THE LOUDS OF ARISTOPHANES
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London: C. J. CLAY AND SONS, CAMBRIDGE UNIVERSITY PRESS WAREHOUSE, AVE MARIA LANE.

Glasgow: 263, ARGYLE STREET.

Leipzig: F. A. BROCKHAUS.

New York: THE MACMILLAN COMPANY.

Bombay: E. SEYMOUR HALE
THE CLOUDS OF ARISTOPHANES

EDITED
WITH INTRODUCTION AND NOTES

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CAMBRIDGE:
AT THE UNIVERSITY PRESS.
1898

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Cambridge:

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PREFACE

This edition of the Clouds follows the lines of my edition of the Wasps (Pitt Press, 1894); but, in accordance with the wish of the publishers, the notes are shorter, and there are fewer passages cited in illustration. In striving to be brief I hope I shall not be found obscure.

For the notes I am largely indebted to the labours of Dr Blaydes, and the editions of Teuffel (Kaehler, 1887) and Green are referred to throughout. I have also to thank Mr Green for valuable suggestions which he has lately sent me. Rutherford's New Phryniclms I have found of the greatest use; it is essential to every student of Aristophanes. The grammatical references are mainly to the last edition of Goodwin's Greek Moods and Tenses.

St John's College, Cambridge.

September, 1898.
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INTRODUCTION

The Comedy of the Clouds was exhibited at the Great or City Dionysia in the year 423. The year before Aristophanes had brought out the Knights, assailing Cleon, the popular patriot and hero, at the height of his power and success, with equal audacity, wit and virulence. The play was a splendid triumph; but it naturally brought some trouble and danger to the poet. Cleon, it is plain, struck back and struck hard; probably by impeaching his antagonist as an alien, as we gather from sundry hints in the Wasps. A compromise of some sort seems to have been made; Aristophanes held his hand from Cleon, and he produced his next plays in another name. It was better too to hold aloof from public men and public matters, and not to meddle too directly with the burning questions of the day.

There was a safer subject to hand, tempting to any satirist, and thoroughly congenial to Aristophanes. There was a dragon with poisonous breath, calling for his sharpest spear. The new learning, he felt, was corrupting and killing the moral and social life of Athens. The latter part of the fifth century was a time of scepticism and free thought. Old beliefs in matters of religion, old principles of government, old canons of morality and conduct, were no longer to be accepted without question. They were arraigned at the bar of intellectual and logical inquiry, and called on to answer for themselves.
All this Aristophanes hated. 'It is against this growing tone,' says Dr Merry, 'that Aristophanes, as an uncompromising conservative, fights with desperate energy. It seemed to him at once impious and immoral; and, above all, it represented a deep disloyalty to that glorious Athenian past, in the foreground of which he seemed to see the men who had fought at Marathon as the only true type of national virtue.'

Consequently he regarded with deep dislike and suspicion the professors, the Sophists or 'teachers of wisdom,' mostly foreigners, who descended on Athens and reaped a harvest from the instruction of wealthy or ambitious young men. They undertook to fit their pupils for the duties of practical and public life; to train their minds indeed with scientific theories and enlarge their mental horizon; but above all to impart the faculty of convincing argument and persuasive speech.

This is not the place to enter on a discussion of the Sophists and their teaching. Enough to say that to a prejudiced and hostile eye they might easily seem to teach a system of juggling with words, of using logic to confound right and wrong, and of questioning every accepted truth in morals and religion. The old citizen's conception of a Sophist was like the typical British sailor's notion of a lawyer. Thus Aristophanes hated and feared the new teachers, and attacked them with the full conviction of righteous wrath. Strange indeed it seems to us that he should have taken Socrates as their representative, and grossly unfair; for Socrates as we know him was the very opposite of the quibbling and equivocating pedant. He was a diligent searcher after truth at any cost; a man of hardy outdoor life, at home in every company, grudging his teaching to none, and utterly indifferent to gain. Still he was known as a daring inquirer, a perpetual questioner and arguer, a friend of Euripides and other dangerous men. There was too, as Mr Green shows in his Introduction, an element of actual enmity and dislike. Socrates was not merely taken as representing a school; the attack on him was personal, and felt to be so. Years afterwards, in his defence on his trial, Socrates declared that his most dangerous enemies were not those who actually
INTRODUCTION

accused him in court, but those who had learned from Aristophanes to regard him as an idle speculator on things above and beneath the earth, and a perverter of right and wrong.

The Clouds proved unsuccessful when placed on the stage, Cratinus winning the first prize with the Πυρίνη, and Ameipsias being second with the Κόννος. The verdict of the judges was plainly backed by the general voice, for the poet reproaches the spectators with rejecting and misunderstanding him, both in the revised Parabasis of the Clouds, and in the Wasps which came out the following year. This failure was a surprise and a severe disappointment. Aristophanes declares that this was the best and the most carefully written of his plays; it was indeed too subtle and refined for the bulk of the audience; vulgar farce and coarse personalities were what they liked, and they had no taste for higher art. Making every allowance for the self-laudation which is habitual with Aristophanes, it is clear that he aimed high in the Clouds, and believed himself to have achieved a work admirable in its purpose and conception, and dignified and charming in its style.

The Greek argument pronounces the play to be τῶν πάνω δυνατῶς πεποιημένων, 'a most able writing'; and critics generally have echoed the judgment. It has always been the favourite of the student and the scholar. It is certainly unsurpassed for delicate touches of wit and irony, and the earlier songs of the chorus are of exquisite beauty. The opening scene is excellent, ἀρμοδίωτα καὶ δεξιώτατα συγκείμενος, as the old commentator says.

There is not much likelihood in the tradition that the failure of the Clouds was brought about by the friends of Socrates. It is more probable that the bulk of the spectators did not care about philosophy, however amusingly travestied. And on the whole I suspect that it was not a good acting play. For one thing the subject was too 'thin.' Scraps of science and snippets of grammar could not be invested with an interest which would carry away an audience, and the lessons which Socrates gives his pupil are dull and tedious. Again there is a deficiency in the characters. The chief personage indeed, Strepsiades, the coarse blundering burgess, has life and individuality; but Socrates
is a lay-figure labelled, and the other characters are lifeless dummies. In fact Aristophanes was dealing with people and things that he only knew from report and prejudice, and with which he had no sympathy. He was not at home in the school of philosophy as he was in the assembly and the law courts. So the play is too ideal for the stage, without the strong personal feeling which was looked for in comic scenes, and without the broad and sustained farce which gives 'go' to a comedy.

Convinced of the merit of his work, Aristophanes determined to remodel it. Of this we have the traditional account in Argument iv. The play as we have it is the second Clouds; to which alone belong lines 518—562 in the Parabasis, the contest between the two Causes, and the final destruction of the ἄρταεινος. It is noticeable that the additions greatly add to the violence with which Socrates is assailed. The older play burlesqued him as an idle pedant; the later attacks him as a teacher of injustice and impiety. Probably Aristophanes did not reproduce the Clouds, for the statement that it reappeared in 422, and failed more utterly than before, is plainly wrong. Nor was the remodelling complete, for we still have repetitions and omissions, and passages disjointed and unconnected—all which a final revision would have removed.

Manuscripts referred to (from Blaydes).

A. Par. Nation. 2712.
C. Par. Nation. 2717.
G. Par. Nation. 2827.
R. Ravennas.

S. Ven. Marc. 475.
T. Ven. Marc. 472.
U. Ven. Marc. 473.
V. Ven. Marc. 474.
ἈΡΙΣΤΟΦΑΝΟΥΣ ΝΕΦΕΛΑΙ
The parts were thus assigned, according to Teuffel:

Protagonist, Strepsiades and Just Cause.

