This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world’s books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that’s often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book’s long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ Make non-commercial use of the files We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ Refrain from automated querying Do not send automated queries of any sort to Google’s system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ Maintain attribution The Google “watermark” you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ Keep it legal Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can’t offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book’s appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google’s mission is to organize the world’s information and to make it universally accessible and useful. Google Book Search helps readers discover the world’s books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at [http://books.google.com/](http://books.google.com/)
Harvard College Library

FROM THE

CONSTANTIUS FUND

Established by Professor E. A. Sophocles of Harvard University for "the purchase of Greek and Latin books, (the ancient classics) or of Arabic books, or of books illustrating or explaining such Greek, Latin, or Arabic books." (Will, dated 1880.)
THE

PLUTUS OF ARISTOPHANES,

CLOSERLY TRANSLATED,
FROM THE TEXT OF H. A. HOLDEN,

WITH NOTES.

BY W. C. GREEN, M.A.,
Late Fellow of King's College, Editor of Aristophanes
in the Catena Classicorum, &c.


CAMBRIDGE:—J. HALL & SON;
LONDON:— SIMPKIN, MARSHALL, HAMILTON, KENT & CO., LTD.;
WHITTAKER & CO.; AND G. BELL & SONS.
1892.

PRICE TWO SHILLINGS.
THE

PLUTUS OF ARISTOPHANES,

CLOSELY TRANSLATED,
FROM THE TEXT OF H. A. HOLDEN,

WITH NOTES.

By W. C. GREEN, M.A.,
Late Fellow of King's College, Editor of Aristophanes
in the Catena Classicorum, &c.


CAMBRIDGE:—J. HALL & SON;
LONDON:—SIMPKIN, MARSHALL, HAMILTON, KENT & CO., LTD.;
WHITTAKER & CO.; AND G. BELL & SONS.
1892.
INTRODUCTION.

Aristophanes exhibited two plays of the same name Plutus: the first B.C. 408, the second B.C. 388. Several things show our Plutus to be the later play: the absence of choric interludes, and of personalities; also two or three allusions to events subsequent to the first Plutus, e.g. in lines 173 and 1146. The licence of Comedy had been checked by law: the Plutus may be marked as belonging to New Comedy or nearly so. It deals with the general question of the anomalies in the distribution of wealth, whether riches or poverty do the most good. An insoluble question this is, barely stated, for without poverty there could be no riches. The imagination of the poet however puts before us the result in a limited way at Athens, by restoring to sight the blind god of wealth Plutus, that he may give his favours to the deserving. Whether the result is a success, even for the few persons concerned, may be doubted: the difficulties on the whole attending anything like the general distribution of wealth which Chremylus contemplated are not grappled with at all. The following is an outline of the play:—

Chremylus, a poor old man but honest, seeing many rogues prosper and many worthy men in want, consults Apollo on the matter. What is he to do? what is his son to do? is he to go in for knavery? Apollo tells him to take home with him the first man he meets on leaving the temple. He meets an old blind beggarly fellow; and, with his slave Carion, follows him. Hardly will the old man say who he is: at last he says that he is Plutus. They ask him about his blindness; and Chremylus proposes to get him his sight again. At first
INTRODUCTION.

Plutus is in terror, for Zeus who had made him blind will (he thinks) destroy him. They laugh at that, show that he Plutus is more powerful than Zeus; and Carion is sent to fetch Chremylus’ friends, poor honest countrymen, who form the Chorus, to help them in their plans. Chremylus and Plutus then enter Chremylus’ house. (ll. 1—241.)

Carion finds and brings the Chorus; and on the way tells them about Plutus. They exchange jeers and chaff till they reach the house, where Carion goes in to refresh himself. (ll. 242—309.)

Chremylus comes out and welcomes them: they promise ready help. And now comes Blepsidemus, having got wind of Chremylus’ good fortune. Chremylus explains that he is not rich yet, but hopes to be so: and Blepsidemus imagines that his wealth must come by theft or some knavery, and after a little sham moralising proposes to go shares and hold his tongue. Hardly can he be convinced of the truth about Plutus, but when he is, he agrees to his friend’s plan of restoring him to sight by the help of Asclepius, god of medicine. At this point in rushes Poverty in a rage, threatening destruction. At first they chaff her: but, when she tells her name, Blepsidemus prepares to run. Chremylus calls him back, says they can defeat her by the help of Plutus, and asks Poverty why she abuses them so. She complains that they mean to restore Plutus’ sight and expel her. This is a good thing, Chremylus says; but Poverty replies that it is a very bad thing, that she, Poverty, will argue the case and prove that she is the cause of all good. They debate the question. Chremylus points out the unfairness of things at present, whereas if Plutus recovers sight, his gifts will go to the deserving. Poverty shows that by a general distribution of wealth all trade will be paralysed, all invention and enterprise checked. To Chremylus’ list of the hardships and squalor of the poor she replies that he is confounding thriftless beggary
with poverty. Then she shows how riches lead to luxury, and weaken the body, and corrupt the morals, while poverty does the opposite. Her facts Chremylus cannot deny, but says riches must be better than poverty, for all men flee from poverty. Because they do not know what is best for them, she replies. After a few more arguments Chremylus says he does not mean to be convinced, becomes abusive, and drives her away. Then he calls Carion, and with Plutus they start for Asclepius' temple.

(ll. 310—614.)

Carion returns and reports to the Chorus that they have well sped, that Plutus has got his sight. Chremylus' wife hearing their cries of joy comes out: and to her Carion tells the whole tale. They went to the temple, made Plutus lie down among other patients. The priest went round during the night and bagged the offerings: Carion appropriated some porridge. Soon Asclepius went his round, treated a rogue as he deserved, but cured Plutus. Plutus with Chremylus and a rejoicing crowd will soon arrive. The wife is delighted.

(ll. 615—753.)

Plutus comes with Chremylus: he is ashamed of his former plight and resolved to give henceforth to the deserving. The wife welcomes them and they go in. (ll. 754—784.)

Carion comes out, and describes the scene within; how all is plenty, splendour and magnificence. A just man approaches, to make a thank-offering to Plutus for the sudden change in his fortunes: it is his old doublet and shoes that he brings. But an informer comes with a different tale; his occupation is gone. He complains, blusters, threatens, accuses them of theft. They laugh at him, question him about his trade, and, when he refuses to change it for an honester one, they strip him and put on him the ragged doublet and the shoes, and send him off threatening vengeance. Then they go in.

(ll. 785—938.)
INTRODUCTION.

Next comes an old woman, asking for Chremylus. When he comes out, she tells him how she when rich had a young lover who was poor, but now he is rich and will none of her. Chremylus pretends sympathy, but laughs at her: and, while they talk, the young man comes rollicking in. There is more jeering at the old woman: but in the end they all three go indoors. (Ii. 939—1052.)

Hermes comes and knocks at the closed door: which brings Carion out. Hermes threatens destruction from Zeus to the whole household, because the gods no longer get any sacrifices. But he says he does not care much for any good but himself, and appeals to Carion to let him join them. But in what capacity? Being a god of many titles he at last finds one to suit, and is set to work. (Ii. 1053—1126.)

The priest of Zeus reports much the same: no sacrifices, no feasting, no perquisites for priests. Carion advises him to stay with them: Plutus is a better 'Preserver' than Zeus. This he consents to do. They are to enthrone Plutus in the treasury behind the Parthenon; so they form a procession, the old woman bearing on her head some pots, the chorus singing and bringing up the rear. (Ii. 1127—1165.)
THE PLUTUS.

CARION, CHREMYLUS, PLUTUS.

CARION. How terrible a thing it is, O Zeus and ye gods, to become the slave of a crazy master! For if the servant happen to have spoken the best advice, but appear not to do so to his owner, 'tis necessity that the servant share the resulting mischief. For fate does not allow its natural-lord to rule his body, but the purchaser. And this indeed is thus. But Loxias, who chants oracles from his golden tripod, I blame with this just blame, in that he, a healer, and as they say, a wise prophet, sent away my master raving-mad; who follows behind a blind man, doing the opposite to what it behoved him to do. For we that see lead the blind; but

1. The verb γιγάνει is commonly thus constructed with a participle.
2. Supply ἐστιν, as must often be done with this word, and in other cases: e.g. in l. 8.
3. The word 'share' shows that Carion means that slaves who give good advice which their masters will not follow come in for part of the punishment which overtakes the master. As in the proverb 'Quicquid delirant reges plectuntur Achivi.' 'the princes' folly works the people's harm.'
4. Perf. part. from ὁνέως.
5. Λόξις dative after μεμψομαι which also takes accusative of kindred meaning.
6. The different type in Holden's text marks supposed quotations. Sometimes the Greek note-writers tell us whence come these quotations; sometimes it is mere guess-work whether Aristophanes is quoting, or using mock-heroic of his own.
7. ἐ is a conjunction, 'than' after comparatives, but needs a different rendering after ἐπάρτοιον. Had the word before been 'other' or 'otherwise,' the usual 'than' would have done.
this my master follows, and forces me to it: and that too answering absolutely not a syllable. Now therefore it cannot be that I will hold my tongue, if you, O master, do not tell me why ever we are following this man, but I will cause you trouble. For you will not beat me while wearing a garland.¹

CHREMYLUS. Nay by Zeus, but having taken off your garland I will, if you annoy me at all, that you may suffer more.

CAR. Nonsense: for I will not cease till you tell me who ever is this man: for I ask being very decidedly well-disposed towards you.

CHR. Nay, I will not hide it from you:² for of my household-servants I think you the most trusty and thievish.³ I being a god-fearing and just man was doing ill and was poor.

CAR. I know it indeed.

CHR. But others were rich, sacrilegious men, orators, and informers and rascals.

CAR. I believe it.

CHR. Therefore I went to the god,⁴ to enquire, thinking that of myself indeed wretched man my own life was now well-nigh shot out,⁵ but to ascertain about my son, who happens to be my only one, whether he ought changing his habits to be

---

¹ Holden's text ἁπλωνήμενος is translated. I think ἁπλωνήμενον much better: Chremylus follows and makes me follow a blind man, and a blind man 'who does't answer a syllable.' We may well suppose Plutus to have been questioned before, as he was questioned afterwards l. 56. Holden's is not the MS. reading, but an alteration of Bentley's.

² He wore a garland as returning from the oracle, and so his person was sacred.

³ The verb takes acc. of person and of the thing hidden.

⁴ A comical mixture of qualities: a trusty knave who would steal from his master but not let others do so.

⁵ ὁς is a preposition, used before persons. The future participle in Greek often expresses purpose.

⁶ That is 'spent.' Either life is conceived as made up of many arrows, and the quiver now nearly empty; or as the course of one missile which is now ending its flight. In this last sense we talk of a 'spent' bullet.
rascally, unjust, an utter good-for-nothing;¹ since I had come to think² that just this paid best in life.

CAR. What, pray, did Phoebus from the wreaths³ speak forth?

CHR. You shall learn. For the god distinctly told me this; whom so I should first meet on going out, him he bade me never after let go, but persuade him to follow with me home.

CAR. And then you meet indeed this man here first;⁴ and then you don't understand⁵ the meaning of the god telling you, O most blundering sir, most distinctly that your son should practise the national habit?

CHR. By what do you judge this?

CAR. Because this is plain⁶ even for a blind man to discern, that it is decidedly expedient to practice nothing honest in our modern life.

CHR. It cannot be that the oracle points to this, but to something else greater. But if this man will tell us who ever he is, and for the sake of what,⁷ and wanting what, he came

---

¹. 'Not one atom sound and honest.' μηδὲν, or μηδὲ ἑν, is stronger than μηδὲν. As 'not even one' would be stronger than 'none.'
². The participle μουλῶσας agrees with the subject 'I, Chremylus.' 'I went to ask, as having begun to think.'
³. Priestess or divining tripod were wreathed in garlands. ἔλαξεν from λάξω a tragic word.
⁴. The common text is καὶ τῷ (τίν) in place of καὶ τῷ (καὶ εἶτα) which is a conjectural change. The common text also has the persons differently arranged thus: 'CAR. And pray whom do you first meet? CHR. This man here. CAR. Then do you not, etc.' To this text I fail to see any objection, notwithstanding Cobet, Meineke, and Holden. And the ἐῖτα after καὶ εἶτα is very awkward in Carion's speech, indeed quite inadmissible on mere conjecture.
⁵. ἔμακας from ἔμακημι 2nd. sing. present.
⁶. There is no doubt at all that the order of construction given by Holden and others to these words is right (except that I would prefer to take τὸν ψως as subject of δοκεῖ rather than object of γνῶμαι): and l. 477. φανερὸν γνῶμαι is a similar phrase. Meineke says that δήλων δὲ cannot be separated, that they must mean 'tis plain that.' But this is ὅτι, not δὲι: and ὅτι comes repeatedly in Aristophanes in an answer giving a reason why, meaning 'because,' and never (I think) meaning 'that' of fact.
⁷. τοῦ = τίνα.
here with us two, we should learn about our oracle what it means.

Car. (To Plutus) Come now, will you tell about yourself who you are, or am I to do what follows this refusal? You must speak pretty quick.

Plutus. I indeed bid you go-and-be-hanged.

Car. (To Chremylus) Do you understand who he says he is?

Chr. To you he says this, not to me: for you question him blunderingly and roughly. (To Plutus) But if you rejoice at all in the character of a truthful man, tell me.¹

Plu. I bid you go-and-be-hanged.²

Car. Accept the man³ and the omen of the god.

Chr. You shall not, by Demeter, any longer go unpunished.

Car. For if you will not tell, I will destroy you miserable man miserably.

Plu. O good sir, depart from me both of you.

Chr. Not a bit of it.

Car. And indeed, master, what I say is best; I will destroy this fellow most miserably. For having set him up on some precipitous rock I having left him will go away, that falling thence he may break his neck.

Chr. Well, away with him at once!

---

¹ τὰ ἐπὶ 'the things after.' Of course he threatens him with a beating.
² Tell me who you are. ἐμοὶ is emphatic.
³ Both κλάειν and οἴμωξεῖν 'to weep' and 'to lament' are used as imprecations.
⁴ 'The man' that is 'the truthful man' which Chremylus had supposed Plutus to be. He is an ᾧνος 'an omen' because he was the first man met on coming from the god's oracle. Carion means to laugh at his master who thought to win Plutus by politeness. 'Make the most of your true man and of the omen the god gives you: you've got much the same answer as I did.'
⁵ ἀπαλλάξῃτον 1st. aor. imperat. passive from ἀπαλλάξεσον.
OF ARISTOPHANES.

PLU. Do not so.¹
CHR. Will you not speak then?
PLU. But if you learn about me who I am,² I well know that you will work me some harm and not let me go.
CHR. Yes by the gods we will, if at least you wish.
PLU. Then first leave hold of me.
CHR. There,³ we leave hold.
PLU. Hear ye now: for I must, as it seems, speak what I was' prepared to hide. I am Plutus.
CAR. O most abominable of all men! and then you held your tongue being Plutus?
CHR. You Plutus, thus beggarly furnished? O Phoebus Apollo, and ye gods and deities, and Zeus, what sayest thou? Are you really he?
PLU. Yes.
CHR. He himself?
PLU. His very self.⁴
CHR. Why then,⁵ tell me, trudge you a foot in squalor?
PLU. I come from Patrocles', who never washed since he was born.
CHR. And this your affliction' how did you suffer? declare to me.
PLU. Zeus wrought this on me, jealous of men. For I when I was a youth threatened that I would go to the just and

¹. The μὴ in the adverb implies an imperative.
². It is the common Greek construction to express the pronoun or noun in the accusative case after the verb where we in English reserve it for the subordinate clause. So above in 1. 35, τὸν ἥλιον ἄνα τῆς. "To learn about my son whether he ought' = 'to learn whether my son ought.' Beware of translating here 'learn of me,' for verbs of enquiry take genitive of the person from whom the information is sought.
³. τὸ is an interjection, used sometimes with ἴδον 'look there!'
⁴. ἦς is 1st. sing. imperfect of εἰλή.
⁵. A curious superlative of ἄδρος.
⁶. ἀπὸδε ἀπόδει 'from what cause, reason?' It is not likely to mean here "whence" of place: for Chremylus does not mean to ask Plutus whence he comes, but why he comes in such shabby guise.
⁷. His blindness.
wise and orderly alone; but he made me blind that I might not distinguish any one of these. He is so jealous of the good.

