THE

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THE

PLUTUS OF ARISTOPHANES

[edited]

BY

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INTRODUCTION TO THE PLUTUS.

The Plutus was exhibited in the archonship of Antipater, that is to say B.C. 388; being the last play that Aristophanes produced in his own name. For his two remaining plays, the Acolosicon 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The whole character of the play, the absence of choric interludes and personalities, are a mark of the later time: the historical references are thus correct and natural.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-
asserted 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 ταυτῆς ἀπαλλάξεων σε τῆς ὀφθαλμίας to be later than the weak substitute given by the Scholiast τῆς συμφορᾶς ταυτῆς σε παύσεων ἦς 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, exposér 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 redis-
tributed 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 pomps, orna-
ments 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 wo’nt 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 Aristoph-
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.

368. ἐπίδηλον τι πεπανουργηκότι

375. ἐθέλεις

406. εἰσαγαγεῖν

413. ἄνω

485. φθάνοιτον

πράττοντ' ἢ τι γὰρ

493. βούλημα

498. τὸς

499. οὖδεις ἄν· ἡγὼ

505. παύσαι

506. ἤμων'

517. νῦν δή

521. παρὰ πλείστων

531. ἐστὶν

536. κολοσσυρτών

545. θράνους

548. ὑπεκρούσω

573. ἀναπείσειν

582. σὲ διδάξω

584. ὧν· Ἑλληνας...ἐξωναγείρει

587. δῆλοι

592. κοτίνῳ

607. χρή

ἀνύειν

630. ἄλλοι

661. προθύματα

669. παρῆγγελεν καθεύδειν

689. τὴν χεῖρ' υφήρει

725. ἐπομνύμενον

τῆς ἐκκλησίας

738. ἀνεστήκει

770. ἀπαντήσαι

781. ἐνεδίδουν

801. τὰς ἵσχαδας

813. σαπροῦσ

839. μ' ἀπώλεσεν

840. ΧΡ. ἄλλ' οὐχὶ νῦν. ΔΙ. ἄνθ' ἄν

MEINEKE.

368. ἐπίδηλον ὧτι πεπανουργήκε τι

375. εἰσάγειν

ἄνω

485. φθάνοιτε

πράττοντες τι γὰρ

493. βοῦλεμα

517. οὖδεν· ἡγὼ σοι

παύσει

521. παρ' ἀπίστων

ἐσται

531. κολόσσυρτοῖς

θράνου

ἐπικρούσω

ἀναπείσειν

ἀποδείξω

omittit

δῆλοι

κοτίνῳ

χρή

ἀνύειν

ἄλλοι

παρῆγγειλ' ἐγκαθεύδειν

ἀρας' υφήρει

ὑπομνύμενον

tais εκκλησίαις

ἀνεστήκει

ὑπαντήσαι

ἐπεδίδουν

tōn ἵσχαδων

σαβροῦς

σ' ἀπώλεσεν mutata persona

ΔΙ. ἄλλ' οὐχὶ νῦν. ἄνθ' ἄν
845. μῶν ἐνεμυῆθης
870. οὐδενὸς
908. μαθὼν
919. ὅστρ
946. καὶ
979. ταῦτα πάνθθ' 
993. οὐχὶ νῦν ἔθθ'

1004. ἐπείτα πλούτων
1005. ἀπαντ' ἐπήσθιεν
1010. λυπουμένην
1011. φάττιον
1018. παγκάλους
1027. ποιήσει
1033. νυνίλ σ' οὐκέτι
1037. τηλία
1042. τι
1055. πρὸς με
1078. τοῦτο γ' ἐπέτρεπον
1100. ὁ
1116. ἐπιθύμει
1131. πρὸς
1139. τι
1140. σε λανθάνειν
1141. αὐτὸς
1171. φράσεις ποῦ
1173. ὁ Πλοῦτος οὗτος ἥρξατο βλέπειν
1189. ἐνθάδε

DINDORF.

ΜΩΝ οὖν ἐμυῆθης
οὐδενὸς
παθὼν
ὡς
καὶ
γ' αὐ τὰ πάνθθ'
οὐχὶ τοι νῦν
ἐπεὶ ἔκαλον τῶν
ἀπαντ' ἂν ἤσθιεν
λυπουμένην γ'
φάβιον
παγκάλας
ποιήσῃ
νῦν δὲ γ' οὐκέτι σε
τηλίας
σε
πρὸς ἐμὲ
ποῦ
τοῦτ' ἐπέτρεψ' ἐγὼ
ὁ
ἐτι θύει
περὶ
ἐτι στρέψειν
γε
σ' ἂν λανθάνειν
καύτος
φράσει ὁποῦ

MEINEKE.

ΕΝΘΑΔΙ
ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΚΑΡΙΩΝ.
ΧΡΕΜΥΛΟΣ.
ΠΛΟΥΤΟΣ.
ΧΟΡΟΣ ΑΓΡΟΙΚΩΝ.
ΒΛΕΨΙΔΗΜΟΣ.
ΠΕΝΙΑ.
ΓΥΝΗ ΧΡΕΜΥΛΟΥ.
ΔΙΚΑΙΟΣ ΑΝΗΡ.
ΣΥΚΟΦΑΝΤΗΣ.
ΓΡΑΥΣ.
ΝΕΑΝΙΑΣ.
ΕΡΜΗΣ.
ΙΕΡΕΥΣ ΔΙΟΣ.
ΤΠΟΘΕΣΙΣ.

Βουλόμενος Ἀριστοφάνης σκόψαι τοῦς Ἀθηναίους ἀδικίας καὶ συκοφαντίας καὶ τοὺς τοιούτους συνόντας, καὶ διὰ τοῦτο πλουτοῦντας, πλάττει πρεσβύτην τινὰ γεωργὸν Χρεμύλου τούνομα, δίκαιοι μὲν ὄντα καὶ τοὺς τρόπους χρηστοῦν, πένητα δὲ ἄλλως· ὅσα μετὰ τυχός αὐτῷ θεράποντος ἔλθον εἰς Ἀπόλλω ἐρωτᾶ περὶ τοῦ ἱδίου παιδὸς, εἰ χρῆ τοιούτῳ τρόπῳ χρηστοῖν ἀμελήσαντα ἀδικίας ἀντιποιεῖσθαι καὶ ταύτα τοῖς ἄλλοις ἐπιτηδεύειν, ἐπειδήπερ οἱ μὲν τοιούτῳ ἐπλοῦτουν, οἱ δὲ τὰ ἀγαθὰ πράττοντες πένητες ἦσαν, καθάπερ αὐτὸς ὄφτως ὁ Χρεμύλος. ἔχρησεν οὖν αὐτῷ ὁ θεὸς σαφῆς μὲν οὐδὲν, ὅτι δὲ ἔξων ἐντύχων, τούτῳ ἐπεσθαί. καὶ ὁ γέροντι ἐντυγχάνει τυφλῷ, ἢν δὲ οὕτως ὁ Πλοῦτος, καὶ ἀκολουθεῖ κατὰ τὰς μαντείας, μὴ εἰδῶς ὅτι ὁ Πλοῦτος ἐστιν. δυσχεραῖων δὲ ἐπὶ τούτῳ καθ' ἕαυτον ὁ θεράπων μόλις αὐτὸν ἔρωτα τίνος ἔνεκα τοῦτῳ ἀκολουθοῦσι. καὶ ὁ Χρεμύλος λέγει αὐτῷ τὴν μαντείαν. ἐπειτα μανθάνουσι παρ' αὐτοῦ τοῦ Πλοῦτου ὁστις ἐστι καὶ ὅτου χάριν τυφλὸς ἑγεγόνει παρὰ τοῦ Διὸς. οἱ δὲ ἀκούσαντες ἠτίθησαν τε καὶ βουλὴν ἐβουλεύσαντο ἀπαγαγεῖν αὐτὸν εἰς Ἀσκληπιοῦ καὶ τὴν τῶν ὄφθαλμων θεραπεύσαι πήρωσιν. καὶ ὅταν τὰ ἐν μέσῳ παρὰ, τὰς τοῦ Βλεψιδήμου ἀντιλογίας καὶ τῆς Πενίας αὐτῆς, ἀπήγαγόν τε αὐτὸν ὃ τι τάχιστα καὶ ὑψαὶ ἐπανήγαγον οὐκαδὲ, ἐπλούτησαν τὰ ἱκανὰς ὧν αὐτοὶ μόνον, ἀλλὰ καὶ ὅσοι βίον χρηστοῦ πρόσθεν ἀντεχόμενοι πένητες ἦσαν.

Ἐδιδάχθη ἐπὶ άρχοντος Ἀντιπάτρου, ἀνταγωνιζομένου αὐτῷ Νικοχάρους μὲν Δάκωσιν, Ἀριστομένους δὲ Ἀδμήτως, Νικοφῶντος δὲ Ἀδωνίδει, Ἀλκαῖον δὲ Πασιφάη. τελευταίαν δὲ διδάξας τὴν κωμῳδίαν ταύτην ἐπὶ τῷ ἱδίῳ ὄνόματι, [καὶ] τὸν νῦν αὐτοῦ συντήσαι Ἀραρότα [δὲ αὐτῇς] τοῖς θεαταῖς βουλόμενους, τὰ ὑπόλοιπα δύο δὲ ἐκείνου καθήκε, Κώκαλον καὶ Αἰδολοσίκωνα.

G. P.
ΠΛΟΥΤΟΣ.

ΚΑ. Ὡς ἀργαλέων πρᾶγμ' ἐστίν, ὁ Ζεὺς καὶ θεοὶ, δοῦλον γενέσθαι παραφρονοῦντος δεσπότου. ἦν γὰρ τὰ βέλτισθ᾽ ὁ θεράπων λέξας τύχῃ, δόξῃ δὲ μὴ δρᾶν ταῦτα τὸ κεκτημένω, μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν. τοῦ σώματος γὰρ οὐκ ἐὰν τὸν κύριον κρατεῖν ὁ δαίμων, ἀλλὰ τὸν ἑωνημένον. καὶ ταῦτα μὲν δὴ ταῦτα. τὸ δὲ Δοξία, ὦς θεσπιῳδεὶς τρίποδος ἐκ χρυσηλάτου, μέμψιν δικαίαν μέμφομαι ταύτην, ὅτι ιατρὸς ὁν καὶ μάντις, ὡς φασιν, σοφὸς, μελαγχολῶντ' ἀπέπεμψε μου τὸν δεσπότην, ὡστις ἀκολουθεῖ κατόπιν ἀνθρώπου τυφλοῦ, τοῦνατιόν δρῶν ἢ προσήκ' αὐτῷ ποιεῖν. οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἥγούμεθα· οὗτος δ' ἀκολουθεῖ, καμὲ προσβιάζεται, καὶ ταῦτ' ἀποκρινομένῳ τὸ παράπαν οὐδὲ γρῦ. ἐγὼ μὲν οὖν οὐκ ἔσθ᾽ ὡπως συγήσομαι, ἢν μὴ φράσης ὧ τὸ τῶ' ἀκολουθοῦμεν ποτε, ὥ δεσποτ', ἀλλὰ σοι παρέξω πράγματα. οὐ γὰρ μὲ τυπτήσεις στέφανον ἔχοντά γε.

ΧΡ. μὰ Δλ', ἀλλ' ἀφελῶν τὸν στέφανον, ἢν λυπῆς τι με, ἱνα μᾶλλον ἀλγῆς.
Λήρος οὗ γὰρ παύσομαι πρὶν ἄν φράσης μοι τίς ποτ’ ἐστὶν οὕτος· εὗνοις γὰρ ὧν σοι πυνθάνομαι πάνυ σφόδρα.

άλλ’ οὗ σε κρύψω· τῶν ἐμῶν γὰρ οἰκετῶν πιστότατον ἧγούμαι σε καὶ κλεπτίστατον. ἐγὼ θεοσεβὴς καὶ δίκαιος ὃν ἀνήρ κακῶς ἐπραττον καὶ πένης ἦν. ΚΑ. οἶδά τοι.

ἐτεροὶ δ’ ἐπλούτουν, ἱερόσυλοι, ρήτορες καὶ συκοφάνται καὶ πονηροὶ. ΚΑ. πείθομαι.

ἐπερησόμενος οὖν φύχομην ὡς τῶν θεῶν, τῶν ἐμῶν μὲν αὐτοῦ τοῦ ταλαίπωρου σχέδων ἢδη νομίζων ἐκτετειβοῦσαί βίον, τὸν δ’ υἱὸν, ὅσπερ ὃν μόνος μοι τυγχάνει, πευσόμενος εἰ χρὴ μεταβαλόντα τοὺς τρόπους εἶναι πανούργον, ἀδικοῦ, ὑγιὲς μηδὲ ἐν, ὡς τῷ βίῳ τοῦτ’ αὐτὸ νομίσασα συμφέρειν.

ΚΑ. τὶ δῆτα Φοῖβος ἐλακεν ἐκ τῶν στεμμάτων;

πεῦσει. σαφῶς γὰρ ὁ θεὸς εἰπέ μοι τοδ’ ὅτι ἐξυπνατήσαιμι πρῶτον ἐξιὼν, ἐκέλευσε τούτου μὴ μεθίσθαι μ’ ἐτι, πείθειν δ’ ἐμαυτῷ ἐξυπακολουθεῖν οὐκαδε.

ΚΑ. καὶ τῷ ἐξυπνατῆς δῆτα πρῶτο; ΧΡ. τουτώι.

ΚΑ. εἰτ’ οὐ ἐξυπνήσῃ τὴν ἐπίνοιαν τοῦ θεοῦ, φράζουσαν ὡ σκαίοτατε σοι σαφέστατα ἀσκείν τὸν υἱὸν τὸν ἐπιχώριον τρόπον;

ΧΡ. τῷ τοῦτο κρίνεις;

ΚΑ. δῆλον ὅτι καὶ τυφλῷ γνώναι δοκεῖ τοῦθ’, ὡς σφόδρ’ ἐστὶ συμφέρον τὸ μηδὲν ἀσκείν υγιές ἐν τῷ νῦν χρόνῳ.

Οὐκ ἐσθ’ ὅπως ὁ χρησμὸς εἰς τοῦτο ῥέπει, ἀλλ’ εἰς ἐτερὸν τι μείζον. ἦν δ’ ἡμῖν φράσῃ.
ΠΛΟΤΤΟΣ.

55 ὅστις ποτ’ ἔστιν οὕτως καὶ τοῦ χάριν καὶ τοῦ δεόμενος ἦλθε μετὰ ψυν ἐνθαδί, πυθοίμεθα ἄν τὸν χρησμὸν ἤμων ὅ τι νοεῖ.

ΚΑ. ἀγε δή, σὺ πρότερον σαντὸν ὅστις εἰ φράσοι, ἢ τάπι τούτοις δρῶ. λέγειν χρὴ ταχὺ πάνυ.

ΠΛ. ἐγὼ μὲν οἰμώξειν λέγω σοι.

ΚΑ. μανθάνεις ὃς φησιν εἶναι;

ΧΡ. σοὶ λέγει τούτ’, οὐκ ἐμοί.

σκαῖδος γὰρ αὐτοῦ καὶ χαλεπῶς ἐκπυνθάνει. 60 ἀλλ’ εἰ τι χαίρεις ἀνδρὸς εὐρύκου τρόποις, ἐμοὶ φράσοι. ΠΛ. κλάειν ἐγωγέ σοι λέγω.

ΚΑ. δέχον τὸν ἄνδρα καὶ τὸν ὤριν τοῦ θεοῦ.

ΧΡ. οὐ τοι μὰ τὴν Δήμητρα χαιρήσεις ἐτι.

ΚΑ. εἰ μὴ φράσεις γὰρ, ἀπό σ’ ὀλω κακὸν κακῶς. 65 ΠΛ. ὥ τάν, ἀπαλλάχθητον ἀπ’ ἐμοῦ. ΧΡ. πώμαλα.

ΚΑ. καὶ μὴν ὅ λέγω βέλτιστών ἐστ’, ὁ δέσποτα· ἀπολῶ τὸν ἄνθρωπον κάκιστα τούτου.

ἀναθεῖς γὰρ ἐπὶ κριμών τιν’ αὐτοῦ καταλιπτῶν ἀπειμ’, ἐν ἑκείθεν ἐκτραχηλισθῇ πεσὼν. 70

ΧΡ. ἀλλ’ ἀφε ταχέως. ΠΛ. μηδαμῶς.

ΧΡ. οὔκοιν ἐρεῖς;

ΠΛ. ἀλλ’ ἂν πῦθησθέ μ’ ὅστις εἰμ’, εὖ οἷς ὦτι κακὸν τὶ μ’ ἐργάσεσθε κοῦκ ἄφησέτον.

ΧΡ. νη τοὺς θεοὺς ἥμεις γ’, ἔαν βούλῃ γε σύ.

ΠΛ. μέθεσθε νῦν μου πρῶτον. ΧΡ. ἂν, μεθίμεν. 75 ΠΛ. ἀκούσειν δή. δεῖ γὰρ ὡς ἐοικέ με λέγειν ἃ κρύπτειν ἢ παρεσκευασμένοις.

ἐγὼ γὰρ εἰμὶ Πλούτος.

ΧΡ. ἄ μιαρώτατε ἀνδρῶν ἀπάντων, εἰτ’ ἐσίγας Πλούτος ὅν;
ΚΑ. σὺ Πλοῦτος, οὕτως ἄθλιως διακείμενος;

ΧΡ. ὃ Φοῖβ' Ἀπόλλων καὶ θεοὶ καὶ δαίμονες καὶ Ζεῦ, τί φῆς; ἐκεῖνος οὕτως εἶ σὺ; ΠΛ. ναὶ. ΧΡ. ἐκεῖνος αὐτὸς; ΠΛ. αὐτότατος. ΧΡ. πόθεν οὕν, φράσον, αὐχμῶν βαδίζεις;

ΠΛ. ἐκ Πατροκλέους ἔρχομαι, ὅσ οὐκ ἔλούσατ' ἐξ οτουτερ ἐγένετο. 65

ΧΡ. τούτῳ δὲ τὸ κακὸν πῶς ἔπαθες; κἀτειπέ μοι. ΠΛ. ὁ Ζεὺς μὲ ταῦτ' ἐδρασεν ἀνθρώποις φθονῶν. ἐγὼ γὰρ ὅν μειράκιον ἡπείλησ' ὅτι ὃς τοὺς δικαίους καὶ σοφοὺς καὶ κοσμίους μόνους βαδιούμην ὁ δὲ μ' ἐποίησεν τυφλῶν, ἵνα μὴ διαγιγνώσκοιμι τούτων μηδένα. οὕτως ἐκεῖνος τοῖς χρηστοῖς φθονεῖ.

ΧΡ. καὶ μὴν διὰ τοὺς χρηστοὺς γε τιμᾶται μόνους καὶ τοὺς δικαίους. ΠΛ. ὁμολογῶ σου.

ΧΡ. φέρε, τί οὖν; εἰ πάλιν ἀναβλέψειας ὁσπερ καὶ πρὸ τοῦ, 95

φεύγοις ἀν ἦδη τοὺς πονηροὺς; ΠΛ. φήμ' ἐγὼ.

ΧΡ. ὡς τοὺς δικαίους δ' ἂν βαδίζους;

ΠΛ. πάνυ μὲν οὖν

πολλοῦ γὰρ αὐτοὺς οὐχ ἔόρακα διὰ χρόνου.

ΧΡ. καὶ θαῦμα γ' οὗδεν' οὕδ' ἐγὼ γὰρ ὃ βλέπων. ΠΛ. ἀφετόν μὲ νῦν. ἰστον γὰρ ἦδη τὰπ' ἐμοῦ. 100

ΧΡ. μὰ Δί', ἀλλὰ πολλῷ μᾶλλον ἐξόμεσθά σου.

ΠΛ. οὐκ ἦγορευον ὅτι παρέξειν πράγματα ἐμέλλετον μοι;

ΧΡ. καὶ σὺ γ', ἀντιβολῶ, πιθοῦ, καὶ μή μ' ἀπολίπησι' οὔ γὰρ εὐρήσεις ἐμοῦ ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίωνα' 105
πλοττος.

μά τὸν Δίος οὗ γὰρ ἔστιν ἄλλος πλὴν ἐγὼ.
ΠΛ. ταυτί λέγουσι πάντες ἥνικ' ἂν δὲ μου τύχωσ' ἀληθῶς καὶ γέωνται πλούσιοι,
ἀτεχνῶς ὑπερβάλλουσι τῇ μοθηρίᾳ.

ΧΡ. ἔχει μὲν οὕτως, εἰσὶ δ' οὗ πάντες κακοὶ.
ΠΛ. μά Δί', ἀλλ' ἀπαξάπαντες. ΚΑ. οἰμάξει μακρά.

ΧΡ. σοι δ' ὡς ἂν εἰδῆς ὅσα, παρ' ἡμῖν ἦν μένης,
γενήσετ' ἀγαθὰ, πρόσεχε τὸν νοῦν, ἵνα πῦθη.
οἴμαι γὰρ, οἴμαι, σὺν θεῷ δ' εἰρήσεται,
tαύτης ἀπαλλάξειν σε τῆς ὀφθαλμίας,
βλέψαι ποιήσας.

ΠΛ. μηδαμῶς τούτ' ἐργάσῃ.
οὐ βούλομαι γὰρ πάλιν ἀναβλέψαι. ΧΡ. τί φῆς;
ΚΑ. ἀνθρωπος οὔτος ἐστιν ἄθλιος φύσει.
ΠΛ. οὗ Ζεὺς μὲν οὖν οἶδ' ὡς τὰ τούτων μῶρ' ἐμ' εἰ
πῦθοι' ἂν ἐπιτρέψειε.

ΧΡ. νῦν δ' οὗ τούτο δρᾶς,
ὄστις σε προσπταίλοντα περινοστεῖν ἐά;
ΠΛ. οὐκ οἶδ' ἐγὼ δ' ἐκεῖνον ὄρρῳδω πάνυ.

ΧΡ. ἀληθείς, ω δειλότατε πάντων δαιμόνων;
οίει γὰρ εἶναι τὴν Διὸς τυραννίδα
cαὶ τοὺς κεραυνοὺς ἀξίους τριῳβόλου,
ἐαν ἀναβλέψῃς σὺ κὰν μικρὸν χρόνον;
ΠΛ. α, μη λέγ', ὧ πονηρέ, ταῦτ.

ΧΡ. ἔχ' ἥσυχος.
ἐγὼ γὰρ ἀποδείξει σε τοῦ Διὸς πολὺ
μείζουν δυνάμενον. ΠΛ. ἐμὲ σὺ;

ΧΡ. νῃ τὸν οὐρανόν.

αὐτίκα γὰρ ἄρχει διὰ τιν' ὁ Ζεὺς τῶν θεῶν;
ΚΑ. διὰ τάργυριον πλείστον γὰρ ἐστ' αὐτῷ.