Deuteragonist, Socrates, Unjust Cause and Pasias.

Tritagonist, Pheidippides, Disciple, Amynias and Chaerephon.
ΤΙΠΟΘΕΣΕΙΣ

I

Τὸ δράμα τὸ τῶν Νεφελῶν κατὰ Σωκράτους γέγραπται τοῦ φιλοσόφου ἐπίτηδες ὡς κακοδιδασκαλοῦντος τοὺς νέους Ἀθήνης, τῶν κωμικῶν πρὸς τοὺς φιλοσόφους ἐχόντων τινὰ ἀντιλογίαν· οὕτως, ὡς τινὲς, δι’ Ἀρχέλαον τὸν Μακεδόνων βασιλέα, ὃτι προὶ· κρίνειν αὐτὸν Ἀριστοφάνους. ὁ χορὸς δὲ ὁ κωμικὸς εἰσήρχετο ἐν 5 τῇ ὀρχήστρᾳ τῷ νῦν λεγομένῳ λογίῳ. καὶ ὅτε μὲν πρὸς τοὺς ὑποκριτὰς διελέγετο, εἰς τὴν σκηνὴν ἑώρα· ὅτε δὲ ἀπελθόντων τῶν ὑποκριτῶν τοὺς ἀναπαύστους διεξῆς, πρὸς τὸν ὅμιον ἀπεστρέφετο· καὶ τοῦτο ἐκαλεῖτο στροφῆ. ἦν δὲ τὰ ιαμβεία τετράμετρα. εἶτα τὴν ἀντίστροφον ἀποδόντες, πάλιν τετράμετρον ἰο ἐπέλεγον ἵσων στίχοιν. ἦν δὲ περὶ τὸ πλεῖστον ἵστ. ἐκαλεῖτο δὲ ταύτα ἐπιρρήματα. ἢ δὲ ὅλη πάροδος τοῦ χοροῦ ἐκαλεῖτο παράβασις. Ἀριστοφάνης ἐν Ἰππεύσιν, ἦν μὲν τις ἀνήρ τῶν ἄρχαίων κωμῳδοδιδάσκαλος, ὅσ ἡμᾶς ἡνάγκαις λέξοντας ἐπὶ πρὸς τὸ θέατρον παραβήναι. 15

5. αὐτὸν ομ. Β. ἀν. Ἐυριπίδην. 6. λογίῳ ᾑ τιν. λογεῖω.
10. ἀντίστροφον ᾑ τιν. ἀντίστροφῆν.
II

Φασὶ τὸν Ἀριστοφάνην γράψαι τὰς Νεφέλας ἀναγκασθέντα ὑπὸ Ἀντώνου καὶ Μελήτου, ἵνα διασκέψαιντο ποῖοι τῖνες εἶχεν Ἀθηναίοι κατὰ Σωκράτους ἄκοιντες. ἦλαβοῦντο γάρ, ὅτι πολλοῦς εἶχεν ἐραστὰς, καὶ μάλιστα τοὺς περὶ Ἀλκιβιάδην, οἱ 5 καὶ ἐπὶ τὸν δράματος τοῦτον μηδὲ νικῆσαι ἐποίησαν τὸν ποιητήν. ο ὁ δὲ πρόλογος ἐστὶ τῶν Νεφελῶν ἀρμοδιώτατα καὶ δεξιώτατα συγκείμενος. πρεσβύτης γάρ ἐστίν ἄγροικος ἁχθόμενος παιδὶ ἀστικοῦ φρονήματος γέμοντι καὶ τῆς εἰγενείας εἰς πολυτέλειαν ἀπολελαυκότι. ἢ γάρ τῶν Ἀλκμαιωνιδῶν οὐκία, ὅθεν ἢν τὸ πρὸς 10 μητρὸς γένος ὁ μειρακίσκος, εἰς ἄρχης, ὦς φησιν Ἡρόδοτος τεθριπποτρόφος ἢν, καὶ πολλὰς ἀγγειαฆ καὶ, τὰς μὲν Ὀλυμπίας, τὰς δὲ Πυθοῦ, ἔνιας δὲ Ἰσθμοῦ καὶ Νεμέω καὶ ἐν ἄλλως πολλοῖς ἀγώνισιν εἰδοκιμοῦσαν οὐν ὅρων ὁ νεανίσκος ἀπέκλινε πρὸς τὸ ἦθος τῶν πρὸς μητρὸς προγόνων.

III

Πρεσβύτης τις Στρεψιάδης ὑπὸ δανείων καταπονούμενος διὰ τὴν ἵπποτροφίαν τοῦ παιδός, δεῖται τοῦτον φοιτήσαντα ὡς τὸν Σωκράτη μαθεῖν τὸν ἦττονα λόγον, εἰ πως δύνατο τὰ ἄδικα λέγων ἐν τῷ δικαστηρίῳ τοὺς χρήστας νικῶν καὶ μηδενὶ τῶν 5 δανειστῶν μηδὲν ἀποδοῦναι. οὐ βουλομένου δὲ τοῦ μειρακίσκου, διαγονὸς αὐτὸς ἑλθὼν μαινόμενος, μαθητὴν τοῦ Σωκράτους ἐκκαλέσας τινὰ διαλέγεται. εἰκυθείσης δὲ τῆς διατριβῆς, οἷς τὲ 7. εἰκυθείσης οὐκ ἐκκυκληθείσης.
μαθηταὶ κύκλῳ καθήμενοι πιναροὶ συνορῶνται, καὶ αὐτὸς ὁ Σωκράτης ἐπὶ κρεμάθρας αἰωροῦμενος καὶ ἀποσκοπῶν τὰ μετέωρα θεωρεῖται. μετὰ ταῦτα τελεῖ παραλαβῶν τὸν πρεσβύτην, τοῖς καὶ τοὺς νομιζομένους παρ' αὐτῷ θεοὺς, Ἀέρα, προσέτε δὲ καὶ Αἰθέρα καὶ Νεφέλας κατακαλεῖται. πρὸς δὲ τὴν εὐχὴν εἰσέρχονται Νεφέλαι ἐν σχήματι χοροῦ, καὶ φυσιολογήσαντος οὐκ ἀπιθάνως τοῦ Σωκράτους ἀποκαταστάσας πρὸς τοὺς θεατὰς περὶ πλειώνων διαλέγονται. μετὰ δὲ ταῦτα ὁ μὲν πρεσβύτης διδασκόμενοι ἐν τῷ φανερῷ τινὰ τῶν μαθημάτων γελωτοποιεῖ̄· καὶ ἐπειδὴ διὰ τὴν ἀμαθίαν ἐκ τοῦ φροντιστηρίου ἐκβάλλεται ἄγων πρὸς βιάν τὸν νῖόν συνίστησι τῷ Σωκράτει. τούτου δὲ ἐξαγαγόντος αὐτῷ ἐν τῷ θεάτρῳ τὸν ἄδικον καὶ τὸν δίκαιον λόγον, διαγωνισθεὶς ὁ ἄδικος πρὸς τὸν δίκαιον λόγον νικᾷ, καὶ 20 παραλαβῶν αὐτὸν ὁ ἄδικος λόγος ἐκδιδάσκει. κομισάμενος δὲ αὐτὸν ὁ πατὴρ ἐκπεπονημένον ἐπηρεάζει τοὺς χρῆστας, καὶ ὡς κατωρθωκῶς εὐχείς παραλαβῶν. γενομένης δὲ περὶ τὴν εὐωχίαν ἀντιλογίας, πληγὰς λαβὼν ὑπὸ τοῦ παιδὸς βοήν ἱστησι, καὶ προσκαταλαλούμενος ὑπὸ τοῦ παιδὸς ὁ δίκαιον τοὺς πατέρας 25 ὑπὸ τῶν νιῶν ἀντιτύπτεσθαι, ὑπεραλγῶν διὰ τὴν πρὸς τὸν νιῶν σύγκρουσιν ὁ γέρων, κατασκάπτει καὶ ἐμπίπτης τὸ φροντιστήριον τῶν Σωκρατιστῶν. τὸ δὲ δράμα τῶν πάντων δυνατῶς πεποιημένων.