CHR. And yet through¹ the good alone and the just is he honoured.

PLU. I agree with you.²

CHR. Come, what then? If again you should recover your sight as even before,³ would you now shun the wicked?

PLU. Yes.⁴

CHR. And would you go to the just?

PLU. Assuredly: for I have not seen them for a long time.⁵

CHR. And no wonder ⁶ for neither have I who can see.

PLU. Now let me go: for you already know my case.⁷

CHR. Nay by Zeus but we shall far more hold to you.⁸

PLU. Did I not say that you were sure⁹ to cause me trouble?

CHR. And you, I entreat, obey, and leave me not: for you will not by searching hereafter find a man better in character than me.

CAR. No by Zeus, for there is no other except myself.

---

¹. ða with accusative is not 'by, by means of' but 'because of, owing to.' If it were not for the good men, Zeus would get no honour.
². We should say 'That's true enough.'
³. πρό τοῦ, the article is used as a pronoun in this phrase 'before this:' so that πρό τοῦ together make an adverb = Latin ante or antehac.
⁴. Assent is usually expressed thus in Greek: 'I say it, I agree.' Or by a repetition of some of the last speaker's words.
⁵. ἀπό 'from,' and also διὰ 'through' are used with χρόνου in this way. 1. 1015 supports διὰ χρόνου here. ἀπό is nearer to the corrupt MS. πῶς. But surely if ἀπό (Porson's emendation) is taken, ἐνοπάσκ is correct, not, ἐνοπάσκ as Holden prints, which is doubtful metre, as the omicron would be short before χρόνου.
⁶. If changes in the persons may be freely made, perhaps this jest were better given to Carion.
⁷. ὅν ἀπό εἶμοι 'the things from me.'
⁸. ἔχομεν θα misprinted ἔχομεν θα. The mid. voice governs a genitive.
⁹. It is by no means certain that Elmsley was right in changing ὅν to ἔνθεν in the 2nd. dual of historic tenses. Old grammars gave it in ὅν, then ἔνθεν came into fashion, now ὅν is again accepted.
PLU. This all say: but when they really get me and have
become wealthy, they absolutely pass all bounds in rascality.
CHR. So it is, yet are not all bad.
PLU. Nay by Zeus but they are, one and all.
CAR. You shall greatly suffer 1 for this.
CHR. But that you may know how many good things will
come to you if you remain with us, give your attention that
you may learn them. For I think, I think, but with the god 2
shall it be spoken, that I shall deliver 3 you from this blindness
by making you see.
PLU. By no means do this. For I do not wish to recover
my sight again.
CHR. What say you?
CAR. This fellow is beggarly by nature.
PLU. Nay rather I know that Zeus, 4 if he should learn the
foolish designs of these men, would destroy me.
CHR. And does he not do so now, who suffers you to
wander about stumbling?
PLU. I know not: but I greatly dread him.
CHR. Really, O you most cowardly of all deities? For do
you think Zeus' sovereignty and his thunderbolts are worth a
groat, 5 if you recover sight even for a short time?
PLU. Ah, say not this, O wicked man!
CHR. Keep you quiet. For I will show that you have far
greater power than Zeus.

1. οἰμοῦκες 2nd. sing. fr. οἰμοῦκομαι fut. of οἰμοῦω. Carion means it as
a kind of imprecation, 'Hang your impudence, saying we're all bad!'
2. A sort of modest excuse: 'under the favour of heaven whose help
I hope to have.'
3. Notice the different sense of ἀπαλλάσσειν in the active voice. In
passive it is 'to take oneself away, depart.' Also further on 'to be rid
of.'
4. The order of these words is rather involved. There is nothing
unusual in the insertion of ὅτι ὦ, but ἦν governed by ἐπιρήψεως and the
τὰ μᾶρα by τὸμάρα are curiously placed. Also the ἂν which belongs to
ἐπιρήψεως: but Holden refers to instances of like position. Apparently
τὸθρών means 'of Cremylus and Carion': so the lines are rather soliloquy,
or to spectators. But they are heard by Chremylus.
5. A three-obol-piece, an obol being about three half-pence.
PLU. That I have will you show?¹
CHR. Yes, by heaven! For, to take an example now,² through whom does Zeus rule the gods?
CAR. Through his money; for he has most.
CHR. Come, who then is it that gives him this?
CAR. This god here.
CHR. And through whom do they sacrifice to him? isn’t it through this god?
CAR. Yes, and by Zeus they pray plainly to be rich.
CHR. Is not then this god the cause, and could he not easily stop this, if he wished?
PLU. Because of what,³ pray?
CAR. Because not even a single one of mankind would sacrifice any longer, not ox, not barley-cake, not any other single thing, if you did not wish it.
PLU. How so?
CHR. How?⁴ it cannot be that any will buy, I presume, unless you being present yourself give the money. So that you alone will demolish the power of Zeus, if he annoy you at all.
PLU. What say you? they sacrifice to him through me?
CHR. Yes. And by Zeus if there is anything bright and beautiful or pleasant to men, it comes through you. For all things are subject to wealth.⁵
CAR. Truly I for a paltry little sum of money have become a slave.

---

1. In English we should not repeat both the pronouns but should say ‘you will?’ or ‘what! I?’ or something like that.
2. *abrixa* means ‘immediately’: but this use is common in comedy. See note on *Birds* l. 166.
3. *περὶ* is nominative case ‘because what (would happen)’?
4. The indirect *δῶσας, ‘Do you ask how?’
5. The infinitive *πλουτεῖ* with neuter article makes a noun, as is constantly the case.
PLU. Because of your not being rich perhaps.¹
CHR. And through you² all arts and contrivances among men have been invented. For one of them works as a shoemaker sitting.
CAR. And another one as a smith, a third as carpenter.
CHR. Yes and another as goldsmith,³ getting gold from you.
CAR. Yes and another as clothes-stealer, another as housebreaker.
CHR. And one as fuller.
CAR. Another as fleece-washer.
CHR. Another as tanner.
CAR. Another as onion-seller.
CHR. And the detected adulterer through⁴ you is punished.
PLU. O poor me! these things⁵ were long unknown to me.
CAR. And is not the great king of Persia proud⁶ through him?
CHR. And is not the assembly⁷ held through him.
CAR. And what⁸ of this too? Do not you man the triremes?⁹ tell me.

¹ Some translate 'equally rich with others.' I do not think it an improvement giving this half line to Plutus instead of to Carion. In Carion's mouth (taking rως 'equally with others') it is a natural explanation of δα μηκροδ άργυπλοιον, showing that he means 'for the want of money.' But why on earth should Plutus explain this with a 'Probably you mean you are not rich?'
² 'Through you' has an elastic meaning; either because they have or have not you. Men work at some trades to get wealth: some work can't be done without wealth to start with. Money, in some way, 'sets endeavour in perpetual motion.'
³ The goldsmith must have gold to make his trinkets of.
⁴ Because he has no money to pay a fine or bribe his judges.
⁵ What a power I was and knew it not!
⁶ Wearing long hair was a mark of pride and conceit. In these two lines master and slave speak to each other about Plutus: and so further on.
⁷ Citizens were now paid for attendance at the assembly.
⁸ τι δε; This brings in something new. 'Again' will usually do better for it in English than a question.
CHR. And does he not support the mercenary force in Corinth?
CAR. And will not Pamphilus suffer through him?
CHR. And will not the needle-seller suffer with Pamphilus?
CAR. And does not Agyrrius behave shamelessly through him?
CHR. And does not Philepsiis tell his stories for the sake of you?
CAR. And is not the alliance with the Egyptians through you?
CHR. And does not Nais love Philonides through you?
CAR. And the tower of Timotheus—
CHR. (To Carion.) May it fall upon you! (To Plutus) And are not all matters done through you? For you alone are the cause of all things both bad and good, know it well.
CAR. For example even in the wars those ever win the day with whom he may but chance to sit.
PLU. Am I, being but one, able to do so much?
CHR. Yes, and by Zeus far more things than these: so that of you no one ever yet was over-full. For of all other things there is satiety: of love,
CAR. Of loaves,
CHR. Of music,
CAR. Of dried fruits,

1. Pamphilus was a man who took money and was punished for it: the needle-seller a partner of his: Agyrrius some rich vulgar brute: Philepsiis perhaps a liar and of Agyrrius' stamp.
2. What alliance no one knows for certain, whether one to get profit, or that cost money.
3. Timotheus built, they say, a costly tower. Chrems cuts Carion short.
4. English cannot well form a superlative on 'alone.'
5. The δὲ cannot remain in English without repeating the verb. It is often put thus at the end.
6. Metaphor from a balance, some say. Perhaps rather 'on whose helm victorious wealth sits.'
CHR. Of honour,
CAR. Of cheese-cakes,
CHR. Of courage,
CAR. Of dried figs,
CHR. Of ambition,
CAR. Of barley-bread,
CHR. Of generalship,
CAR. Of lentils.¹

CHR. But of you no one ever yet was over full. But if a man have got thirteen talents, he all the more desires to get sixteen: and² if he have made up these, he wishes for forty, or says that life is not worth living.

PLU. You two appear to me to say very well: but one thing only I fear.
CAR. Tell us, about³ what you fear.

PLU. How I shall become master of this power⁴ which you say I have.

CHR. By Zeus, but all men even say that wealth is a most cowardly thing.

PLU. By no means,⁵ but some house-breaker slandered me. For at some time having⁶ penetrated into the house he was not able to get anything, having found all things locked up, and then he called my prudence cowardice.

CHR. Let it not then be at all a trouble⁷ to you: for, if

---

1. The difference of the things that pall upon one in the two lists is seen thus:
   CHR. Love, music, fame, ambition, rule and courage.
   CAR. Loaves, walnuts, tarts, figs, cakes and lentil-porridge.
2. κἀρ for καὶ ἣν.
3. τοῦ is governed by πέρι, which is accented on the first syllable when put after its case.
4. διώκωμι is attracted by the relative ἣν to its case, but must be rendered as if genitive after δεσπότης.
5. ἡμιστα superlative adverb from ἡσυχ ρ 'less.'
6. ἔσθυς partic. from ἔσθηκα 2nd. aor. of ἔσθω (esóko).
7. μελέτω from impersonal μελεί. Chremes means 'Don't be anxious about the result.'
you yourself prove a zealous man for the matter, I will make you see more keenly than Lynceus.

Plu. How then will you be able to do this being a mortal?

Chr. I have a good hope from what Phoebus spake to me having shaken the Pythian bay.²

Plu. He also then is privy³ to these things?

Chr. Yes.

Plu. Take care!

Chr. Do not be anxious at all, good sir. For I (know you this well), even if I must die for it, will myself effect these things.

Car. And if you wish it, so will I.

Chr. And many other allies also there will be to us two, all who being honest had no barley meal.

Plu. Good gracious! Sorry allies you tell us of.

Chr. Not so, if they become wealthy again as before.

(To Carion.) But do you go running quickly and—


Chr. Call my fellow-husbandmen—and you will perhaps find them wearied with work in the fields—that each being present here may have an equal share with us of this wealth.

Car. I go even now: but this⁶ piece of meat let some one of those from within take and carry in.

Chr. That shall be my care: but run you with haste.⁶

(To Plutus.) And you, O Plutus most excellent of all deities,  

---

1. 'I will show you seeing.' Lynceus was a proverb for sharp-sight; as his four-footed namesake the lynx.

2. When the oracle was given, the temple and the bay of Phoebus used to shake.

3. 'Does he know them with you?'

4. ἰσός... 'to as many as there was not.' The antecedent is commonly left out with such relatives: and 'all who' most neatly translates this. The verb to be with dative (as in Latin) expresses 'having.'

5. κρεβιδιόν a diminutive of κρέας. τούτοις is τούτο δὲ with the strengthening -dé.

6. ἀνάρας 1st. aor. part. of ἀναφυ: frequently combined with another verb in this way 'make haste and do.'
come in hither with me: for this is the house which you must make full of possessions\textsuperscript{1} to day, rightly or wrongly.\textsuperscript{2}

Plu. But by the gods I always am very reluctant\textsuperscript{3} to enter a stranger’s house: for no good ever yet did I enjoy from it. For if I happen to go into a niggard, at once he buries me down underground: and if any honest man his friend come asking to receive some small sum, he denies that he has\textsuperscript{4} ever seen me. But if I happen to go into a mad fellow, thrown away by harlots and dice I am cast out of doors naked in no time.\textsuperscript{5}

Chr. For you never yet met with a reasonable man:\textsuperscript{6} but I am always pretty much of this character: for I like sparing—no man more so—\textsuperscript{7}—and again spending, when there is need of it. But let us go in, since I wish both my wife to see you, and my only son, whom I love most next to you.

Plu. I believe you there.

Chr. For why should not one speak the truth\textsuperscript{8} to you?

They go into the house.

Carion Returns from the country with the chorus of husbandmen.

Car. O ye, who have oftentimes eaten the same thyme\textsuperscript{9} with my master, friends and fellow-demestmen and lovers of labour,

\begin{itemize}
\item 1. χρηματα ‘wealth valuable properties.’
\item 2. καθως. Chremylus professes honesty: therefore he ought not to take wealth ‘unjustly.’ The two adverbs together mean little more than ‘by hook or by crook, in every possible way.’
\item 3. Verbs of feeling take a participle where English prefers an infinitive.
\item 4. A superfluous negative (to our English idea) generally follows a verb of denying.
\item 5. δικαιώ meaning ‘uncuttable, indivisible’: in an indivisible space of time = in no time. Older editions have δικαιώ χρόνω. In Aristophanes δικαιώ occurs oftest, which appears to be neuter plural.
\item 6. μετρεῖν a man who goes into neither extreme, but keeps the middle course.
\item 7. ‘As does no man.’
\item 8. Yes, I love you best, and why should’nt I own the truth.
\item 9. The poor ate a mixture of thyme and honey. Some say θριος is also a kind of onion. It means ‘poor man’s fare’ anyhow.
\end{itemize}
come bestir you, haste you, since the occasion is not for delay, but is at the very critical-point at which one must be present and help.

**Chorus of Husbandmen.**

Do not you see that we have readily started long ago, as is reasonable for us who are already weak old men? But you perhaps require me to run, before even telling me this, for what cause your master has called me hither.

**Car.** Have'n't I indeed said long ago? But you yourself do not hear. For my master says that you all shall live pleasantly, freed from a cold and fretful life.

**Cho.** But what indeed and whence is this matter that he speaks of?

**Car.** He has come hither bringing an old man, O you rescals, dirty, bent, wretched, wrinkled, bald, toothless.

**Cho.** O reporter of golden words, how say you? tell me again. For you make it plain that he is come bringing a heap of money.

**Car.** Nay rather bringing a heap of old man's sorrows I say.

**Cho.** Do you think, having cheated me, then to get off unpunished, and that too when I have a staff.

**Car.** What! do you in any wise think me to be a man by nature of this stamp for all things, and that I should say nothing honest?

**Cho.** How pretentious is the rogue! And your legs cry aloud 'oh! oh!' missing the stocks and the fetters.  

---

1. The correctness of the text is questionable: the meaning is plain: 'the time does not allow one to delay, but needs present help.'

2. They imagine so wretched an outside must mean golden treasures.

3. In this answer the pronoun *euroye* cannot be put emphatically in English without spoiling the sense.

4. This exchange of chaff means 'what airs you give yourself, ! you a rogue just out of the stocks.' 'And you're an old dotard whose right were the grave.'
CAR. Your letter¹ having now been allotted for you to be
dicast in the coffin, yet you do not trudge off to your court,
though Charon gives you the corresponding ticket.

