Viola, having previously announced her plan to 'sing | and speak to [Orsino] in many sorts of music' (1.2.57–8), fails to fulfil her promise, and Orsino asks instead for Feste to be brought onstage to sing 'that old and antique song we heard last night' (2.4.3). Thus, on principle it does not seem entirely implausible that, in the case of *Birds* too, a last-minute arrangement should have been permanently incorporated in the text.

In addition, it appears that the *chorêgos* for the *Birds* production was anything but niggardly: apart from the Hoopoe and his Servant Bird, he funded what must have been a lavishly costumed chorus and was even determined to bring on four extra birds (268–93) purely to make a show and provide a feed for a few jokes.[19] We may thus reasonably speculate that he will not have baulked at the relatively small additional cost of a duplicate costume.[20]

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[19] Cf. Russo (n. 4), 160: 'The basic function of these four birds is probably that most obvious one of providing spectacle on-stage in anticipation of the appearance of the chorus.'

[20] I owe this last point to Alan Sommerstein (private correspondence, 4/2/2010); cf. also G. Ley, 'A material world: costumes, properties and scenic effects', in McDonald and Walton (n. 6), 268–85, at 270.

ARISTOPHANES, *WEALTH* 227–9

Κα. καὶ δὴ βαδίζω· τουτοδὶ τὸ κρεᾴδιον
τῶν ἔνδοθέν τις εἰσενεγκάτω λαβών.
Χρ. ἐμοὶ μελήσει τοῦτό γ'· ἀλλ' ἀνύσας τρέχε.

This note concerns the meaning of the phrase μελήσει ταῦτα and the anomalous use of the singular demonstrative pronoun in Aristophanes, *Wealth* 229. Although the manuscripts are unanimous in their readings, I argue that the paradosis should be emended to μελήσει ταῦτα.

In Aristophanes, the phrase μελήσει ταῦτα (γ') is used when a character wishes to affirm that he will do what has just been ordered of him.[1] As the following passages illustrate, the neuter plural ταῦτα can look back in the discourse to a single imperative (*Ach*. 932; *Pax* 149; *Thesm*. 1064, 1207), a single imperative + participle (*Pax* 1041) and to a double imperative (*Pax* 1311).

Χο. ἔνδησον, ὦ βέλτιστε, τῷ ξένῳ καλῶς τὴν ἐμπολὴν
οὕτως ὅπως ἂν μὴ φέρων κατάξῃ.
Δι. ἐμοὶ μελήσει ταῦτ', ἐπεί τοι καὶ ψοφεῖ λάλον τι καὶ
πυρορραγὲς κἄλλως θεοῖσιν ἐχθρόν. (*Ach*. 929–34)

Πα. ἐκεῖνο τήρει, μὴ σφαλεὶς καταρρυῇς
ἐντεῦθεν, εἶτα χωλὸς ὢν Εὐριπίδῃ
λόγον παράσχῃς καὶ τραγῳδία γένῃ.
Τρ. ἐμοὶ μελήσει ταῦτά γ'. ἀλλὰ χαίρετε. (*Pax* 146–9)

[1] Apart from Aristophanes, only Euripides (*IA* 715) uses μελήσει ταῦτα to answer an imperative.

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Οι. ἐγὼ δ' ἐπὶ σπλάγχν' εἶμι καὶ θυλήματα.
Τρ. ἐμοὶ μελήσει ταῦτά γ'· ἀλλ' ἥκειν ἐχρῆν. (*Pax* 1040–1)

Τρ. οὐδὲν γάρ, ὦ πόνηροι,
λευκῶν ὀδόντων ἔργον ἔστ', ἢν μή τι καὶ μασῶνται.
Χο. ἡμῖν μελήσει ταῦτά γ'· εὖ ποιεῖς δὲ καὶ σὺ φράζων. (*Pax* 1309–11)