12. κατακαλεῖται· οὐ. ἀνακαλεῖται.

IV

Τὸ δὲ δράμα τοῦτο τῆς ὅλης ποιήσεως κάλλιστον εἶναι φησὶ καὶ τεχνικῶτατον.
Αἱ πρῶται Νεφέλαι ἐν ἀστεῖ ἐδιδάχθησαν ἐπὶ ἄρχοντος Ἰσάρχου, ὅτε Κρατίνος μὲν ἐνίκη Πυτίνη, Ἀμετίψιας δὲ Κόννως.
5 διόπερ Ἀριστοφάνης διαρρηθείς παραλόγως φίλθη δειν ἀναδιδάξας τας δεύτερας ἀπομέμφεσθαι τὸ θέατρον. ἀποτυχὼν δὲ πολὺ μᾶλλον καὶ ἐν τοῖς ἑπείτα οὐκέτι τὴν διασκευὴν εἰσήγαγεν. αἱ δὲ δεύτερα Νεφέλαι ἐπὶ Ἀμεινίου ἄρχοντος.

Τὸ οὖν ταυτὸν ἐστὶ τῷ προτέρῳ. διεσκεύασται δὲ ἐπὶ μέρους, 10 ὡς ἅν δὴ ἀναδιδάξει μὲν αὐτὸ τοῦ ποιητοῦ προθυμήθεντος, οὐκέτι δὲ τοῦτο δὲ ἦν ποτε αἰτίαν ποιήσαντος. καθόλου μὲν οὖν σχεδὸν παρὰ πᾶν μέρος γεγενημένη διόρθωσις. τὰ μὲν γὰρ περιήρηται, τὰ δὲ πέπλεκται, καὶ ἐν τῇ τάξει καὶ ἐν τῇ τῶν προσώπων διαλλαγῇ μετεσχημάτισται· τὰ δὲ ὀλοσχεροὺς τῆς 15 διασκευῆς [τοιαῦτα ὄντα] τετύχηκεν· αὐτίκα ἡ παράβασις τοῦ χροοῦ ἦμείπται, καὶ ὅποιον ὁ δίκαιος λόγος πρὸς τὸν ἄδικον καλεῖ, καὶ τελευταῖον ἑπον καίεται ἡ διατριβὴ Σωκράτους.

Τὴν μὲν κωμῳδίαν καθήκε κατὰ Ἔσωκράτους, ὡς τοιαῦτα νομιζόντος, καὶ Νεφέλας καὶ Ἀέρα καὶ τὶ γὰρ ἄλλη ἡ ἔγενος 20 εἰσάγοντος δαίμονας. χροῷ δὲ ἐξήρησατο Νεφελῶν πρὸς τὴν τοῦ ἄνδρος κατηγορίαν, καὶ διὰ τοῦτο οὕτως ἐπεγράφη. διτταὶ δὲ φέρονται Νεφέλαι. οἱ δὲ κατηγορήσαντες Σωκράτους Μέλητος καὶ Ὄνυτος.

12. γεγενημένη· qu. γεγένηται ἡ. 13. πέπλεκται· παραπε-πλεκτεν V. 14. τα...ὀλοσχεροὺς· ἃ...ὀλοσχερῆ vulg.

V

ΘΩΜΑ ΤΟΥ ΜΑΓΙΣΤΡΟΥ

"Ἀνυτός καὶ Μέλητος Σωκράτει τῷ Σωφρονίσκου βασκήναντες καὶ αὐτὸν μὴ δυνάμενοι βλάψαι ἄργυριον ἰκανὸν Ἀριστοφάνει δεδοκασιν, ἵνα δράμα κατʼ αὐτοῦ συντῆσηται. καὶ δὲ πεισθείς γέροντά τινα Στρεψιάδην καλούμενον ἐπίλασατο ὑπὸ χρεῶν 5 πιεζόμενον, ἀ δὴ ἀνηλώκει περὶ τὴν τοῦ παιδὸς Φειδιππίδου ἐπιτροφίαν. οὔτω δὲ τούτων ἐχόντων, μὴ ἐχὼν ὁ Στρεψιάδης
τί ποιήσει περὶ τὰ χρέα, βουλεύεται προσαγαγεῖν τῷ Σωκράτει τὸν ἐαυτοῦ παῖδα, ἵνα παρ' αὐτοῦ τὸν ἁδικὸν μᾶθη λόγον, καὶ οὕτω τοὺς δανειστάς ἀποκρούσῃται. Φειδιππίδης μὲν οὖν, πολλὰ δειθέντος τοῦ πατρός, προσελθεῖν οὐκ ἐπείσθη· ἀποτυχὼν δὲ ὁ 10 πρεσβύτης τῆς ἐπ' ἐκείνου ἐλπίδος καὶ οὐκ ἔχων ὅστις καὶ γένηται, εἰς δεύτερον εἰδὲ πλοῦν. οὐδὲν γὰρ τῆς ἡλικίας φροντίσας οὐδὲ εἰθυμηθέεις εἰ τισιν ἀτοπος δοξείεν ἀνήρ ἐπὶ γῆρας οὖδ' μανθάνειν καθάπερ κομιδή νέος ἀρχόμενος, ἀλλ' εἰς ἐν ἀφεωρακῶς μόνον ἔκεινο, ἐὰν ἄρα οἷος τε γένηται τοὺς 15 δανειστὰς διὰ πειθοῦς ἀποστερήσαι τὰ χρήματα, αὐτός πρόσευσι τῷ Σωκράτει. οὐκ ἔχων δὲ ὑπηρετοῦντα τῇ νοῆσει τὸν νοῦν, ἀλλὰ τοιοῦτος ὅν οἷς ἐμάνθηνει, οἶος καὶ πρὶν τῆς παιδείας ἐφῆθαί, αὐτός μὲν ἀπέγνω παιδεύσθαι, προσελθὼν δὲ τῷ παιδὶ καὶ αὐθεὶς πολλαῖς τέπεικε ταῖς δείησειν ἑιὰ τῶν Σωκράτους 20 ὁμιλητῶν γενέσθαι.  ὃ δὲ καὶ γέγονε καὶ μεμάθηκε. συνίσταται δὲ τὸ δρᾶμα ἐκ χοροῦ Νεφελῶν. ἔχει δὲ κατηγορίαν τοῦ Σωκράτους, ὅτι τοὺς συνήθεις θεοὺς ἀφεῖς καὶνᾶ ἐνύμιζε δαμόνια, Ἀέρα καὶ Νεφέλας καὶ τὰ τοιαῦτα.