ΧΡ. φέρε,
ἈΡΙΣΤΟΦΑΝΟΣ

tίς οὖν ὁ παρέχων ἐστὶν αὐτῷ τοῦθ᾽; ΚΑ. ὅδι.
ΧΡ. θύουσι δ᾽ αὐτῷ διὰ τίν᾽; οὐ διὰ τοῦτον;
ΚΑ. καὶ νὴ Δὶ εὐχονται γε πλουτεῖν ἀντικρὺς.
ΧΡ. οὐκοιν ὅδ᾽ ἐστὶν ἀῖτιος, καὶ βραδὺς
παύσει γίνεται, εἰ βούλοιτο, ταῦθ᾽; ΠΛ. ὅτι τί δή;
ΧΡ. ὅτι οὐδ᾽ ἦν εἰς θύειν ἀνθρώπων ἐτί,
οὐ βοῶν ἦν, οὐχὶ παιστὸν, οὐκ ἄλλ᾽ οὐδεὲν,
μὴ βουλομένου σοῦ. ΠΛ. πῶς;
ΧΡ. ὅπως; οὐκ ἔσθ᾽ ὅπως
ἀνησυχεῖ δὴπουθὲν, ἢν σὺ μὴ παρὼν
αὐτὸς διδὼς τάργυριον, ὡστε τοῦ Διὸς
τὴν δύναμιν, ἢν λυτῇ τί, καταλύσεις μόνος.
ΠΛ. τί λέγεις; δι᾽ ἐμὲ θύουσιν αὐτῷ;
ΧΡ. φήμ᾽ ἐγὼ.
καὶ νὴ Δὶ εἶ τί γ᾽ ἐστι λαμπρὸν καὶ καλὸν
ἡ χάριν ἀνθρώποις, διὰ σὲ γίγνεται.
ἀπαντὰ τὸ πλουτεῖν γάρ ἔσθ᾽ ὑπήκοα.
ΚΑ. ἐγὼ γέ τοι διὰ μικρὸν ἀργυρίδιον
δοῦλος γεγένημαι, διὰ τὸ μὴ πλουτεῖν ἴσος.
ΧΡ. τέχναι δὲ πᾶσαι διὰ σὲ καὶ σοφίσματα
ἐν τοῖς ἀνθρώποισιν ἔσθ᾽ εὐρημένα.
ὁ μὲν γὰρ αὐτῶν σκυτοτομεῖ καθῆμενος,
ἐτερος δὲ χαλκεύει τίς, ὁ δὲ τεκταίνεται.
ὁ δὲ χρυσοχοεῖ γε, χρυσίον παρὰ σοῦ λαβῶν,
ὁ δὲ λωποδυτεῖ γε νὴ Δἰ', ὁ δὲ τοιχωρυχεῖ,
ὁ δὲ γναφεύει γ᾽, ὁ δὲ γε πλύνει κάδια,
ὁ δὲ βυρσοδεψεῖ γ᾽, ὁ δὲ γε πωλεῖ κρόμμα.
ΠΛ. οἰμοὶ τάλας, ταυτὶ μ᾽ ἐλάνθανεν πάλαι.
ΚΑ. μέγας δὲ βασιλεὺς οὐχὶ διὰ τοῦτον κομᾷ;
ἐκκλησία δ᾽ οὐχὶ διὰ τοῦτον γίγνεται;
ΧΡ. τί δὲ; τὰς τριήρεις οὐ σὺ πληροῖς; εἰπέ μοι.
ΠΛΟΥΣΙΟΣ.

ΚΑ. το δ' ἐν Κορίνθῳ ξενικὸν οὐχ οὕτως τρέφει; δ' Πάμφιλος δ' οὐχὶ διὰ τοῦτον κλαύσεται; δ' βελονοπόλης δ' οὐχὶ μετὰ τοῦ Πάμφιλου; 175

ΧΡ. Φιλέψιος δ' οὐχ ἔνεκα σοῦ μῦθους λέγει; ἡ ἤξυμμαχία δ' οὐ διὰ σὲ τοῖς Αἰγυπτίοις; ἐρὰ δὲ Δαῖς οὐ διὰ σὲ Φιλωνίδου;

ΚΑ. ὁ Τιμοθέου δὲ πῦργος 180

ΧΡ. ἐμπέσου γέ σοι.

τὰ δὲ πράγματ' οὐχὶ διὰ σὲ πάντα πράττεται; μονόστατος γὰρ εἰ σὺ πάντων αἴτιος,

καὶ τῶν κακῶν καὶ τῶν ἀγαθῶν, εὗ ἠσθ' ὅτι.

ΚΑ. κρατοῦσι γοῦν κἂν τοῖς πολέμοις ἐκάστοτε ἐφ' οἷς ἂν οὕτως ἑπικαθέξηται μόνον. 183

ΠΛ. ἔγω τοσαῦτα δυνατός εἰμ' εἰς ὧν ποιεῖν;

ΧΡ. καὶ ναὶ μὰ Δίᾳ τούτων γε πολλῷ πλείονα· ὥστ' οὖνδὲ μεστὸς σοῦ γέγον' οὐδές πῶπτοτε. τῶν μὲν γὰρ ἄλλων ἐστὶ πάντων πλησμονὴ· ἔρωτος ΚΑ. ἀρτῶν ΧΡ. μουσικῆς ΚΑ. τραγημάτων

ΧΡ. τιμῆς ΚΑ. πλακούντων 191

ΧΡ. ἀνδραγαθίας ΚΑ. ἰσχάδων

ΧΡ. φιλοτιμίας ΚΑ. μάξης ΧΡ. στρατηγίας

ΚΑ. φακῆς.

ΧΡ. σοῦ δ' ἐγένετ' οὖνδὲς μεστὸς οὐδεπώποτε.

ἀλλ' ἣν τάλαντὰ τις λάβῃ τριακαίδεκα, πολὺ μᾶλλον ἐπιθυμεῖ λαβεῖν ἐκκαίδεκα; 195

κἂν ταῦτ' ἀνύσηται, τετταράκοντα βούλεται, ἥ φησιν οὐ βιωτὸν αὐτῷ τὸν βίον.

ΠΛ. εὗ τοι λέγειν ἐμοιγε φαίνεσθοι πάνυ' πλὴν ἐν μόνον δέδοικα.

ΧΡ. φράξε τοῦ πέρι.

ΠΛ. ὅπως ἔγω τὴν δύναμιν ἢν ὑμεῖς φατὲ 200
 Achilles με, ταύτης δεσπότης γενήσομαι.

ΧΡ. νῆ τῶν Δί', ἀλλὰ καὶ λέγοισι πάντες ὡς
dειλοτατόν ἐσθ' ὁ πλούτος.

ΠΛ. ἡκιστ', ἀλλὰ με
tοιχωρύχος τις διέβαλ'. ἐσδὺς γὰρ ποτε
οὐκ εἰχεν ἐς τὴν οἰκίαν οὐδὲν λαβεῖν,
eὐρῶν ἀπαξάπαντα κατακεκλειμένα:
εἰτ' ὄνομασέ μου τὴν πρόνοιαν δειλίαν.

ΧΡ. μή νυν μελέτω σοι μηδέν' ὡς, ἐὰν γένῃ
ἀνὴρ πρόθυμος αὐτός ἐς τὰ πράγματα,
βλέποντ' ἀποδείξω σ' ὀξύτερον τοῦ Δυνηκέως.

ΠΛ. πῶς οὖν δυνήσει τοῦτο δράσαι θυητός ὡν;
ΧΡ. ἔχω τιν' ἀγαθὴν ἠλπίδ᾽ ἐξ ὡς εἰπὲ μοι
ὁ Φοῖβος αὐτὸς Πυθικὴν σεῖςας δὰφνην.

ΠΛ. κάκεινος οὖν σύνοιδε ταῦτα; ΧΡ. φήμ' ἐγώ.

ΠΛ. ὅρατε.

ΧΡ. μὴ φρόντιζε μηδὲν, ὑγαθέ.
ἐγὼ γὰρ, εὖ τοῦτ' ἵσθι, κἂν δὴ μ' ἀποθανεῖν,
αὐτὸς διαπράξω ταῦτα. ΚΛ. κἀν βούλῃ γ', ἐγώ.

ΧΡ. πολλοὶ δ' ἐσονται χάτεροι νῦν ξύμμαχοι,
όσοις δικαίως οὐσιν οὐκ ἢν ἄλφητα.

ΠΛ. παπαί, πονηροὺς γ' ἐίπας ἥμιν συμμάχους.

ΧΡ. οὐκ, ἢν γε πλουτήσωσιν ἐξ ἀρχῆς πάλιν.
ἀλλ' ἵθι σὺ μὲν ταχέως δραμὼν ΚΛ. τι δρῶ; λέγε.

ΧΡ. τοὺς ξυγγεώργους κάλεσον, εὐρήσεις δ' ἵσως
ἐν τοῖς ἁγροῖς αὐτοὺς ταλαίπωρουμένους,
ὅπως ἄν ἵσων ἐκαστὸς ἐνταυθὶ παρῶν
ἡμῖν μετάσχει τοῦτο τοῦ Πλοῦτου μέρος.

ΚΛ. καί δὴ βαδίζω· τοῦτοι κρεάδιον
tῶν ἐνδοθέν τις εἰσενεγκάτω λαβῶν.
ΧΡ. ἐμοὶ μελήσει τοῦτο γ' ἀλλ' ἀνύσας τρέχε.
σὺ δ', ὁ κρατίστε Πλοῦτε πάντων δαιμόνων, εἰσώ μετ' ἐμοῦ δεύρ' εἰσιθ'. ἢ γὰρ οἰκία αὐτῆς τιν ἦν δεὶ χρημάτων σε τίμερον μεστὴν ποιῆσαι καὶ δικαίως καδίκως.

Π. ἀλλ' ἄχθομαι μὲν εἰσιων υἱ τοὺς θεοὺς εἰς οἰκίαν ἐκάστοτε ἀλλοτρίαν πάνυ.
ἀγαθῶν γὰρ ἀπέλαυν' οὕδεν αὐτοῦ πῶποτε. ἢν μὲν γὰρ ὡς φειδωλὸν εἰσελθὼν τύχω, εὐθὺς κατώρυξέν με κατὰ τῆς γῆς κατώ. κἂν τις προσέλθῃ χρῆστος ἀνθρωπος φίλος αὐτῶν λαβεῖν τι μικρὸν ἀργυρίδιον,
 ἔξαρνός ἐστι μηδ' ἰδεῖν με πῶποτε.
ἡν δ' ὡς παραπληγὴν ἀνθρωπον εἰσελθὼν τύχω, πόρναισι καὶ κύβοισι παραβεβλημένος γυμνὸς θύρας' ἔξεπεσον ἐν ἀκαρεῖ χρόνῳ.

ΧΡ. μετρίου γὰρ ἄνδρὸς οὐκ ἐπέτυχες πῶποτε. ἐγὼ δὲ τούτου τοῦ τρόπου πῶς εἰμ' ἤει.
χαίρω τε γὰρ φειδόμενος ὡς οὐδεὶς ἀνὴρ πάλιν τ' ἀναλῶν, ἢνικ' ἀν τοῦτον δέη.
ἀλλ' εἰσίωμεν, ὡς ἰδεῖν σε βούλομαι καὶ τὴν γυναῖκα καὶ τὸν υἱὸν τὸν μόνου,
ὅν ἐγὼ φιλῶ μάλιστα μετὰ σέ. ΠΛ. πείθομαι.

ΧΡ. τί γὰρ ἀν τις οὐχὶ πρὸς σὲ τάλληθῃ λέγοι;
ΚΑ. ὁ πολλὰ δὴ τῷ δεσπότῃ ταυτὸν θυμὸν φαγόντες, ἄνδρες φίλοι καὶ δημόται καὶ τοῦ πονεῖν ἐρασταί, ἵτ' ἐγκονεῖτε, σπεύδεθ', ὡς ὁ καίρος οὐχὶ μέλλειν, ἀλλ' ἐστ' ἐπ' αὐτῆς τῆς ἀκμῆς, ἦ δεὶ παρόντ' ἀμέλειν.

ΧΟ. οὐκόνων ὅρᾳς ὀρμωμένους ἡμᾶς πάλαι προθύμως, ὡς εἰκός ἐστιν ἄσθενεῖς γέροντας ἄνδρας ἡδή; σὺ δ' ἀξιοὶς ἵσως με θείν, πρὶν ταύτα καὶ φράσατι μοι.
διπλαί διήτου λέγω; σὺ δ' αὐτὸς οὐκ ἀκούεις. ὁ δεσπότης γὰρ φησιν ὡμᾶς ἥδεως ἀπαντάς ἀνυχροῦ βίον καὶ δυσκόλου ζῆσειν ἀπαλλαγέντας.

Χ. ἔστιν δὲ δὴ τί καὶ πόθεν τὸ πράγμα τοῦθ' ὁ φησιν; ΚΑ. ἔχων ἄφικται δεύρο πρεσβύτην τιν', ὁ ποιηροί, ῥυπώντα, κυφὸν, ἅθλιον, ρυσόν, μαδώντα, νωδόν. Χ. ὁ χρυσὸν ἀγγείλας ἐπὶ, πῶς φήσ; πάλιν φράσον μοι.

δὴ λοίς γὰρ αὐτὸν σωρὸν ἥκειν χρημάτων ἐχοῦντα. ΚΑ. πρεσβυτικῶν μὲν οὐν κακῶν ἐγωγ' ἐχοῦντα σωρόν.

Χ. μῶν ἄξιοις φενακίσας ἡμᾶς ἀπαλλαγήναι ἀξίων, καὶ ταῦτ' ἔμοι βακτηρίαν ἐχούτος; ΚΑ. πάντως γὰρ ἀνθρωπον φύσεως τοιοῦτον εἰς τὰ πάντα ἤγεισθε μ' εἶναι καυδὲν ἂν νομίζεθ' ὑγιεσ εἰπεῖν;

Χ. ὡς σεμνῶς οὐπίπτριπτος· αἱ κυρπαὶ δὲ σου βοῶσιν ίου ίου, τὰς χοινικας καὶ τὰς πέδας ποδοῦσαι. 276 ΚΑ. ἐν τῇ σορῷ νυνὶ λαχὴν τὸ γράμμα σου δικάζειν, οὐ δ' οὐ βαδίζεις; ὁ δὲ Χάρων τὸ ἐξύμβολον δί- δωσιν.

Χ. διαρραγεῖς. ὠς μόθων εἰ καὶ φύσει κόβαλος, 279 ὧστις φενακίζεις, φράσαι δ' οὔπω τέτληκας ἡμῶν ὅτου χάριν μ' ὁ δεσπότης ὁ σὸς κέκληκε δεύρο· οἵ πολλὰ μοχθήσαντες, οὐκ οὕσης σχολῆς, προ- θύμως δεύρ' ἧλθομεν, πολλῶν θύμων ρίζας διεκπερώντες.

ΚΑ. ἀλλ' οὐκέτ' ἂν κρύψαμι· τὸν Πλούτον γὰρ, ἄν- δρες, ἥκει ἀγὼν ὁ δεσπότης, ὃς ὑμᾶς πλουσίους ποιήσει; 285 Χ. ὑντός γὰρ ἐστὶ πλουσίος ἡμῖν ἀπασίν εἶναι; ΚΑ. ἦν τοὺς θεοὺς, Μίδας μὲν οὖν, ἦν ὃτ' ὁνοῦ λάβητε.
ΠΛΟΥΤΟΣ.

ΧΟ. ὡς ἰδομαὶ καὶ τέρπομαι καὶ βούλομαι χορεύσαι ὑφ’ ἱδονῆς, εὕτερ λέγεις ὄντως σὺ ταύτ’ ἀληθή.

ΚΑ. καὶ μὴν ἐγὼ βουλήσομαι θρεττανελὸ τὸν Κύκλωπα μιμοῦμενος καὶ τοὺν ποδοῦν ὁδὶ παρευσαλεύων ύμᾶς ἀγειν. ἀλλ’ εἰδί τέκεα θαμίν’ ἐπαναβοῶντες βληχώμενοι τε προβατίων αὐγῶν τε κυναβρῶντων μέλη, ἑπεσθε ποιμαίνοντι μοι’ τράγοι δ’ ἀκρατιεῖσθε. 295

ΧΟ. ἡμεῖς δὲ γ’ αὐτ’ ξητήσομεν θρεττανελὸ τὸν Κύκλωπα βληχώμενοι, σὲ τουτονι πινόντα καταλαβόντες, πήραν ἔχοντα λάχανά τ’ ἀγρια δροσερὰ, κραι- παλῶντα,

ἡγοῦμενοι τοῖς προβατίοις, εἰκῇ δὲ καταδαρθῶντα που, μέγαν λαβόντες ἡμένον σφηκίσκον ἐκτυφλῶσαι. 300

ΚΑ. ἀλλ’ εἰδι νῦν τῶν σκωμμάτων ἀπαλλαγέντες ἤδη ἡμεῖς ἐπ’ ἀλλ’ εἰδὸς τρέπεσθ’, ἐγὼ δ’ ἤδη κάθρα

βουλήσομαι τοῦ δεσπότου λαβῶν τιν’ ἄρτον καὶ κρέας μασώμενος τὸ λοιπὸν ὅτω τῷ κόσῳ ἠγεῖναι. 320

ΧΡ. χαίρειν μὲν ὑμᾶς ἄστιν, ὀνόρες δημοίται,

ἀρχαιον ἴδῃ προσαγορεύειν καὶ σαρπόν- ἀσπάζομαι δ’, ὅτι ἡ προθύμωσ ἢκετε καὶ συντεταμένως κοῦ κατεβλακευμένως. 325

ὁποὺς δὲ μοι καὶ τάλλα συμπαραστάται ἔσεσθε καὶ σωτῆρες ὄντως τοῦ θεοῦ.

ΧΟ. θάρρει βλέπειν γὰρ ἀντικρο ὅξεις μ’ Ἀρη.

δεινον γὰρ, εἰ τριῳβόλου μὲν σύνεκα ἀστιξόμεσθ’ ἐκάστοτ’ ἐν τηκλησία, αὐτὸν δὲ τὸν Πλοῦτον παρείην τῷ λαβείν.
ΧΡ. καὶ μὴν ὅρω καὶ Βλεψίδημον τούτου ἐπιστῆντα: δῆλος δ'] ἐστὶν ὅτι τοῦ πράγματος ἀκήκοεν τι τῇ βαδίσει καὶ τῷ τάχει.

ΒΛ. τὶ ἀν οὖν τὸ πράγμα εἶη; πόθεν καὶ τίνι τρόπῳ Χρεμύλος πεπλούτηκ' ἐξαπίνης; οὐ πείθομαι. καὶ τοίς λόγοις γ'] ἦν νη τὸν Ἡρακλέα πολὺς ἐπὶ τοίς κουρείοις τῶν καθημένων, ὡς ἐξαπίνης ἀνήρ γεγένηται πλούσιος. ἐστὶν δὲ μοι τούτῳ αὐτῷ θαυμάσιον, ὅπως χρηστὸν τι πράττων τοὺς φίλους μεταπέμπτεται. οὐκ οὖν ἐπιχώριον γε πρᾶγμα ἐργάζεται.

ΧΡ. ἀλλ' οὖδὲν ἀποκρύψας ἐρώ νη τοὺς θεοὺς. ὃ Βλεψίδημ', ἀμεινὸν ἢ χθὲς πράττομεν, ὥστε μετέχειν ἐξεστὶν εἰ γὰρ τῶν φίλων.

ΒΛ. γέγονας δ'] ἀληθῶς, ὡς λέγουσι, πλούσιος; ΧΡ. ἐσομαι μὲν οὖν αὐτίκα μάλ', ἢν θεὸς θέλῃ. ἐν γὰρ τις, ἐν κίνδυνος ἐν τῷ πράγματι.

ΒΛ. ποῖός τις; ΧΡ. οἶος

ΒΛ. λέγ'] ἀνύσας ο'] τι φής ποτε.

ΧΡ. ἢν μὲν κατορθώσωμεν, εῦ πράττειν ἀεῖ' 350 ἢν δὲ σφαλὼμεν, ἐπιτετρίφθαι τὸ παράπαν.

ΒΛ. τοιτὶ ποιηρὸν φαίνεται τὸ φορτίον, καὶ μ'] οὐκ ἀρέσκει. τὸ τε γὰρ ἐξαίφνης ἀγαν οὔτως ὑπερπλουτεΐν τὸ τ' αὐθ ἐδεοκείναι πρὸς ἀνδρὸς οὖδὲν υγίες ἐστ' εἰργασμένου. 355

ΧΡ. πῶς οὖδὲν υγίες;

ΒΛ. εἰ τι κεκλοφῶς νη Δίᾳ ἐκεῖθεν ἦκεις ἀργύριον ἢ χρυσίον παρὰ τοῦ θεοῦ, κἀπεῖτ' ὑσως σοι μεταμέλει.

ΧΡ. Ἄπολλων ἀποτρόπαιε, μὰ Δ'] ἐγὼ μὲν οὐ. 360

ΒΛ. παῦσαι φλυαρῶν, ὁγάθ'. οἶδα γὰρ σαφῶς.
ΧΡ. σὺ μηδὲν εἰς ἐμ’ ὑπονόει τοιοῦτονι.

ΒΑ. φεῦ:
    ὡς οὖν οὔδεν ἀτεχνῶς ὑμέας ἐστὶν οὐδενὸς,
    ἀλλ’ εἰς οὕτως κέρδους ἀπαντεῖς ἦπτονες.

ΧΡ. οὖ τοι μᾶ τῇ Ἰήμητρ’ ὑγιαίνειν μοι δοκεῖς.

ΒΑ. ὡς πολὺ μεθέστηκ’ ὧν πρότερον ἐξέχειν τρόπων. 363

ΧΡ. μελαγχολίας, ὑνθρωπε, νή τῶν οὐρανῶν.

ΒΑ. ἀλλ’ οὔδὲ τὸ βλέμμ’ αὐτὸ κατὰ χώραν ἔχει,
    ἀλλ’ ἐστὶν ἐπίδημόν τι πεπανουργηκότι.

ΧΡ. σὺ μὲν οἶδ’ ὃ κριόζεις: ὡς ἐμοῦ τι κεκλοφότοσ
    ξητεῖς μεταλαβεῖν. ΒΑ. μεταλαβεῖν ξητῶ; τίνος;

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

ΒΑ. μῶν οὐ κέκλοφος, ἀλλ’ ἥρπακας; ΧΡ. κακοδαιμονᾶς.

ΒΑ. ἀλλ’ οὔδὲ μὴν ἀπεστέρηκάς γ’ οὖνδένα;

ΧΡ. οὐ δήτ’ ἐγώγ’.

ΒΑ.

    ὁ Ἡράκλεις, φέρε, ποὶ τις ἄν 
    τράποιτο; τάληθες γὰρ οὐκ ἐθέλεις φράσαι. 375

ΧΡ. κατηγορεῖς γὰρ πρὶν μαθεῖν τὸ πράγμα μοι.

ΒΑ. ὦ τὰν, ἔγω τοι τοῦτ’ ἀπὸ σμικροῦ πάνυ
    ἐθέλω διαπράξαι πρὶν πυθέσθαι τὴν πόλιν,
    τὸ στόμ’ ἐπιβύσσας κέρμασιν τῶν ῥητόρων.

ΧΡ. καὶ μὴν φίλως γ’ ἄν μοι δοκεῖς νη τοὺς θεοὺς 380
    τρεῖς μνᾶς ἀναλώσας λογίσασθαι δώδεκα.

ΒΑ. ὥρῳ τῶν ἔπι τοῦ βῆματος καθεδούμενον,
    ἵκετηριαν ἔχοντα μετὰ τῶν παιδίων
    καὶ τῆς γυναικὸς, κοῦ διοίσοντ’ ἀντίκρυς
    τῶν Ἡρακλείδῶν οὐδ’ ὁτιοῦν τῶν Παμφίλου. 385

ΧΡ. οὐκ, ὢ κακόδαιμον, ἀλλὰ τοὺς χρηστοὺς μόνους
    ἔγωγε καὶ τοὺς δεξιοὺς καὶ σώφρονας
    ἀπαρτὶ πλουτῆσαι ποιῆσο.

ΒΑ. τί σὺ λέγεις?
οὖτω πάνυ πολλὰ κέκλοφας;

ΧΡ. οἴμοι τῶν κακῶν,

ἀπολεῖς ΒΛ. σὺ μὲν οὖν σεαυτὸν, ὡς γ’ ἐμοὶ δοκεῖς.

ΧΡ. οὐ δήτ’, ἔπει τὸν Πλοῦτον, ὥ μοιχθηρές σὺ, 391

ἐξω. ΒΛ. σὺ Πλοῦτον; ποίον; ΧΡ. αὐτὸν τὸν θεόν.

ΒΛ. καὶ ποὺ ’στιν; ΧΡ. έυδον. ΒΛ. ποῦ;

ΧΡ. παρ’ ἐμοὶ. ΒΛ. παρὰ σοι; ΧΡ. πάνυ.

ΒΛ. οὐκ ἐς κόρακας; Πλοῦτος παρὰ σοι;

ΧΡ. νὴ τῶν θεοῦς.

ΒΛ. λέγεις ἀληθῆ; ΧΡ. φημὶ. ΒΛ. πρὸς τῆς Ἄστιας;

ΧΡ. νὴ τὸν Ποσειδῶν. ΒΛ. τὸν θαλάσσιον λέγεις; 396

ΧΡ. εἰ δ’ ἕστιν ἐτέρος τις Ποσειδῶν, τὸν ἐτέρον.

ΒΛ. εἰτ’ οὐ διαπέμπεις καὶ πρὸς ἥμας τοὺς φίλους;

ΧΡ. οὐκ ἕστι πω τὰ πράγματ’ ἐν τούτῳ.

