are so no more. The Scholiast tells us how the Milesians lost their former fame: also that the line was given by the oracle as an answer, when the god was consulted whether the Milesians should be called in as allies. There may be an allusion to this proverb in Vesp. 1060—3.
1003. μοιχηθρός] ‘Not a bad sort of fellow’ a man of some sense and taste, not to take such an old rump for choice.

1004. ἔπειτα] To this word Dobree, Meineke, and others, object. Holden says that if ἔπειτα is right, it must mean ‘And so, since things are thus, or since he is of this character.’ Not a very natural sense for ἔπειτα. It seems rather to mean ‘later on, afterwards,’ and to be contrasted with πρὸ τοῦ of the next line: nor, had πρὸ τοῦ or πρὸ τοῦ μὲν been followed by ἔπειτα, would there have been any difficulty. The past tense ἦν may account for ἔπειτα. ‘Plainly he was all along (in the past time) no fool—he took this old woman from necessity, not from choice—and now afterwards having become rich he no longer contents himself with common fare, whereas before he would eat anything.’ Meineke reads ἔψει σα-πλουτῶ.

1008. ἐκφοράν;] As in Eur. Alc. 422 ἀλλ’ ἐκφοράν γὰρ τοῦθεν θηρομαί νεκρού. The old woman is only fit for burying: cf. Vesp. 136:5 ὲψαία σορός of an old person. Nearly the same rejoinder is made in Eccles. 936 ὲδὸν ἐπ’ ἐκφοράν γε.

1011. φάβιον] Βάτιον MSS. Bentley corrected to φάττιον, Meineke to φάβιον which means the same, being a diminutive from φαύ, φαβίος. The metrical objection to φάττιον is that there would be a trisyllable followed by an anaepod. But it must be owned that many passages have to be altered to establish the canon that anaepast never follows dactyl or tribrach.

1013. μυστηρίας κ.τ.λ.] A proof of his love was his jealousy. Nay, says Chremylus, he wanted to keep your gifts to himself.

1020. δείν τε τῆς χ.] ‘that there was a sweet smell from my skin.’ δείν is impersonal, as in Pac. 529, Vesp. 7059, where a second genitive is added to define the smell.

1021. ἐνέχεις] ἐνέχεις from ἐγχέω. Thasian wine was noted for goodness and perfume.

1026. βοηθεῖν τοῖς ἄδ.] Professions of ‘righting the wronged’ were often made for their country by Athenian orators. Dobree thinks this verse to be a sneer at such claims. Cf. Isoc. Panegyr. p. 51, Demosth. pro Rhod. p. 115.

1027. τί γὰρ ποιησά;) ‘Quid faciat?’ the subjunctive is plainly better than ποιήσαι.

1029. ἀνευροῦειν] In Plato’s Gorgias p. 520 occur ἀνευροῦειν and ἀνευρεισταί, but some editors write them divisim.

1033. ὀδέτι [ἡ] See above, where her lover is supposed to go to her house for her funeral.

1036. δία δακτυλίου] A sort of prover for thinness. The ring must be as big as the hoop of a sieve, says Chremylus. ἀλασί appears to have several meanings: but it must here be something circular. It is a flat board in Vesp. 147, with which the hole of the chimney is stopped.
1040. φαίνεται] This line well shows the difference between εὐκε and φαίνεται.

1042. τι φησίν;] σε φησίν Meineke; but probably σε φησίν cannot be put for σε λέγει, 'he means you.' And as ἄσπαζόμαι can hardly be without its acc. case, ἀρχαίαν φίλην seems preferable to ἀρχαία φίλη. The old woman breaks in before the young man can complete his greeting.

1046. τολού] Indignant astonishment: 'after a long time indeed! when he was with me yesterday!' I see no objection whatever to the text: χρόνων with διὰ means 'a long time,' as it also does in the phrase χρόνῃ; e.g. ὃς χρόνῳ ἔλθες, 'how late you come!' Meineke proposes πόσον or πολλῷ. The first would ask seriously (as in Ach. 83 which is referred to) how long the time was. The second would have to be taken as an ironical question; but without some particles would not be a natural phrase.

