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THE INCOME FROM
THE GIFT OF
STEPHEN SALISBURY,
(Class of 1817)
25 July, 1868.

3d Sept., 1884.

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CATENA CLASSICORUM

EDITED BY

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ARISTOPHANES

EDITED BY

William Hauri

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THE CLOUDS

RIVINGTONS
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INTRODUCTION TO THE CLOUDS.

The first acting of the Clouds was at the city Dionysia B.C. 423. Cratinus won the first prize with the Pytine, Amipsis the second with the Connus, Aristophanes the third with the Clouds. But we learn from the Greek arguments to the play as we now have it, that there was a second edition of the Clouds, and some inconsistencies in our text (comp. v. 553 &c. with v. 591) prove that parts must belong to a later date than B.C. 423; and the second performance of the play (more or less altered) is generally assigned to B.C. 421. Some however have placed it later, and some have denied that the play ever came on the stage a second time, though allowing that it was altered and prepared with that intention: and some have even doubted the fact of there having been two plays of the name.

But most have thought that what we have is substantially the play acted in B.C. 423, though the early part of the parabasis, in which the Maricas of Eupolis is mentioned and a former performance is plainly spoken of (vv. 520 &c.), belongs to the second Clouds: and the allusions of Plato (Apol. Soc. 18) seem to agree with our Clouds. Fritzschë indeed thinks that we have the second Clouds, that this play widely differs from the first; that the second never came on the stage, but was left incomplete, because Aristophanes found out his mistake as regards Socrates' character and so relinquished the idea of exhibiting the play. He supports his view ably and learnedly; and there are certainly references both in Aristophanes himself and elsewhere to the first Clouds (e.g. Vesp. 1037—1045), which our text of the Clouds does not clearly explain. But, be this as it may (and it cannot be decided for certain), we can, I think, conclude that the two plays were separated by no
great interval, and our concern is with that which we have, be it mainly the first or mainly the second. Having in the
Knights attacked Cleon and public life at Athens, in the
Clouds our poet assails the corruption of private life. This
he attributes to the departure from the old ways. The
sophistical teaching and rhetoric he thinks to be the main
cause of the corruption: hence flowed a refining subtilty,
contempt of the old faith and gods, a cloudy and unpractical
philosophy. The same or nearly the same had probably been
the gist of his earliest play the Banqueters. And the evil
effect of the new education he illustrates in the persons of a
father and son who in turn attend the school of Socrates, and
learn there all manner of dishonesty, nonsense and quibbling.
Socrates he attacks as the leader of the school which he
so detested, and brings against him various accusations
(many as we shall see groundless and unfair), and advises the
utter destruction of him and his school. And here it is that
the play of the Clouds presents a problem which has been
much written on and variously solved. What prompted Ariosto-
phanes to such a bitter personal attack? Was it strictly
personal? Was it honest or dishonest? If honest, how did
Aristophanes so mistake the man? Were there any points in
Socrates' teaching and character to justify the attack? How
far did Aristophanes mean what he advised to be acted on?
Had the play any real effect in producing the subsequent
accusation and execution of Socrates?

These questions have been dealt with at some length by
several critics, by Wieland, by Sävern (in an essay on the
Clouds published in 1826) by Fritz sche (De Socrate veterem
comicorum dissertatio, in 1832), by Grote in the 67th chapter
of his history of Greece, by Ranke in his life of Aristophanes
and prefatory remarks to the Clouds. And some discussion
of them is necessary to the right understanding of the Clouds,
and is useful also for that of Aristophanes generally. And
first we must, I think, consider that the attack was personal
and meant to be so. Aristophanes meant to copy certain
things in the living Socrates whom his audience knew, and meant that his audience should fully understand that he did so. Süvem indeed holds that Aristophanes assailed certain principles rather than persons, and took representative men to stand for the principles: instancing Cleon, Lamachus and others, in whose portraits there were some features which all must see were non-existent in the originals, and which the poet himself knew were so. But this appears rather a nice distinction. When certain men were put on the stage under their own names, with masks (as a rule) made to imitate their features, and other externals which confessedly belonged to them,—as was done in the Old Comedy—we must call the attack personal. The dramatist may have been led on by honest zeal, and may have thought that in the person he was attacking the principle: but if he thus came to misrepresent the man decidedly, he must be held to have been unfair, and though we may account naturally enough for that unfairness, we cannot entirely justify him. And personality was of the essence of the Old Comedy, not only in the main plot and action of the play, but in its details. Real living men are continually pointed at and attacked: we cannot read a page of Aristophanes without seeing this; the whole fun of the passage generally depends on the personal appearance of the man, and on his being known to the audience; often on his being present. And we may add that Aristophanes' attacks on Cleon were taken to be personal by Cleon himself, and that, in this particular case of the Clouds, the Greek writer of the second Argument (cf. also Arguments viii. ix. x.), to account for the bitter personality, mentions an opinion 'that Aristophanes wrote the Clouds at the instance of Anytus and Meletus; who wished to try in what temper the Athenians would receive an attack on Socrates. For he had many friends, especially Alcibiades and his party, who in fact brought about the failure of this play.' This is indeed doubtful; the first part extremely improbable: but the fact of such an opinion being held at all proves that in those early times there was no idea of exalting Aristophanes into an infallibly wise, honest, and
consistent politician. The _Clouds_ then does contain a personal
attack on Socrates, which though we are not bound to justify
we are bound in some measure to explain.

And first there is something in what Siuvern and Ranke say,
that the principal character to which the whole refers is not
Socrates, but Strepsiades himself; that the poet’s ridicule is
quite as much aimed at the ignorant who presumed to meddle
with philosophy which they did not understand, as at the
philosophers themselves. Aristophanes, as Ranke observes
does not refer to his _Clouds_ (in Vesp. 1015 &c.) as concerned
principally with Socrates, nor does he take credit for attacking
him, as he does for attacking Cleon in the _Knights_, but rather
implies that his audience mistook the drift of his play, per-
haps in this very particular. It is possible that we exaggerate
Socrates’ share in the _Clouds_, for we have strong sympathies
with this wisest of heathens, and care little for the other
characters. But still there remains enough of bitterness against
Socrates to call for explanation.

What then prompted the attack? and was it honest? Did
Aristophanes believe that the tendency of the Socratic teaching
was dangerous? Or did he recklessly assail any thing and any
body to raise a laugh?

That the attack was honest I have no doubt. There seems
to be a consistency of purpose running through (at all events)
the earlier plays of Aristophanes. He has certain definite
opinions on politics and on private life which are continually
coming into prominence; the wisdom of these may be various-
ly estimated, but no reader can fail to see that he is speaking
what he thinks. A comparison of the Parabases of the _Achar-
nians, Knights, Clouds_ and _Wasps_ will illustrate this. It is
not therefore likely that in the case of those against whom his
main attacks were made, Cleon for instance and Socrates, he
speaks of them otherwise than as he really thought. For
though Grote well observes that “to assume that the persons
declared or vilified by these comic authors must always have
deserved what was said of them is indeed a striking evidence
of the value of the maxim 'Fortiter calumniare: semper ali-quid restat' and that what Aristophanes himself says of other comic poets, his predecessors and contemporaries, is far from countenancing the exalted censorial function which Bergk and others ascribe to them." And though it be probable Aristophanes deals in tolerably reckless and indiscriminate libel in the case of those whom he brings in for the sake of a passing jest or pun, yet this does not (it appears to me) apply to the case of Cleon or Socrates. His attacks on these are made of deliberate judgement, for what he charges on them he consistently assails throughout these early plays. The Clouds certainly does not read as if made to order for Anytus and Meletus; in the Knights our poet is in terrible earnest.

There is indeed much truth in what Grote says against the exaggerated eulogies of the German writers on the lofty and virtuous purposes of Aristophanes. "On the general march of politics, philosophy or letters these composers had little influence, nor were they ever regarded at Athens in the light in which they are presented to us by modern criticism, as men of exalted morality, stern patriotism, and genuine discernment of the true interests of their country, as animated by large and steady views of improving their fellow citizens, but compelled in consequence of prejudice or opposition to disguise a far-sighted political philosophy under the veil of satire, as good judges of the most debateable questions, such as the prudence of making war and peace, and excellent authority to guide us in appreciating the merits of their contemporaries, insomuch that the victims of their lampoons are habitually set down as worthless men." But in the case of Aristophanes there seems to have been a definite and steady view of improving his fellow-citizens, at all events at the outset of his career as a dramatist; whether it was a wise one, whether the means he proposed were the best towards the attainment of the end, may be doubted. In point of fact the question as to the wisdom of the policy which runs through all our poet's earlier plays involves the whole question of politics; it depends on the
estimate we form of democracy in general, and of the Athenian democracy in particular.

But this we may well leave and return to the *Clouds* and Socrates. Aristophanes then (I conclude) attacked Socrates honestly, believing a certain class of teachers to be dangerous and Socrates to be a leader in that class. But why did he believe this? did he misjudge the whole class? or was he mistaken (wholly or partly) in putting Socrates in it.

Here we must get a definite idea of how Aristophanes viewed the state of Athens in his day, the public and private life of its citizens. We may say that Aristophanes was what we should now call violently conservative, or a thorough Tory. He thought that his countrymen had degenerated, sighed for the good old days of Miltiades and the Persian war, deplored the luxury and effeminacy of his own time. Extravagance and profligate immorality he saw increasing. The old simplicity of education, obedience and reverence for parents and elders passing away. Even the gods were no longer revered, and by some openly derided. In all this he thought he saw that the Athenian character was being corrupted, and that his country would, unless this corruption were checked, be utterly ruined. Now whether there had taken place a moral deterioration in Athens and in Greece generally between b.c. 480 and the end of the Peloponnesian war, is doubtful. Grote says that certainly there had been none such: that "men find pleasure in dressing up the virtues of the past as a count in the indictment against their own contemporaries," that "Isocrates, as an old man between 350—340 complains of his own time, boasting how much better the state of Athens had been in his youth, which period of his youth fell exactly during the life of Aristophanes, in the last half of the Peloponnesian war." However, the exact point of culmination of Athens is for historians to decide, Aristophanes believed the city to be declining, saw the old régime going out, and a new one coming in of which he did not approve. *And it really does* appear from the picture of Athenian life
in Aristophanes' plays, the faithfulness of which none have doubted, that there was about as much coarseness and immorality in private life as we could imagine possible. The fact that an audience could listen delighted to the coarse passages of Aristophanes himself proves thus much. But I think it may be remarked in favour of Aristophanes in his earlier plays, that these do not contain so much coarseness as the later: he seems to have set before himself some plan of teaching serious and useful lessons even in comedy. The Athenian audience however would not come into this view; they wanted something of stronger flavour, and (it must be confessed) they got it. But if this be so, it only makes it more probable that in the Clouds Aristophanes conscientiously believed in the pernicious tendency of what he attacked.

This being so, he looked about for the cause of this supposed corruption, and found it, as he thought, in the public teachers of the day. In the matter of education a change had come over both Athens and the rest of Greece. A demand had sprung up for rhetoric and dialectics, "two separate lines of intellectual activity," as Grote says, "one for men of active life, one for men of speculation, but both of which had a common enemy in a feeling of jealous ignorance stationary or wistfully retrospective, an antipathy to new ideas and new mental accomplishments." This new learning found of course its teachers; teachers who varied in doctrines, principles and method, but who by the outside world at Athens were included under the general name of Sophists. And here Grote has done good service in disabusing us of many mistaken ideas about this class. Though he may not have proved to the entire satisfaction of all that the charges against these men of immorality and scepticism are quite groundless, he has shewn that each of them should be judged on his own merit, and that the German Fiend "Die Sophistik" is in a great measure imaginary.

But this is just what Aristophanes did not see. He thoroughly believed in the corruption, and in the existence
of the Sophistical poison. He believed that the speculations of physical philosophy led to scepticism, that rhetoric was to make the weaker cause appear the stronger, and that either study led to immorality and dishonesty. And it is by no means certain that some truth does not underlie this idea. There may be a point at which refined disquisition is apt to lose sight of simple truth and honesty: there are, it can hardly be doubted, attendant upon civilization corruptions as well as improvements, increased evil with increased good. But the retrograde movement advocated by Aristophanes was simply impossible, the teaching was not a cause but a product of the general change of thought. And we may leave the case of the Sophists to Grote and his opponents with this conclusion, that Aristophanes misunderstood them, at least partially, from not examining thoroughly their teaching, and from prejudice, and therefore was unfair even as against them.

And now with regard to Socrates himself, was Aristophanes wrong in setting him down as a Sophist? If he was wrong, probably the general public at Athens shared his error. It is not likely that they saw any great distinction between Socrates and the Sophists. It is true that Socrates went about from place to place in Athens, talked at chance meetings, and did not hold such regular sittings as did most of the Sophists; had a method of his own by question and answer differing from the set speeches of many Sophists. But to the outside world this would not go for much. Then too the Sophists took fees; Socrates took none. But though this was made a charge against the Sophists by Socrates and Plato, it may not have weighed much with the multitude. Those who utterly disliked the new culture might not think there was much difference whether you paid for having harm done to you or had it done for nothing. All this may shew how Aristophanes, writing for the people, and with his prejudices, might naturally take Socrates for a leading Sophist. But there were particular reasons for the choice. That Socrates was unpopular cannot
be doubted. For, as Grote says, 'to convince a man of his ignorance, though salutary, is an operation of painful surgery.' Socrates, we may infer, was unpopular even beyond other Sophists, as he was rougher and more uncompromising. Then again Socrates was intimate with some persons of the new school which many, and Aristophanes among them, so disliked; viz. Euripides and Alcibiades. Euripides we see ridiculed in the Acharnians, and still more vigorously in the Thesmophoriazusa and the Frogs: and Sivern seems right in considering that Alcibiades is attacked in the person of Phidippides; for, though he is not named, yet this youth's equestrian pursuits, his Alcmeonid descent by the mother's side &c. suggest Alcibiades. And further, in Socrates' dress, gait, and the like, there was inviting material for caricature. On this we need not dwell, as it is allowed by all.

We can then easily see how it came to pass that Aristophanes attacked Socrates. For, to sum up the matter in brief, he believed the Sophists to be a dangerous class, and Socrates to be a leader among them. He therefore put on the stage a clever caricature of the outward man with such doctrines as he, in part wrongly, attributed to the class, and therefore to Socrates.

But when he did so he was bound in common fairness to examine and see what was really his teaching. Did he do this or not? Now Aristophanes describes Socrates as busied with idle speculations on astronomy and natural history: as a teacher of sophistry (in the worst sense): as an open derider of the old faith and gods. We need not here discuss at length the Socratic philosophy. But in what we know of Socrates are there any grounds for the poet's charges? Very slight grounds, if we look to the general spirit of the Platonic or Xenophontic Socrates. But it would not be difficult to find here and there in the Socratic dialogues passages on abstruse questions of physical philosophy, which any one who did not look to the whole argument, or see their bearing, any one in fact who had no taste at all for speculation, might think useless.
and trifling. Then—as to sophistry—it would be a bold assertion to make that Socrates never used it. And—for the religious question—Socrates certainly was not an orthodox polytheist, but here he did not stand alone. Hence Aristophanes, hearing, perhaps at second hand, striking fragments from his dialogues, might hastily conclude that he was a λεπτοτάτων λήγων ἱερεύς, even were Socrates’ conversations then what his disciples describe them to have been afterwards. But we must not forget that Aristophanes draws a portrait of Socrates some twenty years before Plato’s time. The philosopher’s views may therefore have undergone some change. And indeed there is a passage in the Phædo (p. 96—98) which implies that they had. Socrates describes how, in his youth, he was wonderfully keen after natural philosophy, the causes of generation and decay, the nature of heat and cold, the phenomena of heaven and earth; how he betook himself to the writings of Anaxagoras, hoping to find the reasons of things explained; but, though he read much about sun moon and stars, their motions, velocities, and so forth, and of a principle of circular revolution, yet such philosophy did not appear to him to trace up things to their true reasons or causes, and so eventually he gave it up as unsatisfactory. Hence it appears that there was a time when Socrates gave himself to speculations such as he afterwards disclaimed and discouraged. And though this time (in his youth) would probably be many years before the Clouds was written, yet these studies may have had their effect on his early teaching. It seems most probable that they had: and if such topics were discussed by him, even by way of refutation, the outside Athenian world might well set him down as a physical philosopher. Those who take a report of a lecturer at second hand (and indeed sometimes his actual hearers) find out what he talked about without clearly understanding his views upon the same. And thus Socrates might come to be credited with Anaxagorean notions which he had only discussed to disapprove. Perhaps then the early conversations of Socrates presented matter for ridicule and even blame, which his later
teaching would not have done. It is to ordinary and not very
close observers however that this applies: since, to those who
knew him well, it is not probable that the Socrates of B.C.
424 differed materially from the Socrates of fifteen or twenty
years later: for Xenophon was his pupil then, and the Socrates
of Xenophon cannot be considered more speculative than the
Socrates of Plato.

The conclusion then is that Aristophanes' view of Socrates
was a natural but superficial one. For, after making abun-
dant allowance for possible colouring in the portraits of
their master by Plato and Xenophon, we must allow the
Aristophanic Socrates to be unlike the original in tone of
thought and principle, though like in some externals. And
indeed this adherence to the real man in outward things,
and probably in certain tricks of manner and phrases (e.g.
the allusion to Socrates' maieutic art in v. 179, the homeli-
ness of example in v. 234), makes the unlikeness in matter
more inexcusable. Unmixed falsehood is soon detected: a
mixture of false and true is a more effective and therefore
a more criminal libel. It is unnecessary to refute the charges
made against Socrates: contempt of the gods, corruption of
the youth of Athens, idle speculations. Some variety of
opinion may exist about the man; but none now will hold
him guilty of the crimes laid to him by Aristophanes, with
which the subsequent accusation brought by Anytus and
Meletus so closely agrees. And yet, though this agreement
can hardly be accidental, we are not justified in concluding
that Aristophanes caused the philosopher's trial and death in
any way. The attack on Cleon did not weaken that dema-
gogue's influence with the Athenian people: he was chosen
general subsequently in spite of it. It can hardly then be
supposed that the assault on Socrates had such a lasting
effect as to cause his impeachment so many years after. The
Clouds may have suggested to the accusers the wording of
the indictment: but the same feeling against Socrates which
made a condemnatory verdict possible no doubt existed when
the *Clouds* was written, and encouraged Aristophanes to write the play.

However the amount of blame attaching to Aristophanes will be variously estimated. If we consider him to have written with honesty and with a definite and serious though narrow view, we shall hold him blameable for not examining the ground of his charges and so (possibly) enlarging that view. If we consider him a reckless libeller, only caring to raise a laugh, then we lower his character, but yet make him in a certain sense less guilty if he only uttered thoughtlessly charges which he never intended or expected to have a serious effect.

A word or two may be added on the estimates which have been formed of this comedy, and on the possible causes of its failure.

Aristophanes, a short time after its rejection, pronounced it the best play he had written. The Greek writers of the arguments reckon it τῶν τάν δυνατῶν πεπουμένων; and the general voice of posterity has confirmed this verdict. Why it failed we can but guess. Aristophanes himself says the audience (or at least the dullest part of them) did not understand it (Nub. 525—528, Vesp. 1045—1050). Perhaps they did not care to hear philosophy even when ridiculed. The second Greek argument tells us that Alcibiades and his party brought about the poet's defeat, and this is possible. We know next to nothing of the rival plays of Cratinus and Amipsias which were preferred. Cratinus however (as we know) wrote this his last play at the age of ninety-six, and as we can hardly suppose his powers to have been what they were, perhaps the very spirit of the poet in coming forward after Aristophanes had in the *Knights* (vv. 531—534) described him as a drivelling old man, may have told in his favour and won him laurels which the intrinsic merit of the composition did not deserve.
ΑΡΙΣΤΟΦΑΝΟΥΣ ΝΕΦΕΛΑΙ
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ΤΙΠΟΘΕΣΙΣ.

I.

Τὸ δρᾶμα τὸ τῶν Νεφέλων κατὰ Σωκράτους γέγραπται τοῦ φιλοσόφου ἐπίτηδες ὡς κακοδακταλίκους τοὺς νέους Ἀθηναίας, τῶν κοιμικῶν πρὸς τόθε φιλοσόφοις ἔχοντας τινὰ ἀντίλογαν· αὐξ, ὡς τινες, δεὶ Ἀρχέλαος τὸν Μακεδόναν βασιλέα, ὃς πρὸδρομὸν αὐτῶν Ἀριστοφάνης. ὁ χορός δὲ ὁ κωμικὸς ἀλήχητον ἐν τῇ ὀρχήστρᾳ τῷ τῶν λεγόμενον λογίῳ, καὶ ὅτε μὲν πρὸς τῶν ύποκριτῶν διελέγετο, εἰς τὴν εἰκόνα έωρα· δει δὲ ἀπέλθοντος τῶν ύποκριτῶν τοὺς ἀναπαύσιος διεξεῖ, πρὸς τὸν δήμον ἀπεστρέφοντο· καὶ τούτῳ ἐκα- λείτο στροφὴ. ἦν δὲ τὰ λαμβάνεται τετράμετρα. εἶτα τὴν ἀντίστροφον ἀποδότες, παλιν τετράμετρον ἐπέλεγον τῶν οἴκων, ἦν δὲ περὶ τὸ πλεῖστον ἐς· ἐκαλεῖτο δὲ τούτα ἐπιρήματα. ἦ δὲ δὴ πάροδος τοῦ χοροῦ ἐκαλείτο παραβάσεις. Ἀριστοφάνης ἐν Ἱππευσίᾳ.

ην μὲν τις ἀνὴρ τῶν ἄρχαιων κωμῳδιδάσκαλοι, δὲ ἡμᾶς ἱμάναγκα λέσχιον ἐπὶ πρὸς τὸ θέατρον παραβιάζων.

II.

Φασὶ τοῦ Ἀριστοφάνης γράφαι τὰς Νεφέλας ἀναγκασθέντος ἵπτὸ λάβει τὰς Ἀθηναίας κατὰ Σωκράτους ἀκούντες. ἡ πλοῦσιν γαρ, ὅτι τολμοῦν έχουν ἐφοσοῦ, καὶ μάλιστα τοὺς περὶ Ἀλεξανδρέα, οὐ καλέ τοῦ δράματος τοῦτον μηδὲ νομίζαντες ἐνόησαν τὴν τοιχίαν, ὃ δὲ προέρχετο ἐς τῶν Νεφέλων ἀριθμότατα καὶ δεξιώτατα συγκεκισμένοι. πρεσβυτὴς γάρ ἔστων ἀγραφοῖς διδαχθέντος παλιν τετράμετρον τοῦτον ἐκάλεσε καὶ τῆς ἐνεργείας εἰς τολμηρὰς ἀπολειμάτως. ἦ γὰρ τῶν Ἀλκμαώνων γίγνεται, ὅτι τὸ πρὸς μητρὸς γένος τοῦ μειράκιου, εἰς ἀρχὴν, ὡς φησίν ὁ Πρόκλως τοῦ ἀκούσας ταῦτα. τοῖς δὲ Ἐθνικοῖς, ταῖς γὰρ Ολυμπίας, ταῖς δὲ Πυθίαις, ἔρισε δὲ Ισθμιαῖς καὶ Νεμέαις καὶ ἐὰν ἄλλως ἀγάπης. εἰσδεχόμενος δὲν ὁ μήτης ἀπέκλειε πρὸς τὸ ἴδιον τῶν πρὸς μητρὸς προγόνων.

III.

Πρεσβυτὴς τῆς Στρεμβάδος ὑπὸ δανείων καταποθόμασις διὰ τὴν ἐπιτρο- φίαν τῶν παπάς, δεῖται τούτου, φοίτησαν όσος τὸν Σωκράτην μαθεῖν τῶν ἀκαίρων λόγων, εἶ τῶν δύσκαιρα τὰ δίκαια λέγειν εἶναι δικεσθήσας τοὺς χρή- στας νεκρῶς καὶ μηδὲν τῶν δανειών μηδὲν ἀποδίδοντας. ὦ βιολομένω τῷ ἀνεφιλίκω, διαγγέλλει αὐτῶς ἄλλως μαθαίνεις, μαθήτης τοῦ Σωκράτους ἐκκα- λέσας τινὰ διαλεγόντας. ἐκκλησίας δὲ τῆς διαμαρτυρίας, ὧς τε μαθηταὶ κίνησις καθήμενοι πιναροὶ συμφωνοῦνται καὶ αὐτὸς ὁ Σωκράτης ἐπὶ κεῖμενας αἰσθητοῦς καὶ ἀποκάλεσεν τὰς μετέωρας θεωρεῖται. μετὰ ταῦτα τελεῖ παραλαβών τὸν πρεσβυτὴν καὶ τῶν νουμαζομένων παρὰ αὐτὸς νεκρῶς. Ἀέρας, προσέτες δὲ καὶ Λιθέρα καὶ Νεφέλας κατακαλεῖται. πρὸς δὲ τὴν ἐνεργείαν εἰσέρχεται, ἄλλως ὁ προσβυτὴς διδαχθείς ἐν τῇ φαινομένῃ τῶν μαθημάτων γελοιοποιεῖ ἀπὸ τῆς ενεργείας ἐν τῷ προνοητικῷ ἐκβάλλεται ἐντὸς πρὸς βίαν τῶν νεκρῶν συνίστατι συνεργάτων τῶν ἑπιτροφίαν τὸν Σωκράτην. τούτω δὲ ἐξαγαγότων αὐτῷ ἐν τῷ θε-
Τρο των ἄδικως καὶ τῶν δικαίων λόγων, διαγωνισθεὶς ὁ ἄδικος πρὸς τῶν δικαίων λόγων, καὶ παραλαβὼν αὐτὸν ὁ ἄδικος λόγος ἐκδίδασκε. κομψάμενος δὲ αὐ-
τὸν ὁ πατὴρ ἐκπαιδεύει τοὺς χρήστες, καὶ ὡς κατωτάτως εὐξη-
χεί παραλαβῶν. γενομένης δὲ πρὸς τὴν εὐεργείαν αὐτοῦ, πληγάς λαβὼν ὑπὸ τοῦ παιδὸς βοήν Ἰστησαί τοῖς παραλαβοῦν τοὺς χρήστες, καὶ προσκαταλαμβάνει τὸν παιδὸς δι’
τῶν τούτων πατέρας ὑπὸ τῶν υἱῶν ἀντίστρωσαί τοῖς, ὑπεραληθὼν διὰ τὴν πρὸς τῶν ἄνθρωπων ὁ γέρων, κατασκάπτει καὶ ἐμπροσθώς τὸ βουλευτήριον τῶν Ἰουδαϊῶν. τῇ δὲ δράμα τῶν πάντων δυσταύς πεποιημένων.

IV.

Τῇ δὲ δράμα τῆς ἔλνη τούτως καλλίστου εναὶ φως καὶ τεχνικὸ-

τατον. Αὐτὸ τοῦτον ἐν ἀπετεὶ ἐδιδάχθησαν ἐπὶ ἀρχονταὶ Ἰσαχροὶ, διὸ Κρα-

τίνους μὲν ἄνθικα Πυτηνῆς Ἀμειβᾶ καὶ Κόνως. διόπερ Ἀριστοφάνης διαρθ-

ροθεὶς παράλογον ὁφθηθαί δεν αναδίδασας ταῖς δευτέραις ἀποκαθαρι-

θεῖς. ἀποτυχοῦν δὲ πολὺ μάλλον καὶ ὑπὸ τούτοις ὁ πρὸς τὴν διασκεδαι-

μένειν. αὐτὸς δὲ δεικτέας Ἀριστοφάνης ἐπὶ Ἀμειβᾶν ἀρχοντεῖ.

Τούτῳ τούτῳ ἐστὶ τῇ πρώτῃ. διευκατέρχεται δὲ ἐντὸς μέρους ὅτι δὲν

ἀναδίδασας μὲν αὐτὸ τοῦ παθοῦ προσμυνθήσατε, οὐκέτι δὲ δεικτέας ὑπὸ τοῦτο δὲν ποτὲ αὐτὴν παραστῶ. καθὼς μὲν οὖν σχέδον παρὰ πᾶν μέρος γεγονυμένη διάρ-

θείς. τὰ μὲν γὰρ περιέχοντα, τὰ δὲ πεπληρώντα, καὶ ἐν τῇ τάξει καὶ ἐν τῇ

τῶν προσώπων διάλεγη μετανοιάσατο. αὐτὴ δὲ διαλεκτὴ τῇ διασκεδαι-

μένειν ὑπῆρξαν διὰ τῶν συντριβὴς, αὐτίκα ἡ παράδοσις τοῦ κριῶν ἦπερστηκεν, καὶ ὅπου δὲ ἀνάλογος πρὸς τῶν ἄδικων καλεῖ, καὶ τελευταῖος ἤπειρον ὁ παλαιὸς διατρι-

βὴ Ἰουδαϊῶν.

Την μὲν κυριαρχὴν καθῆκε κατὰ Σωκράτους, ὅσοι ταύτα πολύειοντο, καὶ

Νεφέλας καὶ Ἀρίστα καὶ τὴ γὰρ ἄλλη ἡ ξένως εἰσάγωντος διαμοῖνα. χειρὶ δὲ ἐγραφατο Νεφέλας πρὸς τὴν τοῦ ἀνθρώπων κατηγορίαν, καὶ διὰ τοῦτο ἀνωτέρω

ἐπεμπανάσθη. διαταὐτεῖ ἐφεροῦται Νεφέλαι, οὗτος δὲ κατηγοροῦσας Σωκράτους

Μέλητος καὶ Ἀντοῦς.

V.

ΘΟΜΑΣ ΤΟΥ ΜΑΓΙΣΤΡΟΥ.

"Ἀντοῦς καὶ Μέλητος Σωκράτες τῷ Σωφρονίου βασικὸν ντες καὶ αὐτῶν

μὴ δυνάμενοι βλάψαι ἢρημοῦ Ιάσιον Ἀριστοφάνει δεδοκιμασάμενοι, ίνα δράμα κατ’

αὐτοῦ συντριβήσατο. καὶ διὰ παρ’ αὐτὸν γέρων τὰ Στρεφμένου καλομένου ἐπιθέ-

σατο ὑπὸ τῶν προσώπων πεσόμενον, καὶ δὴ ἐμφανίζεται πέρι τῆς τοῦ παιδὸς θείωπτου ἐπιπροφορίαν. οὕτω δὲ τῶν ἑαυτήν, μή ἢ Στρεφμένου τῆς ποιήσεως περί τὰ χρέα, βοηθεύειν παραγωγὰν Σωκράτει τοῦ ἐναυτοῦ παίδα. ἧνα παρ’ αὐτοῦ τῶν ἄδικων μόνον δογματιζότα, καὶ ὡς τοὺς δαινιστὰς ἀποκρούστα. Φαινότητι μὲν οὖν, πολλὰ δειρυγοῦν τοῦ παθός, προσελθὼν ὡς ἐπεισίθη "ἀπονύμων δὲ ὁ προβολὴς τῆς ἐπ’ ἐκεῖνου ἐπίσοδος καὶ ὡς ἢ ἔχων δόται καὶ γέ-

νησὶ, εἰς δεικτερὰς ἐδότη πλοῦς. οὕτω δὲ τῇ θηλίας φροντίσατο ὡς ἐνεμένυ-

θεὶς αὐτοῦ ἐν τοῖς ἄδικος ὅπως ἐπὶ ἐπάρχοις ὡς ὁ πολλὰς καὶ ἐκατοκός ἐτὸς ἰχθύμενος, ἂλλω ἐν ἀφέσακτως μόνον ἐκεῖνο, ἐν ἄρα ὡς τὰ χρέα τοὺς δαινιστὰς ἀπὸ τῶν παιδίᾳ ἐπονομαζότας τὰς ἐναυτάς, αὕτης πρόσθες τις Σω-

κράτε, ὡς ἢ ἐώς ὑπερτρώται τῇ νοητῇ τῶν νομῶν, ἀλλὰ τούτων ὡς ἔνων ἐμάθησαν, ὅσοι καὶ πρὸς τὴν παιδείαν ἐφήθησαν, αὐτὸς μὲν ἀνέγρων παῖσσε-

θεῖας, προσελθὼν δὲ τοῦ παιδὸ καὶ ἀνείς παλλαῖς πέπεικε ταῖς διψαίσον ἔνα

τῶν Ἰουδαϊῶν ἐμφάνισιν. ἡ δὲ καὶ γένος καὶ μεμάθη ἐννί
στατά δὲ τὸ δράμα ἐκ χορῶν Νεφέλων. ἔχει δὲ κατηγοριὰν τοῦ Σωκράτους, ὅτι τοὺς συνθέτεις θεοὺς ἀφείς καὶ νὰ ἐνιμίζῃ δαμόνα, 'Αδέᾳ καὶ Νεφέλας καὶ τὰ τακάτα.

VI.

Προειρήτης τις Στρεψάδης ὑπὸ δανείων καταπονούμενος διὰ τὴν ὑποτροφίαν τοῦ παιδὸς δεῖται τοῦτον Φοίνικαν εἰς τὸν Σωκράτην μαθείν τὸν ἄδικον λόγον, ὅπως μηδὲν τῶν δανειστῶν μηδὲν ἀποδόση. μὴ βουλομένου δὲ τοῦ παιδὸς εἰσέχρησεν αὐτὸν καὶ μὴ δυνάμενου μαθείν διὰ τὸ γῆρας ἐκδιώκεται. ὑποτρέψας δὲ καὶ τῷ υἱῷ πείας ηγαγεν ἀνώτου τῷ Σωκράτηι, δὲ καλέσας τὸν δίκαιον λόγον καὶ ἄδικον καὶ αἵρεσιν τῷ νέῳ δοὺς ἐκλέξατο, διδάσκει ἐκεῖνον τῶν ἄδικων λόγων. μαθὼν δὲ ὁ υἱὸς διπέρ ἐβούλετο ὁ πατήρ καὶ τὴν παράστην ἐκείνου καταγράφειν τύπτει τοὺς πατέρας αὐτῶν ἐστίνωτα. ὁ δὲ ἐλθὼν διὰ τὴν τοῦ παιδὸς ἀσέβειαν ἀπελθὼν κατακαλεῖ τὸ φροντιστήριον, νομίσας Σωκράτης ἀτείχε τῆς ἀσέβειας τοῦ παιδὸς εἶναι. κατηγορεῖ δὲ ἐφημεία τοῦ Σωκράτους ὡς ἀσέβειας καὶ ἔνιον θεοὺς ἐπεισάγοντος, ἀφότου τοῦτο συνήθεια. ἐπιγράφεται δὲ Νεφέλας, διότι παρεισάγεται χορὸς Νεφέλων ὑμιλών Σωκράτης, ὡς ἐνιμίζει θεοῖς, ὡς Ἀριστοφάνης κατηγορεί. ὁ γαρ Ἀινιατός καὶ Μένης ὀρθονοῦσε Σωκράτει καὶ μὴ δυνάμενοι ἄλλος εἰδότατον ἐκεῖνος κατηγορίαν καταγράφησεν μεγάλου ὅποιοι λόγοι δεδομένως 'Αριστοφάνης ταῦτα τὴν κοιμίατον καὶ ἐκείνου γράφαι. τὰ δὲ πρῶτα Στρεψάθη, Φειδιππίδη, μαθητὴς Σωκράτους, Σωκράτης, χορὸς Νεφέλων, ὑμιλῶς λόγοι, ἀδίκως λόγος, Παλαιός σαβείτης, μάρτυς.

VII.

(ΑΡΙΣΤΟΦΑΝΟΣ ΓΡΑΜΜΑΤΙΚΟΤ.)

Πατήρ τὼν υἱῶν σωκράτιζεν βούλεται καὶ τῆς περὶ αὐτῶν ψυχολογίας διατριβῆ λόγων ἀπόνοια πρὸς τοιχοτοιχῶν, χορὸς δὲ Νεφέλων ώς ἐπωφελήν ἱέρωθι, καὶ τὴν ἀσέβειαν Σωκράτους διεξεῖ. ἄλλοις θ’ ὑπ’ ἄλοιπο...κατηγορία πειράζει, καὶ τῶν μαθητῶν εἰς πατριαρχίας ἐκτύπους. εἴτ’ ἐμπυκρόσ τῆς σχολῆς τοῦ Σωκράτους.
ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΣΤΡΕΨΙΑΔΗΣ.
ΦΕΙΔΙΠΠΙΔΗΣ.
ΘΕΡΑΠΩΝ ΣΤΡΕΨΙΑΔΟΤ.
ΜΑΘΗΤΑΙ ΣΩΚΡΑΤΟΣ.
ΣΩΚΡΑΤΗΣ.
ΧΟΡΟΣ ΝΕΦΕΛΩΝ.
ΔΙΚΑΙΟΣ ΛΟΓΟΣ.
ΔΑΙΚΟΣ ΛΟΓΟΣ.
ΠΑΣΙΑΣ, δανεισθή
ΑΜΤΝΙΑΣ, δανεισθή.
ΜΑΡΤΥΣ.
ΧΑΙΡΕΦΩΝ.
ΝΕΦΕΛΛΑΙ

ΣΤΡΕΨΙΔΑΣ

'ΙΟΤ ἵπποι;
ὁ Ζεὺς βασιλεὺς, τὸ χρῆμα τῶν νυκτῶν ὅσον ἀπέραντον. οὐδέποτε ἦμέρα γενήσται;
καὶ μὴν πάλαι γὰρ ἀλεξιρύνος ἡκουσ' ἔγω
οἱ δὲ οἰκεῖαι δέκικουσιν ἄλλοι οὐκ ἄν πρὸ τοῦ
ἀπόλοιο δῆτ', ὥ τὸλμε, πολλῶν οὖνεκα,
ἐτ' οὐδὲ κολάσαι ἔστι μοι τοὺς οἰκέτας.
not be over strict with slaves for fear they should run away. Cf. *Pac.* 451, where the δεόντως αὐτομολοίκην παρεκκακάμενος is one of the list of those who wish for war. Walsh reminds us of brother Jonathan’s complaint how in this so-called land of freedom ‘a man can’t whip his own nigger.’ *Dr* is the ‘when.’ Strepsiades gives it as one (and a chief one) out of the many reasons for cursing war that it is a time when one can’t punish one’s own slaves.

Κολάσατε ἠφοίτα [Cf. note on 42.]

10 ἐγκεκαρδυλεμένος.] L. and S. take this to mean simply ‘covered up,’ from the sense of ‘covering for the head,’ which one Scholiast and Suidas give to κορδῆλη. But the other Scholiast’s explanatory word ἑντευτείγεμένος, and the former part of Suidas’ remarks on the word, give a more correct idea of its force. κορδῆλη, says Suidas, is a lump or swelling on the head from a blow. Hence ἐγκεκαρδυλεμένος means ‘rolled up, wrapped up, and huddled together, so as not to shew the figure of a man but to appear a lumpy swelling of the bed-clothes’ (ἐντευτείγεμένος, ἐγκεκαρδυλεμένος καὶ συνεστραμμένος ὡστε μηδ’ ἀνθρώπου σχῆμα δηλοῖν ἄλλα ἑξεφώτισθαι τῶν στραμμάτων). Then κορδῆλη might easily from the sense ‘lump, swelling, knot,’ be applied by the Cyprians (as they say it was) to a top-knot or head-dress, equivalent to the Attic κράσβυλος. There is in τύλη, a lump, knot, &c. and τυλίσω a tolerable analogy. What is rolled up is of necessity lumpy. Strepsiades, pointing to his young hopeful, uses the graphic word ‘lumped together,’ or ‘a shapeless lump under five blankets,’ though of himself he is content merely to say (v. 11) ἐγκεκαρδυλεμένος. For this last cf. Plat. *Prot.* 315 D, ὁ μὲν οὖν Πρόκλος ἐπὶ κατέκειτο ἐγκεκαρδυλεμένος ἐκ κυδίου τοῦ καὶ στρώματα καὶ μᾶλα πολλαὶ.

12 ἄλλων, κτλ.] He tries to get a nap, but failing, proceeds thus, ἄλλων, κτλ. Note again the alliterations: ‘But sleep I can’t a wink, poor beggar! bitten by bouncing bills, &c.’

13 δαπάνης.] Pindar (Isthm. iv. 49) speaks of those who δαπάνη χαῖρον ἵππῳ. That horse-keeping was a token of wealth, Demosthenes shows, c. *Phaen. 1046*, ἵππορόφος ἀγαθός κατὶ καὶ πλοῦτος, ὡς νεῖς καὶ πλοῦσιος καὶ ἀθμυρός ὑπό ἑπερροφίων σχέσεων. *Χρέων.* With allusion to κράσβυλος. Were ‘buggies’ a fashionable vehicle for young spendthrifts, they might be put in Strepsiades’ list with double meaning.

14 κόμην ἑχων.] For the knights’ long hair cf. *Ég.* 580, 1121. In our own country long hair distinguished Cavaliers from Roundheads.

27]. NEFELEAI. 27

ὅρων ἔφυσαν τὴν σελήνην εἰκάδας· 20
οἱ γὰρ τούκων χωροῦσιν, ἀπτέ, παῖ, λίχυν,
κάκφερε τὸ γραμματείον, ἣν ἀναγκύ λαβὼν
ἐπίσοις ὀφείλω καὶ λαγώσωμαι τοὺς τόκους·
φερ᾽ ἴδο, τί ὀφείλω; δώδεκα μνᾶς Πασία.
τοὺ δωδέκα μνᾶς Πασία; τί ἔχρησάμην;
ὅτ᾽ ἐπείρησαν τὸν κοππαταίαν οίμοι τάλας,
ἐξσ᾽ ἐξεκόπην πρῶτον τὸν ὀφθαλμὸν λίθῳ.

ΦΙΛΩΝ, ἄδικεις ἔλαυνε τὸν σαυτοῦ δρόμον. 25

ΣΤΡΕΥΣΙΑΣ.

τούτ᾽ ἔστιν τούτ᾽ ὁ κακόν ὁ μετολογέκεν
ὀνειροπολεὶ γὰρ καὶ καθευδῶν ἵππων.

17 εἰκάδας.] 'The twenties,' i.e. the twentieth, twenty-first, &c. So we speak of the 'teens.' The interest would have to be paid at the end of the month; but the twenties would be bringing that end alarmingly near. At v. 750 Strepsiades invents a plan for getting rid of the troublesome moon.

21 Πασία.] This money-lender appears at v. 1213 to demand his money.

22 τοῦ.] 'For what; genitive of price, τὶ = εἰς τὶ: cf. Eq. 1183, τὶ τοῦτος χρωσάμενος ταῖς εἰσέρχομαι;

23 κοππαταια.] Cf. below, v. 1298, and Eq. 603. So the New Forest, Exmoor, and Dartmoor ponies are branded. Branded with the "I...Would that my own eye had been knocked out," Walsh. Another translator puns on 'hack' and 'hacked out.' Perhaps κοππαταίας is too valuable a horse to find an equivalent in 'hack.' From the Scholiast, and from Ar. Fr. 135, φέκνει ἤριμα τὸν βούκεφαλον καὶ κοππαταίας, we gather that βουκέφαλος also was a name from the brand rather than from the shape of the horse's head: indeed the Scholiast says ὅτι ὑπὸ βουκέφαλον ἔπωσι καλώσωμεν διὸ τὸ μορφήν τοιαύτην αὐτοῦ ἔχειν. But probably the horse first thus branded was so marked because of his shape.

24 ἐξεκόπην.] Kuster, Hermann, and Meineke prefer ἐξεκόπην, explaining it, that if the horse had had his eye knocked out, he would have been valueless, and so Phileippides would not have wanted to buy him; whereas (it is argued) Strepsiades, after losing his own eye, could equally well have bought the horse. Yet surely the wish is of this kind, 'I ought to have done and suffered anything rather than buy him.' In Plaut. Menaech. 2. 43, a parasite says, 'oculum eceodito mibi, Menaeche, si uillum verbum faxo nisi quod jusseris.' We may suppose the expression colloquial and common, and chosen here chiefly for the sake of the alliterative pun.

25 Φιλων, ἄδικεις.] Phileippides, as his father said at v. 16, dreams of horses. Cf. Theocr. Id. xxi. 44, καὶ γὰρ ἐν ὑπνοις πάσα κάπων ὄρκως μαντεῖεται ἵσθαι κηρύς. So the Furies dream of their wild hunt (Aesch. Eum. 130) when Clytemnestra says to them ὅτι δικαίως ὁμαη, κλαγγαλ-

27 ὀνειροπολεῖ.] Cf. Verg. 93, ὃν δ᾽ οὖν καταμύθη...ἄμως εἰκο οὐν πέτεται τὴν νῦκτα τέρλ τὴν κλάνο-
28 [Δ.æ.] Meineke wishes to read ἔλαιον. 'How many courses will you (Philon) drive the war-chariots round?'

та πολεμιστήρια.] Sc. ἄρματα. Demonethes, in the speech above quoted, speaks of Phaeippus (c. Phaeipp. 1047) as having sold his πολεμιστήριον ἵππος.

ἀλλ' αὐτοῖς ἑξάλειψας ἔμε γ' ἐκ τῶν ἐμῶν, ὅτε καὶ δίκαιον ὅψηλκα χάτεροι τόκου ἐνεχυράσεσθαι φασίν.}

29 ἐρμυλέος ἰβα.] The youth had asked, 'How many times round will the war-chariots run?' Strepsiades rejoins, 'you run me round and round a ruinous rig.'

30 τι χρόνος ἰβα. ] A phrase borrowed from τι χρόνος ἰβα ἄμα of Euripides, the Scholiast tells us. The Doric form ἰβα makes this probable, cf. Eur. Ηῆρ. ἱδρ. 582, τι πο' ἰβα καθὼς.

31 Ἀμνία.] Probably not the same person as the Amyntias mentioned in Vesp. 74, and below v. 692. This last was the son of Pronapes, and a coward.

32 ἐξαλίσσας.] Cf. Xen. Oicon. xi. 18, ὅ παῖς ἐξαλίσας τὸν ἵππον οἴκαδε ἀπέγει. The Scholiast says that the place of rolling was called ἀλωθήρα: a word used rather differently in Ren. 904. But the idea of making a horse roll before taking him home is curious; nor can the compound ἐξαλίσσα, 'to roll out of,' be naturally thus explained. 'To take out of his harness,' i. e. strip him of saddle, girths, &c. (a translation suggested by Paley), is better.

34, 35 χάτεροι τόκου ἐνεχυράσεσθαι φασίν.] 'And others say they will seize (my goods) as pledges for the interest.' In a law quoted in Dem. Mid. 518, the active form of this verb is used: also in Dem. c. Androt. 762; but the middle is used in the Eccles. 567, μὴ ἐνεχυράσεσθαι φάσιν. Below, in v. 341, we have the passive ἐνεχυράσεσθαι τὰ χρήμα-

τα, 'I have my goods seized for debt.' Some ἐνεχυρωθήκε or ἐνεχυρίσθη was usually deposited by borrowers to secure the lenders. Cf. Dem. c. Læcit. 926, καὶ παρέσυν τοῖς δα-

νείοις τὴν ὑποθήκην ἄντεκαθορ κρατεῖν ἐν ἀποδίω τοῖς γεγονόμενοι ἀργύριοι κατὰ τὴν συγγραφήν.