ΒΛ. 400

τί φῆς;

οὐ τῷ μεταδοῦναι;

ΧΡ. μὰ Δία. δεῖ γὰρ πρῶτα ΒΛ. τί;

ΧΡ. βλέψαι ποιήσαι νῦ ΒΛ. τίνα βλέψαι; φράσον.

ΧΡ. τὸν Πλοῦτον ὡσπερ πρῶτον ἔνι γέ τῷ τρόπῳ.

ΒΛ. τυφλὸς γὰρ ὄντως ἔστι; ΧΡ. νὴ τὸν οὐρανὸν.

ΒΛ. οὐκ ἔτος ἄρ’ ὡς ἐμ’ ἑλθεν οὐδεπότετε.

ΧΡ. ἄλλ’ ἤν θεοὶ θέλωσι, νῦν ἀφίξεται. 405

ΒΛ. οὐκονιν ιατρὸν εἰσαγαγεῖν ἐχρήν τινά;

ΧΡ. τῖς δήτ’ ιατρὸς ἔστι νῦν ἐν τῇ πόλει;

οὔτε γὰρ ὁ μισθὸς οὐδὲν ἐστ’ οὐθ’ ἡ τέχνη.

ΒΛ. σκοπῶμεν. ΧΡ. ἄλλ’ οὐκ ἔστιν. ΒΛ. οὐδ’ ἐμοὶ
dokei.

ΧΡ. μὰ Δί’, ἄλλ’ ὀπερ πάλαι παρεσκευαζόμην 410

ἔγα, κατακλίνειν αὐτὸν εἰς Ἀσκληπιοῦ
κράτιστον ἐστὶ.

ΒΛ. 410

πολὺ μὲν οὖν νὴ τοὺς θεοὺς.
ΠΛΟΥΤΟΣ. 17

μὴ νῦν διάτριβ', ἀλλ' ἀνυε πράττων ἐν γέ τι.

ΧΡ. καὶ μὴν βαδίζω. ΒΑ. σπεύδε νῦν.

ΧΡ. τοῦτ' αὐτὸ δρῶ.

ΠΕ. ὁ θερμὸν ἔργον κανόσιον καὶ παράνομον
tολμῶντε δρᾶν ἀνθρωπαρίω κακοδαίμονε,
pοὶ ποὶ; τὶ φεύγετ'; οὐ μενεῖτον; ΒΑ. Ἦρακλεις.

ΠΕ. ἐγὼ γὰρ ὑμᾶς ἐξολῶ κακοῖς κακῶς:
tόλμημα γὰρ τολμᾶτον οὐκ ἀνασχέτων,
ἀλλ' οἶνον οὐδεὶς ἄλλος οὐδεπώποτε
οὔτε θεὸς οὔτ' ἀνθρωπος' ὅστ' ἀπολῶλατον.

ΧΡ. σὺ δ' εἴ τίς; ὥχρα μὲν γὰρ εἶναι μοι δοκεῖς.

ΒΑ. ἵσως Ἐρινύς ἔστιν ἐκ τραγῳδίας:
βλέπει γέ τοι μανικόν τι καὶ τραγῳδικόν.

ΧΡ. ἀλλ' οὐκ ἔχει γὰρ δἀδας. ΒΑ. οὐκοῦν κλαύσεται.

ΠΕ. οἰσεθε δ' εἶναι τίνα με;

ΧΡ. πανδοκεύτριαν,

ἡ λεκιθόπωλιν. οὖ γὰρ ἀν τοσοῦτοι
eνέκραγες ἡμῖν οὐδὲν ἡδικημένη.

ΠΕ. ἄληθες; οὐ γὰρ δεινότατα δεδράκατον,
ζητοῦντες ἐκ πάσης με χώρας ἐκβαλείν;

ΧΡ. οὐκοῦν ὑπόλοιπον τὸ βάραθρον σου γίνεται;
ἀλλ' ἓτις εὶ λέγειν σ' ἔχρην αὐτίκα μάλα.

ΠΕ. ἡ σφῶ ποιῆσω τίμερον δούναι δίκην
ἀνθ' οὖν ἐμὲ ζητεῖτον ἐνθένδι' ἀφανίσαι.

ΒΑ. ἀρ' ἐστὶν ἡ καπηλίας ἢς τῶν γειτῶν,

ἡ ταῖς κοτύλαις ἀεὶ με διαλυμαίνεται;

ΠΕ. Πενία μὲν οὖν, ἡ σφῶν ξυνοικῶ πόλλα' ἐτη.

ΒΑ. ἀναξ Ἀπόλλων καὶ θεοὶ, ποὶ τις φύγη;

ΧΡ. οὔτος, τί δρᾶς; ὡ δειλότατον οὐ θηρίων,
oὐ παραμενεῖς; ΒΑ. ἡκιστα πάντων.

ΧΡ. οὔ μενεῖς;
ΑΡΙΣΤΟΦΑΝΟΣ

άλλ' ἄνδρε δύο γυναίκα φεύγομεν μίαν;

BL. Πενία γὰρ ἐστίν, ὁ ποιήρ', ἂς οὐδαμοῦ οὐδὲν πέφυκε ξὺν ἐξωλέστερον.

XP. στῆθ', ἀντιβολῶ σε, στῆθι.

BL. μὰ Δλ' ἐγὼ μὲν οὐ.

XP. καὶ μὴν λέγω, δεινότατον ἔργον παρὰ πολὺ ἔργων ἀπάντων ἐργασόμεθ', εἰ τὸν θεὸν ἔρημον ἀπολιπόντε ποι φευξούμεθα τηνὶ δεδὸτε, μηδὲ διαμαχούμεθα.

BL. ποίοις ὑπλοὶσιν ἡ δυνάμει πεποιθότες; ποίον γὰρ οὔ θάρακα, ποιαν δ' ἀσπίδα οὐκ ἐνέχυρον τίθησιν ἡ μιαρώτατη;

XP. θάρρει' μόνοις γὰρ ὁ θεὸς οὗτος οἶδ' ὅτι τροπαίον ἃν στήσαιτο τῶν ταύτης τρόπων.

ΠΕ. γρύζεων δὲ καὶ τολμᾶτον, ὡ καθάρματε, ἐπ' αὐτοφόρῳ δεινὰ δρῶντ' εἰλημμένω;

XP. σὺ δ', ὡ κάκιστ' ἀπολουμένη, τί λοιδορεῖ ἡμῶν προσελθοῦσ' οὐδ' ὀτιοῦν ἀδικουμένη;

ΠΕ. οὐδὲν γὰρ, ὡς πρὸς τὰν θεῶν, νομίζετε ἀδικεῖν με τὸν Πλοῦτον ποιεῖν πειρωμένω βλέψαι πάλιν;

XP. τὶ οὖν ἀδικοῦμεν τοῦτο σε, εἰ πᾶσιν ἀνθρώποισιν ἐκπορίζομεν ἀγαθῶν; ΠΕ. τὶ δ' ἃν υμεῖς ἁγαθὸν ἐξουριῶθ';

XP. σὲ πρῶτον ἐκβαλόντες ἐκ τῆς Ἑλλάδος.

ΠΕ. ἐμ' ἐκβαλόντες; καὶ τὶ ἃν νομίζετον κακὸν ἐργάσασθαι μεῖζον ἀνθρώπους;

XP. ὃ τι; εἰ τοῦτο δρᾶν μέλλοντες ἐπιλαθοίμεθα.

ΠΕ. καὶ μὴν περὶ τοῦτο σφῶν ἐθέλω δούναι λόγον
τὸ πρῶτον αὐτοῦ· κἂν μὲν ἀποφήνω μόνην ἀγαθῶν ἀπάντων οὐσαν αἰτίαν ἐμὲ ὑμῖν δι’ ἐμὲ τε ξοντας ὑμᾶς· εἰ δὲ μη, ποιεῖτον Ἦδη τοῦθ’ ὦ τί ἂν ὑμῖν δοκῇ.

ΧΡ. ταυτὶ σὺ τολμᾶς, ὦ μιαρωτάτη, λέγειν;
ΠΕ. καὶ σὺ γε διδάσκον’ πάνυ γὰρ οἴμαι ραδίως ἀπανθ’ ἀμαρτάνουτά σ’ ἀποδείξειν ἐγὼ, εἰ τοὺς δικαίους φῆς ποιήσειν πλουσίους. 475
ΧΡ. ὁ τύμπανα καὶ κύψοκες οὐκ ἄριστετε;
ΠΕ. οὖ δεὶ σχετλιάζειν καὶ βοῶν πρὶν ἂν μάθης.
ΧΡ. καὶ τίς δύναιτ’ ἂν μὴ βοῶν ἰοῦ ἰοῦ τουστ’ ἀκοῦον; ΠΕ. ὅστις ἐστὶν εὑρίσκων.
ΧΡ. τί δήτα σοι τίμημ’ ἐπιγράψῃ τῇ δίκῃ, ἐὰν ἄλως; ΠΕ. ὦ τί σοι δοκεῖ.

ΧΡ. καλῶς λέγεις.
ΠΕ. τὸ γὰρ αὐτ’, ἐὰν ἠτάσθε, καὶ σφῶ δεὶ παθεῖν.
ΧΡ. ἰκανοὺς νομίζεις δήτα θανάτους οἰκοσίων;
ΒΑ. ταυτὴ γε’ νὸν δὲ δὺ’ ἀποχρήσουσιν μόνω.
ΠΕ. οὐκ ἂν φθάνοιτε τοῦτο πράττοντες τί γὰρ ἔχοι τίς ἂν δίκαιον ἀντειπεῖν ἐτί;
ΧΟ. ἀλλ’ Ἦδη χρῆν τι λέγειν ὑμᾶς σοφίων ὃ νικήσετε τηρῆδ’ ἐν τοῖς λόγοις ἀντιλέγοντες, μάλακον δ’ ἐνδώ- σετε μηδέν.
ΧΡ. φανερῶν μὲν ἐγὼ’ οἴμαι γνῶναι τοὺτ’ εἴναι πᾶσιν ὰμοίως,
ὅτι τοὺς χρηστοὺς τῶν ἀνθρώπων εὑ πράττειν ἐστὶ δίκαιον,
τοὺς δὲ ποιητοὺς καὶ τοὺς ἀθέους τοὺτον τἀναντία δῆτον.
τούτ’ οὖν ἡμεῖς ἐπιθυμοῦντες μόλις εὑρομεν ὡστε
gενέσθαι

2—2
βούλευμα καλὸν καὶ γενναῖον καὶ χρήσιμον εἰς ἀπαν ἔργον.

ἡν γὰρ ὁ Πλοῦτος νυνὶ βλέψῃ καὶ μὴ τυφλὸς ὁν περινοστῇ,

ὡς τοὺς ἀγαθοὺς τῶν ἀνθρώπων βαδίεται κοῦκ ἀπολείψει,

τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους φευξεῖται κατὰ ποιήσει

πάντας χρήστοις καὶ πλουτοῦντας δῆτον τὰ τε θεία σέβοντας.

καίτοι τούτον τοὺς ἀνθρώποις τίς ἂν ἔξευροι ποτ' ἀμείνον;

ΒΛ. οὔτις ἐγὼ σοι τούτου μάρτυς μηδὲν ταύτην γ' ἀνερώτα.

ΧΡ. ὡς μὲν γὰρ νῦν ἡμῖν ὁ βίος τοῖς ἀνθρώποις διά-

κειται,

τίς ἂν οὐχ ἡγοίτ' εἶναι μανίαν, κακοδαιμονίαν τ' ἔτι μᾶλλον;

πολλοὶ μὲν γὰρ τῶν ἀνθρώπων ὄντες πλουτοῦσιν πονηροὶ,

ἀδίκως αὐτὰ ἔφθασέ μενοι· πολλοὶ δ' ὄντες πάνιν χρήστοι

πράττοντι κακῶς καὶ πεινῶσιν μετὰ σοῦ τε τὰ πλείστα σύνεσιν.

οὐκοῦν εἶναι φημ', εἰ παύσει ταύτην βλέψας ποτ' ὁ Πλοῦτος,

ὁδὸν ἢν τις ἴδων τοὺς ἀνθρώποις ἀγάθω ἄν μεῖζον

πορίσειεν.

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

δύο πρεσβύτα, ἕνωσασίνα τοὺς ληρεῖν καὶ παρα-

παίειν,
ei touto genoth' o poteith' yeis, ou' phi'm' an

λυσιτελειν σφ'ων.
ei gar o Ploutos blepei παλιν dianeimein τ' ίσων αυτων,

ou'te têxhnu an twv antrópopon ou't' an sofi'αn

melapot'h

oudelai: amfoin d' y'min toutoi anafanisténtoun èthe-

lissei
tis xalkeuein h nauphtgeiin h rapttein h trocho-
poeiin
h skutotomemëin h plinthourgeiin h plunein h sku-

lodepsêin
h y'is árótroiros rõ'xas dapédon karptôn Δηνòs

théríasaðai,

h'n exëi xëin árgoies y'min touton panton amelousin;

XP. lîrōn liperesi. tawta gar h'min pant' 'osa w'w òh

kateleças
oi therapontes moxhíssonin.

ΠΕ. páthev oûn 'exeis therápontas;

XP. ónhsómeth' árguríon dîptou.

ΠΕ. tis d' èstai prôton ó poľów,

ótan árgurión kakeinòs èxh';

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XP. kerdaînein boulómenos tis

èmpores ãkwn ek Thetталías parà pleistów an-
drapodistów.

ΠΕ. all' ou'dè èstai prôton apántwv ou'delai ou'dè anдра-
podiège

cata twon lógon d'v su légei dîptou. tis gar

ploutow èthelîse

cindunévew perì tw'ìs psuchìs tìs aútou touto

poîhseai;
οστ' αυτός ἁροῦν ἐπαναγκασθεῖς καὶ σκάπτειν
tάλλα τε μοθεῖν
οδυνηρότερον τρίψεις βιότον πολὺ τοῦ νῦν.

ΧΡ. εἰς κεφαλὴν σοί.
ΠΕ. ἔτι δ' οὖν ἔξεις οὔτ' ἐν κλῖνῃ καταδαρθεῖν οὐ
γὰρ ἔσονται:
οὔτ' ἐν δάπισιν τίς γὰρ ωφαίνει κρυ-
σίων ὄντος;
οὔτε μύροισιν μυρίσαι στακτοῖς, ὅποταν νύμφην
ἀγάγησον
οὐθ' ἵματίων βαπτῶν δαπάναις κοσμῆσαι ποικι-
λομόρφων.
καίτοι τι πλέον πλούτειν ἐστὶν πάντων τοῦτων
ἀποροῦντα;
παρ' ἐμοῦ δ' ἔστιν ταὐτ' εὔπορα πάνθ' ύμῖν ὁ
δεῖσθον' ἐγὼ γὰρ
τὸν χειροτέχνην ὥσπερ δέσποιν' ἐπαναγκάζουσα
κάθημαι
διὰ τὴν χρείαν καὶ τὴν πενίαν ζητεῖν ὅποθεν βίον ἔξειν.

ΧΡ. σὺ γὰρ ἄν πορίσαι τί δύναί ἄγαθον, πλὴν 
φύδων
ἐκ βαλανεῖου,
καὶ παιδαρίων ύποπεισώντων καὶ γραίδιών κο-
λοσυρτοῦ;
φθειρῶν τ' ἀριθμὸν καὶ κωνώπων καὶ 
ψυλλῶν
οὐδὲ λέγω σοι
ὑπὸ τοῦ πλήθους, αἰ βομβοῦσαι περὶ τὴν κεφαλὴν
ἀνιῶσιν,
ἐπεγείρουσαι καὶ φράξουσαι, πεινῆσεις, ἀλλ' ἐπα-
νίστω.
πρὸς δὲ γε τούτοις ἀνθ' ἵματίου μὲν ἔχειν ράκος·
ἀντὶ δὲ κλίνης
στιβάδα σχοίνων κόρεων μεστήν, ἦ τοῖς εὔδοντας ἐγείρει·
καὶ φορμὸν ἐχεῖν ἀντὶ τάπητος σαπρῶν ἀντὶ δὲ προσκεφαλαίον,
λίθον εὐμεγέθη πρὸς τῇ κεφαλῇ σιτείσθαι δὲ ἀντὶ μὲν ἀρτῶν
μαλάχης πτῶρθους, ἀντὶ δὲ μάζης φυλλεὶ ἱσχυῶν ῥαφανίδων,
ἀντὶ δὲ θράνου στάμνου κεφαλῆς κατεαγότος, ἀντὶ
dὲ μάκτρας 545
φιδάκυνης πλευρὰν ἐρρωγυίαν καὶ ταῦτην. ἀρά γε
πολλῶν
ἀγαθῶν πᾶσιν τοῖς ἀνθρώποις ἀποφαίνω σ’ αἴτιον
οὐσαν;
ΠΕ. σὺ μὲν οὐ τῶν ἐμὸν βίον εὐρήκας, τὸν τῶν πτωχῶν
d’ ὑπεκρούσω.
ΧΡ. οὐκοῦν δῆπον τῆς πτωχείας πενίαν φαμὲν εἶναι
ἀδελφῆν.
ΠΕ. ὑμεῖς γ’ οὔτερ καὶ Ἑρασυβοῦλῳ Διονύσιον εἶναι
ὁμοιον. 550
ἀλλ’ οὐχ ο akş τοῦτο πέπονθεν βίος οὐ μᾶ Δί’,
οὐδὲ γε μέλλει.
πτωχοῦ μὲν γὰρ βίος, ὃν σὺ λέγεις, ζῆν ἐστὶν
μηδὲν ἔχουτα·
tοῦ δὲ πένητος ζῆν φειδόμενον καὶ τοῖς ἔργοις
προεξουτα,
περιγυγνεῖσθαι δ’ αὐτῷ μηδὲν, μὴ μέντοι μηδ’ ἐπι-
λείπειν.
ΧΡ. ὡς μακαρίτην, ὡ Δάματερ, τὸν βίον αὐτοῦ κατέ-
λεξας,
εἰ φεισάμενος καὶ μοχθήσας καταλείψει μηδὲ ταφήναι.

ΠΕ. σκόπτειν πειρᾶ καὶ κωμῳδεῖν τοῦ σπουδάζειν ἀμελήσας,
οὐ γιγνώσκων ὅτι τοῦ Πλούτου παρέχω βελτίωνας ἀνδράς
cαὶ τὴν γνώμην καὶ τὴν ὕδεαν. παρὰ τῷ μὲν γὰρ
ποδαγρῶντες
cαὶ γαστρώδεις καὶ παχύκνημοι καὶ πίονες εἰσίν ἀσελγῶς,
παρ’ ἐμοὶ δ’ ἱσχυν καὶ σφηκὼδείς καὶ τοῖς ἐχθροῖς ἀνιαροί.

ΧΡ. ἀπὸ τοῦ λιμοῦ γὰρ ἵσως αὐτοῖς τὸ σφηκώδες σὺν πορίζεισ.

ΠΕ. περὶ σωφροσύνης ἡδὴ τοῖν υἱοῖν περανὸ σφῶν κάνα-
διδάξῳ
ὅτι κοσμιότης οἴκει μετ’ ἐμοῦ, τοῦ Πλούτου δ’ ἐστὶν ὑβρίζειν.

ΧΡ. πάνω γοῦν κλέπτειν κόσμιον ἐστὶν καὶ τοὺς τοι-
χους διορύττειν.

[ΒΛ. νὴ τοῦ Δι’, εἰ δεῖ λαθεῖν αὐτοῦ, πῶς οὐχὶ κόσμιον
ἐστιν;]

ΠΕ. σκέψαι τοῖνυν ἐν ταῖς πόλεσιν τοὺς ρήτορας, ὡς
όποταν μὲν
ἀδικαίοι,
πλουτήσαντες δ’ ἀπὸ τῶν κοινῶν παραχρῆμ’ ἄδικοι
γεγένηται,
ἐπιβουλεύουσι τε τῷ πλήθει καὶ τῷ δῆμῳ πολε-
μοῦσιν.
ΠΛΟΥΤΟΣ. 25

ΧΡ. ἀλλ’ οὐ ψεύδει τούτων γ’ οὐδὲν, καίπερ σφόδρα βάσκανος οὖσα.

ἀτὰρ οὗχ ἢττόν γ’ οὐδὲν κλαύσει, μηδὲν ταύτη γε κομήσῃς,

ότι θητεῖς τοῦτ’ ἀναπείθειν ἡμᾶς, ὡς ἔστιν ἀμείωνων

πενία πλούτου.

ΠΕ. καὶ σὺ γ’ ἔλεγξαι μ’ οὕτω δύνασαι

περὶ τούτου,

ἄλλα φλυαρεῖς καὶ πτερυγίζεις. 573

ΧΡ. καὶ πῶς φεύγουσι’ σ’ ἀπαντεῖς;

ΠΕ. ὅτι βελτίως αὐτοὺς ποιῶ. σκέψασθαι δ’ ἔστι

μάλιστα

ἀπ’ τῶν παιδῶν’ τοὺς γὰρ πατέρας φεύγουσι, φρονοῦντας ἀριστα

αὐτοῖς. οὕτω διαγιγνώσκειν χαλεπὸν πράγμ’ ἔστι δίκαιον.

ΧΡ. τὸν Δία φήσεις ἄρ’ οὐκ ὀρθῶς διαγιγνώσκειν τὸ

κράτιστον’

κάκεινός γὰρ τὸν πλούτον ἔχει. 580

ΒΑ. ταύτην δ’ ἡμῖν ἀποπέμπει.

ΠΕ. ἀλλ’ ο’ Κρονικάς λήμας ὅντως λημώντες τὰς

φρένας ἀμφω, ὁ Ζεὺς δήπου πένεται, καὶ τούτ’ ἤδη φανερῶς σε

didáξω.

eἰ γὰρ ἐπλούτει, πῶς ἄν ποιῶν τὸν Ὀλυμπικὸν

ἀυτὸς ἀγώνα,

ἀν τοὺς "Εὐλήμνας ἀπανταὶ οἱ ἐδ’ ἔτος πέμπτον

ξυναγείρει,

ἀνεκρήττεν τῶν ἁσκητῶν τοὺς νικώντας στεφα-

νώσας 585
κοτινῷ στεφάνῳ; καίτοι χρυσῷ μᾶλλον ἐχρῆν, εἰπερ ἐπλούτει.

XΡ. οὐκοῦν τοῦτο δῆπον δηλοὶ τιμῶν τὸν πλοῦτον ἐκεῖνος:
φειδόμενος γὰρ καὶ βουλόμενος τοῦτον μηδὲν δα- 
πανάσβαι,
λήροις ἀναδῶν τοὺς νικῶντας τὸν πλοῦτον έα 
παρ' ἐαυτῷ.

ΠΕ. πολὺ τῆς πενίας πράγμ' αἴσχιον ζητεῖς αυτῷ 
περίψαι,
ei πλούσιοι ὃν ἀνελείθερος ἐσθ' οὕτωσί καὶ φιλο-
κερδῆς.

XΡ. ἀλλὰ σὲ γ' ὁ Ζεὺς ἐξολέσειεν κοτινῷ στεφάνῳ 
στεφανώσας.

ΠΕ. τὸ γὰρ ἀντιλέγειν τολμᾶν ἡμᾶς ὡς οὗ πάντ' ἐστ' 
ἀγάθ' ἡμῖν 
διὰ τὴν Πενίαν.

XΡ. παρὰ τῆς Ἐκάτης ἐξεστιν τοῦτο πυθέσθαι, 
eἰτε τὸ πλούτειν εἰτε τὸ πειρήν βέλτιον. φησὶ 
γὰρ αὕτη 
τοὺς μὲν ἔχοντας καὶ πλουτοῦντας δεῖπνον κατὰ 
μῆν' ἀποπέμπειν, 
toὺς δὲ πένητας τῶν ἀνθρώπων ἄρπάξειν πρὶν 
kataβείναι.

ἀλλὰ προέρου καὶ μὴ γρῦξις 
ἐτι μηδ' ὤτιον,
oὗ γὰρ πείσεις, οὐδ' ἡν πείσης. 

ΠΕ. ὁ πόλις Ἀργοὺς, κλύεθ' οἷα λέγει.