Ηχ. ἀλλ', ὦ τέκνον, σὲ μὲν τὸ σαυτῆς χρὴ ποιεῖν,
κλαίειν ἐλεινῶς.
Κη. σὲ δ' ἐπικλάειν ὕστερον.
Ηχ. ἐμοὶ μελήσει ταῦτά γ'. ἀλλ' ἄρχου λόγων. (*Thesm*. 1063–5)

Ευ. σὺ δ' ὅπως ἀνδρικῶς,
ὅταν λυθῇς τάχιστα, φεύξει καὶ τενεῖς
ὡς τὴν γυναῖκα καὶ τὰ παιδί' οἴκαδε.
Κη. ἐμοὶ μελήσει ταῦτά γ', ἢν ἅπαξ λυθῶ.
Ευ. λέλυσο. σὸν ἔργον, φεῦγε πρὶν τὸν τοξότην
ἥκοντα καταλαβεῖν. (*Thesm*. 1204–9)

The number of the demonstrative is plural not because the referent is in some sense plural – indeed, the majority of the examples run counter to this notion – but because the phrase 'that will be a concern' is itself a fixed expression which employs the plural ταῦτα and the future μελήσει.

S. Douglas Olson sees μελήσει ταῦτα as a 'response to an unsolicited or unnecessary order or suggestion'[2] and as 'a regular way of rejecting advice'.[3] But while it is true that the commands given are not solicited, and perhaps not always necessary, I do not find that the one who replies with μελήσει ταῦτα is in any way rejecting the advice just offered. Instead, μελήσει ταῦτα signals that the speaker will strive to accomplish to the best of his ability whatever was asked for with the preceding imperative(s). The translation 'Don't you worry, I'll take care of that' captures the nuance of the expression.

Outside of Aristophanes the phrase is relatively uncommon, but does occur in both prose[4] and poetry,[5] most often in a quotation of the proverb ἐμοὶ μελήσει ταῦτα καὶ λευκαῖς κόραις, reportedly Apollo's reply to news of a barbarian attack.[6] Proverbs by nature are fixed expressions and it is not surprising that all but one of the extant examples of it are identical. The lone exception, Tzetzes' *Epistulae* 14.27.21, records the line as ἐμοὶ μελήσει τοῦτο καὶ λευκαῖς κόραις, but this should be changed to read ἐμοὶ μελήσει ταῦτα καὶ λευκαῖς κόραις, the wording Tzetzes himself preserves at *Chiliades* 11.372.387.

[2] S.D. Olson, *Aristophanes. Acharnians* (Oxford, 2002), 305.
[3] S.D. Olson, *Aristophanes. Peace* (Oxford, 1998), 97.
[4] e.g. Pl. *Phd*. 95b7, *Phdr*. 238d7; Ach. Tat. 1.8.10.2; Hld. 1.28.1.8, 7.28.6.5.
[5] e.g. Eur. *IA* 715, *Phoen*. 928. In Homer we see the variations ἐμοὶ δέ κε ταῦτα μελήσεται ὄφρα τελέσσω (*Il*. 1.523) and ταῦτα δ' Ἄρηϊ θοῷ καὶ Ἀθήνῃ πάντα μελήσει (*Il*. 5.430). Choricius (16.1.5.6) attributes to Homer ταῦτα δὲ Ἀδώνιδι καὶ Ἀφροδίτῃ μελήσει. The proximal demonstrative τάδε is used in *Od*. 17.608 (αὐτὰρ ἐμοὶ τάδε πάντα καὶ ἀθανάτοισι μελήσει), and in *Adespota Papyracea (SH)*, *Hexametri* 946.3 (= Rhianos 41 ter b3 [H.J. Mette, 'Die "Kleinen" griechischen Historiker heute', *Lustrum* 21 (1978), 5–44, at 24] ἀλλὰ τάδ' ἄμμιν ἔπειτα θε[ῶν ἰότ]ητι μελήσει).
[6] Σ Ar. *Nub*. 144; *App. Anth.* 93.1; Aristid. 339.1; *Suda* s.v. ε 1060.1–3; Tzetzes 11.372.387; *App. Prov.* 2.55.1. Cicero translates the oracle with a singular expression: *ego providebo rem istam et albae virgines* (*Div*. 1.81).