35 ἐνεχυράσεσθαι.] So Meineke
ΦΕΙΔΙΠΠΑΙΟΣ

καὶ στρέφει τὴν νύχθ' ὀλην;

ΣΤΡΕΨΙΑΖΕΝ

δέκενε με δήμαρχος τοις ἐκ τῶν στρατιωτῶν.

ΦΕΙΔΙΠΠΑΙΟΣ

ἔασον, ὡ δαιμόνιε, καταδαρθεῖν τί με.

ΣΤΡΕΨΙΑΖΕΝ

σὺ δ' ὁν πάντει εἰσακείχ' τὰ δὲ χρέα ταῦτ' ἵσθι ὅτι ἔσ τὴν κεφαλὴν ἀπαντά τὴν σὴν τρέφεται, φεῦ, εἰδ' ὀφελ' ᾿ή προμηθεία αὑτοῦ ἄγολον κακῶς, ἣτις μὲ γῆμαι πήρε τὴν σὴν μητέρα, ἐμοὶ γὰρ ἦν ἀγροκός ἡδίστος βίος,
44 ἀκόρητος, ἐκή κείμενος.] Eustathius and the Scholiast explain ἀκόρητος by ἀκόλουθος, ἀφιλοκαλύτερος; words which find their illustration in two speeches of Pericles about the Athenians, Thuc. ii. 40, φιλοκαλούµενον γὰρ µετ’ εὐθελίας, κ.τ.λ., and ii. 62, where he terms houses and the like κήποις καὶ ἐγκαλλώτατα πλοῦτος. The life of the town is, as Suidas says, ἐπιµελητή καὶ καθάρως; that of the country is blessed with plenty and untidiness: the house has store of good things, but οὐδεµαλς τῶν ταυτών πραγµάτων εὐθελίαν ἄλλο ἀλλαχί κεῖται ὥς ἡµεῖς: there may be a place for everything, but everything is not in its place. Walsh however refers εἰκὴ κείµενος to the farmer himself. ‘I used to enjoy a rustic’s jolly life, Dusty, unimported, reclining at my ease,’ noting that Strepsiades delighted in dust and dirt, and hated the housemaid’s broom. The epithets εὐρ. ἀκ. may fit both farmer and furniture, but εἰκὴ κείµενος is probably meant more for the latter than for Virgil’s ‘molles sub arbore somni.’

45 βρών.] Cf. Oed. Col. 16, ἔχοντα δ’ ὡς ἅπαξ εἰκάσαι, βρώνων δάφνης, ἑλάιας, ἀµφέλου. It is one of the strongest words for tending abundance that can be used.

46 Μεγακλέους.] There were several of the name, all of the Alcmaeonids. The line is given in Smith’s Dict. Biogr. thus: Alcmaeon, Megacles, Alcmaeon, Megacles, Alcmaeon, Megacles, Hippocrates, Megacles. Alcibiades was, by his mother Dinomache, of this line; and is doubtless pointed at in Phidippides.

47 ἄγροικος ὡν εἰς ἀστεως.] Neglecting the wise saw τὸ καθεστάτα καὶ’ ἑαυτῶν ἀφωτοειμακρίνω. Aesch. Prom. Vinc. 850: which is attributed to Pittacus by Callimachus in his epigram: being there couched in figurative language τὴν κατὰ σαυτὸν ἔλα (βέβαια), ‘spin the top that’s nearest you,’ or ‘that fits you, your own proper top.’ Cf. Ovid’s ‘Nube pari,’ ἄγροικος and ἐς ἀστεως are put close together to enforce the contrast, ‘I a country lout—she a town lady.’

48 ἐγκεκουσμφρούμιν.] τερασώς κεκασσιμένη, Schol. There were two Coysras, one the wife of the elder Alcmaeon, the other his granddaughter, who was married to Pisistratus, cf. Acharn. 614. The former Coysra, a rich heiress from Eretria, may be chiefly meant: the verb is of course coined for the fine lady whom Strepsiades had to wife. ‘Be-Coysraed,’ Walsh.

50 τρυγός, τραγώς, ἐρῶν περιουσίας.] There is alliteration again here. τραγώς is explained by one Scholiast as the place of drying figs, by another as the ἐβλον ὡς τὰς ὑπάρχουσας ἔχραις. It probably is connected with ταρεφός.

52 λαφυγμον.] ‘Glotonny’ or wastefulness: a devouring of substance in riotous living. Homer says of Ἀλιόν (Π. Ἡ. 176), ἀµα καὶ
ΝΕΦΕΛΑΙ.

οὐ μὴν ἔρω ἡ ὡς ἀργὸς ἢ, ἀλλ' ἐσπάθα.
ἐγὼ δ' ἄν αὐτῇ θοιμάτων δεικνύς τοίς
πρόφασιν ἔφασκον, ὡ γὰρ, λαῖν ὀπαθᾶς.

ΘΕΡΑΠΩΝ

ἔλαιον ἵμινν οὐκ ἑνεστ' ἐν τῷ λύχνῳ.

ΣΤΡΕΨΙΔΗΣ

οἶμοι, τί γὰρ μοι τῶν πότην ὑπετε λύχνου;
δεῦρ' ἔλθ', ἵνα κλάης.

ΘΕΡΑΠΩΝ

διὰ τὶ δήτα κλαύσομαι;

ΣΤΡΕΨΙΔΗΣ

"ὅτι τῶν παχειῶν ἐνετίθεις ὀρναλλίδων.
μετὰ ταῦτα, ὅπως νῦν ἐγένετ' ἕως οὔτοσι,
ἐμοῦ τε δὴ καὶ τῇ γυναικὶ τάγαθη,
περὶ τοινόματος δὴ ἢτεύθεν ἐλαίωδοροῦμεθα.
ἢ μὲν γὰρ ἔππον προσετίθει πρὸς τοῖνομα,

ἐγκατὰ τάστα λαφόσσει. λαφυτάλ,
acc. to Athenaeus, were those who
spent much εἰς τὰς μέθας καὶ τὰς
ἀστάς. Κυλίνδος καὶ Γενευλίδας are
titles of Aphrodite, the former from a
promontory of Attica and a temple
there. They are again coupled
together in Lysistr. 2. Cf. TheoL. 130.

53 ἐσπάθα.] This word has a
double sense, ἀναλύων and ὑφάνεων.
We might render the line freely
'And yet I will not say she was no
spinster. She made my money spin.'
Passages illustrating the use of ἐσπάθα
are collected in Shilleto's note
on Dem. F. L. p. 355; and it is
rightly inferred that ἐσπάθατο means
there 'were squandered, wasted,'
not, as L. and S. take it, 'were woen.'
No merely literal usage of ἐσπάθα
has been produced.

54, 55 ἐγὼ δ' ἄν.....ἐσπάθας.]
Strepsiades would take his coat
(threadbare, unmanned and button-
less probably) as the text (πρόφασιν)
of his preaching, and ironically com-
mend his dame's housewifery. Wic-
land renders the whole passage thus:

'Dass sie faul war, will Ich just
nicht sagen, sie wirkte nur zu viel.
Frau, sprach ich einst zu ihr—auf
meinen Kittel, Zum Vorwand, weis-
send—du verzettelst mehr Als nöthig
ist:' the double meaning of 'verzet-
teln' being almost an exact counter-
part of that in ἐσπάθαν.

57 πότην.] 'Oil-bibbing:' be-
cause of the thickness of the wick,
v. 59. Bergler quotes from Lucian's
Timon of a lamp and wick just the
opposite, πρὸς θαμανθαν τι καὶ μερο-
στῆμασ φλοιόων καὶ διαφαλῶν ὀρνα-
λίδων ἐπαγωρυσθαι ἑανας. Strepsi-
iates is thrifty and careful: cf. v. 65.

63 ἢ μὲν γὰρ ἔππον, κ.τ.λ.] The
'hippus' would belong to noble and
knighthly families: while Phidonides
would be a patronymic from the
common-place Phidon (from φεδε-
σθας, 'to be thrifty and sparing').
The compromise is much as if now-
a-days an aristocratic 'De' were
prefixed to some plain ordinary
English name.

63—67 προστρέμει—κλάεις—
ἐδέμεθα.] Note the difference be-

tween imperfect and aorist. 'She was for tacking on—I was for giving—we gave.' Cf. S. Luke i. 59, ἐκέλαυσεν αὐτῷ ἐπὶ τῷ ἀνάματι τοῦ πατρὸς.

65 τοῦ πάππου.] Meineke in his note prefers ἐγὼ δὲ τό τεῦ τιν, a conjecture of Cobet, or ἐγὼ δὲ ἀπὸ τοῦ τι. The omission of the article is certainly awkward, if we translate it, 'But I was for giving him his grandfather's name Phidonides.' But the genitive is used with καλῶς of the person after whom another is named, and may not we suppose ἐπιθέμενων substituted for ἐκέλαυσεν?

'But I, after his grandfather, was for making him Phidonides.'

68 ἐκεκράτησα.] The compound verb is commoner: cf. Plut. 1011, ἐπτάρασαν ἐν καλοὶ πάπποι ἐπεκράτησαν.

69 ὅταν σὺς.] The sentence is incomplete, as is often the case with expressions of a wish, hope, &c. Compare the use of el γὰρ, εἴδε.

70 ἐγὼ δὲ ἑξών.] The ἑξών was a robe worn by victors in the games, at processions, choral dances, &c. A passage in Plato's Republic (p. 420 ε) shews that it was emphatically not the dress for husbandmen. Socrates says, ἐπιστάμεθα γὰρ τῶν τείχων ἔστιν ἐπιγείανται, καὶ ἀντικέφαλον περιβάλλεται, πρὸς ἄκουσιν ἐργάζεσθαι κελέτων τὴν γυν...καὶ τόν ἀλλον πάντας τοιούτοις στήρας, μακροδύματον τοιεὸν. ἀλλ' ἠμὰς μην ὀντας παραβατεῖ

ów, ὅπειρον ψευδότα, οὕτω ναγωγίος νεωργία ἔσται, οὕτω κ.τ.λ. We might, he says, make our husbandmen, potters, &c. wear ἑξών and be as happy as lords, but we had better not. The rustic (as Horace says), 'cum pulchris tunicis sumet nova consilia et speces.' Fearing this result Strepsiades amends his wife's prophecy with ὅταν μὲν οὖν, κ.τ.λ. 'Nay rather when you, &c.'

71 Φιλέλως.] Cf. Aesch. 273. It was τότοις τραχὸς καὶ δύσφατος, and, as the Scholiast says, αἱ ἀγές πρὸς τὰ τραχεία διώκουσιν.

74 ὑπερού.] Meineke reads ὑπερού, following the lexicon of Phoutius. The scholiast tells us it is parodied from ἐπεροῦ, a disease which περικείται ταῖς δυσαπίσεως τῶν ναυσιπλοίων: κατέχεται in use, χρηματός being meant to suggest ὀμίλματων. The form in -ος gives a closer resemblance to ἐπεροῦ, and ἐροῦ had an old form ἔρος. The ἄρσος ἱππηκή of v. 243 is a good comment on the meaning.

77 ἂν ἦν.] 'To which if I can
NEPELEAI.

ἀλλ' ἐξεγερθαί πρώτον αὐτὸν βούλομαι.
πῶς δὴ ἂν ἤδηστ ἄρτιν ἐπεγεγραψεῖν; πῶς;
Φειδίππιδη, Φειδίππιδοιον.

ΦΕΙΔΙΠΠΙΔΗΣ

τί, ὁ πάτερ;

ΣΤΡΕΨΙΑΔΗΣ

κύσον μὲ καὶ τὴν χειρὰ δὸς τὴν δέξιαν.

ΦΕΙΔΙΠΠΙΔΗΣ

ιὸν, τί ἔστιν;

ΣΤΡΕΨΙΑΔΗΣ

eἰπὲ μοι, φιλεῖς ἐμὲ;

ΦΕΙΔΙΠΠΙΔΗΣ

νὴ τὸν Ποσειδῶν τούτων τὸν ὑπτιοῦν.

ΣΤΡΕΨΙΑΔΗΣ

μὴ μοι γε τοῦτον μηθάμοις τὸν ὑπτιοῦν

οὕτως γὰρ ὁ θεὸς αὐτίσις μοι τῶν κακῶν.

ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' ὑπτιοὺς φιλεῖς,

ὡ ραῖ, πιθοῦ.

ΦΕΙΔΙΠΠΙΔΗΣ

tί οὖν πιθομαί δὴτά σοι;

win over my son here? The double accus. with πελέων is not unnatural with neuters, e.g. Aesch. Ag. 1212, ἐπείρων οἴδας οἴδειν; with ἄτρατον it is curious.

70. Here the old man goes to wake up his son.

83 ιὸν. [ Cf. Eq. 131, 137. The youth here gives his hand. Schol.

83 τούτων τὸν ὑπτιοῦν.] Either there was a statue of Poseidon, or, as the Scholiast says, he pointed to his chariot, or to something which would suggest Poseidon. For ἐπτιοῦν cf. the hymn to this god in Eq. 551, and Eur. Phics. 1707, λέον Κολάνδα δώμα τὸ ἓπτιον θεοῦ. Poseidon had more than one specialty: he was also ἄπλαττεος; cf. Plut. 390.

84 μὴ μοι γε.] Meineke prefers μη μοὶ γε here and in Eq. 19, μη μοὶ γε μὴ μοι. Yet surely the emphasis is on the μη, not on the pronoun.

87 τί οὖν πιθομαί.] 'What am I to obey you in?' Hermann has gathered instances illustrative of this use of the conjunctive: Themoph. 70, τι οὖν ἐγὼ δρά; 243, τι βοήθω; 251, τι οὖν λάβω; 635, τι οὖν πιθώ; 939, τί σου χαρίσωμαι; The reading here was corrupt in MSS. and old editions, πιθομαί and πιθομαί. The correction is due to Dawes.
34 ἀριστοφάνος

στρέψαμεν καὶ τὰ χιτά τῶν σαυτοῦ τρόποις,
καὶ μάνθαν ἔλθων ἀν ἐγὼ παρανέσω.

φειδίππιας

λέγε δὴ, τὸ κελεύεις;

στρέψαμεν καὶ τί πείσει;

φειδίππιας

πείσομαι,

νῦ τῶν Διόνυσον.

στρέψαμεν

dεῦρο γινν ἀπόβλεπε.

ὁρᾶς τὸ θύριον τοῦτο καὶ τρόκλιον;

φειδίππιας

ὁρᾶ. τί αὐν τοῦτ' ἔστιν ἐτεν, ὁ πάτερ;

στρέψαμεν

φυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον.

ἐνταῦθ' ἐνοικοῦσ' ἀνδρες οἱ τῶν οὐφανὸν

88 ἀκτραπων.] A metaphor from soiled garments which are turned inside out. Schol.
93 τρόκλιον.] The ι is long, probably because from οἰδ-α would come οἰδιδιον, contr. οἰδίδιον. But from πιλος comes πιλίδιον, from γνωμὴ γνωμίδιον. Cf. Plut. 147, δια μικρων ἀργυρίδιον, a diminutive from ἀργυρον, not from ἀργυρος.
94 φροντιστήριον.] ‘Contemplatory’ on the analogy of ‘refectory’ = ‘place of refection,’ has been given as a rendering by one of our scholars, and is much better than the ‘thinking-shop’ of Walsh and L. and S. There is no reason for supposing that φροντιστῆς or φροντιστήριον were specially used of philosophers or their schools before Aristophanes. The poet seems to have coined the word φροντιστήριον after the analogy of δικαστήριον and like words. The meaning of φροντιστης is much the same as that of μεριμνα, hence μεριμνοφροντιστα below, v. 101; it is ‘to meditate, or harass oneself with much thought,’ especially in matters not worth so much; to take thought’ in the older use of that phrase: cf. S. Math. ch. v. 25—27. Xenophon’s Symposium, ch. vi, contains much to illustrate what Socrates’ detractors meant when they called him φροντιστης: he is said there to be called δ φροντιστης, and φροντιστῆς τῶν μετέωρων, and τῶν ἀνωφελεστάτων.
NEFEDEAI.

λέγοντες ἀναπείθουσιν ὡς ἔστω πνεύμαν, καίτιν περὶ ἡμᾶς οὕτως, ἡμεῖς δὲ ἄνθρακες, οὕτων διδάσκοντο, ἀργύρων ἦν τις διδό, λέγοντα μικὰν καὶ δίκαια καίδια.

ΦΕΙΔΙΠΠΙΔΗΣ

eἰσὶν δὲ τίνες;

ΣΤΡΕΦΙΔΗΣ

οὐκ οἶδ᾽ ἄκριθάς τοῦνομα μεριμνοφροντισταί καλοὶ τε καγαθοὶ.

ΦΕΙΔΙΠΠΙΔΗΣ

αἴβοι, πονηροὶ γ', οίδα, τοὺς ἀλαζόνας, τοὺς ὁχρωτας, τοὺς ἀνυποδήτους λέγειν: ὃν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν.

96 πνεύμας.] Something of the nature of a cover seems to suit this passage and that in the Birds (v. 1001) better than 'an oven.' In the Birds Meton says ἀδρ ἐστι τὴν ἱδέαν δλος κατὰ πνεύμα μάλτα, and then talks of applying rule and compasses for its measurement. Therefore certainly something round is required; and so also here it is said καίτιν περὶ ἡμᾶς οὕτως: cf. Cicero's 'omnia cingens et coercens caeli complexus.'

97 ἄνθρακες.] There may be some reference to ἄνθρακες, as beginning with similar sounds, and, if pronounced by accent, not very unlike as a whole. This at any rate is more likely than that ἄνθρακες, as Bergler thinks, (this is found in one edition, though not in MSS.) can be right here, of ἄνθρακενειν in Lysistr. 340, with a double reference to ἄνθρακες and ἄνθρακες in either passage.


99 λέγοντα νικάν.] 'To speak and win your cause, be 't right or wrong.' lit. 'to win when speaking.' For the sense cf. Plat. Euthyd. 272, οὕτω δει νῦν γεγονόντων ἐν τοῖς λόγοις μᾶξα σθαί τε καὶ καθέλεχον τὸ ἁλ λογομενόν ὄμολο εὖ τυ ψεῦδος ἐάν τε ἀληθὲς ἢ.

100 μεριμνοφροντισταί.] 'Thoughtful contemplators.' Cf. Eur. Med. 1275, οὐδ' ἂν πρέσας εἴσωμι τοὺς συγγόνων δοκοῦσας εἴναι, καὶ μεριμνασάς λόγως, τοῖς μεγάς τινι μαρίν ὄφλισεν. Xenophon (Mem. IV. 7. 6) denies this theoretic contemplation for Socrates: ὅπως ὅν τῶν ὀφαρίων, ἢ ἵκαστα ὅ θεος μηχανάται, μεριμνασάς τῇ γραμμής ἀπέρετον... κυνδυνεύει δ' ἂν ἐφθανε καὶ παραφρονήσει τῶν ταύτα μεριμνάτω. However our poet puts Euripides and Socrates in the same category. Cf. also Plat. Apol. c. 3, where these curious investigations into celestial matters form part of Meletus' charge.

103 ἀνυποδήτους.] Hence the verb (found in Athenaeus and Lucian) ἀνυποδητέω. 'The French 'va-nu-pieds' exactly expresses the contempt implied here for this shoeless tribe.

104. This line is not in the Rav. MS.
ΑΡΙΣΤΟΦΑΝΟΣ

ΣΤΡΕΒΥΙΑΔΗΣ

ἡ ἦ, σιώπα: μηδὲν εἰπής νήπιον.
αλλ’ ἐν τῇ κιδεῖ τῶν πατρῶν ἀλφίτων,
τούτων γενοῦ μοι, σχασάμενος τὴν ἱππικήν.

ΦΕΙΔΙΠΠΑΙΟΣ

οὐκ ἄν μᾶ τῶν Διόνυσου, εἰ δόθης γέ μοι
τοὺς φασιανοὺς οὐς τρέχει Δεσγόρας.

ΣΤΡΕΒΥΙΑΔΗΣ

Ἰθ’, ἀντιβολῶ σ’, ὁ φίλτατ’ ἀνθρώπων ἐμοί,
ἐλθὼν διδάσκουν.

Socrates, who was nicknamed ‘Bat,’
because he was a black squeaky-
voiced fellow. Schol. And both
bats and philosophers (says the Schol-
liast on Av. 1564, cf. Av. 1296) hide
themselves up, and do not come out
by day.

106 ἀλφίτων.] By surprise for
χρηστῶν or some such word. ‘But
if you prize one jot your ‘father’s—
loat’ for ‘life.’

107 σχασάμενος τὴν ἱππικήν.]
‘And cut your love for horseflesh.’
Walsh. The rendering is amusing;
bout a reference to the passages given
by L. and S.—σχάσασθε τὰς θρόνους,
Plat. Com. κώπων σχάσων, and
δικαίως δεινοστάτων σχάσαις ὑδάτων,
Pindar, with which compare Eur.
Phoen. 454, σχάδων δὲ δεινὸν ἄμμα,
also κόνις σχάσασι τὴν οὐράνην, in
Xenophon (Cyng. III. 5), and the
phrase σχάσαι βαμβών, with the de-
rived noun σχαστηρία, ‘a rope for
letting down’—suggests ‘drop’ as
a closer rendering. No doubt the
sense ‘to slit, cut open’ is the pri-
mary one: and then (as L. and S.
suggest) what has been tightly done
up, bound, or covered, is, by slit-
ting, loosed or opened, and the co-
ver or bands drop slack. Hence
easily are traced all the meta-
phorical uses of the word: the oars, while
the rowing is continued, are, as it
were, ‘taut,’ and the men’s muscles
in exertion: σχάσατε κόπτας, ‘easy
all!’ The lion’s claws, teeth, &c.
are set in his fierceness, Pind. Nem.
IV. 104, but, when he is vanquished
or slain, the reverse is the case.
Here however σχάσασι is boldly
used of the lion-slayer, whereas in
Eur. Phoen. 454 the wrathfully bent
Eteocles is hidden himself σχάσασι
δεινὸν ἄμμα. σχάσαις φρονίδα, in v.
740 of this play will be found to
come under the same rule.

109 φασιανοῦ.] Wieland and
Hermann explain this of Phasian
horses, and the Scholiast says that
Leogoras was a luxurious man, fa-
ther of the orator Andocides (this
we know from Thuc. I. 51), and
mentioned as ἰπποτρόφος. There
would be an absurdity in Phidip-
pides’ speech, thus, but perhaps this
was intended. Being horse-mad he
could think of no other gift but
horses. Athenaeus however, follow-
ed by Kuster, Brunck, and Schutz,
interprets it of pheasants (φασιανὸ
ἄρνες) kept for the table. Plato
the comic poet couples Leogoras
with two notorious gourmards, Mo-
rychus and Glauceosas, for whom cf.
Fac. 1008; cf. also Vesp. 1269, ἄρι
μὴν καὶ Ῥῆδος δεινοῦτα μετὰ Δεσ-
γόρου.

III διδάσκου.] ‘Be taught, be
a scholar, learn.’ Cf. Soph. Antig.
356, ἀστυφυών ὄργαν διδάσκατο, an
ΝΕΦΕΛΑΙ.

ΦΕΙΔΙΠΠΙΑΣ
καὶ τί σοι μαθήσομαι;

ΣΤΡΕΒΛΑΣ

ἐίναι παρ’ αὐτὸς φασιν ἁμφοτι τὸ λόγον, τὸν κρείττον’, ὡστὶς ἐστι, καὶ τὸν ἢττονα. τοῦτοι τὸν ἐτερον τοῖν λόγον, τὸν ἢττονα, ὡκὰν λέγοντα φασι τὰθεκότηρα. ἧν οὐν μάθης μοι τὸν ἄδικον τοῦτον λόγον, ἀ νῦν ὀφείλω διὰ σὲ, τοῦτοι τῶν χρεών οὐκ ἀν ἄποδοψθν οὔθ ἀν ὄθολον οὐδειν.

ΦΕΙΔΙΠΠΙΑΣ

οὐκ ἀν πιθολην’ οὐ γὰρ ἀν πλαίνην ἱδεῖν τοὺς ἱπτέας τὸ χρώμα διακεκαλασμένος.

ΣΤΡΕΒΛΑΣ

οὐκ ἄρα μᾶ τὴν Δήμητρα τῶν γ’ ἔμαθεν ἔδει, οὐτ’ αὐτὸς οὔθ’ ὁ χίγνος οὔθ’ ὁ σαμφόρας.

undoubted middle form used of the learner. Here ἰδίασκου might be passive or middle.

112 τὸ λόγον.] Protagoras was the true professor of the art of making the weaker cause appear the stronger; at least so it is said. Gorgias professed much the same, to provide a patent instrument of persuasion (μηχανὴν τοῖς παθοῦσιν) by which men who did not know should seem as if they did. Plat. Gorg. 459, 460. Aristotle (Rhet. ii. 24) gives instances of special pleading to make the weaker cause prevail, and says that men justly ἐδυσχέρασθον τὸ Προταγόρου ἐπάγγελμα. But see Grote’s defence of the Sophists in the 67th chapter of his History of Greece.

113 δότις ἑστι.] Strepsiades hardly knows what κρείττων or ἢττων λόγοι mean.

115 λέγοντα.] The participle agrees with λόγος. The Greeks use such expressions as ὁ λόγος λέγει; and especially does the Platonic Socrates at times almost personify the argument (λόγος), saying they must follow where it leads, &c.

117 ἀ νῦν ὀφείλω διὰ σὲ.] ‘What I now owe through you,’ what you are the cause of my owing. Cf. Eq. 67, and the note there, also Eq. 266, 739, δ’ ἦμεις, διὰ σὲ τίττωμαι.

120 τὸ χρώμα διαικεκαλασμένος.] That is ἰχρός, ἰμαγωμένος, ἰσχρός, διαφαρμένος. Schol. The knights were sleek (ἐθραυσμένος) and well-scraped. Cf. Eq. 580, μὴ φθορεῖ σήμεν κοίλωσιν μοὶ ἀπεστελεγμένος. Philippiades’ expression χρώμα (for which Meineke proposes σῶμα very unnecessarily) is a word which he would apply to his horses in good condition; and he would talk of himself in horsy language.

122 οὔθ’ ὁ χίγνος, κ.τ.λ.] This verse is quoted by Athenaeus when explaining σαμφόρας. Probably the σαμφόρας here was a σαμφόρος, ἤκ τ.ν.
he seems distinguished from the χύ-γος. Cf. below, v. 1300. We might then infer that the σεσαράδοι were expensive showy horses; in confirmation of which see Aesch. Ag. 1639, τόν δὲ μῆ πετάνωρο ζωίζα βαρείας οὐτί μοι σεσαράδοι κριθόντα πάλιν. The disobedient were to be made χύ-γοι, and do the hard work, not prance loose at the side, fresh and full fed.

124 θεὸς.] Megacles was his great uncle, to speak correctly; his mother being niece of Megacles.

125 ἀνπτων. ἄλλ’ ἔσειμι.] C. bet conj. ἢν, ἤτι, ἄλλ’ ἔσμι, which Meineke in his note approves, adding that one M.S. has ἔσμι. The participle certainly is usual after πε-ριδεῖρ, and therefore another example of its absence is rather wanted. Yet ἀνπτως, ‘unhorsed,’ is much the same as a participle: so it is best to make no change.

126—210. His son having failed him, Strepsiades himself goes to the Contemplatory, announces himself a would-be-scholar, and is by the scholar who comes to the door initiated into some Socratic mysteries: how to measure a flea’s jump: how gnats buzz: how to get a meal when the larder is empty. Fired with ardor, Strepsiades *entreats for the door to be opened; and he then sees the scholars, their instruments for geometry and astronomy, and finally, raised aloft, Socrates himself. The scholar, who has hitherto acted showman, now leaves him and returns to work.

126 ἄλλ’ οὖν ἐγὼ μέντοι πεσῶν γε κείσομαι.} ‘Neither will I, for all that’s come and gone.’ Phidippides had refused to be coaxed or bullied out of his horses: his father says that he won’t give in, either.

129 κατηληχὺς μοι καὶ βραδὺς.] The opposite qualities were wanted in a pupil. Theaetetus is commended as ἄδο, ἄγχυνος, and μνήμης. Plat. Theaet. 144 B.


131 τί ταῦτ’ ἔχων στραγγεῖομαι;] ταῦτα, ‘thus’ ἔχων is to be taken with στραγγεῖομαι: for which pleonasm cf. v. 509, τι εὐπταίζεις ἔχων. L. and S. take στραγγεῖον to mean ‘to twist and turn about,’ and hence ‘to loiter’: the Scholiast better explains it as from στράγγες, a drop oozing slowly through a small hole. στράγγος is certainly ‘to compress, squeeze.’ Ἀ. Λατ. stringere,
ΝΕΦΕΛΑΙ.

ἀλλ’ οὐχὶ κόπτω τὴν θυραν; παί, παιδίον.

ΜΑΘΗΣ

βάλλ’ ἐς κόρακας· τὶς ἐσθ’ ὁ κύφας τὴν θυραν;

ΣΤΡΕΨΙΛΑΗΣ

Φείδωνος νῦς Στρεψίλαδής Κικυνάδειν.

ΜΑΘΗΣ

ἀμαθὴς γε νὴ Δι’, ὡστὶς οὐτοὶ σφόδρα ἀπεριμέρισμος τὴν θυραν λειάστικας καὶ φρουτίο ἐξημβλώκας ἐξευρήμενην.

ΣΤΡΕΨΙΛΑΗΣ

σύγγραπθὲ μοι τηλοῦ γὰρ οἰκὼ τῶν ἀγρῶν. ἀλλ’ εἰπὲ μοι τὸ πρᾶγμα τούτουμβλομένων.

ΜΑΘΗΣ

ἀλλ’ οὐ θέμις πλὴν τοὺς μαθηταῖς λέγειν.

ΣΤΡΕΨΙΛΑΗΣ

λέγε νῦν ἐμοὶ θαρρῶν ἐγὼ γὰρ οὐτοὶ ἥκω μαθητὴς ἐς τὸ φρουτιστήριον.

ΜΑΘΗΣ

λέξας, νομίσαι δὲ ταῦτα χρή μυστήρια.


134 Κικυνάδειν.] Cf. v. 210, ποῦ Κικυνάδεις εἶναι ήμως δημιουργικοῦ.

136 ἀπεριμέρισμος.] ‘Unreflectingly,’ Walsh: without that μέριμνα, which even door-knocking required according to the merimna-phrontistike school. Bergler compares the door-knocking in Rau. 38, τίς τὸν θύραν ἐπάταξε; ὡς κενταυρίως ἐγνήθη δότα.

137 ἐξημβλώκας.] There is reference here to Socrates’ claim to τέχνη μανιστική; an art of aiding others in being delivered of their thoughts; for which see Th. 159, 161.

138 τηλοῦ...τῶν ἀγρῶν.] Strep- siades, as living far away in the country, would be ἄγρουκος in manner. Cf. Eur. Rhe. 265, ἂ πολλ’ ἄγρωται σκαλὴ πρόσκεπται φρενὶ. The opposite idea is expressed in Lat. ‘urbanus.’ Constr. τηλῶν with ἀγρῶν.

143 λέξας νομίσαι δὲ, κ.τ.λ.] The scholar consents to tell, on hearing that Strepisades is also a would-be scholar; but adds that such things are holy mysteries, by way of excuse for his refusal to tell at first, and as a caution to the new pupil not to let it go further.
40 ΔΡΙΣΤΟΦΑΝΟΤΣ
άνήρετ' ἄρτι Χαιρεφώντα Σωκράτης
ψύλλαν ὁπόσους ἀλλοιτο τοὺς αὐτῆς πώδας
δικοῦσα γὰρ τοῦ Χαιρεφώντος τὴν ὁφρὺν
ἐπὶ τὴν κεφαλήν τὴν Σωκράτους ἀφῆλατο.

ΣΤΡΕΨΙΑΔΗΣ
πῶς δήτα τούτ' ἐμέτρησε;

ΜΑΘΗΣΗΣ
δεξιώτατα.
κηρὼν διατήξας, εἶτα τὴν ψύλλαν λαβὼν
ἐνέβαψεν ἐς τὸν κηρῶν αὐτῆς τῷ πόδε,
κάτα ψυγείση περιέβουσαν Περσικαλ.
tαιταὶ ὑπολύσας ἀνεμέτρει τὸ χορλῶν.

ΣΤΡΕΨΙΑΔΗΣ
ὁ Ζεὺς βασιλεὺς, τῆς λεπτότητος τῶν φρενῶν.

ΜΑΘΗΣΗΣ
τί δὴ ἄν, ἔτερον εἰ πῦθοι Σωκράτους
φρώντισμα;

145 ψύλλαν.] In Xenophon's
Symposion, c. vi. there is manifest
reference to this. The Syracusan
asks, εἰτέ μοι, πῶς ψύλλα ἐμοὶ πώδας ἀπέχει,
taūta γὰρ σὲ φασὶ γεωμετρεῖν. Kuster quotes from Luci-
an's Prometheus, ἀρίτ μὲν ἀεροβατοῦντας δεικνύοις καὶ Νεφέλαις ἐνυ-
νόντας, ἀρίτ δὲ ψυλλῶν πτηνήματα δια-
μετροῦντας.
148 πῶς δήτα τούτ' ἐμέτρησε;] πῶς τοῦτο δὲ ἐμέτρησε, Meineke from
Cobet. The MSS. appear to have
diμετρήσει, and the passage above
quoted from Lucian rather confirms
this; and in sense διμετρεῖν is es-
specially suitable. Some would retain
the compound verb, omitting either
dήτα or τοῦτο. πῶς δὴ τάδε (or τάδε) διμετρήσει would retain the
particle δή, and the compound verb,
and an equivalent for τοῦτο.
151 ψυγείατ.] Meineke adopts
a conjecture ψυγείατος, because (I
suppose) it is, strictly speaking, the
wax that cools, not the insect or its
foot. The form of the second ao-
rist in χ he prefers to that in γ. The
dative feminine may stand: the in-
sect might surely be said to 'grow
cool about its feet,' ψυγεία τῷ πόδε,
as the clinging wax cooled. We
have hardly enough data to deter-
mine certainly between the two
forms ἐψύχῃ, ἐφόγη. L. and S.
give both, but for ἐψύχῳ only ἐφό-
γη.
151 Περσικάλ.] Perhaps the εἴ-
μορις (Aesch. Pers. 660, κρακβαίνω
τοῦτο εἴμωριν δελπών) was the same
as the Περσική. At any rate it was
yellow, and so would be the waxen
slipper here.
154 τί δὴ ἄν.] 'What then would
you say?' λέγοις may be supplied.
ΝΕΦΕΛΑΙ.

ΣΤΡΕΨΙΛΗΣ
ποιῶν; ἀντιβολῶ, κάτειπτέ μοι.

ΜΑΘΗΣ
ἀνήρετ' αὐτὸν Χαιρεφών ὁ Σφήττιος
ὀπότερα τὴν γυμνὴν ἐχω, τὰς ἐμπίδας
κατὰ τὸ στόμι ἄδειν, ὡ κατὰ τοὐρροπυγίων.

ΣΤΡΕΨΙΛΗΣ
τι δή τ' ἐκείνος εἶπε περὶ τῆς ἐμπίδος;

ΜΑΘΗΣ
ἐφασκεύ εἶναι τοὐστερον τῆς ἐμπίδος
στενῶν δὲ λεπτοῦ ἢ ὄντος αὐτοῦ τὴν πυρήν
βλα βαδίζειν εὐθὺ τοὐρροπυγίου
ἐπειτα καλόν πρὸς στενὸ προσκείμενον
τὸν προκτὸν ἰχεῖν ὑπὸ βίαι τοῦ πνεύματος.

ΣΤΡΕΨΙΛΗΣ
σὰλτπιγκ' ὁ προκτὸς ἐστὶν ἅρα τῶν ἐμπίδων.

ὁ τρισμακάριος τοῦ διεντερεύματος.

156 Σφήττιος.] Sphettus was a deme of the Acamantian tribe, as was also Cicyenna. Schol.
157 ὀπότερα τ. γ. ἢ.] Lit. 'which way he held his opinion' = 'which of the two opinions he held.'
160 — 164. The Scholiast says that such insects do not utter sound through their mouth, but through their breast (διὰ τοῦ στόμου). They were called ἐγκλάδα, ἐταὶ ἐν ἔσωτοις τῶν κλαδῶν ἔχουσιν. Kirby and Spence say, 'The friction of the base of the wings against the thorax seems to be the sole cause of the alarming buzz of the gnat and other two-winged insects.'
163 εἴθι.] For this use cf. Εἰ. 254, εἴθι τῶν κυρμῆων.
165 σαλτπιγκ.] A trumpet is hollow at the end, but the rest is a narrow tube. Schol.
167 ὁ τρισμακάριος τοῦ διεντερεύματος.] Dindorf is inclined to prefer τρισμακάριον, that it may be referred to Socrates and his disciples. Bentley says, 'An τρισμακάριον?' If διεντερεύματος be, as the Scholiast and Greek Glossary explain, τοῦ ἐγκλάδων τοῦ μαθημάτος τοῦ πρό τοῦ ἐντέρων καὶ ἐμπίδων, οὐ τῆς περὶ τοῦ ἐντέρων λεπτολογίας καὶ φυσιολογίας, 'sharp-sightedness' or keenness in looking into δεντρα; then τρισμακάριος must apply to Socrates. But Walsh takes the line of the gnat, 'So a gnat's breech is nothing but a trumpet! How blest he is in his intestine!' And Bentley's τρισμακάριοι would of course refer to ἐμπίδες. The lexicons give τρισμακάριον, α, αι, and ἐμπίδας feminine, but possibly it might be used also os, os. Then διεντερεύμα would be a comic word coined for this 'intestinal passage' through the gnat's body, and was perhaps taken from Euripides, as Walsh suggests.
42 ΑΡΙΣΤΟΦΑΝΟΣ

ἡ βαδίος φεύγων ἀν ἀποφύγοις δίκην
ώστε δίοιε τοῦντερον τῆς ἐμπώδεις.

ΜΑΘΗΣ

προῖν δὲ γε γνωμὴν μεγάλην ἀφηρέθη
ὑπ' ἀσκαλαβώτου.

ΣΤΡΕΨΙΑΔΗΣ

τίνα τρόπον; κἀτευπέ μοι.

ΜΑΘΗΣ

ζητοῦντος αὐτοῦ τῆς σέληνης τὰς ὀδοὺς
καὶ τὰς περιφορὰς, εἰσ' ἀνω κεχρυντὸς
ἀπὸ τῆς ὀροφῆς νῦκτωρ γαλεώτης κατέχεσθεν.

ΣΤΡΕΨΙΑΔΗΣ

ἡσθην γαλεώτη καταχέσαντι Σωκράτους.

ΜΑΘΗΣ

ἐχθὸς δὲ γ' ἡμῖν δεῖπνον οὐκ ἤν ἐστέρας.

ΣΤΡΕΨΙΑΔΗΣ

ἐδεν τὶ οὐν πρὸς τάλφην ἐπαλαμήσατο;

This seems to me a more natural sense for δεινόρχειμα; and the exclamation ὡ τρομ. is more naturally referred to the ἐμπίς, at whose wondrous internal structure Strepsiades is so surprised. Besides, why should not τρισμακάρως agree with πρωκτός? Much the same meaning would come out, with a comical absurdity in this congratulation of the πρωκτός of the gnat.

170 ἀσκαλαβώτου.] This lizard is thought to be the laceria gecko of Linnaeus.

174 ἠσθην.] 'I like the idea of,' &c.; probably Strepsiades accompanies this with a laughing chuckle of delight. Cf. Εὐθ. 696, ἠσθην ἀπειλάει, ἐγκλασάς οὐκομπλασάς, and below v. 1240. The use of the aorist in reference to what has just been said is common in tragedy in such phrases as καλὸς ἐλεύς, 'There spoke you well.'

175 ἐχθὸς δὲ γ' ἡμῖν.] 'Ay, and yesterday,' &c. The γε expresses a sort of assent to what has been said, which perhaps the disciple hardly saw was meant in ridicule; or else he disregards the interruption, and means, 'Ay, and not only was there that grand thought about the moon, which proved abortive, but also yesterday when we had no supper, Socrates was equal to the occasion, and supplied us therewith.'

177—179. Socrates sprinkled ashes over the table, as if for geometrical drawings; then took a pair of compasses, and, while all were intent on what would come, hooked away and stole a cloak. There is no great reasonableness in the mode of proceeding; nor are we told how the cloak was converted into a supper. Strepsiades, as we shall see, loses his cloak, v. 497, and further on his boots also, v. 719.
177 τέφραν. The geomeetricians of old used a sprinkling of dust, sand, or ashes on their boards. Cicero says to his opponents professing ignorance of mathematics, 'Sed si hoc non videtis, quia non quam eruditionem illum pulverem attigitis,' Archimedes was killed 'cum in pulvere quaedam describit intentionis,' Cic. de Fin. v. 19. Cf. Liv. xxv. 31.

178 ὀβελισκον. He bent the spit, which was straight before, to make a hook with which to fish away the cloak. For thieves devise such tricks, that they may from a distance get hold of what they covet.' Schol. The Scholiast adds, 'they had no meat to need the use of a spit, but it was to be made useful, when the end was bent, for secretly seizing something.' According to this, the compasses would be used with one hand for the geometry, while a hook was slily put out, and a cloak fished with the other. L. and S. take the ἄβελισκον to have made one leg of the compasses. Then Socrates must be understood to have bent an ὀβελισκον, and so got a pair of compasses, and, while all were intent to see what he would draw with them, he stole a cloak. For διαβήσαι, cf. Av. 1094, where it is used for measuring the canopy of the air.

179 θ' ἴματον. Meineke adopts θυμάτων, a conjecture of Hermann: who, however, in his note as given in Bekker's edition proposes θ' ἴματιον for θυμάτιον, as in Plut. 985, θ' ἴματιον for θυμάτιον. He compares the uses of καλ with ἐτι or ἐτισα after a participle: cf. v. 624 of this play, λαχών 'τερβεδολας..... κάτειρ' ἄφιμεθη. Cf. also Aesch. Agam. 97, τοῖς ναύσιαν ἐδίκασα ὅτι καὶ δόρατον καὶ δέμας αὐτῶν παλατες τις τεκνὸς μερίμνης; see Paley's note there. This seems better than the vulg. ὅματιον: for the article cannot be explained. Walsh attempts to render it 'his,' and quotes from Shakspere a colloquial English use of the possessive; but this is not satisfactory. And yet the loose employment of τε without a coloquial English use of the possessive; but this is not satisfactory. And yet the loose employment of τε without a copulative force is rather doubtful here. For though in Homer τε often has no such force, especially when used with the relative (e.g. διότι... ἐνάλληλοι ἐνεμέρεια λαμπρῆς παραβαίνει, when it merely serves to emphasize the preceding word, and finds an English equivalent in 'even,' or perhaps hardly admits of translation at all); and though Aeschylus has certainly preserved that usage in the passage from the Agamemnon above quoted, as also in others (cf. Ag. 123, εὐάν λαγοβαίτας ποστόν τι χάρις); yet it is not quite satisfactory as an alteration in Aristophanes. θυματιον, 'a small sacrifice,' i.e. a morsel of meat from one, would be more directly available for a meal, and more naturally hooked away by the spit made into a flesh-hook: cf. 1 Sam. ii. 13, 14. But how did the θυματιον come to be in the palaestra? It may perhaps be added in favour of the alteration, that the confusion of αι and u would be easy as to sound.

180. What fools we be to go on wondering at Thales! He is now out-Thanled by a long way.
ἈΡΙΣΤΟΦΑΝΟΣ

ἀνοῦ· ἀνοῦ· ἀνύσας τὸ φροντιστήριον,
καὶ δείξου ὡς τάχιστα μοι τὸν Σωκράτη.
μαθησίω γάρ· ἀλλὰ ἀνούε τὴν θύραν.
ὅ Ηράκλεις, ταυτὶ ποδαπὰ τὰ θηρία;

ΜΑΘΗΤΗΣ

τι ἔθαίμασας; τῷ σοι δοκοῦσιν εἰκέναι;

ΣΤΡΕΨΙΑΔΗΣ

τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Δακωνίκοις.
ἀτὰρ τι ποτ’ ἐς τὴν γῆν βλέπουσιν οὕτοι;

ΜΑΘΗΤΗΣ

ζητοῦσιν οὕτω τὰ κατὰ γῆς.

ΣΤΡΕΨΙΑΔΗΣ

βολβοῦσ ἄρα
ζητοῦσι. μὴ νυν τουτοὺς φροντίζετε·
ἐγὼ γὰρ οἶδ’ ἵν’ εἰσὶ μεγάλοι καὶ καλοί.

τι γὰρ οἴδε δρῶσιν οἱ σφόδρ’ ἐγκεκυφότες;

ΜΑΘΗΤΗΣ

οὕτω δ’ ἔρεβοδιψῶσιν ὑπὸ τὸν Τάρταρον.

183 μαθητῶ. Cf. Eg. 61, συβολ·

185 εἰκέναι. Cf. Vesp. 1321, εἰ·

186 τοῖς ἐκ Πύλου.] These prison·

ers we have had frequently men·

tions in the Knights. Their wretched·

appearance is perhaps alluded to in

Eg. 393—4, μὲν δὲ τοὺς στάχνες

εἰκέναι, οὓς ἐκείθεν ἤγαγεν, ἐν ἐξίλῳ

πήγαι ἀφαίει κατοδόσθαι βούλεια.

Δακωνίκοις.] For Δακωνίκοι =

Δάκωσι, cf. Lysistr. 628, ἀνδράσιν Δακωνίκοι, Eccl. 356, Pec. 212. So

also in Acharn. 319, Ἀχαρνικόις =

Ἀχαρνεύσιν.

188 βολβοῦ. Called also δόρα,

probably ‘truffles,’ Lat. tubera.

189 φροντίζετε.] There’s no need

of any more deep φόντισις about

these; I, as a countryman, can pat

you up to finding some beauties.

191 τι γὰρ.] ‘Why, what are

these (others) doing?’ On ἐγκεκυφότες

the Scholiast remarks that such is the posture of deep thinkers,

and quotes Homer’s description of

Ulysses before speaking (II. γ. 217),

στάκειν, ὅπαλ δὲ ἰδεσε, κατὰ χθόνος

διμματα πῆξα.

192 οὕτω δ’ ἐρ.] ‘And these.’

The conj. δὲ connects this company

with the former (οὕτω) in ν. 188.