XΡ. Παύσωνα καλεὶ τὸν ξύσσιτον.
ΠΕ. τί πάθω τλῆμων;
XΡ. ἔρρ' ἐς κόρακας θάττον ἀφ' ἡμῶν.
ΠΕ. εἶμι δὲ ποὶ γῆς;

XP. ἐσ τὸν κύριον· ἀλλ' οὐ μὲλλειν χρῆν σ', ἀλλ' ἀνύτειν.

ΠΕ. ἦ μὴν ὑμεῖς γ' ἦτο μ' ἐνταύθι μεταπέμψεσθοι.

XP. τότε νοστῆσεις· νῦν δὲ φθείρου.

κρείττον γάρ μοι πλουτεῖν ἐστίν, σὲ δ' ἐὰν κλάειν μακρὰ τὴν κεφαλήν.

ΒΛ. νὴ Δι' ἐγγο' οὖν ἐθέλω πλουτῶν εἰσοχεῖσθαι μετὰ τῶν παίδων τῆς τε γυναικὸς, καὶ λουσάμενος λυπαρὸς χωρῶν ἐκ βαλανείου τῶν χειροτεχνῶν καὶ τῆς Πενίας καταπαρδεῖν.

XP. αὕτη μὲν ἡμῖν ἡπίτριπτος οὐχεταί.

ἐγὼ δὲ καὶ σὺ γ' ὥσ τάχιστα τὸν θεόν ἐγκατακλινοῦντ' ἁγωμεν εἰς Ἀσκληπιοῦ.

ΒΛ. καὶ μὴ διατρίβωμεν γε, μὴ πάλιν τις αὐ̃ ἐλθὼν διακολύσῃ τι τῶν προφήγου ποιεῖν.

XP. παῖ Καρίων, τὰ στρώματ' ἐκφέρειν σ' ἐχρῆν, αὐτὸν τ' ἀγείν τὸν Πλοῦτον, ὡς νομίζεται, καὶ τάλλῳ ὅσ' ἐστὶν ἐνδον ἑυτρεπτισμένα.

ΚΑ. ὁ πλείστα Θησείος μεμνυτιλημένοι γέροντες ἄνδρες ἐτ' ὅλιγίστοις ἀλφίτοις, ὡς εὐνυχεῖθ', ὡς μακαρίως πεπράγατε, ἄλλοι θ' ὡσις μέτεστι τοῦ χρηστοῦ τρόπου.

ΧΟ. τί δ' ἐστίν ὁ βέλτιστε τῶν σαντοῦ φίλων; φαίνει γὰρ ἥκειν ἀγγελος χρηστοῦ τινος.

ΚΑ. ὁ δεσπότης πέπραγεν εὐνυχέστατα, μᾶλλον δ' ὁ Πλοῦτος αὐτὸς· ἀντὶ γὰρ τυφλοῦ ἐξωμμάτωται καὶ λελάμπρυνται κόρας,
Ἀσκληπιοῦ παιῶνος εὐμενοῦς τυχῶν.
ΧΟ. λέγεις μοι χαρὰν, λέγεις μοι βοάν.
ΚΑ. πάρεστι χαίρειν, ᾗν τε θεούλησθ᾽ ᾗν τε μὴ.
ΧΟ. ἀναβοῶσαμε τὸν εὐπαιδα καὶ μέγα βροτοῦσι φέγγος Ἀσκληπιών.

ΓΤ. τίς ἢ βοὴ ποτ' ἑστίν; ἄρ' ἀγγέλλεται χρηστόν τι; τοῦτο γὰρ ποθοῦσ' ἐγὼ πάλαι ἐνδον κάθημαι περιμένουσα τούτοι.
ΚΑ. ταξέως ταξέως φέρ' ὁινον, ὡ δέσποιν', ἵνα καύτη πίης' φιλεῖς δὲ δρῶσ' αὐτὸ σφόδρα' ὥς ἀγαθὰ συλλήβδην ἀπαντά σοι φέρω.
ΓΤ. καὶ ποῦ ἑστίν; ΚΑ. ἐν τοῖς λεγομένοις ἐσεὶ τάχα.
ΓΤ. πέραινε τοῖνυν ὦ τι λέγεις ἄνυσας ποτὲ.
ΚΑ. ἄκουε τοῖνυν, ὥς ἐγὼ τὰ πράγματα ἐκ τῶν ποδῶν ἐς τὴν κεφαλὴν σοι πάντ' ἔρω. 650
ΓΤ. ἡ δήτ' ἐμοιγ' ἐς τὴν κεφαλὴν.

ΚΑ. ἡ τάγαθὰ ἀ νῦν γεγένηται; ΓΤ. ἡ μὲν οὖν τὰ πράγματα.
ΚΑ. ὡς γὰρ τάχιστ' ἄφικόμεθα πρὸς τὸν θεὸν ἄγοντες ἁνδρα τότε μὲν ἀθλιώτατον,
νῦν δ' εἴ τιν' ἄλλον μακάριον κευδαίμονα,
prasotov men auton ep' thalattan y'gomev,
epet' eloymev.

ΓΤ. ὡν Δι' ευδαίμων ἢρ' ᾗν ἀνὴρ γέρων ψυχρὰ θαλάττη λούμενος.
ΚΑ. ἐπειτα πρὸς τὸ τέμενος ἤμεν τοῦ θεοῦ.
ἐπεὶ δὲ βωμῷ πόπανα καὶ προθύματα
καθωσιώθη, πέλανος Ἡφαίστου φλογὶ,
κατεκλύμενεν τὸν Πλοῦτον, ὡσπερ εἰκὸς ᾗν
ημῶν δ' ἐκαστὸς στιβάδα παρεκαττύτεο.

ΓΤ. ἦσαν δὲ τινες κάλλοι δεόμενοι τοῦ θεοῦ;
ΠΛΟΤΤΟΣ.

ΚΑ. εἰς μὲν γε Νεοκλείδης, ὃς ἐστὶ μὲν τυφλὸς, κλέπτων δὲ τοὺς βλέποντας ὑπερηκόντικεν· ἐτεροὶ τε πολλοὶ παιυδατα πνεύματα ἔχοντες· ὡς δὲ τοὺς λύχνους ἀποσβέσας ἴμων παρήγγειλ' ἐγκαθεύδειν τοῦ θεοῦ ὁ πρόπολος, εἰπὼν, ἢν τις αἰσθηται ψόφου, σιγᾶν, ἀπαντες κοσμίως κατεκείμεθα. κἀγὼ καθεύδειν οὐκ ἐδυνάμην, ἀλλὰ μὲ ἀθάρης χύτρα τις ἐξέπλητε κειμένη ὁλίγον ἀπωθεν τῆς κεφαλῆς τοῦ γραδίου, ἐφ' ἢν ἐπεθύμουν δαμονίως ἐφερπύσαι. ἐπειτ' ἀναβλέψας ὁρῶ τὸν ἱερέα τοὺς φθοῖς ἀφαρπᾷοντα καὶ τὰς ἵσχάδας ἀπὸ τῆς τραπέζης τῆς ἱερᾶς. μετὰ τοῦτο δὲ περιήλθε τοὺς βωμοὺς ἀπαντας ἐν κύκλῳ, εἴ ποι πόπανοι εἶ ὁι καταλελειμμένων' ἐπειτα ταῦθ' ἠγιζεν ἐς σάκταν τινά. κἀγὼ νομίζων πολλὴν ὀσίαιν τοῦ πράγματος ἐπὶ τὴν χύτραν τὴν τῆς ἀθάρης ἀνίσταμαι.

ΓΤ. ταλάντατ' ἀνδρῶν, οὐκ ἐδεδοίκεις τὸν θεοῦ;

ΚΑ. νὴ τοὺς θεοὺς ἔγωγε μὴ φθάσεις με ἐπὶ τὴν χύτραν ἐλθὼν ἔχων τὰ στέρματα. ὁ γὰρ ἱερεὺς αὐτοῦ με προοδιδάζατο. τὸ γραδίον δ' ὃς ἵσθανετο μοι τοῦ ψόφου, τὴν χεὶρ' ύφισει κατα συρίξας ἐγὼ ὀδαξ ἔλαβόμην, ὡς παρείς ὃν ὁφι. ἡ δ' εὐθέως τὴν χεὶρα πάλιν ἀνέσπασε, κατέκειτο δ' αὐτὴν ἐντυλίξασ' ἡσυχῆ. κἀγὼ τότε ἦδη τῆς ἀθάρης πολλὴν ἐφλων ἐπειτ' ἐπειδῇ μεστὸς ἦν, ἀνεπαυόμην. 695

ΓΤ. ὁ δὲ θεὸς ἦμῖν οὐ προσῆειν;
ΑΡΙΣΤΟΦΑΝΟΣ

ΚΑ. ουδέπω.
μετὰ ταῦτ’ ἐγὼ μὲν εὐθὺς ἐνεκαλυψάμην
deίσας, ἐκεῖνος δὲ ἐν κύκλῳ τὰ νοσήματα
sκοπῶν περιήγει πάντα κοσμίως πάνυ.
ἐπείτα παῖς αὐτῷ λίθων θυείδιον
παρέθηκε καὶ δοῖδικα καὶ κιβώτιον.

ΓΤ. λίθων;
ΚΑ. μὰ Δί’ οὖ δῆτ’, οὐχὶ τὸ γε κιβώτιον.
ΓΤ. σὺ δὲ πῶς ἔωρας, ὦ κάκιστ’ ἀπολούμενε,
ὅς ἐγκεκαλύφθαι φῆς;

ΚΑ. διὰ τοῦ τρίβωνίου.
ὅπας γὰρ εἶχεν οὖκ ὁλίγας μὰ τὸν Δία.
πρῶτον δὲ πάντων τῷ Νεοκλείδη φάρμακον
καταπλαστὸν ἐνεχείρησε τρίβειν, ἐμβαλὼν
σκορὸδων κεφαλᾶς τρεῖς Τηνίων. ἐπείτ’ ἐφλα
ἐν τῇ θυείᾳ συμπαραμυγών ὅπων
καὶ σχίνων ἐιτ’ ὤξει διέμενος Σφηττήρ,
κατέπλασεν αὐτοῦ τὰ βλέφαρ’ ἐκστρέψας, ἵνα
ὁδυνώτο μᾶλλον. ὁ δὲ κεκραγὼς καὶ βοών
ἔφευρ’ ἀνάξας· ὁ δὲ θεὸς γελάσας ἔφη,
ἐνταῦθα νῦν κάθησο καταπεπλασμένος,
ἐν ὑπομονύμενον παύσω σε τῆς ἐκκλησίας.

ΓΤ. ὅς φιλόπολις τῆς ἐσθ’ ὁ δαίμων καὶ σοφὸς.
ΚΑ. μετὰ τούτῳ τῷ Πλούτωνι παρεκαθέζετο,
καὶ πρῶτα μὲν δὴ τῆς κεφαλῆς ἐφήγατο,
ἐπειτα καθαρὸν ἡμιτύβιον λαβὼν
τὰ βλέφαρα περιέψησεν’ ἡ Πανάκεια δὲ
κατεπέτασ’ αὐτοῦ τὴν κεφαλὴν φοινικίδι
καὶ πάν τὸ πρόσωπον’ εἰθ’ ὁ θεὸς ἐπότπυσεν.
ἐξηξατὴν οὖν δύο δράκοντ’ ἐκ τοῦ νεω
ὑπερφυεῖς τὸ μέγεθος. ΓΤ. ὁ φίλων θεοὶ.
ΠΛΟΥΤΟΣ.

ΚΑ. τούτω δ’ ὑπὸ τὴν φοινικὶδ’ ὑποδύθ’ ἡσυχὴ
tὰ βλέφαρα περεύλειχον, ὡς γ’ ἐμοῦδόκειν
καὶ πρὶν σε κοτύλας ἐκτείνω πολὺν δέκα
ὁ Πλοῦτος, ὦ δέσποιν’, ἀνεστήκει βλέπων
ἐγὼ δὲ τῷ χείρ’ ἀνεκρότης’ ύφ’ ἡδονῆς,
tὸν δεσπότην τ’ ἥγεμον. ὁ θεὸς δ’ εὐθέως
ἡφαίστεον αὐτὸν οἴ τ’ ὀφεῖς εἰς τὸν νεόν.
oῖ δ’ ἐγκατακείμενοι παρ’ αὐτῷ πῶς δοκεῖς
τὸν Πλοῦτον ἱσπάζοντο καὶ τὴν νῦχθ’ ὅλην
ἐγγεργόρεσαν, ἐως διελαμψεν ἡμέρα.
ἐγὼ δ’ ἐπήμουν τὸν θεὸν πάνυ σφόδρα,
ὅτι βλέπειν ἐποίησε τὸν Πλοῦτον ταχύ,
tὸν δὲ Νεοκλείδην μᾶλλον ἐποίησεν τυφλὸν.

ΓΤ. ὅσην ἔχεις τὴν δύναμιν, ὅναξ δέσποτα.
ἀτὰρ φράσον μοι, ποῦ ’σθ’ ὁ Πλοῦτος;

ΚΑ. ἐρχέται.

ἀλλ’ ἢν περὶ αὐτὸν ὅχλος ὑπερφυῆς ὅσος.
oῖ γὰρ δίκαιοι πρότερον ὄντες καὶ βίον
ἔχοντες ὀλγόν αὐτὸν ἱσπάζοντο καὶ
ἐδεξιοῦνθ’ ἀπαντεῖ ὑπὸ τῆς ἡδονῆς.
οὐκ δ’ ἐπλοῦτον οὐσίαν τ’ ἑχον συχνὶ
οὐκ ἐκ δικαίου τῶν βίων κεκτημένοι,
ὁφρύς συνήγον ἐσκυθρώπαξῶν θ’ ἅμα.
oῖ δ’ ἥκολοῦσθον κατόπιν ἐστεφανωμένοι,
γελώντες, εὐφημοῦντες’ ἐκτυπεῖτο δὲ
ἐμβὰς γερόντων εὐρύθμοις προβήμασιν.
ἀλλ’ εἰ’ ἀπαξάπαντες ἐξ ἐνὸς λόγου
ὀρχεῖοθε καὶ σκιρτᾶτε καὶ χορεύετε,
oῦδεις γὰρ ὑμῖν εἰσίοντιν ἀγγελεὶ
ὡς ἀλφιτ’ οὐκ ἐνεστίν ἐν τῷ θυλάκῳ.

ΓΤ. νὴ τὴν Ἐκάτην, κἀγὼ δ’ ἀναδῆσαι βούλομαι
ΔΡΙΣΤΟΦΑΝΟΣ

εὐαγγελία σε κριβανωτῶν ὅρμαθῶ, τοιαύτη ἀπαγγέλλαντα.

ΚΑ. μὴ νῦν μέλλῃ ἔτι ὡς ἄνδρες ἐγγύς εἰσιν ἥδη τῶν θυρῶν.

ΓΤ. φέρε νῦν ίοῦς' εἰσιν κομίσω καταχύσματα ὠσπερ νεωντοσίν ὀφθαλμοίς ἐγώ.

ΚΑ. ἐγὼ δ' ἀπαντήσαι γ' ἐκεῖνοις βούλομαι.  770

ΠΛ. καὶ προσκυνῶ γε πρῶτα μὲν τὸν Ἠλιον, ἔπειτα σεμνὴς Παλλάδος κλεινῶν πέδουν, χώραν τε πᾶσαν Κέκροπος, ἢ μ' ἐδέξατο. αἰσχύνομαι δὲ τᾶς ἐμαυτὸν συμφορᾶς, οἷος ἂρ' ἀνθρώποις ξυνῶν ἐλάβανον, τοὺς ἄξιους δὲ τῆς ἐμῆς ὀμιλίας ἐφενγον, εἰδὼς οὐδέν ὁ τλῆμων ἐγὼ. ὡς οὔτε ἐκεῖν' ἂρ' οὔτε ταῦτ' ὀρθῶς ἐδρῶν ἀλλ' αὐτὰ πάντα πάλιν ἀναστρέψας ἐγὼ δείξω τὸ λοιπὸν πᾶσιν ἀνθρώποις ὅτι ἄκων ἐμαυτὸν τοὺς πονηροῖς ἐνεδίδουν.

ΧΡ. βάλλ' ἐς κόρακας· ὡς χαλεπῶν εἰσιν οἱ φίλοι οἱ φαινόμενοι παραχρῆμ' ὅταν πράττη τις εὖ. νῦττονσι γὰρ καὶ φλώσι ταύτικήμια, ἐνδεικνύμενος ἕκαστος εὐνοιάν τινα.  783

ἐμὲ γὰρ τίς οὐ προσεῖπε; ποῖος οὐκ ὄχλος περιεστεφάνωσεν ἐν ἄγορᾷ πρεσβυτικὸς;

ΓΤ. ὁ φίλτατ' ἄνδρῶν, καὶ σὺ καὶ σὺ χαίρετε. φέρε νῦν, νόμος γὰρ ἔστι, τὰ καταχύσματα ταυτὶ καταχέω σου λαβοῦσα.  790

ΠΛ. μηδαμῶς.

ἐμοῦ γὰρ εἰσιόντος εἰς τὴν οἰκίαν πρῶτιστα καὶ βλέψαντος οὐδέν ἐκφέρειν πρεπῶδες ἐστιν, ἀλλὰ μᾶλλον εἰσφέρειν.
ΠΛΟΥΤΟΣ.

ΓΤ. εἶτ' οὐχὶ δὲξεὶ δητα τὰ καταχύσματα;
ΠΑ. ἐνδον γε παρὰ τὴν ἑστὶαν, ὡσπερ νόμος
ἐπεῖτα καὶ τὸν φόρτον ἐκφύγοιμεν ἄν.
οὐ γὰρ πρεπῶδες ἐστὶ τῷ διδασκάλῳ
ἰσχάδια καὶ τρωγάλια τοῖς θεωμένοις
προβαλὸντ', ἐπὶ τούτοις εἶτ' ἀναγκάζειν γελάν.
ΓΤ. εὖ πάνι λέγεις' ὡς Δέξινικος οὔτοσι
ἀνίσταθ' ὡς ἀρπασόμενος τὰς ἱσχάδας.
ΚΑ. ὡς ἴδυ πράττειν, ἄνδρες, ἔστ' εὐδαιμόνως,
καὶ ταῦτα μηδὲν ἐξενεγκόντ' οἴκοθεν.
ἡμῖν γὰρ ἀγαθῶν σωρὸς εἰς τὴν οἰκίαν
ἐπεισεπέπαικεν οὐδὲν ἡδικηκόσιν.
[οὗτο τὸ πλούτειν ἔστιν ἴδυ πρᾶγμα δή.,]
ἡ μὲν σιτύῃ μεστῇ 'στι λευκῶν ἀλφίτων,
οἱ δ' ἀμφορῆς οὖνοι μέλανοι ἀνθοσμίου.
ἀπαντα δ' ἠμῖν ἀργυρίοι καὶ χρυσίου
τὰ σκευάρια πλήρη ἁρτίν, ὡστε θαυμάσαι.
τὸ φρέαρ δ' ἐλαῖον μεστῶν αἰ δὲ λήκυθοι
μύρου γέμουσι, τὸ δ' ὑπερφόν ἱσχάδων.
όξις δὲ πᾶσα καὶ λοπάδιον καὶ χύτρα
χαλκῆ γέγονε' τοὺς δὲ πυκνáticoιος τοὺς σαπροὺς
toὺs ἵθυνηροις ἀργυροῖς πάρεσθ' ὅραν.
ὁ δ' ἵππος γέγον' ἠμῖν ἐξαπίνης ἐλεφάντινος.
στατήρσαι δ' οἱ θεράποντες ἀρτιάζομεν.
καὶ νῦν ὁ δεσπότης μὲν ἐνδον βουθυτεῖ
ἐν καὶ πράγμον καὶ κριὸν ἐστεφανωμένοις,
ἐμὲ δ' ἐξεπεμφύεν ὁ καπνὸς. οὐχ οἴος τε γὰρ
ἐνδον μένειν ᾗν. ἐδακνὲ γὰρ τὰ βλέφαρά μου.

ΔΙ. ἔποι μετ' ἐμοὶ παιδάριοι, ἵνα πρὸς τὸν θεὸν
ἈΧΟΣ. ΚΑ. ἔα, τίς ἐσθ' ὁ προσιων οὔτοσι;
ΔΙ. ἀνὴρ πρότερον μὲν ἄθλιος, νῦν δ' εὐτυχῆς.
ΚΑ. δήλον ὅτι τῶν χρηστῶν τις, ὡς ἔσιν καὶ, εἰ.
ΔΙ. μάλλον. ΚΑ. ἐπείτα τοῦ δέει.
ΔΙ. πρὸς τοῦ θεοῦ ἥκω μεγάλων γὰρ μοῦστὶν ἀγαθῶν αἰτίος.
ἐγὼ γὰρ ἴκανὴν οὐσίαν παρὰ τοῦ πατρὸς λαβὼν ἐπήρκουν τοῖς δειομένοις τῶν φίλων,
εἶναι νομίζων χρῆσιμον πρὸς τὸν βίον.
ΚΑ. ἦ ποῦ σε ταχέως ἐπέλιπτεν τὰ χρήματα.
ΔΙ. κομιδῆ μὲν οὖν.
ΚΑ. οὖκοιν μετὰ ταῦτ' ἦσθ' ἄθλιος.
ΔΙ. κομιδῆ μὲν οὖν. κἀγὼ μὲν ὑμὴν οὐς τέως εὐηργέτησα δειομένους ἔξειν φίλους
ὀντος βεβαιῶς, εἰ δεηθεὶν ποτὲ
οἱ δ' ἐξετρέποντο κοῦκ ἐδόκουν ὄραν μ' ἔτι.
ΚΑ. καὶ κατεγέλων δ', εὖ οἴδ' ὅτι.
ΔΙ. κομιδῆ μὲν οὖν.
ΚΑ. αὖχμος γὰρ ὅπ τῶν σκευαρίων σ' ἀπώλεσεν.
ΔΙ. ἀλλ' οὖχί νῦν. ἀνθ' ὅν ἐγὼ πρὸς τὸν θεὸν προσευχόμενος ἥκω δικαίως ἐνθάδε.
ΚΑ. τὸ τριβώνιον δὲ τί δύναται πρὸς τῶν θεῶν,
δ' φέρει μετὰ σοῦ τὸ παιδάριον τοῦτα; φράσων.
ΔΙ. καὶ τοῦτ' ἀναθήσων ἔρχομαι πρὸς τὸν θεόν.
ΚΑ. μῶν ἐνεμυθήσης δὴτ' ἐν αὐτῷ τὰ μεγάλα;
ΔΙ. οὖκ, ἀλλ' ἐνερρήγωσ' ἐτη τριακάδεκα.
ΚΑ. τὰ δ' ἐμβάδια; ΔΙ. καὶ ταῦτα συνεχειμάζετο.
ΚΑ. καὶ ταῦτ' ἀναθήσων ἔφερες οὖν; ΔΙ. νη τὸν Δία.
ΚΑ. χαρίεντα γ' ἦκεις δῶρα τῷ θεῷ φέρων.
ΣΤ. οἶμοι κακοδαίμων, ὡς ἀπόλολα δείλαιος,
καὶ τρὶς κακοδαίμων καὶ τετράκις καὶ πεντάκις
καὶ δωδεκάκις καὶ μυρίακις· ίοῦ ίοῦ.
οὕτω πολυφόρῳ συγκέκραμαι δαίμονι.
ΠΛΟΤΤΟΣ.

ΚΑ. Ἀπολλον ἀποτρόπαιε καὶ θεὸς φίλοι,

τί ποτ' ἑστὶν ὁ τι πέπονθεν ἀνθρωπος κακὸν;

ΣΤ. οῦ γὰρ σχέτλια πέπονθα νυνὶ πράγματα,

ἀπολωλεκώς ἀπαντα τάκε τῆς οἰκίας
dιὰ τὸν θεὸν τούτον, τὸν ἐσόμενον τυφλὸν
πάλιν αὑθίς, ἦμπερ μὴ ᾿Αλλήπωσιν αἰ δίκαι;

ΚΑ. ἐγὼ σχεδὸν τὸ πράγμα γεγυνωσκεῖν δοκῶ.

προσέρχεται γὰρ τὸς κακὸς πρᾶττων ἀνήρ,

ἐσθὲ δ' εἶναι τοῦ πονηροῦ κόμματος.

ΔΙ. νὴ Δία, καλῶς τοῖνυν ποιῶν ἀπόλλυται.