VI

Πρεσβύτης τις Στρεψίαδης ὑπὸ δανείων καταπονούμενος διὰ τὴν ὑποτροφιάν τοῦ παιδὸς δεῖται τούτου φοιτῆσαντα εἰς τὸν Σωκράτην μαθεῖν τὸν ἁδικὸν λόγον, ὅπως μηδεὶν τῶν δανειστῶν μηδεὶν ἀποδοῦσθη. μὴ βουλομένου δὲ τοῦ παιδὸς εἰσέρχεται αὐτός. καὶ μὴ δυνάμενος μαθεῖν διὰ τὸ γῆρας ἐκδιώκεται. ὑποστρέψας 5 δὲ καὶ τῷ υἱῷ πείσας ἠγαγεν αὐτὸν τῷ Σωκράτει, ὁς καλέσας τῶν δίκαιων λόγων καὶ ἁδικον καὶ αἱρεσίων τῷ νεῷ δους ἐκλέξασθαι, διδάσκει ἐκείνον τὸν ἁδικὸν λόγον. μαθὼν δὲ ὁ νιός ὅπερ ἔβουλετο ὁ πατὴρ καὶ τὴν παχύτητα ἐκείνον καταγνωστεῖ πάπτει τὸν πατέρα αὐτῶν ἐστιώντα. ὃ δὲ ἀλγήσας διὰ τὴν τοῦ παιδὸς 10
άσέβειαν ἀπελθὼν κατακαίει τὸ φροντιστήριον, νομίσας Σωκράτην
αὐτὸν τῆς ἁσέβειας τοῦ παιδὸς εἶναι. κατηγορεῖ δὲ ἑνταῦθα τοῦ
Σωκράτους ὡς ἁσεβοῦς καὶ ἐξένους θεοὺς ἐπεισάγοντος, ἀφέντος
τούς συνήθεις. ἐπιγράφεται δὲ Νεφέλαι, διότι παρεισάγεται
15 χορὸς Νεφελῶν ὁμιλῶν Σωκράτει, ἃς ἐνόμιζε θεάς, ὡς Ἀριστο-
τοφάνης κατηγορεῖ. ὁ γὰρ Ἀνυτος καὶ Μέλητος φθονοῦντες
Σωκράτει καὶ μὴ δυνάμενοι ἄλλος βλάψαι ἢ φανερῶς κατηγορή-
σαι μεγάλου ὄντος ἴκανον ἄγγελον δεδώκασιν Ἀριστοφάνει
ταύτην τὴν κωμῳδίαν κατ' ἐκεῖνον γράψαι. τὰ δὲ πρόσωπα
20 Στρεψάδης, Φεδιπτίδης, μαθητής Σωκράτους, Σωκράτης, χορὸς
Νεφελῶν, δίκαιοι λόγοι, ἄδικοι λόγοι, Πασίας δανειστῆς,
μάρτυς.

VII

(ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ)

Πατὴρ τὸν νῦν σωκρατίζειν βούλεται·
καὶ τῆς περὶ αὐτὸν ψυχρολογίας διατριβή
ἴκανή, λόγων ἀπόνοια πρὸς τούναντίον.
χορὸς δὲ Νεφελῶν ὡς ἐπωφελὴ λέγων,
καὶ τὴν ἁσέβειαν Σωκράτους διεξών·
ἀλλαὶ θ' ὑπ' ἀνδρὸς...κατηγορία πικραί,
καὶ τῶν μαθητῶν εἰς πατραλοίας ἐκτόπως.
εἰτ' ἐμπυρισμὸς τῆς σχολῆς τοῦ Σωκράτους.
ΑΡΙΣΤΟΦΑΝΟΥΣ ΝΕΦΕΛΑΙ

ΣΤΡΕΨΙΑΔΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ. ΘΕΡΑΙΩΝ

ΣΤ. 'Ιού λού.

ὁ Ζεὺς βασιλεὺς, τὸ χρῆμα τῶν νυκτῶν ὅσον ἀπέραντον. οὐδέποθ' ἦμέρα γενήσεται;
καὶ μὴν πάλαι γ' ἀλεκτρυόνος ἥκουσ' ἔγω. 
οἱ δ' οἰκέται ἑγκουσίν· ἀλλ' οὐκ ἀν πρὸ τοῦν 5 ἀπόλοιο δῆτ', ὥ πόλεμε, πολλῶν οὐνεκα, 
οτ' οὐδὲ κολᾶσ' ἕξεστί μοι τοὺς οἰκέτας.
ἀλλ' οὐδ' ὁ χρηστὸς οὕτωσι νεανίασ 
ἑγείρεται τῆς νυκτός, ἀλλὰ πέρδεται 
ἐν πέντε σισύραις ἐγκεκορδυλημένοις. 10 
ἀλλ' εἰ δοκεῖ ἑγκωμεν ἐγκεκαλυμμένοι.
ἀλλ' οὐ δύναμαι δεῖλαίος εὔδειν δακνόμενος 
ἀπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν 
διὰ τούτοι τῶν νιῶν. ὁ δὲ κόμην ἔχων

2. ὅσον· ἀπέραντον A etc. Mein. Green Blaydes. ὅσον ἀπέραντον
R Dind. al.
3. ἀπέραντον AR al. ἀπέραντον V.
RV al. κολᾶσαι ἕξεστι A Gr.
ίππαξεταί τε καὶ ξυνωρικεύεται οὔνειροπολεῖ θ' ἵππους· ἐγὼ δ' ἀπόλλυμαι ὅρων ἀγουσαν τὴν σελήνην εἰκάδας· οἱ γὰρ τόκοι χωροῦσιν. ἀπε, παί, λύχνον, κάκφερε τὸ γραμματεῖον, ὦν ἀναγενῶ λαβῶν ὀπόσους ὀφείλω καὶ λογίσωμαι τοὺς τόκους. 20 

φέρ ἵδω τί ὀφείλω; δώδεκα μνᾶς Πασία. τοῦ δώδεκα μνᾶς Πασία; τί ἐχρησάμην; ὦτ' ἐπριάμην τὸν κοππατίαν. οἶμοι τάλας, εἰθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ.

ΦΕ. Φίλων, ἀδικεῖς· ἐλαυνε τὸν σαυτόν δρόμον. 25

ΣΤ. τοῦτ' ἔστιν τουτί τὸ κακόν, ὦ μ' ἀπολώλεκεν· ὀνειροπολεῖ γὰρ καὶ καθεύδων ἱππικὴν.

ΦΕ. πόσους δρόμους ἔλα ἡ πολεμιστήρια;

ΣΤ. ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους. ἀτὰρ τὶ χρέος ἔβα με μετὰ τὸν Πασίαν; 30 

τρεῖς μναὶ διφρίσκου καὶ προχοίν Ἠμυνία.

ΦΕ. ἀπαγε τὸν ἱππον ἔξαλίσας οἶκας. 35

ΣΤ. ἀλλ', ὦ μέλ', ἐξήλικας ἐμὲ γ' ἐκ τῶν ἐμῶν, ὡτε καὶ δίκας ὀφληκα, χάτεροι τόκου ἐνεχυράσεσθαι φασιν. ΦΕ. ἐτεύων, ὦ πάτερ, 35

tὶ δυσκολαίνεις καὶ στρέφει τὴν νῦχθ' ὀλην;

ΣΤ. δακνεὶ μὲ τις δήμαρχος ἐκ τῶν στρωμάτων.

ΦΕ. ἐκασων, ὦ δαιμόνια, καταδαρθείν τὶ με.