CHO. Burst you! for you’re an impudent fellow and knave
by nature, who cheat, and have not yet ventured to tell us for
what cause your master has called me hither: us who after
much labour, when we’ve no leisure, readily came hither
passing by the roots of many thyme-plants.²

CAR. But I will no longer hide it. For, sirs, my master
is come bringing Plutus, who will make you rich.

CHO. What!³ is it really possible for us all to be rich?

CAR. Nay⁴ by the gods to be very Midases, if you get the
ass’s ears.

CHO. How pleased I am and glad, and would fain dance
for delight, if really you speak truth to me in this.

CAR. And I indeed shall wish—twangle twangle⁵—imitating
the Cyclops⁶ and shaking with my feet thus, to lead you.
So come, children, frequently shouting and bleating strains of
sheep and stinking goats, follow, and you he-goats shall break-
fast.

CHO. And we bleating—twangle twangle—shall seek,
having caught you here the Cyclops, a dirty fellow, bearing a
wallet and wild dewy herbs, a drunken leader of the sheep, as

¹ The dicasts were allotted to their several courts by drawing a
particular letter. Also a token or ticket (χύμπολω) was given to each
ticket, ‘your place is the coffin: your ticket is taken for Charon’s ferry.’
² Apparently this means that they came so hastily that they forgot
to pluck and eat the thyme or onions.
³ γὰρ in questions is often best rendered by a beginning ‘What! or
‘ Why.’
⁴ μὴν ὁδὸν corrects and strengthens what has been said before ‘Rich!
you may be more than rich: you may be like King Midas whose touch
made gold.
⁵ The Greek word is said to be an imitation of the sound of the
harp.
⁶ Carion thinking the old man like a flock of sheep or goats,
proposes to play Cyclops, and gives a specimen of his pastoral ‘fling.’
The Chorus accept the comparison threatening to deal with him as Ulysses
did with the Cyclops.
you lie carelessly asleep somewhere, to blind you, having taken a large redhot pole.

CAR. But I will imitate in all ways Circe that mixed the drugs, who once in Corinth persuaded the companions of Philonides as being boars to eat kneaded dung, and herself kneaded it for them: and do you grunting for delight as pigs follow your mother.

CHO. Then you, the Circe that mixes the drugs and bewitches and makes beasts of our companions, we having caught will with delight imitating the son of Laertes hang up by the testicles, and will befoul your nose like a he-goat's; and you and Aristyllus gaping will say, 'Pigs follow your mother.'

CAR. But come now, already quiting jests turn you to another kind of strain: and I now going shall wish without my master's knowledge to get some bread and meat, and eat it and so afterwards encounter the labour.

(Some choric ode might have followed here in the older comedy.)

CHREMYLUS. CHORUS.

CHR. To greet you with 'Hail!' my fellow demes-men is now an old fashioned and decayed phrase: but I salute you, because you have come readily and eagerly and not slothfully. But see that for the rest ye be helpers to me and really preservers of the god.

1. ἡμιένω from ἀπείω.
2. 'I shall treat you as the enchantress Circe did Ulysses' companions.' Only for Ulysses he puts Philonides and his rout who were corrupted by some courtezan.
3. 'And we shall punish you as Ulysses punished Melanthius.' Only for Melanthius he then puts Aristyllus some disgraceful beast.
4. λαθρα governs the genitive δεσσπροφ = Lat. clam domino. Carion means to fortify himself with provisions for the rest of his task.
5. These two adverbs are formed on perfect participles from συνελευ and καταβλακέω.
6. The verb 'see, take care' is very often understood with ἐπώ and the future.
CHO. Take courage: for you shall deem me absolutely to look war. For it were shameful if, while for a groat's sake we push and shove everyday in the assembly, I should suffer any one to take Plutus himself.

CHR. And here now I see this Blepsidemus approaching: and he is plainly showing by his gait and his haste that he has heard something of the matter.

BLEPSIDEMUS.

What then can the matter be? Whence and in what way has Chremyllus thus suddenly grown rich? I do not believe it. And yet there was great talk, by Hercules! in the barbers' shops of those sitting there, how the man has suddenly become wealthy. But this very thing is to me wonderful, how he, getting a good thing, sends for his friends. He is not certainly following the natural practice.

CHR. But I will speak concealing nothing: by the gods, Blepsidemus, we are doing better than yesterday, so that you may have a share; for you are one of our friends.

BL. And have you really become wealthy, as they say?

CHR. Nay rather I shall be so very soon, if the god will. For there is there is in the matter some risk.

BL. Of what kind?

CHR. Such that—

1. We say "to look daggers." βλέπειν is freely thus used with nouns in comedy.
2. μέν—δὲ. In a phrase of this kind after 'if' the stress is on the second clause: therefore μέν is best rendered by 'while' and δὲ need not then be rendered. He does not mean 'it is shameful if we push,' but shameful if when we take such trouble about a little matter we won't do what is more important.
3. παραπεσεν. optat. 2nd. aor. of παρέπομ. There is a misprint λάθειν for λαβέιν in Holden's text.
4. δῆλος is usually thus personal, where in English we might rather say 'it is plain that he.'
5. The Athenian practice is selfish, to keep one's good fortune to one's self.
6. οἷον = ἐνεστὶ.
7. οἷος to be joined with the infinitive πράττειν.
BL. Say quickly whatever you mean.
CHR. If we succeed, we do well for ever, but if we fail, we are utterly destroyed.
BL. This cargo is plainly a bad one and does not please me. For of a sudden thus to be too exceeding rich and again to be afraid argues a man who has done nothing honest.
CHR. How nothing honest?
BL. If by Zeus you come thence having stolen some gold or silver ornament from the god, and then perhaps you repent.³
CHR. Apollo the averter! by Zeus I have not done so.
BL. Cease talking nonsense, my good sir, for I know it clearly.
CHR. Do not you suspect anything of this kind about me.
RL. Alas! how absolutely there is no honesty in any one, but all are slaves⁴ of gain.
CHR. By Demeter you seem to me not to be in your senses.
BL. How greatly is he changed from the habits he had before.
CHR. You are mad sir, by heaven.
BL. But not even⁴ has he his very look in its proper state, but it is plain that he has done some rascally thing.
CHR. I know you, what you’re croaking for: thinking⁵ that I have stolen something you seek to get a share.
BL. I seek to get a share? of what?
CHR. But that is not so, but quite different.⁶

---

1. πρὸς 'is from a man, behaviour coming from a man etc.'
2. An impersonal like poenitet in Latin.
3. ἓρτοικος governs genitive as a comparative, 'weaker than, overcome by.'
4. κατὰ χώραν 'in place, steady.' Often with μενει: and one MS. has μενει here: τὸ βλέμμα would then be nominative.
5. Genitive absolute.
6. ἕτερως. Adverbs with ἕτερως are equivalent to the corresponding adjective with εἶναι. Hence this = οὐκ ἐστὶ τοιοῦτον ἀλλ' ἕτερως δυ (or ἕτερον).
BL. Have you not stolen or taken by force?
CHR. You are possessed.
BL. But have you not even defrauded anyone?
CHR. Not I indeed.
BL. O Hercules! come, whither is one to turn? for you are not willing to tell the truth.
CHR. For you accuse me before you have learnt my business.
BL. O friend, I am willing at a very small cost to transact this matter before the state hears of it, having stopped the mouth of the orators with money.
CHR. Indeed in friendly wise, by the gods, you seem to me likely after spending three minae to reckon twelve.
BL. I see some one who will sit before the judgment seat holding a suppliant bough with his children and his wife, and who will absolutely differ in no whit from the Heraclidæ of Pamphilus.
CHR. Not so, O wretched man, but the good alone and the clever and the well-conducted, just exactly these I shall cause to be rich.
BL. What say you? Have you stolen so very much?
CHR. O dear me! my troubles! you will ruin me.
BL. Nay you will ruin yourself, as I think.
CHR. Not so indeed, since, O you wretched fellow, I have Plutus.

1. As he denies theft or violence, Blepsidemus tries the more general word.
2. He now says he will take something and cheaply hush the matter up.
3. The ἀπ ' in construction belongs to infin. 'you seem likely to reckon.'
4. As he will not promise anything, Blepsidemus now says he will be brought to trial and have to beg mercy.
5. A picture of these suppliants is supposed to have been at Athens.
6. Still convinced of his roguery he says 'have you stolen on such a large scale that you can enrich all these?'
7. Chremylus is distressed at not being able to make him understand, and fears he will interfere and spoil his plan about Plutus.
BL. You have Plutus? what sort of Plutus?
CHR. The god himself.
BL. And where is he?
CHR. Within.
BL. Where?
CHR. With me.
BL. With you?
CHR. Certainly.
BL. Will you not go to the crows? Plutus with you?
CHR. Yes, by the gods.
BL. Do you speak truth?
CHR. Yes.
BL. By Hestia?
CHR. Yes, by Poseidon.
BL. Do you mean the sea-god?
CHR. And if there is any other Poseidon, the other.
BL. And then do you not send him about also to us your friends?
CHR. Matters are not yet at this point.
BL. What say you. That you can't give a share of him?
CHR. No, by Zeus. For it needs first—
BL. What?
CHR. That we make him see.
BL. Whom see? say.
CHR. Plutus, as he did before, in some way or other.
BL. What! is he really blind?
CHR. Yes, by heaven.

1. 'Go and be hanged for a liar!'
2. Him i.e. Plutus. The δίδ appears distributive: send him here and there to your several friends.
3. Holden's reading is translated, and as he means it. There is certainly some objection to τῷ for τῷ τῷ. And, as Holden says, in οMaxLength for οMaxLength οMaxLength regulates. Possibly it would be well to read οMaxLength οMaxLength for οMaxLength οMaxLength (τῷ) and suppose that Blepsidemus is interrupted before he has completed his sentence 'What say you? Not yet to distribute (are you ready)?'
4. ἐὰς here as τῷ in v. 401. We cannot emphasize 'one' in 'some one way.'
BL. Not without reason then he never yet came to me.
CHR. But, if the gods will, now he will come.
BL. Were it not right then to call in some physician?
CHR. What physician pray is there now in the city? For neither is the pay anything nor the art.
BL. Let us look about.
CHR. But there is none.
BL. None, I think.¹
CHR. Nay by Zeus but what I was preparing long ago, to make him lie down in Asclepius’ temple² is best.
BL. Indeed ‘tis much the best by the gods. Do not waste time then, but be quick and do something.
CHR. And indeed I am going.
BL. Hasten then.
CHR. That’s just what I’m doing.

Enter Poverty.

O ye two that are daring to do a rash and unholy and lawless deed, ye ill-fated wights of mortal mould³ whither, whither away? Why fly ye? will ye not stay?
BL. Hercules!
Pov. For I will destroy you⁴ evil ones evilly: for ye dare a deed of daring not endurable, but such as no other ever yet dared, nor god nor man: so that ye are undone.
CHR. But who are you? for you seem to me to be pale.⁵
BL. Perhaps she is an Erinys from a tragedy; she has at least a mad and tragic look.
CHR. But no, for she has not torches.

¹ ‘Neither does it seem to me that there is.’
² After eis supply ἅπαν. The accusative, because they would take him to Ἀσκληπιον’s temple.
³ We have few diminutives in English: ‘mannikins’ only suggests images or puppets. Something contemptuous is implied by the Greek diminutive.
⁴ A curious argument to make them stay: ‘come and be killed.’
⁵ This half line is weak: perhaps it is spurious.
BL. Well let her go hang!
Pov. But whom do you think me to be?
chr. A landlady or pulse-porridge-seller: else you had not cried out at us so loudly when in nothing wronged.
Pov. Really! why, are you not doing most shameful acts, seeking to drive me out of the whole land?
chr. Well, is not the pit left for you? But you ought to say now at once who you are.
Pov. One who will make you both to-day pay penalty, because ye seek to abolish me from hence.
BL. Is she the wine-seller from the neighbourhood, who is always ruining me with her bad half-pints?
Pov. Nay I am Poverty, who have dwelt with you many years.
BL. O king Apollo and ye gods, whither shall one flee?
chr. Friend, what are you doing? O you most cowardly creature! Will you not stay?
BL. Least of all will I.
chr. Will you not stay? Do we two men flee from one woman?
BL. Yes for she is Poverty, O you wretched men, than whom nowhere is any creature more fatal.
chr. (to Blepsidemus) Stand, I entreat you, stand.
BL. No by Zeus not I.
CHR. Now indeed I say we shall be doing a work by far the most shameful of all works, if leaving the god Plutus defenceless we fly anywhither, fearing this Poverty, and do not fight it out.
BL. Trusting in what arms or power should we fight? for what breastplate, what shield does not the abominable goddess put in pawn?

1. If you can't live in the land, throw yourself into the pit and die.
2. ἀνθ’ ἀν. 'in return for the things which (or, in which).’ But often it is merely equivalent to a conjunction 'because.'
3. Some cheating retailer of short measure.
4. Poverty forces us to part with all our armour.
CHR. Take courage: for I know that this god alone will erect a trophy over her ways.¹

POV. But dare ye utter a syllable, O ye outcasts, being caught in the very act while doing shameful deeds?

CHR. But you, that shall perish miserably,² why do you come and abuse us when you are not in the least being wronged.

POV. What! in the name of the gods, do ye think ye are not at all wronging me by endeavouring to make Plutus recover his sight?

CHR. In what then are we wronging you in this, if we are providing good for all men?

POV. But what good will ye thus find out?

CHR. What good? First by casting you out of Greece.

POV. Casting me out? And what greater evil think you that you could work on men?

CHR. What greater evil? Why, if purposing to do this we were to forget³ it.

POV. Well now on this very point first I am willing to give account⁴ to you: and if I prove that I alone am the cause to you of all good things, and that you live through me, well;⁵ but if not, after that you do that which may please you.

CHR. Do you dare to speak this, O most abominable one?

POV. Yes,⁶ and do you be taught: for I think that very easily, I shall prove you utterly mistaken, if you say that you will make the just rich.

CHR. O cudgels and pillories, will ye not help?

POV. You need not complain and cry before you know.

---

¹ That is 'will overcome and defeat her mischievous ways.'
² This = 'plague take you!'
³ If we were not to carry out our intention.
⁴ Poverty wishes to have the matter regularly argued and reckoned, the pros and cons debated.
⁵ This ellipse is not uncommon even in prose.
⁶ The particle ye in an answer generally implies assent in dialogue.
CHR. And who could help crying 'Oh! Oh!' on hearing such words.

POV. Whoever is sensible could.

CHR. What penalty shall I fix for you for the suit?

POV. Whatever you please.

CHR. You speak well.

POV. For you two also, if you be worsted, must suffer the same.

CHR. Do you think then twenty deaths enough?

BL. Yes for her: but for us two only will be sufficient.

POV. You cannot be too quick in doing this: for what just plea any longer can one urge against it.

CHORUS.

But at once you must say something clever, by which you will conquer this Poverty arguing against her in your words, and will not at all softly yield.

CHR. I indeed think that this is plain for all alike to discern, that it is just for those of men who are good to be prosperous, but for the bad and godless surely the opposite of this. Therefore we desiring this have with difficulty found out a plan excellent and noble and useful for every work so that this may be so. For if Plutus should now get his sight and not wander about blind, he will go to those of men who are good and will not leave them; but the bad and the godless he will shun: and then surely he will make all men good and rich and to reverence things divine. And yet what could you ever find out better for mankind than this?

1. At what shall I lay the damages. Accuser and defender set a penalty; the court finally settled it.

2. That is 'can you urge' against my arguments.

3. ἐχθρίζων 'to give in, yield.' ἐνθ. μ. 'to show a yielding softness.' Herodotus uses this same phrase.