ΣΤ. τοῦ ποῦ ἵπθ' ὁ μόνος ἀπαντασ ἡμᾶς πλουσίους

ὑποσχόμενος οὕτως ποιήσειν εὐθέος,

εἰ πάλιν ἀναβλέψειες ἐξ ἀρχῆς; ὁ δὲ

πολὺ μᾶλλον ἔνιον ἑστὶν ἐξολωλεκὼς.

ΚΑ. καὶ τίνα δέδρακε δητὰ τοῦτο; 

ΣΤ. ἐμὲ τοῦτον;

ΔΙ. ἦ τῶν πονηρῶν ἡσθα καὶ τοιχώρυχων;

ΣΤ. μᾶ Δί', οὐ μὲν οὖν ἐσθ' ὑγίες ὑμῶν ὀὕδενος,

κούκ ἐσθ' ὅπως οὐκ ἐχετέ μου τὰ χρήματα.

ΚΑ. ὡς σοβαρὸς, ὡς Δάματερ, εἰσεληλυθὲν

ὁ συκοφάντης. 

ΔΙ. δῆλον ὅτι βουλιμιᾷ.

ΣΤ. σὺ μὲν εἰς ἀγορὰν ὑδν ταχέως οὐκ ἂν φθάνοις;

ἐπὶ τοῦ τροχοῦ γὰρ δεῖ σ' ἐκεῖ στρεβλούμενον

ἐπείδη ἂν πεπαυνοῦργηκας. 

ΚΑ. οἰμώξάρα σὺ.

ΔΙ. νὴ τὸν Δία τὸν σωτήρα, πολλοῦ γ' ἀξίως

ἀπασὶ τοῖς Ῥωμησιν ὁ θεὸς οὕτως, εἰ
toῦς συκοφάντας ἐξολεὶ κακοὺς κακοὺς.

ΣΤ. οἶμοι τάλας· μῶν καὶ σὺ μετέχων καταγελᾶς;

ἐπεὶ πόθεν θοιμάτων εἶληφας τοδί;

ἐχθές δ' ἔχουτ' εἴδον σ' ἐγὼ τριβώνιον.

ΔΙ. οὐδὲν προτιμῶ σου. φορῶ γὰρ πριάμενος

tὸν δακτύλιον τοῦτο παρ' Ἑυθὺμου δραχμῆς.
ΑΡΙΣΤΟΦΑΝΟΣ

ΚΑ. ἀλλ' οὐκ ἔνεστι συνοφάντου δήγματος.

ΣΤ. ἀρ' οὐχ ὑβρις ταύτ' ἐστὶ πολλή; σκόπττετον, ὦ τι δὲ ποιεῖτον ἐνθάδ' οὐκ εἰρήκατον. οὐκ ἐπ' ἀγαθῷ γὰρ ἐνθάδ' ἐστὼν οὐδενί.

ΚΑ. μὰ τὸν Δί' οὐκούν τῷ γε σῷ, σάφ' ἵσθ' ὦτι.

ΣΤ. ἀπὸ τῶν ἐμῶν γὰρ ναὶ μὰ Δία δειπνῆσετον.

ΚΑ. ὡς δὴ 'π' ἀληθείᾳ σὺ μετὰ τοῦ μάρτυρος διαρραγεῖς, μηδενός γ' ἐμπλήμενος.

ΣΤ. ἀρνεῖσθον; ἐνδον ἐστίν, ὦ μιαρωτάτῳ, πολὺ χρῆμα τεμαχών καὶ κρεῶν ὄπτημένων. ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ.

ΚΑ. κακόδαιμον, ὀσφραίνει τι;

ΔΙ. τοῦ ψύχους γ' ὑσως, ἑπεὶ τοιοῦτόν γ' ἀμπέχεται τριβῶνοι.

ΣΤ. ταύτ' οὖν ἄνασχέτ' ἐστίν, ὦ Ζεὺ καὶ θεοὶ, τούτων ύβριζεν εἰς ἐμ'; οὔμ' ὥς ἄχθομαι ὅτι χρηστός ὦν καὶ φιλόπολις πάσχω κακῶς.

ΔΙ. σὺ φιλόπολις καὶ χρηστός; ΣΤ. ὥς οὐδεὶς γ' ἀνήρ.

ΔΙ. καὶ μὴν ἐπερωτηθεῖς ἀπόκριναι μοι, ΣΤ. τὸ τι;

ΔΙ. γεωργὸς εἰ; ΣΤ. μελαγχολὰν μ' οὕτως οἶει;

ΔΙ. ἀλλ' ἐμπορος; ΣΤ. ναί, σκήπττομαι γ', ὅταν τύχω.

ΔΙ. τί δαί; τέχνην τιν' ἐμαθες; ΣΤ. οὐ μὰ τὸν Δία.

ΔΙ. πῶς οὖν διέξης ἢ πόθεν μηδὲν ποιῶν;

ΣΤ. τῶν τῆς πόλεως εἰμ' ἐπιμελητὴς πραγμάτων καὶ τῶν ἱδίων πάντων. ΔΙ. σὺ; τί μαθῶν;

ΣΤ. βούλομαι.

ΔΙ. πῶς οὖν ἂν εἴης χρηστός, ὦ τοιχωρύχε, εἰ σοὶ προσήκον μηδὲν εἰτ' ἀπεχθάνει;

ΣΤ. οὐ γὰρ προσήκει τὴν ἐμαυτοῦ μοι πόλιν εὐεργετεῖν, ὦ κέπφε, καθ' ὃςον ἂν σθένω;

ΔΙ. εὐεργετεῖν οὖν ἐστὶ τὸ πολυπραγμονεῖν;
ΣΤ. τὸ μὲν οὖν βοηθεῖν τοῖς νόμοις τοῖς κειμένοις καὶ μὴ 'πιτρέπειν εάν τις ἐξαμαρτάνη.

ΔΙ. οὐκοῦν δικαστὰς ἐξεπίτηδες ἡ πόλις ἀρχεῖν καθιστῆσιν; ΣΤ. κατηγορεῖ δὲ τίς;

ΔΙ. ὁ βουλόμενος.

ΣΤ. οὐκοῦν ἐκεῖνός εἰμ' ἐγὼ. ὥστε εἰς ἐμ' ἥκει τῆς πόλεως τὰ πράγματα.

ΔΙ. νὴ Δία, πονηρὸν τάρα προστάτην ἔχει. ἐκεῖνο δ' οὖ βούλοι' ἂν, ἢσυχίαν ἔχων ξῆν ἀργός;

ΣΤ. ἀλλὰ προβατίον βίον λέγεις εἰ μὴ φανεῖται διατριβή τις τῷ βίῳ.

ΔΙ. οὐδ' ἂν μεταμάθοις;

ΣΤ. οὐδ' ἂν εἰ δοῖς γέ μοι τὸν Πλοῦτον αὐτὸν καὶ τὸ Βάττου σύλφιον.

ΔΙ. κατάθοι ταχέως θοιμάτιον. ΚΑ. οὕτος, σοὶ λέγει.

ΔΙ. ἐπειθ' ὑπόλυσαι. ΚΑ. πάντα ταῦτα σοὶ λέγει.

ΣΤ. καὶ μὴν προσελθέτω πρὸς ἐμ' ὑμῶν ἐνθαδ' ὁ βουλόμενος. ΚΑ. οὐκοῦν ἐκεῖνός εἰμ' ἐγὼ.

ΣΤ. οἴμοι τάλας, ἀποδόμανται μεθ' ἠμέραν.

ΚΑ. σὺ γὰρ ἄξιοῖς ταλλότρια πράττων ἑσθείειν.

ΣΤ. ὁρᾶς ἂ ποιεῖ; ταῦτ' ἐγὼ μαρτύρομαι.

ΚΑ. ἀλλ' οὐχεῖται φεύγων ὃν ἠγες μάρτυρα.

ΣΤ. οἴμοι περιείλημμαι μόνος. ΚΑ. νυνὶ βοᾶς;

ΣΤ. οἴμοι μάλ' αὖθις.

ΚΑ. δός σὺ μοι τὸ τριβώνιον, ἵν' ἀμφιέσω τὸν συκοφάντην τοντοῦ.

ΔΙ. μὴ δὴθ' ἱερὸν γὰρ ἐστὶ τοῦ Πλοῦτου πάλαι.

ΚΑ. ἔπεμψα ποῦ κάλλιον ἀνατεθήσεται ἢ περὶ πονηρὸν ἄνδρα καὶ τοιχωρύχου;

Πλοῦτον δὲ κοσμεῖν ἰματίοις σεμνοῖς πρέπει.
ΔΙ. τοὺς ὑμᾶς ἔμβαδίοις τι χρήσεται τις; εἰπὲ μοι.
ΚΑ. καὶ ταῦτα πρὸς τὸ μέτωπον αὐτίκα δὴ μᾶλα ὅσπερ κοτίνῳ προσπατταλεύσω τουτῷ.
ΣΤ. ἀπεμινι γιγανώσκω γὰρ ἥττων ὁν πολὺ ὑμῶν ἐὰν δὲ σύζυγον λάβω τινὰ καὶ σύκινου, τοῦτον τὸν ἢσχυρὸν θεοῦ ἐγὼ ποιήσω τήμερον δοῦναι δίκην, ὅτι καταλύει περιφανῶς εἰς ὁν μόνος τὴν δημοκρατίαν, οὔτε τὴν βουλῆι πιθῶν τὴν τῶν πολιτῶν οὔτε τὴν ἐκκλησίαν.
ΔΙ. καὶ μῆν ἐπειδὴ τὴν πανοπλίαν τὴν ἐμὴν ἔχων βαδίζεις, ἐς τὸ βαλανεῖον τρέχει ἐπειτ' ἐκεῖ κορυφαίος ἐστηκὼς θέρου.
κἀγὼ γὰρ ἔχων τὴν στάσιν ταῦτην ποτὲ.
ΚΑ. ἀλλ' ὁ βαλανεύς ἔλεξει θύρας αὐτὸν λαβών.
ῳ δ' εἰσίωμεν, ἵνα προσεύξῃ τὸν θεοῦ.
ΓΡ. ἄρ', ὃ φίλοι γέροντες, ἐπὶ τὴν οἰκίαν ἀφίγμεθ' ὄντως τοῦ νέου τούτου θεοῦ, ἢ τῆς ὀδοῦ τὸ παράπαν ἡμαρτήκαμεν;
ΧΩ. ἀλλ' ἵσθ' ἐπ' αὐτὰς τὰς θύρας ἀφιγμένης, ὥ μειρακίσκῃ πυθάνει γὰρ ὄρκικος.
ΓΡ. φέρε νῦν ἐγὼ τῶν ἐνδοθεν καλέσω τινά.
ΧΡ. μὴ δῆτ' ἐγὼ γὰρ αὐτὸς ἔξεληλυθά. ἀλλ' ὁ τι μάλιστ' ἐξεληλυθας λέγεις σ' ἑχρῆν.
ΓΡ. πέπονθα δεινὰ καὶ παράνομ' ὃ φίλτατε ἀφ' οὖ γὰρ ὁ θεὸς οὔτος ἢρξατο βλέπειν, ἀβίωτον εἶναι μοι πεποίηκε τὸν βίον.
ΧΡ. τὶ δ' ἔστιν; ἦ που καὶ σὺ συκοφάντρια ἐν ταῖς γυναιξίν ὡσθα; ΓΡ. μὰ Δι' ἐγὼ μὲν οὖ.
ΧΡ. ἀλλ' οὖ λαχοῦσ' ἐπινεῖς ἐν τῷ γράμματι;
ΓΡ. σκώπτεις ἐγὼ δὲ κατακέκνισμαι δειλάκρα.
ΠΛΟΤΤΟΣ.

XP. οὗκον ἐρεῖς ἀνύσασα τὸν κνισμὸν τίνα;

ΓΡ. ἀκούε νυν. ἦν μοί τι μειράκιον φίλον, 975
πενιχρὸν μὲν, ἄλλως δ' εὐπρόσωπον καὶ καλὸν
καὶ χρηστὸν' εἰ γὰρ τοῦ δεηθεὶν ἐγὼ,
ἀπαντ' ἐποίει κοσμώς μοι καὶ καλῶς'
ἐγὼ δ' ἐκεῖνω ταῦτα πάνθ' ύπηρέτουν.

XP. τί δ' ἦν ὧ τι σου μάλιστ' ἐδείθ' ἐκάστοτε;

ΓΡ. οὐ πολλά' καὶ γὰρ ἐκνομίως μ' ἱσχύνετο.
ἀλλ' ἀργυρίῳ δραχμαὶ ἄν ἣτης' εἴκοσιν
eἰς ἱμάτιον, ὀκτὼ δ' ἂν εἰς ύποδήματα:
καὶ ταῖς ἀδελφαῖς ἀγοράσαι χιτώνιον
ἐκέλευσεν ἂν, τῇ μητρί θ' ἱματίδιον
πυρῶν τ' ἂν ἐδείηθ' μεδίμνων τεττάρων.

XP. οὐ πολλὰ τοῖνυν μᾶ τὸν Ἀτόλλω ταὐτά γε
ἐἴρηκας, ἄλλα δῆλον ὅτι σ' ἱσχύνετο.

ΓΡ. καὶ ταῦτα τοῖνυν οὐχ ἐνεκεν μυστήρια
αἰτεῖν μ' ἐφασκεν, ἄλλα φιλίας οὖνεκα,
ίνα τοῦμὸν ἵματιον φορῶν μεμνήτο μου.

XP. λέγεις ἐρῶντ' ἀνθρωπον ἐκνομιώτατα.

ΓΡ. ἀλλ' οὐχὶ νῦν ὁ βδελυρὸς ἐτὶ τὸν νοῦν ἔχει
τὸν αὐτὸν, ἄλλα πολὺ μεθέστηκεν πάνυ.
ἐμοῦ γὰρ αὐτῷ τὸν πλακοῦντα τουτοῦ
καὶ τάλλα τάπι τοῦ πίνακος τραγήματα
ἐπόντα πεμψάσης ύπευπούσης θ' ὅτι
ἐῖς ἐσπέραν ἥξουμι, XP. τί σ' ἐδρασ'; εἰπὲ μοι.

ΓΡ. ἀμητα προσαπεπεμψεν ἧμῖν τουτοῦ,
ἐφ' ὦ τ' ἐκεῖστε μηδέποτε μ' ἐλθεῖν ἔτι,
καὶ πρὸς ἐπὶ τοῦτοι εἰπεν ἀποπέμπτων ὅτι
πάλαι ποτ' ἥσαν ἀλκιμοὶ Μιλήσιοι.

XP. δῆλον ὧτι τοὺς τρῶπους τις οὐ μοχθηρὸς ἦν.
ἐπειτα πλουτῶν οὐκέθ' ἥδεται φακῆ.
πρὸ τοῦ δ' ὑπὸ τῆς πενίας ἀπαντ' ἐπῆσθιεν.  

ΓΡ. καὶ μὴν πρὸ τοῦ γ' ὀσμήραι νη τῷ θεῷ ἐπὶ τὴν θυραν ἐβάδιζεν αἰε τῇ ἐμῆν.  

ΧΡ. ἐπ' ἐκφορᾶν;  

ΓΡ. μὰ Δί', ἀλλὰ τῆς φωνῆς μόνον ἑρῶν ἀκούσαι. ΧΡ. τοῦ λαβεῖν μὲν οὖν χάριν.  

ΓΡ. καὶ νη Δί' εἰ λυπομένην αἰσθοιτό με, νηττάριον ἄν καὶ φάβιον ὑπεκορίζετο.  

ΧΡ. ἔπειτ' ἵσως ὠτησ' ἂν εἰς ὑποδήματα.  

ΓΡ. μυστηρίους δὲ τοὺς μεγάλους ὄχομένην ἐπὶ τῆς ἀμάξης ὅτι προσέβλεψέν με τις, ἐτυπτόμην διὰ τοῦθ' ὠλην τὴν ἡμέραν.  

οὔτω σφόδρα ἰδιότυπος ὁ νεανίσκος ἦν.  

ΧΡ. μόνος γὰρ ἥδεθ', ὡς έοικεν, ἐσθίων.  

ΓΡ. καὶ τάς γε χείρας παγκάλους ἔχειν μ' ἐφη.  

ΧΡ. ὀπότε προτεινοῖεν γε δραχμᾶς εἶκοσιν.  

ΓΡ. ὅξειν τε τῆς χρώας ἐφασκεν ἥδυ με,  

ΧΡ. εἰ Θάσιον ἐνέχεις, εἰκότως γε νη Δία.  

ΓΡ. ταὐτ' οὖν ὁ θεός, ὦ φίλ' ἄνερ, οὐκ ὁρθῶς ποιεῖ, φάσκων βοηθεῖν τοῖς ἀδικουμένοις αἰε.  

ΧΡ. τὶ γὰρ ποιήσῃ; φράζε, καὶ πεπράζεται.  

ΓΡ. ἀναγκάσαι δικαίον ἐστὶ νη Δία τὸν εὖ παθόνθ' ὑπ' ἐμοῦ πάλιν μ' ἀντευποιεῖν ἥ μηδ' ὅτιοι ἄγαθον δικαίος ἐστ' ἔχειν.  

ἀλλ' οὐδέποτε με ξώσαι ἀπολείψειν ἐφη.  

ΧΡ. ὁρθῶς γε' νυνδί σ' οὗκέτι ξῆν οἴεται.  

ΓΡ. ὑπὸ τοῦ γὰρ ἅλγους κατατέθηκε', ὦ φίλτατε.  

ΧΡ. οὖκ, ἀλλὰ κατασέσησας, ὦς γ' ἐμοὶ δοκεῖσ.  

ΓΡ. διὰ δακτυλίον μὲν οὖν ἐμὲ γ' ἂν διελκύσαις.  

ΧΡ. εἰ τυγχάνοι γ' ὁ δακτύλιος ὥν τηλία.  

ΓΡ. καὶ μὴν τὸ μειράκιον τοῦ προσέρχεται,
ΠΛΟΤΤΟΣ

οὕτερ πάλαι κατηγοροῦσα τυγχάνων  
ἐοικε δ' ἐπὶ κώμοι βαδίζειν.  1040

XP.  
φαίνεται.

στεφάνους γέ τοι καὶ δᾶδ' ἔχων πορεύεται.
NEA. ἀσταζομαι ΓΡ. τί φησιν;
NEA.  
ἄρχαίαν φίλην.

πολιά γεγένησαι ταχύ γε νη τὸν οὐρανον.
ΓΡ. τάλαιν ἐγώ τῆς ύβρεος ἢς ύβρίζομαι.
XP. ἔοικε διὰ πολλοῦ χρόνου σ' ἐορακέναι.  1045
ΓΡ. ποίον χρόνον, ταλάνταθ', ὅς παρ' ἐμοὶ χθές ἦν;
XP. τούναντιον πέπονθε τοῖς πολλοῖς ἀρα'

μεθύων γὰρ, ὡς ἐοικεν, ἡξύτερον βλέπειι.
ΓΡ. οὐκ, ἀλλ' ἀκόλαστός ἐστιν ἀεὶ τοὺς τρόπους.
NEA. ὁ Ποντοπόσειδον καὶ θεοὶ πρεσβυτικοὶ,  1050
ἐν τῷ προσώπῳ τῶν ρυτίδων ὀσας ἔχει.
ΓΡ. ἂ ἂ,

τῇν δᾶδα μὴ μοι πρόσφερ'.
XP.  
eὐ μέντοι λέγει.

ἐὰν γὰρ αὐτὴν εἰς μόνος στινθηρ λάβῃ,
ὡσπερ παλαιὰν εἰρεσιώνην καύσεται.
NEA. βούλει διὰ χρόνον πρός με παίσαι; ΓΡ. ποῦ,  1055
tάλαιν;
NEA. αὐτοῦ, λαβοῦσα κάρνα. ΓΡ. παίδιαν τίνα;
NEA. πόσους ἔχεις ὀδόντας.
XP.  
ἀλλὰ γνωσομαι

κάγωγ'. ἔχει γὰρ τρεῖς ἱσως ἢ τέτταρας.
NEA. ἀπότισον ἐνα γὰρ γόμφιον μόνον φορεῖ.
ΓΡ. ταλάντατ' ἀνδρῶν, οὐχ ὑμιαινειν μοι δοκεῖς,  1060
πλυνόν με ποιῶν ἐν τοσούτοις ἀνδράσιν.
NEA. ὅναοι μένταν, εἰ τις ἐκτλύνειε σε.
XP. οὐ δῆτ', ἐπεὶ νῦν μὲν κατηγλικῶς ἔχει,
εἰ δὲ ἐκπλυνεῖται τοῦτο τὸ ψημύθιον, ὥσει κατάδηλα τοῦ προσώπου τὰ ράκη. 1063

ΓΡ. γέρων ἀνήρ ὁν οὐχ υγιαίνει μοι ἐδοκεῖς.
ΧΡ. ἀλλ', ὁ νεανίσκ', οὐκ ἐώ τὴν μεῖρακα
μισεῖν σε ταύτην. NEA. ἀλλ' ἐγὼν' ὑπερφιλῶ.
ΧΡ. καὶ μὴν κατηγορεῖ γέ σου. NEA. τί κατηγορεῖ;
ΧΡ. εἶναι σ' ύβριστὴν φήσι καὶ λέγειν ὅτι
πάλαι ποτ' ἥσαν ἀλκιμοὶ Μιλήσιοι. 1073

ΝΕΑ. ἐγὼ περὶ ταύτης οὐ μαχοῦμαι σοι. ΧΡ. τὸ τί;
ΝΕΑ. αἰσχυνομένος τὴν ἥλικίαν τὴν σὴν, ἐπεὶ
οὐκ ἄν ποτ' ἀλλω τούτῳ γ' ἐπέτρεπον ποιεῖν'
νῦν δ' ἀπίθι χαίρων συλλαβῶν τὴν μεῖρακα.
ἀλλ' εἰσίθ' εἰσώ' τῷ θεῷ γὰρ βούλομαι
ἐλθῶν ἀναθεῖνα τοὺς στεφάνους τοῦσ' οὖς ἔχω.

ΓΡ. ἐγὼ δὲ γ' αὐτῷ καὶ φράσατι τι βούλομαι. 1090
ΝΕΑ. ἐγὼ δὲ γ' οὖκ εἴσειμι.
ΧΡ. θάρρει, μὴ φοβοῦ.
οὐ γὰρ βιάσεται.

ΝΕΑ. πάνυ καλῶς τοῖνυν λέγεις.

ΓΡ. βάδις': ἐγὼ δὲ σοι κατόπιν εἰσέρχομαι.
ΧΡ. ὡς εὐτόνως, ὁ Ζεὺς βασιλεὺς, τὸ γράδιον
ὡσπερ λεπτᾶς τῷ μειρακίῳ προσίσχεται.
ΚΑ. τίς ἐσθ' ὁ κόπτων τὴν θύραν; τοῦτ' τί ἴν;
οὐδεὶς ἐοικεν' ἀλλὰ δῆτα τὸ θύριον
φθεγγόμενον ἄλλως κλαυσία.

ΕΡ. σὲ τοῦ λέγω,
οῦ Καρίων, ἀνάμεινον. 1100

ΚΑ. οὗτος, εἰπὲ μοι,
σὺ τὴν θύραν ἐκοπτεὶς οὕτωσι σφόδρα;
ΕΡ. μᾶ Δι', ἀλλ' ἐμελλον' εἰτ' ἀνέφξας με φθάσας.
ἀλλ' ἐκκάλει τὸν δεσπότην τρέχων ταχύ,
ΠΛΟΤΤΟΣ.  

ἐπείτα τὴν γυναῖκα καὶ τὰ παιδία, ἐπείτα τοὺς θεράποντας, εἴτε τὴν κύνα, ἐπείτα σαυτὸν, εἴτε τὴν ὑν.  

ΚΑ. εἰπέ μοι, 

τί δ' ἐστιν;  

ΕΡ. ὁ Ζεὺς, ὁ πονηρὲ, βούλεται ἐσ ταυτὸν ὑμᾶς συγκυκῆσας τρυβλίον ἀπαξάπαντας εἰς τὸ βάραθρον ἐμβαλεῖν.  