Bergler quotes from Theophylact

Simocatta: οὕτε φλέβας χρυσῶν με·

ταλλουργοῖ ἀνιχνεύσουτε, οὕτε φρεω·

ρύχοι τὰ τῆς γῆς ἐρεβοδιψόμενοι...οὐ·

τῷ ἑσπευδάκασι...ὡς ἑγὼ κ.τ.λ.
ΝΕΦΕΔΑΙ.

ΣΤΡΕΨΙΔΑΣΗ

τὸ δὲ τὸ πρωίτος ἐς τὸν οὐρανὸν βλέπει;

ΜΑΘΗΣ

αὐτὸς καθ' αὐτὸν ἀστρονομεῖν διδάσκεται. ἀλλ' εἰσιθ', ἦνα μὴ 'κεῖνος ὢμῖν ἐπιτύχῃ.

195

ΣΤΡΕΨΙΔΑΣΗ

μὴπο γ' τε μήπο γ', ἀλλ' ἐπιμελῶντον, ἦν αὐτοῦτοι κανώσω τα πραγμάτων ἐμόν.

ΜΑΘΗΣ

ἀλλ' οὖν οὖν τ' αὐτόι πρὸς τὸν αέρα ἐξω διατρίβειν πολὺν ἂγαν ἐστὶν χρόνον.

ΣΤΡΕΨΙΔΑΣΗ

πρὸς τῶν θεῶν τ' ἱκὸ τάδ' ἐστὶν; εἰπέ μοι.

200

ΜΑΘΗΣ

ἀστρονομία μὲν αὐτῇ.

ΣΤΡΕΨΙΔΑΣΗ

τούτ' ἐδ' τ' ἐπιμελώντον.

ΜΑΘΗΣ

γεωμετρία.

194 αὐτῶς καθ' αὐτῶν.] Rather a philosophic phrase; perhaps intentionally so, though 'de re ludicra.'

195 ἔμιν.] Meineke reads ἔμιν. The scholar might include himself with his school-fellows. And the Scholiast (as printed in Bekker's edition) has ἔμιν μη εἴη ἔμιν, though Meineke says he sanctions ἔμιν.

196 ἐπιμελῶντον.] For the form, cf. vv. 453, 456 of this play.

199 ἄγαν ἔστιν.] Vulg. ἄγαν γ'. The Rav. MS. has not the γ'; and all the later editors omit it, as out of place and needless, the last syllable of ἄγαν being long.

200, 201 τάδ'...τουτ'] He sees astronomical and geometrical instru-

ments: a board, sphere, diagrams, compasses, &c.

101 ἀστρονομία...γεωμετρία.] Of Socrates' encouragement of these studies Xenophon says (Mem. 1. v. 7. 2): γεωμετρίαν μέχρι μὲν τοῦτον ἔφη δειν μαθάνειν ὡς ἵκον τις γένοιτο γ'ν ἕκαστο ὁρίζων ἡ παραλλαγέν ἡ παραδοθήν ἡ διακρίνει...τὸ δ' μέχρι τῶν ὄνομάντων διαγραμμάτων γεω-

μετρίαν μαθάνειν ἀπεδιομένον δ' τι μὲν γὰρ ὅρθον ταύτα γὰρ ἔφη ὅραν καλὰ ποιών ἄτειρον γε αὐτῶν ἔς ἔφη δ' ταύτα ἵκεα ἐλεάν ἄνθρώπου βίον κατατρίβειν, καὶ ἄλλων πολλῶν τε καὶ ὅρθοις μαθημάτων ἀποκολύ-

ειν, ἐκείνες δὲ καὶ ἀστρονομίας ἀπι-

τέιρους ἀλγεσθαι...μέχρι τοῦ τυχίν.
46  ΑΡΙΣΤΟΦΑΝΟΣ

ΣΤΡΕΨΙΛΑΗΣ

tou' oiv ti esti xρhismou;

ΜΑΘΗΣ

γην ἀναμετρεῖσθαι.

ΣΤΡΕΨΙΛΑΗΣ.

πότερα την κληρονομὶ;

ΜΑΘΗΣ

οὐκ, ἀλλὰ τὴν σύμπασαν.

ΣΤΡΕΨΙΛΑΗΣ

ἀστείον λέγεις.

to γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον. 205

τε δραν καὶ μηνὸς καὶ ἐναυτοῦ δυνασθαι γεγνωσκεν, ἔσεκα πορείας τε καὶ πλοῖο καὶ φυλακῆς...τὸ δὲ μαθηὺν καὶ ἐφηκὸν μέγα τοῦ καὶ τᾶς μή ἐν τῇ αὐτῇ περιφέρᾳ δύνατα καὶ τοὺς πλανητὰς καὶ τὰς ἀστάσεως ἀστερῶν γραφαὶ, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τῶν περιδῶν καὶ τῶν αἰώνων γηῶν καταρτιζῆσαι, ὦσιρὸς ἀνέπτριεν. Β. Perhaps Socrates in his younger philosophy was more given to natural philosophy: cf. Plat. Phaed. 96, 97. And Plato makes Socrates speak far more highly of astronomy as tending to elevate the mind (Rep. VII. 517 etc.); and also of geometry (Rep. VII. 527), of which he recommends the study as πᾶν γνωστὸν ἐνεκα ἑτεροδεμον, as being τῶν ἀνω ποτός, and ὅσον ψυχὴ πρῶς ἀλήθειαν. In the Laws however (VII. 509) the determination of times, seasons, days, months, festivals, &c. is put as the chief use of astronomy. To this last Aristophanes could hardly have objected; as we shall find in the Parabasis (v. 607—626) that he blames the Athenians' neglect and blunders in these matters. And Xenophon's limitations of the use of geometry bring it down nearly to what Strepsiades here takes it to be. 205 ἀναμετροῦσαι.] The passages quoted by Hermann from Eur. Ion.

1371, and Elec. 52, γράμμης τονδροῦς κάνονων ἀναμετροῦμεν τὸ σώφρων ἑτος, establish the use of the middle voice of this verb. Meineke adopts ἀναμετρῆσαι from Cobet. An instance of the active is in Plat. Rep. 431, συμφωνοῖς καὶ φθόγγοις ἀναμετροῦστες ἀνύμφτα πασοῦσαι. The distributive force of ἀνάδω led the practical Strepsiades to take the word in the sense of parceling out farms to Athenian holders.

κληρονομὶ:] The Athenians used to parcel out conquered land into lots (κλῆροι), and send out native holders of such lots (κληρούχοι) from Athens. Cf. Thuc. III. 50, ὅστερον δὲ φόρον μὲν ὅπερ ἦταν Δεσποῖνος, κλῆροις δὲ ποιήσατε τῆς γῆς κλῆρον τῆς Μηθυμναίων τραχύλων, τριακοσίων μὲν τῶν θεοῦς λεγομένων ἐξειδίκησεν, ἕπι δὲ τῶν ἄλλων κληρούχων τοὺς λαχώτας ἀπεσελοῦσαν ὡς ἀργύρων Λέσβων ταξίμευσαν τοῦ κλῆρον ἐκάστου τοῦ ἐναυτοῦ δύο μαζὸς φέρεων ἀυτῶν εἰργάζοντα τῆς γῆς. Cf. also Thuc. I. 114, where the land of Hestia was similarly treated. The 'praedia,' given in later Roman history to the soldiers, in some respects answered to these κληρονομὶ.

204, 5. The scholar corrects Strepsiades' blunder, but, on hearing it is the whole land (or earth), Stre-
psiades still thinks it is all to be parcelled out for the Athenian people. There may be, as Mitchell says, 'a hit at the inordinate greediness of the Athenians which grasped at the possession of the whole globe.' Plutarch, in the *Life of Nicias*, tells us how the Athenians before the invasion of Sicily already mapped it out in imagination, and reckoned up its advantages as a starting-point for further conquest.

The scholar means to refer simply to the position and shape of Euboea, using the word παρατητα in a not uncommon sense: cf. Thuc. i. 8, ἢ γὰρ ὅσος ἡ Σφακτηρία καλομενὴ τὸν τε λυμένα παρατηταν καὶ ἐγίγνε ἐπικεκλημένη ἐξυρόν τοιεί. Euboea, we learn from the Scholiast, was called Μάκρης. But Strepsiades takes the word in the sense of 'being stretched, strained, distressed,' referring to the time when Pericles reduced it (Thuc. i. 114), and laid on it the utmost tribute it could bear, ἐξέτευν τοῦς αὐτὸς φόρους ἐκ τοῦ πολιτ. For this latter sense of the word, cf. Thuc. iii. 46, τολῶσι παρατητας ἐκ τοθχατων, and Plat. *Symp.* 207, λιμὸ παρατητας. The whole might be rendered, 'And here's Euboea, as you see, stretched o'er against us, lying long and low.' S. Ay, we and Pericles stretched and laid low.'
οὐδ᾽ ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.
ἀλλ᾽ ἦν Δακεδαίμων ποῦ ἑστίν;

ΜΑΘΗΣ

ὅπου ἑστίν; αὕτη.

ΣΤΡΕΨΙΑΔΗΣ

ὡς ἐγγὺς ἡμῶν. τοῦτο πάνυ φροντίζετε,
tαύτην ἀφ᾽ ἡμῶν ἀπαγαγεῖν πόρρω πάνυ.

ΜΑΘΗΣ

ἀλλ᾽ οὐχ οἴδον τε νῦ Δί᾽.

ΣΤΡΕΨΙΑΔΗΣ

οἰμώξεσθ᾽ ἄρα.

φέρε τήν γὰρ οὗτος οὕπλ ἡς κρεμάθρας ἀνήρ;

ΜΑΘΗΣ

αὐτός.

ΣΤΡΕΨΙΑΔΗΣ

τῆς αὐτοῦ;

ΜΑΘΗΣ

Σωκράτης.

215 τοῦτο πάνυ φροντίζετε.] This, says Strepsiades, is quite worth your φροντίς, to put Sparta a bit further from us; much more so than the search for τὰ κατὰ γῆς οὐτὸς βολβὸν: cf. v. 189.

216 πάνυ.] Meineke edits πάλιν. MS. Ven. has πάλιν in v. 215. There is perhaps rather an overplus of πάνυ in the common text; πόρρω πάνυ v. 212, πάνυ φης 215, and then πόρρω πάνυ here. And 216 might have become changed from πάλιν to πάνυ by the writer's eye catching the similar end of 212. With the reading πάλιν, Strepsiades would mean, 'You've put Sparta much too near to us in your map: just use all your thinking powers to get it shoved back again to a safe distance.' 218 κρεμάθρας.] From ταρροῦ in v. 226 it is plain that this was some sort of basket. The Scholiast says it was σκεύος ἐλ δὲ τὰ περιττοῦντα ὕψα εἰσάγαγον ἀποκρήθαι. It was no doubt here a caricature of the machines by which in tragedy deities &c. were exhibited. Euripides is brought on ἀναβάζων in his study in Αἰ. 399, and rolled out to view (v. 408) by machinery. Cf. Θέσμ. 96.

219 αὐτός.] 'Τίς Εἶ; 'What He?' 'Socrates,' as if there could be no other 'He.' The use of αὐτός and 'ipse' for 'the master' is well known; and the αὐτός ἐφα or 'ipse dixit' of the Pythagoreans proverbial.
220—509. Socrates pays no heed to Strepsiades' first call; so Strepsiades wants the scholar to give him a loud hail; but he refuses, and returns to his work. Strepsiades at last makes Socrates hear, and tells his business, viz. to learn how to cheat his creditors. Socrates promises that he shall be thoroughly taught by himself and the Clouds, whom he then invokes. They come at his call, and puzzle Strepsiades by their human shape. He is instructed in the mystery of their changes of form, and told that they are the only true deities. Some amusing explanations of natural phenomena are given; and Strepsiades gives himself up body and soul to his new teachers. Before they go down into the Contemplatory, a few preparatory questions are put to him which do not augur well for his progress. He and Socrates then go in, leaving the Chorus to deliver the parabasis.

225 ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον. [The passage from Lucian quoted by Kuster on v. 146 refers to this.]

περιφρονῶ. Socrates meant 'I think upon, contemplate,' as below, v. 741, περιφρονεῖ τὰ πράγματα. Strepsiades takes it as = ὑπερφρονεῖ, 'I despise,' a sense the word sometimes bears, e.g. in Thuc. i. 25. The adjective περιφρονῶ is common in Homer, in the meaning 'thoughtful,' though in Aeschylus, Supp. 757; Ag. 1426, it means 'haughty, contemptuous.' πέρι however in that adjective certainly = περασόω, comp. περασάμφρων, Aesch. Prom. Vinc. 326: in this verb it may be simply prepositional = 'about;' though Plato (A.xx. 365 b) uses it once for 'to be very thoughtful.'
άλλ' οὐκ ἀπὸ τῆς γῆς, εἴπερ.

ΣΟΚΡΑΤΗΣ

οὐ γὰρ ἂν ποτε ἔξευρον ὁρθῶς τὰ μετέωρα πράγματα,
εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα
λεπτήν καταμίζας ἐς τὸν ὄμοιον ἄερα.
εἰ δ' ὦν χαράλ τάνω κἀταδεικνύειν ἐσκόπουν,
οὐκ ἂν ποθὲ ἐξευρόν οὐ γὰρ ἀλλ' ἡ γῆ βία
ἔλεικε πρὸς αὐτὴν τὴν ἱκμᾶδα τῆς φροντίδος.
πάσχει δὲ ταῦτα τούτο καὶ τὰ κάρδαμα.

ΣΤΡΕΨΙΑΔΗΣ

τὰ φῶς;

ἡ φροντίς έλεικε τὴν ἱκμᾶδ' ἐς τὰ κάρδαμα;
ἔθει νυν, κατάβησθ', ὡς Σωκρατίδιοι, ὡς ἐμὲ,
ἵνα με διδάξης ὑπερ ὀλυκ' ἐλήλυθα.

ΣΟΚΡΑΤΗΣ

ηλθε δὲ κατὰ τί;

ΣΤΡΕΨΙΑΔΗΣ

βουλόμενοι μαθεῖν λέγειν.

ὕπτω γὰρ τῶν χρήστων τε δυσκολωτάτων
ἀγομακ, φέρομαι, τὰ χρήματ' ἐνεχυράξομαι.

basket, and from thence think your
high thoughts about the gods, if
such thoughts you must have,' re-
joins Strepsiades. The earth
was not high enough. Supply (with the
Scholastic) ἤδει καταφρονήσαι αὐτὸν
after εἴπερ.

227—33. 'Yes,' says Socrates,
'for high aerial thoughts need high
aerial place: the damp earth checks
all such flight.'

228 μετέωρα.] Cf. v. 333, μετεω-
ροφένακας, v. 369, μετεωροφόροντων.

230 λεπτήν...όμοιον.] In v. 741
the old man is bidden to loose τὴν
φροντίδα λεπτήν. ὄμοιον = ὄμοιολεπτό-
μερῆ, as the Scholastis says, 'a
subtle element like itself.'

234 πάσχει δὲ......κάρδαμα.] τὰ
cάρδαμα τὴν τῶν παρακειμένων αὐ-
tοὺς βοτανῶν ὑγρότητα εἰς ἑαυτὰ ἐλ-
korta ἔρασ αὐτὸς καταλεῖπει. Schol.
πάσχει is used in its wider sense, and
here nearly = ποιεῖ, for the cress in
this comparison is analogous to the
earth, which actively draws the
moisture. Strictly however it means
that the cress has the same πάθος,
'natural state, properties,' &c. as
the earth.

236 ἡ φροντίς, κ.τ.λ.] Strepsi-
adodes makes, excusably enough, a
strange jumble of Socrates' theory,
and then comes to the point about
his own schooling.

240 χρήστων.] Paroxytone, to
distinguish it from the gen. plural of
adj. χρήστως.

241 ἀγομακ, φέρομαι.] So in
Eur. Troad. 1310, Hecuba says, ἀ-
γομέθα, φερόμεθα.
ιστικὴ.] This is the ἤσπερος of ν. 74. δεινὴ φαγεῖν of course means 'grievous at devouring me,' eating me away, like some γάγγαρκα or φαγέσωμα. Curiously enough the Scholiast misses this, saying only that ἄ. φ. means wasteful, expensive, and that indigestible food leads to disease.

247 ποιοὺς θεοὺς.] The contemptuous use of ποιος: cf. notes on Aesch. 62, Eq. 32, 163.

248 νομισμα οὐκ ἔστι.] Socrates says that with his school gods are not an established thing, they don't believe in them (οδ νομισμαί θεοί), using probably νομισμα in the earlier sense of 'something established by usage,' not in the later and limited sense of 'current coin.' Strepsiades takes it simply of actual coin. For the more general sense of νομισμα cf. Soph. Ant. 296, οὐδὲν γάρ αὐθρόπωσιν οὐδὲν ἄργυρος κακόν νομισμα ἔβλεπτε. 248, 249 τῷ γάρ ὀμνυτ';...Βουκαντία.;] Strepsiades ought strictly to have said, either τοι ὀμνυτε θεοί; or τοι χρησα νομισμα; but he confused the two, Schol. Or we might explain it thus: 'If you haven't got any gods, the common current coin for swearing by, what substitute have you? Is it something like the Byzantine base iron which does duty for a currency?' τοι is the dative of the means or instrument, 'What have you got to swear by?' as if he had said, τῷ ὄρθῳ χρησα. The accusative is the regular case for the deity sworn by. The Scholiast quotes from Plato the Comic writers, καλεῖκας ἰν αἰλέασαι ἐν Βουκαντια, ὅτου σιδαρίωσι νομισμαί χρῆσανται.

251 ἄττι ἔστιν ὀρθᾶς.] 'What is the correct and true state of the case about the gods?' cf. Eq. 1027, ἐμοὶ γάρ ἔστιν ὀρθᾶς περὶ τούτου τοῦ κυνός.
ΑΡΙΣΤΟΦΑΝΟΣ

ΣΤΡΕΨΙΛΑΔΗς

νὴ Δι', εἴπερ ἔστι γε.

ΣΟΚΡΑΤΗΣ

καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,

ταῖς ἡμετέραισι δαίμοσιν;

ΣΤΡΕΨΙΛΑΔΗς

μᾶλιστά γε.

ΣΟΚΡΑΤΗΣ

κάθις τοίνυν ἐπὶ τὸν ἱερὸν σκίμποδα.

ΣΤΡΕΨΙΛΑΔΗς

ἰδοὺ κἀθημαί.

ΣΟΚΡΑΤΗΣ

τούτων τοίνυν λαβέ

τὸν στέφανον;

ΣΤΡΕΨΙΛΑΔΗς

ἐπὶ τὸ στέφανον; ὅμως, Σῶκρατες,

ἀναπερ μὲ τὸν Ἀθάμανθ' ὡς ἡμὴ θύσετε.

ΣΟΚΡΑΤΗΣ

οὖν, ἄλλα ταῦτα πάντα τοὺς τελούμένους

ἡμεῖς ποιοῦμεν.

ΣΤΡΕΨΙΛΑΔΗς

εἴτα δὴ τὸ κερδανῷ;

254 ταῖς ἡμετέραισι δαίμοσιν;')] This is to express the emptiness of the Socratic speculations. Airy no-
things are called νεφέλαι, καπνοί, σκίαι. Cf. v. 320, πέρι καπνοῦ στε-
νολεχέων, and Soph. Αν. 1170,

Phil. 746, καπνὸν σκιά.

255 σκίμποδα.) Probably meant
to suggest τρίποδα, the sacred tripod
on which the Pythian priestess sat
before giving the oracle.

258 ὁστὲρ μὲ, κ.τ.λ.] The order

is ὁστὲρ δοὺς μὴ μὲ, ὁστὲρ τ. Ἄ.,
θύσετε. Sophocles in a play had
represented Athamas garlanded and
just about to be sacrificed. The
story is given in the Scholiast, and
in Herod. vii. 197.

259 ταῦτα ταῦτα.] The alter-
ation to τάστα ταῦτα proposed by
Seager is unnecessary. ἡμεῖς is em-
phatic: 'none of these rites (sitting,
being garlanded, &c.) is ever dis-
pensed with in our initiations.'
ΝΕΦΕΛΑΙ.

ΣΩΚΡΑΤΗΣ

λέγειν γενήσει τρίμμα, κρόταλον, πατάλη.

διλ' ἐξ' ἀτρέμι.

ΣΤΡΕΨΙΑΔΗΣ

μᾶ τῶν Δή' οὖ γενήσει γε με
καταπαττόμενος γὰρ πατάλη γενήσομαι.

ΣΩΚΡΑΤΗΣ

eὐφημεῖν χρῆ τῶν πρεσβύτην καὶ τής εὐχής ὑπακούειν.

ὁ δὲ ψαλτικ' ἀναξε, ἀμέτρητ' Ἀθηρ, ὡς ἐξεις τὴν γῆν μετέωρον,

λαμπρός τ' Λιθῆρ, σεμναί τε θεαὶ Νεφέλαι βροντησικέραινοι,

ἀρθητε, φάνητ', ὁ δὲ στοιχαί, τῷ φρονιστῆ μετέωροι.

ΣΤΡΕΨΙΑΔΗΣ

μῆτω μῆτω γε, πρὶν ἀν τούτι πτιξώμαι, μὴ καταβρεχθῶ.

τὸ δὲ μηὺ δε κυνὴ οὐκαθεὶν ἐλθεῖν ἐμὲ τῶν κακοδαίμον' ἔχουσα.

260 τρίμμα, κ. τ.] Cf. Ἀπ. 431, τρίμμα, πατάλην ἔλον: also τρίβων below, v. 866. And for κρόταλον, Εὐρ. Κυλ. 104, ὄσον αἵρει κρόταλον. The metaphor in πατάλη is exactly paralleled by ἀλήμα, for which cf. Σοφ. Ἀφ. 381, 390: and Homer has the compound adjective παυματιπαλος as an epithet of the Phoenicians. Strepsiades, finding himself as white as a Miller, repeats πατάλῃ in its literal sense. 'For speaking; you'll be made,' says Socrates, 'A dab, a rattle, the very flower of speakers. But steady, please! S. Faith! and there's no lie there: For, sprinkled thus, I shall be very flour.'

261 ἀτρέμι.] Meineke prefers ἀτρέμειν, vulg. ἀτρέμας. In Ran. 315, both Dind. and Mein. have ἄτρεμι.

263 εὐφημεῖν χρῆ, κ. τ.λ.] Cf. Εὐρ. 1310, εὐφημεῖν χρῆ καὶ στόμα κλεεῖν καὶ μαρτυρον ἀπέκεχθαι. The same metre is used here for the solemn invocation, as there for the majestic introduction of the renovated Demus.
η Μαίας τά μήνα εκείνη η σκότηνων υφόντα Мιματος
υπακούει τοις ιεροσι χαιρεῖαι.

ΧΟΡΟΣ

δέναι Νεφέλαι, 275
αρθώμενον δανεραί δροσεράν φύσιν εὐάγγελον,
pατρός απ' Οκεανοῦ δαμαξέος
υψηλῶν ὄρεων κορυφάς ἐπὶ
dενδροκόμους, ἵνα

341, τὸ δὲ μὴ πατάξαι οἳ εὐελεχθέντες
Antikyros. Sophocles speaks of an
Ηλιοστήρη κυνή, Od. Col. 313.
570 Οὐλμοῦ, κ.τ.λ.] The
Scholiast quotes Homer's Οὐλμο-
τόνος δὲ τιμή τειμῶν ἦν ἄρε 
noting also that the highest summits
keep the snow longest, and are cap-
ped by clouds.

271 'Οκεανοῦ πατρός.] The
ocean supplies all the moisture and
rain. Schol.

Νύμφαις.] ‘For the nymphae.’
The Clouds may be said to arrange
and commence the dance for the
ocean nymphae just as well as with
them. ‘Male σὺ νύμφαις interpre-
tor scholiast.’ Dind.

272 εἰτ' ἄρα, κ.τ.λ.] There is
much variety of reading here. Νεφ-
lαυ ἵν προχώσαι for Ν. πρ. is Me-
neke's. He also has ἄρετες, not
ἄρεσες, and πρόχωσαι for πρόχω-
σου. Dindorf retains πρόχωσων here,
and says that it is confirmed by Eur.
Ion. 434, which however is in the
Poëtae Sceniæ, χρωσαι πρόχωσα.
The order of the words is, ‘Or if at
the out-flow of the waters of the
Nike ye are drawing (water) with
golden pitchers.’

γ. 372, ἰνεμίδεντα Μιματα. It was
a mountain in Thrace.

275. The Clouds are heard afar,
and perhaps dimly seen, wreathed
in something vapoury, which they
afterwards lay aside, and come on
like θυνταί γυναῖκες.

276 ἀρθώμενον, κ.τ.λ.] Hermann's
order of taking the words here seems
right: ‘Let us rise, bright with
our dewy nature.’ The exact mean-
ing and derivation of εὐάγγελον is not
easy to determine. L. and S. give
it either from εὐαγγέλιας, ‘conspicuous,’
or from εὐαγγέλιον, ‘supple’; but it
looks like a verbal adjective. Others
take it as Doric for εὐάγγες, ‘easily
guided, easily moved,’ which does
not differ far from the Scholiast's παντάχιος φερομένην. εὐαγγέλων το-
ούτων γάρ το ὕδωρ. The particles of
a fluid or vapour move freely among
each other. The δὲ is long, as is
shown by the antistrophe εἰανδρῶν
γάρ.

277 δαμαξέος.] Cf. ‘the hol-
lower-bellowing ocean.’ Tennyson.

280 ἵνα] δὴν, ἀφ' ὅν ἔστιν
βάσιν τὸ τόρρω, Schol. ‘Where sit-
ting, we hence look upon,’ &c.
σοκρατης

οι μεγάλοι Νέφελαι, φανερώς Ἰκανούσατε μου καλέσατος. ἡσθον φανής ἂμα καὶ βροντής μυθησαμένης θεοσέπτου;

στρυφιάδης

καὶ σέβομαι γ', ὁ πολυτίμητοι, καὶ βούλομαι ἀνταποπαρδεύν

πρὸς τάς βροντάς' οὗτως αὐτὰς τετρεμαίνω καὶ πεφόβημαι: κεῖ θείμει ἐστὶν, νυνὶ γ' ἡδη, κεὶ μὴ θέμις ἐστὶ, χεσελώ. 295

σοκρατης

οὐ μὴ σκόπψει μηδὲ στοιχεῖς ἀπέρ οἱ τρυγοδαίμονες οὕτω, ἀλλὰ εὑρήμει μέγα γάρ τι θεῶν κινεται σμήνος ἀυίδαις.

298] ΝΕΦΕΛΑΙ.

tηλεφανεῖς σκοποῦσ αἴφορόμεθα,
καρποὺς τ' ἀρδομέναν θ' ἱερὰν χθόνα,
καὶ ποταμῶν ἵδεόν κελαδήματα,
καὶ πόντον κελάδοντα βαρύβρομον
όμμα γάρ αἰθέρος ἀκάματον σελαγείται
μαρμάρεας ἐν αἰγαῖς.

ἀλλ' ἀποσειαίμενα νέφοι δρμιρον
ἀθανάτας ἱδέας ἐπιδόμεθα
τηλεσκόπηρ ὄμματι γαῖαν.

285

290

293—4. Cf. v. 394. The Scholiast here tells us how stage thunder was made, namely by shingle rolling into a brazen vessel, the apparatus being beneath the stage.

296 τρυγοδαίμονες.] i.e. κακοδαί-

5. Eupolis, Cratinus, and other comic writers, introduced characters doing these unseemly acts. Schol.

298 σμήνος ἀυίδας.] Meineke adopts from C. F. Hermann ἀσώδης; which the Scholiast may have had, for, after quoting Homer's ἀπὸ στό-

ματος μελιτος ἀλκίκων μὲν αἰόθα, (not very applicable to the present pas-

sage) he adds, ὅπερ ἐστὶν ἐσμός, τούτως σμῆνος, τῶν Ἀριστοφανοῦς

φύων. With the common reading it

will be, 'a mighty swarm of the

goddesses are rousing themselves.
with song (to sing):' there was a sort of preliminary hum or buzzing before they broke out into song. Meineke's text will be, 'The goddesses are rousing (lit. there is being roused of the goddesses) a mighty swarm of song (=song as of a swarm).'

300 ὕπαραν.] Cf. Æg. 1329, Ach. 640. Findor had given it this name. Isthm. II. 30, Ném. IV. 29, and in a fragment quoted by the Scholiast here, ὕπαραν καὶ δόλῳ μοι, 'Ελλάδος ἔρευμα, κλειοῦ Άθηνας.

305 οὖ σήμερα ἔρωμι σήματα ἔρωτες, 'the worshipful unutterable rites,' the Eleusinian mysteries.

306 ὑπάραις τε θ. δ.] 'And where there are gifts to the gods of heaven,' no less than to those beneath the earth, as Demeter. This is added (says the Scholiast) to shew the great devoutness of Athens; other cities honour each their special god, Athens honours all. Thus St Paul testifies (Acts. Apost. xvii. 22) to the Athenians as δεισιδαιμονεῖτε and to the city as κατεδώκαν πάνω.

307 προσοδοῦ.] Cf. Pæn. 396, καὶ σε ἢπαλασιν ἤροις προσοδοὺς τε μεγάλαις διασπασον, ὅ δέατοι, ἀγαλλοῦμεν ἄεί, and Æg. 854, προσάθεια... προσέταν κειμένα. The Scholiast explains θρησκεία περὶ τῶν βειματών καὶ προσοελθείς. Processions, &c. would be προεδροῦ. Herodotus (Il. 58) joins πανηγύρεσις, πομπάς, προσάγωγας.

310 παντοδαπάς ἐν ὠραίας.] This multitude of sacrifices and amusements is illustrated and confirmed by Pericles' speech (Thuc. II. 38): καὶ μὴν καὶ τῶν τόπων πλεῖστας ἄναγκας τῇ γλώσσῃ ἑποροσμένα, ἄγιοι μὲν γε καὶ θυσίαι διετηρήθησαν τοιούτους, ἱδίας δὲ κατασκευασμένες εὐπρέπεσας, ἄν καὶ ἠμέραν ἥ τέρμα τοῦ λυπηροῦ ἐκπλήσσει.

311 Βρομία χάρις.] 'The joy or delight of Bromius,' the joyous festival of Dionysus. The great Dionysia are chiefly meant, which took place about the 12th of Elaphelion, answering to the beginning of our March. Cf. Thuc. v. 29, ἣς ἣς ἢρει διοικοὺν εὐθὺς τῶν ἀστικῶν. There were contests both of comedy and tragedy then, and a general gathering of the allies and of strangers. Cf. v. 609 of this play.

312 ἐρεβίσματα.] The Scholiast and one commentator confound ἐρεβίσματα
καὶ Μοῦσα Βαρύβρομος αὐλῶν.

ΤΡΕΨΙΑΔΗΣ

πρὸς τοῦ Διός ἀντιβολῶ σε, φράσον, τινες εἶο’, δ’ Σώκρατε, αὐταὶ
αἱ φθεγξάμεναι τοῦτο τὸ σεμνῶν; μῶν ἡρῴναι τινὲς εἰσιν; 315

ΣΟΚΡΑΤΗΣ

ὥς ἢ λ. οὐράμαι Νεφέλαι, μεγαλὰ όδαλ ἀνδρῶν ἄργοις;
αὐτὲς γνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέχουσι
καὶ τερατείαν καὶ περίλεξιν καὶ κρούσιν καὶ κατάληψιν.

ΤΡΕΨΙΑΔΗΣ

tαυτ’ ἄρ’ ἀκούσας αὐτῶν τὸ φθέγμ’ ἢ ψυχή μου πεπόθηται,
καὶ λεπτολογεῖν ἡδ’ ἔρχεται καὶ περὶ καπνοῦ στενολεκχεῖν, 320
καὶ γνωμιδία γνώμην νῦξας ἐτέρροι λόγοι ἀντιλογήσαται
ὡς’ εἰ πω’ ἔστιν, ἰδεῖν αὐτὰς ἡδ’ φανερῶς ἐπιθυμῶ.

ΣΟΚΡΑΤΗΣ

βλέπε νῦν δεμύ πρὸς τὴν Πάρνηθ’ ἡδ’ γὰρ ὅροι κατιούσας

θεία and ἐραμα. ἡθὸν, ἐρεβίζω, ἱπσος are probably akin, but are certainly kept distinct in use. To illustrate ἐρ. χορῶν cf. Theocr. xxxi. 21, ἡθόν ἄθαν, and Eur. Bacch. 148, ἰπσος καὶ χορές ἐρεβίζω. But it may be either ‘the stirrings up of choruses,’ or ‘the stirring caused by choruses,’ i.e. ‘the soul-stirring strains of the voiceful choirs,’ and in χορός dance as well as song is no doubt included.


316 [ἀργοῖς.] τοῖς φιλοσόφοις καὶ ποιηταῖς αἱ μιθέων ἄλλο μεταχειρίζονται ἢ περὶ λόγων σχολίζουσιν. Schol.


318 [τερατείας.] The art of saying things παράθεξις, and such as will rouse wonder in one’s hearers. περίλεξις is περιτολογία, ‘round-about speaking,’ ‘verboseness,’ Walsh. κρούσις is best explained by the passage referred to above from Eq. 1379, 80, καὶ σαφῆ καὶ κρούσις καταληπτικὸς ἡ ἀριστα τοῦ δορυφορικοῦ; without any necessary reference to κρούσιμετρίαν or παρακρούσις. Walsh translates the two last nouns ‘pulsion and presion,’ rightly supposing that they were ‘designedly obscure words by way of a hit at the pedantry of the philosopher.’

319 [ταυτ’ ἄρη.] The same use as in Acharn. 90, Eq. 125, and vv. 335, 350 of this play.

321 [γνωμιδία, κ.τ.λ.] To meet maxim with maxim, and logic with logic.

323 [Πάρνηθ.] Parnes, as a mountain, was a natural place to look to for clouds; but of course


ΑΡΙΣΤΟΦΑΝΟΣ

ήσυχός αὐτός.

ΣΤΡΕΨΙΔΑΣ

φέρε, ποῦ; δεξιῶν.

ΣΟΚΡΑΤΗΣ

χωρὸν, αὖταί πάνυ πολλαί,

διὰ τῶν κοῖλων καὶ τῶν δασέων, αὖταί πλάγιαι.

ΣΤΡΕΨΙΔΑΣ

τί τὸ χρῆμα; 325

ός οὖ καθορᾶ.

ΣΟΚΡΑΤΗΣ

παρὰ τὴν ἐλσοῦν.

ΣΤΡΕΨΙΔΑΣ

᾽ηθὶ νῦν μόλις οὖτος.

ΣΟΚΡΑΤΗΣ

νῦν γε τοῦ ἦθος καθορᾶς αὐτῶς, εἰ μὴ λημαῖς κολοκύνταις.

ΣΤΡΕΨΙΔΑΣ

νὴ Δι’ ἔγωγε, ὥς πολυτίμητοι, πάντα γὰρ ὠθή κατέχουσιν.

ΣΟΚΡΑΤΗΣ

ταῦτα μέντοι σὺ θεᾶς οὕτως οὐκ ἦθος οὖν ἐνόμιζες;

ΣΤΡΕΨΙΔΑΣ

μὰ Δι’, ἀλλ’ ὃμιληκήν καὶ δρόσον αὐτῶς ἀγαύμην καὶ καρπὸν εἶναι.

they did not depend on the chance clouds which might be there: indeed, as Walsh shews, they could not have seen the mountain.

326 παρὰ τὴν ἐλσοῦν.] Cf. Ἀν., 396, οὐκ ἰδεῖν ἐν ἐς ὁδόν αὐτῶν πετο-μένων τὴν ἐλσοῦν, when the chorus of birds come in. The Schollast there tells us ἐλσοῦν λέγεται ὡς ὁ χο-ρὸς ἐλσοῦν ἐν τῇ σκυρῇ. The chorus seem to have poured in much in the same way in both plays, for in The Birds it is said ὡς Ἄπολλων τοῦ ἔφοιτο, ὡς λιθ., and here v. 338, πάντα γὰρ ἦθος κατέχουσιν.

327 λημαῖς κολοκύνταις.] λήμα χεὶ ἐς το πετηγὸς δέκρομ. Schol. And λημαῖς χορᾶς καὶ κολοκύνταις was (Hesychius says) a proverb, ἐπὶ τῶν ἀμβλυϊσσών πάν. Cf. Plut., 581, ἀλλ’ ἃ κροκοκάς λήμας βωτῶς λημαῖντες τὰς φρένας ἀμφό.

329 ήθος.] Meinecke has ήθος, and in Eccl. 551 it is ήθος, which is certainly purer Attic than ήθος, some MSS. have here; whether it is necessary to adopt always the form in -θο seems uncertain.
This is preferable to the common σεθ' στίχος, which, as Hermann says, probably arose from αλλα' dropping out and then στίχος being written, to mend the metre. The common reading would mean, 'Why, don't you know that these clouds feed sophists?' which Strepsiades could hardly be supposed to know. The reading adopted means, 'No, they're not merely that (διαλέγεται, κ.τ.λ.) but know that they,' &c.'

Such doctors were publicly supported and fed. Bergler quotes from Hippocrates, οὐκ εἰσαχμένοι μέρος ἔμμελλεται ἀστρονομὴ εἰς ἱστραστήν.

Thurian seers, i.e. seers like Lampon, one of the leaders of an Athenian colony to Thurium. He was a bit of a rogue, cf. Av. 521, ὅσιν ἔζαμπετρα τι; and the Scholiast there tells us that he got public commons in the pynanthemum, which may give force to βιοσκίουν here. The clouds are the patrons of soothsayers, augurs, &c. because these draw their omens from heaven and the flight of birds.

Dithyrambic poets. Cf. Av. 1403, κυκλοδιδάσκαλοι, and Pac. 839, where Trygaeus in mid-air lights on ψυχής δο' ἄριστα διηγραμμὸν τοῦ τυφώματος. For κάμπτειν of music cf. ν. 969, κάμπτειν των καμμέων.

I now (says St.) know why these poets sang of the clouds in such fine language: for their airy metaphors they got right solid payment. The Scholiast names Philoxenus as responsible for one of these phrases.

Some poet had called the clouds πλ. ε. τ. The Lat. 'cirrus' is now applied to a certain form of cloud. For εἰκ. Tifó cf. Aesch. Prom. Vincti. 352, διὸν τέρας ἐκατογκάρφων τυφώσα τιθέμενον. Perhaps this should be 'swelling' or 'bursting' rather than 'blowing hard,' as L. and S. give it. Compare τρήκειν and τριτήρ; and νν. 424—425.
διὰ μέντοι τάσον οὐχὶ δύκαιος;

ΣΤΡΕΨΙΑΔΗΣ

λέξον δὴ μοι, τί παθοῦσαι, 340 εἷπερ Νεφελάς γ' εἰσὶν ἀληθῶς, θυτητῆς εἶξασί γυναῖξιν; οὐ γὰρ ἐκεῖνα γ' εἰσί τοιαῦτα.

ΣΟΚΡΑΤΗΣ

ἀφε, τοιαὶ γὰρ τινὲς εἰσίν;

ΣΤΡΕΨΙΑΔΗΣ

οὐκ ὀδὸν σαφῶς εἶξασίν δ' οὖν ἐρίουσιν πεπταμένουσιν,

337 ἀεράς διερᾶς.] So Reisig reads. Vulg. ἀεράς, διερᾶς, in which there is nothing uncommon or that sounds dithyrambic: nor is Brunck's ἀερός, διερῶς satisfactory. The reading adopted is also taken by Walsh: 'crook-taloned air-swimming fowls of the watery realm of heaven,' The substantival use of ἀεράς is curious; but so the phrase ought to be, that it may be instanced at all.

338 ἀντ' αὐτῶν.] Cf. Ep. 1345, ἄντ' ἐξαπαθήσας ο' ἀντ' τούτων φύχετο.

339 κρέας τ' ὁ. κ.] Hermann refers to R. 553, καὶ κρέας γε πρὸς τούτων, and Pac. 1282, βοῶν κρέας καθερεν ἐπτών, for the ὁ in κρέας. The Doric form κιψλέαν is noticed by Eustathius; and is used here in imitation and ridicule of the dithyrambic writers.

340 διὰ μάντου τῶν' ὅ. δ. θ.] Mitchell in his note on Cumberland's translation makes Socrates say that 'such luxuries were ill-deserved for such homalistical performances;' and in his edition explains it, 'Do they not justly praise them in return for their dinners?' Both renderings are wrong. Socrates means to assent to Strepsiades, and says, 'Yes, indeed, and are they not undeservedly thus paid for their court to these goddesses: do not goddesses like these, praised in such terms, full well earn for them their dinners?' διὰ τάδε (ἐπαυνομένωσι) οὐχὶ δύκαιος (καταύνοντος);

341 τί παθοῦσαι...ἐξασί γ.]:] 'What ails the clouds, to become like women?' Cf. A. 826, and the note there on τί μαθῶν. The distinction between τί μαθῶν and τί παθῶν may always be brought out, the former (as L. and S. say) referring to a μάθος (something founded on reason, judgment, instruction, teaching); the latter to a πάθος (a feeling state, impulse, or external influence). Yet of course the questioner may generally use either at pleasure.

343 δ' οὖν.] M. S. Rev. has ζωῆν, which might, as far as the sense is concerned, stand: 'It's not women
NEFELEAI.

κοιχὶ γυναιξὶν, μὰ Δὲ, οὐδ’ ὅπεροιν αὐταὶ δὲ πῶνας ἔχουσιν.

ΣΟΚΡΑΤΗΣ

ἀπόκριναι νῦν ἀπ’ ἄν ξώμαι.

ΣΤΡΕΨΙΑΔΗΣ

λέγε νῦν ταχέως ὧ τι βούλει. 345

ΣΟΚΡΑΤΗΣ

ἡδὴ ποτ’ ἀναβλέψας εἶδες νεφέλην Κενταύρῳ ὀμοίαν

ἡ παράδεισε ἡ λύκη ἡ ταύρῳ;

ΣΤΡΕΨΙΑΔΗΣ

uity Δὲ ἐγοῦ. εἶτα τι τοῦτο;

ΣΟΚΡΑΤΗΣ

γάρ γινονται πάνθ᾽ ὧ τι βούλονται καὶ ἤν μὲν ἱδωσὶ κομίτην,

ἄγρον τινα τῶν λατιῶν τούτων, οἴοντερ τῶν Ἑνοφάντων,

σκωπτούσαι τὴν μανίαν αὐτοῦ Κενταύρῳ ἦκασαν αὐτάς.

ΣΤΡΕΨΙΑΔΗΣ

τι γὰρ, ὧν ἄρπαγια τῶν δημοσίων κατίδωσι Σίμωνα, τι

δρόσων;

351

at any rate, but wool or the like, that the clouds resemble.’

344 ὅνας.] And probably conspicuous noses (says Wieland), as was usual on actors’ masks.

346. Porson brings two similar passages in Shakspere, Hamlet, Act III. end of Sc. 2, ‘Ham. Do you see yonder cloud that’s almost in shape of a camel? Pol. By the mass, and ’tis like a camel, indeed. Ham. Methinks it is like a weasel. Pol. It is backed like a weasel. Ham. Or like a whale. Pol. Very like a whale!’ And Antony and Cleopatra, Act IV. Sc. 14, ‘Sometimes we see a cloud that’s dragonish; A vapour sometime like a bear or lion, A tower’d citadel, a pendent rock, A forked mountain, or blue promontory with trees upon ’t, that nod unto the world, And mock our eyes with air: thou hast seen these signs; They are black vesper’s pageants.’ And Dobree adds the follow ing, from Jeremy Taylor’s Worthy Communicant, p. 8, ‘We sometimes espie a bright cloud form’d into an irregular figure: when it is observed by unskilful and fantastic travellers, it looks like a centaure to some, and as a castle to others: some tell that they saw an army with banners and it signifies war; but another wiser than his fellow says it looks for all the world like a flock of sheep, and foretells plenty; and all the while it is nothing but a shining cloud, by its own mobility and the activity of the wind cast into a contingent and inartificial shape.’

349 τὸν Ἑνοφάντου.] Hieronymus, a dithyrambic poet. Cf. Aen. 338, λαβὲ δ’ ἵππον γ’ ἔνακα παρ’ Ἱερωμίου σκουδασαντινέρχεσαι τ’ αἴδητν κυνῆ, where the Scholiast says, έκομματέο ὡς πάννυ δρακόν.

351 Σίμωνα.] Cf. v. 399. The Scholiast quotes of lūm from Ἑρωδιος, ἐξ Ἰρακλείας ἀργυροῦ ὑφάλλος.
ΔΡΙΣΤΟΦΑΝΟΣ

ΣΩΚΡΑΤΗΣ

ἀποφαίνονσαι τὴν φύσιν αὐτοῦ λύκου ἕξαιρῆσης ἐγένοντο.

ΣΤΡΕΦΙΛΑΣ

ταῦτ’ ἄρα, ταῦτα Κλεώνυμον αὐταί τὸν ῥήψιστον χθές ἴδον, 355

ἀφι σὺν ὑποτατον τοῦτον ἐόρων, ἔλαφοι διὰ τοῦτ’ ἐγένοντο.

ΣΩΚΡΑΤΗΣ

καὶ νῦν ἡ ὡς Ἰκλεισθήνη εἶδον, ὄρας, διὰ τοῦτ’ ἐγένοντο ἑυναϊκες.

ΣΤΡΕΦΙΛΑΣ

χάρητε τοῖς, ὡς δέσποται σὺν καὶ νῦν, εἶπεν τίνι κάλλος,

ὑπερανομή ῥήσατε καλὸς φωνῆν, ὡς παμβασίλειαι.

ΧΩΡΟΣ

χαῖρε, ὡς ψευδότα ταλαιογενές, θηρατά λόγῳ φιλομούσων,

οὖ τε, λεπτοτάτων ἱρών ἱερεῖ, φράζε πρὸς ἥμας ὡς τι

χρήσεις

οὐ γὰρ ἄν ἄλλῳ ἡ ἐπικούσαμεν τῶν νῦν μετεωροστο-

φιστῶν 360

πλῆθν Προδίκε, τῷ μὲν σοφίᾳ καὶ νυόμης οὖνεκα, σοι δὲ,

ὅτι βρεῦχοι τ’ ἐν ταῖς ὁδοῖς καὶ τοῦθεν μαστίγων

353 ταῦτ’ ἄρα.] This line should of course be given to Strepsiades, not continued to Socrates as in Post. Scen. (1846). For Cleonymus cf. Ach. 88, Εξ. 1372, Ψεφ. 592, Κολακώνυμος ἀπειπαρισθήσης. 354 Ἐλαφοὶ.] Cf. Hom. II. a. 225, φοβάρεσε, καίνος ἐσμεν ἔχου, κραδὴν ἐγνομοῦ. 355 Κλεωσθήνη.] Cf. Ach. 118, Εξ. 1374. 357 ὑπερανομή.] A big word, repeated in ν. 459. Aeschylus uses it (Ag. 92) of a flame, ἀλλὰ δ’ ἀλλ’ ἄλλοις ὑπερανομής λαμπτάναι ἀνέχεσθε. Aristotle seems to have thought it rather bombastic, but allowable sometimes, συγγενεῖ ἄρα ὅργαιομέρη καὶ καὶ φάναι ὑπερανομῆς ἡ πελάριον, Rhet. πλ. 7. 361 Προδίκε.] Best known for his work on the choice of Hercules; cf. Xen. Mem. II. 1. 21. Cf. also Plat. Cret. 384; Protag. 341. In Av. 694 the chorus of birds scout his teaching περὶ τῶν μετεωρῶν; and the praise given to him here by the chorus of clouds is of course in their character as Socratic sophists. 362 Βρεῦχοι.] Cf. Plat. Symp. 221 b, ἐπειδή ἔρικε γένος, ὡς Ἀριστοφάνες, τὸ σῶν δὴ τοῦτο, καὶ έκεῖ διαπορεύεσθαι ὦσσερ καὶ ἐνθάδε βρεῦ-

θυμόμενοι καὶ τοῦθεν μαστίγων, ἱρέα νικαρικοῖς καὶ τοὺς φίλους καὶ τοὺς πολέμους, δῖλος ὁμοί παρ’ ἄλλη πολεμίδος καὶ πάνυ τοὔρμων ὅτι εἰ τις ἐξετάζει τοῦτον τοῦ ἄνδρα μᾶλλον ἐρρομένως.
κανυπόδητος κακὰ πόλλ’ ἄνεχει καθ’ ἡμῶν σεμνοπροσωπεῖς.