1050. πρεσβυτηρίου] Rather of a comic style for γεραίτεροι. As the Scholiast says οκεῖοι τῇ γραφῇ λέγει τούτο, καὶ γὰρ γέροντες γέρουσιν ἄρμαζονται.

1051. μυτίδων δοσιν] Cf. l. 694 τῆς ἄθλησ οιλῆς. πολλῆς.

1053. λάβη] βάλη is preferred by Meineke and Holden.

1054. ἐλέεισων] Cf. Eg. 729, and the note. An old εἰλεείσων would be dry and quick to burn.

1056. καρνα] Above at l. 816 the same kind of game is mentioned. The player would here have to guess πόσα κάρνα, for which is substituted πόσοντα δόντας in ridicule. Chremylus thinks he can make a pretty good guess; but he fails, and is called on to pay forfeit.

1061. πλυνυ] 'a wash-pit or wash-tub.' To make a person a πλυνοῦ is to put into him or throw over him everything foul and abusive. So in Psalm lx. 10 'Moab is my wash-pot.' The Scholiast says that πλυνοῖ oxytone is the vessel, πλύνος paroxytone the thing washed. Of this there is no proof; and the explanation of πλυνοῦ ποιεῖν given above appears satisfactory. The use of πλύνων, 'to deluge, souse,' in Ach. 381, appears different. To make into a wash-tub and 'to wash' are not the same. You dirty the wash-tub: you clean the clothes. But the very mention of a washing-tub suggests to the young man that the old crone wants a washing and cleaning.

1063. κατηλκώσ] She is well made up, like wares at a shop. κατηλκῶσ were proverbially dishonest and tricky in giving to poor goods an outward semblance of worth.

1066. ὥχι ὲγ.] You, though old, are as mad as the other man. Or, 'you, as being old, are crazy.' As Dogberry says of Verges, 'An old man, sir, and his wits are not...as I would desire they were.'

1071. ἀλλ' ὃ κ.τ.λ.] Chremylus shows interest in the woman: so the young man says he will give her up to him, in respect for his age.
NOTES.

1089. ὡς ἔχω] ὡς ἔχω Meineke and Holden from ms. Rav. comparing Eq. 448.

1090. ἔγω δὲ γ'] The old woman finds reason to consult Plutus also; then the young man hangs back; but Chremylus encourages him to enter.

1096. ἤπτα] Like a limpet sticks to a rock, so does she to the youth.

1097—1170. Carion hearing a knock comes out, and finds Hermes at the door; who at first delivers a threat of severe punishment from Zeus for the loss to the gods caused by Plutus' recovery of sight. Carion tells him the gods are rightly served: and Hermes, after bemoaning his former good things, soon turns to make conditions for himself. He will abandon the gods, and take service with Plutus and Chremylus, as presider over athletic contests.

1090. κλαυσία] This verb appears to belong to the class of which ὅθαλμαίαν, λοφᾶν, σιβυλλιῶν, μαθητῶν are instances. They denote a disease or sick craving for something. Cf. Nub. 183 μαθητιῶ 'I have a disciple-fever on me, a diseased craving to be a pupil;' and Eq. 61 δδε γέρων σιβυλλια. The Scholiast says ἄτιλ ἀνέμου κινηταὶ ἡ θύρα καὶ ἤχοι τινὰ ἐκ τοῦτον ἀποτελὴ δ τοιοῦτος ἤχος ἡ τραμὼς κλαυσίων λέγεται. Eustathius also notices this use of the word saying ἐπεὶ δοκοῦσα τὰ τοιαῦτα θυρίδα ἠθλεῖν κλαυεῖν ὡσεὶ νεογλίδα σκυλίκια. This is surely enough to prove that the word is used of the sound of a door. 'The door has a whining fit, making a noise for nothing.' The form κλαυσίων therefore is not exactly equivalent to κλαυσίω desiderative; nor is it very good sense, 'wants to weep,' i.e. 'wants to get itself beaten, shall suffer for it,' as L. and S., Meineke and Holden explain. Aristophanes could (and surely would) have written κλαυσίαν if he meant that. Carion comes out, does not see Hermes, who, true to his character, cannot even knock at a door without hiding himself and denying it. Therefore he concludes that the door possessed by a whining fit creaked noisily for nothing.