ΚΑ. ἡ γλώττα τῷ κήρυκι τούτων τέμνεται. ἀτὰρ τι ἡ ταύτ' ἐπιβουλεύει ποιεῖν ἡμᾶς;  

ΕΡ. ὁτι ἰδεῖται πάντων πραγμάτων εἰργασθ' ἀφ' οὗ γὰρ ἦρξατ' ἐξ ἀρχῆς βλέπειν ὁ Πλοῦτος, οὔδεις οὗ λιβανωτὸν, οὗ δάφνην, οὗ ψαιστὸν, οὗ ιερεῖον, οὗ ἄλλ' οὔδεῖν ἡμῖν ἐτί θύει τοῖς θεοῖς.  

ΚΑ. μᾶ Δί', οὔδέ γε θύσει. κακῶς γὰρ ἐπεμελεῖσθ' ἡμῶν τότε.  

ΕΡ. καὶ τῶν μὲν ἄλλων μοι θεοῖν ἤττον μέλει, ἐγὼ δ' ἀπόλολα κατιτέρριμαι. ΚΑ. σωφρονεῖς.  

ΕΡ. πρότερον γὰρ εἴχον μὲν παρὰ ταῖς κατηγίσιν πάντ' ἀγάθ' ἐσθενε εὐθὺς, οἰνῳττα, μέλε, ἵσχάδας, ὅσ' εἰκός ἐστιν 'Ερμῆν ἐσθίειν· νυνὶ δὲ πεινών ἀναβάδην ἀναπαύμαι.  

ΚΑ. οὐκούν δικαίως, ὅστις ἐποίεις ξημίαν ἐνίοτε τοιαύτ' ἀγάθ' ἐχὼν;  

ΕΡ. οἶμοι τάλας, οἶμοι πλακοῦντος τοῦ 'ν τετράδι πεπεμμένον.  

ΚΑ. ποθεῖς τὸν οὐ παρόντα καὶ μάτην καλεῖς.  

ΕΡ. οἶμοι δὲ κωλῆς ἢς ἐγὼ κατήσθιον·  

ΚΑ. ἀσκολίας' ἐνταῦθα πρὸς τὴν αἰθρίαν.
ΑΡΙΣΤΟΦΑΝΟΣ

ΕΡ. σπλάγχνων τε θερμών ὃν ἐγώ κατήσθιον. 1130
ΚΑ. ὀδύνη σε περὶ τὰ σπλάγχνα ἐσκεικτεὶ τεις στρεφεὶ।
ΕΡ. οἴμοι δὲ κύλικος ἵσον ἵσον κεκραμένης.
ΚΑ. ταύτην ἐπιτυγγῶν ἀποτρέχων οὐκ ἄν φθάνουσι; 1135
ΕΡ. ἄρ’ ὕφελήσας ἂν τι τὸν σαυτοῦ φίλου;
ΚΑ. εὐ τοῦ δέει ἦ’ ἄν δυνατός εἰμὶ σ’ ὕφελείν.
ΕΡ. εὐ μοι πορίσας ἄρτον τιν’ εὐ πεπεμμένου
δοιης καταφαγεῖν καὶ κρέας νεανίκουν
ὁν θυεθ’ ὑμεῖς ἐνδον. ΚΑ. ἀλλ’ οὐκ ἐκφορά.
ΕΡ. καὶ μῆν ὀπότε τι σκευάριον τοῦ δεσπότου
ὑφέλοι’, ἐγώ σ’ ἄν λαυθάνειν ἐποίουν ἄει. 1140
ΚΑ. ἐφ’ φ’ τε μετέχειν καύτος, ὦ τοιχωρύχε.
ὁκεν γὰρ ἄν σοι ναστὸς εὐ πεπεμμένους.
ΕΡ. ἐπείτα τούτον γ’ αὐτὸς ἄν κατήσθιες.
ΚΑ. οὐ γὰρ μετέχεις τὰς ἵσας πληγάς ἐμοὶ,
ὀπότε τι ληφθείη πανοργίης ἐγώ.
ΕΡ. μὴ μηνισκακήσῃς, εἰ σοῦ Φυλῆν κατέλαβαι.
ἀλλὰ ξύνοικον πρὸς θεοὺς δέξασθέ με. 1145
ΚΑ. ἐπεὶτ’ ἀπολιπτὼν τοὺς θεοὺς ἐνθάδε μενεῖς;
ΕΡ. τὰ γὰρ παρ’ ὑμῖν ἐστὶ βελτίω πολύ.
ΚΑ. τὶ δὲ; ταυτομολεῖν ἀστεῖον εἰναί σοι δοκεῖ;
ΕΡ. πατρὶς γὰρ ἐστὶ πᾶσ’ ἵν’ ἄν πράττῃ τις ἐν. 1150
ΚΑ. τὶ δῆτ’ ἄν εἰς οὐδὲν ὑμῖν ἐνθάδ’ ὅν;
ΕΡ. παρὰ τὴν θύραν στροφαῖον ἵδρυσασθέ με.
ΚΑ. στροφαῖον; ἀλλ’ οὐκ ἔργον ἐστ’ οὐδὲν στροφῶν.
ΕΡ. ἀλλ’ ἐμπολαῖον. 1155
ΚΑ.

ἄλλα πλουτοῦμεν’ τί οὖν
Ἐρμῆν παλιγκάπηλον ἤμας δεὶ τρέφειν;
ΕΡ. ἄλλα δόλιον τοῖνυν.
ΚΑ.

δόλιον; ἦκιστά γε’
οὐ γὰρ δόλου νῦν ἔργον, ἀλλ’ ἀπλῶν τρόπτων.
ΠΛΟΥΤΟΣ.

ΕΠ. ἀλλ' ἡγεμόνιον.

ΚΑ. ἀλλ' ὁ θεὸς ἡ ἄνθη βλέπει, ὡσθ' ἡγεμόνος οὐδὲν δεησόμεσθ' ἔτι.

ΕΠ. ἐναγώνιοι τοῖνυν ἐσομαί. καὶ τί ἐτ' ἐρεῖς;
Πλούτῳ γὰρ ἐστὶ τούτῳ συμφορώτατον, ποιεῖν ἀγώνας μουσικοὺς καὶ γυμνικοὺς.

ΚΑ. ὡς ἀγαθόν ἐστ' ἐπώνυμίας πολλαὶς ἔχειν ὦντος γὰρ ἐξεύρηκεν αὐτῷ βιότιον.
οὐκ ἐτὸς ἀπαντεῖς οἱ δικάζοντες θαμὰ σπεύδουσιν ἐν πολλοῖς γεγραφθαί γράμμασιν.

ΕΠ. οὐκοῦν ἐπὶ τούτοις εἰσίων;

ΚΑ. καὶ πλῦνε γε ἀυτὸς προσελθὼν πρὸς τὸ φρέαρ τὰς κοιλίας, ἰν' εὐθέως διακονικὸς εἶναι δοκῆς.

ΙΕ. τίς ἄν φράσεις ποῦ στὶ Χρεμύλος μοι σαφῶς;

ΧΡ. τί δ' ἐστιν, ὦ βέλτιστε;

ΙΕ. τί γὰρ ἀλλ' ἡ κακῶς;

ἀφ' οὗ γὰρ ὁ Πλούτως οὐτὸς ἡρξατο βλέπειν, ἀπόλολ' ὑπὸ λιμοῦ. καταφαγεῖν γὰρ οὐκ ἔχω, καὶ ταῦτα τοῦ σωτήρος ἱερεὺς ὁν Διὸς.

ΧΡ. ἡ δ' αἰτία τις ἐστιν, ὦ πρὸς τῶν θεῶν;

ΙΕ. θύειν ἐτ' οὐδείς ἀξιοί. ΧΡ. τίνος οὕνεκα;

ΙΕ. οτι πάντες εἰσὶ πλούσιοι καὶ τοῦ τότε, ὦτ' εἰχον οὐδέν, ὁ μὲν ἂν ἢκων ἐμπορὸς ἐθυσεν ἱερεῖον τι σωθεὶς, ὁ δὲ τις ἂν δίκην ἀποφυγὼν' ὅ δ' ἄν ἐκαλλιερεῖτό τις, κἀμε' γ' ἐκάλει τον ἱερέα' νῦν δ' οὐδὲ εἰς θύει τὸ παράπαν οὐδέν, οὐδ' εἰςέρχεται.
τὸν οὖν Δίο καὶ τὸν σωτήρα καυτός μοι δοκῶ χαίρειν ἐάσας ἐνθάδ' αὐτοῦ καταμενεῖν.

ΧΡ. θάρρει' καλῶς ἔσται γὰρ, ἂν θεὸς θέλῃ.
ο Ζεύς ο σωτήρ γὰρ πάρεστιν ἐνθάδε, αὐτόματος ἥκων. ΙΕ. πάντ' ἀγαθὰ τοίνυν λέγεις.

ΧΡ. ἰδρυσόμεθα οὖν αὐτίκα μάλ', ἀλλὰ περίμενε, τὸν Πλοῦτον, οὗπερ πρότερον ἦν ἰδρυμένος, τὸν ὀπισθόδομον αἰεὶ φυλάττων τῆς θεοῦ. ἀλλ' ἑκδότω τις δεύρο δᾶδας ἡμμένας, ἵν' ἐχὼν προηγῆ τῷ θεῷ σὺ. 1191

ΙΕ. πάντι μὲν οὖν δράν ταῦτα χρή. ΧΡ. τὸν Πλοῦτον ἔξω τις κάλει.

ΓΡ. ἐγὼ δὲ τί ποιῶ; 1195

ΧΡ. τὰς χύτρας, αἰς τὸν θεὸν ἰδρυσόμεθα, λαβοῦσ'/ ἐπὶ τῆς κεφαλῆς φέρε σεμνῶς· ἔχουσα δ' ἥλθες αὐτῇ ποικίλα.

ΓΡ. ὄν δ' οὗνεκ' ἥλθοιν; 1200

ΧΡ. πάντα σοι πεπράξεται. ἥξει γὰρ ὁ νεανίσκος ὦς σ' εἰς ἐστέραν.

ΓΡ. ἀλλ' εἴ γε μέντοι νῇ Δἰ' ἐγχυᾶ σὺ μοι ἥξειν ἐκείνον ὡς ἐμ', οἴσω τὰς χύτρας.

ΧΡ. καὶ μὴν πολὺ τῶν ἄλλων χυτρῶν τάναντια ἀυταὶ ποιοῦσι· ταῖς μὲν ἄλλαις γὰρ χύτραις ἥ γραῖς ἐπεστ' ἀνατάτω, ταύτης δὲ νῦν τῆς γραίς ἐπιπολῆς ἐπείσιν αἱ χύτραι. 1205

ΧΟ. οὐκ ἔτι τοίνυν εἰκὸς μέλλειν οὖδ' ἡμᾶς, ἀλλ' ἀναχωρεῖν εἰς τοῦπισθεν' δεὶ γὰρ κατόπιν τούτων ἄδουντας ἐπεσθαι.
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. παραφρονοῦντος] So in the Peace the master Trygaeus is crazy (l. 54) and in the Wasps Bdelycleon: and their slaves talk of them. Indeed the slave of comedy is constantly better than his master in common sense.

5. 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 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. Ran. 812 ὅποταν οἱ δεσπόται ἐσπουδάκωσι κλαθμαθ’ ἡμῖν γίγνεται.

6. τὸν κύριον] ‘Its natural owner,’ that is, the slave himself. τὸν ἐωνημένον the master who has bought him.

8. καὶ ταῦτα...ταῦτα] ‘And these things are thus:’ a common phrase when one subject is dismissed and the speaker passes on to something else. Cf. Aesch. Prom. Vinct. 508 τοιαῦτα μὲν δὴ ταῦτα.


12. μελαγχολῶντ’] Cf. Av. 14 ὁ πινακοπώλης Φιλοκράτης μελαγχολῶν, and below l. 903.

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

17. ἀποκρινομένῳ] ‘And that too though he (the old man) answers not one syllable.’ Bentley’s ἀποκρινόμενος, which Meineke and Holden accept, for ἀποκρινομένῳ 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 ἀποκρινομένῳ might be defended, as genitive absolute. Dindorf’s older text (from Rav. ms.) ἀποκρινομένῳ has been kept. The dative is governed by ἀκολούθει.
PLUTUS.

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

27—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.

30. βήτορες] 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. ἐκτετοξευσθαί] ‘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 jaculamur aevö multa? but it is not quite the same use of the metaphor. Bentley’s conjecture ἐκτετολυπευσθαί will find few supporters, though it is ingenious.

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

37. ὑγιὲς μηδὲ ἐν] ‘an utterly dishonest creature, a good-for-nothing.’ Some write μηδὲν here, as οὐδὲν in l. 137 and οὐδὲς in l. 1182. Whichever way it be written, the separation of the syllables makes the word more emphatic than οὐδέσι, οὐδέν.

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

44. καλ τῷ κ.τ.λ.] ‘And pray whom do you meet first?’ ‘This man.’ ‘Then don’t you understand etc.’ For καλ τῷ Meineke says ‘κατὰ recte Cobetus, τουτῷ Carioni continuans.’ What objection is there to the common text? And εἶτα in l. 45 comes very awkwardly after κατὰ when the whole is Carion’s speech.
45. *τὴν ἐπινοεῖν*] 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.


48. *ὅδηλον ὅτι ἡ*] 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 1. 489 φανερῶν οἶμαι τὸν' εἶναι πᾶσι γνῶναι. This use of ὅτι 'Because' to begin an answer is supported by other passages. Cf. *Nub. 755* ὅτι τῇ δῇ; 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 *Vindiciac* he attempts other changes which are not satisfactory. If δῆλον ὅτι be taken together as δῆλοντι, it is hardly possible to explain δοκεῖ. Meineke argues that δῆλον ὅτι cannot be be used: true, if ὅτι means 'that,' of fact; but ὅτι appears only to be used = 'because,' of reason.

52. *ἥν ὃ' 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 1. 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. *ταύτῃ τούτους* i.e. blows and stripes. ὅδω is deliberative subj. 'am I to do,'

58. *μανθάνεις*] 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. *σκιώδες 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. *εἴ τι...τρόπους*] '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 ἄνδρα 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 ὅρυν. Cf. *Av. 719* ὅρυν

G. P.
te nomi'ete pi'avo' osaper peri' vnapetelas diakrinei...xupmelon brnvo, fowyn brnvo.

65. ap'o s' olo] i.e. apolo se.

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

piomega] This negative = ovdapws was no doubt originally an interrogative from pi= pov. So also padev is used: 'how can it be?' meaning 'it cannot be.'

70. ektrapaxhliosth pi.] Cf. Nub. 1501 ektrapaxhliosth pesevi: also Lys. 705. The active ektrapaxhlizew 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. aipe] Cf. Eg. 1361 arav meteuvron eis to bdathron embalw.

74. vi tovs theois] An assent to what ovi aphisetov 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. medesebe] They had been holding him. For vi=iodov cf. Eg. 26, Kan. 1390, Pac. 327.

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

79. androv] As in Av. 1637, Kan. 1472 androvov addressed to Poseidon and Dionysus.


84. Patrokleos] 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 Av. 1281 elakwomachou apantes andräfta tote, ekpoon epeinov eorpwv esowkrapov. Whereas with the Athenians washings were frequent: especially before and after meals; cf. Tesp. 1216.

86. touvi] i.e. blindness.

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

93. kal muv] Yet it is very unfair that Zeus should grudge prosperity to the good, for it is owing to the good (dia tovs xro) that he gets honours.

98. oraka dia] The ms. orakakai pw cannot be right: ovptov means 'nondum,' 'not yet;' and the sense wanted is 'I have not now for a
long time seen.' Porson proposed ἑώρακ' ἀπὸ χρόνου. If a preposition be inserted διὰ seems the neatest for the sense: cf. below 1045 ἔοικε διὰ πολλοῦ χρόνου σ' ἑώρακέναι. Brunck proposed ἑώρων διὰ χρόνου: but there seems no need to change the tense.

99. οὐδ' ἐγώ] Even with eyes it is hard to find honest men at Athens.

100. τάπ' ἐμοῦ] Dindorf blames a brother commentator for supposing this to be τὰ ἀπό, and affirms it to be τὰ ἑπί. 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. οἵ γὰρ ἔστων 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.

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


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

118. ἄθλιος φ.] 'By nature wretched,' because he wilfully chooses to remain blind.

119. ὁ Ζεὺς μὲν οὖν] Nay, it is not wilful folly, but fear of Zeus. The order of the words is somewhat involved, οἴδα ὦς ὁ Ζεὺς ἐπιτριψειν ἄν ἐμὲ εἰ πῦθοι τὰ τούτων μῶρα, '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 ἤδων for ὦν ὦς, which last is an alteration of ms. εἴδως. ἤδων would govern μῶρα, ἐμὲ would be governed by πῦθοι and ἐπιτριψεις.

120. τοῦτο δρᾶ] i.e. ἐπιτριψει. To Epops, when he enters in sorry plight (Av. 95), Luelpides says οἴ δώδεκα θεοὶ εἰξασών ἐπιτριψαί σε.

122. ἀ] 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. αὐτικά] Cf. note on Av. 166.

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

138. ψαυτοῦ] ἄλευρον ἐλαῖῳ ὑδευμένον Schol. Again used below, l. 1115.
142. ἡν λυπη[.] i.e. ἡν θεος σε λυπη[.] Cf. Av. 1246 θεος ελ με λυπήσει πέρα where Peisthetaerus is mocking at Zeus.

147. μ. ἀργυρίδεον] A contemptuous diminutive ‘just for a paltry little sum of money.’

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

165. λωποδυτεί] Clothes-stealer and housebreaker come in comically in the middle of the trades.

166. γναφεύει] kναφεύει was read by the Scholiast, who tells us that κν was older Attic, γν newer. Meineke edits kναφεύειs in Vesp. 1128 Eccl. 415. ὁ κναφεύει would be against comic usage, as the ε should be short before -κν. Brunck proposed ὁ κν τίς κναφεύεις 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 changing the ms. ὁ κναφεύει, 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.

169. ταυτί μ’ ἐλ.] 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 δε πύργος and his master ἔπιπέσω γ’ σου.

κομά[.] 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. ξενικόν] 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 hanger-on of this same Pamphilus. Schol.

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

178. ἦν ψυμμαχία 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
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. Φιλωνίδου] A rich man but of no beauty.

180. Τιμοθέου] 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.

182. μονώτατος] Cf. l. 83 αὐτότατος.

185. ἐπικαθέξται] 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, ΙΙ. θ. 69 and χ. 209, the scale of the vanquished sinks, of the victor rises. So too in Virgil, Αει. ΧΙΙ. 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 ἐπικαθήσθαι in Eq. 1093 of the owl perched on Athene’s shoulder. Perhaps Lere Wealth is imagined as perching on the victor, much as the raven on Valerius in the Roman legend.

188. μεστὸς] ‘too full, full to overflowing;’ the force of this word is seen well in Eq. 814 δὲ ἐποίησεν τὴν πολύν ἡμῶν μεστὴν, εὐβῶν ἐπιχείλη.

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 ΙΙ. ν. 636 πάντων μὲν κόρος ἐστί κ.τ.λ.

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

200. διόνωμι] Attraction to the relative has changed the case: the sense is τὰυτάς τῆς διόνωμες δεσποτῆς γενήσομαι ἣν φατε.

202. νῦ τὸν Δί’ ἀλλα] ‘Yes, by Zeus; you’re doubtless afraid: nay ‘tis even a proverb.’ For the neuter δεῖλαταν comp. Κμν. 282 οὐδὲν γὰρ οὕτω γαύρων ἐσθ’ ὡς Ἡρακλῆς. And the very proverb alluded to is in Eur. Φοεν. 597 δεῖλν δ’ ὁ πλῶτος καὶ φιλόψυχον κακὸν.

204. ἐσδίδοι] Join with ἐς τὴν οἰκίαν.

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

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


215. ὄρατε] Whatever Plutus ‘take care’ was meant for, Chremylus stops by μῆ φρόντισε.
216. κἂν δῆ] χρη, Meineke, Holden. For sense δῆ = δέη seems the better: but the contraction is doubtful. Perhaps δέη pronounced as one syllable would be better.

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


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

233. καὶ δικαίως κάδικως] As Chremylus is χρηστὸς and δικαίως the sense of κάδικως 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 ἐνῶν μὲν ἀτιμῶς λακτιζομένοις καὶ λαφυσομένοις καὶ ἐξαντλομένοις, ύπ’ ἐνών δὲ ὀπσερ στιγματᾶς ὄρατές πεπεδωμένοις.

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

236. αὐτοὶ] τοῦ εἰσὶναι.


244. ἐν ἀκαρεῖ] ἀκαρῆ is used in Vesp. 541, 701, Nib. 496, Av. 1649. It is used of time in Nib. 496: and so here, ‘in a trice.’

Meineke reads χρόνου for χρόνῳ. Nib. 496 ἀκαρῆ (χρόνον) appears to support χρόνῳ here.

247. χαρῶ κ.τ.λ.] ‘I know when to hoard and when to spend.’

249. ἰδεῖν σὲ β.] ‘I wish my wife and son to see you.’ τὴν γ., and τὸν υἱὸν are subjects, σὲ object, to ἰδεῖν.

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 σὲ: 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. ταῦταν θυμὸν φ.] ‘Eaters of the same fare, and therefore sharers in his poverty.’

255. κ. οὐ χλῆ 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, ‘ferri non potest:’ and he proposes μέλλει. But he quotes Thesm. 661 ὡς ο καιρὸς ἐστὶ μὴ μέλλειν ἔτι, which appears exactly the same.
261. *οὐκών 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. *μαδώντα*] φαλακρόν, Schol. Probably the word suggested a more unsightly baldness than the common φαλακρός.

268. *χρυσόν ἑπών*] ‘gold of words,’ i.e. words that are all gold, that imply golden wealth. They guess that from 1. 262, and because such a wretched old fellow as Carion describes must have a heap of money.

270. *μὲν 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 σεμνός*] Cf. *Rau.* 178 ὡς σεμνός ὁ κατάρατος. ‘You give yourself airs, but you’re a rascal all the while.’

βοῶσιν] ‘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 σορῷ 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.’ λαχεύν τὸ γράμμα is an absolute-case, and δὲ in σὺ δὲ is superfluous in apodosis: whence Brunck proposes σὺ γ’. One Scholiast thinks Χάρων is an anagram for ἄρχων ‘the archon.’


282. *οἷς πολλὰ κ.τ.λ.*] ‘Who came, though hard-worked and busy, not even stopping to eat.’ The Scholiast explains διεκπερώντες ‘over-looking and running past in our haste.’ Also θύμοι as βολβοὶ ‘onions’ or ἀγριοκρόμμα ‘wild garlic.’

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

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


291. *παρευσαλεύων*] He gives a specimen of the kind of measure he means to dance.
292. τέκεα κ.τ.λ.] ‘Come, children, repeatedly crying aloud and bleating like sheep and goats, follow my shepherding, and you he-goats shall get some breakfast.’ They are hungry (cf. l. 282): so is he: cf. below, l. 320.

296. ἡμεῖς 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. i. 371—390.

301. σφηκίσκοιν] The Scholiast recognizes this word, explaining it ὡξυμμενόν ἠλιθν ἐτελ καὶ ὁ σφῆς ὀξὺς ἐκ τῶν ὀπισθεν. Bentley would have read σφηκίσκοιν, which Meineke accepts. A pointed stake is meant in either case: it is a μόχλος in Homer.

316. ἀλλ' εἰπ. 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 Chremylius, he comes out to welcome them. They promise to help him. Meanwhile Blepsidemus has got some information about Chremylius’ 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 Chremylius 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. χαίρειν] The order is προσαγορεύειν μὲν ὡμας χαίρειν ἀρχαιὸν ἔστω, ‘to bid you hail is old fashioned;’ it is too common a form of greeting. For σαπρὸν cf. Pac. 554 εἰρύνης σαπρᾶς, where however it is an epithet of praise. Cf. also Nub. 984 ἀρχαια καὶ διπολιώδη.

325. συντεταμένωις] A certain correction made by Bentley for συντεταγμένωις. It satisfies the metre and is better for the sense. For κατεβλ. cf. Av. 1323 ὡς βλακκίκος διακονεῖς.

326. δύνασ] Supply ὄρατε, as in numerous passages.

328. βλέπεων Ἀρη] βλέπεων with a noun is very common in Aristophanes: Achar. 566 etc. This very phrase is from Æschylus Sept. c. Theb. 53 λέοντων ὡς Ἀρη ἰδανρότων.