ΣΤΡΕΨΙΑΔΗΣ

ἵ Γῆ τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ τερατώδες.

ΣΟΚΡΑΤΗΣ

αὐτάς γὰρ τού μόνα εἰς τὸ θεῖα τάλλα δὲ πώς ἐστὶ φλάρος.

ΣΤΡΕΨΙΑΔΗΣ

ὁ Ζεὺς δ’ ἡμῶν, φέρε, πρὸς τὴν Γῆς, οὐλύμπιος οὖ θεὸς ἐστιν;

ΣΟΚΡΑΤΗΣ

ποῖος Ζεῦς; οὐ μὴ ληρήθεις’ οὐδ’ ἔστι Ζεῦς.

ΣΤΡΕΨΙΑΔΗΣ

τι λέγεις σὺ; ἀλλὰ τίς θεῖ; τούτι γὰρ ἔμοι ἀπόφημαι πρῶτον ἀπάντων.

ΣΟΚΡΑΤΗΣ

αὐτάς δὴ τούς μεγάλους δὲ σ’ ἐγὼ σημελοὺς αὐτὸ διδάξω.

φέρε, ποῖ γὰρ πώποτ’ ἄνευ Νεφελῶν οὔτ’ ἢδ’ τεθέασαι;

καίτοι χρῆν αἰθρίας ἕως αὐτῶν, ταυτας δ’ ἀποδημεῖν. 371

ΣΤΡΕΨΙΑΔΗΣ

νὴ τοῦ Ἀπόλλω, τούτῳ γέ τοι δὴ τῷ νῦν λόγῳ εὗ προσέφυσας’

ἀμφωτίρα. The word is again used, Ραξ. 26, of the beetle giving itself airs. Socrates’ bearing must have been stately; his eyes giving quiet but dangerous sidelong glances, without his deigning to turn the head. ταυρηκὸν ὄρα, Schol.

363 κανυπόδητος κ. π. d.] In the Symposium (p. 220) instances of Socrates’ hardness are given, especially that ἀντόδητος διὰ τοῦ κρυστάλλου μένῳ ἑπεξερεύνη ἦ δ’ ἀλλοὶ ὑποδημένοι.

365 αὐταὶ γὰρ τοῖς.] MS. Ravi. μαῖς; but τοῖς is the better; ‘their voice may well be ἱερῶν κ.τ.’ for these are your only true goddesses, &c.

368 τὸ δεί.] Commonly in Greek the nominative to θεῖ is left unexpressed, but sometimes it is θεὸς (Herod. ii. 13), or Ζεὺς, as δεί μὲν ὁ Σδεὺς ἐκ δ’ ἱερῶ μέγας χειρῶν in Alcaeus. Strepsiaides says, ‘What! no Zeus? but we say, “he rains”:’ who rains?

371 καίτοι χρῆν.] Similarly Lucretius (vi. 400) argues that it is not Jove that thunders: ‘Denique cur nunquam caelo jacit undique puro Juppiter in terras fulmen sonitusque profundit.’


372 τοῖς δὴ τῷ νῦν.] Porson’s correction for τοῖς τῷ νῦν.

προσέφυσας.] ἡρμος, Sch. Cii.
ΑΡΙΣΤΟΦΑΝΟΣ

καίτων πρότερον τόν Δίον ἀληθῶς φήμην διὰ κοσκίνου οὐρέων. ἀλλ’ ὅστις ὁ βροντών ἐστὶ φράσον τοῦτό με ποιεῖ τετρεμαίνειν.

ΣΩΚΡΑΤΗΣ

αὕται βροντώσι κυλινδόμεναι.

ΣΤΡΕΨΙΔΗΣ

τῷ τρόπῳ, ὁ πάντα σὺ τολμῶν; 375

ΣΩΚΡΑΤΗΣ

ὅταν ἐμπληθώσω· ὑδάτος πολλοῦ κάναγκασθώσαι φέρεσθαι κατακρησόμεναι πλήρεις ὄμβρου, δι’ ἀνάγκην εἶτα βαρεῖται εἰς ἄλλης ἐμπίπτουσαι ρήγμωσι καὶ παταγοῦσιν.

ΣΤΡΕΨΙΔΗΣ

ὁ δ’ ἀναγκάζων ἐστὶ τὸς αὐτὸς, οὐχ ὁ Ζεὺς, ὡστε φέρεσθαι

ΣΩΚΡΑΤΗΣ

ἥκιστ’ ὁλ’ αἰθέριος δίως.

ΣΤΡΕΨΙΔΗΣ

Δίως; τοῦτο μ’ ἐλελήθειν, 380

Aesch. Supp. 276, ταῦτ’ ἀληθῆ πᾶντα προσφέρων λόγῳ. ‘You clinch this well’ may give the sense, though not with the same metaphor from the close clinging of what has growth or life.

376—8 όταν...παταγοῦσιν.] An account of thunder something like that of Epicurus, who says it is caused κατὰ ῥήξεις νεφῶν καὶ διαστάσεις, and more intelligible than Aristotie’s in Bk. 11. c. 9 of his Meteorologica.

377 ὄμβρου, δι’ ἀνάγκην εἶτα. ‘When they are water-laden and forced to move...they then, coming into collision, burst perform with a noise.’ This seems the best ordering of the words: δι’ ἀνάγκην is taken with ῥήγμωσι; cf. v. 405, δι’ ἀνάγκης ῥήξας.

379. Yes, but your ‘forced’ and ‘perforce’ don’t get rid of the question, who is the ‘forcing agent’? the neφεληγερεῖτης up aloft, who makes them ‘move on.’

380 δίως.] Socrates means by δίως ‘a whirling round,’ a principle of circular motion, which, as some old philosophers thought, governed the universe. Lucretius expresses this by ‘turbō’ and ‘caeli turbō,’ Bk. vi. 624, 631. Strepsiades does not understand what he means by his new prime mover, but it is doubtful whether here (as the Scholiast supposes) he understands δίως in its later sense of a pitcher. δίως sounded perhaps to Strepsiades as if it might be a proper name of a deity, being not very unlike the oblique cases of Ζεὺς; cf. v. 826. Euripides took up with the ‘dinitic’ theories apparently: cf. Alcest. 244, ὄνομαν δίως νεφῆς δρομαλίων. Compare also Eur. Phoeniss. 163, ἀνεμώκεσι δρόμον νεφῆς with ἀνεμώκεις δώσις of our poet in Av. 697.
ΝΕΦΕΛΑΙ.

ο Ζεὺς οὐκ ὤν, ἀλλὰ ἀντ’ αὐτοῦ Δίνος ὑπὶ βασιλεὺς,
ἀτὰρ οὐδέν πως περὶ τοῦ πατάγου καὶ τῆς βροντῆς μ’ ἐδιδαξας.

ΣΩΚΡΑΤΗΣ

οὐκ ἦκουσάς μου τὰς Νεφέλας ὑδατός μεστὰς ὅτι φημὶ
ἐμπιπτούσας εἰς ἄλληλας παταγείων διὰ τὴν πνευμόνητα;

ΣΤΡΕΨΙΛΑΘΗΣ

φέρε τούτι τῷ χρή πιστεύειν;

ΣΩΚΡΑΤΗΣ

ἀπὸ σαυτοῦ ἵπτὶ σε διδάξω. 385

ηδὴ ξωμὸν Παναθηναῖον ἐμπληθείς εἰτ’ ἐταράξθης,
τὴν γαστέρα, καὶ κλόνος ἐξαλέγης αὐτὴν διεκορκοῦσθαι;

ΣΤΡΕΨΙΛΑΘΗΣ

νή τὸν Ἀπόλλων, καὶ δεινὰ ποιεῖ γ’ εὐθὺς μοι, καὶ τεταρακαι

χῦστερ βροντὴ τὸ ξωμίδιον παταγεῖ καὶ δεινὰ κέκραγεν,
ἀτρέμας πρῶτον παππαξ παππαξ, κάτειν ἐπάγει πα-

παπαππαξ. 390

χῦταιν χέκω, κομμιδὴ βροντῆ παπαππαξ, ὦστερ ἐκεῖνωι.

ΣΩΚΡΑΤΗΣ

σκέψαι τὰς ὑπὸ γαστρίδιον τυννοςίν. ὅσα πέπορδας,

τὸν ὅ αέρα τὸν ὅτι ἀπέραντον, πῶς οὐκ εἰκός μέγα

βροντῶν;

ΣΤΡΕΨΙΛΑΘΗΣ

ταῦτ’ ἄρα καὶ τῶνόματ’ ἄλληλου, βροντὴ καὶ πορδή, ὅμοιο.

[Διλήθην] So Meineke, adding
the ν paragogic to the vulgar, ἐλεληθεί. Dindorf has ἐλεληθη. The
purest Attic in this tense is probably
-η (-eα), -ης (-eας), -ει, -ειν (-eε, -eεν).

381 ὢ Ζεὺς οὐκ ὄν. ἸΕ] Strepsiades,
no doubt, knew the commonly re-
tained succession: Uranus, Cronus,
Zeus (cf. Aesch. Ag. 168—172; Prom.
Venct. 957): but the last death and
accession had escaped him.

387 διεκορκοῦσθαι. This word is said to be properly used of this
intestinal rumbling: in Plac. 991 it
is used in the plural of the din of
war.

394 ταὐτ’ ἄρα.] It is plainly best
to give this line to Strepsiades. Cf.
bv. 335, 383.

[ἔμει[α.] ἔπαιξε παρὰ τὸ ὄμοικατά-
λήκτων. Schol. This ὄμοίθης may
not be at once clear. Walsh re-
marks that “a kind of rhyme was
much used in the old Spanish the-
terical writers, according to which
two dissyllables that contain the
same two vowels in the same order
are considered to rhyme in each.
ΑΡΙΣΤΟΦΑΝΟΣ

66 ἀλλ’ ὁ κεραυνὸς πόθεν αὐτὸν ἐφέται λάμπτων πυρί, τοῦτο διδαξόν, καὶ καταφύγει βάλλον ἡμᾶς, τοὺς δὲ ξόντας περιφλένει; τοῦτον γὰρ δὴ φανερῶς ὁ Ζεύς ἤσε' ἐπὶ τοὺς ἐπιορκούς.

ΣΩΚΡΑΤΗΣ

καὶ πῶς, ὃ μόρε σὺ καὶ Κρόνιον ὄζων καὶ βεκκεσέλενε, εἴπερ βάλλει τοὺς ἐπιορκούς, πῶς οὐχὶ Σίμων τὸ οὐστήρον οὐδὲ Ἐλευθερίου οὐδὲ Θέουρον; καὶ τούτου σφόδρα ἐτοῦ ἐπιορκοῦ.

400 ἀλλὰ τοῦ αὐτοῦ γε νεόν βάλλει καὶ Σοῦνιον ἄκρον Ἀθηνέων καὶ τὰς δρύς τὰς μεγάλας τῇ μαθών; οὐ γὰρ δὴ δρύς γε ἐπιορκεῖ.

other; e.g. “drama” to “rascal,” “lover” to “nonsense,” and so on. Aristophanes certainly, in his substitutions of one word or other by way of surprise (παρά προσδοκίαις), is content if the words be of the same length and quantity so as to occupy the same place in his verse, if the vowel-sounds be the same or even tolerably similar. For instances, cf. Ach. 582, ἱμάρων for γάργαρα, 849 μοχυρὸν for κέντον, 1026 ἐν πάσι βολίταις for ἐν πάσιν φάγανοι: to which many might be added from every play. There is also the imitative jingle which we may exemplify from Ach. 1122, &c., where κριβανίταις is meant to be a mocking echo of κιβανίταις. Here, however, the likeness is rather closer. τρόποι might easily, with the p well rolled, become nearly προδή (cf. καρδία, κραδία, καρτερᾶ, κρατερᾶ, κρατερᾶ, κρατερᾶ, &c.); and βροδῆ might be modified into βροδή, βροδῆ. The actor would have to manage the pronunciation so as to bring out comically and strikingly the ὄμως-της. The pun on πυροληθύνων for μαρ-σίνων in Ec. 59 rests on the easy substitution of β for μ, one labial for another.

398 Κρόνιον ὄζων.] In v. 919, 1170, Κρόνιον and Κρόσιος are similarly used.

βεκκεσέλενε.] The crucial experi-

ment of Psammethicus, which settled βεκός to be the oldest word for 'bread,' and the Phrygians the most ancient people, is told in Herod. ii. 2. The Arcadians claimed precedence of the moon; and were called προεδέκα. Cf. Ap. Rhod. iv. 264, Ἀρκαδῆς ὁ καὶ πρῶτη σελήνης ὑδειται βεκόν νυκτὸς ἐν οὐραίοις.
ΝΕΦΕΔΑΙ.

ΣΤΡΕΥΙΑΔΗς

οὐκ οἷ̄τ· ἄταρ εὖ σὺ λέγειν φαίνει. τί γάρ ἐστιν ἐθ' ὁ κεραυνός;

ΣΩΚΡΑΤΗΣ

ὅταν ἐς ταύτας ἀνέμος ξηρὸς μετεωρισθείς κατακλέασθη, ἐνδοθέν αὐτὰς ὅσπερ κάτω φυσά, κατειθ' ὑπ' ἀνάγκης ῥῆξας αὐτὰς ἐξώ φέρεται σοβαρός διὰ τὴν πυκνότητα, 406 ὑπὸ τὸν ροῖβδου καὶ τῆς ρύμης αὐτῶς ἐαυτῶν κατακάων,

ΣΤΡΕΥΙΑΔΗς

ἡ Δ', ἐγὼ γοῦν ἀτεχνῶς ἐπαθὼν τούτο ποτε Διασίουσιν. ὁπτὸν γαστέρα τοῖς συγγενέσιν, κατ' οἷκ ἐσχὼν ἀμέλησας: ἡ δ' ἐρ' ἐφυστ', ἐπ' ἐξαιρήσεις διαλαξίσασα πρὸς αὐτῷ 410 τὸφθαλμὸν μου προσετήλησεν καὶ κατέκαυσεν τὸ πρόσωπον.

ΧΟΡΟΣ

ὦ τῆς μεγάλης ἐπιθυμήσεως σοφίας ἀνθρώπη παρ' ἥμων,

404—407. A good comment on this is Lucr. vi. 124—131. Cum subito validi venti conoecla procella nubibus intorsit sese conclusaque ibi dem turbine versant magis ac magis undique nubem cogit uni fiat spillo cave corpore circum, post ubi con- minuit vis ejus et impetus acer, tum perterrerice sonitu dat scissa fra- gorem. Nec mirum, quoniam plena anima vescula parva saepe ita dat magnum sonitum displosa repente. Also I. 76—79. Insinuatus ibi vor- tex versatur in arto et calidis acuat fulmen fornicibus intus, nam duplici ratione ascenditur, ipse sua cum mo- bilitate calescit et e contiguous ignis.

407 ροῖβδου... ῥῦμης.] Cf. Αἰν. i. 182, ῥημή τε καὶ πτερόσχι καὶ ροῖβδος, and Aesch. Ἐυή. 404, πτερῶν ἀτερ ροῖβδοια κάλψων αἰγίδοις.

409 ἐσχών.] οὐκ ἐσχώσα. ἐλθάσαι δὲ κεντείν καὶ χθέσιν διόδον χαραϊ- δέσα τῷ πτερόσχι. Schol. Walsh quotes a receipt for 'The Scotch Haggis,' in which is the caution 'prick the bag with a large needle, when it first swells in the pot, to prevent bursting.'

412—417. Diogenes Laertius quotes these lines, with differences which Diodor reasonably thinks slips of memory, and therefore does not change the text to agree with them. Meineke takes most of Diogenes' variations. They are διδχεσ (corr. from διαγχεσ) for γενήσαι, ά [γάρ] μ. for ά μ. ά, γνωρίζω for ψυχή, κούκ ετέ... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὐ... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὖν... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οὐ... οですよね

"How happy will you be, if only you can stand the severities of study," say
the Chorus; ‘Oh! as for endurance,’
says Strepsiades, ‘never fear. I’m
a perfect avil.’ But with Meineke’s
text it must be, ‘How happy will
you be, for you are,’ &c., which does
not suit so well with the encouraging
ἄλλα οὔσεια τούτων ἀμέλεια δερρῶν,
And Reisig seems to be responsible
for the γάρ, not Diogenes. The
second ed in v. 414 may have slipped
out, by a copyist’s error from ἄνθρωπος.
οίς ευδαίμονοι ἐν Ἁθηναίοις καὶ τοῖς Ἐλληνιστὰς γεννήσει, 
εἰ μνήμονε γὰρ καὶ φροντιστής καὶ τὸ ταλαίπωρον ἐνεστὶν 
ἐν τῇ ψυχῇ, καὶ μὴ κάμεις μὴθ' ἐστὸς μὴθε βαδίζων, 415 
μὴτε ῥγαίων ἄχθει κλάει, μὴθ' ἀρσαίων ἐπηκυμείς, 
οἷς τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων ἀνοιχτῶν, 
καὶ βέλτιστον τούτο νομίζεις, ὅπερ εἰκὸς δεξίων ἄνδρα, 
μεκάν πράττων καὶ βουλεύων καὶ τῇ γλώττῃ πολεμίζων;

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' ἔνεκεν γε ψυχῆς στερρᾶς δυσκολοκοίτου τε μερί-

μης, 420 
καὶ φειδωλοῦ καὶ τρυπηθοῦ γαστρὸς καὶ θυμηρεπτοῦντος, 
ἀμέλει βαρρῶν, ὀνεικα τοιῶν ἐπίγαλκευέν παρέχομεν ἂν.

ΣΟΚΡΑΤΗΣ

ἄλλο τε δὴ τ' οὖν νομίζεις ὅτι θεόν οὐδὲν πλὴν ἀπερ ἰμέης, 
τὸ Χάος τοιτ Καὶ τὰς Νεφέλας καὶ τὴν γλώτταν, τρία 
ταύτη;

ΣΤΡΕΨΙΑΔΗΣ

οὐδ' ἂν διαλεξιθείη γ' ἀτεχνώ τοῖς ἄλλοισ, οὐδ' ἂν ἀπαν-
tῶν' 425

423 ἄλλο τε δὴ τ' οὖν...οὔδέν.] Bentley, followed by Dindorf and 
Meineke, changed οὐδέν here to οὐ
dέν: 'Will you then henceforth hold 
nothing else to be a god save what 
we do?' Dindorf says 'alienissi-
num est quom omnino ab Aristoph-
ane tum praesertim ab hoc loco 
Platonicum illud ἄλλο τε ἢ δικτον (=nonne?).' Lexicons 
certainly give no instance of it from 
Aristophanes; otherwise, for the 
sense of this passage, οὐδέν retained, with ἄλλο τε = nonne, would do 
equally well: 'Will you not then 
henceforth believe in no god save 
what we do?' Hermann prefers ὧ 
to οὐ, the doubling of the negative 
being so common in Greek.

424 γλώτταν.] Euripides in Ῥας. 
592 invokes thus his ἱδίωτας ὑθόλο 
αἰθήρ ἐμών βάσσως καὶ γλώττης ἐπτρό-
φής.

425 Strpsias declares assured the Cho-
ΝΕΦΕΔΑΙ.
οὐδ' ἀν θύσαιμ', οὔδ' ἀν σπείσαιμ', οὔδ' ἐπιθέδην λιβανωτόν.

ΧΟΡΟΣ
λέγει νῦν ἴμων ὁ τι σοι δρῶμεν θαρρῶν, ὡς οὐκ ἀπεχθέσεις, ἴμως τιμῶν καὶ βαυμάτων καὶ ζητῶν δεξιῶς εἶναι.

ΣΤΡΕΦΙΑΔΗΣ
οὗ δέσποιναί δέομαι τοῖς ὕμων τούτο πάνι μικρῶν, 429 τῶν Ἑλλήνων εἶναι με λέγειν ἐκατέρα σταδίοις ἀρίστον.

ΧΟΡΟΣ
ἀλλ' ἔσται σοι τούτο παρ' ἴμων' ὡστε τὸ λοιπὸν γ' ἀπὸ τούτο
ἐν τῷ δήμῳ γνώμας οὔδεὶς νικήσει πλείονας ἢ σύ.

ΣΤΡΕΦΙΑΔΗΣ
μή μοι ἐν λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων ἐπιθυμῶν, ἀλλ' ὅσ' ἐμαυτῷ στρεφοδικήσαι καὶ τοὺς χρήσαι διωκο-

ΧΟΡΟΣ
πείξει τοῖς ἰδίων ἢμείρεις· οὐ γὰρ μεγάλων ἐπιθυμεῖς. 435 ἀλλ' σεαυτὸν παράδος θαρρῶν τόσος ἡμετέρως προπόλουσιν.

ΣΤΡΕΦΙΑΔΗΣ
δράσαν τοῦθ' ὕμων πιστεύσας· ἢ γὰρ ἀνάγκη με πιέξει
dιὰ τούς ὑπ' τους τοὺς κόππατις καὶ τοὺς γάμουν, ὡς μ' ἐπετριψεν,

440

rus that he will cut all the rest dead if he meets them.
427 δρῶμεν.] Conj. mood, 'what we are to do for you.'
430 έκατον σταδίοις.] Cf. Ran. 91, θυρεύιδον πλέον ἡ σταδία λαλ-
434 ἀλλ' ἐστ' ἐπ. στ. 'But (I want to speak) just so far as to wrest
the stop after βούλουται.
442 δείρεων.] For this form, cf. Ἀν. 365. MS. δέρεων and δαίρεων. For the phrase cf. Ἑλ. 370, δείρω σε δολακον κλοπής.
445 ὑμῖς.] ἵππος, ἱππός, καὶ ὑμῖν ἠχεῖν θησαυρόν τὸν πραγμάτων. Schol.
447 εὐρήσιττης.] Cf. Pind. Οἰ. IX. 120, εὐρήσιττης ἀναγέννησε πρόσθερος ἐν Μακραί δίθροι.

448 κύρβις.] For the exact and literal meaning of κύρβις cf. Ἀν. 1354, and the Scholiast there. Here it is used for one who carries the laws with him at his fingers’ ends: μιχμων. καὶ γὰρ αἱ κύρβιαι πρὸς μιχμων εἰράγαστο. Schol. “A law-book, a rattle, a cunning old boots.” Walsh.
449 γλαύς.] The metaphor is from the coagulated oil in the baths which is slippery and eludes the grasp. The old man wishes to become like it, and slip from his creditors. Schol.
450 κέντρων.] A fragment from Sophocles’ Cidaleon (Fr. 309 Dind.) gives us μαστίγια, κέντρων, ἀλοιτροφάγοι, “A good-riddled slave.” Walsh.

451 ματτυλοιχός.] This conjecture of Bentley’s may not be the true reading, but nothing else satisfactory has been given. ματτύσι is explained by Eustathius πᾶρ πολυτελεῖς ἰδεώμα. But the word was Macedonian, and not adopted before the New Comedy. Phiotus explains the vulg. ματτύλικα, as ὁ περὶ τὰ μικρὰ παιδεύρος καὶ λίγος, and the other Greek explanations are to the same effect. One Scholiast says that ματτύσι is εἶδος μέτρου.
458 οὐδὲ δ’ ὅσ.] The Chorus turn here to Sterpisades, having said the previous words to themselves.
ΝΕΦΕΛΑΙ.

οὐκ ἄτολμον, ἀλλ’ ἐτοιμαν. ἵκθε δ’ ὅσ’
ταῦτα μαθῶν παρ’ ἐρού κλέος οὐρανόμηκεν
ἐν βρωτοῖσιν ἔξεις.

ΣΤΡΕΨΙΔΗΣ

τί πείσομαι;

ΧΟΡΟΣ

τὸν πάντα χρόνον μετ’ ἔμοι ξηλωτότατον βιόν ἄνθρώπων
diάξεις.

ΣΤΡΕΨΙΔΗΣ

ἀρά γε τοῦτ’ ἄρ’ ἔγω ποτ’
όφομαι;

ΧΟΡΟΣ

𝜔στε γε σὺν πολλούς ἐπὶ ταῖς θύραις ἀπὶ καθήσασαι,
βουλομένους ἀνακοινοῦσθαι τε καὶ ἐσ λόγων ἐλθεῖν, 470
πράγματα καταγράφας πολλοὺς ταλάντων
ἀξία σῇ φρενὶ συμβουλευομένους μετὰ σοῦ. 475
ἀλλ’ ἐγχειρεῖ τὸν πρεσβυτῆρον ὃ τι περ ἀξίας προδιδα-
σκεῖν.

466. Clients will besiege his
doors, when he has become a
damous counsel in shaky cases.

470 ἀνακοινοῦσθαι τῷ κ. ἐ. ἡ.
‘To impart to you, and come to a
talk with you about, &c.’ πράγ-
ματα κάτι. is governed by ἀνακοινο-
οῦσθαι, ἐς λόγων ἐλθεῖν being thrown in
parenthetically.

471 καταγράφας.] καταγράφῃ
was the defendant’s answer or plea.
Strepsiades’ line as a lawyer would
be to instruct his clients how to do
what he did, i.e. cheat their credi-
tors. The creditors would sue the
debtors, and bring the γραφαὶ; these
debtors would entrust to Strepsiades
the management of their γραφαί.
To illustrate πολλοὺς ταλάντων cf.
ἐγ. 442, φιλέους γραφαὶ ἐκατοτάλαν-
tων τέταρτα. There γραφὴ ἐκ
means ‘a suit the damages of which
are assessed at 100 talents;’ and
the genitive here expresses the same,
‘suits of many talents, suits which
involve the loss or gain of many
talents.’ Of course the counsel’s fee
would be proportionate. Walsh joins
πολλῶν τ. with ἄξια, ‘worth many
hundreds of pounds to your soul.’

472 ἄξια σῇ φρενὶ συμβ.] ‘Wish-
ing to take counsel with you on
matters meet for your great wisdom.’
It seems the preferable way thus to
join ἄξια with φρενὶ. The Scholiast
joins it with συμβα, but then the
double construction with the dative
and with μετὰ σοῦ is awkward.
Cf. Αch. 8, and note there; also Αch.
205, and ἔγ. 616, ἄξιάν γε πάσιν
ἐστιν ἐπιλογίαν. The dative has
been explained in the passages of
the Ἀθηναίοις, ‘before, in the eyes
of,’ but that interpretation will not
do for ἔγ. 616, nor for many prose
passages (e.g. Xcn. Anab. 2, 3, 29);
and it does not bring out the true
force of Αch. 7, 8, ‘How I love the
knights for this their deed,’ ἄξιον γὰρ
Ἐλλάδι, ‘for tois a right worthy deed
for Greece to do,’ a right good Ἑλ-
ληπτικὸν ἔργον.
καὶ διακίνει τὸν νοῦν αὐτοῦ καὶ τῆς γνώμης ὀποτειρω.

ΣΟΚΡΑΤΗΣ

ἀγε δὴ, κάτευτε μοι ὧν τὸν σαντού τρόπον,

ἔν αὐτὸν εἰδὼς ὡστὶς ἐστὶ μηχανᾶς

ἡδη 'πι τούτοις πρὸς σὲ καλῶς προσφέρω.

ΣΤΡΕΨΙΑΔΗΣ

τι δέ; τειχομαχεῖν μοι διανοεῖ, πρὸς τῶν θεῶν;

ΣΟΚΡΑΤΗΣ

οὐχ, ἀλλὰ βραχέα σου πυθέσατι βούλομαι,

ἐὰν μνημονικὸς εἰ.

ΣΤΡΕΨΙΑΔΗΣ

δύο τρόπο ὑπ τῶν Δίαν.

ἐν μὲν γὰρ ὁφείληται τι μοι, μνήμον πάνω,

ἐὰν δ' ὁφείλω, σχέτλησ, επιλήσμον πάνω.

ΣΟΚΡΑΤΗΣ

πῶς οὖν δυνήσεις μανθάνειν;

ΣΤΡΕΨΙΑΔΗΣ

ἀμέλει, καλῶς.

ΣΟΚΡΑΤΗΣ

ἐνεστε δήτα σοι λέγειν ἐν τῇ φύσει;

477 διακόνει.] Bergler quotes from Sosipater in Athenaeus, μικρά διακόνησι σε περί του πράγματος.

479 μηχανᾶς.] Strepilades understands 'war engines' by this: such as battering-rams, &c. For such see Thucydides on the siege of Plataea. Book II. 76.

483 εἰ μ.ν.] Meineke adopts ὡ from Dobree, putting a full stop after βούλομαι.

μνημονικος.] Above, at v. 129, the old man lamented that he was ἐπιλήσμον and βραδύς.

484 μὲν γὰρ.] So M.S. Rav. and Mein. It appears rather preferable to vulg. μὲν γ'.

486 ἄμελει καλῶς.] Cf. Ep. 1213, κάμελει κρίνεις καλῶς. There is no need for punctuating between ἄμελει and the rest of the sentence; for ἄμελει comes to have simply an adverbial force, 'of course, doubtless,' as the passage quoted shews. Dindorf (in Poes. Secn.) puts a comma here after ἄμελει, but not in Ep. 1213. And we might go back to the original meaning here, 'Oh! never trouble yourself about that: I'll learn well enough.'

487, 8 ἐνεστε...ἐν.] These lines have not much force as they are commonly placed. Meineke rejects them. I have put them after the line πῶς.....καλῶς. Socrates, having asked about his pupil's memory, and having been answered, now asks, 'Can you speak?' 'No I
ΝΕΦΕΛΑΙ.

ΣΤΡΕΨΙΛΑΘΗΣ

λέγειν μέν οὐκ ἔνεστ’, ἀποστερεῖν δὲ ἐνι.

ΣΩΚΡΑΤΗΣ

ἀγε νῦν ὅπως, ὅταν τι προβάλλω σοι σοφᾶν
περὶ τῶν μετεώρων, εὐθέας ὑφαρτάσει.

ΣΤΡΕΨΙΛΑΘΗΣ

τι δαλ; κυνηγὸν τὴν σοφίαν συνήσομαι;

ΣΩΚΡΑΤΗΣ

ἀνθρώπος ἀμαθῆς οὐκοσί καὶ βάρβαρος.
δεδομένα σ’, ὦ πρεσβύτα, μὴ πληγῶν δέειν.
φέρ’ ἵδω, τί δρῶς, ἢν τίς σε τύπτῃ;

ΣΤΡΕΨΙΛΑΘΗΣ

τύπτομαι,

καπετεί ἐπισχῶν ὀλίγον ἐπιμαρτύρομαι,
εἰτ’ αὐθις ἀκαρη διαλυτών δικαζομαι.

ΣΩΚΡΑΤΗΣ

ἰθι νῦν, κατάθου θοιμάτων.

ΣΤΡΕΨΙΛΑΘΗΣ

ἡδικήκα τι;

ΣΩΚΡΑΤΗΣ

οὐκ, ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται.

can’t, but I can cheat.’ ‘Well, then, see if you can sharply snap up
a clever idea on metêora when I put it before you.’ There is then some
connection between ἀποστερεῖν and
ἀγε νῦν ὅπως ὑφ., and between ἐπι-
λήγμων πάνω and πῶς οὐν δ. μ.; but
πῶς οὐν δ. μ., after ἀποστερεῖν δ. ἐνι
follows lamely and inconsequently.

489 προβάλλω σοι.] The active
seems right rather than the middle.
One MS. has (Meineke says) προ-
βάλλωμαι σοι. Cf. below, v. 757;
ἐπεραν οὐ σοι προβάλλω τι δεῖνον.

493 ἰδικά.] The weight of MS.
authority seems for this rather than
dεῖν. The construction of μη with
pres. indic. is tolerably common,
and suits the sense better than the
other.

495 ἐπιμαρτύρομαι.] Cf. Av.
1032, μαρτύρομαι τυπτόμενος, and
Ach. 926. The ‘calling to witness
or protesting’ however in these last
instances is rather more impulsive
and exclamatory: Strepsiades does
it regularly and legally ἐπισχῶν ὄν.

497 κατάθου θοιμάτων.] Strepsiades thinks he is going to get the
beating, and that this is preparatory
to it. He never recovers his cloak,
(cf. vv. 857, 1498,) nay, he loses his
shoes as well, v. 719.
ἀλλ’ οὐχὶ φωράσων ἔγωγ’ εἰσέρχομαι.

ΣΩΚΡΑΤΗΣ
κατάθου. τί ληρεῖς;

ΣΤΡΕΦΙΑΔΗΣ
εἰπέ δὴ νῦν μοι τοῦτον ἐπιμελῆς ἃ καὶ προθύμως μαθῶν, τοῦ τῶν μαθητῶν ἐμφερῆς γενήσομαι;

ΣΩΚΡΑΤΗΣ
οὐδὲν διοίκεις Χαιρεφώντος τὴν φύσιν.

ΣΤΡΕΦΙΑΔΗΣ
οἱμοι κακοδαίμον, ἧμιθνῆς γενήσομαι.

ΣΩΚΡΑΤΗΣ
οὐ μὴ λαλήσεις, ἀλλ’ ἀκολουθήσεις ἐμοὶ ἄνωθεν τῇ δευρί θάττον;

ΣΤΡΕΦΙΑΔΗΣ
ἐς τὸ χείρὲ νῦν δὸς μοι μελητοῦσαν πρῶτον τό δέδωκ’ ἐγὼ εἰσὶν καταβαίνων ὥσπερ ἐς Τροφονίων.

ΣΩΚΡΑΤΗΣ
χώρει τί κυππάζεις ἐγὼν περὶ τὴν θύραν;

499 ἀλλ’ οὐχὶ φωράσων.] Those who went in to search for stolen goods had to lay aside their upper garments, lest they might secretly take in what they pretended to have lost.

503 Χαιρεφώντος.] What he was, we have seen above, v. 104, cf. also, for his yellow complexion, Vesp. 1412, σὺ δὴ μα Χαιρεφων χυ- λακι ελπησιων ἐνακας βαφάμενος.

507, ο μελητοῦσαν...Τροφονίων.] Trophonius was a cunning worker in stone, who fashioned a cave at Lebadea in Boeotia, which bears his name. Those who would see its mysteries sit at the mouth naked, and are borne away by certain winds, and conveyed beneath the earth. But since demons, and serpents, and other reptiles meet them, they carry a sort of cake, which they throw down to secure their escape, and after their initiation into the cave’s mysteries they are discharged through another mouth. Schol. The curious may read in other Scholia, why Trophonius made the cave, why the cake was of honey, &c. &c.

508 καταβαίνων.] The Contemplatory must have been an underground chamber: cf. v. 631.

509 ἔχων.] For this phrase cf. above, v. 131: also Ran. 202, Av. 343.
510—17. The Chorus dismiss him with good wishes, preparatory to coming forward in the parabasis. The dismissal of the sausage-seller before the parabasis in Eg. 498, is rather similar ἄλλοι θι χαίρων τῆς ἀνδρείας
513
οὐσεκα ταύτης.
eὐτυχεῖα γένοντο τάν—
θρόποι, ὥσ προήκον
ἐξ βαθὺ τῆς ἡλικίας
νεωτέροις τῆν φύσιν ἀυ-
tοῦ πράγμασιν χρωτίζεται
καὶ σοφίαν ἐπανελθεῖ.
οὐ θέωμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως
τάληθι, νῦ τῶν Δύομου τῶν ἑκθέσεων με
οὖτω νικήσαμεν τῇ ἔγω καὶ νυμφείμην σοφὸς,
520

may hold, of bisyllabic feet, spondee, trochee, iambus; of trisyllabic, tribrach, anaapaest, dactyl. However of trisyllabic feet in these places the only instance in this parabasis is a tribrach in the 1st foot in v. 539. An iambus occurs in the 1st basis once, v. 529, in the 2nd five times, vv. 518, 527, 535, 549, 552. Trochees and spondees seem the rule, the former rather the more numerous.

520—23. οὖτω νικήσαμεν... ὡς ἡγούμενος... ἐπειδὴ ἀν.] 'So may I win the prize—as I, thinking this my best play, gave you a taste of it.' i.e. 'As sure as I hope for the prize, I thought my Clouds the best play I had written, and therefore put it before you.' Walsh places the emphasis on ὑμᾶς, 'you,' the audience, at the city Dionysia (at which the Clouds was exhibited), rather than the more limited audience at the Lenaia. It would thus be a compliment to the general public at the expense of the Athenians, and the direct opposite to what is implied in Ach. 504—507. But perhaps the emphasis is rather on the whole phrase ἡγούμενος... ἐπειδὴ ἀν. 'It was, I assure you, because I thought you keen critics and my play my best, that I thought it worthy to come before you, as its first audience.'
ARISTOPHANES

ώς ὑμᾶς ἥγουμενες εἶναι θεατὰς δεξιοίς καὶ ταῦταν σοφάτατ' ἔχειν τῶν ἐρώτων κωμικῶν, πρῶτος ἡμῖν ἀναγείρεις ὑμᾶς, ἵνα παρέχῃ μοι ἔργον πλείστον· εἰτ' ἀνεχόμενοι ὑπ' ἀνδρῶν φορτικῶν ἡπτηθῆς, οὐκ ἄξιος ἦν ταύτ' ὦν ὑμῖν μέσομαι τοῖς σοφοῖς, ὥστε οὐκ ἴσως ταύτ' ἐπαραγαμενοῦν. 

525 ἀλλ' οὕτως ὑμῶν ποθ' ἐκών προδώσω τούς δεξιούς. εἴ ὦ διός γὰρ ἐνθαδ' ὑπ' ἀνδρῶν, οὐς ἦν καὶ λέγειν, ὁ σώφρων τε χωρὶς καταπτήμων ἄριστον ἱκνοσάτην, κινδυνοῦσιν γὰρ ἐτ' ὦ, κοικία ἔξεσθι πώς μοι τεκεῖν, 530 ἐξεθηκα, παῖς δ' ἐτέρα τις λαβοῦσ' ἀνειληστο, ὑμῖν ὅτι ἐξεθρέψατε γενναίοις καπαδιέσατε.

Meineke from conj. of Welcker reads περιτίμητ' "in its first shape or edition." Cf. Introduction.

523 ἀναγείρεις ὑμᾶς.] Cf. v. 520, ἐπειστηθαίναυτ' αὐτῷ: but the elision or crasis is rather remarkable. See note on v. 528.

524 ὁμ. ὑπ' ἀνδρῶν φορτικῶν.] Dindorf takes this of the poet’s rivals, Cratinus and Ameipsias, the latter of whom is reproved for coarse jokes in Ran. v. 14. The Scholiast takes it of the κριταί, which seems the better way. Ernesti quotes from Plat. Apol. (p. 17 λ.), ὑπ' αὐτῶν ἐναυτῶν ἐνεκλείδησα, ‘owing to (or through) them I forgot myself.’ Thus here he retired defeated owing to ἀνδρῶν φορτικῶν, tasteless and unpersuasive boors, whom the σοφοὶ or δεξιοί ought not to have allowed to have their way. Aristophanes would hardly call Cratinus ἄνδρον φορτικὸς; cf. Ely. 526—536: though he might think him less worthy of the prize than himself. And in v. 528, his Banqueters is said to have got a good name, ὑπ' ἀνδρῶν οὐ δέδο καὶ λέγειν.

527. But I shall not give up the clever ones among you because the stupid have had their way for once.

528 οἴς ἦδον καὶ λέγειν.] οἴ το ἐν ἐφιδικομενοῦτα ἦδον οὕτω. Schol.

529 ὁ σώφρων τε χωρὶς κ.] His play of the Δαιστής, which had two such characters, a σώφρων μερίδας and another ἄριστος. It gained him credit, but only the second prize. Schol.

530 κοικία ἔξεσθι πώς μοι τεκεῖν.] There is no good reason for supposing that any restrictive law forbade Aristophanes, on the score of youth, to compete. It was, as he expressly states in the parabasis of the Knights (512—515), his own prudence and modesty that kept him back: σύνορευομοι κοικία αὐτοῦ ἐντοιχισάμες ἐφιδικομένης (Ely. 545). And one Scholiast on this passage says ὡς ἐπὶ τετερπον ἐμαυτὸ τὸ λέγειν διὰ τὴν αἰθιώ- οῦ γὰρ διὰ ἐαυτοῦ ἐξ ἀρχῆς καθέκε τὰ χρήματα ὁ ποιητὴς ἐκλείδησ' ὅν. 531 παῖς δ' ἐτέρα, κ.τ.λ.] The play was brought out in another's name. Whether this was Callistatus or Philonides, is doubtful. Callistatus was the nominal author of the Babylonians and of the Acharnians. Ranke and Meineke give reasons for preferring Philonides for the Δαιστής: see § 4 of the preliminary matter in Meineke's edition. The Scholiasts here mention both rather confusedly; as also on Vesp. 1018, where our poet again mentions his secret co-operation with other poets.
Ψηφιδεία.

533 ἐκ τούτου μοι πιστὰ παρ’ ἐμὸν γνώμης ἔσοθ᾽ ὄρκια. 535
νῦν οὖν Ἡλέκτραν κατ᾽ ἐκείνην ἤδε ἡ κωμῳδία
ζητοῦσ᾽ ἥλθ᾽, ἵνα ποὺ πιτύχῃ θεαταῖς οὕτω σοφοῖς
γνώσεται γὰρ, ἤμπερ ἓδη, τάδελθοι τῶν βοστρυχῶν.
αὕτε δὲ σῶρην ἔστι φύσει σκέψεις ἢ τρώει πρῶτα μὲν
οὔδεν ἢλθε βάφματεν σκύτων καθεμένον,
ἔρυθρον ἢ ἄκρον, παχὺν, τοὺς παιδίως ἒν᾽ ἡ γέλων
οὔδ᾽ ἔκαμψε τοὺς φαλακροὺς, οὔδ᾽ ἐκράφαν' ἐιλκυσεν, 540
οὔδ᾽ πρεσβύτης ὁ λέγων τάτη τῇ βακχηρίᾳ
τύπτει τῶν παρόντων, ἀφανίζοντα πονηρὰ σκόμματα,
οὔδ᾽ εἰσίθητε δίδασκα ἔχουσιν, οὔδ᾽ ιοὺ ιοὺ βοᾷν.

533 ἐκ τούτου.] Hence I am quite sure of your sound judgment when left to yourselves.

534 Ἡλέκτραν κατ᾽ ἐκείνην.] Like Electra in Aesch. Choep. 168 —190: with which recognition Euripides finds fault, Elektr. 524—531. The application here is, ‘My play has come to see if it can find an audience like-minded with those who approved the Δαμάλεϊ: it will know at once if they’re of the same feather (ὁμόπτεροι, Choep. 174), just as Electra knew her brother’s hair.’ The personification of the play is kept up through the following lines. Comedy is personified as a maiden in Eq. 517.

540 ἠκρ. τοὺς φαλακροὺς.] The Schol. quotes from Eupolis, ἠκρέων τοὺς  ἡφαλάκρους, τούτο δ’ ἑκκραφόμεν. This seems a wrong reading. Below on v. 553, the Schol. quotes a claim made by Eupolis to have been a joint author of The Knights, τοὺς Ἰππαῖας συνεποίησα τῷ  ἡφαλακρῷ τούτῳ κάδωρισάμεν; which is from the parabasis of the Baptae (in Eupolidean metre). But these words can hardly be all the σκέψεις at bald men, to which Aristophanes here alludes. The other coarse jests, dances, &c. the Schol. refers to Simerio and Hermippus: noting that Aristophanes himself was not guiltless in this line. Yet the passage in The Peace to which they refer (767—774), cannot be called a σκάψις τῶν  ἡφαλακρῶν. It rather looks like an upholding of ἡφαλάκροι, with reference probably to the same σκάψις of Eupolis or others at bald men and at Aristophanes’ baldness.

541 οὖδ᾽ πρεσβύτης, κ.τ.λ.] Cf. Av. 1631 sqq. for some beating; not perhaps open to the present charge, which is, that the old men represented by these poets, having nothing to say worth saying or hearing, fall to using their sticks in order to raise a laugh, substituting rude action for wit in words (τὰ ἔπη). In a similar spirit Horace complains of the taste of the Roman audience for mere show, &c. ‘Dixit adhuc aliquid? Nil sanc. Quid placet ergo? Lana Tarentino violas imitata veneno.’ Hor. Ep. ii. 1. 206.

542 ἀφανίζοντα πονηρὰ σκόμματα.] ‘Cocking his bad jokes,’ or ‘the badness of his jokes.’ περικαλύπτων τῷ γέλωτι τάς ἑξῆς διεισκεμένας αὐτῷ κυμβάλας καὶ εὐθέλας πεταλοσθένες. Schol.

543 εἰσίθητε διδάσκα ἔχουσιν.] A.
trick for mere show. Of course all these things might be done in season; but these writers did them ákairos (Schol.): without any merit in tā ἐπι (v. 544) to rely upon.

545 κωμό.] A playful allusion, some think, to his baldness: though the leading sense of κωμό here is of course 'to be proud, give oneself airs.'

549 Κλέων ἑπαυο:] In the Knights. But Cleon did not get much of a fall. Cf. v. 587, ἐς τὴν γαστέρα is illustrated by Εγ. 273, ὑφ’ ὄνομαν θηρίων γαστρόφυμα. Cf. also Εγ. 454.

551 λαβήν.] Cf. Εγ. 847, λαβήν γαρ ἐνδείκνυσαι. Hyperbolus' mother was a bread-seller. Aristophanes himself attacks her, Θεσm. 840.