ΣΤ. σὺ δ' οὖν κάθευδε· τὰ δὲ χρέα ταῦτ' ἵσθ' ὦτι ἐσ τὴν κεφαλὴν ἀπαντα τὴν σήν τρέψεται. 40

35. ἐνεχυράσεσθαι U Mein. al. ἐνεχυράσεσθαι RV cet. Herm.
39. σὺ δ' οὖν R al. σὺ μὲν οὖν V.
40. τρέψεται vulg. στρέψεται V. στρέψει R.
φεῦ.
eίθ' ὀφελ' ἢ προμνήστρι' ἀπολέσθαι κακῶς,
ἤτις με γῆμ' ἐπὶρέ την σὴν μητέρα·
ἐμοὶ γὰρ ἦν ἄγροικος ἥδιστος βίος,
eὐρωτιῶν, ἀκόρητος, εἰκῆ κείμενος,
βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις.
ἐπειτ' ἔγγυμα Μεγακλέους τοῦ Μεγακλέους ἄδελφιδῆν ἄγροικος ὁν ἐξ ἄστεως,
σεμνὴν, τρυφῶσαν, ἐγκεκοισυρωμένην.
ταύτην ὅτ' ἐγάμουν, ἕνγκατεκλινώμην ἐγὼ
οὕων τρυγός, τρασίᾶς, ἔριων περιουσίας,
ἡ δ' αὖ μύρων, κρόκου, καταγάλωττισμάτων,
δαπάνης, λαφυγμοῦ, Κωλιάδος, Γενετυλλίδος.
ὅυ μὴν ἐρῶ γ' ὡς ἄργος ἦν, ἀλλ' ἐσπάθα.
ἐγὼ δ' ἂν αὐτῆς θοιμάτιον δεικνύς τοδ' πρόφασιν ἐφασκον, ὃ γύναι, λίαι σπαθᾶς. 55

Θ. ἑλαιον ἡμῖν οὐκ ἐνεστ' ἐν τῷ λύχνῳ.
Σ. οἷμοι· τί γὰρ μοι τὸν πότην ἦπτες λύχνου;
δεῦρ' ἐλθ' ἵνα κλάψη. Θ. διὰ τί δὴτα κλαύ-
σομαι;
Σ. ὅτι τῶν παχείῶν ἐνετίθετος θρυαλλίδων.
μετὰ ταῦθ', ὅπως νῦν ἐγένεθ' νῦὸς οὐτοσί,
ἐμοὶ τε δὴ καὶ τῇ γυναικὶ τάγαθῆ,
περὶ τούνοματος δὴ 'νταῦθ' ἐλοιδορούμεθα·
ἡ μὲν γὰρ ὑππον προσετίθει πρὸς τούνομα,

47. ἄστεως Dind. al. ἄστεος libri.
50. ἔριων περιουσίας vulg. ἔριων, περιουσίας Reisk. σιρών, ἐριουρ-
γίας Naber.
61. ἐμοὶ τε δὴ καὶ τῇ vulg. ἐμοὶ τε καὶ τῇ Blaydes.
62. δὴ 'νταῦθ' Reisig Seager Blaydes. δὴ 'ταῦτ' AG al.
δ' ἣπτεύθεν R. δὴν ἐπτεύθεν V. δὴ'ντεύθεν Herm. Dind. al.
Ξάνθιππον ἦ Χαίριππον ἦ Καλλιππίδην, ἐγώ δὲ τὸ τοῦ πάππου τιθέμην Φειδωνίδην. 65
tέως μὲν οὖν ἐκρινώμεθ᾽, εἶτα τῷ χρόνῳ
cοινῇ ἐξυνεβημεν κάθεμεθα Φειδιππίδην.
tοῦτον τὸν υἱὸν λαμβάνουσ᾽ ἐκορίζετο,
ὁταν σὺ μέγας ὢν ἀρμ᾽ ἐλαύνησ πρὸς πόλιν,
ἀσπερ Μεγακλέης, ἔμφυτον ἐχὼν. ἐγὼ δ᾽ ἐφην,
ὁταν μὲν οὖν τὰς αἰγὰς ἐκ τοῦ φελλέως, 71
ἀσπερ ὁ πατήρ σου, διφθέραν ἐνημένος.
 ἀλλ οὔκ ἐπίθετο τοῖς ἐμοῖς οὐδὲν λόγοις,
ἀλλ᾽ ἵππερον μου κατέχεεν τῶν χρημάτων.
νῦν οὖν ὅλην τὴν νύκτα φροντίζων ὅδου 75
μίαν εὕρον ἀτραπὸν δαιμονίως ὑπερφυά, ἢν ἢν ἀναπείσω τοιτοῖ, σωθῆσομαι.
ἀλλ᾽ ἐξεγείραμι πρῶτον αὐτὸν βούλομαι. 80
πῶς δὴ τ᾽ ἂν ἦδιστ αὐτὸν ἐπεγείραιμι; πῶς;
Φειδιππίδη, Φειδιππίδιον. ΦΕ. τί ὁ πάτερ;
ΣΤ. κύσον με καὶ τὴν χείρα δὸς τὴν δεξιάν.
ΦΕ. ἵδοι. τί ἐστιν; ΣΤ. εἰπέ μοι, φίλεις ἐμέ;
ΦΕ. ἥ τὸν Ποσείδῶ τοιτοῖ τὸν ἵππιον.
ΣΤ. μῆ μοι ὡς τοῦτον μηδαμῶς τὸν ἵππιον· 85
οὔτος γὰρ ὁ θεὸς αὐτῖος μοι τῶν κακῶν.
ἀλλ᾽ εἰπέρ ἐκ τῆς καρδίας μ᾽ οὖν ὁντως φίλεις,
ὁ παί, πιθοῦ. ΦΕ. τί οὖν πίθωμαι δῆτά σοι;

64. Χαίριππον V Bergk Blaydes Gr. Χάριππον AG al. Dind. al.
Χάλιππον R.
65. τὸ τοῦ πάππου Cobet. τοῦ πάππου vulg.
Mein.
75. ὅδου, μίαν A al. Herm. Mein. Ko. Teuf. φροντίζων, ὅδου G
Reis. Dind. Green.
87. πιθοῦ AUV al. πιθοῦ μοι RS al. τί οὖν πίθωμαι Bodl. 6.
ΣΤ. ἐκστρεφὼς ὡς τάχιστα τοὺς σαυτοῦ τρόπους, καὶ μᾶνθαν' ἐλθὼν ἀν ἐγὼ παραϊνέσω.

ΦΕ. λέγε δή, τι κελεύεις; ΣΤ. καὶ τι πείσει; ΦΕ. πείσομαι

νῇ τὸν Δίονυσον. ΣΤ. δεύρο νυν ὠπόβλεπε. ὀρᾶς τὸ θύριον τοῦτο καὶ τφκίδιον;

ΦΕ. ὤρῶ. τί οὖν τούτ' ἐστὶν ἐτεόν, ὃ πάτερ;

ΣΤ. ψυχῶν σοφῶν τούτ' ἐστὶ φροντιστήριοι. ἐνταῦθ' ἐνοικοῦσον ἄνδρες, οἳ τὸν οὐρανὸν λέγοντες ἀναπείθουσιν ὡς ἐστὶν πυγεύς, κάστῳ περὶ ἡμᾶς οὗτος, ἡμεῖς δ' ἄνθρακες. οὗτοι διδασκοῦσιν, ἀργύριον ἦν τις διδώ, λέγοντα νικὰν καὶ δίκαια κᾶδικα.

ΦΕ. εἰσὶν δὲ τίνες; ΣΤ. οὐκ οἴδ' ἀκριβῶς τοῦνομα· μεριμνοφροντιστὰ καλοὶ τε κἀγαθοὶ.

ΦΕ. αἰβοὶ πονηροὶ γ', οἶδα. τοὺς ἀλαζόνας, τοὺς ὁχριῶντας, τοὺς ἀνυποδήτους λέγεις· ἄν ὁ κακοδαίμων Σωκράτης καὶ Χαῖρεφῶν.

ΣΤ. ἡ ἡ σιώπα· μηδὲν εἰπῃς νήπιον.

ἀλλ', εἰ τι κύδει τῶν πατρῶν ἀλφίτων, τούτων γενοῦ μοι σχασάμενος τὴν ἱπτικὴν.

ΦΕ. οὐκ ἂν μὰ τὸν Δίονυσον, εἰ δοῖς γ' μοι τοὺς φασιανοὺς οὓς τρέφει Δεσφόρας.

