

Euripidaristophanizein (H. Foley)

1. The Telephus myth: what Aristophanes' audience would need to remember in order to appreciate the *Acharnians*. Telephus, son of Heracles and Auge, daughter of King Aleus of Arcadia, eventually became king of barbarian Mysia. He was wounded by Achilles while resisting an attack by Achaeans who were on their way to Troy. When the wound would not heal, Telephus sought oracular advice. According to Euripides' version of the myth, he then went to the mainland to seek a cure from Achilles. In disguise as a beggar, he gave a speech before the Achaeans in defense of the Trojans and of himself. After his disguise was penetrated, Telephus took refuge at an altar with the baby Orestes. By the conclusion of the play he is recognized as Greek, promised a cure for his wound, and has agreed to become a guide for the expedition to Troy.

2. Plot Summary of the *Acharnians*. Dicaeopolis ("he of the just city"), an Athenian farmer, opens the play lamenting the indifference of his countrymen to the cause of peace. After the Attic assembly is hoodwinked, despite Dicaeopolis' interventions, by those with a vested interest in the war, the hero makes a separate peace with Sparta. The chorus of old Acharnians arrive to resist his plan and interrupt his celebration of the Rural Dionysia. Dicaeopolis secures a hearing from them by taking a basket of charcoal hostage, and then borrows the role of Telephus from Euripides to make his self-defense. He convinces half the chorus. The other half seek help from general Lamachus, who is then mocked and worsted by the hero. After the parabasis, Dicaeopolis sets up a private market to trade with enemy nations. He refuses to share his profits or his peace with anyone but a newly-wed bride, who he says does not deserve to suffer. The conclusion contrasts Lamachus' wounding and misery at war with Dicaeopolis' success in acquiring food, sex and a victory in the drinking contest at the Festival of the Cups.

3. Cratinus 307.

Sch. Plat. Ap. 19C. Ἀριστοφάνης ... ἐκωμῶδειτο ἐπὶ τῷ σκώπτειν μὲν Εὐριπίδην μιμεῖσθαι δ' αὐτόν· Κρατῖνος·

ἄτις δὲ σύ; κομψός τις ἔροτο θεατῆς,*

ἄπολεπτολόγος, γνημοδλιώκτης, εὐριπιδαριστοφάνιζον

* text disputed here

4. Acharnians 440-44

δεῖ γάρ με δόξαι πτωχὸν εἶναι τήμερον,
εἶναι μὲν ὅσπερ εἶμι, φαίνεσθαι δὲ μή.
τοὺς μὲν θεατὰς εἰδέναι μ' ὡς εἶμι ἐγώ,
τοὺς δ' αὖ χορευτὰς ἡλιθίους παρεστάναι,
ὅπως ἂν αὐτοὺς ῥηματίοις σκιμαλίω.