4. With τὰ ἐνθαρρυντὴ ὑπάττειν 'it is just that the bad should fare in the opposite way.'

5. The order is ἄδηλος ηθομαν βοσκεμα ὑπετε γενέσθαι τοῦτο. Holden's punctuation appears wrong: there should be a comma after γενέσθαι if there is one after ηθομαν.
BL. Nothing: I am your witness of this; do not ask her.
CHR. For as life is arranged for us men now, who would not think it to be madness and raving to boot? For many men being bad are rich, having gathered these riches unjustly: and many being very good are unfortunate and hungry and generally keep company with you.

BL. So I say that, if ever Plutus having got his sight put an end to this Poverty, there is a way by which one may go and provide greater blessings for men.

POV. But O ye who of all men have most easily been persuaded over to quit your sound senses, you two old fellows, cronies in nonsense and craziness, if this should happen that you desire, I say it would profit you nothing. For if Plutus should get his sight again, and distribute himself equally, no man would practise either art or profession: and, when both these things have disappeared for you, who will be willing to work as blacksmith or shipbuilder, or cobbler, or wheelwright, or shoemaker, or bricklayer, or clothes-washer, or tanner, or having broken with ploughs the plain of earth to reap the fruit of Demeter, if it be allowed you to live idle neglecting all these works?
CHR. You talk nonsense. For all these things which you just now enumerated our servants will labour at.

POV. Whence then will you obtain servants?
CHR. We shall buy them for money, I presume.

POV. And who will be first the seller, when he too has money.

---
1. κακον. the worst kind of madness: worse than μαρια, as ἐτι μᾶλλον shows.
2. I cannot persuade myself that the text is right here, with ὑποτις thus misplaced and the awkward αὐτὰ in the next line. As ὑποτις may have been copied in from ὑποτις in the next line it is impossible to say what word has been lost. νῦν would do for the sense. In the next line I would suggest ἄκικος ἄκικα ἐκλεξάμενοι.
3. This couplet is better in Chremylus' mouth: there is no reason whatever for Blepsidemus, the cowardly covetous man, taking up the conclusion of the argument. The change of person (μετὰ σοῦ, ταῦται) may be urged: but Chremylus is addressing his arguments to the Chorus as well as to Plutus.
CHR. Some one wishing to make gain, a merchant having come out of Thessaly from some of the numerous kidnappers there.

Pov. But there will not be first of all even any kidnapper surely, according to the words which you say.¹ For who being rich will be willing at the risk of his own life to practise this? So that, being yourself compelled to plough and to dig and to labour at other things, you will pass a far more toilsome life than the present one.

CHR. On your head² be it!

Pov. And further you will not be able to sleep either on a bed, for there will be none, or on rugs, for who will be willing to weave them when he has gold? Nor, when you two bring home a bride, will you be able to anoint her with dropping unguents, nor to deck her with the costliness of dyed garments of broidered needlework. And yet what advantage will it be for one to be rich lacking all these things? But from me you will have well-supplied all these things that you need: for I set like a mistress³ compelling the handicraftsman through need and poverty⁴ to seek whence he can get a living.

CHR. Why, what good could you provide except blisters and a crowd of starveling ragamuffin-boys and old crones? And the number of lice and gnats and fleas I cannot for their multitude enumerate to you, which buzzing round the head worry the poor man, rousing him and saying "you will starve, get up."⁵ And besides all this for a cloak you cause him⁶ to have a rag; and

---

¹ All would become honest, rich and religious, Chremylus had said. If so, who will want to make money?
² A form of shifting an evil to another, praying that he may have it. Some verb like τρικάτο may be supplied. "May this evil fall back upon you!"
³ Poverty compares herself to the mistress of a house sitting among her servants and keeping them to their work.
⁴ περιλαβοτε. The use of this word in a speech by Poverty herself offends Meineke. But l. 562 seems to defend it: also l. 561. In fact the personified Poverty uses the word without reflecting that it is her name.
⁵ 2nd sing. imperative from ἑκατάραπτω.
⁶ The infinitives depend on something of this sense suggested by the περιλαβοτε ἑκατάραπτω above.
fora bed a pallet of rushes swarming with bugs, which awakes the sleepers: and to have a mat all to pieces instead of a carpet; and instead of a pillow a big stone at his head; and to eat instead of bread mallow-sprouts, and instead of barley-cake dry radish-tops; and instead of a bench the head of a broken jar, and instead of a kneading-trough the side of a cask, this also being broken.¹ Do I exhibit you as being the cause of many blessings to mankind?

Pov. You have not spoken of my life, but harped on² that of beggars.

Chr. Surely we say, do we not, that poverty is the sister of beggary?

Pov. Yes, you say it, who say also that Dionysius is like Thrasylulus. But my life is not in this plight, no by Zeus, nor likely to be. For the beggar’s life, which you speak of, is to live having nothing; but the poor man’s to live saving and attending to his work, and to have no superfluity but yet no want either.

Chr. How blessed a life, O Demeter, have you described as his, if after saving and toiling he shall not leave so much as to bury him.³

Pov. You try to jeer and ridicule, neglecting seriousness, not knowing that I produce nobler men both in mind and body than does Plutus.⁴ For with him are gouty men and pot-bellied and stout-calved, and fat by riotous ways:⁵ but with me wiry men and waspish and troublesome to their foes.

Chr. For perhaps you give them this waspishness by starvation.

---

¹ From ἔφυμον a perf. partic. which in sense is passive.
² The meaning of this word in the middle voice has rather to be guessed: it is probably a musical term. ἀναφροβεσθαι is ‘to strike up, execute a preliminary flourish on the strings.’ Some sense like ‘you have enlarged upon, made a great deal of’ seems here needed.
³ ‘Not even to be buried.’ 2nd. aor. pass. of θάπτω.
⁴ The more usual form of comparison would be ἡ ἴμμοιος for this meaning.
⁵ The adverb is used remarkably = ἐκ δειλινες, by living riotously.
Pov. Now therefore I will proceed about temperance, and will show you two that orderly conduct dwells with me while 'tis a mark of wealth to be insolent.  

Chr. Very orderly for example it is to steal and break through house-walls!

Bl. Yes by Zeus, if he, the thief, must escape, how is it not orderly?

Pov. Look then at the orators in the states, how, when they are poor, they are just towards the people and the state, but having become rich from the public funds they at once are made unjust, and plot against the multitude and war with the people.

Chr. Nay, you tell no falsehood in any of this, though you are very slanderous. But not a whit the less you shall come to grief—do not plume yourself in this way—because you seek to persuade us over to this, that poverty is better than wealth.

Pov. Yes, and you cannot yet confute me on this point, but you talk nonsense and flap and flutter.

Chr. And how is it that all men flee from you?

Pov. Because I make them better. And you can best see this from children: for they flee from their fathers who mean the very best for them. So hard is it to discern the right thing.

Chr. Then you will say that Zeus does not rightly discern the best: for he too has wealth.

Bl. And this poverty he sends away to us.

---

1. The compound ἑυβρίζειν is given by the best MS. without ἔστιν. If ἔστιν be thought a gloss, perhaps μετὰ τοῦ πλουτοῦ ἑυβρίζειν would be as good.

2. A line generally condemned, and no doubt halting in metre and sense as it stands. But an interpolated remark of Blepsidemus does not seem out of place. I have suggested elsewhere a correction. Blepsidemus (as he has shown) is a thorough rogue and a remark that 'stealing is orderly enough if you're not found out' suits him.

3. Who are going to beat them for their good. In Nubes 1420 the father tells his son he used to beat him 'out of goodwill and care for him.'
Pov. But O you pair who in mind are really purblind with an old-world blindness, Zeus surely is poor and that I will at once plainly prove. For were he rich, how would he when himself establishing the Olympian contest (where he always gathers all the Greeks every fifth year), proclaim the victors of the competitors by crowning them with a wild-olive crown? And yet he ought rather to do so with a golden one, if he were rich.

Chr. Surely now by this he makes plain that he prizes wealth: for sparing, and wishing not to spend this at all, by wreathing the victors with rubbish he leaves the wealth with himself.

Pov. You seek to fasten on him a far worse thing than poverty, if he being wealthy is thus mean and fond of gain.

Chr. But may Zeus destroy you crowning you with a wild-olive crown!

Pov. To think indeed that you dare to argue that you have not all blessings through poverty.

Chr. From Hecate one may learn this, whether to be rich or to be hungry is better. For she says that the well-to-do and rich send her a feast every month, but that the poor men snatch it away before 'tis put down. But go you to ruin, and utter not a syllable further. For you won't convince me not even if you convince me.

Pov. O city of Argos hear ye what he says.
CHR. Call on Pauson your messmate.
Pov. What am I to do miserable one?¹
CHR. Go to the crows at once away from us.
Pov. And whither on earth shall I go?
CHR. To the pillory: but you ought not to delay but to make haste.
Pov. Verily ye will hereafter send for me hither.
CHR. Then you shall return; but now begone to ruin.
For 'tis better for me to be rich and as for you to bid your head go weep for ever.²
Bl. By Zeus, I for instance am content being rich to make good cheer with my children and my wife, and after bathing coming sleek from the bath to mock at workers and poverty.
CHR. Well, we³ have got rid of this cursed one. But let me and you as quickly as may be lead the god to Asclepius' temple to lay him⁴ there.
Bl. Yes, and let us not delay lest again now some one come and hinder our doing some of the needful things.⁵
CHR. Slave Carion,⁶ you must bring out the bedding and lead Plutus himself, as is the custom, and bring all the other things that are prepared within.

¹. παθεῖν often is more our 'do' than 'suffer': it expresses generally here 'what is to become of me?' To which Chremylus answers by an imprecation: Poverty then continues 'whither shall I go': to which Chremylus answers definitely.
². τὰν χαίρειν or εἰσεῖν χαίρειν is 'to bid farewell to.' τὰν κλάειν is to send away for a long absence with just the opposite wishes.
³. ἤμων. Dative of advantage, as some call it. To bring out the sense well it must be made the subject. 'She is gone for us '=' 'we have got rid of her.'
⁴. It seems best to explain this adj. as δὲία τοῦ ἐπιτριβήναι, 'worthy of being destroyed or cursed.'
⁵. Future participle expressing purpose. The preposition ἐν 'in the temple.'
⁶. προδρομοῦ is πρὸ δρομοῦ. The things 'before the work' are the needful and proper preparations.
⁷. Carion was indoors refreshing himself. See above l. 306.
OF ARISTOPHANES.

(CHORUS' SONG WANTING.)

CARION. CHORUS.

CAR. O ye who at the feast of Theseus have sopped up most broth with least meal, how fortunate are you, how blessedly have ye sped, you and all others who share in an honest character?

CHO. But what is it, O best of your own friends? For you appear to have come a messenger of something good.

CAR. My master has sped most fortunately, or rather Plutus himself: for instead of being blind he has been restored to eyesight and enlightened in his pupils, having found a kindly healer in Asclepius.

CHO. You speak to me of joy, you speak to me of shouting.

CAR. Joy is present, whether ye wish it or not.

CHO. I will shout aloud of Asclepius blest in his children and a mighty light to mortals.

Enter Wife of Chremylus.

What ever is this shouting? Is something good reported? For desiring this have I long ago been sitting indoors waiting for this man.

CAR. Quickly quickly bring wine, O mistress, that you may yourself also drink—and you very much like doing it since I bring you comprehensively all blessings.

Wi. And where are they?

---

1. Probably there was a public feast when free rations of broth were given to the poor. This they sopped up hungrily with bread-spoons (μεστίλας), and had little meal to accompany it. 'You who have been glad to get a skinful on a holiday.'
2. Cause for joy and shouting.
3. There can be no doubt about the meaning, though φιλείν is not elsewhere thus used with a participle,
CAR. In what I say; you shall soon know.

WI. Make haste then and get on at last with what you say.

CAR. Hear then since I will tell you the whole business from the feet to the head.

WI. Please don't bring it on my head.

CAR. Not the blessings which have now come to pass?

WI. Nay, not the troubles, I mean.

CAR. For as soon as ever we came to the god bringing a man then indeed most miserable, but now, if any other be so, blessed and fortunate, first we led him to the sea, then we washed him.

WI. By Zeus fortunate he was then, an old man thus washed in the cold sea.

CAR. Then we went to the sacred-precinct of the god. And when on the altar cakes and preparatory-offerings were consecrated, a mixture, by the flame of Hephaestus, we made Plutus lie down, as was proper: and each of us made up a bed for himself.

WI. And were there any others besides wanting the god?

CAR. Yes, one was Neocīdes, who is blind, but in stealing has out-shot those who can see: and many others having all kinds of ailments. But when after extinguishing the lights the minister of the god bade us go to sleep, telling us, if any one should hear a noise, to be silent, we all in orderly wise lay down. And I could not sleep, but a certain pot of porridge disturbed me lying a little way from the head of the old

1. πόρε. Come to the point at last.

2. Of course he simply means 'the whole matter from head to foot:' but ἐς κεφάλιν οὖς is a sort of imprecation 'upon your head be it!' Hence the woman misunderstands him. And πράγματα so often means 'troublesome business, troubles,' that Chremylus' wife takes it so.

3. Ironically said: it was enough to give the old man cold, she thought.

4. Probably there is something lost here, or something wrong in the text.

5. From ὁπερακοντίω, figuratively used elsewhere in Aristophanes.
woman, towards which I marvellously desired to creep. Then looking up I see the priest whisking off the cakes and dried figs from the sacred table. And after this he went the round of all the altars to see if any cake were left anywhere: and then he consecrated these things into a certain bag. And I, thinking there was great holiness in the matter, rise to go after the pot of porridge.

W1. Most fool-hardy of men, were not you afraid of the god?

Car. By the gods yes, afraid lest wearing his wreaths he should forestall me in getting to the porridge: for the priest had given me a previous lesson. But the old woman when she heard the noise I made, lifting her hand withdrew the pot: and then I hissing seized her with my teeth as if I were a brown snake. And she at once snatched back her hand, and muffling it up lay down quietly in her fear. And I then at once gulped down plenty of porridge: and then, when I was full, rested me again.

W1. And did not the god approach you?

Car. Not yet. After this I immediately covered myself up in fear, but he went the whole round examining all the ailments in most orderly wise: and then a slave set by him a small stone mortar and pestle and small box.

W1. Of stone?

Car. No by Zeus not indeed the small box.

W1. But how did you see, and be hanged to you, who say you were covered up?

---

1. 'Went round the tables in a circle.' But ἐν κύκλῳ does not imply that the tables stood in a circle rather than any other figure.

2. Wise men call stealing 'conveying' a rogue in Shakespeare tells us: Carion gives us a new term for sacerdotal theft.

3. The verb is constantly thus joined with participle: 'lest he should come before I did.'

4. Holden's correction is good sense, and so far probable: but is it not rather strong to say of a conjecture 'if you adopt it, ἀδερβις μανύμ Aristophaneis?'

5. 'You that shall perish' is equivalent to an imprecation, as before.
CAR. Through my doublet; for by Zeus it had not a few peep-holes. And first of all he took in hand to pound a plaster¹ for Neoclidus, having put in three heads of Tenian² garlic. And then he bruised them in the mortar mixing with them acid, fig-tree juice and squill: then having diluted³ it with Sphettian vinegar he applied it to his eyelids, having turned them outwards, that he might be pained the more. But he crying out and shouting started up and began to flee. But the god laughing⁴ said sit you there now with your plaster on, that I may stop you from swearing to bar proceedings at the assemblies.

WI. How patriotic a person is the deity and how wise!

CAR. After this he sat down by Plutus, and first indeed touched his head, then taking a clean towel he wiped round his eyelids: but Panacea⁵ covered his head and all his face with a crimson cloth: and then the god whistled. Whereupon two snakes darted forth from among the shrine, monstrous in size.

WI. Dear gods!