ΣΤ. ἦθ' ἀντιβολὸς σ', ὃ φύλτατ' ἀνθρώπων ἐμοί, ἐλθὼν διδάσκου. ΦΕ. καὶ τι σοι μαθήσομαι;

ΣΤ. εἶναι παρ' αὐτοῖς φασίν ἄμφω τῷ λόγῳ,


104. deest in R et revera emblema sapit.


τὸν κρείττον', ὡστὶς ἐστὶ, καὶ τὸν ἤττονα. τούτων τὸν ἐτερον τοῖν λόγοιν, τὸν ἤττονα, νικᾶν λέγοντα φασὶ ταῦτα

ἡν οὖν μάθησι μοι τὸν ἄδικον τούτον λόγον, ἢ νῦν ὀφείλω διὰ σὲ, τούτων τῶν χρεῶν οὐκ ἂν ἀποδοίην οὖδ', ἂν ὄβολον οὐδενῖ.

ΦΕ. οὐκ ἂν πιθοίμην· οὐ γὰρ ἂν τλαίνῃ ἰδεῖν τοὺς ἵππεας τὸ χρώμα διακεκναισμένος.

ΣΤ. οὐκ ἀρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει, οὔτ' αὐτὸς οὐθ' ὁ ἄγιοι οὐθ' ὁ σαμφόρας· ἀλλ' ἐξελώ σ' ἐς κόρακας ἐκ τῆς οἰκίας.

ΦΕ. ἀλλ' οὐ περιόφεται μ' ὁ θείος Μεγακλέης ἀνιππον ὄντ'. ἀλλ' εἴμι, σοῦ δ' οὐ φροντιῶ.

ΣΤ. ἀλλ' οὐδ' ἐγὼ μὲντοι πεσῶν γε κείσομαι· ἀλλ' εὐξάμενοσ τοῖσιν θεοῖς διδάξομαι αὐτὸς βαδίζων ἐς τὸ φροντιστήριον. πῶς οὖν γέρων ὄν καπιλήσμων καὶ βραδὺς λόγων ἄκριβῶν σχινδαλάμους μαθῆσομαι; ἰτητέον. τί ταῦτ' ἔχων στραγγεύομαι, ἀλλ' οὐχὶ κόπτω τὴν θύραν; παλ, παιδίον.

ΜΑΘΗΤΗΣ

βάλλ' ἐς κόρακας, τίς ἐσθ' ὁ κόψας τὴν θύραν;

ΣΤ. Φείδωνοι νῦος Στρεψιάδης Κικυννόθεν.

ΜΑ. ἀμαθής γε νὴ Δί', ὡστὶς οὔτωσι σφόδρα ἀπεριμερίμνως τὴν θύραν λελάκτικας

115. ταῦτα RV plures libri. ταῦτα U al.; cf. 657.
121. οὐκ ἄρα vulg. οὔτ'αρα Cobet.
125. ἀνιππον ὄντ'· ἀλλ' εἴμι Cobet (εἴμι Bodl. 7). ἀνιππον· ἀλλ' εἴμι libri vulg.
καὶ φροντίδος ἐξήμβλωκας ἐξηνυμένην.

ΣΤ. σύγγνωθί μοι· τηλοῦ γὰρ οἶκω τῶν ἄγρων, ἀλλ' εἰπέ μοι τὸ πράγμα τούξημβλωμένον.

ΜΑ. ἀλλ' οὐ θέμις πλὴν τοὺς μαθηταῖςιν λέγειν.

ΣΤ. λέγει νῦν ἔμοι θαρρῶν· ἔγω γὰρ οὗτος ἰξω μαθητῆς ἐσ τὸ φροντιστήριον.

ΜΑ. λέξω. νομίσαι δὲ ταῦτα χρῆ μυστηρια. ἀνύρετ' ἀρτὶ Χαίρεφωντα Σωκράτης ψυλλαν ὅπως ἀλλοιτο τοὺς αὐτῆς πόδας· δακοῦσα γὰρ τοῦ Χαίρεφωντος τὴν ὀφρὺν ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφῆλατο.

ΣΤ. πῶς δήτα τοῦτ' ἐμέτρησε; ΜΑ. δεξιώτατα. κηρὸν διατήξας ἔτα τὴν ψυλλαν λαβῶν ἐνέβαψεν ἐς τὸν κηρὸν αὐτῆς τῷ πόδε, κατὰ ψυχείςι περιέφυσαν περσικαί. ταύτας ὑπολύσας ἀνεμέτρει τὸ χωρίον.

ΣΤ. ὁ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν.

ΜΑ. τί δήτ' ἄν, ἐτερον εἰ πῦθοιο Σωκράτους φρόντισμα; ΣΤ. ποίον; ἀντιβολῶ, κάτειπτε μοι.

ΜΑ. ἀνύρετ' αὐτῶν Χαίρεφων ὁ Σφῆττιος ὁ πότερα τὴν γυνώμην ἔχοι, τὰς ἐμπίδας κατὰ τὸ στόμι άδειν ἢ κατὰ τούρρουνιον.

ΣΤ. τί δήτ' ἐκείνοις ἐπίπερι τῆς ἐμπίδος;

ΜΑ. ἐφασκεν εἶναι τοῦτορον τῆς ἐμπίδος στενόν· διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πυνην


157. ἔχει R al. ἔχει AG al.
βίας βαδίζειν ευθὺ τουρροπυγίου·
ἐπειτα κοῖλον πρὸς στενῷ προσκείμενον
tὸν πρωκτὸν ἥχειν ὑπὸ βιάς τοῦ πνεύματος.

ΣΤ. σάλπυγξ ὁ πρωκτός ἐστὶν ἁρα τῶν ἐμπίδων. 165
ὁ τρισμακάριος τοῦ διευθεύματος.
ἡ ῥαδίως φεύγων ἀν ἀποφύγοι δίκην
ὀστὶς δύοιδε τούντερον τῆς ἐμπίδος.

ΜΑ. πρῶθν δὲ γε γυνώμην μεγάλην ἀφηρέθη
ὑπ' ἀσκαλαβώτου. ΣΤ. τίνα τρόπον; κάτειπε
μοι. 170

ΜΑ. ζητοῦντος αὐτὸν τῆς σελήνης τὰς ὁδοὺς
καὶ τὰς περιφορὰς, εἰτ' ἀνω κεχικνότος,
ἀπὸ τῆς ὀροφῆς νῦκτωρ γαλεώτης κατέχεσεν.

ΣΤ. ἡσθῆν γαλεώτη καταχέσαντι Σωκράτους.

ΜΑ. ἔχθες δὲ γ' ἠμῖν δεῖπνον οὐκ ἦν ἐσπέρας. 175
ΣΤ. εἰεν· τί οὖν πρὸς τάλφιτ' ἐπαλαμήσατο;

ΜΑ. κατὰ τῆς τραπέζης καταπάσας λεπτὴν τέφραν,
κάμψας ὀβελίσκου, εἴτα διαβήτην λαβών,
ἐκ τῆς παλαιόστρας θυμάτιον ύφείλετο.