331. παρέιν] 2 aor. from παρέιμι, ‘I should allow any one to take Plutus himself from me.’ The difference of mood in ὠστιζόμεσθα and παρέιν 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. κουρέωσι] Cf. Av. 1441. Barbers’ shops have always been places for gossip.
NOTES.

341. χρηστών τι πράττων] In prosperity it was unlike an Athenian to be ready to send for friends to share the good.

347. ἐσομαι κεν οὔν] ‘Nay I shall be, I am not so yet.’ ἐν = ἐνεστι.

350. ἴν μὲν κ.τ.λ.] The risk is ‘perpetual prosperity if we succeed, utter annihilation if we fail.’

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

359. Ζαφιτάι. p.iv ovv] ‘Nay I shall be, I am not so yet.’

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364. υγιαίνειν] As in Nub. 1275, Av. 1214, and below l. 1060.

365. ὃς πολύ] 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 ἐ.] ‘keeps its place, remains steady.’

368. ἐπίδηλλων τι πεπανουργηκότι] This must be rendered ‘but it (the look) plainly belongs to one who has committed some rascality.’ But πεπανουργηκότος would have been more natural. Bergk corrects τι πεπανουργηχ’ ἵν, Meineke ὃτι πεπανουργηκέ 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’ ἐστίν] ‘It is not as you think, but quite otherwise.’ ‘Not theft then, but open violence?’ says B.

372. κακοδαμωνᾶς] Cf. Xen. Mem. 2. 1. 5, ἀρ’ οὐκ ἡδὴ τούτο παντάπασι κακοδαμωνωντὸς ἐστίν; cf. below l. 501. The word is stronger than οὐχ ὑγιαίνειν and μελαγχολᾶν.

377. ἐγὼ κ.τ.λ.] B. at last proposes to hush 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. ὃρῳ] B. with prophetic vision sees Chremylus impeached and suppliant, 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. 'Ἡρακλείδων] There appears to have been a picture at Athens by Pamphilus of the Heracleidae as suppliants for aid from Athens against Eurystheus.

388. ἀπαρτι] From Herodot. ii. 158 ἀπὸ τοῦτον εἰσὶ στάδιοι χίλιοι ἀπαρτὶ εἰς τὸν 'Αραβικόν κόλπον, the meaning appears to be ‘just, exactly.’ And the Scholiast explains by ἀπηρτισμένος. L. and S. say it means here and in a fragment of Pherecrates ‘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 Pherecrates may be explained in the same way. The words are Α. τί αυτῶν ἀποτίνειν τῷ ἀξίοις; Β. ἀπατεῖ δήπον προσλαβεῖν παρὰ τοῦτο ἐγὼ γε μᾶλλον, ‘What think you you ought to pay him?’ 'Surely it is just I rather that should receive from him.'

390. ἀπολεῖν] με he was going to say, but B. breaks in.

396. Ποσείδῶ] 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. διαπέμπεις] 'send across' the wealth, or some of it: μετα- δοθῆναι in l. 400 shows this to be the meaning.

400. οὗ τῷ μ.] οὐκ ἔστιν ἐν τῷ μ. 'have not yet reached the distributing stage.' Some read τῷ.

402. ἐν γῇ τῷ τρόπῳ] Cf. Thesm. 430 ἡ φαρμάκουσιν ἡ μᾶ γέ τῷ τέχνη, and below l. 413 ἐν γῇ τῷ.

404. οὐκ ἕστοι] 'he might well not come to me, that accounts then for his never coming to me.' Cf. Ach. 411 οὐκ ἕτος χωλοὺς ποιεῖς.

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

409. οὐκ ἔστιν] sc. λατρήσ.

411. κατακλίνειν] The same method of cure was adopted unsuccessfully for Philocleon in Vesp. 124 νυκτῷ κατέκλυνεν αὐτὸν εἰς Ἀσκλη- πιῶ.

413. ἐν γῇ τῇ] '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. ἀπαλῶλατον] The threat was ἔξολῶ: 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.
425. ἄλλ' όνικ ἔχει γάρ] 'But no (she can't be that), for she has no torches.' 'Well then, she shall suffer for it,' says B.

426. πανδοκευτριαν κ.τ.λ.] Women of this class seem to have been proverbial for noisy abuse. Cf. Vesp. 1388—1410: and Kan. 858 λοιδορείσθαι δι' οὐ θέμις ἄνδρας ποιήσας ὠσπερ ἄρτοπωλίδας.

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

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

447. ἀπολιπόντε ποι] The enclitic seems misplaced for the sense. Meineke inclines to read ἀπολιπόντες el with ἐργασόμεθα τῶν θεῶν in the line before. If the text be retained, ποι must be connected with ἀπολιπόντε 'having gone away from him somewhither.' φευξούμεθα expressing the cowardly flight from poverty.

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

453. τροποῖον...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. ἀνθρώπουσιν ἐκπ.] Meineke would prefer to read ἀνθρώπουσ ἀγάθ' ἐκπ., and in the next line τί δ' ἂν ποθ' ύμεῖς.

466. el τούτο 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—70. κἂν μὲν...εἰ δὲ μῆ] 'If I prove my case, well: if not punish me as you please.' This kind of ellipse is not uncommon. Cf. Thesm. 536, Hom. II. a. 135.

476. ὅ τύμπανα κ.τ.λ.] This line and 1. 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 ἄλλοι ἐτύμπανοισθησαν: and we read of Eleazar in 2 Macc. 6. 19 αὐθαρίστως ἐπὶ τῷ τύμπανῳ προσῆγε. But some explain τύμπανον to be the frame to which the victims were bound. The κύριον appears to have been much the same as the κλωφός: cf. Vesp. 897.

480. τίμημα ἐπιγρ.] 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 κλώφος σύκνος.
485. oύκ ἀν φθάνοιτε] Cf. below l. 874 eἰς ἀγορὰν ἰοῦν oύκ ἀν φθάνοις and l. 1133 ἀποτρέχων oύκ ἀν 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) ἐνδιδόναι μαλακῶν οὐδέν.

489. φανερὸν γνώναι] ‘plain to see,’ manifestum visu. Cf. above, l. 49 ὑπὸν γνώναι.

492. μόλις εὐρομεν κ.τ.λ.] The order is μόλις εὐρομεν βούλευμα ὑστε γενέσθαι τοῦτο, βούλευμα καλὸν καὶ γένναιον 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 βούλημα, words often confused and not widely different. In βούλευμα there is more of ‘deliberation, reflection, inventiveness;’ in βούλημα 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. οὕτως] The best mss. have οὔτεις: Meineke reads οὔδεν, and τίς in the preceding line. This does not seem good: οὔδεν is not a natural answer to any word in the foregoing question. No doubt οὔδεις is more forcible than οὕτως. By a transposition we might keep it οὔδεις τοῦτον γόω σοι μάρτυς. A similar interruption of two disputants is in Ῥου. 1012, Α. τι παθεῖν φήσεις ἄξιος εἶναι; Δ. τεθνάναι μὴ τοῦτον ἐρώτα. Holden reads τί ἂν ἐξεύροις and οὔδεν.

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

502. ὦντες] Join with πονηρόν. But the separation by πλουτοῦσι is remarkable.

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

505. οὐκοῦν εἶναι φημ’ εἰ 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.’ παῦσει appears better than παύσαι.

507. ἀλλ’ ὁ κ.τ.λ.] ‘You pair of easily gulled old fools, what you wish for will be the worst thing possible for you.’ οὐχ ὑμαῖνετι as above, l. 364.
508. ἧνθιασώτα] ‘A pretty pair of cronies in folly and craziness.’

511. τέχνην...σοφίαν] ‘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 καλεί τήν πανυψήλαιν καὶ μηχανήν, τέχνην δὲ τήν μεταχείρησιν αὐτῆς καὶ ἐνέργειαν.

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

521. ἔμπορος] ‘Some merchant will sell us slaves, having got them out of Thessaly from the numerous kidnappers there.’ Meineke adopts ἀπιστῶν: to which the Scholiast gives some countenance, telling us that the Thessalians were proverbially ἀπιστοί: though yet he seems to have read πλείστων.

ἀνθράποδιστῶν] In the Scholiasts here are given two explanations of ἀνθράποδον: ἀνθράποδον δὲ εἰρήναι ὁ ποὺς ὁ ἐν τοῖς ἀνθράσιν ἀπὸ τοῦ ύποκειμένου μέρους τῷ ὀλῷ; ὑπόκειται γὰρ ὁ οἰκέτης τῷ δεσπότῃ καθάπερ ὁ ποὺς τῷ ὀλῳ σώματι: and εἰρήναι δὲ ἀνθραποδιστὴς παρὰ τὸ ἀνθράς ἀποδίδοσθαι, τούτοστι πωλεῖν. Neither derivation is quite satisfactory.

522. οὖν ἡσται] 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. 1. β. δαπάναις] ‘with costly dyed garments.’ ποκιλομόρφων the Scholiast explains by ἐνχρωμάτων which seems nearly the same as βαπτῶν. Perhaps it is rather ‘broderied with various patterns’ as a bride might naturally be in ‘raiment of needlework.’

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

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


535. ἐκ βαλανείου] 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. κολοσυρτοῦ] Better than κολοσυρτῶν: for a κολοσυρτός of blisters is strange language. πλήν as preposition governs κολοσυρτόν as well as φῶν, ‘Except blisters and a posse of starving little ragamuffins and old crones.’
537. \( \phi \theta \varepsilon \iota \rho \iota \nu \kappa . \tau . \lambda . \) Then there are the innumerable vermin and so forth, which trouble the beggar's rest. Join \( \omega i \delta e \ \lambda \varepsilon \gamma o \ \alpha \rho \iota \theta \mu o \nu , \) 'And I cannot even recount the number etc.'

540. \( \varepsilon \chi e n \) This depends on \( \pi \rho \dot{o} \sigma a i \ \delta \theta n a i \) \( \dot{a} \nu \) repeated, as do \( \varepsilon \chi e n \) and \( \sigma t e i \sigma \theta a i \) in ll. 542, 3. The next few lines give a graphic list of all the cheap and mean accompaniments of poverty.

545. \( \theta \rho \alpha \nu o u \) Only used by Aristophanes in this place. From it comes \( \tau \rho \alpha \iota \tau \rho y s \) (for which cf. \( A c h. \) 162) 'the rower on the topmost bench.' Homer has \( \theta \rho \alpha \nu s \) for 'footstool.' The reading varies here between \( \theta \rho \alpha \nu o u \) and \( \theta \rho \alpha \nu o s . \)

546. \( \phi i \delta \alpha \kappa \nu s \) Said to be specially Attic for \( \pi \theta \alpha \kappa \nu s . \) In \( E q. \) 792 however we have \( \pi \theta \alpha \kappa \nu a i o \), and Meineke reads \( \pi \theta \alpha \kappa \nu s \) here.

\( \varepsilon \rho \rho \rho \gamma \nu i a v \) kal \( \tau a \iota \tau \rho y n \) 'Broken too even this.' Several editors call this a 'rara trahctio' for \( k a l \) \( \tau a \iota \tau \rho y n \) \( \varepsilon \rho \rho \rho \gamma \nu i a v \), and bring this passage and one from Plato's \( K e p . \) 341, to support their punctuation \( \tau i n \) \( \pi \omega l \nu \) kal \( \tau a \iota \tau \epsilon \xi o u t e s \) in \( K a n . \) 703. See the note there. In this passage the arrangement of the words \( \varepsilon \rho \nu s . \ \kappa . \ \tau . \) appears perfectly natural: 'broken too this as well as the other.'

547. \( \dot{a} \gamma a \theta o \nu \) 'A nice lot of blessings I prove you to bestow on men, don't I?'

548. \( \upsilon \pi \kappa r o \rho \iota \sigma o s \) \( \varepsilon \phi \theta \delta \gamma \varepsilon o \), \( \dot{a} \nu \kappa r o \rho \iota \sigma o s , \ \dot{a} \pi o \) \( \mu e t a f o r a s \) \( \tau o n \) \( k i \theta a r \omega n \). 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 \( \upsilon \pi k r o \nu \varepsilon \sigma t h a i \) I find no other instance. The active is used in Ar. \( A c h . \) 38 \( \rho o a n \) \( \upsilon \pi k r o \nu \varepsilon \) 'to shout, to interrupt noisily.' But L. and S. refer to the Anthology for the meaning 'to accompany.' And the middle \( \dot{a} \nu k r o \nu \varepsilon \sigma t h a i \) \( = \dot{a} \nu a \beta \alpha \lambda \varepsilon \sigma t h a i \) occurs \( T h e o c r . \) 4. 31 \( \kappa \nu \) \( m e n \) \( t \alpha \) \( \Gamma l a \nu \kappa a s \) \( \dot{a} \gamma k r o \nu \o m a i . \) Meineke changes the reading here to \( \dot{e} \pi k r o \rho \iota \sigma o s \) on the authority of Pollux, who says that Aristophanes has used \( \dot{e} \pi k r o \nu \varepsilon \sigma t h a i \) in the sense of \( w o u d e t \eta s . \) But the only other uses of \( \dot{e} \pi k r o \rho \iota \sigma o n \) are in the active: \( T h e s m . \) 1004 \( \dot{e} \pi k r . \) \( \dot{h} o u \) 'to hammer in a nail.' We may therefore acquiesce in \( \upsilon \pi k r o \rho \iota \sigma o s \) here.

550. \( \dot{u} m e i s \ \gamma ' \) \( \kappa . \tau . \lambda . \) 'Yes, you may think poverty and beggary own sisters, you who think Thrasybulus the tyrant-expeller and Dionysius the tyrant much the same.' A line which shows this to be the later \( P l u t u s . \)

551. \( \acute{a} \lambda \nu \) \( \omega i \chi \) \( \omega i m o s \) My life is not so, nor ever will be: true poverty is thriftiness, diligence, without superfluities yet without wants.

555. \( \omega s \) \( m a k a r i t \tau \rho y n \) A blessed life indeed the poor man's, who doesn't leave even enough to pay his funeral!

560. \( \dot{a} \sigma \varepsilon l y \dot{a} \nu s \) 'by riotous living:' the adverb expresses the way by which they come to be gouty etc.

561. \( \sigma f h \kappa \o k w \delta e \i e s \) The wiry wasp-like character vexatious to foesmen is well illustrated by the description which the old wasp chorus give of themselves in \( V e s p . \) 1072—83.
565. γον] Ironical. ‘A very orderly thing it is, for example, to steal!’

566. νη των Δ] 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: νη τον Δια γε ει δε λαθών κλέπτει, πως ου τόδε κόσμων ἐστι; ‘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.


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

και πως] 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. Κρονικαίς λήμασι] Cronos had become a proverb for all that was old-world, out of date, ‘ante-diluvian’ as we might say. Cf. Νυμ. 398 Κρονίων ὤν, 929 Κρόνος ὄν, 1070 Κρόνιππος. Also Plat. Λυς. 205 C, α ἡ πάλαι ἄδει περὶ τῶν προγόνων, ταῦτα ποιεῖ τε καὶ λέγει, πρός δὲ τούτων ἐτι τούτων κρονικώτερα. For λημάν cf. Νυμ. 227, εἰ μὴ λημᾶς κολοκύνται.

584. ὡς κ.τ.λ.] ‘Where, in which.’ The Olympic games were celebrated at intervals of four years. Pindar (Οl. ΙΙΙ. 38) calls the festival πενταετηρίς by inclusive reckoning, as here we have δὲ ἔτους πέμπτου.

586. κοτινῶ] From adj. κοτινοῖς: Porson’s reading. κοτινῶ would be subst. in apposition. κοτινοῦ some old editions had, but the MS. authority supports the dative.

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

589. λῆροι] ‘trumpery, valueless trifles.’

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

590. περιάψαι] Cf. Αχι. 640 τιμήν περιάψας. Plato uses αἰσχύνην περιάπτειν, Xenophon ἀνελευθεριὰν π., which is exactly the quality mentioned in l. 591.
592. ἀλλὰ σὲ γ' ὦ Ζεῦς] 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 ἐχὼν αὖν διψῇ δ' ἀπολωλός. But the Scholiast says there is a double meaning in the phrase: whence one commentator supposes that κοτίνῳ στ. 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. Ἐκάρης] 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. οὐ γὰρ πείσεις] 'A man convinced against his will is of the same opinion still.'

601. ὁ πολὺς 'Αργοὺς] 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. 854 called παμ-πονηρός, 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. σέ...κεφαλήν] τὴν κεφαλήν appears to be in a kind of opposition to σέ. '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. 584 κλάειν ἡμεῖς μακρὰ τὴν κεφαλήν εἰπόντες τῇ διαθήκῃ. The head, as the noblest part or the part chiefly affected, stands for the whole person in such phrases as γένναων, δύστηνον κάρα, ἐς κεφαλὴν σοι: compare Lat. 'multa fleturum caput.' In this passage κεφαλήν can hardly be (as Bergler takes it) accus. of object to κλάειν.

619—626. Being now rid of Poverty Chremylus carries out his plan. Plutus is taken to Asclepius' temple. After 1. 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 ὀξεταῖ: 'we have got rid of this plaguy creature.'

623. τῶν προὐργοὺ] the needful things;' i.e. the taking Plutus to the temple.

624. στρωματα] For Plutus to lie on. In the Frogs Xanthias carries στρωματα 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. ω πλείστα κ.τ.λ.] ‘Ye who have sopped up most broth with least meal.’ For the μυστική, a kind of spoon made of bread, cf. Eq. 1168, where the perf. part. of the verb is used, but rather differently. Cf. also Eq. 827 ἄριστον χέρων μυστικά τῶν δημοσίων. For the use of ἐπί cf. Ach. 855, Eq. 707, Pac. 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 σαντού φίλων] Added unexpectedly, to qualify the common term of address ω βέλτιστε: ‘best of your own friends and fellow-slaves.’ τῶν ὑμῶν σοι μαστιγῶν Schol.

635. εξωμάτωται κ.τ.λ.] Said by the Scholiast to be from the Phineus of Sophocles. Certainly the two lines have a tragic sound. The active εξωματούν is used in Aesch. Prom. Vinct. 566 φλογωπά. σήματα εξωμάτωσα πρόσθεν ὄντ’ ἐπάργυμα.

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

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

643. τούτων] Carion.

645. καυτῇ] ‘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 φιελὼν with participle is adduced: but στέργεω is so used. Meineke quotes from Ecci. 502 μίσει σάκων πρὸς τοῖς γυναῖκοι ἔχουσα.

647. ποδ ’στιν;] τὰ ἄγαθα. ‘You will soon know them when I tell the tale.’ Meineke punctuates after λεγομένοις: ‘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 ἐς τὴν κεφαλήν 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. ὡς γὰρ κ.τ.λ.] Carion tells his tale like a messenger in a tragedy.

657. ἐλούμεν] Contr. from ἐλόμεν as λοφύμενος from λοφύμενος. Cf. Nub. 1044 λυθαι and 838 καταλόει. L. and S. say that in these forms ‘the Attics omit the vowel of inflexion.’ Rather, as καταλόει shows, the ν of the long stem is omitted. This ν probably represents an original digamma: compare the Latin lavo, and such Homeric forms as λοςβά- μένος, λοετρά point to λο as the verbal stem.

G. P.
661. πέλανος] It is impossible to translate this otherwise than by making πέλανος an explanation of πότανα 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 μελανος: which Meineke thinks probable. Possibly the line has been lost, which gave another verb to πότανα καὶ πρ., and a conjunction to καθωσίθη πέλανος. Against relinquishing the word πέλανος there is its frequent sacrificial use: e.g. Ευρ. 100, 766 καλλιέργωγα πέλανον ἐπὶ πυρὶ καθαγιώσας. Cf. Aesch. Αγ. 96, Περ. 204. And the whole line reads like a quotation from a tragedy, as indeed Holden prints it.

663. παρεκαττύετο] Properly καττύεσθαι is of shoe-maker's stitching. Cf. Εὐκ. 314 οὗτος 'εγὼ τὸ πράγμα, δὲν καττύεσθαι, in the mouth of Cleon the tanner. Here it is of heaping up the materials for a στριβάς.

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


669. παρὴγγελία] Porson's correction for παρὴγγελεῖν καθ.

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

677. φθοῖς] acc. pl. contracted from φθοῖας, as ois from ὀῖας in Attic dialect.

679. ζερίλλει] 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. ἠγιζέν] Ironically said of the priestly theft, in which he pretends to see πολλὴν ὀσίν '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. νῆ 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 ἤπειρος] 'His priest had given me a lesson' to make the best of my time and get all I could.

689. τὴν χεῖρ' υφὲρει] Meineke, from Dobree, adopts ἄρας' υφὲρει. The Scholiast says ἐκτείνεις κατὰ τῆς χυτρᾶς ὕπα μυὸς αὐτῇν 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 υφὲρει τὴν χεῖρα can hardly mean this: we want a word meaning 'she advanced' to contrast with πάλιν ἀνέστησεν in 1. 691. Holden, reading
ἄρας', explains it 'raising her hand:' supplying τὴν χεῖρα, which has wrongly crept from a marginal note into the text.

690. παρέλας] These snakes were sacred to Asclepius, and kept in his temple. Their bite was not dangerous. Demosthenes mentions them De Coreia 313, τοὺς ὀφείς τοὺς παρέλας θλίβων καὶ ὑπὲρ τῆς κεφάλης αλωρῶν. The name παρέλας 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. λίθινον;] The wife begins to distrust Carion's veracity, and points out the absurdity of a κυβάτιον 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. φάρμακον κ.] 'A plaster or poultice.' φάρμακα are distinguished as καταπλαστά, χρωστά, ποτά, βρώσιμα. Aeschylus in Prom. Vinct. 480 speaks of three kinds: οὐκ ἥν ἀλέξημ' οὔδεν, οὔτε βρώσιμον, οὐ χριστόν, οὔτε πιστόν. Also ἐπιπαστᾶ φάρμακα were used: Homer's leech treats a wound ἐπ' ἡπτια φάρμακα πάσσων. Of the καταπλασμα or ἐμπλαστρον this passage of Aristophanes gives a good description. The solids are pounded (τρίβειν, ἐφλα) then liquids are added to dilute it (διέμενος).

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

719. δτῶν καὶ σχίνον] 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 διήμι: perhaps the only classical instance of its use in this meaning.

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

725. ὑπομνύμενον] In Attic law ὑπόμνυσθαι 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 ὑπομνύμενον must be taken with παῦσι 'I will stop you from hindering business by putting in false pleas, from being an obstructive.' ὑπομνύμενον was the old ms. reading. This one Scholiast explains ἐφεδρεῖντα καὶ συνομφοντοῦτα ὑπὲρ τοῦ κερδαίνειν. But others appear to be explaining ὑπομνύμενον. 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. Πλούτωνί] Though Πλούτων and Πλούτος be connected etymologically, yet the use of Πλούτων for Πλούτω here has no apparent reason. It is thought by some to be a diminutive of endearment, as γιλάχρων from γιλάχρος. Meineke proposes Πλούτω τι, that is Πλούτω ἵ, 'he further went and sat by Plutus.' This has an awkward sound. Holden proposes Πλούτω γε. The particle γε appears at least useless.

729. ἡμιτύβιον] 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. δράκων] 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 νεὼν] The patients were within the τέμενος (l. 659) but not in the actual νεός.

736. περιέλαιου] 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 (δράκων) 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. πρίν se k.τ.λ.] The measure of time is ludicrously adapted to the bibacity of the woman: for which see above l. 645.

742. πῶς δοκεῖς] Cf. note on ἄνοης. 881. It must be connected with ἠπόδασσοντα.

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

750. ὑπερφυής ὁσος] A very common combination of adj. and relative; as also is ὑπερφυῶς ὡς.

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

757. οἱ δ'] That is of δίκαιοι.

758. εἰκτυπεῖται κ.τ.λ.] Mock-tragic in style. For κτυπεῖσθαι in place of the usual κτυπεῖν cf. Θέσσ. 995 ἀμφὶ δὲ σοι κτυπεῖται Κι- θαιρώνιος ἥχῳ. In the same play l. 121, 985 εὐρυθμὸς is used as epithet to κρούματα, ποίος.

760. ἐς ενὸς λόγον] 'Beginning at one word of command, at once, with one accord.'

764. ἀναδήμαν εὐαγγέλια] Cf. Εὐ. 647 εἶτ 'ἐστεφάνων μ' εὐαγγέλια.
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765. κριβανωτῶν] Some would read κριβανιτῶν, as in Ach. 87, 1123 κριβανίς 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. 1123, ἠ τὰ καταχύσματα αὐτῶν κατέχεε τῶν ἄνδρας. The wife says that they must welcome Plutus’ newly acquired eyes with a shower of bonbons.