553 Εὔπολις, κ.π.λ.] Hyperbolus and his mother were the subject of the Maricas of Eupolis, which Aristophanes calls a bad travesty of his Knights. This mother was brought on as ὁ παῖς μεθύσεν, παρεῖδεουσ, εἰς τὸ θέατρον ἤργαγεν, Gl. but there seems some notion of awkwardness and force in the παρεῖδεουσ. ‘I' (says Ar.) 'had brought on Cleon as a Paphlagonian slave: Eupolis must needs be lugging on his wretched imitation, Hyperbolus as Maricas,' (probably a name for a barbarian slave). This passage determines this part of the parabasis to belong to the second edition of the Knights. For the Maricas was played B.C. 421, after Cleon's death, which Eupolis in that play expressly mentions. Hyperbolus was still living; he died B.C. 411. Cf. Thuc. viii. 73.

554 ἐκστρεφόμενος.] 'Having changed and spoilt in the changing,' as is further shown by καθά κακός, for which collocation cf. Αιχ. 253, Εγ. 189.

555 αὐτῷ.] Sc. τῷ Μarkan. 556 Ὑφινιχ.] Phrynichus the comic poet is meant: who in the old woman swallowed by the whale probably parodied a scene in Euripides' Andromeda. The same passage is dealt with by our poet in Θεσm. v. 1009—1135.

557 Ἐρμύππος...ἐποίησεν.] In a play called the Αρτρούλαδες: his chief actor was Simermo, against whom the charges in 538, 9 are (says the Scholiast) directed.

558 ἐρεῖδουσιν.] Cf. Παρ. 25, 31, for ἐρεῖδου εἰς τὸ' to fall upon' of eating. Also cf. below, v. 1355.
tás eikóns tôn ékchelovn tás épías mímousmenoi.

560 òstis óv' túntou geled, tòus émous me òpsiwd ó

565 ði ò emoi kal toutón émous evfráinoud' evrýmatai,

és tás órass tás étérass en frouneis dokhráste.

570 ùfímédontai mév theów

575 Zèiías týranion ev xorchó

πrátta mégaí kúklhskou

tòv te megásthv th tríainhs támiav,

γíis te kai álmuiras thalásous àchrón mouklexnión

kal megalómínav ðmèteron páter',

Álthéra xemnástautou, bhoðhrémoun pántov'

578 tòv ð' ípponómain, ðs upé-

lámproous aktwv katechetai

γíis pédoú, mégas ev theoís

en thntrhloí te daímwn.

580 ò sósfrátatoí theatai, devro tov vouv próσχete.

589 tás eikóns.] The comparison of Cleon to a mild-stirring eel-
catcher. Eg. 864—7.

592 év tás órass tás étérass.] Walsh explains, 'You'll be thought
men of sense... till next season,' when you will have fresh comedies, and
your sense and judgment will be tested anew. But ei órass seems little more than a colloquialism=
'for ever!' something like our phrase
'for a twelvemonth and a day.' Cf.
Theocr. 114. x. 74, ðìs órass kî-
neata, ðîn 'andrðwv, ën ðíos eīs; and
Theim. 950, êk tônw óravv ës tòs
órapas.

593—636. After an invocation to Zeus and other gods, the Chorus
complain that they do not get their
dues as gods, though by heavenly
signs they give the state useful warn-
ings. Then, after a corresponding
invocation to Phoebus and others,
they deliver a message from the
moon complaining of the faulty way
in which the Athenians kept their
calendar.

597 mouklexnión.] A word used
below, v. 1397, rather curiously.

Even here γíis... mouklexnión may be
meant to be rather Euripidean. Of
course it is to express Homer's énvo-
óyovs and énóyíxovs. The stro-
phic and antistrophic hymns in this
parabasis rather resemble those in
the parabasis of the Knights. But
in this play there is no μαριν between
the parabasis proper and the
strophe. Cf. Eq. 547—550, and
note on Eq. 498.

571 tòv ð' ípponómain ðs, k.t.l.] Helios, the sun-god, who seems
here to be kept distinct from Phoe-
bus, whom they invoke in the anti-
strophe.

575 próσχete.] Bentley cor-
rects próσχete to próσχete. This
is confirmed by Porson and others.
Porson however leaves it a question
for future discussion whether pró-
σχête should not be read. próσχete
must be a shortened form for the
pres. imperat. próσχete. It occurs
in Pherocrates, quoted by Schol. on
363, and below v. 1123, also Eq.
503, Vesp. ior. 5, Av. 688. In all
these places Bekker edits, as from
MSS., próσχ. May not the second
σ have been changed into ε by a scribe not particular about metre, and the original readings have been πρόσσεχετε, προσσέχετο; It seems as well to substitute σ for the vulg. ε, as to omit that letter altogether.

577 ἄφελούσα. So MS. Rav. and Meineke. Dindorf says, 'quod defendi potest;' and the easier -σεás would hardly have been altered to the harder -σαί. Compare, for the anaclathum, Aesch. Eum. 101, παθόντα δ' οὖν δεινά πρὸς τῶν φαλάτων οὖθεν ὑπὲρ μου δαιμόνων μορίαν. 580 καταυόμεν δεινά. 582 ημικ ήρέωθε στ.] In b.c. 425 Cleon went as general to Pylos. (Thuc. iv. 28.) In b.c. 422 he went against Amphipolis, where he fell. But since he is mentioned evidently as still living in v. 591, this epirrhema must belong to the first edition of the Clouds, b.c. 423, and his earlier στρατηγικα to be referred to. What the tempestuous portents were is not quite clear. Walsh thinks they are not meant to be described as taking place during the assembly at which Cleon was elected, but 'all that the poet means is to allude to their general frequency during the Peloponnesian war, for which we have the authority of Thucydides.' Béglerthinks a storm lasting through day and night, obscuring sun and moon on the election-day, is meant. The words ημικ ήρέωθε, 'when you were choosing,' followed by the impf. στρατηγικα, seem to go against Walsh's view. Nor could the clouds lay claim to watchfulness in giving timely warning, if they spoke vaguely of portents at various times, and not of a well-known one at the very time of Cleon's being chosen. Of course they may magnify their office, and exaggerate their doings poetically, speaking of a storm which happened at or near Cleon's election in terms which might seem to suit two simultaneous eclipses. And yet one eclipse may, after all, have taken place: cf. v. 584.

583 καταυόμεν δεινά. 'And made a terrible stir,' ποτείοθα διείρα, 'to consider outrageous, shameful,' Lat. indignari. ποτείν δ' actively, 'to do or cause fearful or wondrous things.'

584 η στρατηγικα. 584 η στρατηγικα. From Sophocles' Têucer.

584 η στρατηγικα. The Scholiast says there was an eclipse of the moon in the archonship of Strato- cles, in the month Boedromion. This may be right, and may be referred to. It is more probable that a lunar than a solar eclipse should be unnoticed by Thucydides. And Cleon's earlier στρατηγικα must be meant; nor is it any objection that the issue of this was successful. For it was a δυσβουλια and ἀμαρτια, though turned ἐπὶ τὸ βέλτιον. And it is rather hard to take ἐξέλειν otherwise than of an eclipse; whereas what is said of the sun might do
for a comical description of any darkening of his light.

589 ἐπὶ τὸ βέλτιον.] Cf. Eccl. 47, 2, λόγος γάρ τοι τις ἐστι τῶν γεραι-
τέρων, δι' ἀν αὖτ' ἡ μορφὴ βουλευ-
σίματος, ἢταν', ἐπὶ τὸ βέλτιον ἤμι-

591 Δάρων.] Cleon has Cleonym-

593 ἐπὶ τῆς τάραξας.] ‘Coming back to what was before,’ to the
good old times: cf. Ἐκδ. 1387, μα-

595 αἰμηστὶς καὶ αὐτή.] Cf. the-

600 Δυνάων.] Ephesos was anciently

602 αἰγίδος ἤνοχος.] The best
illustration of this phrase is in Aesch.

603 ὄνακτα ἄκατ' ἔρισσα ψυχ.

608 ἄνοιξας ἐκατ' ἔρισσα, and says that
to use a beginning like this was
called αἰγίδος ἤνοχος, not something
similar. ‘Be my song now about
thee.’

597 ὄμμειρα.] ‘High-horned,
high-peaked.’ Compare the Ger-
man names for Alpine peaks, Weis-
horn, Shreckhorn, Matterhorn, &c.
The form ὄμμειρα is not elsewhere
found, it is as if from -as, -atos.

600 Δυνάων.] The temple of Artemis there was one
of the wonders of the ancient world.

Cf. the Homeric hymns: ἄμφι Δαίμων...μη-

602 αἰγίδος ἤνοχος.] The Scho-
liast quotes from Terpander ἄμφι

μοι ἀνακτά ἐκατ' ἔρισσα, ἀνακτά ἐκατ' ἔρισσα, and says that
to use a beginning like this was
called αἰγίδος ἤνοχος, not something
similar. ‘Be my song now about
thee.’
ἈΡΙΣΤΟΦΑΝΟΣ

Παρνασίαν θ' ὀς κατέχων πέτραν σὺν πεύκαισι σελαγεῖς
Βακχαῖς Δελφίνιν ἐμπρέπον, κωμαστής Δίόνυσος.

𝑖점 않은 ἡμέρᾳ δείχὴ αφορμᾶσθαι παρεσκευάσμεθα,
ἡ Σελήνη συντυχοῦσ' ἡμῖν ἐπέστειλεν φράσαι,
πρῶτα μὲν χαίρειν Ἀθηναίοις καὶ τοῖς ξυμμάχοις.

εἶτα θυμάνειν ἔφασκε δειξά γὰρ πεπουθέναι,
οφελοῦσ' ἡμᾶς ἀπαντᾶς, οὐ λόγοι, ἀλλ' ἐμφανῶς.

πρῶτα μὲν τοῦ μηνὸς ἐς δάδ᾽ οὐκ ἐλαττοῦν ἡ δραχμὴν.

ὡστε καὶ λέγειν ἀπαντᾶς ἐξίοντας ἐστέρας,
μὴ πρῆ, παί, δάδ', ἐπειδή φῶς Σελήναιας καλῶν.

ἀλλα τ' ἐν ὅριν φήσιν, ὑμᾶς δ' οὐκ ἂγεῖν τὰς ἡμέρας

οὔεν ὀρθῶς, ἀλλ' ἀνώ τε καὶ κάτω κυδοῦσ' ὀτ' ἀπειθείᾳ

φησίν αὐτῇ τοῖς θεοῖς ἐκάστοτε ἢμεῖς ἄν φευσθῶσι δείπνου,

κατίσσων οἴκαδε τὴς ἐφηλτίς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν.

'Charioted on thy aegis,' would be better. ποιοῖος is applied to Pal-"las, Ἐπ. 581.

604 σελαγέ] and pers. pres. middle. Apparently this is the pre-
vailing Attic use: cf. above ν. 285, and Ἀθ. 924, σελαγοῦτ' ἀν.

609—9. ἔστιναλε...φράσαι... χαίρειν. 'Commissioned us to take
a message—first to bid you hail (φησίν χαίρειν), then she said, &c.'

613 δραχμὴν.] 'Benefiting you to the extent of a drachma,' i.e. saving you a drachma.

614 Σελήναιας.] For this form, which is better than σελαγής, cf. Ἐπ. 763, 'Ἀθηναία.

615 Ϝάσ δ' οὐκ ἂγεῖν, κ.τ.λ.] Meton's alteration in the calendar
was some nine years before this play. Though intended and fitted to cor-
correct errors, it may have been unpop-
apular as a change, and Aristophanes
may not have appreciated its merits.
The change from Old Style to New
found many objectors in our own
country. And some confusion is
unavoidable in such a case before
men have got used to the change.

Walsh thinks it is not Meton's ar-
angement, but malpractices of pub-
lic officers in the arrangement of the
Attic months, that Aristophanes
means to make the moon complain of:
referring especially to Thuc. iv.

616 κυδοῦσαν.] Used of a cat
in the larder Ἰμ. 1152, ἐξοβεῖι γοῦν ένθαν οἴκ οἴς ἄρτα κακοδοῦσα.

618 φευσθοῦσι δείπνου.] They
were used to go far for their ban-
quets: e.g. to the Ethiopians, cf. Ἰ.

619 κατὰ λόγον τ. ή.] 'Accord-
ing to their reckoning of the days,
they reckoning by Old Style, the
Athenians by New.
καθ’ ὅταν θυεῖν δέχθετε καὶ δικαίσετε·
πολλάκις δ’ ἡμῶν ἀγώντων τῶν θεῶν ἀπαστίαν,
ἡμῖν ἂν πενθῶμεν ἦτοι Μέμων ἢ Σαρπηδόνα,
στενδέθ’ ὑμεῖς καὶ γελάτ’ ἂν’ ὅν λαχών Ἰπέρσολος
τῆτες ἱερομνημονεῖν, κατεύθ’ ὑφ’ ἡμῶν τῶν θεῶν
τὸν στέφανον ἀφηρέθη μάλλον γὰρ οὕτως εἴσεται
κατὰ σελήνην ὡς ἄγειν χρῆ τοῦ βίου τὸς ἡμέρας.

ΣΟΚΡΑΤΗΣ

μᾶ τὴν Ἀναπυρήνα, μᾶ τὸ Χάος, μᾶ τὸν Ἀέα,
οὐκ εἰδὼν οὕτως ἄνδρ’ ἀγροκον συνένα
οὐδ’ ἄπορον οὐδὲ σκαλίτων οὐδ’ ἐπελήγμονα,
ὅστις σκαλαθυμᾶτα ἀττα μικρὰ μανθάνων,
ταῖτ’ ἐπιπλέλεσται πρὶν μαθεῖν ὅριος τε μὴν
ἀυτὸν καλόν τύμαζε δευρ’ πρὸς τὸ φῶς.

ποὺ Στρεψίαδης; ἔξει τὸν ἀσκώτην λαβῶν.

620 δικαίσετε.] Whereas the courts ought to be shut. Cf. Ep. 1317, καὶ τὰ δικαστήρια συγκελέω (κρῆ). 622 ἦτοι.] A good alteration of Meineke’s from vulg. ἦ τὸν. The article with Μέμων is awkward as there is none with Σαρπηδόνα. Μέμων ἢ Σ.] Sons of Zeus who fell at Troy.

624 πτήτες ἱερομνημονεῖν.] This mission of Hyperbolus is not elsewhere mentioned. οὕτως ἱστόρηχοι ὁδότων ὡρᾶς διεξάγετε Κλέως ξύρων. Schol. This ‘antepirrhema’ therefore, as well as the ‘epirrhema,’ belongs to the first edition of the Clouds. Cf. v. 591, and note on v. 582. Mademoiselle le Fèvre ingeniously supposes that Hyperbolus on his return from Delphi had his crown blown off by a sudden gust of wind, which the Clouds here claim to have caused, in order to remind him to mend the Calendar.

κατεύθ’...] As if άλαχεν had gone before: cf. above, v. 179, if the correction θ’ ἱμάτων be there accepted.

627 μᾶ τὴν, κ.τ.λ.]] These three deities are not quite the same as those allowed in v. 424. Philostratus tells us that Socrates swore by the dog, the goose, or the plane-tree. And the two former oaths are put in his mouth by Plato. The second is also given to Lampen, Λ. v. 531. ἀναπυρήνα and ἐφ’ may be considered not very far in nature from νέφελα. We find Strepsiaedes, in v. 814, copying his teacher in the oath μᾶ τὸν ὑμᾶς.

630 σκαλαθυμάτα.] σκαλαθυμάτα σμικρὰ, καὶ λεπτὰ παντάπασι νόμιμα καὶ πάθημα. Schol.

632 πρὸς τὸ φῶς.] Because the Contemplatory was underground. Cf. above, v. 598.
ἄλλ' οὐκ ἔστι με ἐξευθεῖκεν οἱ κόρεις.

ΣΩΚΡΑΤΗΣ

ἀνύσας τι κατάθον, καὶ πρόσεχε τοὺν νοῦν.

ΣΤΡΕΨΙΑΔΗΣ

ἴδοι. 635

ΣΩΚΡΑΤΗΣ

ἀγε δὴ, τι βούλεις πρῶτα νυνὶ μανθάνειν ὅτι οὐκ ἐδιδάξατες πώς τοῦ οὐδὲν; εἰπέ μοι. πότερα περὶ μέτρου ἢ περὶ ἐπτών ἢ ῥυθμῶν;

ΣΤΡΕΨΙΑΔΗΣ

περὶ τῶν μέτρων ἔγω γενέτορ: ἐναγχός γὰρ ποτὲ ὑπὲρ ἀλφιταμοιβοῦ παρεκόπτην διχοινίκη.

640

ΣΩΚΡΑΤΗΣ

οὗ τοῦτο ἐρωτά σ', ἄλλ' ὅ τι κάλλιστον μέτρον ἔγειρ' πότερα τὸ τρίμετρον ἢ τὸ τετράμετρον;

ΣΤΡΕΨΙΑΔΗΣ

ἔγω μὲν οὖνδὲν πρότερον ἡμικτέου.

ΣΩΚΡΑΤΗΣ

οὖνδὲν λέγεις, ἀνδρώπε.

ΣΤΡΕΨΙΑΔΗΣ

περίδον νυν ἐμοὶ,

634 κόρεις.] These little animals give many occasions of punning in Aristophanes. Cf. below, v. 710, and Ran. 439; also note above on v. 13.

638. Measures, rhythms, and words being proposed, Strepsiades chooses ‘measures,’ in the practical, not the poetical sense of the word.

640 παρεκόπτην.] In Achar. 517, παρακεκομένα is used with ἄτμα and παράτημα, with more reference to the primary meaning of παρακόπτων as applied to coin.

643 ἡμικτέου.] The Attic me-

dimnus contained 48 chœnices. The ἐκτένδα, a sixth part of the medimnus, contained therefore eight chœnices, and the ἡμικτέου four. The ἡμικτέου was therefore a tetrámetron, or quadruple of the chœnix, the unit of measure. Walsh brings the sense out neatly with ‘triple’ and ‘quadruple’ measure, proving then ‘the gallou (ἡμικτέου) quadruple of the quart (χοίνικη).’

644, 5. περίδον...εἰ μόν.] Cf. Achar. 772, and the note there: this passage being an exact parallel to that.
ΝΕΦΕΛΑΙ.
εί μη τετράμετρών ἐστιν ἤμελετέον.

ΣΟΚΡΑΤΗΣ
ἐς κόρακας, ὡς ἄγροικος εἰ καὶ δυσμαθῆς.
tάχα δ' ἄν δύναιο μανθάνειν περὶ ῥυθμῶν.

ΣΤΡΕΨΙΑΔΗΣ
τι δέ μ' ἀφελήσουσι' οἱ ῥυθμοὶ πρὸς τάλφτα'

ΣΟΚΡΑΤΗΣ
πρῶτον μὲν εἶναι κομψὸν ἐν συνουσίᾳ,
ἐπαίσθη ὁποῖος ἐστι τῶν ῥυθμῶν
κατ' ἐνόπλιον, χαστοίος αὐτὰ κατὰ δάκτυλον.

ΣΤΡΕΨΙΑΔΗΣ
κατὰ δάκτυλον; νῦ τὸν Δ' ἄλλ' οἶδ'.

ΣΟΚΡΑΤΗΣ
eiπτὲ δή.

ΣΤΡΕΨΙΑΔΗΣ
τὸς ἄλλος αὐτὶ τοιτού τοῦ δάκτυλοτ; 
πρὸ τοῦ μὲν, ἔτω' ἐμοῦ παιδὸς ὄντος, οὕτως.

ΣΟΚΡΑΤΗΣ
ἄγρειος εἰ καὶ σκαϊός.

ΣΤΡΕΨΙΑΔΗΣ
οὐ γὰρ, ἀξιερὲ,
τούτων ἐπιθυμῶ μανθάνειν οὐδὲν.

649 κομψὸν. 'Neat,' and therefore perhaps 'Euripidean.' Cf. Ἐγ. 18, κομψευρητικός.
651 κατ' ἐνόπλιον, κατὰ δάκτυλον. These ῥυθμοὶ and others are mentioned in Ἐρ. Rep. 400 B. Socrates there refers to the musician Damon for full details about them, concluding however that τὸ τῆς ἐπι-
εὐχεσθοῦσας τε καὶ ἐπισχεσθοῦσας τῷ εὐρύθμῳ τε καὶ ἀρρύθμῳ ἀκολουθεῖν and further that εὐλογία καὶ εὐφρο-
στία καὶ εὐποιηθοῦσα καὶ εὐθυμία ἐνθεία ἀκολουθεῖ; that there is, in short, a connection between music and morality. But it should be noticed that Socrates, in Plato, only al-
lows the severer and simpler harmonies and rhythms. In the Scholias τῆς ῥυθμοὺ κατ' ἐνόπλιον is defined as
πρὸς δὲ ἄρχοντο σελοντες τὰ διπλαζόντα and as made up of two dactyli followed by a spondee, e. g. ὡς φάτο 
δαιμονίων τοῦ δὲ ἐξελεύνα τοῦ μήτηρ.
652 νῦ τὸν Δ' οἷς. These words Meineke, following Hirschig, gives to Socrates. They seem to be quite as well placed where they are, expressing Strepsiades' haste to shew that he does know something.
655 οὐ γὰρ, κ. τ. λ. Why yes (I may be rude), but 'tis because you waste time in bothering me about what I don't want to know.
661 ἀλεκτρων.] It is plain that ἀλεκτρων must have been in common use for 'fowl or chicken' of either sex, and the Scholast shews that it was so. The Boeotians are said to have used ῥηγάλκης in the same general way. Cf. note on Ach. 871.
662 ἦ πάσχεις.] 'What you are doing:' Cf. v. 234.
663 ἀλεκτρυόνα.] Dindorf approves of Porson's correction ἀλεκτρυνά, to escape the anapestic close on the tribrach. Of this sequence there are two certain examples, Ach. 47, ἀλλ' ἄδάκτος ὁ γαῖρ Ἀμφίδεος, and Ecc. 315, καὶ θυμάτων ὡς ὑπ τ' ἐκείν' ψηλαφῶν. In these examples the two feet are not only in different 'dipodia,' but also separated by a decided stop and pause in the sense. In Rais. 932, 937, Porson makes a similar change, to ἵππαλεκτρω, ἵππαλεκτρων. Meineke reads (against MSS.) ἄλεκτρα, ἵππαλεκτρα, ἵππαλεκτρα. The metrical question seems doubtful: but ἄλεκτρα here is surely wrong. Socrates says, 'you call the female and the male by the same name, ἀλεκτρων:' i. e. I ask you for names which are distinctly per se (ὁρθῶς) masculine, and you give me one which you would apply to a fowl of either sex.' Strepsiades had not used the word ἄλεκτρων at all. And below, v. 848, 849, ἄλεκτρων is twice used by Phidippides for the two fowls.
677] 

ΣΟΚΡΑΤΗΣ
ἀλεκτρυναν, τὸν δὲ ἔτερον ἀλέκτορα.

ΣΤΡΕΨΙΑΔΗΣ
ἀλεκτρυναν; εὖ γε νῦ τὸν Ἀέρα·
ἐστ' ἀυτὶ τούτου τοῖς διδάγματος μόνον
Σιαλφιτῶσω σου κύκλῳ τὴν κάρδοτον.

ΣΟΚΡΑΤΗΣ
ἀδοὺ μάλι αὕθες τοῦ τε ἔτερον. τὴν κάρδοτον
ἀρρενα καλεῖσ, θηλείαν οὖσαν.

ΣΤΡΕΨΙΑΔΗΣ
τῷ τρόπῳ
ἀρρενα καλὸ 'γω κάρδοτον;

ΣΟΚΡΑΤΗΣ
μάλιστά γε,
ὡσπερ γε καὶ Κλεώνυμον.

ΣΤΡΕΨΙΑΔΗΣ
πῶς δή; φράσον.

ΣΟΚΡΑΤΗΣ
ταῦτον δύναται σοι κάρδοτος Κλεώνυμον.

ΣΤΡΕΨΙΑΔΗΣ
ἀλλ' ἀγάθ', οὐδ' ἢν κάρδοτος Κλεώνυμον,
ἀλλ' ἐν θυελα στρογγύλη 'νεμάττετο,
ἀτάρ τὸ λουπὸν πῶς με χρῆ καλεῖν;

ΣΟΚΡΑΤΗΣ
ἀπόσ;

666 ἀλεκτρυναν.] On the ana-
logy of λέων λέων. The coinage
seems correct, and perhaps hardly
deserves ridicule. But it has always
passed the power even of kings and
emperors to gain currency for a word
against use, 'quem penes arbitrium
est et jus et norma loquendi.' Hor.
669 τὴν κάρδοτον.] Strepsiades
is now taught to avoid the anomaly
of words masculine by termination,
yet by usage feminine. The passage
cannot be rendered exactly in a lan-
guage like our own. Walsh gives a
fair equivalent by changing the word
under discussion, putting for τὴν κάρ-
δοτον, 'a hen-woodcock.'
674 ταῦτον δύναται.] That is,
in the termination -σε κάρδοτος is as
masculine as Κλεώνυμος. But pro-
ably Strepsiades does not under-
stand Socrates' meaning, for his re-
joinder misses the point, but takes
up the words κάρδοτος Κλεώνυμον.
675 ἐν θυελα, κ.τ.λ.] οὐ πέντα
καὶ πάροικοι διαδέχεσθαιν. Schol.
ΑΡΙΣΤΟΦΑΝΟΣ

τὴν καρδότην, ὥσπερ καλεῖς τὴν Σωστράτην.

ΣΤΡΕΨΙΔΗΣ

τὴν καρδότην θήλειαν;

ΣΟΚΡΑΤΗΣ

ὀρθῶς γὰρ λέγεις.

ΣΤΡΕΨΙΔΗΣ

ἐκεῖνο δ’ ἦν ἄν, καρδότη, Κλεωνύμη.

ΣΟΚΡΑΤΗΣ

ἐτὶ δὲ γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ, ἀντ’ ἄρρεν’ ἑστὶν, ἀνταὶ δ’ αὐτῶν θῆλεα.

ΣΤΡΕΨΙΔΗΣ

ἀλλ’ ὁδ’ ἐγὼν ἀθῆλε ἑστὶν.

ΣΟΚΡΑΤΗΣ

eἰπὲ δὴ.

ΣΤΡΕΨΙΔΗΣ

Δύσιλλα, Φίλιννα, Κλεοταγόρα, Δημητρία.

ΣΟΚΡΑΤΗΣ

ἄρρενα δὲ ποια τῶν ὀνομάτων;

ΣΤΡΕΨΙΔΗΣ

μυρία.

Φιλόξενος, Μελησίας, Ἀμνίας.

ΣΟΚΡΑΤΗΣ

ἀλλ’, ὁ πονηρὲ, ταῦτά γ’ ἑστ’ οὐκ ἄρρενα.

ΣΤΡΕΨΙΔΗΣ

οὐκ ἄρρεν’ ὡμῖν ἑστὶν;

679, 80 ὀρθῶς γὰρ, κ.τ.λ.] 'Yes, now you speak correctly.' St. 'Oh! then the following would be the correct thing, καρδότη, Κλεωνύμη.'

680 καρδότη, Κλεωνύμη.] Having made κάρδοσις into the decided feminine καρδότη, he makes Cleonymus also into a woman because of his cowardice. Cf. above, v. 333.

681 ἔτι δὲ γε.] This is Meineke's reading for vulg. ἔτι δή γε. It seems satisfactory. Socrates means to assent to his pupil's conclusion that feminine nouns are to end in -η; and then says, 'Ay, and you must know about proper names, what their genders are.'

686 Μελησίας.] The old man here again is proved incorrect and ambiguous in his genders, because some oblique cases of nouns in -εια seem to be feminine by termination. Cf. Εὐχ. 969, Συμβιβασκαλὰς, for something similar.

688 οὐκ ἄρρεν’ ὡμῖν ἑστὶν:] 'What!, not masculine with you (Sophists)!'
ΝΕΦΕΛΑΙ.

ΣΩΚΡΑΤΗΣ
οὐδεμιὸς ὦ, ἐπεὶ
καλέσειας ἐντυχών Ἀμνία;

ΣΤΡΕΨΙΛΑΘΗΣ
ἀν; ὥστε, δεύρο δεύρ', Ἀμνία.

ΣΩΚΡΑΤΗΣ
γυναίκα τὴν Ἀμνίαν καλεῖς.

ΣΤΡΕΨΙΛΑΘΗΣ
δικαίως, ἦτοι οὗ στρατεύεται;
τὰ ταῦτ' αἱ πάντες ἱσμεν μανθάνων;

ΣΩΚΡΑΤΗΣ
μᾶ Δλ', ἀλλὰ κατακλυεῖς δεῦρι

ΣΤΡΕΨΙΛΑΘΗΣ
τί δρα;

ΣΩΚΡΑΤΗΣ
τισὸν τι τῶν σεαυτοῦ πραγμάτων.

ΣΤΡΕΨΙΛΑΘΗΣ
ὅ, ἵκετειῶ σ', ἐνθάδ' ἀλλ' ἐπερ τῇ χρῆ,
μ' ἔσατον αὐτὰ ταῦτ' ἐκφροντίσαι.

ΣΩΚΡΑΤΗΣ
τί παρὰ ταῦτ' ἄλλα.

ΣΤΡΕΨΙΛΑΘΗΣ
κακοδαίμον ἔγω,
ἐκεῖν τοῖς κόρεσι δῶσω τίμερον.

ΧΟΡΟΣ
ζε δὴ καὶ διάθρει, πάντα τρόπον τε σεαυτὸν

 contiene.] Strepsiades had asked
καθὼς; 'to what end, why
learn?' Socrates answers,
may well ask 'Why?' to no
bed: (you're so stupid); but,
δεῦρι, 'here,' on the ἀ-
στοι σκίμπων.

ἔχε ἐστὶν τ. τ. ἅ. 'There is
no way but this!' on the σκίμπων
you must needs sit. Socrates is as
positive as he had been at the first
initiation, ν. 255—258. For the
phrase cf. Vesp. 1166,
700—705. φρόντιζε... ἄμματον.]
To this corresponds metrically 805—
810, ἃς αλαθάνει... ἀπομελεῖν.
στροβεί τικνώσας.
tαγες δ', όταν εἰς ἄπορον πέσης,
ἐκ' ἄλλο πτέρα
νόμμα φρενός ὑπνος δ' ἀπέστω γλυκύθυμος ὁμάτων. 705

ΣΤΡΕΨΙΑΔΗΣ

ἀτταται ἀτταται.

ΧΟΡΟΣ

tί πάσχεις; τί κάμνεις;

ΣΤΡΕΨΙΑΔΗΣ

ἀπόλλυμαι δειλαιός ἐκ τοῦ σκίμποδος
dάκνουσιν μ' ἐξηρανίζεσ τοὺς Κορίνθιοι,
καὶ τὰς πλευρὰς δαρδαπτοῦσιν
καὶ τὴν ψυχὴν ἐκπλύουσιν,
καὶ τοὺς ὀρχεῖς ἐξελκοῦσιν,
καὶ τὸν πρωκτὸν διορύγγουσιν,
καὶ μ' ἀπολοῦσιν. 710

ΧΟΡΟΣ

μὴ νυν βαρέως ἀλγεῖς Λιαν.

ΣΤΡΕΨΙΑΔΗΣ

καὶ τῶς; ὡτε μου
φρούδα τὰ χρήματα, φρούδη χροιά,
φρούδη ψυχῇ, φρούδη δ' ἐμβάς;
καὶ πρὸς τοῦτοι ἐπὶ τούτη κακῶς
φρουρᾶς ἥδων

701 πυκνώσας.] He is to pack himself up in the bed-clothes, cf. vv. 727, 740. But πυκνώσας may also have reference to his mind, which he is to concentrate on something by close thinking. Afterwards however he is to let it go looser and λεπτήρ; cf. below, vv. 741, 763.

703 ταχύς ὑπαρ, κ.τ.λ.] The same advice is repeated below, v. 743.

710 οἱ Κορίνθιοι.] Cf. Ran. 439, Διὸς Κόρωνδος ἐν τοῖς στρώμασιν. The Corinthians were a likely enemy to make a raid on Attica about this time.

711—15. Mitchell calls attention to the rhyming termination of these lines.

718 χροιά.] Phidippides (above, v. 130) declines to become τὸ χρώμα διακεκραυγμένος; cf. v. 103. Strepsiades was to be like Chaerephon, ἡμεθύτης, v. 504.

719 ἐμβάς.] Perhaps he had put off his shoes as well as his cloak on entering the holy φρωγιστήριον.

721 φρουρᾶς ἥδων.] Cf. Aesch.
731] ΝΕΦΕΛΑΙ.

ὀλίγον φρούδος γεγένημαι.

ΣΩΚΡΑΤΗΣ

οὗτος, τί ποιεῖς; οὐχὶ φροντίζεις;

ΣΤΡΕΨΙΑΔΗΣ

ἐγώ;

νῦ τῶν Ποσειδῶ.

ΣΩΚΡΑΤΗΣ

καὶ τί δή τ' ἐφρόντισας;

ΣΤΡΕΨΙΑΔΗΣ

ὑπὸ τῶν κόρεων ἐξ μοῦ τι περιλειφθήσεται.

ΣΩΚΡΑΤΗΣ

ἀπολεῖ κάκιστ'.

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ', ὥγαθ', ἀπὸλολ' ἄρτιως.

ΣΩΚΡΑΤΗΣ

οὐ μαλθακιστε', ἀλλὰ περικαλυπτεά.

ἐξευρέτεος γὰρ νοῦς ἀποστερητικὸς καπαϊόλημ'.

ΣΤΡΕΨΙΑΔΗΣ

οἴμοι, τίς ἄν δήτ' ἐπεβάλοι

ἐξ ἀρνακίδων γνώμην ἀποστερητρίδα;

ΣΩΚΡΑΤΗΣ

φέρε νυν, ἀθρήσω πρῶτου, ὥ τι δρᾷ, τουτούν.

Ag. 16, ἄταν δ' ἀλάδειν ἤ μπορεσθαι δοκεῖ, ὕπτον τόδε' ἀρτίσηλτον ἐνερέων ἀκός, of the sentinel thus beguiling φροντὶς ἐνερέως μῆκος. There is intentional alliteration in φροντὶς and φρούδος.

726 ἀπόλολ' ἄρτιως.] My ἀπόλολ' is a thing past prizing for or against (says Strepsiades); your word ἀπόλει, 'you will perish,' has no meaning.

729 καπαϊόλημ'.] ἀπαϊόλειν is used in Eur. Ion, 549, for 'to puzzle.' The first sense would probably be, 'to dazzle or confuse by quick motion,' as one might do by sleight of hand: compare Lat. praetignere, praetingerere. ἀλόσ is fully discussed in Buttmann's Lexilogus, and the sense of 'quickly moving' shown to be the primary and Homeric one.

730 ἐξ ἀρνακίδων γν. ἀπ.] παίσαι δὲ ἐνταῦθα, γνώμην ἐξ ἀρνακίδων εἰτῶν ἀποστερητρίδα, ἦγουν γνώμην ἐξ ἀρνήσεως καὶ ἀποστερητικοῖς. ὑφελε δὲ εἰπεῖν 'τίς ἄν δήτ' ἐπεβάλοι καὶ ἐπιθήσει σκέπανα εξ ἀρνακίδων ὡς ἄν γνώμην εὐρομα ἀποστερητικῶν; Schol. Walsh renders, 'Alas! who'll cover me with the coarse rugged rugs of vengeance?' For the form ἀποστερητρίδα Brunck compares ἀλληλοτρίδας, ἀλληλοτρίδας, ἀλληλοτρίδας, ἀλληλοτρίδας.
οὗτος, καθεύδεις;

ΣΤΡΕΨΙΑΔΗΣ
μά τόν Ἄπόλλων ἵω μὲν οὐ.

ΣΟΚΡΑΤΗΣ

ἔχεις τι;

ΣΤΡΕΨΙΑΔΗΣ
μᾶ Δι’ οὐ δήτ’ ἐγαγ’.

ΣΟΚΡΑΤΗΣ
οὐδὲν πάνυ;

ΣΤΡΕΨΙΑΔΗΣ
οὐδὲν γε πλὴν ἢ τὸ πέος ἐν τῇ δεξιᾷ.

ΣΟΚΡΑΤΗΣ
οὐκ ἐγκαλυψάμενος ταξέως τε φροντιεῖς;

ΣΤΡΕΨΙΑΔΗΣ
περὶ τοῦ; σὺ γὰρ μοι τούτο φράσον, ὁ Σώκρατες.

ΣΟΚΡΑΤΗΣ
αὐτὸς δ’ τε βούλει πρῶτος ἐξευρών λέγε.

ΣΤΡΕΨΙΑΔΗΣ
ἀκίκας μυριάκις ἄγα δούλομαι,
περὶ τῶν τόκων, ὡσὶν ἀν ἀποδὸ μηδενὶ.

ΣΟΚΡΑΤΗΣ
ὁδ’ νῦν, καλύπτοιν, καὶ σχάσας τὴν φροντίδα
 λεπτήν κατὰ μικρὸν περιφρόνει τὰ πράγματα,
ὅρθως διαμιᾶτε καὶ σκοτῶν.

ΣΤΡΕΨΙΑΔΗΣ
οἶμοι τάλας.

733 ἔχεις τι.] “Have you caught anything?” τοῖς γὰρ ἀλείπον ἢ ὲρὶθαγορευταῖσθαι φάσιν, ἔχειτι; Schol. 737 αὐτῶς...λέγε.] Socrates would not himself find out and give to his disciples anything, but made them think it out for themselves. 740 σχάσας.] The old man is now told to loosen and spread his thoughts as it were over various matters: not to keep them too close and concentrated. Cf. below, v. 763, and note on τυκνόσας above, v. 701. Εἰς σχάσας c.f. v. 101.
ΝΕΦΕΛΑΙ.

ΣΩΚΡΑΤΗΣ

έχε ἄπειμα καὶ ἀπορήσε τι τῶν νομάτων, ἀφείς ἀπέλθε κατὰ τὴν γνώμην πάλιν κίνησον αὐτῷ αὐτὸ καὶ ἐγνώθρισον.

ΣΤΡΕΨΙΔΗΣ

ὁ Σωκρατίδιος φίλτατον.

ΣΩΚΡΑΤΗΣ

ti, ὃ γέρον;

ΣΤΡΕΨΙΔΗΣ

ἐχω τόκου γνώμην ἀποστερητικήν.

ΣΩΚΡΑΤΗΣ

ἐπιδειξον αὐτήν.

ΣΤΡΕΨΙΔΗΣ

εἰπὲ δὴ νῦν μοι τοδὲ γνωτώ καὶ γνωμάκις εἰ πριάμενος Θέταλήν, καθέλοιμι νῦκτωρ τὴν σελήνην, εἰτα δὲ αὐτὴν καθελόρισθ' ἐσοφεῖον στρογγύλου,

744 ἀφείς ἀπέλθε.] Cf. above, v. 702. Of course this is a hit at the inconclusiveness of Socrates' philosophy: and indeed even the Platonic Socrates is open to the charge.

745 κίνησον αὐθεὶς αὐτῷ καὶ.] Dindorf construes this καὶ ἐγνώθρισον αὐτῷ, comparing Aesch. 884, ἐξβαθή τῶδε καθαρίσθη τῷ ἔξω; where however Meineke reads τείδε (= τὰδε 'this way'), and the dative τῶδε if retained may belong almost as well to ἔξω as to καθαρίσθη. Nor are the passages from Πατ. 417, ἔχωλαβε ἐξὲν προβήμων τῶδε καὶ ἐξελέκτων, and Aesch. Prom. Vinct. 51, ἐγνωκα τοῦτῳ κοῦδεν ἄντευσων ἔχω, quite convincing. Meineke in his critical notes doubts whether τῇ γνώμῃ in v. 744, or αὐτῷ (Kuster) in v. 745, should not be read. With the former the sense would be 'let go anything that perplexes you for a time, and then again stir it up in your thoughts, (master it,) and bar it in, or make it fast.' This sense of ἐγνώθρισον, from ἐγνώθρον, seems to suit the passage better than the first sense given by L. and S. from γνώμων.


751 λοφεῖον στρογγύλου.] Cf. Aesch. 1107, τὸ λοφεῖον ἔξενεγκε τῶν τριῶν λόφων. The crest-case appears to have been circular, from this passage; and the same is confirmed from the Acharnians; since Dicaeopolis asks for some things which in shape as well as sound resemble what Lamachus calls for: e.g. λεκάρων, a plate (probably round) to match the λοφεῖον: a round cheese to match the round shield (1124-5). Of course it is the full moon that is to fit the case ωσπερ κάτωτερ.
ΑΡΙΣΤΟΦΑΝΟΣ

ωσπερ κάτοπτρον, κάτα τηροίν ἔχον,

ΣΟΚΡΑΤΗΣ

ti δήτα τούτ' ἀν ωφελήσειεν σ';

ΣΤΡΕΦΙΑΔΗΣ

ὁ τι;

ei μηκέτ', ἀνατέλλοι σελήνη μῆδαμοι,

ΣΟΚΡΑΤΗΣ

οὐκ ἀν ἀποδοίην τοὺς τόκους.

ΣΟΚΡΑΤΗΣ

ὅτη τι δή;

ΣΤΡΕΦΙΑΔΗΣ

ὅτη κατὰ μῆνα τάργυριον δανείζεται.

ΣΟΚΡΑΤΗΣ

εὗ γ', ἄλλ' ἔτερον αὐς σοι προβαλὼ τι δεξιὼν

ei σοι γράφομαι πεντετάλαυτος τις δίκη,

ΣΟΚΡΑΤΗΣ

ὅπως ἄν αὐτὴν ἀφάνισεις εἰπέ μοι.

ΣΤΡΕΦΙΑΔΗΣ

ὅπως; ὅπως; οὐκ οἴδ' ἀτάρ χτητέον.

ΣΟΚΡΑΤΗΣ

μή νυν περὶ σαυτόν εἶλε τὴν γηώμην ἄει,

ΣΤΡΕΦΙΑΔΗΣ

eὐρησὶν ἀφάνισιν τῆς δίκης σοφωτάτην,

ΣΟΚΡΑΤΗΣ

ποίαν τινά;
 Positioned at the top is the word "NEFELAI." Below, in bold, are the names "STREPHIDAE." The text is a continuation of a Greek passage, discussing the use and properties of precious stones. The passage is attributed to a scholar named Sophocles, and references are made to his works and the use of certain phrases and ideas from his plays. The text is a reflection on the use of such stones, their supposed medicinal properties, and the role of reflection in their use.
μέλλων ὁφλήσειν, μη παρόντων μαρτύρων.

ΣΤΡΕΨΙΔΗΣ

φαυλότατα καὶ ῥαστῆ.

ΣΟΚΡΑΤΗΣ
eip’ ἐν.

ΣΤΡΕΨΙΔΗΣ
cak de λέγω.
ei πρόσθεν ἔτη μᾶς ἐνεστώρον δίκης,
πρὶν τὴν ἐμὴν καλεῖσθε’, ἀπαγγέλμην τρέχων.

ΣΟΚΡΑΤΗΣ

οὔδὲν λέγεις.

ΣΤΡΕΨΙΔΗΣ

νῦ τοὺς θεοὺς ἔγωγ’, ἐπεὶ
οὔδεις κατ’ ἐμοῦ τεθνεώτος εἰσάξει δίκην.

ΣΟΚΡΑΤΗΣ

ἄθλεις’ ἀπέρρ’, οὐκ ἄν διδάξαμι ἄν σ’ ἔτι.

from oneself an adversary’s shoulder in wrestling, and so foiling him; and here the sense may be much the same. 779 ἐνεστώρον.] ‘Instante adhuc actione una.’ Cf. Demostr. 896. 29, ἐνεστηκαία τῇ θεῇ δίκης δι- δόσαν ὁ Παμφεῖον ὄρκον.

780 καλεῖσθε’.] Cf. Ἑσσ. 1441, ἔσο ἄν τὴν δίκην ἄρχῳν καλῇ. For the elision see note on v. 988.

ἀπαγγέλμην.] This is one of the ways to Hades suggested in Kan. 121, μά νῦν γάρ ἢποι ἀπὸ κόλω καὶ θρανίου κρεμάσαντε σαντὼ. And in Ἐν. 80, Nicias proposes escape by suicide.

781 οὔδὲν λέγεις.] What you say is naught. λέγεις τι, οὔδεν, ‘to have some sense or reason, or none, in what you say’ is frequent in Plato.

783 διδάξαμι ἄν.] This is Elms- ley’s correction. Another is διδά- σαμον ὤ ἔτι. Hermann’s defence of διδάσαμον, from Pind. Olymp. VIII. 77, τὸ διδάσαται δὲ τοι ἔδοτε ἁπτερον is not satisfactory for Attic Greek. For the double ἄν cf. Θερμ. 196, καὶ γὰρ ἂν ραπωλομέθ αὔν; and note on Ἐν. 1108. In sentences where between the first and second ἄν many words intervene, the reason for its double appearance seems to be that the speaker wished to shew the conditional nature of the sentence from the very outset, and therefore put ἄν near the beginning, and then, after the parenthetical clause repeated the particle with the verb for the sake of clearness. Aesch. Ἀγ. 345—7 is a case in point. θεοὺς ὃ ἄν, ἀμπλάκητος εἰ μόλις στρατὸς, ἐγρηγοροῦσι τὸ πῆμα τῶν ἠλωτῶν γέ- νουσιν ἄν. ‘Before the gods may be—should the host return stained with sin against them—wakeful, I say, may be will prove, &c.’ In short simple phrases like the present the doubled ἄν may have some emphasizing force. ‘I won’t teach you any more, that I won’t.’
ΝΕΦΕΛΑΙ.

ΣΤΡΕΨΙΑΔΗΣ

ἐτη τί; ναι πρὸς τῶν θεῶν, ὡς Σωκράτης.

ΣΩΚΡΑΤΗΣ

ἀλλ' εὖθυς ἐπιλήθης σὺ̣ γή ἀττ' ἀν καὶ μάθης̣
ἐπεὶ τί νυν πρῶτον ἐδιδάχθης; λέγε.

ΣΤΡΕΨΙΑΔΗΣ

φέρ' ἵδιο, τί μέντοι πρῶτον ἦν; τί πρῶτον ἦν;
τίς ἦν ἐν ἣ ματτόμεθα μέντοι ταλφιτά;
οἷμοι, τίς ἦν;

ΣΩΚΡΑΤΗΣ

οὐκ ἐσ' κόρακας ἀποθεοεῖ,
ἐπιληψόμεταν καὶ σκαλιότατον γεροντίου;

ΣΤΡΕΨΙΑΔΗΣ

οἷμοι, τί ὦν δῆθ' ὁ κακοδαιμόν πεῖσμαι;
ἀπὸ γὰρ ὀλοκληροί μὴ μαθὼν γλωττοστροφεῖν.
ἀλλ', ὡς Νεφέλαι, χρηστὸν τι συμβουλεύσατε.

ΧΟΡΟΣ

ἡμεῖς μὲν, ὡς πρεσβύτα, συμβουλεύουμεν,
εἰ σοι τις νῦν ἐστὶν ἐκτεθραμμένος,
πέμπτειν ἔκεινον ἀντὶ σαυτοῦ μανθάνειν.