CAR. And these two having quietly slipped under the crimson cloth licked round his eyelids, as it seemed to me: and before you could drink ten cups of wine Plutus, O mistress, stood up seeing: and I for delight clapped my hands and awaked my master. But the god immediately disappeared with the snakes into the shrine. And those who lay by him welcomed Plutus you can't think how,⁶ and were awake all the

---

1. καταϕλαστός is an adjective agreeing with φάρμακον.
2. Tenos was one of the Cyclades: Sphettus a deme of Attica.
3. 2nd. sgr. part. mid. from δηνεῖμαι.
4. Meineke thinks some correction needed to show that Asclepius kept the man there. ὀξυγονοῦσα was hindering business by making oath to some objection. 'You shall not go and be an obstructive at the assemblies.'
5. Panacea was daughter of Asclepius: her name is significant 'All-healing?'
6. 'How do you think?' It means 'wonderfully, very greatly.'
night till day dawned. But I praised the god most decidedly, because he soon made Plutus see, but made Neoclides more blind.

Wi. What great power you have, O king and lord! But tell me, where is Plutus?

Car. He is coming. But there was round him a marvelously great crowd. For those who were before just and had little to live on were all welcoming and greeting him for delight. But all who were rich and had much property having gained their livelihood not from just sources, were knitting their brows and scowling withal. But the others followed behind wearing garlands, laughing and with good words; and the old men's shoes resounded with well-measured tread. But come all at once with one accord leap ye and skip and dance: for no one will announce to you on coming in that there is no meal in the sack.

Wi. By Hecate and I too wish to wreathe you with a string of loaves for good tidings on your announcing such news.

Car. Delay then no longer, for the men are already near the doors.

Wi. Come then, going within I will fetch fruits to shower, as for newly-purchased eyes.

Car. And I wish to go and meet them.

(Chorus' song wanting.)

Plutus. Chremylus.

Plu. And I worship first indeed the sun, then the re-

1. 'A crowd marvellous how great.' ὅσος is thus used with several adjectives of this kind of meaning: so is the adv. ὅσος with corresponding adverbs.
2. Nuts, figs, etc. were showered upon a bride when she entered her house. Plutus newly restored to sight is to be treated to a shower. We have customs partly similar in rice-throwing, etc.
3. Plainly this is a continuation, perhaps of what he had been saying on the way. And probably it is a tragic quotation.
nowned plan of dread Pallas and all the land of Cecrops which received me. And I am ashamed of my own former misfortunes, with what men, as it seems, I companied unawares, while I shunned those worthy of my society, knowing nothing: O miserable that I was, since neither the one nor the other did I rightly do. But I having reversed again all these things will hereafter show to all men that I unwillingly gave myself to the wicked.

Chr. Begone to the crows? What a plague are the friends that appear at once when one is doing well. For they poke and bruise my shins, each displaying some good-will. For who did not address me? What crowd of old men did not cluster round me in the market?

Enter Chremylus' Wife.

W1. O dearest of men, hail both you and you! Come now, for it is the custom, let me take and shower upon you these fruits.

Plu. By no means. For on entering into the house first and regaining sight it is fitting to carry nothing out but rather to carry in.

W1. Then will you not accept these fruits?

Plu. Yes, within by the hearth, as custom is: and then too we shall escape vulgarity. For it is not fitting for the dramatic poet throwing figs and nuts to the spectators then upon this to compel them to laugh.

W1. You speak very well: for see Dexincicus here was standing up to snatch some of the figs.

(Chorus' song wanting.)

Carion alone.

How pleasant it is, sirs, to do prosperously; and that

---

1. Hemsterhuys' conjecture ὀσφραυμένος 'smelling out' is needless. When one is rich, friends turn up, who are quite invisible while you are poor.
carrying nothing out of the house. For to us a heap of
good things has invaded the house though we have done no
wrong. Thus to be rich is a pleasant thing. The meal-jar is
full of white meal, and the wine-jar full of dark perfumed wine.
And all our chests are full of silver and gold coin, to make one
wonder. And the tub is brim-full of oil, and the flasks full of
perfume, and the loft of figs. And every cruet and plate
and pot has become brazen: and the fishy stinking dishes you
may see of silver. And our lantern has suddenly become of
ivory. And we the servants play 'odd or even' with golden
staters: the master within wearing a garland is sacrificing a
pig a goat and a ram: but the smoke sent me out. For I was
not able to remain within, for it made my eyelids smart.

Enter Just Man.

J. M. Follow with me, boy, that we may go to the god.

Car. Ha! who is this that comes here?

J. M. A man before miserable, but now prosperous.

Car. Plainly so. You are one of the good men, as it
seems.

J. M. Certainly.

Car. Then what do you want?

J. M. I am come to the god: for he is the cause to me
of great blessings. For I have received a sufficient property

1. Usually you must pay out or take out before you can get the wealth
to come in. And at Athens wrong and dishonesty mostly earned wealth;
but they, Carion says, have it 'without having deserved it by dishonesty.'

2. Holden's defence of this line is satisfactory, as far as the sense of it
goes, if we emphasize ὥστεω and take it = honestly, without injustice.'
But ought not ὥστεω then to be between τὸ and ἱλουρεῖν. And some con-
junction or participle seems rather needed.

3. One does not see that ivory was a good material either for oven or
lantern, except by way of ornament.

4. 'As you seem': but English prefers the impersonal form. I still
think Holden's change of punctuation needless: ὥσ εἶκας = 'from your
outward seeming'; and this in no way is at variance with δὴλον.
from my father used to help those of my friends that needed it, thinking this to be profitable for life.

CAR. I warrant your money soon failed you.

J. M. Exactly so.

CAR. So after that you were miserable.

J. M. Exactly so. And I indeed thought that those, whom lately I had served in need, I should find really firm friends if ever I was in need: but they turned away and pretended no longer to see me.

CAR. And also laughed you to scorn, I well know.

J. M. Exactly so.

CAR. For a drought in your money chests ruined you.

J. M. But not so now. Wherefore I am come here to the god, as is right, to pray.

CAR. And what in the gods' name means the doublet which this boy is carrying with you? tell me.

J. M. This too I come to offer to the god.

CAR. Were you, pray, initiated in the great mysteries in it? 2

J. M. No, but I shivered in it for thirteen years.

CAR. And the shoes?

J. M. These too shared my winters.

CAR. These too then you brought to offer?

J. M. Yes by Zeus.

CAR. Pretty gifts you are come bringing to the god!

Enter an Informer.

IN. O me unfortunate, how am I undone wretched one! and thrice unfortunate and four times and five times and

---

1. ἡποίÚ is a strong assertion, or perhaps rather a confident guess.
2. σκευάριων is 'chests, coffers, &c.' as above l. 793. The word 'drought' is aptly used to express 'low-water' or 'absolute emptiness'; money being conceived as a liquid filling them.
3. That is 'wearing it.' If so, he would hold it sacred. Supply μυστήρια το μεγάλα.
twelve times and ten thousand times: Oh! Oh! So plunged am I in manifold misfortune.

CAR. Apollo thou averter, and ye dear gods! Whatever is the evil that fellow suffered?

IN. Why, have I not suffered now cruel hardships, having lost everything from my house through this god, who shall be blind again as before, if the courts of justice don't fail me?

J. M. I think I pretty well understand the matter. For 'tis some man in evil plight that comes here, and he seems to be of bad coinage.

CAR. By Zeus then he does rightly in being ruined.

IN. Where, where is this one that promised alone to make us all rich directly, if he should again recover his sight as before? But he has decidedly ruined some.

CAR. And to whom, pray, has he done this?

IN. To me here.

CAR. Were you one of the rascals and house-breakers?

IN. By Zeus there is not indeed any honesty in any of you, and it cannot be that you have not my property.

CAR. How blusteringly the informer has come in, O Demeter! 'Tis plain that he is ravenously hungry.

IN. You must go quickly to the market square with all haste; for there racked upon the wheel you must tell what crimes you have committed.

CAR. You shall then suffer for it.  

---

1. συγκέκραμαι from συγκεράνωμι. Some think the metaphor in this and πολυφόρω is from wine. συγκέκραμαι is used in Soph. Antig. 1311, 'mixed with' probably means simply 'plunged in.' And looking to the words above 'thrice &c.' it is probable that πολυφόρω δ means 'a bad fortune that bears or brings any number of troubles.'

2. άδεια strengthens πάλιν. 'back again' would often be the rendering.

3. καλώς ποιών. Not = καλώς πράττων, but means 'doing rightly, acting properly.' Often it is a phrase of civil thanks, καλώς γε σο ποιών 'very good of you to do so.' We may take it so here. 'Being a rascal, we're very glad he is being ruined.

4. οιμάζει &ρα.
J. M. By Zeus the preserver, this god is worth much to all the Greeks, if he shall destroy miserably the miserable informers.

In. O me wretched, do you also having a share of the gains mock at me? Yes, for whence else have you got this cloak? Yesterday I saw you wearing a doublet.

J. M. I care not a jot for you. For I have bought and wear this ring from Eudemus for a drachma.

Car. But there is not in it any charm against an informer's bite.\(^1\)

In. Is not this great outrage? You both jeer, but what you are doing here you have not said. For you are not here for any good to any one.

Car. No by Zeus, not at least for your good, be you sure.

In. For verily by Zeus you will dine off what is mine.

Car. How I wish indeed that upon the truth\(^2\) of your statement you with your witness would burst filled with nothing.

In. Do you deny it? There is within, O you most abominable pair, a great quantity of slices of fish and of roast meat. Huh, huh, huh, huh, huh, huh, huh, huh, huh, huh, huh. (Sniffs as at the dainties.)

Car. O miserable one, do you smell anything at all?

---

1. This is thought to be the meaning of the verse: but it can hardly be got out of it. For \textit{ενερι} different words have been suggested. Nor is it quite certain that the sense wanted is that at which all the corrections aim. For the next words of the informer complain of insult. What insult was there in Carion's saying that the magic ring was of no avail against an informer's bite? He ought rather to echo \textit{οδηγησαν προςιμώ σου}, and say that the man need not fear the informer.

2. He seems to mean 'I hope we are going to feast at your expense and so your words may come true, and I hope you may burst but not with food for you shall have none.' Honest men might be said to feast at the informer's expense because what informers used to extort honest men now had. But this does not square with \textit{δραίησαν} that follows. If \textit{ἐν' δαρ-θελας} were read, we might explain Carion's words thus 'you accuse us absurdly of going to feast at your cost: I wish in very truth that you and your mate may burst—but not with eating.' This seems much what Forson proposed.
J. M. Perhaps he smells the cold, since he is clothed in such a doublet.
In. Is this then endurable, O Zeus and ye gods, that these should insult me? O me, how grieved am I that I being a patriot and honest man am treated ill.
J. M. You a patriot and honest man?
In. Yes, no man more so.
J. M. Well now answer me this question.1
In. What question?
J. M. Are you a husbandman?
In. Do you think I am so mad?
J. M. A merchant then?
In. Yes, I pretend so, when I happen to need it.
J. M. What then? learned you any craft?
In. No by Zeus.
J. M. How then did you live, or whence, doing nothing?
In. I am the caretaker of the affairs of the state and of all private affairs.
J. M. You? for what reason?2
In. I wish it.
J. M. How then can you be honest, you house-breaker, if, when it concerns you not at all, you are odious?
In. Why, does it not concern me, O booby, to benefit my own state all I can?
J. M. Is to meddle then to benefit?
In. Nay rather to help the laws that are enacted, and not to permit it if any one do wrong.
J. M. Does not then the state on purpose appoint dicasts3 to hold office?

---
1. 'Being questioned.' Partic. fr. ἐπερωτάω.
2. τί μαθὼν is used with a verb: 'what taught, prompted, moved, caused you to do.' τί παθὼν means much the same: and Meineke always changes μαθὼν into παθὼν in these passages.
3. The dicasts or judges hold office on purpose to support the laws: what need then of you?
IN. But who accuses?
J. M. He that wishes.
IN. Well, that he am I. So that the affairs of the state do concern me.
J. M. By Zeus then they have a bad patron. But would not you wish this, keeping quiet to live idle?
IN. But you speak of a sheep's life, if there shall appear no amusement in life.
J. M. And will you not learn better?
IN. Not even if you should give me Plutus himself and the silphium of Battus. 3
J. M. Put down your cloak at once. 3
CAR. My friend, he speaks to you (To the informer).
J. M. Then take your shoes off. 4
CAR. All this he says to you.
IN. Come now, let him of you approach me here that wishes (defiantly).
CAR. Well, that he am I. (Approaches and takes off his cloak etc.)
IN. O me wretched! I am being stripped in broad day.
CAR. For you claim to eat meddling in others' affairs.
IN. (Turning to witness) See you what he is doing? I call you to witness this.
J. M. But he whom you had as witness is fled and gone.
IN. O me! I am trapped alone.
CAR. Do you now cry?
IN. O me! again.

1. ταῦτα τοι ἡμα. At Athens προστάτης was a technical term for a patron or protector of a μέτοχος.
2. Of Battus=of Cyrene, where silphium grew abundantly.
3. This line is of course the Just Man's. In some old texts it was given to Chremylus. Of course it cannot be spoken by the Informer as it appears (by mistake) in Holden's text.
4. ὑπολίτωσαι aor. imperat. mid. As ὑπολιθήμα (underbound) is a shoe, so ὑπολίπω is to loose off a shoe. In active it is to take a shoe off another (as in Thesm. 1183;) in middle to take off one's own.
CAR. (To Just Man) Do you give me the doublet, that I may put it on this informer.

J. M. Pray do not so: for it is long ago consecrated to Plutus.

CAR. Then where will it be better offered up than upon a rascally man and housebreaker? But Plutus 'tis fitting to deck with grand robes.

J. M. And what shall we do with the shoes? tell me.

CAR. These too very presently I will nail up on this fellows forehead as on a wild-olive tree.

IN. I will depart; for I perceive that I am much weaker than you: but if I can get some partner, tho' but of paltry fig-wood,¹ I will make this strong god pay penalty to-day, because manifestly he being one alone in subverting the democracy, neither having persuaded the council of the citizens nor the assembly.

J. M. Well now, since you go wearing my panoply, run to the bath; and then standing there as leader warm yourself. For I too once held this station.

CAR. But the bath-man will take and drag him out. But let us two enter in, that you may pray to the god.

(Chorus' song wanting.)

(Enter an old Woman)

OLD WOMAN. CHORUS.

O. W. Are we, dear greybeards, at the house arrived in very truth of this new-gotten god, or have we altogether missed the way?

---

¹. 'Even of fig-wood' a worthless wood. But why should he say 'even tho' but a poor helper'? For he owned just now that he was ἰττων πολὺ. It is better surely to be content with the M.S. reading ἱκτων and to suppose that the informer means ἱκτων rather in praise, 'a man of fig-wood, of my own informing trade,' of which he is proud. The two words ὸτὶγων and ὸκινων are intentionally alliterative, 'a friend and fellow of good fig-wood.' The audience might understand ὸκινων also as disparaging.
CHO. But know that you are arrived at the very doors, sweetheart, for you enquire maidenly.  
O. W. Come then I will call out some of those within.

CHREMYLUS (coming out.)  
Do not so: for I myself have come out. But you must say why especially you have come.
O. W. I have been treated shamefully and lawlessly, my dearest: for since this god began to see he has made my life not worth living.
CHR. But what is it? Were you too perchance a she-informer among the women?
O. W. By Zeus not I.
CHR. But did you drink when not by your letter appointed so to do?
O. W. You jeer, but I miserable one have an itching desire.
CHR. Will you not say then quickly what itching?
O. W. Hear then. I had a youth well-beloved, poor indeed, but for the rest fair of face handsome and good: for if I wanted anything, he used to do all for me orderly and well, and I in turn served him in all things.
CHR. And what was it he most wanted of you on each occasion?
O. W. Not much: for he was extraordinarily shy with me. But he would ask twenty silver drachmas for a cloak, and

---

1. ὀρικῶς 'like a blooming maiden, prettily.' They ridicule her and her rather prim and precise style of question.
2. ἐπιδοθέν 'from within.' She means to call out from within one of those who are within.
3. Dicasts had their courts allotted by letter: guests drew lots for order of drinking. So the whole meaning is 'Did you drink out of turn?' 'Drinking fair' no doubt was required even before Betsy Prig's time.
4. For καὶ καλὸν Meineke conjectures χαλῶν. Surely this is a pruritus emendandus: ὀδοὺν ἐπείς ἀνόσασα τὸν κυνηγόν τίνα.
5. ἀν with past indic. thus of habitual action is common in Aris-ophanes.
eight may be for shoes: and he would bid me buy a jacket for his sisters and a small cloak for his mother: and would want four measures of wheat.