771— 801. A κομμάτιον 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. καὶ προσκυνὼ γε] Plutus’ first words are a continuation or answer to something which has gone before: as the particles καὶ...γε show. Meineke thinks something has been lost. Holden thinks them a quotation.

775. οἴεσ 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. έκεῖν] The being with rogues. ταῦτα the shunning honest men.

779. πάλιν ἀναστ.] ‘having just reversed all this.’


782. βᾶλλε ἐς κ.] To the troublesome crowd, or to one of them. Such an exclamation might do for many as well as for one. Cf. Eq. 634 ἄγε ὅ, Σκῖταλοι.

783. οἷς φανόμενοι] This is quite satisfactory. δισφανόμενοι 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. νύττουσι καὶ φλῶσι] ‘poke and bruise my shins’ by crowding round me. Some explain φλῶσι of touching the knees in supplication: but νύττουσι cannot mean that, and the two verbs with one accusative ἀντικνήματα must be of similar meaning.

787. περιστεφάνωσεν] Not ἔτιμησεν, as Schol. explains; but simply ‘surrounded.’

788. ὁ φιλτάτ’] Chremylus’ wife returns, according to promise, with the bonbons. καὶ σῦ καὶ σῦ to Plutus and Chremylus.
790. μηδαμῶς] Plutus declines, because it would be unfitting to celebrate the entry of wealth by emptying the house of anything.

792. βλέψαντος] 'having become able to see, having got back my sight.' A similar use of the aorist is ἐπείδῃ Θησεὺς ἐβασίλευσεν, 'when Theseus became king,' Thuc. ii. 15.

796. ἐπείτα κ.τ.λ.] 'Then too we shall escape the charge of vulgarity. For it ill beseems a dramatic poet to raise a laugh by a scramble among the audience for nuts and figs.' In Ἱστ. 58 Aristophanes disclaims such devices: ήμιν γὰρ ὡκ ἐστ' οὕτε κάρυν ἐκ φορμίδος δουλών διαρρηττοῦτε τοῖς θεωμένοις. For the use of φόρτων cf. Πας. 748, τοιαῦτ' ἀφελῶν κακὰ καὶ φόρτων.

800. Δεξινίκος] 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 spoliation. 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 ἕξ.] At no expense, no outlay.

805. ἐπισωπήπαικεν] Said by the Scholiast to be a military term used of an invader. ἐπισωπεῖν is used by Sophocles, O. T. 1252 βοῶν γὰρ εἰσέπαικεν Ὀἰδίπους. The influx of good things is put comically as a riotous invasion which they have not deserved (οἰδέν ἡδικηκόσιν): at the same time this last is a sarcasm on the usual mode of acquiring wealth at Athens: ὡς τῶν πολλῶν, μάλιστα τῶν Ἀθηναίων, ἕξ αἰδίκιας πλουτοῦντων.

806. οὖτω τὸ πλ.] 'In this way to get rich is sweet.' There's a peculiar pleasure in wealth obtained thus. This line looks like an alternative for l. 802.

807. ἀνθοσμίον] Cf. Ἱστ. 1150 Διώνυσε, πίνεις οἶνον οὐκ ἀνθοσμίαν.

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

813. σαπρὸς] Meineke would change here, as elsewhere, to σαθροῦς. In meaning the distinction commonly observed is that σαθρὸς is 'mouldering, crumbling to pieces from decay,' of rotten wood, ships, garments, etc.; σαπρὸς, '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 σαπρὸς φορμός.

815. ἵπνος] Whether 'oven' here, or 'lantern,' as in Πας. 841, is doubtful.

ἀρτιάτομεν] The game which Horace (Sat. ii. 3. 248) calls 'ludere par impar.' The Scholiast tells us that it was also called ξυγά η ἀργα. Guessing whether the number of coins held up was odd or even was the point of the game.
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820. οὐ κ.τ.λ.] A triple sacrifice appears to have been the right thing. It was called τριττός. The Latins had the name ‘suove-taurilia’ for a sacrifice of pig, sheep, and bull. The combination of βουδυτέων with the other words may be compared with Αὐ. 1232, μηλοσφαγεῖν τε βουδυτως ἐπ’ ἐσχάρας.

821. ἐδακνε] Cf. Αχ. 18 ἐξήκθην ὑπὸ κοινας τὰς ὀφώς.

822. παιδάριον] A slave is carrying his old doublet: cf. 1. 842.

826. δῆλον ὅτι κ.τ.λ.] Holden punctuates with a full stop after δῆλον ὅτι: to avoid δῆλον ὅτι being followed by the weaker ὡς ἐοικας 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 ὅτι and ὡς ἐοικας, ‘adversis frontibus sibi repugnant.’ This is questionable. ἐοικας need not really imply doubt, and may well enough go with δῆλον ὅτι. ‘Nimirum, ut videtur’ Brunck renders it. The personal construction of ἐοικας is common.

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

837. οἱ δ’ ἐξετρέποντο] Lucian, in his Τίμων, represents Timon as finding the same ingratitude: οἱ δὲ πόρρωθεν ἱδόντες ἐτέραν ἐκτρέπονται.

κοῦκ ἐδόκουν] Cf. Ρακ. 1051 μή νῦν ὄραν δοκίμων αὐτῶν.

839. αἰχμός γὰρ ὄν τ. 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. οὐχὶ νῦν] ἀπόλλυσι με αἰχμός. I am not now poor: and therefore in return for my prosperity (ἂνδ’ ὄν) I come to give thanks to the god Plutus.

842. θεῶν] 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 in Greek.

845. μῶν ἐνεμνήθης 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 Καπ. 494. With μεγάλα understand μνεία. Notice that the ἐν in the compound verb has its force, ‘were you initiated in it,’ i.e. ‘wearing it.’

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

849. χαριεντά γ’] Said with irony ‘Very pretty gifts these!’

850. δειλαῖος] The penultima is scanned short, as in Νυβ. 1474 οἷμοι δειλαῖοι.

853. συγκέκραμαι] Cf. Σοφ. Αντ. 1311, δειλαὶ δὲ συγκέκραμαι δύσ. The Scholiast thinks the metaphor is from wine. And πολυφόρος is explained as ‘strong,’ πολυφόρος ὁνος being wine that will bear much admixture of water: for which idea cf. ἕγ. 1188 ὂς ἠδυς, δ’ Ζεῦ,
καὶ τὰ τρία φέρων καλῶς. Even if this be the right explanation of πολυφόρος, yet to press the metaphor in συγκέκριμαι 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 κέκρασθαι δύνα, οἷκτῳ otherwise than 'to be plunged in.' And πολυφόρος is also explained πολλὰ κακὰ φέροντι. Of land it means 'fruitful, bearing much good:' therefore why not of a fortune 'bearing much evil'?

856—9. οὖ γὰρ κτ.λ.] Am I not shamefully treated, who have lost everything by Plutus' recovery of sight? Meineke doubts the correctness of πράγματα πέπονθα, and would prefer χρήματα, to be taken with ἀπολωλεκὼς.

859. αἱ δικαι] 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 ἀπ.] 'He does quite right in being ruined; it is quite right he should be ruined.' Generally γε is added in this phrase, as in Pac. 271 ἐν γε...ποιῶν ἀπολῶα' ἐκεῖνος. And it is a sort of polite thanks 'Very kind of him to do so.'

865. ἐποχόμενοι] 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. οὖ μὲν οὖν κτ.λ.] 'Nay rather there is no honesty in any one of you.' ὑμῶν, 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. σοβαρός] ἐπηρεόμενοι καὶ μέγα φρονῶν. Schol. In Aristophanes this adjective is generally with a verb of 'going, moving:' as Ach. 672 σοβαρὸν ἔλθε, Nup. 406 φέρεται σοβαρός, Pac. 83 σοβαρὸς χώρει.

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


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

884. δακτύλων] 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 Φερτάτου δακτύλως ἐστὶ μοι ὧδαμής. Eudamus and Phertatus were persons who sold such charms.

885. ἄλλῳ οὖκ ἑνεστὶ] 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. ἄλλῳ οὖν περίεσται, ἄλλῳ οὐκ ἄνέξει are conjectures. Holden suggests ἐπιφῶθι or ἑσίς for ἑνεστὶ, which may have been a marginal note. Or, as one Scholiast tells us
that δήγματος is the genitive after δακτύλου, Holden supposes οὐ γὰρ ἑστὶ 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 σῶ] 'You are after no good.' 'No good to you certainly.'

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

891. ὃς δὴ τ’ ἀληθειά] 'Utinam haec vera sint, tuque prae inedia disrumparis.' Meineke ἐπ’ ἀληθεία τάν σου λελεγμένον 'on condition of the truth of your words.' This seems the right explanation of ἐπ’ 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 διαβραγεῖν might naturally first suggest a literal bursting from over-eating, the last words are added as an after-thought. The whole answer is equivalent to an angry denial: hence in the next line ἀρνεῖσθον.


895. τῷ τά] ὁσφρανόμενος τοῦτο φησι. Schol.

896. ὁσφραίνει τι] The regular case after ὁσφρ., a verb of sense, is the genitive, as in τοῦ ψύχου. But a neuter accus. such as τι can follow any verb, being rather acc. of respect 'at all' than strictly the object of the ὁσφρης.

897. ἀμφέξεται τ.] 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 ἀμφέξεται or ἀμφεἰ, as De Velsen and Meineke propose to do?

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

904. σκήπτομαι γ'] Merchants had certain exemptions from service and taxes. Hence it would pay to pretend that trade. Demosth. c. Apaturium 893 speaks of the dishonest use made of these privileges by pretended merchants, ἐπὶ τῷ προφάσει τοῦ ἐμπορεύεσθαι συνοφαντούντας.

ὁταν τύχω] Meineke denies that this can mean anything suitable, and would read ὅταν τύχη 'when it chance to be needful, when occasion requires.' The Scholiast's ὅταν γένηται καιρός πολέμου may seem to support this change. But the Greeks do use a personal construction where we prefer an impersonal: as ὃς εὖκας, ὃς δοκεῖς (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. μηδεν π.] 'If you did nothing.' the negative μη with participle is conditional.
908. τι μαθών;) Cf. Nub. 1507 and 340, and the notes there. The answer βουλοματ refers to the Athenian principle that any one who wished (ὁ 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.' προσήκων is abs. like ἐξίπν, παρὼν. As the σοι in sense belongs to προσήκων, it cannot be enclitic: and εἶ σοι appears more correct than εἰ σοι which other texts have.

912. κέπφε] Cf. Pac. 1067 καὶ κέπφοι τρήρωνες ἀλωπεκοῦνει μέχεσθε. The Scholiast here tells us how silly the κέφφος is, and how it lets itself be enticed by foam thrown before it. It is first described as ὀρνεον ἀφρον ὀπερ φιλεῖ θαλάττιον ἀφρόν ἑσθίειν.

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. οὐκόνιν κ.τ.λ.] Well: but are not the δικασταὶ on purpose for this duty? Meineke doubts the correctness of καθίστησιν ἄρχειν, and would read ἄρχειν.

919. ὢστε εἰς ἐμὶ ἥκει] The informer is (he concludes) as he professed, ἐπιμελητῆς of all state matters. ὢστε 'so that, and so' appears perfectly right: Meineke's ὦς is no improvement.

920. προστάτην] Cf. Pac. 684 αὐτῷ πονηρὸν προστάτην ἐπεγράψατο. Every μέτοικος 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. μεταμάθωσ] A good example of this word is in Plat. Rep. 413 Α, where it is said that 'a false opinion departs voluntarily from one who learns better (τοῦ μεταμαθάνωντος).'

925. Βάττου ο.] 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 'laserpicierae Cyrenae.'

926. κατάθον] The best arrangement seems to be to give this to Δίκαλος, then οὕτωs, σοι λέγει and ταῦτα—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. οὐκόνιν 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.
NOTES.

932. ὀρᾶς] Addressed to his witness.

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

938—40. ἐπείτα κ.τ.λ.] They can't be better placed than on a rogue like this: Plutus himself deserves better raiment.

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

946. καὶ σύκινον] 'Some helper and fellow of my own grain,' which he expresses by σύκινος 'of fig-wood,' without meaning to reproach his own trade of συκοφάντης, of which he is proud. If however we take καὶ σύκινοι (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 σύκινοι ἄνθρωπος in Thoer. X. 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 σύκινον καὶ σύκινον, which is perhaps better with the old reading καὶ. In Ach. 180 men are described as πρόνινοι and σφενδάμμνοι 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. βαλανείον] 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—1094. 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. νέου] 'New' because of his newly-recovered sight.

963. μειρακίσκη] In ridicule: as is ὀρκικῶς: which certainly means 'like a young girl, in the fashion of sweet seventeen.' Cf. Ach. 272 ὀρκικήν ἀγαπήσαν. The age meant by μειρας was from fourteen to twenty-one. Of course the old woman acts and speaks in imitation of a young girl.

965. μὴ δὴτ'] 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 δικαστής drew lots for his special court. To this there is allusion in l. 277 and l. 1.1167 of this play. It was a heavily punishable offence to sit as dicast when not allotted (οἱ λαχανεῖ). But here for ἔδικαστε, or for ἔκροινες, is put ἔπινες. 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 at the old woman as a tippler. 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 tippler, 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 pinching.

979. ταύτα πάνθ᾿] γ’ άδ τὰ πάνθ᾿ Holden, which is perhaps better. The mss. have πάντα ταύθ᾿ or ταύτα πάνθ᾿.

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

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

989. μυστηρία] This must certainly mean 'greediness' here: the other meaning given in L. and S. 'passionate lust' makes no sense. And in Av. 1620 μὴ ἀποδίδῳ μυστήρια, 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. ἐκνομιοματὰ] Chremylus takes her very word, see l. 981.

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

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

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

1002. πάλαι 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 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.
NOTES.

1003. μοχθηρός] 'Not a bad sort of fellow,' a man of some sense and taste, not to take such an old frump for choice.

1004. ἑπείτα. To this word Dobree, Meineke, and others, object. Holden says that if ἑπείτα is right, it must mean 'And so, since things are thus, or since he is of this character.' Not a very natural sense for ἑπείτα. 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 ἑπείτα, would there have been any difficulty. The past tense ἦν may account for ἑπείτα. '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 ἐπεὶ ξα-πλουτῶν.

1008. ἐκφοράν:] As in Eur. Alc. 422 ἀλλ' ἐκφοράν γὰρ τοῦδε θήσομαι νεκροῦ. The old woman is only fit for burying: cf. Vesp. 1365 ὄφαλος σορόθ of an old person. Nearly the same rejoinder is made in Eccles. 926 οὐκοίνου ἐπί εἰκφοράν γε.

1011. φάβιοι] βάτιον mss. Bentley corrected to φάττιον, Meineke to φάβιον which means the same, being a diminutive from φάψις, φαβός. The metrical objection to φάττιον is that there would be a tribrach followed by an anapaest. But it must be owned that many passages have to be altered to establish the canon that anapaest never follows dactyl or tribrach.

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

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

1021. ἐνέχεις] ἐνέχεες 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. ἐν Ῥηξ. p. 115.

1027. τῇ γὰρ ποιήσῃ;] 'Quid faciat?' the subjunctive is plainly better than ποιήσει.

1029. ἀντεντοιεῖν] In Plato's Gorgias p. 520 occur ἀντεντοιεῖν and ἀντεντοίεται, but some editors write them διέφωνειν.

1033. οὐκέτι ἦν] See above, where her lover is supposed to go to her house for her funeral.

1036. διὰ δακτυλίων] A sort of proverb for thinness. The ring must be as big as the hoop of a sieve, says Chremylus. τῆλα 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 ἔσσεκε and φαίνεται.

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

1046. παθοῦ] Indignant astonishment: 'after a long time indeed! when he was with me yesterday!' I see no objection whatever to the text: χρόνου with δὲα means 'a long time,' as it also does in the phrase χρόνως: e.g. ὅς χρόνως ἑλθες, 'how late you come!' Meineke proposes πόσον or πολλοῦ. 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. πρεσβυτεροί] Rather of a comic style for γεραιτεροί. As the Scholiast says οίκειον τῇ γραῖ λέγει τούτο καὶ γᾶρ γέροντες γέροντες ἄρμοντον πάντως.

1051. ῥυτίδων ὅσας] Cf. l. 694 ἥς ἄθερης πολλῆν.

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


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

1061. πλυνόν] 'a wash-pit or wash-tub.' To make a person a πλυνός 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 πλυνός oxytone is the vessel, πλυνός paroxytone the thing washed. Of this there is no proof; and the explanation of πλυνόν ποιεῖν given above appears satisfactory. The use of πλύνειν, '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. καπνικῶς] She is well made up, like wares at a shop. κάπνικοι were proverbially dishonest and tricky in giving to poor goods an outward semblance of worth.

1066. ων ύγ.] 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. ἄλλῳ ὧ 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.

1088. οὐς ἔχω] ὡς ἔχω Meineke and Holden from ms. Rav. comparing Eq. 448.

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

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

1097—1110. 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.

1099. κλαυσια] This verb appears to belong to the class of which ὀφθαλμιῶν, λοφῶν, σβυλλιῶν, μαθητῶν are instances. They denote a disease or sick craving for something. Cf. Νιβ. 183 μαθητῶ 'I have a disciple-fever on me, a diseased craving to be a pupil:' and Eq. 61 ὀδὲ γέρων σβυλλια. The Scholiast says οὗτος ἢν ἰσόν κυνήγατι ἢ θύρα και ἡχὼν τώλ τῷ τοῦτον ἀποτελῇ ὁ τοιοῦτος ἡχός ἢ τρισίμος κλαυσιαν λέγεται. Eustathius also notices this use of the word saying ἐπεὶ δοκοῦσι τὰ τοιοῦτα θυρὰ ἐθέλειν κλαϊεῖν ὡσεὶ νεογιάδα σκυλάκια. 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 κλαυσιαω therefore is not exactly equivalent to κλαυσιέω 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 κλαυσιωτα 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 τοῖ] Carion is retiring, but Hermes hails him.

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

1108. συγκυκῆςας] They are to be mixed up somewhat as War's victims in Pac. 246 ὥσ ἐπιπετρύψεσθον αὐτίκα ἀπαξάπαντα καταμεμφιτωτεμένα.

1110. ἡ γλώττα κ.τ.λ.] The tongue of victims was cut apart and reserved, as is seen from Pac. 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. τὴν δὴ] Vulg. διὰ τὸ δὴ. The mss. vary: the text above is Meineke's, proposed in the Vindiciae, and accepted by Holden.
PLUTUS.

1115. οὖδεν] See above l. 138.

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

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

1121. οὐνοῦταν] Compare μελιτοῦτα from μελί.

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

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

1126. τετράδι] The fourth day of the month was sacred to Hermes. πεπεμένον] 'baked,' from πέπτω (πέθανω, πέττω), as is plain from l. 1142 εὖ πεπεμένοι. Meineke refers it to πέμπω '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. ἄσκωλια[']] At the ἄσκωλια, a day of the Dionysia, they leapt upon wineskins. Cf. Virg. Georg. ii. 380 'unctos saluere per utres.' Of course a pun on κωλῆς is here intended: probably some such meaning as 'do (or dance) without the ham out there in the cold.' For πρὸς τὴν αἰθρ. cf. Thesm. 1001 ἐνταῦθα νῦν οὖμοις πρὸς τὴν αἰθρίαν.

1131. οἴδων 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 hidden to take a morning walk on an empty stomach, he asked his doctor 'on whose?' Cf. Thesm. 484 στρόφος μ' ἐχει τὴν γαστέρ', ὄνερ, κωδύνη. The readings vary in this line between πρὸς and περί; and ἐσωκ' ἐπιστρέφειν is in some editions: ἐσωκ' ἐτι στρέφεων Meineke.

1132. ἰσον ἰσω] Half wine, half water—an unusually strong mixture. In Eq. 1187 we have ἐξε καὶ πιεῖν κεκαταμένον τρία καὶ δύο. In Ach. 354 there is allusion to the half-and-half mixture.

1133. ταύτην...φθάνοις] '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.

1138. ἐκφορά] It is plain from the Scholiasts that some read this ἐκφορα n. pl. from ἐκφορος. 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. καλ μήκι κ.τ.λ.] 'I helped you to thieve.' 'But you went shares.'

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

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

1146. μὴ μηνισκακήσῃς] '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 ὄμοσας ὤρκους ἦ μήν μή μηνισκακήσεις, ἐτι καλ νῦν ὁμοῦ τε πολιτεύονται, καλ τοῖς ὀρκοῖς ἔμμενει ὁ δῆμος. 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. παύτομολεῖν] 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 χλων ἄνδρι γενναῖῳ πατρίς, Eur. Fr., which Ovid repeats 'omne solum fortii patria est.' 'All places that the eye of heaven visits Are to the wise man fair and happy havens.' Shakspeare. There is an utilitarian flavour about Hermes' line which suits with his character. Cicero Tuscul. 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: ὦ πανταχωῦ γε πατρίς ἡ βόσκουσα γη.

1153. στροφαίον] Presiding over the hinge (στρόφιγγξ) 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 στροφᾶν now.'

1157. παλιγκάπηλον] Used figuratively by Demosthenes c. Arist. 784 παλιγκάπηλος πονηρᾶς. We (says Carion), being rich, do not want to make profit by petty traffic. Still less do we want a patron of knavery (δόλος).
Hermes was ἐνόδιος and πομπαῖος, a shower of the way both to living and dead.

Meineke would prefer μοισικής, for which change there seems no reason. He also thinks some lines have been lost. As Holden remarks, l. 1126 does not plainly concern anything that Hermes has said.

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.

'On these terms,' of being ἐναγώνιος; but the connexion is not very plain: nor yet has the διακοινός of next line any reference to ἐναγώνιος.

Hermes had wanted to enter their service, to be ἐφικτίος 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 διακοινός of any sort, he must 'show himself διακοινός.'

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 Zeus the Preserver. They prepare to inaugurate the new worship with torches and pitchers, and go out in procession, the Chorus bringing up the rear.

The adverb does not answer the question τὸ ἐστὶν very suitably: we should expect either a noun, as in Ῥαε. 437 τοῦ τὴν τὸ πράγμα ἀλλ' ἢ Διὸς Κόρηνθος, or a verb is expressed in the answer, as in Eccl. 769 φυλάξομαι πρὶν ἄν γ' ἰδο τὸ πλῆθος ὁ τι βουλεύεται. A. τὸ γὰρ ἀλλο γ' ἢ ψευδειν παραδεχασμένοι τὰ πράγματ' εἰσίν; Hence A. de Velsen would omit the next line (which in the MSS. is imperfect), so that τὸ γὰρ ἀλλ' ἢ κακὸς ἀπόλωλα may be connected. Holden proposes to read l. 1173 ἀφ', ὑπερ ὁ Πλούτων ὑπότοσ (or ἀνθίς) ἱπεῖτο βλέπειν, connecting τὸ γὰρ...ἀπόλωλα.

And therefore they have nothing to be 'saved' from, riches being the only thing worth coveting, poverty the only danger worth escaping.

Repeat ἐθνεῖον.

The active voice is generally used in Xenophon and prose writers. The Scholiast says here εὑρτασεν ἐν τῳ οὐκ. Sacrifices were always attended with feasting; but the historians use καλλιερεῖν of a king or general offering public sacrifice and obtaining good omens.

I too, like his worshippers, shall bid farewell to Zeus.
1189. ὁ Ζεύς] Plutus of course is the Preserver: ‘regina pecunia.’ Hor.

1191. ἰδρυσόμεθ] So the goddess Peace is solemnly enthroned with inaugural rites. Cf. Pac. 922 sqq.

1193. τὸν ὀπισθόδομον] The public treasury was behind the Parthenon.

1194. ἐκδότω] ‘bring out from the house.’

1197. ἑγὼ 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. Pac. 922 ταύτην χύτραις ἰδρυτέον.

1199. ποικίλα] πορφυροῖς γὰρ καὶ ποικίλοις ἰματίοις ἐπόμπευον. Schol. And the old woman of her own vanity (αὕτη) had come gaudily dressed.

1205. ταῖς μὲν ἄλλαις 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 γραύς ‘scum’ to give a fair equivalent pun.

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