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' ἐστ' ἐμον' νῦν καλὸς τε καγαθὸς;
ἀλλ' οὐκ ἐθέλει γὰρ μανθάνειν, τί ἐγώ πάθω;

ΧΟΡΟΣ

σὺ δ' ἐπιπρέπεις;

785 καλ. ] The καλ. emphasizes μάθης; but seems best rendered in English by a stress laid on the auxiliary verb, 'whatever you have learnt, you forget.'

786 νῦν. ] Cf. ν. 825, ὁμορρ νῦν δια, for νῦν with aorist = 'up-per,' 'just now.'

790 ἐπιληψόμεταν ] In form as if from ἐπιληψομαι, but that is not in use.

798 μανθάνειν, τί ἐγώ πάθω; ] Meineke puts a full stop after μανθάνειν, making ἀλλ' γὰρ elliptical, as it so often is. But then τί ἐγώ π. comes awkwardly without any conjunction or particle. Hermann prefers τί γὰρ πάθω, as in Lysistr. 884. Eccl. 830, Av. 1432. But no MSS. appear to have τί γὰρ π. in this place, and, as Dindorf says, the γὰρ that has just gone before is a reason against γὰρ; whereas in the passages adduced by Hermann the context justifies and requires γὰρ.
ΑΡΙΣΤΟΦΑΝΟΣ

ΣΤΡΕΨΙΑΔΗΣ

ευσώματει γὰρ καὶ σφρυγῆ,
κάστ’ ἐκ γυμνικῶν ἐπτέρων τῶν Κοινώρων.

800

ἀτρ’ μετεμῆλʼ γ’ αὐτὸν ἤν δὲ μὴ θέλη,
οὐκ ἐσθ’ ὅπως οὐκ ἐξελὸ τ’ εἰς οἰκίας,
ἀλλ’ ἐπανάμεινον μ’ ὀλγὸν εἰσέλθον χρόνον.

ΧΟΡΟΣ

ἀρ’ αἰσθάνει πλεῖστα δ’ ἡμᾶς ἀγάθ᾽ αὐτίξ’ ἔξω
μόνας θεῶν; ὁς

805

ἐκοιμοὶ ὅ’ ἐστὶν ἄπαντα δρᾶν
ὡς ἀν κελεύης.

συ δ’ ἄνδρος ἐκπεπτληγμένου καὶ φανερῶς ἐπηρμένου

810

μοιχάς ἀπολάφεις, ὅ τι πλεῖστον δίνασαι,
ταχεὺς: φιλεὶ γὰρ πως τὰ τοιαῦτ’ ἔτερα τρέπεσθαι.

ΣΤΡΕΨΙΑΔΗΣ

οὖτοι μᾶ τὴν Ὄμηχλην ἐτ’ ἐναυθὶ μενεῖς;
ἂλλ’ ἐσθ’ ἐλθὼν τοὺς Μεγακλέους κλονας.

815

ΦΙΛΙΠΠΙΔΗΣ

ὁ δ’ θαυμώνει, τ’ χρήμα πάσχεις, ὁ πάτερ;
οὐκ εὖ φρονεῖς μᾶ τὸν Δία τὸν Ὄλυμπιον.

800 ἐπτέρων.] This can hardly mean ‘swooping,’ as Walsh renders it.
Ernesi thinks there may be reference to some metaphorical use of
the word by a tragic poet. We have no such use preserved of ἐπτέρον;
but ἐπτέρος is curiously used (Aesch. Ag. 276); and συνεικρίνερ
tεπεθῆκαν σθενοῦσα. Soph. Oid. Tyr. 16.

805 of the young and weak. Hence
‘well-feathered’ might imply ‘vigorous,
strong.’ Strepsiades’ wife seems
to have been rather a virago, ἐν-
δρόσιρος if not ἀνδροτόργων; and her
son therefore naturally ἔσπωματος
and ὀφρεγών, which would not fol-
low so well if ἐπτέρος be taken=
‘well-plumed, fine-feathered,’ of a
fine lady.

805—812. While Strepsiades is
gone after his son, the Chorus con-
gratulate Socrates on the advantages
he will get out of his dupe, advising
him to make hay while the sun shines.

810. Ποὺ δ’ ἄνδρος ἐκπ…γνῶς
ἀπολάφεις.] The genitive is go-
vernied by ἀπολάφεις, ‘you will suck
out of the man in his wilderness
all the advantage you can, having
perceived him thus bewildered, &c.’

814—888. Strepsiades goes to
his son, threatens to turn him out of
doors if he will not go to school,
and displays his new-found knowl-
dedge. Philippiades thinks his fa-
ter mad, but at last obeys. He is
brought to Socrates; and is to learn
direct from the two λόγων.

814 μᾶ τὴν Ὄμηχλην.] A So-
cratic oath. Cf. v. 627.
ΝΕΦΕΛΑΙ.

ΣΤΡΕΨΙΑΔΗΣ

ιδοὺ γ' ιδοὺ Δι' Όλυμπιον τῆς μαρίας
τὸ Δία νομίζειν, ὡντα τηλικούτοιν.

ΦΕΙΔΙΠΠΙΔΗΣ

τὸ δὲ τούτο ἐγέλασας ἐτεών;

ΣΤΡΕΨΙΑΔΗΣ

ἐνθυμούμενος

ὅτι παιδάριον εἶ καὶ φρονεῖς ἀρχαίκα.
ὁμος γε μὴν πρόσελθ', ἵνα εἰδῆς πλείονα,
καὶ σοὶ φράσω πρῶτον ὅ σὺ μαθὼν ἀνὴρ ἔσει.
ὅπως δὲ τούτῳ μὴ διδαξέως μηδένα.

ΦΕΙΔΙΠΠΙΔΗΣ

ιδοὺ τὸ ἔστιν;

ΣΤΡΕΨΙΑΔΗΣ

ὁμοσας ὑπὶ Δία.

ΦΕΙΔΙΠΠΙΔΗΣ

ἔγοργ'.

ΣΤΡΕΨΙΑΔΗΣ

ὅρᾶς οὐν ὅς ἄγαθον τὸ μανθάνειν;
οὐκ ἔστιν, ὡς Φειδιππίδη, Ζεὺς.

ΦΕΙΔΙΠΠΙΔΗΣ

ἀλλὰ τὸς;

ΣΤΡΕΨΙΑΔΗΣ

Δίνος βασιλεῖς, τὸν Δι' ἐξεληλακῶς.

ΦΕΙΔΙΠΠΙΔΗΣ

αἰσθοί, τὸ ληρεῖς;

828 Ἰδοὺ γ' Ἰδοὺ.] In contempt, 824 ὡς δὲ...μηδένα.] Strepsiades makes a secret of his knowledge, as the scholar had done to him. 828 Δίνος, κ.τ.λ.] Cf. above, you ought to be beyond such folly and ignorance.
830 Σωκράτης ὁ Μήλιος
καὶ Χαιρεφῶν, ὃς ὁδε τὰ ψυλλῶν ἰχνη.

835 
καὶ μὴ δὲν εἰπῆς βλαύρον ἀνδρας δεξιόνοιν
καὶ μοῦν ἧχοντας: ὅν ὑπὸ τῆς φειδωλίας
ἀπεκελρατ' οὐδεὶς πῶτον οὐδ' ἡλεύητατο
οὐδ' ἐς βαλανείων ἰλθε λουσόμενοι: σὺ δὲ
ὡς ἐπτευείτος κατάλειβ τὸν βίον.

838 καταλέει.] ‘You bathe away,—wash away,’ with the notion also of spending it on baths, &c. One Scholastic gives καταναλίσκας εἰς λουρδ. Another δαπανᾶς, ἀφανίζεις. The same double meanings appear in Plaut. Trin. 2. 4. 5, Com. exoptum, exunctum, elutrum in balineis. And ‘eluere’ frequently in Plaut. = ‘prodigere.’ There is of course reference to λουσόμενοι in the preceding line. ‘They’re so sparing they won’t wash themselves, you unsparingly wash away my property, as if I were dead.’
τί δ’ ἀν παρ’ ἐκείνων καὶ μάθων χρηστόν τις ἄν;

ὑμοί, τί δράσω παραφρονούντος τοῦ πατρός;
πότερα παρανοίας αὐτῶν εἰσαγαγούν ἄλω,
ἡ τοῖς σοφοπηγοῖς τὴν μανίαν αὐτοῦ φράσω;

φέρ’ ἵδω, σὺ τούτοι τί νομίζεις; εἶπέ μοι.

ἄλεκτρόνον.

καλῶς γε. ταυτὴν δὲ τί;

ἄλεκτρον’.

ἄμφω ταῦτο; καταγέλαστος εἰ.

μὴ νυν τὸ λουτᾶν, ἀλλὰ τήνδε μὲν καλεῖν

άλεκτροναῖαν, τούτοι δ’ ἀλέκτορα.

840 τι δ’ ἄν...ἀν. Cf. note on 783. For a wandering question like this followed by οἰκηθεὶς, cf. Ep. 89, πώς δ’ ἂν μεθένων χρηστόν τι βούλευσαι ἢ ἄνηρ; Δ. οἰκηθεὶς, οὕτως;
844. Strepsiades runs in and fetches out two fowls, cock and hen.
845 παρανοιας εἰσαγαγοῦν.] As Iophon is said to have done to his father Sophocles.
846 σοφοπηγοῖς.] That they may have his coffin ready, for he is a crazy old dotard, and therefore near his death. Cf. Lysistr. 599, σὺ δὲ δὴ τι μαθῶν οὐκ ἀπευθυνθέτεις;...σῶμα ὄντως;
847 τούτοι τί νομίζεις.] τούτοι τίνα νομίζεσι, Vulg. τούτοι, MSS. R. V. τί is better for the sense than τίνα, and is adopted by Dindorf, in his note. Indeed ταυτήν δὲ τί in the next line seems almost to prove τούτοι τί to be right.
850 Μ. Strepsiades' new-found knowledge meets with the same contempt as does Monsieur Jourdain's, when his triumphant revelation to his wife and household that they talk 'prose,' and pout out their lips to utter U, only gains from Madame a scornful "Qu'est-ce que c'est que tout ce galimatias-là?" Indeed Molière evidently got the idea of the grammar lesson (Le Bourgeois Gentilhomme, Act II. 6, 111. 3) from Aristophanes.
ΤΑΙΤΗΤΑ ΕΜΑΘΟΣ ΤΑ ΔΕΞΙΑ ΕΙΣΟ ΠΑΡΕΙΘΙΩΝ ἈΡΤΙ ΠΑΡΑ ΤΟΙΣ ΥΨΟΝΕΙΣ;
ΣΤΡΕΥΙΑΔΗΣ
χαίτερά γε πόλις, ἄλλο ὁ τί μάθημα ἐκάστοτε, ἐπελαυθανομένη ἢν εὐθὺς ὑπὸ πλήθους ἑτῶν.
ΦΕΙΑΠΠΙΑΗΣ
διὰ ταῦτα δὴ καὶ θοιμάτων ἀπώλεσας;
ΣΤΡΕΥΙΑΔΗΣ
ἄλλο ὄν καὶ ικτὸς, ἄλλα καταπερφρότητα.
ΦΕΙΑΠΠΙΑΗΣ
τὰς δ’ ἐμβάδας ποιν τέρπομαι, θυνήτε ς;
ΣΤΡΕΥΙΑΔΗΣ
ἄστερ Περικλῆς ἐς τὸ δέου ἀπώλεσα.

853 ὑψίτεις.] One Scholast explains this by 'pale and corpse-like,' another by 'impious and fighters against the gods,' another by 'living beneath the earth.' The second explanation is taken by most commentators. Wieland translates 'Himmel-stürmer.' The two last meanings may be combined. The Socratic school are called, with some contempt, 'sons of earth, earth-born giants,' because of their boastful and impotent endeavours to dethrone the gods, but yet with reference also to their κατάρδεισ αἰτεψ in the Contemplatory. For the giants as boasters cf. Λευ. 814, ὃς θέλη τῶν γυναικών ἀλατοψινηομον καθαρτηρήγοντιον; with which compare v. 102 of this play, where Phidippides calls the sophists ἀλάσφαι. Cf. also below, v. 1402.

855 ἐπελαυθανομήν ἢν......ἑτῶν.] As far as the sense goes there is no need for preferring τῶν ἑτῶν and omitting ἂν. The use of ἂν with impf. or aorist indica, in sentences not conditional may be abundantly illustrated. Cf. Λαπ. 911, ἔνα τιν’ ἂν καθισκ. 914, ὁ δ’ ἥρας γ’ ἡρδεὺν ἠρμαθεύς ἢν μελ. 920, τὸ ὁμάρα

859 ἄστερ Περικλῆς.] Pericles, in his account of monies expended, put down of ten talents εἰς τὸ δέον ἀνθνώσα, and the item went unquestioned by the people. He had with this money bribed Fleiscimax and Cleandidas to spare Attica. Plutarch mentions this in his life of Pericles. One Scholast however
ΝΕΒΕΛΑΙ.

αλλ' ἵθι, βάδις, ἱωμεν' εἰτα τῷ πατρὶ πιθόμενος ἔξαμαρττε· καῦῳ τὸν ποτε οἶδεν ἐξέτει σοι τραυλίσαντι πιθόμενος,

ὁν πρώτον ἄφλος ἔλαβον Ἡλιαστικῶν, τοῦτον πρώτην σοι Διασίοις ἀμαξίδα.

ΦΕΙΔΙΠΠΙΔΗΣ

ἥ μὴν σὺ τούτως τῷ χρόνῳ ποτ' ἄχθεσει.

ΣΤΡΕΥΙΑΔΗΣ

eῦ γ' ὅτι ἐπείσθης· δεῦρο δεῦρ', ὁ Σώκρατες,

ἐξελθ' ἀγα γάρ σοι τοῦ νῦν τούτοιν, ἀκοῦν' ἀναπέλεισαν.

ΣΩΚΡΑΤΗΣ

ὔπτυτος γάρ ἐστιν ἐτι καὶ τῶν κραμαθῶν οὐ τρίβων τῶν ἑνώδε.

ΦΕΙΔΙΠΠΙΔΗΣ

αὐτὸς τρίβων εὖς ἄν, εἰ κρεμάιο γε.

ΣΤΡΕΥΙΑΔΗΣ

οἷς ἐς κύρακας; καταρθ' σοι τῷ διδασκάλῳ;

ΣΩΚΡΑΤΗΣ

ἴδου κρέμαι, ὁς ἡλιθιὸν ἐφθέγγατο

seems to think this refers to monies embezzeled in the matter of a statue of Athene, to which there is more distinct reference in Puc. 605, 6.

863 ἄβολον... Ἡλιαστικῶν ] The three-ohol piece was generally the fee of the Hellasae. Cf. Ezg. 708. The Scholiast here says the pay was not fixed, but variable.

864 τοῦτον πρέαμην ] In strictness (as Dindorf notes) it should be πρεαμενον: but the construction with ὕφα is dropped, and the indicative substituted. Meineke punctuates ποτε, ὅτι, ἐξέτα, 'I too once (I know) obeying you...bought....'

866 κρεμασθων ] To avoid the use of α in this word three changes are proposed, τῶν γε κατ' τῶν κρεμα- χων οὔτω, τῶν κρεμαστῶν: the last being preferred by Porson. Perhaps Dawes' canon is scarcely certain enough to warrant our leaving the MSS. Certainly the form used above, v. 218, is κρεμάθρας, not κρεμάστρας, but the penultimate is short. Dindorf says, 'producta syllaba media dixit ut ponderosius hoc vocabulum videtur.' This is very improbable.

870 τρίβων ] Socrates had used τρίβων for 'well versed in.' Philodipides uses it for 'an old threadbare cloak,' saying that if Socrates were hung up, he'd be for all the world like an old cloak hanging on a peg. This explanation (Seager's) seems right, and justifies the reprove in v. 871.

872 κρέμαι, ὁς ἡλιθιον ] As the MSS. have κρέμαι γ' ὃς ἡλ., and
καὶ τοῖς χείλεσιν διερρηκτικῶς,
πῶς ἄν μάθοι ποθὲ οὕτως ἀπόφευξιν δίκης
ἡ κλῆσις ἡ χρυσωσὶς ἀναπεστηριαν;
καίτοι ταλάντω τούτο ἔμαθεν Ὀμπέρμωλος.

ΣΤΡΕΨΙΑΔΗΣ
ἀμέλεια, διδάσκει θυμόσοφός ἐστίν φύσει
eὐθὺς γέ τοι παιδαρίων ὁ τινοντοι
ἐκπλαττεν ἐνδόυ οἰκίας μαῖας τ’ ἐγλυφεν,
ἀμαξίδας τε σκύλως αἰχμάξετο,
καὶ τῶν σιδών βατράχους ἐποίει τῶν δοκεῖς.
ὅπως δ’ ἐκεῖνο τῷ λόγῳ μαθήσεται,
tὸν κρείττον, ἢς τε ἡτοί, καὶ τὸν ἢτονα
ὅπερ δὲ λέγοντες ἀνατρέπει τὸν κρείττονα·
ἐὰν δὲ μὴ, τὸν γοῦν οὐκου πάση τέχνη.

ΣΩΚΡΑΤΗΣ
αὐτὸς μαθήσεται παρ’ αὐτοῦ τῶν λόγων,
ἐνώ δ’ ἀπέσομαι.

ΣΤΡΕΨΙΑΔΗΣ
τοῦτο ἐνν μέμην’, ὅπως

the exact repetition of the words κρέ-
μαχο γε seems likely, this omission of
by Dindorf is not quite satisfac-
tory; nor yet is Meineke’s substitu-
tion of ἔδων for ἐλθοῦν. Hermann
proposed κρέμαχο γε ἐλθέως.

873 διερρηκτικῶς.] διακεχει-
σών, Schol. Suidas explains it κε-
χαλεσμένα, οὐ συνεστραμμένα. The
philosophic and polite pronunciation
was to be neat and mincing with lips
under control.

875 χαλάνωσιν ἀναπεστηριαν.
‘Laxation suasive,’ Walsh. ‘Inva-
lidation’ might do. χαλανωσις is a
weakening or loosening of the force
and cogency of the adversary’s argu-
ments; ὅταν τοῦ ἀντίδικου προβάλ-
λαντος λόγοις πιθανον εἰς τὸν ἄντι
τοις περιτρέψῃ καὶ χανωσις καὶ
ἀσθενείς τοις. Schol. The word
was probably peculiar to rhetori-
cians. Cf. v. 318.

876 καίτοι, κ.τ.λ.] ‘And yet
Hyperbolus learnt all this, and paid
me a good fee for it too.’ On which
Strepsiades says, that his son was
clever as a lad, and will perhaps af-
fter all be an apt pupil.

877 θυμόσοφος.] Cf. Vesp. 1780,
‘Αριστόλογον...θημοσοφικώτατον ἀποταμά
ποι’ ἡμοῦ μαθήσα τοι παρὰ μηθονδίον ἀλλ’
ἀπὸ σοφῆς φύσεως αὐτογων ἐκμαθάτοις.

881 πῶς δοκεῖς.] Cf. Plut. 742,
οι δὲ πῶς δοκεῖσ τῶν Πλούτων ἡσα-
άωτος. Καπ. 54, τὴν καρδίαν ἐπά-
446, τοῦτον λαβοῦσα πῶς δοκεῖς καθ-
ήμηντος. All interrogative force
seems lost in this colloquial use of
πῶς δοκεῖς, which thus is about equi-
valent to ‘You can’t think how cleverly,
greatly, &c.’

884 ἐκ κράτοσα.] Some MSS.
want this line. Dobree would omit
it. Bergk would also omit v. 885.

887 ἐνώ 8’ ἀπέσομαι.] This is
better given to Socrates, as (after
ΝΕΦΕΛΑΙ

πρὸς πάντα τὰ δίκαια· ἀντιλέγειν δυνῆσται.

ΔΙΚΑΙΟΣ

χώρει δευρί, δεξίον σαντῶν
tοισὶ θειαῖς, καὶ πέρ θρασὺς ὄν.

ΔΙΚΑΙΟΣ

ὦ ὅποι χρήζεις. πολὺ γὰρ μᾶλλον σὲ
év tois πολλοῖσι λέγων ἀπολῶ.

ΔΙΚΑΙΟΣ

ἀπολεῖς σὺ; τίς ὄν;

ΔΙΚΑΙΟΣ

λόγος.

ΔΙΚΑΙΟΣ

ήττῳ γ’ ὄν.

ΔΙΚΑΙΟΣ

ἀλλὰ σὲ νικῶ, τὸν ἐμὸν κρεῖττω
φάσκοντ’ εἶναι.

ΔΙΚΑΙΟΣ

τὶ σοφὸν ποιῶν;

ΔΙΚΑΙΟΣ

γνώμας καὶ νᾶς ἔξευρισκον.

Beer) Meineke reads it, if with MS.
Rav., Hermann, and Meineke, we
read νῦν for γαῦν. The reading δ’ ὄν
of the old editions might stand, on
the score of sense. But probably
Socrates goes cut, and returns at ν.
1105, when the discussion is ended,
with ‘Well! what now? which tu-
tor do you choose for your son?’

883 Here a song of the Chorus is
wanting, which probably the poet
when remodelling this play never
added. The word ΧΟΡΟΣ (? ΧΟ-
ΡΟΣ) is found in MS. Rav., and
the Scholiast says ἑπιγραφὴ φέρεται
χοροῦ.

889—948. The Just Cause (or
Argument) and Unjust Cause come
on personified. They have a pre-
liminary skirmish, each confident of
victory, and claiming the pupil. The
Chorus rules that each shall in a
set speech display his doctrine; to
which they consent.

890 ἄρει δευρί, κ.τ.λ.] The
Scholiast says the Δόγοι are brou-
ght on the stage in baskets or cages like
fighting cocks.

891 ζ’ ὅποι κρήζεις.] A scrap
from the Telephus of Euripides.
Cf. below, ν. 922.

Hipp. 988, ὃ γὰρ ἐν σοφοῖς φαίλοι
παρ ἄλλῳ μουσικότεροι λέγειν. Cleon
is similarly confident of victory be-
fore Demus. Eq. 710—15.
ΔΙΚΑΙΟΣ

taûta γὰρ ἀνθέι διὰ τοὺτοῦ
tοὺς ἀνθέως.

ΑΔΙΚΟΣ

οὐκ, ἄλλα σοφοῖς.

ΔΙΚΑΙΟΣ

ἀπολῶ σε κακῶς.

ΑΔΙΚΟΣ

eἰπὲ, τί ποιῶν;

ΔΙΚΑΙΟΣ

τὰ δίκαια λέγων.

ΑΔΙΚΟΣ

ἄλλ' ἀνατρέψω 'γαῦτ' ἀντιλέγων
οὐδὲ γὰρ εἰναι πάνυ φημὶ δίκην.

ΟΔΙΚΑΙΟΣ

οὐκ εἰναι φής;

ΑΔΙΚΟΣ

φέρε γὰρ, ποῦ ἀτιν;

ΔΙΚΑΙΟΣ

παρὰ τοῖς θεοῖς.

ΑΔΙΚΟΣ

πῶς δῆτα δίκης οὐσῆς ὁ Ζεὺς
οὐκ ἀπόλολεν τὸν πατέρα αὐτοῦ
dήσας;

ΔΙΚΑΙΟΣ

αἰδοὶ, τοτε καὶ δὴ
χωρεῖ τὸ κακὸν δύτε μοι λεκάνην.
916] ΝΕΦΕΛΑΙ.

ΛΔΙΚΟΣ
tυφογέρων εἰ κανάρμοστος.

ΔΙΚΑΙΟΣ
καταπύγων εἰ καναίσχυντος.

ΛΔΙΚΟΣ
ρόδα μ' εἰρήκας.

ΔΙΚΑΙΟΣ
καὶ βωμολόγος.

ΛΔΙΚΟΣ
κρίνεσθι στεφανοῦς.

ΔΙΚΑΙΟΣ
καὶ πατραλοίας.

Χρυσῷ πάττων μ' οὐ γυνώσκεις.

ΔΙΚΑΙΟΣ
οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδῳ.

ΛΔΙΚΟΣ
νῦν δὲ γε κόσμος τοῦτο ἐστιν ἐμοὶ.

Θρασύς εἰ τοῦλοῦ.

ΛΔΙΚΟΣ
οὐ δὲ γ' ἀρχαίος.

ΔΙΚΑΙΟΣ

915 διὰ σ' οὐ φοιτᾶν


910 ρόδα μ' εἰρήκας.] For this welcoming of abuse cf. below, v. 1330. In Plaut. Pseud. 1. 2. 125—132 there is something of the same kind. Calydorus calls Ballio 'parricida,' says 'verbearvisi patrem atque matrem,' cf. v. 911, τατραλοῖας.

912 χρυσῷ πάττων.] Cf. Eccl. 8.6, εὖδος κατεχρύσου πᾶς ἄνθρωπος ἑαυτὸν.

913—14. 'These things were not counted honourable formerly,' says the Just Cause, 'But now they are,' says his opponent.

915 τοῦλο.] For a similar use, cf. Ep. 822, τοῦλο δὲ...ἐλευθερίας ἐγκρυφαίον.

916 διὰ σ' οὐ.] The 'procelesmatic' of Dindorf's διὰ σὲ δὲ φ. seems very doubtful. For an in-
οὐδεὶς ἔθελε τῶν μειρακίων
καὶ ἤνωσθήσετο ποτ’ Ἀθηναῖοις
οί διδάσκεις τοὺς ἀνοίτους.

ἈΔΙΚΟΣ

αἴχμαις αἵσχρῶς.

ΔΙΚΑΙΟΣ

σὺ δὲ γ’ εὖ πράπτεις.

καὶ τοι προτερὸν γ’ ἐπτάξεις,
Τῆλεφος εἶναι Μυσὸς φάσκον,
ἐκ τηριδίου
γινόμας πρόγονον Πανδελετείους.

ἈΔΙΚΟΣ

ॐοι σοφίας.

ΔΙΚΑΙΟΣ

ॐοι μανίας,

Ἡς ἐμνῆσθης.

ΔΙΚΑΙΟΣ

τῆς σῆς πόλεως θ’,

ὅτις σε τρέφει
νυμαίνομενον τοῖς μειρακίοις.

ἈΔΙΚΟΣ

οὐχὶ διδάξεις τούτων Κρόνος ὅν.

stance of the elision of σὲ, even when
emphatic, cf. Ἐπ. 711, καὶ ἔδε σ’ ἔληξε καὶ διαβαλὼν πλείων.

930 σὺ δὲ γ’ εὖ πράπτεις.] ‘Yes
(I may be rather shabby) and you’re
in good case,’ roguery being upper-
most nowadays, ‘Probitas laudatur et alget.’ Juv.

931 Τῆλεφος.] The Unjust Cause
is identified with Telephus, and of
course by implication with Telephus’
poet Euripides. For Telephus and
his beggary see Ad. 430—460.

934 γινόμας πρόγονον Πανδελετείους.] Pandeletus was a scoundrelly
informer and litigious knave. Schol.

Instead of ἄρτους, which one would
expect as the contents of a beggar’s
wallet, Telephus is made to eat γυνώ-
μας.

925, 6 ὃμοιο...τῆς σῆς.] This alter-
nate arrangement seems better than
the older one of Dindorf’s Poetae
Scenici. It is supported by M.S. Rav.
Unjust Cause exclaims in wonder at
the σοφία of Euripides, mentioned
by his opponent, and attributed to
himself: who retorts that it is rather
madness in him, and in the city that
tolerates him.

929 Κρόνος ὅν.] Cf. v. 1070,
and above, v. 398, Κρόνων δὴ ἤν.
ΔΙΚΑΙΟΣ

εὔπερ γ' αὐτῶν σωθῆμαι χρῆ καὶ μὴ λαλιὰν μόνον ἀσκῆσαι.

ΛΔΙΚΟΣ

δεῦρ' ἢ θε, τοὐτοῦ δ' ἔα μαίνεσθαι.

ΔΙΚΑΙΟΣ

κλαίσει, τὴν χεῖρ' ἢν ἐπιβάλλης.

ΧΟΡΟΣ

παύσασθε μάχης καὶ λοιδορίας. ἀλλ' ἐπιδείξαι
σὺ τέ τοὺς προτέρους ἅττ' ἐδίδασκες,
σὺ τῇ τῆν καυνήν
παίδευσιν, ὡς ἄν ἀκούσας σφῶν ἀντιλεγόντων κρίνας φοιτᾷ.

ΔΙΚΑΙΟΣ

δρᾶν ταύτ' ἐθέλω.

ΛΔΙΚΟΣ

κάγω' ἐθέλω.

ΧΟΡΟΣ

φέρε δὴ τότερος λέξει πρότερος; ἢ ἄντρητον.

ΛΔΙΚΟΣ

τοῦτῳ δόσωρ' 
κατ' ἐκ τοῦτων ὅν ἂν λέξῃ
ῥηματίσων καινοῖς αὐτῶν
καὶ διανοίας κατατοξεύσω.
τὸ τελευταῖον δ', ἢν ἀναγρύψῃ,
τὸ πρόσωπον ὑπάν καὶ τῷ θόλῳ
κεντούμενος ὄσπερ ὑπ' ἄνθρωπον

933. There seems no need to reduce this line to a paroemiac by alteration, though the Scholiast in his scheme of the metre says it is one.

935 ἔπεδειξαι.] Compare the Platonic use of ἐπιδείξεις for a show-speech.

938 κρίνας φοιτᾷ.] Πε is to choose between them, and attend the teaching of whichever he likes.

945 ἀναγρύψῃ.] Cf. Εἰς, 294, διαφορθεῖσαν τῇ γρώθει.

947 ἄνθρωπων.] ἦστι δὲ ἄποι μελάσας ἰδιον σφήξιν. Cf. Κεφ. 1080.
110 ΑΡΙΣΤΟΦΑΝΟΣ

υπό τῶν γυμνῶν ἀπολεῖται.

ΧΟΡΟΣ

νῦν δείξετον τῷ πιούνισκῷ τοῖς περίπετοιοις
λόγοι καὶ φροντίς καὶ γυμνοτυποῖς μερίμναις,
ὅποτεροι αὐτοῖς λέγων ἀμείων φανήσεται.

νῦν γὰρ ἄτατον ἐνθάδε κίνδυνον ἀνεῖται σοφίας,

955 ἦς πέρι τοῖς ἐμῶς φίλοις ἔστιν ἀγῶν μέγεθος.

ἀλλ’ ὁ πολλοὶ τοῖς πρεσβυτέροις ἦσθε χρηστοὶ στε-φαινόσας,

ῥῆξον φωνῆν ἤτινι χαλέπις, καὶ τῆν σαυτοῦ φύσιν εἰπέ.

960 ΔΙΚΑΙΟΣ

λέξι τοῖς τῆς ἄρχουσι παιδείας, ὡς διείκετο,

ὅτι ἕγι τὰ δίκαια λέγων ἠθοῦν καὶ σωφροσύνη 'νενόμιστο.

πρῶτον μὲν ἔχει παιδικὸς φωνὴς γρῦζαντος μιθην' ἀκουσάω

965 ἐίτ' ἀν προμαθεῖσιν ἀσμ' ἐδίδασκεν, τὸ μηρῷ μὴ ἔσσεσίν μιαν,

ἡ Παλλάδα περσεπόλησιν δεινῶν, ἡ Τηλέπορος τι βάσμα,

950—960. The Chorus expect a great display of wisdom in the coming contest. Compare the choric songs in the *Rhea*, 875—881, and 895—904, which are rather like this. Metrically vv. 1024—35 should correspond, but do not exactly. Probably Aristophanes left parts imperfect. See note on v. 888.

951 γυμνοτυποῖς.] So in *Rhap.* 877, ἀνδρῶν γυμνοτυποῖν. Cf. also *Eg.* 1379, γυμνοτυποκόσσ.

952 ὃ νῦν γὰρ ἄτατον...ἀγῶν μέγες.] Cf. *Rhap.* 882, ὃ νῦν γὰρ ἀγῶν σοφίας ὁ μέγας χωρεῖ πρὸς ἐργὸν ἤδη. ἀνεῖται, 'is let loose, is started; the metaphor seems from hounds let loose after the prey. Cf. *Hom.* II. ε. 405, σοῦ δ' ἔπι τοῦτον ἄνθρωπον.

960 ῥῆξον φωνῆν.] Cf. above, v. 357, ῥῆξιστα φιλήσι.

961—1023. The Just Cause describes the old system of education: how youths were silent, orderly, and modest; learnt the simple severe style of music; were forbidden luxuries, and trained to be manly; were respectful to their parents and elders. To this training they invite Philippides, contrasting its results with those of the new school.

964 ἐίτα βαδίζουσιν, κ. τ. λ.] Mitchell compares the description of the Spartan youth given in Xenophon, *De Rep.* Luc. c. 3, εν ταῖς ὄδοις ἐπέταξεν (ὁ Λυκόφρος) ἔντος μὲν τοῦ ἱματίου τὸ χείρον ἐχειν, σειγῷ δὲ πορεύεσθαι, περιβλήσειν δὲ μηδεμοὶ ἀλλ' αὐτὰ τὰ πρὸ τῶν ποδῶν ὑπὲρ...ἐκεῖνοι γ' ὄνων ἡττών μὲν ἄν φωνὴν ἀκοῦσαι ἢ τῶν λαβῶν, ἡττών δ' ἀν ἡματα μετατρέπαι τὰ λαλοῦντα, ἀληθευο-στέρους δ' ἀν αὐτούς γγῆσαι καὶ αὐτῶν τῶν ἐν τοῖς θαλάμοις παρθένων.


967 Παλλάδα, κ. τ. λ.] The first words of a song written by one Lam-
971. ΝΕΦΕΔΑΙ. 111

ἐντειαμένους τὴν ἀρμονίαν, ἴνα οἱ πατέρες παρέδοκαν. εἰ δὲ τὰς αὐτῶν βασιλειεύσαι ἡ κάμψεων τινα καμπτήν, οἷας οἱ νῦν τὰς κατὰ Φρύνην ταύτας τὰς δυσκολοκαμάτως, ἐπετρέβη τοιτὸνές τοι πολλὰς ὡς τὰς Μούσας ἀφανίζον. ἐν παιδοτρίβου δὲ καθιστοῦτας τὸν μηρὸν ἔδει προβαλέσθαι τοῖς παιδίσιν, ὡς τοὺς ἔχοντες μηδὲν δεῖξειν ἀπηνομίζετο. 974 ἔτσι αὖ πάλιν αἰδίς ἀναισταμένον ομνηψάται, καὶ προνοεῖσθαι εἰδολον τοῖς ἔρασταις τῆς ἧβης μὴ καταλείπειες. ἢλεύσατο δὲ ἄν τούτῳ ἀνυδοὶ παῖς ὑπένερθην τὸτε ἄν, ὡστε τοῖς αἰδιοίς δρώσας καὶ χρυσὸς ὡσπερ μήλους ἐπὶ τίθεν· οὐδὲ ἀν μαλακὴν φυτασάμενος τὴν φοινὴν πρὸς τὸν ἔραστιν αὐτὸς ἑαυτὸν προαγωγεύοντος τοῖς ὀρθάλμοις ἐβάδισεν. 980 οὖδὲ ἀν ἐλέσθαι δειπνοῦντ' ἐξήν κεφαλαίον τῆς ραφαίδος, οὖδὲ ἀνθηρον τῶν πρεσβυτέρων ἀρπαξάων οὐδὲ σέλινον, οὖδὲ ὄφοφαγεν, οὐδὲ μυθίζεται, οὖδὲ ἵππειν τῷ πόδι ἐναλλάξ.

procles, son of Midon; of which the Scholast gives us thus much: Πολλά κατεξελων πολεμείζητα, τομελήητα, τόκεμηδίκων ἐγκαταλείπετον παίδα Δωδε μεγάλου νυκτίνηπον. The next was a song of Cydil's that began, ἀλλ' ηλειότητν το βαθμα λόρας. οὔτε ἐνανάμενος τὴν ἀρμονίαν. With the earnest severe harmony of the olden time. In Aek, δός, the modus éticos Αχαρνικι is invoked. οὐκ όντος applied to a musical ἀρμονία seems nearly the same, and is the opposite of ἀνεμείνασιν. συντόνων οὐθέν τῆς πολλαίς ἀρμονίας, οὔτε ἀνεμείνασιν, ὦς οἱ νέων ἐπενέπησαν. Schol.

970. ἀναπάντησαν...δυσκολοκάμπτους.] Cf. above, v. 333, σάματε-καμπάτας. A fragment of Pherecrates in Plutarch especially connects Phrynis with this style of music. Φρύνις τοιοῦτον στρόφολον ἐνθαλοῦσα καμπάτων με καὶ στρόφον δὺχι διέβουν is a complaint put into Music's mouth. Plutarch further says that music till the age of Phrynis ἀλής τις ἀριστοκράτεις. Phrynis was a Lesbian. Mitchell quotes from Iωαννου, 'Thou art one of those who with new French graces or tra-liras dost disturb the ancient English bugle-notes. Prior, that last flourish on the recollet bath added fifty crowns to thy ransom, for corrupting the true old manly blasts of venetic.'

981. οὐδὲ ἀν ἄλεσθαι, κ.τ.λ.] They were not allowed to take the viands on table before their elders. Eubulus, a comic writer, says ἀμφί- λον παρωνίαν, ἐνθοῦς ἐκάστοτε ἄνθρωπος καὶ σέλινος καὶ πλασματικής, καὶ κάθατοι ἐκσκευασμένοι. These last were considered delicacies.

982. ἀνθηρον.] Cf. Theoc. 486, κέδρας, ἀνθηρον, ἀφάκοι, which seems to prove Dindorf and others right in preferring ἄνθρωπον to ἄνθρω. Several MSS. have simply ἄνθρωπον.

983. κυκλιζόμενοι.] κύκλας ἀνθρωπον ἀκάτως γελάνει. Schol. In v. 1073 κυκλιζέων is the reading of the Scholiast: which makes for the second interpretation here. Cf. Theoc. xi. 78, κυκλιζόμενοι δὲ πάσιν. But the other meaning would also suit the sense, and follow naturally after ἀ- φοϕαγεν.
984 Διπολωμῆς.] The feast Δι-
πολεία is mentioned in Pisc. 420.
teitogon σάναμετηρα refers to the old-
fashioned wearing of grasshoppers
in the hair, for which cf. note on Eg.
1334, τεστηγοφόρος; and Thuc. 1. 6.
985 Κηκέδων.] An ancient di-
thyrambic poet. Schol.
Βουφούλων.] An ancient festival
in memory of the first slaughter of the
ox in the Acropolis when it
 touched the sacred offerings. It
 had previously been unlawful to sacrifice
oxen.

αλλ’ οὖν, κ.τ.λ.] At all events
the old discipline gave us good fight-
ing men, your new one makes effi-
minate idlers.

181 for the form; and Eg. 1334, 1334
for references to Marathon, of which the
Athenians were so fond. Thu-
cydides says (II. 34) of those who
fell at Marathon, εκείνων δὲ διαπρεπῆ
τὴν ἄρετην κρίνοντες αὐτῶν καὶ τῶν
τάφων ἐκτίθαι.

987 Ἰματίους διδάσκας.] The
weight of MS. authority is for Ἰμα-
τιους διδάσκας, rather than Ἰματίους
πρόδ., and this absence of the usual
casura Dindorf parallels from Αθ.
600, τῶν ἀργυρίων νῦν γὰρ ἵσατι
λέγουσα δὲ τοι τὰ δόλην τὰς
Ἰματίους, cloaks and wraps, marks of softness
and effeminacy. τὸ δὲ ἐντετυλίχθαι
τὸ ἐνακίνητον τοῦ θημωνοῦσα. Schol.
This teaching however could not
fairly be charged on Socrates, who,
as we have seen in note on ν. 363,
was particularly hardy; who in the
severest winter went out clad as
usual, τῶν ἀλλων ἡ δὲ ἄξονων ἐν-
δοθεν, ἦ, εἰ τις ἔξω, ἰμήφυλλαν τε
θαυμάστα δὴ δόσα, καὶ ὑποδεδεμένων
clothed, the, if any, covered with
amazons, δεῦρας ἐλι αὔρουs
and αἰφράθια. Plat. Symm. 170 ε.
The old man in Πολ. 1133 objects
to the fleecy cloak: ΒΑ. τὸν τράβων
ἄρες, των δὲ χαλαίναν ἀναβαλον τρι-
βιοντικῶς. ΦΙ. ἔπειτα παίδας χρῆς
τεθεοῦν κακτρέφειν, δῦ δὲ οὐκ οὐκεῖ
ὡς ἀποτελεῖται θείλειας;

988 ἀπάγχεσθ', οὖν.] Here, as
in ν. 780, καλεῖσθ' ἀπαγχάμην τρέ-
χων, is an unmistakable instance of
simple elision of α in the passive
infinitive: for the syllables δρ, ἀρ, are
necessarily by the metre short.
Sometimes as in Ran. 509, περω-
ψομάκειθον, the syllable resulting
from the combined vowel sounds is
necessarily long; sometimes, as in
νν. 7, 42, 1347, of this play it might
be either. In the first of these two
cases we must consider it crisis or
aphaeresis (called also pseudocrasis,
cf. Jebb's Electra, note on ν. 314),
in the latter we may do so; and prob-
ably should do so rather than con-
sider these to be instances of elision:
for there was certainly in Attic poets
a great unwillingness to elide di-
phthongs. Whether we call and write
these combinations as by crisis or
aphaeresis is perhaps (except for uni-
formity's sake) not very important.
Thiersch (Gr. Gr. pp. xxxi. xxxii. of
Appendix) thinks that, as crisis and
aphaeresis are in nature the same, there should properly be always a juncture of the words, e.g. ὄψη, μηκόρηγ, ἀξιωτικόν (Ep. 181), or, since this juncture, though agreeable to ancient orthography and inscriptions, appears strange to us, that the writing by crisis should be adopted, where perspicuity does not oppose, and where the forms do not appear unusual.

989. They use their shields for their own shelter, not to aid the movements of the dance. Such must be the main sense of the line (as Walsh has seen), introduced as it is by ὅστε μο' ἀπ. after a complaint that the young men of the day were taught to muffle themselves in wraps.

992 ἀπέγραψα. 'To blush.' Walsh. 'Excadescere,' Schutz. The word surely includes both; the outward flush of honest shame in the face as a mark of honest indignation within.


995 ὅτι τῆς Ἁίδους, κ.τ.λ.] Because you are to form anew a very model of Honour. Such seems the sense of Dindorf's reading; which Aristides confirms, ἀγαλμα δ' ἀν τῆς ἐφορε ἀγαλμα τῆς Ἁίδους αὐτῶν εἶναι. 'Nihil omnino turpe decret committere qui Modestiae exemplum exhibitus sit.' Hermann. But the expression is curious; and the MSS. have ἀναπλάσθαναι; whence sometimes read ἀναπλάθαι. The Scholasts are puzzling and contradictory. One speaks of a various reading ἀφανίζεται. Another says, 'because you are to practise and value honour, if you choose me, and are to recover its neglected image, as it were, and bring it to perfection in your own self;' adding a quotation from Demosthenes where altars of δίκη, εὐφορία, and Ἁίδος, are spoken of. Whether it be ἀναπλάσθαι or ἀνάπλησθαι, the use is rather strange. Reiz proposed to read δ' τι, μέλλει, and ἀφανίζεται, 'you must do nothing base which shall destroy &c.' Meineke takes δ' τι and μέλλει, keeping however ἀναπλάθαι: with what sense and construction we are left to guess. Upon the whole, Dindorf's reading and interpretation may be acquiesced in, though doubtful. The context, I think, more naturally suggests 'do nothing shameful, which shall tarnish your honour or disgrace you,' than 'do nothing shameful, for you are to be a pattern of honour:' but no satisfactory reading to combine with the δ' τι μέλλει has been proposed.
ARISTOPHANES

μηδὲ ἀντεπεῖν τῷ πατρὶ μηδὲν, μηδὲ ἦλπτον καλέσαντα μημισκακίσαι τὴν ἤλικίαν, ἐξ ἵς ἐνεσττοτροφήθης.

ΔΙΚΟΣ

ἐν ταῖς, ὧ μειράκιον, πελεύει τοῖς, ὧ τῶν Διόνυσον ΙΩΟΟ τοῖς Πειρακτόν τις εἶχεν, καὶ σε καλούσι βλημαμάμαν.

ΔΙΚΑΙΟΣ

ἀλλ’ οὖν λαπάρος γε καὶ εὐανθής ἐν γυμνασίοις διατρύγεις, οὐ στωμικός κατὰ τὴν ἁγοράν τριβολεκτράτει, οὐτεπερ οἱ νῦν, οὐδ’ ἐκκεκμένος περὶ πραγμάτων γηισχραυντιλογεῖσινπρότειτον.

‘Malo me Galatea petit lasciva puella,’ from Theocr. Idyll. vi. 6, τῷ μηδὲν Βάλλω στ.

ἀποθανόντας.] ‘Be knocked off from your high pedestal of honour.’ ‘fall from your high reputation.’ Walsh. The word βληθεὶς suggested this curious metaphor.

998 Ιαπετέν.] Iapetus, being brother of Cronus, serves like him for the ne plus ultra of antiquity.

999 μησικακίσαυσιν τ. ἤλ.] This cannot mean ‘to reproach with the ills of age,’ as L. and S. give it. μησικακίσαυσι is to be μησικακισας, ‘mindful of evil, revengeful, bearing a grudge;’ and a forgetfulness of good, thanklessness, seems almost implied in this character. The ἤλικα of a father, by which his son was fostered as an infant, cannot be equivalent to γήρας, but rather means ‘strong manhood.’ And though strictly speaking this should give no ground to a son for μησικακία, but for the opposite, yet a thankless person might remember support given by strength to his weakness as a grievance, and spitefully rejoice that the tables were now turned. ‘Or call The greybeard an old-fashioned do
tard, From a grudge you conceived, when, sturdy and tall, He supported your feet as they tottered.’ Walsh.

1000 Πειρακτόν τις εἶχεν.] Tele
tsippos, Demophon, and Pericles, ridiculed for their silliness, of whom Eupolis says, Πειρακτόν τε παῖδες ἐμβιδίᾳ τινες βληθήν ἔκειν καῦ
dαμος τοῦ νῦν τρόπιν. Schol. There is said to be a sort of half-pun meant in νῦν resembling ὅνιν; and Pho
tius says that these sons of Hippo
crates (and some others) were commonly called ‘swine.’

καλοῦσι.] Future tense, as follow
ing εἴειν.

βλημαμάμαν.] From βλής, an insipid herb, and μάμα = μήτηρ, ‘qui infantis instar, matrem perpe
tuoc vocantis, simplex et stolidus est.’ Herm. Cf. Plaut. Truc. IV. 4. 1, for blitaeus in the sense of ‘insipid, tasteless.’