Chr. Not much indeed, by Apollo, this that you have said, but it is plain that he was shy with you.

O. W. And these things, look you, he said he asked of me not from greediness,¹ but from affection, in order that wearing my cloak he might remember me.

Chr. You speak of a man most extraordinary in love.

O. W. But not now has the abominable wretch any longer the same mind, but is very much changed. For when I sent him this cheese-cake and the other fruits that are on the platter, and hinted that I would come at eventide—

Chr. What did he to you? tell me.

O. W. He sent back to us besides *my gift returned* this milk-cake, on condition that I should never come thither again, and besides in addition to this he said, when sending the things off, that 'Long ago the Milesians were valiant.'²

Chr. 'Tis plain that in his ways he was not a bad fellow; and later on being rich, he no longer likes lentil; but before from poverty he would eat anything.

O. W. And indeed before every day, by the twin-gods, he used always to come to my door.

Chr. For your burying?³

O. W. No by Zeus, but only for love of hearing my voice.

Chr. Nay rather then for the sake of getting.⁴

O. W. And by Zeus if he perceived me suffering, he would coaxingly call me his little duck and little dove.

---

¹. Plainly this is the meaning here, as also in *Aves* 1620.

². A proverb of those whose day is over. The *ơ* in before a speech quoted is redundant, but often occurs.

³. This is thought by most to be the meaning: and it would be the sort of remark to raise a laugh. Yet the young man would not wish his golden-egged goose to die, unless certain of inheriting. Might it not mean 'to take something out of the house'? see above l. 775 and below 1096.

⁴. This remark seems unheard by the woman.
CHR. And then perhaps would ask money for shoes.
O. W. And because some one looked at me riding on the waggon at the great mysteries, for this I was beaten the whole of the day: so very jealous was the young man.
CHR. For he liked, as it seems, to eat alone.
O. W. And he said I had most beautiful hands.
CHR. Yes, when they held out twenty drachmas.
O. W. And he asserted that there was a sweet perfume from my skin.
CHR. Naturally by Zeus, if you poured out\(^1\) for him Thasian wine.
O. W. So then, my dear man, the god Plutus does not do this rightly, professing always to help the wronged.
CHR. Why, what is he to do? Say, and it shall be done.
O. W. It is just, by Zeus, to compel him that has been treated well by me to treat me well in turn; or he deserves to have nothing at all good. And see here comes the youth whom I have been all the while accusing: but he seems to walk as to a revel.
CHR. That is evident. At least he advances with garlands and a torch.

Enter Young Man.

Y. M. I salute—
O. W. What says he?
Y. M. An ancient lady-friend.
O. W. O miserable am I for the insult which I am offered.
CHR. He seems to have seen you after a long interval of time.
O. W. Long time indeed\(^2\) you impudent fellow, he who was with me yesterday?

---
\(^1\) ἐνφέκσεις = ἐνφέκας from ἐγχέω.
\(^2\) ποῖος a question of astonishment; ποῖος is frequently so used in Aristophanes: the proposed changes are needless, nay bad. The force of ἄα in the line before with χρόνου is best shown in English by 'he seems not to have seen you for a long time.'
CHR. Then he is in the opposite case to most: for being drunk, as it seems, he sees more sharply.

O. W. No, but he is always dissolute in his ways.

Y. M. O Sea, Poseidon, and elderly gods! What a number of wrinkles she has on her face!

O. W. Ah! ah! Do not put the torch near me.

CHR. Indeed, she says well. For if only one spark strike her, it will burn her like an old wreath.

Y. M. Do you wish after so long a time to play with me?

O. W. Where, impudence?

Y. M. Here, having taken nuts.

O. W. At what game?

Y. M. How many teeth you have.¹

CHR. But even I shall guess: for she has three perhaps or four.

Y. M. Pay up: for she carries only one grinder.

O. W. Most impudent of men, you seem to me to be out of your senses, making me a wash-tub² among so many men.

Y. M. You would indeed be improved if some one would wash you.

CHR. Not so, since now she is saleably made up, but if this white lead be washed out, you will see displayed the rags of her face. But, O young man, I forbid you to hate this damsel.

Y. M. Nay I love her dearly.

CHR. Yet she accuses you.

Y. M. Accuses me of what?

CHR. She says you are an insulter and say that 'long ago the Milesians were valiant.'

Y. M. I will not fight with you about this woman.

CHR. What?

¹ Some game is meant of holding up nuts and guessing their number.
² That is throwing dirty abuse over me.
THE PLUTUS.

Y. M. Respecting your age, since I would never have allowed another to do this: but now go away with joy taking the damsel. But enter in, for I wish to go and offer to the god these garlands just as I am.

O. W. And I too want to say something to him.

Y. M. Then will I not go in.

CHR. Courage, fear not: for she will not force you.

Y. M. You say very well indeed.

O. W. Go on: and I am coming in after you.

CHR. How vigorously, O king Zeus, the old crone like a limpet sticks to the youth?

Chremylus the young man and the old woman go in.
Chorus' song wanting.

CARION.

Who is it that knocks at the door? (opens and looks) What was this? No one, it seems: but truly the door has a whining fit,¹ making a noise for nothing.

HERMES.

You I mean, Carion, stay.

CAR. My friend tell me, was it you knocking at the door so violently?

HER. No by Zeus,² but I was going to; and then you by opening forestalled me. But run quickly and call out your master, then his wife and children, then the servants, then the dog, then yourself, then the sow.

CAR. Tell me, what is it?

---

¹. These words in τάω express having a disease or fever or craving for something. 'The door must be possessed, taken with a whining or crying fit.' Hermes had knocked it so that it groaned or creaked. I cannot think it = καλαίσθητι 'wants to get beaten' ταρπυλαβίτι as Meineke says. What sense would there be in Carion's beating the door to punish it? The older interpreters, Brunck, etc., are right.

². Hermes has retired out of sight, after his first knock. Perhaps it is in keeping with his character to deny the knock having been his.
HER. Zeus, you rascal, wishes having mixed you up in the same dish to cast you all together into the pit.

CAR. The tongue belongs to the herald\(^1\) of these tidings. But why, pray, does he design to do this to us?

HER. Because you have done the most shameful of all deeds. For since Plutus began to see again, no one any longer offers to us gods frankincense, bay-tree, barley-cake, victim, or anything else.

CAR. No nor will offer such; for you took care of us badly before.

HER. And for the other gods I care less, but I myself am undone and destroyed.

CAR. You are wise.\(^2\)

HER. For formerly I should have had with the huckster-women all good things even from early dawn, wine cake, honey, dried figs, all that it is proper for Hermes to eat; but now I rest me hungry in a garret.\(^3\)

CAR. Do you not so deservedly, who worked harm sometimes when having such good things.

HER. O me wretched, O me for the cheese-cake baked\(^4\) on the fourth of the month!

CAR. You regret the absent one and call in vain.

HER. O me for the ham which I used to eat!

CAR. Hop about\(^5\) there in the cool air.

HER. And for the hot entrails that I used to eat.

CAR. A kind of pain about the entrails seems to wring you.

HER. And O me for the cup mixed half and half.

CAR. After drinking this cup you can’t too soon be gone.

---

1. The tongue of victims was reserved for heralds. Some editions have τῆμπτα, with a double meaning, as Meineke says.
2. Wise in caring only for yourself.
3. 'Upstairs,' as in Αήχ. 399.
4. From τιτστω as in Ιλ. 1092, 1098.
5. With an untranslateable punning allusion to κωλή. 
HER. Would you help at all your own friend?
CAR. Yes, if you want something of what I am able to help you with.
HER. If you would provide and give me a well-baked loaf, and a good large piece of meat from what you are sacrificing within.
CAR. But no carrying out is allowed.
HER. And indeed, whenever you purloined some article of your master’s, I always caused you to escape notice.
CAR. On condition of sharing yourself, you house-breaker.
For a well-baked cake would come to you.
HER. And then this yourself would eat up.²
CAR. For you did not share equal blows with me, when I was caught having done some knavery.
HER. Do not bring up old scores, now that you have got Phyle.³ But in the name of the gods receive me as an inmate.
CAR. Then will you forsake the gods and stay here?
HER. Yes, for the things with you are better far.
CAR. But what? does it appear to you pretty conduct to desert?
HER. Yes, for every land where one prospers in one’s country.⁴
CAR. What use, pray, can you be to us by being here?
HER. Set me up by the door as god of turning.⁵
CAR. Of turning? but there is no need to us of tricks and turns.

---

1. Not here ‘burying’ but ‘taking things out of the house.’ See note on l. 988.
2. Hermes and Carion both confess themselves knaves. Carion eats the cake offered to Hermes, much as the priests of Asclepius did earlier in the play.
3. i.e. now that you have succeeded: with allusion to Thrasylalus’ capture of Phyle in 403 B.C. upon which an amnesty followed. Xenophon of this amnesty uses the very same verb ὑμῶσαντες μὴ μυσακακήσειν.
4. A quotation or utilitarian parody of some form of the proverb ‘Omne solum fortia patria est.’
5. God of the hinge (στροφηγ. ε.)
HER. Then as god of commerce.

CAR. But we are rich: why then need we keep a Hermes of petty traffic?

HER. Well then as god of guile.

CAR. Of guile? by no means: for now is no need of guile but of simple ways.

HER. Of guidance then.

CAR. But the god Plutus now sees, so that we shall no more want a guide.

HER. Then I will be god of competition. And what further objection will you say? For this is most expedient for wealth, to hold competitions of music and athletics.

CAR. What a good thing it is to have many titles! for this deity has found for himself a humble line of life. Not without reason do all that are dicasts strive to be entered under many letters.

HER. Shall I not enter then on these terms. 2

CAR. Yes, and go yourself to the well and wash the tripe, that you may at once appear to be fit for a servant.

Chorus' song wanting.

Enter a priest of Zeus.

Who can tell me exactly where Chremylus is?

CHR. What is it, my good fellow?

PR. What else but badly? 3 For since this Plutus began

1. To have their names entered on several juries.
2. It is not quite plain what is the connexion. Meineke thinks something is lost after 1119, which would have explained v. 1126. If so, it would be of this sort: Carion finds some reason for rejecting an ἔναγομης, then Hermes proposes to come as διάκονος perhaps. But I. 1117 looks as if Hermes' last bolt was shot: and Carion may simply mean 'yes you may come: but do something to prove yourself a useful servant. As a servant, menial, flunkey, Hermes appears especially in comedy.
3. Rather lame grammar after τι ἔστιν: The next line wants mending in order to scan, which is easily done by inserting ὄστος after Πλοῦτος. But one critic omits the line 1129, thus joining ἡ κακῶς ἀπόλυλα. 'What is it but that I am destroyed.' And Holden thinks we might adopt that syntax, but retain l. 1129 with ὀπίσθι instead of ὁ γάρ.
to see, I am undone with starvation. For I have nothing to
eat, and that too though I am the priest of Zeus the preserver.

CHR. And, in the name of the gods, what is the cause?
PR. No one any longer deigns to sacrifice.
CHR. For what reason?
PR. Because all are rich: and yet then, when they had
nothing, one a merchant having come would sacrifice a victim
on being saved, and another would do so having escaped a
lawsuit, and a third would obtain good omens, and invite me
the priest to the feast. But now not one sacrifices at all, nor
enters in, except to the draught house more than ten thousand.

CHR. Do you not then receive from these the customary
fees?
PR. So I think that myself too will bid farewell to Zeus
the preserver and stay just here.

CHR. Take courage: for it will be well, if the god please.
For Zeus the preserver is present here, having come of his own
free choice.

PR. Indeed 'tis all good news you tell.

CHR. Therefore we will very soon enthrone (only wait)
Plutus, where he was before enthroned guarding the back
chamber of the goddess.\(^1\) But let some one bring out hither
lighted torches, that you may hold them and lead the way for
the god.

PR. Certainly we must do this.

CHR. Some one call Plutus out.

O. W. And what am I to do?

CHR. The pots, with which we shall enthrone the god, do
you carry on your head solemnly: and you came of yourself
wearing gay robes.

O. W. But the end for which I came?

CHR. All shall be done for you. For the young man
shall come to you at eventide.

---

\(^1\) That is to say the treasury at the back of Athena’s temple.
O.W. But if indeed by Zeus you promise that he shall come to me, I will carry the pots.

Chr. And look, now do these pots quite the contrary to all other pots: for with all other pots the mother¹ is on the top, but of this mother the pots are on the top.

Cho. Then it is no longer proper even for us to delay, but to retire to the back; for we must follow behind these singing.

¹ γραῦς means 'scum, or mother.' Generally the mother is on the top of the pots, here the pots are on the top of the mother.
EDUCATIONAL WORKS
PUBLISHED BY
J. HALL AND SON,
CAMBRIDGE.

THE GOSPEL of S. MATTHEW;
The Greek Text, with Critical, Grammatical, and Explanatory
Notes, &c., by the late Rev. W. TROLLOPE, M.A., new Edition,
revised and re-edited by the Rev. W. H. ROWLANDSON, M.A.,
late Fellow of Corpus College, Cambridge, or. 8vo cloth, 5/-

GOSPEL of S. MARK;
The Greek Text, with Critical, Grammatical, and Explanatory
Notes, Prolegomena, &c., by Rev. W. H. ROWLANDSON, M.A.
Third Edition. cr. 8vo. cloth, 4/6

ACTS OF THE APOSTLES;
The Greek Text, with Critical, Grammatical, and Explanatory
Notes, Indexes, Maps, and Examination Questions, on the
basis of the edition of TROLLOPE and BROWNE. Seventh Edition,
re-edited, enlarged, and thoroughly revised by Rev. W. T. SOUTH-
WARD, M.A., cr. 8vo. 6/-

This is not, as might be supposed at first sight, a mere cram-book. It is said, on the
title-page, to be on the basis of Trollope and Brown. But Mr. Southward has
transformed the original edition into a commentary of a very high class. To all
students we can recommend this work in the strongest terms.—Indian Church
Quarterly Review.

COMPENDIUM THEOLOGIUM, or Manual for Students
in THEOLOGY: containing a CONCISE HISTORY of the
Primitive and Medieval Church,—The Reformation,—The
Church of England,—The English Liturgy, and the XXXIX
Articles, with Scripture Proofs and Explanations; by the
cr. 8vo. cloth, 7/6

MICAH; A New Translation,
With Notes for English Readers and Hebrew Students, by JOHN
SHARPE, M.A., late Fellow and Lecturer of Christ's College.
Cr. 8vo cloth, 5/-

ORDINATION QUESTIONS,
Being the Papers given at Recent Examinations both for Deacons
and Priests, together with Instructions to Candidates. New
Edition, Fscp. 8vo 2/-

CHURCH DISCIPLINE; its History and Present Aspect.
A Popular Treatise, containing full text of Clergy Discipline Act,
1892, 8vo, 2/-
J. HALL & SON'S PUBLICATIONS.

SCHOOL AND UNIVERSITY ANALYSES.

By the Rev. Dr. PINNOCK.

SCRIPTURE HISTORY;
An Analysis of, Intended for Readers of OLD TESTAMENT HISTORY, and the University Examinations; with Maps, Copious Index, and Examination Questions. Thirty-fourth Edit. 18mo. cloth, 5/6

NEW TESTAMENT HISTORY;
An Analysis of, Embracing the Criticism and Interpretation of the original Text; with Questions for Examination. Twentieth Edition. 18mo. cloth, 4/-

ENGLISH CHURCH HISTORY;
Analysis of, with Questions of Examination, especially intended for the Universities, and Divinity Students. Ninth Edition. Revised and enlarged by Rev. W. T. SOUTHWARD, M.A., Small cr. 8vo, 5/–.