σὲ τοι] Carion is retiring, but Hermes hails him.

1105. ἐτα] The list ends comically; they are all humorously invited to 'come and be killed' like the ducks in the nursery rhyme.

1108. συγκυκῆσαι] They are to be mixed up somewhat as War's victims in Pae. 246 ὧς ἐπιτετρίψοθ' αὐτικα ἀπαξάντω καταμεμπτω- τεμένα.

1110. ἡ γλώττα κ.τ.λ.] The tongue of victims was cut apart and reserved, as is seen from Pae. 1060, Av. 1704. It was given to Hermes in his character of herald, the Scholiast says. To this there is allusion; but the words also express a threat that for his ill news he deserved to have his tongue cut out.

1111. τῇ δή] Vulg. δία τί δή. The mss. vary: the text above is Meineke's, proposed in the Vindiciae, and accepted by Holden.
1115. οὐδὲν] See above l. 138.

1119. σωφρονεῖς] You are very wise in caring for yourself more than for others. Meineke would prefer σωφρόνων 'quae usitata Aristophani syntaxis est.' But surely the participle would then link itself naturally to ἄπόλωλα κἀπιτέτρωμαι, and Hermes was not pronounced 'wise' for being ruined. Nor in syntax is σωφρονων a natural sequence to τῶν ἄλλων θεῶν οὐδέν μοι μέλει, but σωφρονεῖς is. Had the participle been used, it would have been σωφρονοῦτί γε immediately after μέλει μοι; but the interposition of ἐγὼ δ' ἄπόλωλα makes a difference, and therefore σωφρονεῖς is used.

1120. κατηλιῶν] Being dishonest, these see the god of knavery.

1121. οἰνωττάν] Compare μελιτόττα from μέλι.

1123. ἀναβάδην] Cf. Ach. 399 where Euripides writes plays ἀναβάδην 'upstairs, in a garret.'

1124. γυμνῶν] Sometimes the rogues whom you helped were detected and punished.

1126. τετράδι] The fourth day of the month was sacred to Hermes.

τετεμέμένοι] 'baked,' from τέπτω (τέσσω, τέπτω), as is plain from l. 1142 εἰ τεπεμένος. Meineke refers it to τέπτον 'for the cakes were not baked on the day when they were offered, but on the day before.' How does he know that? Hermes may have liked hot cakes.

1127. ποθεῖς κ.τ.λ.] Hercules in his search for Hylas heard a voice in the air say this. Hence it passed into a proverb.

1129. ἀσκωλίας] At the ἀσκωλία, a day of the Dlonysia, they leapt upon wineskins. Cf. Virg. Georg. ii. 380 'unctos saluere per utres.' Of course a pun on καλής is here intended: probably some such meaning as 'do (or dance) without the ham out there in the cold.' For πρὸς τὴν ἀθήραν. Cf. Thesm. 1001 ἔνταξαν νῦν οἴμωι πρὸς τὴν ἀθήραν.

1131. δύνη κ.τ.λ.] Hermes had lamented the loss of the σπλάγχνα of victims. Carion says he seems to have a kind of pain about the σπλάγχνα, i.e. his own (Hermes') σπλάγχνα. It is told of an English wit that, being bidden to take a morning walk on an empty stomach, he asked his doctor 'on whose?' Cf. Thesm. 484 στρόφος μ' ἔχει τὴν γαστέρα, ὦνερ, κνῷνη. The readings vary in this line between πρὸς and περι: and έουκ ἐπιστρέφεσιν is in some editions: έουκ' έτι στρέφεσι Μoineke.