1003 τριβολεκτράτει.] τριβόλος is properly ‘a prickly plant of the caltrop kind’ (cf. Virgil’s ‘lapa
eaque tribulique’), which sticks in sheep’s wool, cf. Lysistr. 576. It is then used for ‘smart pointed say
ings.’ ἐκτραπάλεις means ‘strange, out-of-the-way, fur-fetched.’ Hence the compound will mean ‘fur-fetched jokes, out-of-the-way witticisms and subtleties.’ Of such τριβολεκ
tράτεια we have an instance in Ep. 1377—δο, introduced by τὰ μειρά
cία...ἀ στομικότατοι τοιαὶ καθημέναι. The words and phrases there are ἐκτραπάλει, but surely not ‘coarse and rude,’ as L. and S. make this compound mean.
ἀλλ’ εἰς Ἀκαδημείαν κατιόν ὑπὸ ταῖς μορίαις ἀποθρέξει 1005 στεφανοσάμενοι καλάμῳ λευκῷ μετὰ σῶφρονος ἥλιοκώτου, μιλακος ἵξων καὶ ἀπαγομοσύνης καὶ λεύκης φυλλοβολοῦντος, ἧρος ἐν ὡρᾳ χαίρων, ὑπόταν πλατάνος πτελέα ψιθυρίζει. ἦν ταῦτα ποιήσα ἣγδο φράζει, καὶ πρὸς τούτοις προσέχει τῶν νοῦν, ἐξεῖ γὰρ στῇδος λιπαρῶν, χροιῶν λευκῆ, ὁμοὺς μεγάλους, γυλῶτταν βαίνου, πυγήν μεγάλην, πόσθην μικράν.

ἲδε δ’ ἀπερ οἱ νῦν ἐπιτηδεύεις, πρῶτα μὲν ἐξεῖ γραφια χροιῶν ὥχραν, ὁμοὺς μικρῶν, στῇδος λεπτῶ, γυλῶτταν μεγάλην, πυγήν μικράν, κολλὴν μεγάλην, ψηφίσμα μακρῶν, καὶ σ’ ἀναπείσει τὸ μὲν αἰσχρὸν ἄπαν καλὸν ἠγείσαθαι, τὸ καλὸν δ’ αἰσχρῶν καὶ πρὸς τούτοις τῆς Ἀντιμάχου καταπυγασίας ἀναπληθεῖτε.

1005 Ἀκαδημείαν, κ. τ. λ.] There was a gymnasium there, and the sacred olives (μορίαι) grew round it.
1006 καλάμῳ λευκῷ.] A simple and easily-procured chaplet. It was peculiar to the Dioscuri. Schol.
1009 ψιθυρίζει.] Cf. Theocr. Idyll. I. 1. ἀλλ’ τὰ τοῦ ψιθυρίσματος, καὶ ἄτιον, αἱρέτης, τῆρα, ὁ ποτὶ ταῖς πυγαίαί με

1010 λιπαρῶν.] As this is opposed to λεπτῶν in v. 1018, it must combine with the notion of healthy sleekness that of πυγάς, ‘fullness, fattiness.’ λαμπρῶν is a various reading for λευκῆ, and this perhaps contrasts better with ὥχραν v. 1017.

1019 ψηφίσμα μ.] ’A long bill.’ This comes in with intended absurdity after the other personal qualifications.

1020 ἀναπείσει.] Sc. ὁ άδικος λύ-

1022 Ἀντιμάχου.] Cf. Ach. 1150. Probably the four or five Antimachuses of the Scholiast might be reduced to two, if not to one.

1023 ἀναπληθεὶσι.] Were we to follow some MSS. and Meineke’s note, and add the σ’, it might be argued that it could easily have been lost after the final τ of καταπυγασίας. Cf. Ach. 347, καὶ ξυνισκών ἀ’ Τέρηδος διεῖν ἀναπληθεῖσι. On the other hand, the poet might have left out σ’, to avoid the hissing of the two sibilants, as it may be supplied from v. 1019.
ΧΟΡΟΣ

δ' καλλιτυργον σοφιαν κλειστότηταν ἐπασκών,
ὡς ἦσθ' συ τοιού λόγους σώφρον ἐπέστην ἄνθος,
εὐδαιμονες δ' ἦσαν ἂρ' οἱ ξύνοντες τὸν ἐπὶ τῶν προτέρων.
πρὸς οὖν τάδ', ὦ κομψοπρεπὴ μοῦσαν ἔχων,
δει σε λέγειν τι καίνων, ὡς εὐδοκιμηθεὶς ἄνηρ.
δεινῶν δὲ συβουλευμάτων ἐσὺκε δεῖν πρὸς αὐτὸν,
εἰπέρ τού ἀνδρ' ὑπερβαλεὶ καὶ μὴ γέλωτ' ὀδήσεις. 1035

ΑΔΙΚΟΣ

καὶ μὴν πάλαι γ' ἐπιγνώσην τὰ σπλάννα, καπεθύμονον ἀπαιντά ταῦτ' ἐναντίασ εὐνύμαι συνταράξαι.
ἐγὼ γὰρ ἦττον μὲν λόγος δὲ αὐτὸ τοῦτ' ἐκλείψθην ἐν τοῖς φροντισταἷς, ὅτι πρῶτον ἐπεύνοσα καὶ τοῖς νόμοις καὶ ταῖς δίκαιαι τάναιτ' ἐντιλέξαι. 1040
καὶ τοῦτο πλεῖον ἢ μνῆρῶν ἔστι ἄξιον σταθῆρων,
αἱρούμενον τοὺς ἦττοις λόγοις ἐπεύνη τεκαί
σκέψῃ δὲ τῇ παιδείᾳ ή πέποιθεν ὡς ἐλέγξῃν ὅτις σε θερμῷ φης λούσθαι πρώτον οὐκ ἐᾶσεν.

1024—1104. After the chorus have praised the manners of the olden time, the Unjust Cause proceeds to refute and ridicule his opponent's words by curious arguments or sophisms. Self-control is, he says, quite a mistake; self-indulgence is what he promises his pupil; and clever speaking is quite necessary to getting on at Athens among the disgraced rascals who form the majority. In proof that the disolute are in a majority he points to the audience: his opponent is forced to grant it, and yields.

1024 καλλιτυργον.] Cf. Ran.1004, πυρράσαι δῆματα σεμα, said of Aeschylus. Euripides, on the other hand, is κομψός: cf. v. 1030, κομψο-πρεπὴ μοῦσαν.

1030 πρὸς οὖν τάδ'.] 'Looking then to this, with reference then to this,' πρὸς τάδε is much as πρὸς ταῦτα in Aesch. Prom. Vinct. 992, πρὸς ταῦτα μετέτοσώ μὲν αἰθαλοῦσα. φλόξ, or Soph. Oed. Tyr. 436, πρὸς ταῦτα καὶ Κρίστας καὶ τοῦμον στί-μα προπηλάκις: where there is a sort of defiant challenge 'with re-}

1036 ἐπιγνώσην τ. στε.] Bergler quotes from Alexis in Athenaeus, ἐὰν οὗ κάτω βλέπωντας ἀποπνιγω-μαι.

1040 καὶ τοῖς νόμοις καλ.] Por-}

1044 λούσθαλ.] Cf. Plut. 657, 658, ἠλόμενος, λομενος. Perhaps these forms should be taken to come from λέσθαι, ἠλόμενος, λομενος. Cf. above, v. 838, κατάλει.
καίτω τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ λουτρά; 1045

ΔΙΚΑΙΟΣ

ἐστὶ κάκιστον ἐστὶ καὶ δειλὸν ποιεῖ τῶν ἄνδρα.

ΑΔΙΚΟΣ

ἐπίσχες: εὐθὺς γάρ σε μέσον ἔχω λαβὼν ἄφυκτον. καὶ μοι φράσων, τῶν τοῦ Δίων παίδων τίν’ ἄνδρ’ ἄριστον ψυχήν νομίζεις, εἰπὲ, καὶ πλεῖστους πόνους πονησάι;

ΔΙΚΑΙΟΣ

ἐγὼ μὲν οὖν οὐδέν Ἱρακλέους βελτίων ἄνδρα κρίνω. 1050

ΑΔΙΚΟΣ

ποῦ ψυχρά δῆτα τίποτ’ εἶδες Ἱράκλεια λουτρά; καίτω τις ἄνθρειφερος ἢ;

ΔΙΚΑΙΟΣ

ταῦτ’ ἐστὶ ταῦτ’ ἐκεῖνα, ἢ τῶν νεανίσκων ἀεὶ δι’ ἡμέρας λαλοῦντων πλῆρες τὸ βαλανεῖον ποιεῖ, κενᾶς δὲ τὰς παλαιὰστρας.

ΑΔΙΚΟΣ

εἰτ’ ἐν ἁγορᾷ τὴν διατριβήν ψέγεις, ἐγὼ δ’ ἐπαινῶ. 1055

εἰ γὰρ πονηρὸν ἦν, Ὁμήρος οὐδὲποτ’ ἂν ἐποίει τὸν Νέστορ’ ἁγορήτην ἄν οὐδὲ τοὺς σοφοὺς ἁπαντᾶς.

1047 ἐπίσχες.] Cf. Ἑγ. 847, ἐπίσχες ἐν ταῖς ἁπάσισιν: λαβὼν γὰρ ἐνδῶςικ: and, for the wrestling term ἐχω μέσον, Ἑγ. 387, ἐχεται μέσως.

1051 Ἱράκλεια λουτρά.] The legend was, that Hephaestus or Athene caused hot springs to rise, for the refreshment of Hercules after his labours, near Thermopylae. The Scholiast quotes to this effect Τιςανδροῖ: τὸ δ’ ἐν Θερμοπόλης θεᾶς γλυκότητι Ἀθηνῆ ποιεῖ βερμα λουτρά παρὰ ἱρακλέων θαλάσσης. That all naturally warm springs were called after Hercules, is attested by Eustathius in a note on Homer, and by Athenaeus, And Herodotus (vii. 176), in describing Thermopylae, says, ἵππει δὲ ἐν τῇ εὐθύνῃ ταύτη βερμα λουτρά, τὰ Χέαρων καλέωντι οἱ ἐπιχάριοι, καὶ βορίος ἱππόται Ἱρακλέος ἐπ’ αὐτοίς.

1051—3 ταῦτ’ ἐστὶ, κ.τ.λ.] Compare Aeschylus' charge against Euripides, Rais. 1689—71, εἰτ’ αὐτὸν ἱππέαν ἐπιτηδεύον ἐπὶ στωμαθέαν ἐδίδαυεν, ἢ ἐκείνωσιν τὰς παλαιάστρας. Cf. also above, v. 1003, and Ἑγ. 1375, τὰ μεράκια ταῦτα, λέγω τάς τις μέρας, ἡ στωμαθέας, κ.τ.λ.

1055 ἁγορά.] Cf. Ἑγ. 1373, οὐδ’ ἁγορασάγενεος οὐδές ἐν ἁγορᾷ. Of course the ἁγορά of Homer is not fairly identified with the Athenian ἁγορά.

1057 ἁγορήτην.] From Homer's λέγεις Πολιοῦ ἁγορήτης. And in Ἡ. a. 490 the ἁγορά is called κυδίαστρα.
an epithet generally of μάχη; the
two faculties, fight and council, being
thus put in equal honour.

1058 γλωττών.] Cultivation of
the powers of speaking may be taken
as characteristic of the Athenians.
Pericles says of them (Thuc. II. 40)
that they decided rightly, ὅτι τοῖς
λόγοις τοὺς ἐρωτευόμενοι ἥγεναι,
καὶ μὴ προδιαχείρισται μᾶλλον
λόγω πρότερον ἢ ἐπὶ τὰ δεῖ ἐρωτευόμενοι;
and that it was necessary for a
statesman (Thuc. II. 60) γρώναι
τὰ δεύτερα καὶ ἐρωτούσα γαίτας.
And when Cleon (Thuc. III. 38) had
blamed his countrymen's excess in
love of clever speaking, Diodotus
replies (c. 42): τοὺς τε λόγους δεῖ
dιαμαχῆται μὴ διδακαλίου τῶν πραγ-
μάτων γιγαντεύει, διένειμείς ἔτεω.
Also
in Themistocles' character (Thuc. I.
138) the same accomplishment is
noted, ἅ μὲν μετὰ χεῖρας ἔχον, καὶ
ἐξηγησαν' ὅσι τε. The Laceda-
emonians were a contrast in this re-
spect. They could neither make
nor appreciate elaborate speeches;
see the blunt words of Stenelaidas
(Thuc. I. 86); and Thucydides' re-
mark on Brasidas (IV. 84), ἢ τὸ δὲ οὐδὲ
ἀδύνατον, ὡς Ἰακωβίανιος, ἐλείν.

1063 Πελεύς.] Peleus is instanced
as having been rewarded for con-
tinence by the gift of a sword (to save
him from the wild beasts to which
he was exposed), and of his wife
Thetis. The one, it is retorted, was
not worth much in comparison to
what Hyperbolus has gained by
knavery, and the other he did not
enjoy long.

1065 οὐκ οὖν τῶν λυχνών.] The
1090]  

λέγειν. And in the Ἰησοῦς (451 —461) the nurse uses the same line of argument. Brunnck compares also Terent. Λυσ. 3. 5, where Chaerea quotes Jupiter’s example. On account of such stories, Socrates, in Plato, excludes Homer and such poets from his system of education.
πείθωμαι.
τι δαί; τραγῳδοῦσ᾽ ἐκ τίνων;

ΔΙΚΑΙΟΣ
ἐξ εὐρυπρώκτων.
ΔΙΚΑΙΟΣ
ev λέγεις.
δημηγοροῦσι δ᾽ ἐκ τίνων;

ΔΙΚΑΙΟΣ
ἐξ εὐρυπρώκτων.
ΔΙΚΑΙΟΣ

ἄρα δὴ
ἐγνωκας ὡς σφάλην λέγεις;
καὶ τῶν θεατῶν ὑπότεροι
πλείους σκόπον.

ΔΙΚΑΙΟΣ
καὶ δὴ σκοπῶ.
ΔΙΚΑΙΟΣ

τι δὴ δὴ δρᾶς;
ΔΙΚΑΙΟΣ
πολὺ πλείους, νὴ τοῖς θεοῖς,
τοὺς εὐρυπρώκτους τούτοις
γοῦν ὁδὸν ἐγὼ κακεινοὺν
καὶ τὸν κομήτην τούτοις.

ΔΙΚΑΙΟΣ
τι δὴ δὴ ἐρεῖς;
ΔΙΚΑΙΟΣ

ἡττήμεθ, ὡς κινοῦμενοι,
πρὸς τῶν θεῶν δέξασθέ μου
θοιμάσιον, ὡς
ἔξαντομολοῦ πρὸς ὑμᾶς.

i 104 [εὐαντομολῷ.] "This episode," says Cumberland, "reverses the Choice of Hercules, and makes the spectators parties in the criminally and injustice of the decision." Wieland, though applauding the comic manner of the conclusion, and allowing the necessity there was here of making the wrong side prevail, doubts the propriety of such a sudden change and renouncing of his own character by the Just Cause.
νέφελαι.

ΣΩΚΡΑΤΗΣ

τὸ δῆτα; ποτέρα τοῦτον ἀπώγεσθαι λαβῶν
βούλει τὸν νῦν, ἡ διδάσκαλοι σοὶ λέγειν;

ΣΤΡΕΨΙΑΔΗΣ

διδάσκαλο καὶ κόλαξε, καὶ μέμηντ᾿ ὅπως
ἐξ μοι στομώσεις αὐτῶν, ἐπὶ μὲν δὲτερα
οίαν δικίδιος, τῇ δὲ ἐτέραν αὐτοῦ γράθων
στόμωσον οίαν ἐς τὰ μείζῳ πράγματα.

ΣΩΚΡΑΤΗΣ

ἀμέλεια, κομίζω τοῦτον σοφιστὴν δεξίον.

ΣΤΡΕΨΙΑΔΗΣ

ἄχρων μὲν οὖν ἐγώγε καὶ κακοδαίμονα.

(ΧΟΡΟΣ)

χωρείτε νυν οἴμαι δὲ σοι τάκτα τεμαμέλησεων.
τοὺς κριτὰς ἄ κερδανοισί, ἐὰν τὰ τόνδε τῶν χρόνων

1105—1110. Socrates returns, and is entrusted by Strepsiades with the teaching of his son. The Chorus, who are now beginning to favour the honest side, prophesy that the father will repent it. Then, in their character as Clouds, they promise to bestow great blessings, if they are properly honoured and the play gains the prize.

1108 στομώσεις.] ὃς ἐπὶ σιδήρου
φημὴ μεταφορικός, ἀκοντισᾶς; Schol. Cf. Soph. Oed. Col. 794, τὸ σὺν δὲ
ἀρίστηκε δεδομένη οὖν σύντομα πολυλήν ἔχον στόμωσιν. There is reference also to the powers of mouth and tongue, στόμα having a double sense: as in Soph. Αἰ. 651, κάχω γὰρ, ὁ σύν τοῦ δεινοῦ εἰκοτερόν ποτε, βαφθεὶς κάθησιν ὡς, ἐδηλώθησι στόμα πρὸς τὴν τῆς γυναικὸς. It is curious that the same metaphor was used in Hebrew, 'the edge of the sword,' being literally, in the original, 'the mouth of the sword.' And Gese-nius' explanation, that 'the figure is taken from the teeth, and the idea of biting,' seems better than what L. and S. say, that στόμα means foremost part, front, and so, of weapons, the point, edge.

1109 οἴματι.] Supply γράθων. Meineke's reading οἷμα would agree with αὐτῶν. In the next line MSS. R. V. have οἷμα, which must be wrong there, and perhaps the words have changed places; and Meineke (or Teuffel, from whom he takes the alteration) is right.

1112 ἄχρων μὲν οὖν ἐγώγε.] So MSS. R. V. have it. And for the pronoun thus used, cf. Vesp. 953, ἔλεπτη μὲν οὖν οὐδὸς γε καὶ ξυμοίησαι. Dindorf thinks οἰμαὶ γε was a substitution made to suit the line to Phidippides; it might also have crept in by mistake from οἴμαι δὲ in the next line. Certainly vv. 104—5, τοὺς χρωματιστὰς... λέγεις, ὅν ὁ κακοδαίμων Σωκράτης, rather support this assigning of the line to the son: but the father also had remarked the wretched appearance of the Socratic scholars (v. 187), and below (v. 1171) notes the proper complex- ion which his son has got. If spoken by Strepsiades, it is of course 'an aside' to the audience, not to So- crates.

1115. This is a kind of parapha-sis, containing not all the parts, ἃν
only an epirrhema, the part in which it was customary to give good advice to the state, or to ridicule the wicked. Schol. Cf. Eq. 1263—1315

for a second parabasis, containing more parts than this.

τοὺς κριτὰς.] In a democracy

like Athens the opinions of the judges would (as Walsh remarks)

commonly coincide with those found to prevail with the audience.

1119 το ΚΑΛ ΤΟΣ.] A correction

made by Coraces from τέκνοις. The article could not be omitted with κατόλοι if expressed with κατόλοι; nor is the sense of the past participle satisfactory: and after help promised at the ploughing, aid to the growing corn-crops (the prevailing sense of κατόλοι) is naturally mentioned.

1120 ὥστε...ἐπομένων.] These

evils, and that of v. 1125, are comprised in Horace's stanzas (Od. III. i. 39—32). 'Non verberatae grandine vineae, fundusque mendax; arbore Fluc aquas culpante, nunc torrentia agros sidera, nunc hiemis iniquas.'

1122 προσοχέω.] Cf. note on v. 575.

1123 χωρίον.] Cf. note on Ach. 229, and Pae. 1146, 1148, εκ τοῦ χωρίου, παρθενοῦ τῷ χωρίῳ.

1125 σφαιδόνων.] A curious use.

Xenophon, however, uses σφαιδόνων for the things hurled (An. v. 2, 14), τὰ βέληἐφέρετο...λόγχας, τοξείματα, σφαιδόνων...Λίβο. Compare Shakespeare's 'slings and arrows of outrageous fortune.'

1129 ύσομεν τὴν νῦκτα.] It was in the night that the bride was fetched home to her bridgroom's house with procession, torch-bearers, music, &c. Hence rain would be peculiarly inconvenient.

1130 ἐν Ἀιγύπτω.] Where it does not rain, but the people are rascals. For the supposed rainlessness of Egypt, cf. Herod. III. 10, and Theor. 555—57. Νεὰν μὲν αὐτὸς καλλιτέρειν ροζι, ὥστε αὐτὶ διὰς ψακάδος Αἰγύπτου τῶν λαῶν λευκῆς νερίται: for its rascality, cf. Theocr. Id. xv. 47, οὐδὲς κακοργῶν διαλέται τῶν λαῶν ταρετῶν Ἀιγυπτώτης.

1131—1132. Στρεφάλως...comes
back to the Contemplative to get his son, being hard pressed by threatening creditors. Socrates tells him that the youth's education is complete, and calls him out. Father and son go away, and Strepisias, on shewing his difficulties, is instructed in some novel points of law and means of escape, which highly delight him.

\[1135\]—39 ὅμων' — φησι — ἐμοῖς αἰτομένους—οὐ φασίν.] The irregularity of φησι after ἃμων Dindorf parallels from vv. 759, 864. Reiske, Hermann and others, read ἄμων. The greater difficulty however is the absence of a conjunction with ἐμοῖς αἰτ., if the pause be made after ἐξολόν; or with ὦ φασίν, if the pause be made after ἀφες. Meineke has καὶ μου, but gives no authority for it. Seeing that ἐμοῖς μέτρα τε was the old reading, changed by Porson to μέτρα ἄττα, might not ἐμοῖ τε μέτρα be read, and give the required conjunction with less change than καὶ μου? And for the participle, ὅμως, it may be pleaded that it is hardly an alteration. The sentence will then run: 'For every creditor swearing...says he will destroy me: and, though I make a moderate request, they say that they will never, &c.'

\[1140\]—40 προτετυχεῖ καρπός τοῖς διδάσκαλοις.] The court fees,' See Dieu, Ant. p. 335, under Δίκη.

\[1142\]—40 δικάσεως. [Cf. above, v. 35.]

\[1143\]—9 καρποῦ οὗ.] Cf. note on 1146. Both Meineke and Dindorf here give καρποῦ οὗ here, and καρπὸς ἀν' in Ep. 711. But οὗ, if emphatic, is not eulogistic.

\[1145\]—9 τούτων.] 'This sack of meal' (θόλακον); for he had said above (v. 669), διαλεπτισάω σοι κύβελη τήν κάρδοσαν.

\[1147\]—9 ἐπιταυμάζειν.] ἀντὶ τοῦ διά- ροις τιμῶ, Σύδω. εὐφήμων ἔφθασι ἀντὶ τοῦ μισθῶν διάδοσαι, Eustalk.
καὶ μοι τὸν νῦν, εἰ μεμάθηκε τὸν λόγον ἐκεῖνον, εἴπ’, ὅν ἀρτίως εἰσήγαγεν.

ΣΟΚΡΑΤΗΣ

μεμάθηκεν.

ΣΤΡΕΨΙΛΑΣΣΕ

εὐ γ’, ὁ παμβασίλει ’Απαιόλη.

ΣΟΚΡΑΤΗΣ

ὁστ’ ἀποφύγως ἄν ἦντιν’ ἄν βοῦλη δίκην.

ΣΤΡΕΨΙΛΑΣΣΕ

κεὶ μάρτυρες παρῆσαν, ὅτ’ ἐδανειξόμην;

ΣΟΚΡΑΤΗΣ

πολλῷ γε μᾶλλον, κἂν παρῴσῃ χίλιοι.

ΣΤΡΕΨΙΛΑΣΣΕ

βοάσσομαι τάρα τῶν ὑπέρτονων βοῶν. ἢ, κλάετ’ ὀβολοστάται,

αὐτῷ τε καὶ τάρχαὶα καὶ τόκοι τόκων

οὐδὲν γαρ ἄν μὲ φλαύρουν ἐργάσαισθ’ ἐτὶ

ὁσι ἐμοὶ τρέφεται

τοῖσ’ ἐνὶ δόμασι παῖς,

ἀμφήκει γλώττῃ λάμπων,

βοῶν ἂν ὕποιγγες.] Seager

is very positive against the older

commentators who make ἀν relative
to νῦν. He refers it to λόγον, ‘that

ὁδικὸς λόγος which you brought for-

ward (εἰσῆγε, brought on the stage).’

Walsh also takes ἀν to refer to λόγον,

but renders it ‘the cause you lately

took with you into the house.’ This

is better than Seager’s rendering of

εἰσήγαγε: but to refer ἄν to νῦν,

‘my son, whom you just now took

into your school,’ seems at least as

good a way. ἅρτιωσ refers to the

time when Socrates, the pupil, and

the λόγος went into the φρονιστή-

ρίων after v. 1112.

1150 ’Απαιόλη.] Deceit is per-
sified, as in Ἑρ. 634, Σκίθαλοι,

Φενάκες, and other deities of rougery.

1154—62. A mock heroic song

of exultation. The first line is (says

the Scholiast) from the Peleus of

Euripides.

1155 ὀβολοστάται.] Aristotle

classes ὀβολοστατικὴ very low; ἐφ-

λογώτατα μισοῦν, he says, and μι-

λιστά ταῖ σαρ ἀφέν τοῖν ἄριστοις ἔστω. Πελ. 1. 10.

1158 ὅσι.] Cf. above, v. 699,

κακοδαίμον ἐγώ, οἶδα δίκην δῶσω.

1160 ἄμφηκε γλώττῃ λάμπων.] He

had been sharpened doubly, cf. 

above, v. 1158—9. He is, as it
πρόβατος ἐμὸς, σωτὴρ δήμους, ἐχθροῖς βλάβης, λυσανίας πατρών μεγάλων κακῶν·
ὅν κάλεσον τρέχων ἐνδοθαν ὡς ἐμέ.
ὦ τέκνον, ὦ παῖ, ἐξελθ' οἶκον,
ἀεί σοῦ πατρὸς.

ΣΩΚΡΑΤΗΣ

ὦ ἐκείνος ἀνήρ.

ΣΤΡΕΨΙΔΗΣ

ὦ φίλος, ὦ φίλος.

ΣΩΚΡΑΤΗΣ

ἀπιθι λαβὼν τοῦ νῦν.

ΣΤΡΕΨΙΔΗΣ

ὦ Ἰω τέκνον.

Ἰω Ἰω.

ὡς ἠδομαί σου πρῶτα τὴν χροίαν ἴδων.

ὦν μᾶν ὑ' ἰδεῖν εἰ πρῶτον ἑξαρηνηκὸς

καντιλοκικός καὶ τοῦτο τοῦτοχώριον

ἀτεχνὸς ἐπανθεῖ, τὸ τι λέγεις σὺ; καὶ δοκεῖν

ἀδικοῦντ' ἄδικείσθαι καὶ κακουργοῦντ', οἴδ' ὄτι.

ἐτί τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος.

were, 'a flashing two-edged sword' here; in the next line he is ἀριθμέως, 'a spear, a lance in rest;' for in this sense we should probably take πρόβατος rather than as 'jutting rock,' 'the jetty that saves me from insolent foes,' Walsh.

1163 λυσανίας.] In imitation of Sophocles: Ζεὺς νόστοι ἄγα τῶν εἰκομάχων καὶ πανσανίων κατ'Aρτε-δῶν. (Fr. 765). The word would also sound like a proper name.

1171 χροίαν.] Cf. above, v. 1112.

1172 ἑξαρηνηκός.] For a longer string of adjectives in -κός, cf. Eq. 1378—80.

1174 τὸ τι λέγεις σὺ:] A look that shews you would impudently challenge with a sharp, 'What's that you say?' anything your oppo-

nent asserted. ὧτε γὰρ τὸς ἑνα-

νικός καταπλήξαι βουλόμεθα, τῇ τοι-

ἀσθε φωτι χρώμεθα, Schol.

1175 καὶ κακουργοῦντ', οἴδ' ὄτι.] Nothing can well be more meaningless and tame than this οἴδ' ὄτι; and Aristophanes can hardly have written it so. Bentley conjectured ἔοι παῖς, or εὔνοει, for οἴδ' ὄτι: but either would be a wide departure from MSS, and not quite satisfac-

tory. For the sense, κακουργοῦντα κακουργεῖσθαι is wanted, but to sup-

ply κακουργεῖσθαι is awkward, and even then οἴδ' ὄτι is weak. It would have been a less harsh ellipse to un-

derstand the participle κακουργεῖσθαι, had κακουργεῖσθαι been expressed; e.g. if it had been ἄδικον καὶ κακουργεῖσθαι δ' ὄτι.
1177 κατώλεσας.] 'Save me since you also destroyed me.' The English idiom is rather to put the 'also' with the second act, 'Since you destroyed me, do you also save me;' or, to emphasize the pronoun, 'Do you save since you destroyed.'

1179 νέα τις ημέρας;'] The γε in the answer εἰς ἧν γε proves τις preferable to τίς here. Nor does Meineke's νέα τίς; with ημέρα beginning Strepsiades' answer, justify the γε. For his reading seems meant thus: 'Why what is the old and the new? St. A day on which, &c.;' but surely then it should be ημέρα εἰς ἧν, not ημέρα εἰς ἧν γε.

1181 ἀπολούσι.] Vulg. ἀπολούσι; Brunck corrected it, comparing v. 1256. It is confirmed by MS. Rav.

1183—4 οὐκ ἐν γένοιτο· εἰ μὴ γένοιτο ἀν.] οὐκ ἐν γένοιτο· εἰ δὲ· γένοιτο γενέθεα, γένοιτο ἀν· δέ γενέθεα. Hence the ἀν with optat. after εἰ is not only defensible here, but plainly right. 'One day cannot possibly be two days. S. Cannot be? P. No, not unless the same woman can be old and young,' εἰ μὴ γένοιτο, which Meineke in his note prefers, would mean, 'unless the same were to be,' which is not so good, for it does not express the notion of possibility, which is wanted in the conditional as well as in the other clause.
then their law troubles would begin next day.

Meineke, without authority, reads διαλλάττων, 'to get released from, get quit of,' sometimes implies much the same: especially with ἐκόντες, 'by paying up of their own free will.' Διαλλάττων τοῦ δικαίωμα διαλυσάμενοι πρὸς τοὺς δανειούς. Schol.


дрхαι η τη πρυτανει, ἀλλ' ἐνη τε καὶ νέας.

ΦΙΛΙΠΠΙΑΝΗΣ

δ' ως κακοδαιμονες, τι καθησθ' ἀβελτεροι, ἡμέτερα κέρδη των σοφῶν, ἠντες λιθοι,
ἀριθμος, προβατ' ἀλλως, ἀμφορης νενησμενοι;
ὡς εις ἔμαυτοι καὶ των νιων τουτων
ἐπ' εὐτυχίασιν ἄστεων μονγκόμων.

ΣΤΡΕΦΙΑΔΗΣ

μακαρ ο Ἡστρεφιαδες,

αυτὸς τ' ἐφισ ως σοφος,
χολον των νιων τρέφεις,
φῆμος δή μ' οι φίλοι
χοι δημοται

ξυλαυντες ἕνικ' ἀν σ' νικας λέγων τας δίκας.
ἀλλ' εἰσώγας σε βουλομαι πρωτον ἐστιώσαι.

ΠΛΑΙΑΣ

εϊτ' ἄνδρα των αὐτῶν τι χρη προϊναι;

1198 προτένθαι.] Brunck says there was a regular 'collegium' of προτένθαι at Athens, whose duty it was to taste beforehand the meats for sacrificial banquets, and to warrant their wholesomeness. The other explanation (in L. and S.) agrees more with the Scholiast. Whether the word means 'gourmards who secure the best for themselves,' or 'those who taste beforehand and secure the best for the sacrifices,' the application here is much the same. Eustathius derives the word from προ and τενθειν or τενθειν = ἐνθεις. This L. and S. connect with τείνω; probably it is rather akin to Lat. tendere, and possibly to ἄδεως, ἄδεων-ας. Eng. toil.

1201 ευ γ'. κτ.λ.] He turns to the audience during what follows. Cf. for καθιζθ' ἥν. Rham. 969, τοις β' ἀβελτερώτατοι κεχρυτε—καθηντο.

1202 ἡμέτερα κέρδη.] Bergler quotes from a French comedy, 'Les sots sont ici bas pour nos menus plaisirs.'

1203 ἀριθμος, προβατ' ἀλλως.] Cf. Eur. Τροάδ. 476, ὀν' ἀριθμον ἀλλως, ἀλλ' ὑπερτάτους Φρυγίων, and Hor. Ερ. 1. 2. 25, 'Nous numerus sumus et fruges consumere nati.'

1203 ἀμφορης νενησμενοι.] ματαιος κέραμων νεοφρεμενον, Suid. Cf. Eust. 838, ταπεται οἰ επινεπταί. A heap of useless and (probably) empty wine-jars is what is meant; 'inutilis supellex,' Herm. Probably the appearance of the audience, as they sat close packed, suggested the phrase.

1206 Στρεφιαδες.] The Scholiast finds a joke in the irregular vocative for Στρεφιαδης: διδραψε την κλητικήν καὶ ὡς δύρους ἐπτάσας.

1214—1202. First Pasias comes to get his money, then Amynias:
οὐδέποτέ ὑ', ἄλλα κρείττον ἢν εὐθὺς τότε ἀπερυθριάσαι μᾶλλον ἢ σχείν πράγματα, ὅτε τῶν ἐμαυτοῦ ὑ' ἐνεκα μνή χρημάτων ἐλκώ σε κλητέσθουσίν, καὶ γενήσομαι ἐχθρὸς ἐτι πρὸς τούτοισιν ἀνδρὶ δημότη. ἀτὰρ οὐδέποτε γε τὴν πατρίδα κατασκευῶν ἔδω, ἄλλα καλοῦμαι Στρεψιάδην

ΣΤΡΕΨΙΑΔΗΣ

τῆς οὕτως;

ΠΑΣΙΑΣ

ἐς τὴν ἑνήν τε καὶ νέαν.

ΣΤΡΕΨΙΑΔΗΣ

μαρτύρομαι,

ὅτι ἐς δὴ ἔπειν ἡμέρας, τοῦ χρῆματος;

ΠΑΣΙΑΣ

tῶν δώδεκα μυὸν, ὡς ἔλαβες ὑπνούμενον τὸν ψαρὸν ἵππον.

ΣΤΡΕΨΙΑΔΗΣ

ἵππου; οὐκ ἀκούετε,

ὅν πάντες ὑμεῖς ἵστε μισούνθ' ἰππικήν.

ΠΑΣΙΑΣ

καὶ νῦ Δ' ἀποδώσειν ὑ' ἐπώμυν τούς θεοὺς.

ΣΤΡΕΨΙΑΔΗΣ

μᾶ τὸν Δ' οὐ γὰρ πὼ τὸτ' ἐξηγήσατο

but both are put off, and laughed at as being unlettered and unphilosophical; Strepsiades fully trusting that, though he be sued at law, Philippides will bring him off.

1216 ἀπερυθριάσαμ.] I ought to have unblushingly and inexorably said 'No' at the time of lending, rather than come to have such a trouble now about getting back my money.

1218 σὲ κλ.] This is to the friend whom he was taking with him as witness to the serving of the summons.

1220 τῇν πατρίδα κατασκευῶν.] As if it were an honour to be litigious. So in Av. 1451 the informer says, τὸ γένος οὐ κατασκευῶν' πατριῶν ὁ βίος συγκράντειν ἐστι μιᾷ.

1225 ψαρὸν.] τὸν ταχὼν ἢ τὸν τὸ χρώμα τοιούτον, Schol. The horse was more likely to be described by his colour than by his fleetness; therefore the second sense given by the Scholiast seems right, especially as Aristotle uses the word ψαρός of colour.

1228 μᾶ τὸν Δ' οὐ γάρ.] The adjuration is to be connected with
Φειδοππίδης μοι τὸν ἀκατάβλητον λόγον.

ΠΑΣΙΑΣ

νῦν δὲ διὰ ταῦτ' ἔξαρσος εἶναι διανοεῖ;

ΣΤΡΕΨΙΑΔΗΣ

τί γὰρ ἀλλ' ἰν ἀπολαυσάμην τοῦ μαθήματος;

ΠΑΣΙΑΣ

cal taut' ἔθελήσεις ἀπομόσαι μοι τοὺς θεοῦς;

ΣΤΡΕΨΙΑΔΗΣ

πολοὺς θεοῦς;

ΠΑΣΙΑΣ

tὸν Δία, τὴν Ἐρμήν, τὸν Ποσειδῶ.

ΣΤΡΕΨΙΑΔΗΣ

νὴ Δία,

κἂν προσκαταθεῖν γ᾽, ὡστ' ὀμόσαι, τριῶβολον.

ΠΑΣΙΑΣ

ἀπὸλοιο τοῖνυν ἕνεκ' ἀναδείας ἔτι.

ΣΤΡΕΨΙΑΔΗΣ

ἀλῶν διασμηχθεῖς ἕως ἑνὸς ὁπτοσί.

ΠΑΣΙΑΣ

οὐμ' ὡς καταγελής.

οὐ γὰρ, not to be referred to what Pasias had said. 'Ay, for my son Phidippides, by Jove, &c.' Walsh. Strepsiades has no objection to use colloquially the common oaths, though, as a philosopher, he does not hold them binding.

1233 πολοὺς θεοὺς;) Bekker reads ἦν κελεύσω ʼγιό σε; ΣΤ. τοὺς πολοὺς θεοὺς; ' Will you deny the debt on your oath by the gods, going into court whithersoever I bid you? S. By what gods?' But MS. Rav. has simply πολοὺς θεοὺς, and a monometer like this occurs in the dialogue in Ach. 407. One objection raised to this reading is that πολοὺς θεοὺς; without the article, is a contemptuous sneer, and needs no answer: cf. Ach. 69. This is certainly true generally: but though such a question is often in contempt and ridicule, it would be unreasonable to say that it must never have an answer. And though Strepsiades might mean it simply in contempt, Pasias, being unaccustomed to hear the gods scoffed at, might choose to answer it as a question.

1235 προσκαταθεῖν.] He would pay, besides the usual προταπεια, a three-obol piece for the privilege of swearing, and thus shewing his contempt for the gods.

1237 ἀλῶν, κ. τ. λ.] Pasias was apparently corpulent: he would therefore make a good wine-skin. Such skins were dressed with salt to soften and stretch them; or, as some say, to keep them sweet. Cf. Ach. 1002,
ΝΕΦΕΛΑΙ.

ΣΤΡΕΨΙΑΔΗΣ
δὲ χώρας χωρήσεται.
ΠΑΣΙΑΣ
οὖ τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς ἐμοὶ καταπροίζει.

ΣΤΡΕΨΙΑΔΗΣ
θαυμασίως ἦσθην θεὸς,
καὶ Ζεὺς γέλοιος ὑμνύμενος τοῖς εἰδόσιν.

ΠΑΣΙΑΣ
ἡ μὲν σὺ τούτων τῷ χρόνῳ δῶσεις δίκην,
ἀλλὰ εὕτε ἀποδώσεις μοι τὰ χρήματ' εἴτε μή,
ἀπόπεμψον ἀποκρινόμενος.

ΣΤΡΕΨΙΑΔΗΣ
ἔχε νῦν ἤσυχος.
ἐγὼ γὰρ αὐτὸς ἀποκρινόμενος σου σαφῶς.

ΠΑΣΙΑΣ
τι σοι δοκεῖ δράσειν; ἀποδώσεις σοι δοκεῖς;

ΣΤΡΕΨΙΑΔΗΣ
τῶν σὸν αὐτῶν ἀπαίτων με τάργυριον; λέγε, τοῦτο τι ἐστὶ;

ΠΑΣΙΑΣ
τοῦθ' ὃ τι ἐστὶ; κάρδοπος.

ΣΤΡΕΨΙΑΔΗΣ
ἔπειτ' ἀπαίτει τάργυριον τοιοῦτον ὁν;

where a similar joke is made on Ctesiphon.

1238 δὲ χώρας χωρήσεται.] ἰν σιμη-
χήθη πλεῖον χωρήσει ὥσπερ λήκυθοι ἦ
ἀκός. Schol.

The Scholiast gives as παρεπιγραφή (stage-direction) γελῶν τοῦτο φρένω.

1246 ἀποδώσεις σοι δοκεῖ.] This
is said by Pasias to the ἐπηρ, while
Strepsiades is away. To make the
ἐπηρ speak, and affirm ἄτι μοι
dοκεῖ, as Dindorf has it, seems ra-
ther tame. The MSS. vary: μοι
MS. Rav., σοι in the rest. While
Pasias and his friend are talking,
Strepsiades goes in, and brings out
a kneading-trough.

1249 ἔπειτ' ἀπαίτεις.] 'And then,
after that, having shown yourself so
foolish as that proves you to be, do
you yet ask, &c.? This use of ἔπειτα
οὐκ ἄν ἀποδοῆν ὡς ἄν ὀβολὸν ύδειν, ὡστὶς καλέσεις κάρδοπον τὴν καρδόπην.

ΠΑΣΙΑΣ

οὐκ ἄρ’ ἀποδώσεις;

ΣΤΡΕΨΙΑΔΗΣ

οὐχ, δοσον γε μ’ εἰδέναι.

οὐκόν ἀνύσας τι θαττον ἀπολυταργίεις ἀπὸ τῆς θύρας;

ΠΑΣΙΑΣ

ἀπειρ. καὶ τοῦτ’ ἵσθι, ὅτι θῆσον προτανεῖ, ἢ μηκέτι ξέφιν ἐγὼ.

ΣΤΡΕΨΙΑΔΗΣ

καὶ προσαπολεῖς ἄρ’ αὐτὰ πρὸς ταῖς δώδεκα.

καὶ τοῦτο γε οὐχὶ βουλομαί παθεῖν, ὡστὶ κάλεσας εὐθυκιός τὴν κάρδοπον.

ΑΜΥΝΙΑΣ

ιδῶ μοὶ μοί.

ΣΤΡΕΨΙΑΔΗΣ

ἐά.

τὸς οὐτοσὶ ποτ’ ἤσθι ο’ θρηνῶν; οὐ τί που

is rather common in Aristophanes: sometimes it is κατείργα, as in Ach. 126, κάπειτ ἐγὼ δὴν ἐναθά στραταργεῶμαι. Cf. also Ach. 498. It becomes almost ἔδωσι: no doubt the tone of the voice showed that the ‘after that’ was meant to imply ‘and in spite of that.’

1252 δοσον γε μ’ εἰδέναι.] ὡς νομίζω, ἐν δὲ ἐν ἐμαυτῷ εἰμι καὶ οἶδα τι. Schol.

1253 ἀπολυταργίεις.] The simple word λαταργίζων is used in Fæc. 561, where the Scholiast explains it by συντόμως δραμέων, deriving it from λαυν and ἄργος=ὑγός. Here the Scholiast says λαταργιόμοις ἐκαλοῦν τὰ σκηνήματα.

1255 θῆσον προτανεῖ:] Equivalent to ‘I will prosecute you.’

1258 τὴν κάρδοπον.] The article here does not seem wanted for the sense ‘You foolishly said κάρδοπος (when you should have said καρδοπη),’ If we read καρδόπην, it would mean ‘You foolishly misnamed the κάρδοπη,’ viz. in calling it κάρδοπος. All editors, however, retain κάρδοπον: and it may perhaps be rendered, ‘You foolishly called (what I have here) τὴν κάρδοπην,’ a contradiction, since -ης is fem. -ον masc. But v. 1251 supports τὴν καρδόπην here; which Schutz would read.

1259 λόῳ μοὶ μοί.] Amynias enters, another money-lender, ‘limping and leading a pair of horses attached to a broken chariot,’ as Walsh thinks. At all events he pours forth his grief for his losses in the horse line by tragic laments, as for a fall.
τών Καρκίνου τις δαιμόνων ἐφθέγξατο;
ΑΜΥΝΙΑΣ
τί δ’ ἔστις εἰμὶ, τούτῳ βούλεσθ’ εἰδέναι;
ἀνὴρ κακοδαίμων.
ΣΤΡΕΨΙΑΔΗΣ
κατὰ σεαυτόν νυν τρέπον.
ΑΜΥΝΙΑΣ
ὡς σκληρῆ δαίμον, ὡς τόχαι βραυσάντυνες
ἐπτων ἐμῶν ὡς Παλλᾶς, ὡς μ’ ἀπώλεσας.
ΣΤΡΕΨΙΑΔΗΣ
τι δαί σε Τλητόλεμός ποτ’ εἰργασται κακὸν;
ΑΜΥΝΙΑΣ
μὴ σκῶπτε μ’, ὡς τάν, ἀλλὰ μοι τὰ χρήματα
τῶν νιῶν ἀποδοῦναι κέλευσον ἀλαβείν,
ἀλλ’ ὑπὸ τό μέντοι καὶ κακῶς πεπραγότοι.
ΣΤΡΕΨΙΑΔΗΣ
τὰ πολλα ταῦτα χρήμαθ’;
ΑΜΥΝΙΑΣ
ἀδανείσατο.
ΣΤΡΕΨΙΑΔΗΣ
κακῶς ἃρ’ ὄντως εἰχὲς, ὡς γ’ ἐμοὶ δοκεῖς.

1261 Καρκίνου δαιμόνων.] For Καρκίνου παῖδων, Schol. Carcinus had three sons, Xenocrates, Xeno
timus, Demotimus. The two last were dancers (cf. Vesp. 1500—1514), the
first a bad tragic poet (cf. Pac. 781—
795). Amyntias’ cries remind Streps
diades of those uttered by gods or
heroes in Xenocrates’ plays; and per
haps this is the force of δαιμόνων,
which does not seem very naturally
to take the place of παῖδων in a verse.
Others think Carcinus himself wrote
tragedies; but the Scholiast refers
the fragments in 1264, 1265 to Xe
nocles.
1263 ἀνὴρ, κ.τ.λ.] Cf. Ach. 1018,
where the same line occurs.
1264, 5 ὡς σκληρῆς... ἀπώλεσας.] Fragments from Xenocrates; the last
perhaps an exclamation of Licym
nius, who was slain by Tlepolemos.
Hence the question in the next
line.
1269 ἀλλ’ ὑπὸ τό μ. καλ.] ‘Espe
cially when you see the sad plight
I am in.’ He had come in with
outward and visible tokens of this.
Cf. above, v. 1259 note.
1270 τὰ πολλα.] ‘What monies
pray be these?’ a question asked
with some derision, but not in such
utter ridicule of an absurdity as is
generally expressed by τοὺς without
the article, e.g. in Ach. 62, ποὺ βα-
σιλέως; 109, πολλας ἀχάνες; Cl. Eg.
32, and above, v. 1233.
1271 κακῶς ἃρ’ ὄντως εἰχές.] ‘Then you really were in a bad way’
if you lent money to my son, for
you have not much chance of getting
it back.
ἈΡΙΣΤΟΦΑΝΟΣ

ἈΜΝΙΑΣ

ἵππους ἐλαίων ἐξέπεσον νη τοῦς θεούς.