A SHORT ANALYSIS of OLD TESTAMENT HISTORY, with Questions for Schools. Thirteenth Edit. 18mo. cloth, 1/6

A SHORT ANALYSIS of NEW TESTAMENT HISTORY, with Questions for Schools. Third Edition. 18mo cloth, 1/6

THE LAW OF THE RUBRIC;
and the Transition Period of the CHURCH of ENGLAND, 8vo sewed, 3/-

The CHURCH KEY, BELFRY KEY, and ORGAN KEY;
with Legal Cases, and Opinions, PARISH LAY COUNCILS, and the AUTOCRACY of the CLERGY. 8vo cloth, 5/–

RUBRIOS FOR COMMUNICANTS;
Explanatory of the HOLY COMMUNION OFFICE, with Prayers, Aids to Examination, and Scripture Illustrations, (to be used in Churches). 18mo. cloth, 1/-

CHURCH CHOIRS AND CHURCH MUSIC;
Their Origin and Usefulness. Second Edition. 8vo. sewed, 6d.

CLERICAL PAPERS—Laws and Usages of the Church and Clergy;
6 vols. cr. 8vo. cloth; each Volume complete in its own subject, and may be had separately:

The Curate and Unbenepeed Clerk (Second Edition)..... VOL. A. out of print
The Officiating Minister .................. (ditto) ............ VOL. B. 3/6
The Ornaments of the Church ...........(ditto) ............ VOL. C. 4/6
The Ornaments of the Minister ............ (ditto) ............ VOL. D. 3/6
The Order and Ritual of Public Worship, Morning Prayer ............................................ { VOL. E. 3/6
Evening Prayer, Litany, and The Holy Communion (the concluding Volume) ...................... VOL. F. 4/6
J. HALL & SON'S PUBLICATIONS.

BY THE REV. J. GORLE, M.A.

BUTLER'S ANALOGY, a New Analysis of,
With Questions. Fifth Edition. 18mo cloth, 8/-

PEARSON ON THE CREED; an Analysis of,
with Examination Questions. Sixth Edition. 18mo cloth, 4/-

HOOKER, Book V., an Analysis of,
With Examination Questions. Fifth Edition. 18mo cloth, 4/-

PALEY'S HORE PAULINE, an Analysis of,
with Examination Questions, together with a Tabular Outline of
St Paul's Life. Second Edition. 18mo. cloth, 3/-

BY THE REV. W. TROLLOPE, M.A.

LITURGY and RITUAL of the CHURCH of ENGLAND,
a Practical and Historical Commentary on the;
Cr. 8vo cloth, 5/-

"To enable Divinity Students and Candidates for Holy Orders to master this
important branch of Theological Learning the above is admirably
adapted. We hope it will be brought into extensive use."—
Literary Churchman.

XXXIX ARTICLES of the CHURCH of ENGLAND;
Questions and Answers on the. Ninth Edition, Revised and
enlarged, by H. E. KETCHLEY, M.A., Ch. Ch. Oxon. 18mo
cloth, 2/6

LITURGY of the CHURCH of ENGLAND;
Questions and Answers on the. Eleventh Edition, Revised and
Enlarged by the REV. F. J. FOAKES-JACKSON, M.A., 18mo, 2/-
To enable Students to grasp a knowledge of the English Liturgy and Ritual this
small book is admirably suited.

JUSTINI PHILOSO PHI et MARTYRIS cum TRYPHONE
Judeo Dialogus, edited with a corrected Text, English Intro-
duction, Notes and Indices. 8vo. 4/-

WAKE'S APOSTOLICAL EPISTLES;
Being the genuine EPISTLES of the APOSTOLICAL FATHERS,
translated by WILLIAM WAKE, D.D., late Archbishop of
Canterbury. New Edition, carefully revised. cr. 8vo cloth, 5/-

PALEY'S EVIDENCES OF CHRISTIANITY;
Comprising the Text of Paley, verbatim; Examination Questions at
the foot of each page, and a full Analysis prefixed to each
Cr. 8vo cloth, 4/6

PALEY'S EVIDENCES OF CHRISTIANITY,
A Short Analysis of, with Questions, and recent Examination
Papers, by the REV. J. M. BACON, M.A., Scholar of Trinity
College, Cambridge. Third Edition. 18mo cloth. 2/6
The aim of this Analysis has been to give a thoroughly comprehensive digest of the
Original Work, and at the same time to render it as concise as possible, so
that the memory may retain the important points of Paley's Argument
without being burdened with too much detail.

PALEY'S EVIDENCES OF CHRISTIANITY; the Argument
of, Intended for the use of Candidates for the Previous
Examinations, as a Companion to the entire Work of Paley.
By J. PERKINS, LL.D. Third Edition. 18mo 1/-
J. HALL & SON’S PUBLICATIONS.


“A very noble specimen of condensed. It includes within the limits of 340 pages of very small 8vo, a synopsis of Pearson on the Creed, and Hooker’s Ecclesiastical Polity, Book V., and brief papers on Heresies and Schisms, the Life and Epistles of St. Paul, the History of the Book of Common Prayer, the Thirty-nine Articles, and the first four General Councils.—The abridgment is so fairly done, especially in the case of Pearson, as to retain a well-proportioned resemblance to the argument of the original.—Critique in “Contemporary Review.”

OLD TESTAMENT HISTORY; In the form of Question & Answer, by R. J. Griffiths, B.A., LL.B., 18mo cloth, 9d.

OUTLINES OF CHURCH HISTORY from the Earliest Times to the Death of Constantine, A.D. 337.

With Examination Questions by Rev. F. J. FOAKES-JACKSON, M.A., Fellow of Jesus Coll., cr. 8vo 6s.

The aim of this work is to present, in a condensed form, the principal facts in the growth and development of the Christian Church during the first three centuries. So far as we gather from the preface, and an inspection of the preceding pages would tend to show that the author has carried out his object with excellent fidelity, perspicuity, and conciseness. From a number of examination questions given at the end, we conclude that the volume is also designed as a manual for the use of students preparing for Holy Orders, and for such a purpose it should prove admirably adapted. A couple of chronological tables and a serviceable index add to the general utility of the work.

GROTIIUS (Hugo) on the Truth of the Christian Religion, translated by Dr. John Clarke, with Notes; a New Edition. cr. 8vo. cl. 3/-

A New ELEMENTARY GRAMMAR, of the HEBREW LANGUAGE.


HEBREW EXERCISE BOOK,

Consisting of an Outline of Hebrew Grammar with Progressive Exercises, (Hebrew English, and English Hebrew): by P. H. MASON, M.A., St. John’s College. Second Edit. 8vo cloth, 12/6 Key to ditto, 4/6

SHEMET’S DAVAB,

A Rabbinic Reading Book, illustrating some Rabbinic modes of expression and thought, by P. H. MASON, M.A., 8vo cloth, 10/6

HALLAM’S CONSTITUTIONAL HISTORY of ENGLAND, an Analysis of, with Tables, Explanation of Terms, &c., by GEORGE PARKER, M.A., S. John’s College. Second Edition. cr. 8vo 3/6

BOOK OF HINTS for the CAMBRIDGE “PREVIOUS” & “GENERAL” EXAMINATIONS,

J. HALL & SON'S PUBLICATIONS.

LATIN AND GREEK ACCIDENCE,

LUBUS ACADEMIUS;
A Selection of Translations, chiefly from the English Poets, into Greek and Latin Verse, by T. A. Marshall, M.A., Principal of Milford College. cr. 8vo. cloth, 2/6

ÆSCHYLUS PROMETHEUS VINCIT;
The Text with English Notes and Literal Translation, by J. Perkins, M.A. Fellow and Tutor of Downing College. Interleaved, 12mo cloth, 3/6. The Translation separately sewed, 1/-

ARISTOPHANES, The Birds of
Literally Translated with Notes, by W. C. Green, M.A. late Fellow of King's College, Assistant Master at Rugby. cr. 8vo 2/-

ARISTOPHANES, The Clouds of
Literally Translated with Notes, by W. C. Green, M.A. cr. 8vo 2/-

ARISTOPHANES, The Peace of,
The Text with copious Notes, edited by W. C. Green, M.A., cr. 8vo 2/-

ARISTOPHANES, The Plutus of
Closely Translated from the Text of H. A. Holdén, with Notes, by W. C. Green, M.A., cr. 8vo 2/-

ARISTOTLE'S NICOMACHEAN ETHICS, Books V & X,
Translated, with a Revised Greek Text, and Brief Explanatory Notes, by F. A. Paley, M. A., cr. 8vo cloth, 4/-

CÆSAR DE BELLO CIVILI, Book I,
Literally Translated by J. Perkins, LL.D., cr. 8vo 2/-

CÆSAR DE BELLO GALLICO, Books IV & V,
Literally Translated with Notes, by J. W. Rundall, B.A. cr. 8vo 2/-

CICERO PRO ARCHIA, ET PRO BALBO,
Literally Translated, with Notes, by P. H. Clifford, B.A., Christ's College. Cr. 8vo 3/-

CICERO'S ORATIONS AGAINST CATILINA:
Translated into English, with Notes, by W. C. Green, M.A. cr. 8vo 2/6

CICERO PRO OLIENTIO:
a new Literal Translation, with Notes, by the Rev. W. C. Green, M.A. late Fellow of King's College, Assistant Master at Rugby. Second Edition. Cr. 8vo 2/6

CICERO DE LEGIBUS,
the Text, revised and explained, by W. D. Pearman, M.A., S. Peter's College, cr. 8vo 4/6

CICERO PRO LEGE MANILLA;
Literally Translated by C. H. Crosse, M.A. & M.L. cr. 8vo 2/-

CICERO PRO MILONE;
Translated into Literal English. By a Graduate. 12mo sewed, 1/-

CICERO PRO MURENA,
A New and Literal Translation, by E. S. Crooke, B.A., formerly Master in Marlborough College. cr. 8vo 2/-
J. HALL & SON'S PUBLICATIONS.

OIOERO PRO SULLA,
Translated into Literal English, by CHARLES H. CROSSE, M.A.,
cr. 8vo 2/6

DEMOSTHENES CONTRA MEIDIAS,
A Literal Translation of, with Notes, by C. A. M. FENNELL, M.A.,
late Fellow of Jesus College, cr. 8vo. 2/-

DEMOSTHENES LEPTINES,
Literally Translated by a Graduate, cr. 8vo sewed, 2/6

EURIPIDES, — separate Plays of, Literally Translated,
With Notes:—

ALCESTIS, 12mo. sewed, 1/- ION, 12mo. sewed, 2/-
ANDROMACHE, 12mo. sewed, 1/- IPHIGENIA IN TAURIS,
BACCHAE, 12mo. sewed, 1/- 12mo. sewed, 2/-
HECUBA, 12mo. sewed, 1/- MEDEA, 12mo. sewed, 1/-
HERACLIDE, 12mo. sewed, 1/- ORESTES, 12mo. sewed, 1/-
HERCULES FURENS, 12mo. PHENISSAE, 12mo. sewed, 1/-
TROADES, 12mo. sewed, 2/-

HIPPOLYTUS, 12mo. sewed, 1/-

SOPHOCLES, — separate Plays of, Literally Translated:—

AJAX, 12mo. sewed, 1/- OEDIPUS THE KING, 12mo. 1/-
ANTIGONE, 12mo. sewed, 1/- PHILOCTETES, 12mo. sewed, 1/-
ELECTRA, 12mo. sewed, 1/- TRACHINIAE, 12mo. sewed, 1/-

OEDIPUS COLONEUS, 12mo. 1/-

EURIPIDES HERCULES FURENS,
Literally Translated, by AUBREY STEWART, M.A., cr. 8vo cloth 2/6

EURIPIDES HERCULES FURENS,
Parsing of the Principal Words of, 12mo sewed, Sixpence.

EURIPIDES HIPPOLYTUS,
With English Notes, and a Literal Translation, and Parsing of
the principal words, by a Graduate. First Class Classical
Honours, cr. 8vo 3/6 Translation separately 2/-

EURIPIDES MEDEA,
With Notes, and a Literal Translation, by W. C. GREEN, M.A.,
late Fellow of King's College, Assistant Master at Rugby, cr.
8vo interleaved, 2/6

HERODOTUS, Book III.
With English Notes, and a Literal Translation. 12mo. Inter-
leaved, 4/-

HERODOTUS, Book VI.
Translated into Literal English, with Notes, by E. S. CROOKE,
M. A., cr. 8vo. 2/-

HERODOTUS, Book VIII,
Translated into Literal English by P. J. GANTILON, M.A., cr.
8vo. 2/-

HERODOTUS, Book IX.
With English Notes, and a Literal Translation, by JOHN
PERKINS, M.A., cr. 8vo interleaved, 4/- Translation separately,
2/-
J. HALL & SON'S PUBLICATIONS.

HOMER'S ILLIAD, Books III & IV.
with English Notes and a Literal Translation, cr. 8vo interleaved, 5/-

HOMER'S ILLIAD, Books XXI & XXII.
with English Notes and a Literal Translation, by a Graduate, cr. 8vo. 4/- Interleaved, 5/- Translation separate, 1/6

HOMER'S ILLIAD, Books XXII & XXIII.
Literally Translated with Notes, by J. H. FReese, cr. 8vo 2/-

HOMER'S ILLIAD, Books XXIII, & XXIV.
with English Notes, and a Literal Translation,
By E. S. CROOKE, B.A., cr. 8vo. interleaved, 5/-

HOMER's Iliad, Books I & II, and Eschylus PROMETHEUS
translated into English Verse, by W. C. GREEN, M.A., late Fellow of King's College. cr. 8vo sewed, 3/-

ISOORATES AD DEMONICUM ET PANEGYRICUS,
Literally Translated, by JOHN PERKINS, LL.D. Second Edition. cr. 8vo 1/6

LIVY, Book XXI. Literally Translated, 12mo 1/6.

LUCIANI, SOMNIUM (seu vita Luciani), CHARON,
PISCOATOR, et de LUOTU, Literally Translated, by W. ARMOUR, Scholar of Magdalene College. cr. 8vo 3/-

PLAUTUS MENAECHMI.
With English Notes, and Literal Translation, by AUBREY STEWART, M.A., Fellow of Trinity College. cr. 8vo interleaved, 5/-

PLAUTUS TRINUUMMUS.
Translated into English with Notes, by A. H. EVANS, M.A., Scholar of Clare College, cr. 8vo. 2/-

PLATO'S APOLOGY AND CRITO,
A New and Literal Translation of, with Notes, by Rev. W. C. GREEN, M.A. Third Edition. cr. 8vo 2/-

PLINY'S EPISTLES, Book III.
Literally Translated with Notes, by JOHN PERKINS, LL.D. cr. 8vo. 2/-

PLUTARCH'S THEMISTOKLES,
Literally Translated with Notes, by J. W. RUNDALL, B.A., Scholar of Pembroke College. Second Edition. Cr. 8vo, 2/-

PLUTARCH'S NICIAS,
Literally Translated by A. H. EVANS, M.A., Scholar of Clare College, cr. 8vo 2/-

QUINTI CURTI RUFII HISTORIARUM ALEXANDRI,
Literally Translated with Marginal Headings, and a life of Alexander the Great, by H. J. C. KNIGHT, B.A., Scholar of St. Catharine's College, cr. 8vo 2/6

TERENCE PHORMIO.
Literally Translated, with Notes, by AUBREY STEWART, M.A., late Fellow of Trinity College, cr. 8vo 2/-

VIRGILII ENEIDOS, Libs. III & IV.
With Critical and Explanatory Notes, and Literal Translation. By J. PERKINS, M.A., Fellow and Tutor of Downing College. Cr. 8vo cloth, 5/- interleaved.
J. HALL & SON'S PUBLICATIONS.