ΣΤ. τί δητ' ἐκείνων τὸν Θαλήνθαυμάζομεν;
ἀνοιχτὴν ἀνύψας τὸ φροντιστήριον,
καὶ δείξου ὡς τάχιστά μου τὸν Σωκράτη,
μαθητικό γάρ· ἀλλ' ἀνοιχτὴ τὴν θύραν.
ὁ Ἡράκλεις, ταυτὶ ποδαπὰ τὰ θηρία;

ΜΑ. τί ἐθαυμάσας; τῷ σοι δοκοῦσιν εἰκέναι; 180
ΣΤ. τοῖς ἐκ Πύλου ληφθείσι, τοῖς Λακωνικοῖς.
ἀτὰρ τι ποτ' ἐσ τὴν γῆν βλέπουσιν οὔτοι;;;;

179. θυμάτιον Herm. plerique edd. θοιμάτιον libri. θουημάτιον
Bergk.
182. Σωκράτη Mein. Dind. al. Σωκράτην plerique libri; vid. com.
185. εἰκέναι SV edd. εἰοκέναι plerique libri.
ΜΑ. ξητούσιν οὖτοι τὰ κατὰ γῆς. ΣΤ. βολβοῦς ἀρα ξητούσι. μὴ νυν τουτογι φροντίζετε· ἐγὼ γὰρ οἶδ᾽ ἵν᾽ εἰσὶ μεγάλοι καὶ καλοὶ. 190
tι γὰρ οἴδε δρώσιν οἱ σφόδρα έγκεκυφότες;
ΜΑ. οὖτοι γ᾽ ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον.
ΣΤ. τι δήθ᾽ ὁ πρωκτὸς ἐσ τὸν οὐρανὸν βλέπει;
ΜΑ. αὐτὸς καθ᾽ αὐτὸν ἀστρονομεῖν διδάσκεται.
άλλ᾽ εἰσιθ', ἵνα μὴ 'κείνος ὑμῖν ἐπιτύχῃ. 195
ΣΤ. μῆτω γε μῆτω γ᾽· ἀλλ' ἐπιμεινάντων, ἵνα
αὐτοῖς κοινώσω τι πραγμάτων ἐμον.
ΜΑ. ἀλλ᾽ οὐχ οἰνὸν τ᾽ αὐτοῖσι πρὸς τὸν ἄερα
ἐξω διατρίβειν πολὺν ἄγαν ἐστὶν χρόνον.
ΣΤ. πρὸς τῶν θεῶν, τι γὰρ τάδ᾽ ἐστὶν; εἰπέ μοι. 200
ΜΑ. ἀστρονομία μὲν αὐτή. ΣΤ. τοῦτι δὲ τί;
ΜΑ. γεωμετρία. ΣΤ. τοῦτ οὖν τι ἐστὶ χρῆσιμον;
ΜΑ. γῆν ἀναμετρεῖσθαι. ΣΤ. πότερα τήν κληρο-
χικήν;
ΜΑ. οὐκ, ἀλλὰ τὴν σύμπασαν. ΣΤ. ἀστεῖον λέγεις.
tὸ γὰρ σόφισμα δημοτικὸν καὶ χρῆσιμον. 205
ΜΑ. αὐτὴ δὲ σοι γῆς περίοδος πύσης. ὀρᾶς;
αἴδε μὲν 'Αθῆναι. ΣΤ. τι σὺ λέγεις; οὐ πεὶ-
θομαί,
ἐπεὶ δικαστὰς οὐχ ὀρῶ καθημένους.
ΜΑ. ὡς τοῦτ ἀληθῶς Ἀττικὸν τὸ χωρίον.
ΣΤ. καὶ ποῦ Κικυννῆς εἰσὶν οὕμοι δημόται; 210
ΜΑ. ἐνταῦθ' ἐνεισιν. ἦ δὲ γ᾽ Ἐὐβοί', ὡς ὀρᾶς,
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ηδί παρατέταται μακρὰ πόρρω πάνυ.
ΣΤ. οἴδ' ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.
   ἀλλ' ἡ Δακεδαῖμων ποῦ 'στιν; ΜΑ. ὅπου 'στιν;
   αὐτῆι.
ΣΤ. ὡς ἐγγὺς ἡμῶν. τοῦτο πάνυ φροντίζετε, 215
tαύτην ἄφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνυ.
ΜΑ. ἀλλ' οὖν οἶον τε. ΣΤ. νη Δί' οἰμωξεσθ' ἁρὰ.
   φέρε τίς γὰρ οὗτος οὔτε τῆς κρεμάθρας ἀνήρ;
ΜΑ. αὐτὸς. ΣΤ. τίς αὐτός; ΜΑ. Σωκράτης. ΣΤ. 220
   ὃ Σώκρατες.
   ίθ' οὗτος, ἀναβόησον αὐτὸν μοι μέγα.
ΜΑ. αὐτὸς μὲν οὖν σὺ κάλεσον· οὐ γὰρ μοι σχολή.
ΣΤ. ὃ Σώκρατες,
   ὃ Σωκρατίδιον.

ΣΩΚΡΑΤΗΣ

tί με καλεῖς ὅφημερε;
ΣΤ. πρῶτον μὲν ὥ τι δρᾶς, ἀντιβολῶ, κάτευπτέ μοι.
ΣΩ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἡλιον. 225
ΣΤ. ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς,
   ἀλλ' οὖκ ἀπὸ τῆς γῆς, εἴπερ; ΣΩ. οὐ γὰρ ἂν
   ποτε
   ἐξηύρων ὅρθῶς τὰ μετέωρα πράγματα,
   εἰ μὴ κρεμᾶσας τὸ νόημα καὶ τὴν φροντίδα
   λεπτὴν καταμίξας ἐς τὸν ὀμοιον ἁέρα. 230
   εἰ δ' ὃν χαμαί τάνω κάτωθεν ἐσκόπον,  
   οὐκ ἂν ποθ' ηὐροῦν· οὐ γὰρ ἂλλ' ἡ γῆ βία
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226. ὑπερφρονεῖς libri et vulg. οὐ περιφρονεῖς Blaydes.
ἔλκει πρὸς αὐτὴν τὴν ἰκμάδα τῆς φροντίδος. πάσχει δὲ ταύτῳ τούτῳ καὶ τὰ κάρδαμα.

ΣΤ. τὶ φῆς; 235

ἡ φροντίς ἐλκεῖ τὴν ἰκμάδ᾽ ἐς τὰ κάρδαμα; ἵθι νῦν κατάβηθ', ὦ Σωκρατίδιοι, ὡς ἐμέ, ἣνα με διδάξης ὡσπέρ ἐνεκ' ἐλήλυθα.

ΣΩ. ἠθεῖς δὲ κατὰ τί; ΣΤ. βουλόμενος μαθεῖν λέγειν. ύπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων 240 ἄγομαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.

ΣΩ. πόθεν δ' ὑπόχρεως σαυτὸν ἔλαβες γενόμενος;

ΣΤ. νόσος μ' ἔπετρυψεν ἵππική δεινή φαγείν. ἀλλὰ με δίδαξον τὸν ἔτερον τοῖς σοῖς λόγοις, τὸν μηδὲν ἀποδιδόντα. μισθὸν δ' ὄντιν ἄν 245 πράττῃ μ' ὀμοῦμαι σοι καταθήσειν τοὺς θεοὺς.

ΣΩ. ποίοις θεοὺς ὁμεῖ σὺ; πρῶτον γὰρ θεοὶ ἡμῶν νόμισμ' ὁυκ ἔστι. ΣΤ. τῶ γὰρ ὀμνυτ'; ἢ σιδαρέοισιν ὡσπέρ ἐν Βυζαντίῳ;

ΣΩ. βούλει τὰ θεία πράγματ' εἰδέναι σαφῶς 250 ἀττ' ἐστίν ὀρθῶς; ΣΤ. νὴ Δ', εἴπερ ἔστι γε.

ΣΩ. καὶ ξυγγενέσθαι ταῖς νεφέλαισιν ἐς λόγους, ταῖς ἰμετέραισι δαίμοσιν; ΣΤ. μάλιστα γε.

ΣΩ. καθιζη τοῖνυν ἐπὶ τὸν ιερὸν σκύμποδα.