ΣΤΡΕΨΙΑΔΗΣ

τή δήτα ληρεῖς ὃσπερ ἄπ' ὄνου καταπέσον;

ἈΜΝΙΑΣ

λπρα, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι;

ΣΤΡΕΨΙΑΔΗΣ

οὐκ ἐσθ' ὅπως σὺ γ' αὐτὸς ὑγιαίνεις.

ἈΜΝΙΑΣ

τί δαι;

ΣΤΡΕΨΙΑΔΗΣ

τὸν ἑγκέφαλον ὃσπερ σεσείσθαι μοι δοκεῖς.

ἈΜΝΙΑΣ

σὺ δὲ νη τὸν Ἐρμῆν προσκεκλησθαί μοι δοκεῖς,

ΣΤΡΕΨΙΑΔΗΣ

κάτεστε ὅνν.

1272 ἰππους ἐ.] Amynius says this to explain the κακοπραγεια mentioned in ν. 1269; but it may refer also to his losses by lending money for horse-keeping, &c., to Phidippides.

1273 ἀπ' ὄνου.] Cf. Plat. Legg. p. 701 D, δεῖν φαίνεταί μου γε ὠν περ ἰππου τὸν λόγον ἐκάστοτε ἀναλαμβάνειν, καὶ μὴ, καθάτερ Δᾶληνων κεκῃμένον τὸ σῶμα, βία ὑπὸ τοῦ λόγου φερομένου κατὰ τὴν παρουσίαν ἀπὸ τινος ὄνου πισίν. 'To be thrown by an ass' was then a proverbial expression, applied to those who could not sit an ass, much less a horse. A pun on ἀπό νου is generally thought to be meant. Hermann doubts this. There seems a reference to this phrase in the similar line of Ψερ. 1370, τῇ τεῦθα ληρεῖς ὃσπερ ἄπ' τοῦ μὲν πισίν;

1276 τὸν ἑγκ., κ.τ.λ.] Amynius, by his manner of entry and speech, perhaps warrants Strepsiades' charge of being rather foolish and cracked. This crack Strepsiades supposes him to have got by his fall.

1277 προσκεκλησθαί μοι δοκεῖς.] So MS. Kav., which seems preferable of the homoeoteleuton. Walsh doubts whether προσκεκλησθαί δοκεῖς is correct for προσκεκλησθέναι δοκεῖς. But ἐρείν δοκεῖν σοι - δείν (Aesch. Prom. Vindy. 984) seems exactly the same construction. Yet the perf. infin. seems best. 'S. You are, methinks, a trifle cracked, A. And you, methinks, a trifle summoned.'

1278 μη...ποδώσεις.] It seems preferable to write it thus by apharesis. The long vowel must, I think, have had the greater share in the sound uttered, and the short one have been nearly, if not quite, lost. Cf. Jebb's Elefr., note on ν. 314, and note above at ν. 988.
πότερα νομίζεις καλόν, δέ τών Δια
νεών ὑδωρ ἐκάστοτ', ἢ τών ἢλιον
ἐλκεν καταθέν ταῦτα τόθ' ὑδωρ πάλιν;

ΑΜΝΙΑΣ
οὐκ οὖδ' ἔγωγ' ὑπότερον, οὖδ' μοι μέλει.

ΣΤΡΕΨΙΑΔΗΣ
τῶν οὖν ἀπολαβεῖν ταργυρίων δίκαιοι εἰ,
εἰ μηδὲν οἴσθα τῶν μετεώρων πραγμάτων;

ΑΜΝΙΑΣ
ἐκ' εἰ στανίζεις, ταργυρίων μοι τῶν τόκων
ἀπόδοτε.

ΣΤΡΕΨΙΑΔΗΣ
τοῦτο δ' ἔσθ' ὁ τόκος τί θηρίον;

ΑΜΝΙΑΣ
τί δ' ἄλλο γ' ἢ κατὰ μῆνα καὶ καθ' ἡμέραν
πλέων πλεόν ταργυρίων ἄει γίγνεται,
ὑπορρέοντος τοῦ χρόνου;

ΣΤΡΕΨΙΑΔΗΣ
καλός λέγεις.

τί δήτα; τήν βάλατταιν ἔσθ' ὅτι πλείωνα
νυνὶ νομίζεις ἢ πρὸ τοῦ;

ΑΜΝΙΑΣ
μᾶ Δι', ἄλλα ἱσην.

1284 μετεώρων.] Cf. vv. 228, 333.
1286 ἀπόδοτε.] Addressed to both
Strepsiades and his son. ἀπόδοτε
for ἀποδόσιν is received by Dindorf
in his notes, from MSS. R, V.
1286 τόκος.] He pretends not
to understand the technical sense of
τόκος, but to take it in the sense of
'offspring.' In Shakspeare's Mer-
chant of Venice, Act 1, Sc. 3, Shy-
lock shews at some length how there
is a kind of 'breed of barren metal,'
and to Antonio's question 'Is your
gold and silver eues and rams?' re-
dees, 'I cannot tell: I make it breed
as fast.'
130 ΑΡΙΣΤΟΦΑΝΟΣ
οὐ γὰρ δίκαιον πλεῖον ἔναι.

ΣΤΡΕΨΙΑΔΗΣ
κατὰ πῶς
αὕτη μὲν, ὦ καλόδαιμοι, οὐδὲν γίγνεται ἐπιρρεώσεως τῶν ποταμῶν πλείων, σὺ δὲ ζητεῖς ποιήσαι τάργυρόν πλείον τὸ σῶν; οὐκ ἀποδιώξῃ σαντον ἀπὸ τῆς σκεπᾶς; φέρε μοι τὸ κέντρον.

ΑΜΥΝΙΑΣ
ταῦτ’ ἐγὼ μαρτύρωμαι.

ΣΤΡΕΨΙΑΔΗΣ
ὑπαγε, τί μέλλεις; οὐκ ἐλάς, ὦ σαμφόρα;

ΑΜΥΝΙΑΣ
ταῦτ’ οὐχ ἔβρισ ἐπὶ ἐστίν;

ΣΤΡΕΨΙΑΔΗΣ
ἀξίες; ἐπιαλὼ
κεντῶν ὑπὸ τὸν πρωκτὸν σε τὸν σειραφόρον. Φεύγεις; ἐμέλλον σ’ ἄρα κινήσειν ἐγὼ αὐτοῖς προχοῖς τοῖς σοίσι καὶ ξυνωρίσω.

ΧΟΡΟΣ
οίνον τὸ πραγμάτων ἐρᾶν φλαύρων· ὦ γὰρ γέρων ὕδη ἐξαρθεῖς

1396 ἀποδιώξει.] Elmsley thus corrected ἀποδιώξεις to the stricter Attic form: cf. Ep. 368, 969. So ἰπρήγωμαι is the true form from ἰρθοῦν. Cf. Vesp. 171, Aek. 728. That γρίζεις for γρίζεις is right in Ep. 294 (where see note) is not certain; there is no instance of the 1st person in Aristophanes, and the comic fragment referred to by L. and S. is perhaps not decisive.

1398 οὐκ ἐλάς, ὦ σαμφόρα.] A phrase repeated from Ep. 603. The σαμφόρας is here the σειράφωρος: see note on v. 122, ὅδ’ ἦμερος ὅδ’ ὅ σαμφόρας. Amyntias himself is touched up, and addressed as a horse.

1399 ἐπιαλώ.] This is certainly future from ἐπιάλλεω (ἐπί ἱάλλεω) ; ‘to send upon, lay on!’ Lat. ‘im- mittere, injicere.’ Whether φιλομένων and φιλάται (Pac. 432, Vesp. 1348) are from the same origin is a question.


1303—1329. The Chorus prophesy that the old man will be punished for his wish to defraud his creditors, and will find his son’s clever speaking and sophistical powers turned to his own hurt.

1304 ἐξαρθές.] The MSS. have ἔρασθεν here, ἐξέστης and ἐπεξῆθης in
ἀποστερήσαι βουλεταί
τὰ χρήματ᾽ ἀδανέσατο
κοικ ἣς ὅτως οὐ τίμερον
λήψεται τι πράγμα, ὃ τοῦ
τοῦ τοιαῦτα τὸν σοφιστήν

* ὁν πανουργεῖν ἠρηκότ', ἐξαλίφησι λαβεῖν κακόν τι.
οἵμα γὰρ αὐτῶν αὐτῶν ἐυρίσκειν ὅπερ
πάλαι ποτ' ἐξῆτεν,
εἶναι τὸν υἱὸν δεινὸν οἰ
γράμμας ἑναντίας λέγεις
τοῖσι δυκαίοις, ὡστε νε-
κάν ἀπαντάς οἴσσερ ἀν
ξυγγένηται, καὶ λέγῃ παμπόνηρ.
ὁσις ὃ ὁσις βουλήσεται καρφων αὐτῶν εἶναι.

ΣΤΡΕΨΙΑΔΗΣ

 iov ἰδόν,
ὁ γείτονες καὶ ξυγγενεῖς καὶ δημόται,
ἀμυνάθετό μου τυπτομένῳ πάσῃ τέχνῃ.
oἵμοι κακοδαίμων της κεφάλης καὶ της γράμμου,
ὁ μιαρὲ, τῦπτες τὸν πατέρα;

ΦΕΙΔΙΠΠΙΔΗΣ

φήμ', ὃ πάτερ.

ΣΤΡΕΨΙΑΔΗΣ

ὄραθ' ὁμολογούνθ' ὅτι με τῦπτει.

the corresponding place, v. 1312.
Dindorf altered the latter to ἐτέχει, Reisig the former to ἐνέρθει. ἐπετέχει is a curious word to admit on conjecture in the sense of 'was hot after, was ardently desiring;' and ἐπαρθεῖς is tautological after ἐράθ', and rather wants a case after it. οὕραθεῖς, Herm.

1309 ἰδόν.] Reisig's supplementary ἰδόν ἰδόν suits sense and metre. Dindorf in his note accepts it as probable: Meineke admits it into the text.

1314 γράμμας ἰδόν.] Like those of the ἰδιωκ λόγοι: cf. above, v. 1037,
ἐπαντα ταῦτ' ἑναντίας γράμμασι συν-

τάραξαι.

1321—1390. Strepsilades enters, beaten by Philippides; who, so far from being ashamed, offers to prove that he is in the right. The case is laid before the Chorus: the son had been asked to sing a song of Simonides, or repeat some Aeschylus; he refused, and chose Euripides instead; about him they first came to words, and then to blows. Philippides says that it is quite fair: his father reproaches him with ingratitude.

1323 ἀμυνάθετο...πάσῃ τέχνῃ.] So in Them. 65, ἀμήθησα μου δεδοκάλεσον πάσῃ τέχνην. Cf. Ecol. 86.
ΦΕΙΔΙΠΠΙΑΗΣ  
καὶ μάλα.

ΣΤΡΕΠΤΙΑΗΣ

ω μιαρῆ καὶ πατραλοία καὶ τοιχωρίζε.

ΦΕΙΔΙΠΠΙΑΗΣ

αὔθις μὲ ταὐτὰ ταῦτα καὶ πλείω λέγε.

ἀρ' οἴσθ' ὤτι χαίρω πόλιν ἀκούν καὶ κακά;

ΣΤΡΕΠΤΙΑΗΣ

ω λακκόπρωκτε.

ΦΕΙΔΙΠΠΙΑΗΣ

πάττε πολλοίς τοῖς ῥόδοις.

ΣΤΡΕΠΤΙΑΗΣ

τοῦ πατέρα τύπτεις;

ΦΕΙΔΙΠΠΙΑΗΣ

καποφανῶ γε νη Δία

ώς ἐν δίκη σὲ ἐτυπτοῦν.

ΣΤΡΕΠΤΙΑΗΣ

ω μιαρώτατε,

καὶ πῶς γένοιτ' ἄν πατέρα τύπτειν ἐν δίκῃ;

ΦΕΙΔΙΠΠΙΑΗΣ

ἔγωγ' ἀποδείξω, καὶ σε νικήσω λέγων.

ΣΤΡΕΠΤΙΑΗΣ

tοῦτὲ σὺ νικήσεις;

ΦΕΙΔΙΠΠΙΑΗΣ

πολὺ γε καὶ ῥαδίως.

ἐλού δ' ὑπότερον τῶν λόγων βούλει λέγειν.

ΣΤΡΕΠΤΙΑΗΣ

ποίων λόγων;

1337 ω μιαρῆ, κ.τ.λ.] The father abuses the son much as the Just Cause did the Unjust. Cf. vv. 909—14; and the abuse is, in the same way, taken as a compliment.

1330 ῥόδοις.] So above, v. 910, μᾶλλον μὲ εἰρήκας.

1337 ποίων λόγων;] An instance of a question asked by ποίως, to which yet an answer is given. Cf. above note on v. 1333. There is however, no doubt, indignation and astonishment in Strepsiades' ποίων λόγων.
ΝΕΦΕΛΑΙ.

ΦΕΙΛΙΠΠΙΑΣ
τὸν κρείττον, ὡ τὸν ἤτονα;
ΣΤΡΕΨΙΑΔΗΣ
ἐδιδαξάμην μέντοι σε νὴ Δῆ, ὡ μέλε, τούσιν δίκαιοις ἀντιλέγει, εἰ ταῦτά γε μέλλεις ἀναπείσεις, ὡς δικαίων καὶ καλῶν
tὸν πατέρα τύπτεσθ' ἐστίν ὑπὸ τῶν νιέων.
ΦΕΙΛΙΠΠΙΑΣ
ἀλλ' οἴομαι μέντοι σ' ἀναπείσεις, ὡστε γε
οὐδ' αὐτὸς ἄκροασάμενος οὐδὲν ἀντερέεις.
ΣΤΡΕΨΙΑΔΗΣ
καὶ μὴν ὦ τι καὶ λέξεις ἄκουσαι βούλομαι.

ΧΟΡΟΣ
σὺν ἔργου, ὁ πρεσβύτα, φροντίζειν ὑπῆ
τὸν ἀνδρὰ κρατήσεις,
ὡς οὕτως, εἰ μὴ τῷ πεποίθεν, οὐκ ἂν ἦν
ὕτως ἀκόλαστος.
ἀλλ' ἔσοθ' ὑπὸ θρασύνεται;
ὁδὸν γε τὰνθρώπον ὑπὶ τὸ λῆμα.
ἀλλ' ἔξ οὗν τὸ πρῶτον ἡρξαθ' ἡ μάχη γενέσθαι
ηδὴ λέγειν χρῆ πρὸς χοροῖν πάντως δὲ τοῦτο δράσεις.
ΣΤΡΕΨΙΑΔΗΣ
καὶ μὴν ἄθεν γε πρῶτον ἡρξάμεσθα λοιποδέσθαι

1338 ἐδιδαξάμην.] The aorist here is as the pres. mid. in the Medea, v. 297, not as in Soph. Ant. 356: cf. note on v. 111. The force of μέντοι νὴ Δῆ is 'I have indeed got you taught to gainsay justice, beyond what I intended, if &c.' Walsh's expletives give the spirit of it: 'I've had you taught, confound ye, with a vengeance, To argue against justice.'
1342—3. The son promises to prove his case even to his father's satisfaction, exactly as the Unjust Cause did.
1344 καὶ λέξεις.] καὶ serves to emphasize the verb, and would in English be expressed by an emphasis on the auxiliary 'what in the world you will say.'
1345—53. The antistrope is 1391—98.
1349—50 ὁδὸν γε...λῆμα.] This is Hermann's correction. The antistrope, and the metre of these three couplets (an iambic line followed by [---]) shew what is wanted in quantity. Bentley made it ὁδὸν γε τοῦ λῆμα ἔστι τῳ τάνθρωπος. Dindorf leaves the text imperfect, thinking that words have been lost after θρασύνεται to complete the iambic, and that the second line may have been δῆλον δὲ τὸ λῆμα, and that ἔστιν ἁδρ. should be struck out.
1355 λύραν λαβόντω. At banquets the entertainer made the lyre pass round, and called on each of the company in turn for a song. Schol. For such scolia, or drinking-songs, cf. Vesp. 1222, &c.

1356 κρίνω.] The Scholiast gives two lines of this: ἐπέδραθ' ὁ κρίνων δεκέως ἐλθὼν εἰς δεκιδοὺς ἄγλαον Διὸς τέμνων. It appears that Crius was an Aeginetan wrestler, and for him this ode was written. Meineke writes Κρίνων; but it is not plain how an ode of praise to Crius could begin thus, stating how the hero ἐπέκειθαι or ἐπέδραθ' Περhaps it began with a legend about a ram's shearing, which later on in the song was in some way to be connected with the victor or his family. Herodotus mentions a Crius of Aegina (vi. 50). It is however likely that no reference to a man Cricus was thought of here by Strepsiades.

1357 κιβάρα. Κιβάρα and Λύρα are here identified.

1358 κάρχρας γυναῖκ’ ἀλάσαιν. Λύρα ἐπεμύλων φώθις is quoted from Plutarch: ἀλα, μῦθα, ἀληθεία καὶ γάρ Πατράκδας ἀκεῖ, μεγάλας Μυτιληναίς βασιλείας. This Plutarch explains by making out Pittacus an amateur miller; others think that Pittacus 'ground' his people by tyranny.

1359 σε τύπτεσθαι τε.] Bentley's correction. σε γ’ ἄρα τύπτεσθαι καὶ, vulg. Meineke's ἁράστεσθαι is neat. ἐξαρᾶττω is used in v. 1373, but of words, not blows.

1360 τέτυγνα.] Homer's aged councilors are τέτυγνας εὐκτόνες ὡς καθ’ θυρέων ἐφεξόμενον ὑπάρχεισιν λέειν. π. γ. 151. Indefatigable singers were the cicadas, and proverbial also for eating and drinking hardly anything: the reverse of which guests should be expected to do.

1364 ἄλλα.] 'At least,' or 'yet still;' and so in v. 1369. There is an ellipse of a conditional phrase: 'I bade him, if he would not do that (singing Simonides), yet at least &c.' μυρρίνην λαβόντα.] It was the custom for those who sang scolia to hold a branch of myrtle or bay the while.

1366 ἔγω γὰρ.] Dindorf suspects this line: Bergk omits it; Schott would place it after μυρρ. λαβίς, in a parenthesis (which transposition Hermann justly objects to).
ψόφου πλέον, ἀξίστατον, στόμφακα, κρημνοποιόν;
κανταῦθα τῶς οἰσθέθε μου τὴν καρδίαν ὀρεχθεῖν;
ὅμως δὲ τὸν θυμὸν δικοῦν ἐφην, σύ δ’ ἀλλὰ τοῦτων
λέειν τι τῶν νεατέρων ἀπτεὶ ἐστὶ τὰ σοφὰ ταῦτα. 1370
ὦ δ’ εὐθὺς ἤτο’ Ἑυριπίδου ῥήσιν τιν’, ὡς ἐβίνει
ἀδέλφος, ἀδελξικάκης, τὴν ὀμομυθρίαν ἀδέλφην.
καίγει οὐκεῖτ’ ἐξηθεσχούμενος, ἀλλ’ εὐθὺς ἐξαράττω
τολλοῖς κακοῖς καλιχρούσι: κατ’ ἑντεῦθεν, οἷνο εκδε,
ἐποῦ πρὸς ἐποὺς ἤθελόμεος ἢ εἰδ’ οὗτος ἐπιαντιθάδι, 1375
κάπετ’ ἐφιλα με καστότει κἀκενυχα καπέτριβεν.

ΦΕΙΔΙΠΠΙΔΗΣ
οὐκον δικαιoς, ὡστις οὖν Ἑυριπίδην ἐπαινεῖς;
σοφότατον;

ΣΤΡΕΨΙΑΔΗΣ
σοφότατον γ’ ἐκείνου, ὦ τί σ’ εἴποι;

after v. 1368. These attempts to
give the line to Strepsiades go on
the supposition that πρῶτον ἐν ποιη-
taῖς should mean, ‘best among the
poets.’ But there appears to be no objection to taking the text as
it is. The father bade his son re-
peat some Aeschylus; who then
said, ‘Aeschylus! No, for I think
Aeschylus above all other poets is
&c.’ The elliptical use of γὰρ is
common enough, and for πρῶτος
thus used of priority in evil, cf. E.g.
v. 6, πρῶτος Παφλαγόνων, and E.g.
327, πρῶτος δέ

1367 ἀξίστατον.] οὖν συνειστὰ ὁδὴ πυκνὰ: ἀλλ’ ἀράδεν ἐν τῇ ποιή-
as καὶ κομπάδι ἢ ἀδάκτον ἢ ἀτικάνως συντιθέντα, Suidas. One
glossary adds, τὰ γὰρ ὑμάτα Ἀ-
σχέλου φαντασίαν μὲν ἔχει, βασιαν-
δεμένα δὲ ἀθεμίαν ἔχει πραγματείαν.
Aeschylus is loud sounding and
striking to the ear, but not prac-
tical, terse, and logical: ‘Loose, ram-
bbling, incoherent,’ would perhaps
nearly represent ἀξίστατος. His
grammatical ‘anacolutha’ and irreg-
ularities (which are frequent) would
come under the term ἀδ’, and would
offend a taste formed on Euripides.
Euripides brings him to book for
his shortcomings in Ran. 1119, &c.

στόμφακα.] In Vesp. 721 στο-
μφάζειν is used. στόμφοι is used by
Longinus = Lat. ampullae: he says ἐν τραγῳδίᾳ, πράγματι ῥήματι φόβοι καὶ ἑπιδεχομένῳ στόμφοι.

κρημνοποιόν.] Cf. Ran. 929, πρᾶ-
μαθ’ ἐπιδρομήν. In much the
same sense Cleon (E.g. 528) is de-
scribed as κρημνοῦς ἐρείπουν.

1368 ὀρεχθεῖν.] According to the
Scholiast this word is of sound (see
Hom. Η. ψ. 39), and connected with ῥηθεῖν. Later etymologists
take it from ῥηγμαία. It seems
here to mean, ‘to be ready to burst
with indignation,’ which might be
either from the sense of ‘stretching,’
or ‘panting,’ ‘throbbing.’

1372 ἀδέλφος...ἀδελφήν.] τὴν
Καραγχήν Ὀ Μακαρέα, Schol. This
was in the Αἰτολίας of Euripides.
ἀδελξικάκης is thrown in parenthe-
sically: ἀδελξικάκος is an epithet
especially of Hercules.

1375 ἤθελόμεος’.] The active
ἐρείπειν is thus used in E.g. 617, Ran.
914. Here there is an exchange of
wordy blows, therefore the middle
is natural. The Scholiast on Pae.
25 says: ἐρείπειν φασών οἱ ἀκτικῶ
τῶν ὁμοίων συντιθέσθων ῥηθείμενοι.
καὶ πῶς δικαίως; ὡστὶς ὑμαῖσιν τῷ εἴσπρεψά, ἵνα τὸν Διὸ, ἐν δίκη γε. ἘΣΤῊΧΙΑΔΗΣ
αἰσθανόμενος σοι πάντα τραυμάτιωτος, ὃ τι νοοῖς. εἰ μὲν γε βρῶν ἔτσις, ἐγὼ γνώμον ἂν πιεῖν ἐπέσχον μαμμάν ὥς ἂν αὐτής τινας ἔκοιν σοι φέρων ἂν ἄρτιν κακκάν ὥς ἂν οὐκ ἔθης φράσαι, κἀγὼ λαβὼν θύραξ ἐξέφερον ἂν καὶ προσκεύμην σε’ σοι ὅ ἐμε νῦν ἀπάγχων βεοῦτα καὶ κεκραυγόθ’ ὅτι
χεῖτιφήν, οὐχ ἔτλης ἔξω ἐνεγκείν, ὅ μαρη, θύραξ μ’, ἀλλὰ πνημόμενοι αὐτοῦ ποίησα κακκάν,
ΧΟΡΟΣ
οἴμαι γε τῶν νεοτέρων τῶν καρδιῶν πτωτάν, ὃ τι λέει.
εἰ γὰρ τοιαῦτα γ’ οὕτος ἐξειργασμένος λαλῶν ἀνατείνει
τὸ δέρμα τῶν γεραντέρων λάβοιμεν ἂν ἄλλ’ οὐδ’ ἔρεβινθον.

1379 τυπίσσομαι.] Buttmann’s correction for τυπίσσομαι.
1382 βρῶν.] The verb βρόλλων (ἐβρῶν ἔτσις) occurs in Εγ. 1126.
μαμμάν the Scholiast explains by ἀσέμνος φωνὴ τῶν παιδίων καλούπτων; but here it expresses a definite want of something to eat.
1384 ἔθης φράσας.] Meineke follows Cobet’s conjecture φράσας: just as in Εγ. 936, where the participle, if expressed, would have been καταφαγών, that you might have eaten the fish soon enough to get to the assembly (before it broke up).
1391—8. The Chorus think that old men are in a bad way if these modern notions are to prevail.
1392 πτωτάν ὃ τι λέει.] ‘The stripping’s heart must leap to know what course he’ll keep.’ Walsh. With the use of πτωτάν compare Virgil’s ‘exsultantiaque haurit corda pavor pulsans.’
1395 ἄλλ’ οὖς.’] ‘Nay not even.’ Dobree parallels this rather rare use of ἄλλα from Dem. 1455, τῶν μὲν ὑμετέρων ψυχομαθῶν ἄλλα ὀὖς μετα-
σὸν ἔργον, ὁ καυνὼν ἐπὶ τὴν κυνητὰ καὶ μοχλευτὰ, 
πειθώ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια.

ΦΕΙΔΙΠΠΙΔΗΣ

ὡς ἦδυ καυνώς πράγμασιν καὶ δεξιοῖς ὁμήλεως, 
καὶ τῶν καθεστῶταν νόμον ὑπερφορεῖν δύνασθαι. 1400

ἔγω γὰρ ὅτε μὲν ἤπικη τὸν νοῦν μόνον προσείχον,
οὐδὲ ἄν τρεις εἰπτεῖν λήμαθ᾽ ὅσο τῇ ἡ πρὶν ἐξαμαρτεῖν
μνήμη ὥστε εἴπει μ᾽ οὕτως τούτων ἐπαυσεν αὐτός,
γνώμαις δὲ λεπταις καὶ λόγοις ξύνειμι καὶ μερίμναις,
οἶμοι διδάξειν, ὡς δίκαιον τὸν πατέρα κολάζειν. 1405

ΣΤΡΕΨΙΑΔΗΣ

ἵππευε τοίνυν νη Δί', ὡς ἐμογοε κρεῖττον ἔστων
ἵππων τρέφειν τέθριππον ἡ τυπτόμενον ἐπιτριβήναι.

ΦΕΙΔΙΠΠΙΔΗΣ

ἐκεῖς δ᾽ ὅθεν ἀπέσχυνας μὲ τὸν λόγον μέτειμι,
καὶ πρῶτ᾽ ἐρήσωμαι σὲ τούτῳ παῦνε μ᾽ ὧν ἐπαρεῖ
ΣΤΡΕΨΙΑΔΗΣ

ἐμῳγε σ᾽, εὐνοοῦν τε καὶ κηδόμενος.

τατον φρωτίζουσι, and from Athenaeus and Lucian. To these pas-
sages Porson adds one from Dem. Fals. Leg. 352, ἀλή ὁθεὶ μὲρων. And Shilleto in his note on that passage adds two or three more. The ellipse seems, 'I would give (I do not say no high price) but not even a pea.' For the sense Brunck quotes Plaut. Mid. I. 3. 45: 'Non ego nunc emam vitam tuam vitios a nuce.'

1397 ἐτῶν κυνητὰ καὶ μοχλευτὰ.] With reference, as Porson thinks, to Eur. Med. 1314, τὶ ποῦδε κυνῆς κάναμοχλευεῖς λόγους, for he supposes it originally to have been thus written: though τάσθε πέλας is in all MSS. and editions. Cf. Porson's note there. μοχλευτῆς we have had above, v. 568.

1401—1475. Phidippides argues that sons may justly beat fathers for their good; that the present habit of fathers beating sons is merely by law and convention: further that he will beat his mother too. Whereupon Strepsiades, still more horrified, charges the Chorus with bringing him to this. They say it is his own fault, and that this is their way of teaching men to reverence the gods. He owns that he is rightly served, and determines to be revenged on Socrates and his school: but he cannot persuade his son to help him.

1401 τῶν νοῦν μόνων.] Others prefer μόνη, which many MSS. have, but placed before τῶν νοῦν. Hermann prefers μόνων, from MS. Rav., thinking the order could easily have become changed from the similarity in letters of τῶν νοῦν and μόνων.

1407 τυπτόμενον ἐπιτριβήναι.] A trichar here follows a dactyl. This sequence appears as objectionable on the score of concurring short syllables, as the anapaest after the dactyl or trichar (cf. v. 663); but no notice is taken of it by commentators.

1410 εὐνοῦν. Being unwilling by sparing the rod to spoil the child.
ού καμεί σοι δίκαιων εστών εινοείν δομοιας, τύπτειν τ', ἐπειδήπερ γε τούτ' ἐστ' εινοείν, τὸ τύπτειν; πῶς γὰρ τὸ μὲν σοι σῶμα χρὴ πληγῶν ἀθίκον εἶναι, τοῦμον δὲ μή; καὶ μὴν ἐφόν ἐλεύθερος γε κακό. κλαίοντι παιδέ, πατέρα δ' οὐ κλάειν δοκεῖς;  

φήσεις νομίζεσθαι σὺ παιδός τοῦτο τούργον εἶναι ἐγώ δέ γ' αὐτέπομο' ἂν ὦς δ' εἰς παιδές οἱ γέροντες, εἰκός δὲ μᾶλλον τοὺς γέροντας ἢ νέους τι κλαίειν, ὅσοντερ ἐξαμαρτάμεν ἦττον δίκαιον αὐτοῖς.


οὐκῶν ἀνήρ ὁ τῶν νόμων θείς τούτων ᾗ τὸ πρῶτον, ὅσπερ σὺ κάγω, καὶ λέγων ἐπειδή τοὺς παλαιοὺς; ἢττον τ' δὴ τ' ἔξεστι καὶ κατὰ νομοῦς αὐ τὸ λοιπὸν θέων νόμον τῶν υἱόσιν, τοὺς πατέρας ἀντιμυπτεῖν; ὡσας δὲ πληγαὶς εἰχόμεν πρὶν τῶν νόμων τεθήναι, ἄφειμεν, καὶ δίδομεν αὐτοῖς προώκα συγκεκόφθαι. σκέφτασι δὲ τοὺς ἀλεξτρόνας καὶ ταῦτά τα βοτά ταυτί,
όσ τούς πατέρας ἀμύνεται καίτοι τί διαφέροισιν ἡμῶν ἔκεινοι, πλὴν ὅτι ψηφίσματ’ οὐ γράφουσιν;

ΣΤΡΕΨΙΔΗΣ
τί δῆτ’, ἐπειδὴ τοὺς ἀλεξτρωτόνως ἀπαντα μμεῖ,
οὐκ ἐσθήσεως καὶ τὴν κύπρον κατὶ ἔχουν καθένες;

ΦΕΙΔΙΠΠΙΔΗΣ
οὔ ταύτων, ὁ τῶν, ἔστιν, οὐδ’ ἃν Σωκράτει δοκοίν.

ΣΤΡΕΨΙΔΗΣ
πρὸς ταύτα μὴ τύπτει εἰ δὲ μὴ, σαυτὸν ποτ’ αἰτεῖσθε.

ΦΕΙΔΙΠΠΙΔΗΣ
καὶ πῶς;

ΣΤΡΕΨΙΔΗΣ
ἐπεὶ σὲ μὲν Δίκαιος εἰμ’ ἐγὼ κολάζειν,
σὺ δ’, ἢν γένηται σοι, τὸν νιόν.

ΦΕΙΔΙΠΠΙΔΗΣ
ἡν δὲ μὴ γένηται,

μάθην ἐμοὶ κεκλαύστηκα, σὺ δ’ ἐγχανοὺς τεθηκές.

ΣΤΡΕΨΙΔΗΣ
ἐμοὶ μὲν, ἄνδρες ἡλικε, δοκεῖ λέγειν Δίκαιαν
κάμον γε συνχωρεῖν δοκεῖ τοῦτοι τάπισική.
κλαῖειν γὰρ ἥμας εἰκὸς ἐστ’, ἢ μὴ δίκαια δρῶμεν.

ΦΕΙΔΙΠΠΙΔΗΣ
σκέψαι δὲ χαίτεραν ἐτί γνώμην.

1438 τί διαφέροισιν.] A bitter piece of satire this, to make the proposing of bills in parliament the distinction of man from beast: especially when we consider the contemptuous opinion which Aristophanes expresses of the bills generally voted on in the Athenian councils.

1431 ἐπὶ ἔξολον.] ‘On a perch,’ which Theocritus calls πέτανον, Idyll. xiii. 13, ἐπ’ ἀπαλάβοντι πε-
τέρφη.

1435 ἢν δὲ μὴ...τεθηκές.] Yes, but if I have no son, you will have the laugh on your side. Cf. Aeh.

221, μὴ γὰρ ἐγχανοῖς ποτὲ μηδὲ περ
γέρωντας ἢ ταῖς ἔκφρασις Ἀχαρν. τεθηκές, for vulg. τεθηκές, both here and in Aeh. 390, seems right. Aeh. 325, τεθηκές, and Aesch. Agam. 170, τεθηκέσσεσ, are undoubted instances of the active form. Elmsley thinks that in the older Attic they said τεθηκές, in the later τεθηκέσσεσ, and as-
sents to Dawes, who restores the active form everywhere in Aristophanes.

1438 συνχωρεῖν...τοῦτοι τάπι-
σική.] ‘To grant to these younger men their fair claims.’
ΑΡΙΣΤΟΦΑΝΟΣ

ΣΤΡΕΒΙΛΑΔΗΣ

ἀπὸ γὰρ ὀλούμαι. 1440

ΦΕΙΔΙΠΠΙΔΗΣ

καὶ μὴν ἵσως γ’ οὖκ ἀχθέσει παθῶν ἢ νῦν πέπονθασ.

ΣΤΡΕΒΙΛΑΔΗΣ

πῶς δὴ; δίδαξον γὰρ τί μ’ ἐκ τούτων ἐπωφελήσεις.

ΦΕΙΔΙΠΠΙΔΗΣ

tίν μυτέρ’ ἄστερ καὶ σὲ τυπτήσω.

ΣΤΡΕΒΙΛΑΔΗΣ

τί φῆς; τε φῆς σὺ;

ΦΕΙΔΙΠΠΙΔΗΣ

τι δ’, ἢν ἔχων τὸν ἤττω 1445

λόγου σὲ νικήσω λέγω

tίν μυτέρ’ ὡς τύπτειν χρεῶν;

ΣΤΡΕΒΙΛΑΔΗΣ

τι δ’ ἄλλῳ γ’; ἢν ταυτί ποιῆς,

οὐθὲν σὲ κολύσαι σεαυ-

tον ἐμβαλεῖν ἐς τὸ βάραθρον

μετὰ Σωκράτους

cαὶ τὸν λόγου τὸν ἤττω.

tαυτὶ δ’ ὑμᾶς, ὦ Νεφέλαι, πέπονθ’ ἐγὼ,

ὑμῖν ἀναθεῖς ἀπαντα τάμα πράγματα.

1440 ἀπὸ γὰρ ὀλούμαι.] ‘No

for ‘will be the death of me.’ For

a similar tmesis cf. Ach. 295, καῖδ

σε χῶσομεν τῶς λίθους, and above,

v. 792.

1441 καὶ μὴν, κ.τ.λ.] Phidippides

thinks that his father will not

mind having been thus treated, when

he hears that the wife, to whom he

mainly owes his misfortunes, is to be

beaten too.

1445 μεῖζον κακόν.] Strepsiades

had been mystified into believing

that after all there was something to

be said for the sons against the fa-

thers: but want of respect for a mo-

ther horrifies him. Probably (as

Brunck says) there is reference to

the curious doctrine set forth by Eu-

ripides in the Orestes, v. 552—4.

However Aeschylus was the first to

put this argument forward, in the

mouth of Apollo, Eur. 658—666.

1448 τι δ’ ἄλλο γ’; ἢν ταυτί.]

Meinecke’s reading ἄλλο γ’ ἢ, ταῦτ’

hexdigest, from a conjecture of Kock’s, is

near, but hardly necessary.

1450 βάραθρον.] Cf. Eq. 1361,

ἀπας μετέωρον ἐς τὸ βάραθρον ἐμβα-

λάω.

1454 ἀναθεῖς.] Cf. Thuc. viii.

82, ὁ δ’ ἀκαλοῦχος...στρατηγὸν τε
ΧΟΡΟΣ
αὐτὸς μὲν οὖν σαυτῷ σὺ τούτων αὐτὸς,
στρέψας σεαυτὸν ἐς πονηρὰ πράγματα.

ΣΤΡΕΨΙΑΔΗΣ
τῷ δήτα ταῦτ’ οὐ μοι τὸτ’ ἁγορεύετε,
ἀλλ’ ἀνδρ’ ἄγροικον καὶ γέροντ’ ἐπήρητε;

ΧΟΡΟΣ
ἡμεῖς ποιοῦμεν ταῦθ’ ἐκάστῳ ὅταν τωὶ
γνῶμεν πονηρῶν ὄντ’ ἑραστὴν πραγμάτων,
ὁς ἂν αὐτὸν ἐμβαλλόμεν ἐς κακὸν,
ὅπως ἂν εἰδὴ τοὺς θεοὺς δεδοικέναι.

ΣΤΡΕΨΙΑΔΗΣ
ὡςμοι, πονηρὰ γ’, Ὑ Νεφέλαι, δίκαια δέ.
οὐ γὰρ μ’ ἔχον τὰ χρήμαθ᾽ ἀδανεισάμην
ἀποστερεῖν. νῦν οὖν ὅπως, ὡ φίλητε,
τὸν Χαιρεῖντα τὸν μαραθὸν καὶ Σωκράτη
ἀπολέεις, μετελθὼν οἳ σὲ κάμ’ ἐξητάτων.

ΦΕΙΔΙΠΠΙΑΗΣ
ἀλλ’ ὅνκ ἂν ἄδικησαμί τοὺς δίδασκάλους.

ΣΤΡΕΨΙΑΔΗΣ
ναὶ ναὶ, καταδεσθητὶ πατρὸν Δία.

ΦΕΙΔΙΠΠΙΑΗΣ
ἴδοι γε Δία πατρὸν’ ὡς ἄρχαιος ἐλ.

αὐτῶν εἴθος ἐλπίστο καὶ τὰ πράγματα
πάντα ἀνετίθεσαν.

1455 στρέψας.] Cf. note on v.
434.

1457 ἐπήρητε.] Cf. note on v. 432,
and ἐξάρθεια in v. 1304, if that be
the reading.

1458 ὅταν τωὶ.] Some MSS.
have ἄν τωὶ ὅπως. Most editors take
Porson’s ὄτως ἂν, which reads a
little more smoothly, but does not
seem necessary.

1459 τὰ χρήμαθ’...ἀποστερεῖν.]
Cf. above, v. 1305.

1466 μετελθὼν οἳ.] From the
MS. μετ’ ἐμοῦ ἐλθὼν, μετ’ ἐμοῦ γ’ ἐλ-
θὼν; this reading of Hermann’s seems
better than μετ’ ἐμοῦ γ’ ἐλθ’. ὅπως
ἀπολέεις is better without an impera-
tive expressed, and this imperative
is awkwardly placed between ἀπο-
λέεις and its object οἱ σὲ κάμ’ ἐξ.
Meineke takes Hermann’s reading, and
has ὅπως for ὅτα, which is needless, as
all the MSS. appear to have ὅτα, and
the sense is satisfactory.

1468 πατρὸν Δία.] Probably
(as Porson shews on Med. 1314) this
is a line of Euripides. The Atheni-
ans did not worship Zeus under the
Διόνος βασιλεύει, τὸν Δί’ ἑξεληλακόν.

στρεφιαδὴς
οὐκ ἐστ’, οὐκ, ἐπεὶ

Φειδίππιδης
ἐνταῖθα σαυτῷ παραφρόνει καὶ φληνάφα.

στρεφιαδὴς
οἴμοι παρανολας’ ὦς ἐμαυόμην ἄρα,

τε ἑξέβαλλον τοὺς θεοὺς διὰ Σωκράτης.

ὁ θεός παρεβεβλήκατο ἐκείνος ἐμὸν.

And Phidippides means perhaps by his answer to mock at the title as well as at the belief in the existence of Zeus at all.

The father’s own words. Cf. above, v. 838.

348 Ἐρμή.] Thieves used to address Hermes thus, when caught and about to be punished, asking him to help them. Schol.
ΝΕΦΕΔΑΙ.

δι παραμείνης οὐκ ἔδων δικορραφεῖν,
ὡς τάχιστ' ἐμπνυρριάν τὴν οἰκίαν
ἀδολεχόν. δεύρο δεύρ', ὁ Ξανθία,
ἀκα λαβὼν ἐξελθε καὶ ζωνίην φέρων,
εὐθ' ἐπαναβας ἐπὶ τὸ φροντιστήριον
ἐγες κατάσκαπτ', εἰ φιλεῖς τὸν δεσπότην,
ἀν αὐτῶν ἐμβάλης τὴν οἰκίαν'
δε δάδ' ἐνεκάκτω τις ἡμμένην,
ὅ τιν' αὐτῶν τίμηρον δοῦναι δίκην
ποιήσω, κεί σφόδρ' εἰς' ἀλαζόνες.

ΜΑΘΗΤΗΣ A.

ΣΤΡΕΨΙΛΑΔΗΣ

ἐργου, ὧ δὲς, ἵναι πολλὴν φλόγα.

ΜΑΘΗΤΗΣ A.

ωπε, τί ποιεῖς;

ΣΤΡΕΨΙΛΑΔΗΣ

ὁ τι ποιώ; τί δ' ἄλλο γ' ἣ

επτολογούμαι ταῖς δοκοῖς τῆς οἰκίας.

ΜΑΘΗΤΗΣ B.

τις ἡμῶν πυρπολεῖ τὴν οἰκίαν;

[Ἀρ. 3 όρθως παραμείνης.] He pre-
to hear Hermes directing him.

γας τὸν θεοῦ in the Peace (v. 661 sqq.)
to hear the goddess speak.

Brunck quotes from the Mē-
ni of Plautus (Act v. 2, 87—
a passage where Menaechmus,
ading madness, invents advice
Apollo: 'Ecce Apollo ex ora-
i imperat Ut ego ilic oculos
m lampea ardentibus......
s men' vetas in hujus ore qui-
parere, Ni iam ex meis oculis
fat maxumam in malam cru-
Faciam quod jubes Apollo.'
so for many more lines.

ξανθία.] A common name
servant. Cf. Acs. 243, and

εμβάλης τὴν οἰκίαν.] 'Bring
house about their ears.' So in

Ἀσ. 510, καθαῦτ' ὁ Ποιεῖτων, σωφ' ἢ
Ταυράρος θεός, σελερα ἢπαραν ἐμβάλω
τὰς οἰκίας.

1492 καὶ σφόδρ' εἰς' ἀλαζόνες.] 'For all they talk so big.' Cf. note
on v. 853.

1495 διαλεπτολογούμαι.] 'I hold
full subtle converse with your house-
beans.' Probably with some remem-
rence of Socrates' answer at v. 229,
τὴν φροντίδα λεπτήν καταμίκασι εἰς
τὸν ὄμιον ἄρα. He means of course
to say, though in absurd language,
that he is burning the beans. 'Quia
ignis est lepēν res tenuis, et com-
minuit atque consumit materiem.'

Bergier: and perhaps this is right.

Strepsiades is then 'introducing the
house-beams to a subtle element.'

He had himself felt eager λεπτὸν
γεγέν, above, v. 370.
στρεφώμεν οὖτε και θημάτιον εἰλήφατε.

Μαζεύως γ.

ἀπολείσ ἀπολείσ.

στρεφώμεν
tοῦτον αὐτὸ γὰρ καὶ βούλομαι,
ἡ ἡ σμινή μοι μὴ προδότης ἔλπις,
ἡ γὰρ πρῶτον πως ἐκπραχηλαθοῦσαν πεσὼν.

ζοκράτης
οὗτος, τί ποιεῖς ἑτέρῳ, οὔτε τού τέγους;

στρεφώμεν
ἀεροβατῶ, καὶ περιφρονῶ τὸν ἴλιον.

ζοκράτης
οἴμοι τάλας, δεῖλαίος ἀποπυγήσομαι.

χαίρειν
ἐγὼ δὲ κακοδαίμονι γε κατακαυθήσομαι.

στρεφώμεν
τί γὰρ μαθῶν' ἐς τοὺς θεοὺς ύβρίζετε,
καὶ τὴς Σελήνης ἑσκαπεισθε τὴν ἔδραν;

Socrates comes out last, having been engrossed in his studies before, and asks his question gravely and without the alarm which the scholars shew.

ζοκράτης
His own words at ν. 225.

μαθῶν' ἐς τ. θ. ύβρίζετε.
The plural of the verb seems better on critical grounds than the dual. ύβρίζεσαι τῶν καὶ εἰς τῶν are both used; L. and S. think the latter the more Attic. If we keep the dual μαθῶν' it may yet stand with plural verbs. Meineke, as is his custom, rejects μαθώτερες in favour of μαθώτερες, though only one MS. has this latter. ζοκράτης

ζοκράτης

χαίρειν

ζοκράτης

στρεφώμεν

MS. has ἔδρας, which seems rather better to express 'positions' of the moon in the sky, the various quarters of the heavens in which it appears, and consequently its phases, &c. ἔδρα is used in plur. for the quarter of heaven where an omen appears. Cf. Aesch. Agam. 118, παμπρέπτοις ἐν ἔδραις, compare Prom. Vind. 492. But Socrates would of course examine the 'positions' with a view to astronomy rather than angery. The Scholiast explains τὴν ἔδραν rather differently, by τὰς κυρήσεις, and by ἐπὶ τῶν ὀχεῖται καὶ διὰ τὰ καὶ πῶς μένει, upon what the moon sits and rides, and why and how she remains sedentary.
Δίωκε, βῆλλε, παῖε, πολλῶν οὐνέκα,
μᾶλλον δ' εἰδὼς τοὺς θεοὺς ὡς ἡδίκουν.

ηγεικαθέξων, κεχώρευται γὰρ μετρίως τὸ γε νῦν τῆμερον ἡμῖν.

1508 Δίωκε, βῆλλε, κ.τ.λ.] This is better given to the Chorus than to Strepsiades.
1510 ἡμῖν.] Moeris quotes this line with εἶναι, noting the εἶναι as an Attic pleonasm, as in the phrase ἐκών εἶναι. There is no doubt τὸ γε τῆμερον εἶναι would be good Attic; but there is nothing to object to in ἡμῖν, and the line may have been quoted by Moeris with εἶναι merely by a slip of memory, as Dindorf thinks.
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