1132. έσω έσω] Half wine, half water—an unusually strong mixture. In Eq. 1187 we have ἔχει καὶ πείειν κεκραμένον τρία καὶ δύο. In Ach. 354 there is allusion to the half-and-half mixture.

1133. ταίτηρ...φανοὺς] 'Drink this and get you gone at once,' Plainly Carion gives him a draught of wine to get rid of him: he does not (as some interpret) insult him, for throughout the scene he good-naturedly laughs at him, and in the end admits him as one of the household.
NOTES.


1138. ἐκφορά] It is plain from the Scholiasts that some read this ἐκφορά π. pl. from ἐκφόρος. It also appears that at some sacrifices 'a carrying away' of meats was allowed, at some not so. Notice the different sense of ἐκφορά here and above l. 1008; though it is possible that in l. 1008 this sense may be also alluded to.

1139. καὶ μὴ κ.τ.λ. ] 'I helped you to thieve.' 'But you went shares.'

1141. ἔφι ζε] Holden is inclined to take ἔφι ζε from two MSS, as there can be found authority for ἔφι ζε in the sense 'on condition that.' But ἔφι ζε is far commoner: and ζε, though suitable, is not necessary, especially as ζε occurs in Hermes' next line.

1143. καθῆσθε] As the priest of Aesculapius did: cf. l. 579.

1146. μὴ μυστακάκησης] 'Do not bring up old scores, bear a grudge, now that you have got Phyle.' Having succeeded, and being rich, you can afford to be generous. Phyle, a fortress on the confines of Attica and Boeotia, was taken by Thrasybulus, in the time of the thirty tyrants. When the republic was restored at Athens, an amnesty followed, of which Xenophon says ὁμοσανείς ὄρκους ἢ μὴ μὴ μυστακάκησει, ἕι καὶ νῦν ὁμοῦ τε πολιτείᾳ, καὶ τοῖς ὄρκοις ἐμμενεῖ ὁ δήμος. Hellen. II. 43. The date of this was B.C. 403. The allusion proves this passage to be from the second Plutus of B.C. 388, not the first Plutus of B.C. 408.

1150. ταυτομολείν] To desert would be accounted shameful. Nicias in the Knights l. 21—26, when proposing desertion to Demosthenes, does it in a roundabout way, as hardly venturing on such a word openly.

1151. πατρὶς κ.τ.λ. ] Plainly a quotation, perhaps from Euripides. The sentiment in one shape or other occurs often: ἀπασα δὲ χρῶν ἄνδρι γενών πατρὶς, Eur. Fr., which Ovid repeats 'omne solum fortis patria est.' 'All places that the eye of heaven visits Are to the wise man fair and happy havens.' Shakspeare. There is as a utilitarian flavour about Hermes' line which suits with his character. Cicero Tus. Disp. v. 37 gives as an exclamation of Teucer 'Patria est, ubicunque est bene' which looks like a translation of our line: another of Euripides is also quoted on that passage: ὥς παταχα ζε πατρὶς ἡ βασικουσα γη.

1153. στροφαίων] Presiding over the hinge (στροφήγει) of the door. In this character Hermes was set up at the entrance of a house, to watch that no mischievous persons entered, being a thief set to catch a thief. But Carion, taking the word as 'god of turns and tricks,' says 'we don't want any στροφαῖ now.'

1157. παλιγκάτηνο] Used figuratively by Demosthenes c. Arist. 784 παλιγκάτηνος πατησ. We (says Carion), being rich, do not want to make profit by petty traffic. Still less do we want a patron of knavery (δῆλοι).