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Examples of the singular τοῦτο in place of the plural ταῦτα do not occur before the fourth century C.E.[7] The singular in this phrase is thus without parallel in Classical and Hellenistic Greek and I suggest emending the text of *Wealth* 229 to read ἐμοὶ μελήσει ταῦτά γ'· Confusion between ταῦτα and τοῦτο (and ταυτί and τουτί) is, of course, frequent in the Aristophanic manuscript tradition,[8] but in this case the scribe's eye perhaps caught sight of the singular τουτοδὶ (or one of the MSS readings τουτοδή **R**, τοῦτο δή **V**, τοῦτο δὲ **AKL**) in line 227 leading him to write a singular for what was originally a plural.[9]

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[7] e.g. Lib. *Or*. 12.68.7, *Ep*. 375.6.2; Julian. *Or*. 8.2.39; Himer. *Or*. 46.43; Georgius Pachymeres, *Quadrivium* 1.40.15. In Libanius we also find μελήσει governing a singular demonstrative in the genitive: *Ep*. 868.4.1 (ἐκείνου), 883.2.2 (τούτου). Diels's text of the first-century C.E. Anonymus Londiniensis, *Iatrica* 2.30 (ἀλ(λὰ) τ̣ο̣[ῦ]τ̣ο̣ [το]ῖς γ(εωτέροις) μελήσει) has now been supplanted by that of Daniela Manetti's new Teubner edition: ἀλ(λὰ) τ̣α̣[ῦ < τα> το]ῖς μ(ὲν) μελήσει. Dr. Manetti has informed me *per litteras* that ταῦτα is preferable to τοῦτο because in the manuscript one can see on the upper right side of the first letter the start of the ligature mark common with αυ but not ου.

[8] *Ach*. 652, 755; *Eq*. 572; *Vesp*. 119; *Lys*. 514; *Ran*. 143, 695, 1010; *Plut*. 472, 573, 678.

[9] The appearance of τοῦδε τοῦ (226) in nearly the same position in the line may have also contributed to the mistake.

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DRAMATIC ASPECTS OF PLATO'S *PROTAGORAS*

In the course of its 53 Stephanus pages Plato's *Protagoras* uses the verb διαλέγεσθαι 32 times: a frequency considerably greater than that of any other dialogue. The next largest total is 21 occurrences in the *Theaetetus* (68 Stephanus pages). In the vast bulk of the *Republic* διαλέγεσθαι occurs just 20 times over 294 Stephanus pages. The ratios are striking. In the *Protagoras* the verb turns up on average once every 1.65 Stephanus pages; in the *Theaetetus* once every 3.25 pages; in the *Republic* only once every 14.7. The statistics reflect a fact evident to any reader of the *Protagoras* and *Theaetetus*, that the first of these dialogues is Plato's most sustained treatment of the comparative merits of the many different forms of διαλέγεσθαι, the second his most ambitious exhibition of the type of dialectic (as he has taught us to call it) with which Socrates there wins his contest against Protagoras. It is the former dialogue that interests me here.

The verb, and hence the question of merit, comes up in Protagoras' very first speech in reply to Socrates' approach and introduction of young Hippocrates: Πότερον, ἔφη, μόνῳ βουλόμενοι διαλεχθῆναι ἢ καὶ μετὰ τῶν ἄλλων; (316b3). It is hard to find a translator who renders this right.[1] W.K.C. Guthrie's 'Do you wish to speak to me

[1] I examined in vain 30 translations: 15 English, 7 Italian, 3 German, 2 French, and 1 Russian directly, plus 1 Bulgarian and 1 Japanese through the kind offices of Ivan Christov and Noburu Notomi respectively.

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