VIRGILII AENEIDOS, Librs. V. & VI.
Literally Translated, by E. S. Crooke, B.A., cr. 8vo 2/-

VIRGILII AENEIDOS, Librs. IX. & X.
Translated, with Notes, by B. H. Hampden Jones, B.A., cr. 8vo 2/-

VIRGILII AENEIDOS, Lib. XII.
With English Notes, and a Literal Translation; by J. Denman, B.C.L., cr. 8vo interleaved 4/6

VIRGIL'S GEORGICS, Bks. I. & IV.
Literally Translated with Notes, by A. H. Evans, M.A. cr. 8vo 2/

XENOPHON'S ANABASIS. Books I. & II.
Literally Translated, cr. 8vo. 1/6.

XENOPHON'S ANABASIS, Books III. & IV.
From the Text of Bornemann and Dindorf, with English Notes, and a Literal Translation. By the Rev. Edgar Sanderson, M.A., late Scholar of Clare Coll. cr. 8vo interleaved, 5/-

XENOPHON'S ANABASIS, Books VI. & VII.
With English Notes, and a Literal Translation. cr. 8vo. cloth interleaved, 5/-

XENOPHON'S OECOUMENICUS, CC. I–X.
or Treatise on Household Management, Translated into Literal English, by Aubrey Stewart, M.A., cr. 8vo 2/-

SAMS' SERIES of SPECIAL EXAMINATION QUESTIONS
Questions on Marshall's Economics of Industry, 8vo interleaved, 1/6
Questions on Mills' Political Economy, 8vo interleaved, 2/6
Questions on Hallam's Constitutional History of England, 8vo interleaved, 2/6

SERMON SKETCHES on the OBEED;
or Plain Outlines for Instruction on the First Principles of the Christian Religion, by the Rev. Croasdaile Harris, cr. 8vo 1/-

ELEMENTARY HYDROSTATICS:
Its principles explained, illustrated, and applied, by John Thurlow, B.A., Gonville and Caius College, Head Master of Modern Department, Rossall School. cr. 8vo. cloth 2/6

EUCLID,
ENUNCIATIONS and COROLLARIES of the PROPOSITIONS of the FIRST SIX BOOKS together with the ELEVENTH. 18mo sewed, 6d. The same, with Figures, 1/-

THE DREAMS OF THEOPHILUS. Allegories
By Rev. G. Margoliouth, B.A., cr. 8vo, 1/-

CAMBRIDGE:—J. HALL & SON,
LONDON: SIMPKIN, MARSHALL, HAMILTON, KENT & CO. (Ltd.),
WHITTAKER & CO., AND BELL & SONS.

“A very miracle of condensation. It includes within the limits of 260 pages of very small 8vo, a synopsis of Pearson on the Creed, and Hooker’s Ecclesiastical Polity, Book V, and brief papers on Heresies and Schisms, the Life and Epistles of St. Paul, the History of the Book of Common Prayer, the Thirty-nine Articles, and the first four General Councils.—The abridgment is so fairly done, especially in the case of Pearson, as to retain a well-proportioned resemblance to the argument of the original.—Critique in “Contemporary Review.”

OLD TESTAMENT HISTORY;
In the form of Question & Answer, by R. J. Griffiths, B.A., LL.B., 16mo. cloth, 9d.

OUTLINES OF CHURCH HISTORY from the Earliest Times to the Death of Constantine, A.D. 337.
With Examination Questions by Rev. F. J. Foakes-Jackson, M.A., Fellow of Jesus Coll., cr. 8vo 6s.
The aim of this work is to present, in a condensed form, the principal facts in the growth and development of the Christian Church during the first three centuries. So much we gather from the preface, and an inspection of the succeeding pages would tend to show that the author has carried out his object with excellent fidelity, perspicuity, and conciseness. From a number of examination questions given at the end, we conclude that the volume is also designed as a manual for the use of students preparing for Holy Orders, and for such a purpose it should prove admirably adapted. A couple of chronological tables and a serviceable index add to the general utility of the work.

GROTIIUS (Hugo) on the Truth of the Christian Religion, translated by Dr. John Clarke, with Notes; a New Edition. cr. 8vo. cl. 3/-

A New ELEMENTARY GRAMMAR, of the HEBREW LANGUAGE.

HEBREW EXERCISE BOOK,

SHEMETS DAVAR,
A Rabbinic Reading Book, illustrating some Rabbinic modes of expression and thought, by P. H. Mason, M.A., 8vo cloth, 10/6

HALLAM’S CONSTITUTIONAL HISTORY of ENGLAND,
an Analysis of, with Tables, Explanation of Terms, &c., by George Parker, M.A., S. John’s College. Second Edition. cr. 8vo 3/6

BOOK OF HINTS for the CAMBRIDGE “PREVIOUS” & “GENERAL” EXAMINATIONS,
J. HALL & SON’S PUBLICATIONS.

LATIN AND GREEK ACQUISITION,
Intended chiefly for the Use of Candidates for the Previous Examinations at Cambridge, and the Military Examinations:
by J. Perkins, L.L.D., Fellow and Tutor of Downing College.
Fifth Edition. cr. 8vo cloth, 3/6

LUSUS ACADEMII;
A Selection of Translations, chiefly from the English Poets, into Greek and Latin Verse, by T. A. Marshall, M.A.,
Principal of Milford College. cr. 8vo cloth, 2/6

ÆSCHYLI PROMETHEUS VINOCTUS;
The Text with English Notes and Literal Translation, by J.
Perkins, M.A. Fellow and Tutor of Downing College. Inter-
leaved, 12mo cloth, 3/6. The Translation separately, sewed, 1/-

ARISTOPHANES, The Birds of
Literally Translated with Notes, by W. C. Green, M.A. late Fellow
of King's College, Assistant Master at Rugby, cr. 8vo 2/-

ARISTOPHANES, The Clouds of
Literally Translated with Notes, by W. C. Green, M.A. cr. 8vo 2/-

ARISTOPHANES, The Peace of,
The Text with copious Notes, edited by W. C. Green, M.A., cr. 8vo2/-

ARISTOPHANES, The Plutus of
Closely Translated from the Text of H. A. Holden, with Notes,
by W. C. Green, M.A., cr. 8vo 2/-

ARISTOTLE’S NICOMACHEAN ETHICS, Books V & X,
Translated, with a Revised Greek Text, and Brief Explanatory
Notes, by F. A. Paley, M.A., cr. 8vo cloth, 4/-

CÆSAR DE BELLO CIVILI, Book I,
Literally Translated by J. Perkins, LL.D., cr. 8vo 2/-

CÆSAR DE BELLO GALLICO, Books IV & V,
Literally Translated with Notes, by J. W. Rundall, B.A. cr. 8vo 2/-

CICERO PRO ARCHIA, ET PRO BALBO,
Literally Translated, with Notes, by P. H. Clifford, B.A.,
Christ's College. Cr. 8vo 3/-

CICERO’S ORATIONS AGAINST CATILINA:
Translated into English, with Notes, by W. C. Green, M.A. cr. 8vo 2/6

CICERO PRO OLIVIETIO;
a new Literal Translation, with Notes, by the Rev. W. C.
Green, M.A. late Fellow of King's College, Assistant Master
at Rugby. Second Edition. Cr. 8vo 2/6

CICERO DE LEGIBUS,
the Text, revised and explained, by W. D. Pearman, M.A.,
S. Peter's College, cr. 8vo 4/6

CICERO PRO LEGE MANILLA;
Literally Translated by C. H. Cross, M.A. & M.L. cr. 8vo 2/-

CICERO PRO MILONE;
Translated into Literal English. By a Graduate. 12mo sewed, 1/-

CICERO PRO MURENA,
A New and Literal Translation, by E. S. Crooke, B.A., formerly
Master in Marlborough College. cr. 8vo 2/-
J. HALL & SON'S PUBLICATIONS.

CIOERBO PRO SULLA,
Translated into Literal English, by CHARLES H. CROSSE, M.A.,
Cr. 8vo 2/6

DEMOSTHENES CONTRA MEIDIAS,
A Literal Translation of, with Notes, by C. A. M. FENNEL, M.A.,
Late Fellow of Jesus College, Cr. 8vo. 2/-

DEMOSTHENES LEPTINES,
Literally Translated by a Graduate, cr. 8vo sewed, 2/6

EURIPIDES, — separate Plays of, Literally Translated,
With Notes:—
ALCESTIS, 12mo. sewed, 1/-
ANDROMACHE, 12mo sewed, 1/-
BACCHAE, 12mo. sewed, 1/-
HECUBA, 12mo. sewed, 1/-
HERACLIDAE, 12mo. sewed, 1/-
HERCULES FURENS, 12mo. PHOENISSAE, 12mo. sewed, 1/-
TROADES, 12mo. sewed, 2/-
HIPPOLYTUS, 12mo. sewed, 1/-

SOPHOCLES,—separate Plays of, Literally Translated:—
AJAX, 12mo. sewed, 1/-
ANTIGONE, 12mo. sewed, 1/-
ELECTRA, 12mo. sewed, 1/-
EDIPUS THE KING, 12mo. 1/-
PHILOCTETES, 12mo. sewed, 1/-
TRACHINAE, 12mo. sewed, 1/-
EDIPUS COLONEUS, 12mo. 1/-

EURIPIDES HERCULES FURENS,
Literally Translated, by AUBREY STEWART, M.A., cr. 8vo cloth 2/6

EURIPIDES HERCULES FURENS,
Parsing of the Principal Words of, 12mo sewed, Sixpence.

EURIPIDES HIPPOLYTUS,
With English Notes, and a Literal Translation, and Parsing of
the principal words, by a Graduate. First Class Classical
Honours, cr. 8vo 3/6 Translation separately 2/-

EURIPIDES MEDEA,
With Notes, and a Literal Translation, by W. C. GREEN, M.A.,
Late Fellow of King's College, Assistant Master at Rugby, cr.
8vo interleaved, 2/6

HERODOTUS, Book III.
With English Notes, and a Literal Translation. 12mo. Inter-
leaved, 4/-

HERODOTUS, Book VI.
Translated into Literal English, with Notes, by E. S. CROOKE,
M. A., cr. 8vo. 2/-

HERODOTUS, Book VIII.
Translated into Literal English by P. J. GANTILLON, M.A., cr.
8vo. 2/-

HERODOTUS, Book IX.
With English Notes, and a Literal Translation, by JOHN
PERKINS, M.A., cr. 8vo interleaved, 4/- Translation separately,
2/-
J. HALL & SON'S PUBLICATIONS.

HOMER'S ILIAD, Books III & IV.
with English Notes and a Literal Translation, cr. 8vo interleaved, 5/-

HOMER'S ILIAD, Books XXI & XXII.
with English Notes and a Literal Translation, by a Graduate, cr. 8vo. 4/- Interleaved, 5/- Translation separate, 1/6

HOMER'S ILIAD, Books XXII. & XXIII.,
Literally Translated with Notes, by J. H. FRESE, cr. 8vo 2/-

HOMER'S ILIAD, Books XXIII, & XXIV.,
with English Notes, and a Literal Translation,
By E. S. CROOKE, B.A., cr. 8vo interleaved, 5/-

HOMER'S Iliad, Books I. & II., and ESCHYLUS PROMETHEUS
translated into English Verse, by W. C. GREEN, M.A., late Fellow of King's College. cr. 8vo sewed, 3/-

ISOCRATES AD DEMONIOUM ET PANEGYRIOUS,
Literally Translated, by JOHN PERKINS, LL.D. Second Edition. cr. 8vo 1/6

LIVY, Book XXI. Literally Translated, 12mo 1/6.

LUCIANI, SOMNIUM (san vita Luciani), OHARON,
PISCOATOR, et de LUOTU, Literally Translated, by W. AR-
mour, Scholar of Magdalene College. cr. 8vo 3/-

PLAUTUS MENAEATHMI,
With English Notes, and Literal Translation, by AUBREY STEWART, M.A., Fellow of Trinity College. cr. 8vo interleaved, 5/-

PLAUTUS TRINUMMUS;
Translated into English with Notes, by A. H. EVANS, M.A., Scholar of Clare College, cr. 8vo. 2/-

PLATO'S APOLOGY AND CRITO,
A New and Literal Translation of, with Notes, by Rev. W. C. GREEN, M.A. Third Edition. cr. 8vo 2/-

PLINY'S EPISTLES, Book III.
Literally Translated with Notes, by JOHN PERKINS, LL.D. cr. 8vo. 2/-

PLUTAROH'S THEMISTOKLES,

PLUTAROH'S NIOIAS,
Literally Translated by A. H. EVANS, M.A., Scholar of Clare College, cr. 8vo 2/-

QUINTI QURTII RUFII HISTORIARUM ALEXANDRI,
Literally Translated with Marginal Headings, and a life of Alex-
ander the Great, by H. J. C. KNIGHT, B.A., Scholar of S. Catharine's College, cr. 8vo 2/6

TERENCE PHORMIO,
Literally Translated, with Notes, by AUBREY STEWART, M.A.,
late Fellow of Trinity College, cr. 8vo 2/-

VIRGILII ÆNEIDOS, Libs. III. & IV.
With Critical and Explanatory Notes, and Literal Transla-
tion. By J. PERKINS, M.A., Fellow and Tutor of Downing College. Cr. 8vo cloth, 5/- interleaved.
J. HALL & SON'S PUBLICATIONS.

VIRGILIUS AENEIDOS, Libs. V. & VI.
Literally Translated, by E. S. Crooke, B.A., cr. 8vo 2/-

VIRGILIUS AENEIDOS, Libs. IX. & X.
Translated, with Notes, by B. H. Hampden Jones, B.A., cr. 8vo 2/-

VIRGILIUS AENEIDOS, Lib. XII.
With English Notes, and a Literal Translation; by J. Denman, B.C.L., cr. 8vo interleaved 4/6

VIRGIL'S GEORGIOS, Eks. I. & IV.
Literally Translated with Notes, by A. H. Evans, M.A. cr. 8vo 2/

XENOPHON'S ANABASIS, Books I. & II.
Literally Translated, cr. 8vo. 1/6.

XENOPHON'S ANABASIS, Books III. & IV.
From the Text of Bornemann and Dindorf, with English Notes, and a Literal Translation. By the Rev. Edgar Sander-son, M.A., late Scholar of Clare Coll. cr. 8vo interleaved, 5/-

XENOPHON'S ANABASIS, Books VI. & VII.
With English Notes, and a Literal Translation. cr. 8vo. cloth. interleaved, 5/-

XENOPHON'S OEOEOMONIOS, cc. I—X.
or Treatise on Household Management, Translated into Literal English, by Aubrey Stewart, M.A., cr. 8vo 2/-

SAMS' SERIES of SPECIAL EXAMINATION QUESTIONS
Questions on MARSHALL's Economics of Industry, 8vo interleaved, 1/6
Questions on MILLS' Political Economy, 8vo interleaved, 2/6
Questions on HALLAM's Constitutional History of England, 8vo interleaved, 2/6

SERMON SKETCHES on the CREED;
or Plain Outlines for Instruction on the First Principles of the Christian Religion, by the Rev. Croasdale Harris, cr. 8vo 1/-

ELEMENTARY HYDROSTATICS:
Its principles explained, illustrated, and applied, by John Thurlow, B.A., Gonville and Caius College, Head Master of Modern Department, Rossall School. cr. 8vo. cloth 2/6

EUOLID,
ENUNCIATIONS and COROLLARIES of the PROPOSITIONS of the FIRST SIX BOOKS together with the ELEVENTH. 18mo sewed, 6d. The same, with Figures, 1/-

THE DREAMS OF THEOPHILUS. Allegories
By Rev. G. Margoliouth, B.A., cr. 8vo, 1/-

CAMBRIDGE:—J. HALL & Son,
LONDON: SIMPKIN, MARSHALL, HAMILTON, KENT & Co. (Lid.), Whittaker & Co., and Bell & Sons.