G. P.
1159. ἤγερμόνοι] Hermes was ἐνδίος and πομπαῖος, a shower of
the way both to living and dead.
1161. ἐναγώνιοι] επιστάτης τῶν ἄγωνων Schol.
1163. μονοκοῦν κ. γ.] Meineke would prefer μουσικῆς, for which
change there seems no reason. He also thinks some lines have been
lost. As Holden remarks, l. 1160 does not plainly concern anything
that Hermes has said.
1166. οὐκ ἔτοι κ. τ. λ.] Dicasts may well like to have their names
entered on several juries, that they may be sure of having cases to try
and fees to receive. See above on l. 277 and l. 972. And Hermes by
being jack of so many trades has secured himself a pittance.
1168. ἐπὶ τοῦτοι] 'On these terms,' of being ἐναγώνιοι; but the
connexion is not very plain: nor yet has the διακονικός of next line any
reference to ἐναγώνιοι.
1170. διακονικός] Hermes had wanted to enter their service, to be
ξύνωκος with them. He is the servant, the menial of the gods: esp.
in Aristophanes does he appear in this character; therefore, when he
has got a footing as ἐναγώνιος, Carion says, if he is to be διάκονος of any
sort, he must 'show himself διακονικός.'
1171—1209. The priest of Zeus the Preserver complains that his
gains are gone: no more sacrifices: no more perquisites. He proposes
to become priest of Plutus, who is, says Chremylus, the true Ζεὺς the
Preserver. They prepare to inaugurate the new worship with torches
and pitchers, and go out in procession, the Chorus bringing up the rear.
1172. τί γὰρ ἄλλῳ ἢ κακῷ] The adverb does not answer the
question τί ἐστιν very suitably: we should expect either a noun, as in
Ἑκ. 437 τούτῳ τί ἐστιν πράγμα ἄλλῳ ἢ δίως Κόρνθως, or a verb is
expressed in the answer, as in Ἑκκ. 769 φυλάκιοι πρὸς ἐν γ' τῶν τοῦ
πλήθους τί βουλεύεται. A. τί γὰρ ἄλλῳ γ' ἢ φέρειν παρασκευασμένοι τὰ
πράγματ' εἶναι; Hence A. de Velsen would omit the next line (which
in the mss. is imperfect), so that τί γὰρ ἄλλῳ ἢ κακῷ ἀπόλλωλα may be
connected. Holden proposes to read l. 1173 ἀνθ' ὀντέρ ο Πλοῦτος ὀντός
(or ἀνθ' ἂν) ἥξινεν βλέπειν, connecting τί γὰρ ... ἀπόλλωλα.
1178. εἰσὶν ρούσιοι] And therefore they have nothing to be 'saved'
from, riches being the only thing worthy coveting, poverty the only
danger worth escaping.
1180. δει τις ἄν] Repeat ἐθνεῖν.
1181. ἐκαλλιηρεῖτο] The active voice is generally used in Xenophon
and prose writers. The Scholiast says here ἐκτραγεῖν ἐν τῷ οἰκυρ.
Sacrifices were always attended with feasting; but the historians use καλλιερέων of
a king or general offering public sacrifice and obtaining good omens.
1186. καλτός] I too, like his worshippers, shall bid farewell to
Zeus.
1207. \[NOTES.\]

1189. ὁ Ζεὺς] Plutus of course is the Preserver: 'regina pecunia.' Hor.

1191. ἱδρυσόμεθα'] So the goddess Peace is solemnly enthroned with inaugural rites. Cf. Pau. 922 sqq.

1193. τῶν ἐπισθήδων] The public treasury was behind the Parthenon.

1194. ἐκδόνω] 'bring out from the house.'

1197. ἢγὼ δὲ] The old woman fears she will be left out in the cold, but an occupation is found for her. For the use of χύτραι in an inauguration cf. Pau. 922 ταύτης χύτραις ἱδρυτέων.

1199. τοίχια] πορφυρῶς γὰρ καὶ ποικλως ἰματίος ἐπόμενον. Schol. And the old woman of her own vanity (αὐτή) had come gaudily dressed.

1205. ταῖς μὲν ἀλαίς κ.τ.λ.] 'Commonly the mother (lees, sediment) is on the pots, here the pots are on the mother.' The meaning of 'mother' is near enough to γραῦς 'scum' to give a fair equivalent pun.

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