ΣΤ. ἰδοὺ κάθημαι. ΣΩ. τοντοὺ τοῖνυν λαβὲ 255 τὸν στέφανον. ΣΤ. ἐπὶ τὶ στέφανον; οὐμοι, Σωκρατεῖς,

ὡσπέρ με τὸν 'Ἀθάμανθ' ὑπὸς μὴ θύσετε.

ΣΩ. οὐκ, ἀλλὰ ταῦτα πάντα τοὺς τελουμένους


248. τῷ γὰρ ὀμνυτ'; ἢ vulg. τῷ νόμιστ'; ἢ conj. Gottling; vid. com.

251. ὀρθῶς vulg. ὀντως Herw.

258. ταῦτα πάντα libri vulg. πάντας ταῦτα Reisk. al.
ήμεις ποιούμεν. ΣΤ. εἶτα δὴ τί κερδανό;  
ΣΩ. λέγειν γενήσει τρίμμα κρόταλον παιπάλην. 260 ἀλλ' ἕχ' ἀτρέμει. ΣΤ. μὰ τὸν Δ' οὐ γευσίει γέ μὲ· καταπαττόμενος γὰρ παιπάλη γενήσομαι.
ΣΩ. εὐφημεῖν χρῆ τὸν πρεσβύτην καὶ τῆς εὐχής ἐπακούειν.
ὁ δέσποτ' ἄναξ ἀμέτρητ' ἀήρ, ὡς ἔχεις τὴν γην· μετέωρον,
λαμπρός τ' αἰθήρ, σεμναὶ τε θεαὶ νεφέλαι βροντη- 
σικέραινοι, 265 ἀρθητε φάνητ', ὡ δέσποιναι, τῷ φροντιστῇ με-
τέωροι.
ΣΤ. μῆπω μῆπω γε πρὶν ἀν τουτὶ πτύξωμαι, μὴ 
καταβρεχθῶ. 
τὸ δὲ μηδὲ κυνὴν οἶκοθεν ἐλθεῖν ἐμὲ τὸν κακο-
δαίμον ἐχουτα.
ΣΩ. ἔλθετε δῆτ', ὡ πολυτίμητοι νεφέλαι, τῶδ' εἰς 
ἐπίδειξιν.
εἷ' ἐπ' Ὀλυμποῦ κορυφαῖς ἱεραῖς χιονοβλήτοισι 
κάθησθε, 270 εἷ' Ὅκεανοῦ πατρὸς ἐν κῆποις ἱερὸν χορὸν 
ἰστατε νῦμφαις,
εἷ' ἀρα Νείλου προχοαῖς ὑδάτων χρυσέαῖς ἀρύ-
tεσθε πρόχοισιν,

261. ἀτρέμει Herm. al. ἀτρέμας vulg. ἀτρεμί R Dind.
263. ἐπακούειν RV Dind. al. ὑπακούειν AG al.
χοισιν RV al. πρόχοισιν aliquot libr.
Η Μαιώτιν λίμνην ἔχετ' ἢ σκόπελον νυφέντα
Μίμαντος·
ὑπακούσατε δεξάμεναι θυσίαν καὶ τοῖς ἱεροῖς
χαρεῖσαι.

ΧΟΡΟΣ /

Strophe (275—290)

άέναοι Νεφέλαι,

ἀρθομενοι φανεραὶ δροσερὰν φύσιν εὐάγγητον,

πατρὸς ἀπ' ὦκεανοὺ βαρναχέος

ὑψηλῶν ὁρέων κορυφᾶς ἐπὶ

dενδροκόμους, ὦνα

tηλεφανεῖς σκοπηῖας ἀφορῶμεθα,

καρποὺς τ' ἀρδομέναν ἱερὰν χθόνα,

καὶ ποταμῶν ξαθέων κελαδήματα,

καὶ πόντον κελάδοντα βαρύβρομον·

ἀμμα γὰρ αἰθέρος ἀκάματον σελαγεῖται

μαρμαρεάσιν αὐγαῖς.

ἀλλ' ἀποσεισάμεναι νέφων ὄμβριον

ἀθανάτας ἱδέας ἐπιδώμεθα

τηλεσκόπῳ ὀμματὶ γαίαν.

ΣΩ. ὁ μέγα σεμναὶ νεφελαὶ, φανερῶς ἑκούσατε μον

καλέσαντος.

ὑσθοῦ φωνῆς ἁμα καὶ βροντῆς μυκησαμένης

θεοσέπτον;

οὐ μὴ σκώψθει μηδὲ ποιήσεις ἀπερ ὀἱ τρυγο-

dαιμονες οὕτωι;

ἀλλ' εὐφήμει μέγα γὰρ τι θεῶν κινεῖται σμῆνος

ἀοίδαις.

274. ὑπακούσατε AV al. Kock Cobet Blaydes. οὐπακούσατε R.

ἐπακούσατε aliquot libri Dind. Mein. al. χαρεῖσαι R. 

φανεῖσαι V.

289. ἀθανάτας ἱδέας R Dind. Mein. al. ἀθανάτας ἱδέας plur. libri.

296. σκώψθει σκώψθης...ποιήσες libri.
Antistrophē (299—313)

ΧΩ. παρθένοι ὄμβροφοροι,

ἐλθομεν λιπαρὰν χθόνα Παλλάδος, ευανδρὸν
gὰν

Κέκροπος ὄψομεναι πολυήρατον·
oῦ σέβας ἀρρήτων ἱερῶν, ἵνα

μυστοδόκοις δόμος

ἐν τελεταῖς ἁγίαις ἀναδείκνυται,

οὐρανίως τε θεοῖς δωρήματα,

ναι θ' ύψερεφεῖς καὶ ἁγάλματα,

καὶ πρόσοδοι μακάρων ἱερώταται,

εὐστέφανοι τε θεῶν θυσίαι θαλάται τε,

παντοδαπαῖς ἐν ὀραίς,

ἡρί τ' ἐπερχομένῳ Βρομία χάρις,

εὐκελάδων τε χορῶν ἑρεθίσματα,

καὶ μοῦσα βαρύβρομος αὐλῶν.

ΣΤ. πρὸς τοῦ Διὸς ἀντιβολῶ σε, φράσον, τίνες εἰσ',

ω Σώκρατες, αὕται

αἴ φθειγξάμεναι τοῦτο τὸ σεμνὸν; μῶν ἥρων
tirates εἰσὶν;

310

ΣΩ. ἡκίστ', ἀλλ' οὐράνιαι νεφέλαι, μεγάλαι θεαὶ

ἀνδράσιν ἁργοῖς·

αἴπερ γυνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέ-

χωσιν,

καὶ τερατείαν καὶ περίλεξιν καὶ κρούσιν καὶ

κατάληψιν.

ΣΤ. ταῦτ' ἀρ' ἀκούσας' αὐτῶν τὸ φθέγμ' ἡ ψυχῇ

μου πεπότηται,

306. ύψερεφεῖς R.
307. πρόσοδοι πρόδομοι RV.
310. παντοδαπαῖς ἐν παντοδαπαίσιν Blaydes.
καὶ λεπτολογεῖν ἡδη ξητεῖ καὶ περὶ καπνοῦ στενολεσχεῖν,
καὶ γνωμιδίῳ γνώμην νύξασ’ ἐτέρῳ λόγῳ ἀντι-
λογήσαι.
ὡστ’ εἰ πως ἔστιν ἰδεῖν αὐτὰς ἡδη φανερὰς ἐπιθυμῶ.

ΣΩ. βλέπε νῦν δευρὶ πρὸς τὴν Πάρνηθ’ ἡδη γὰρ ὀρὸ κατιούσας
ἡσυχὴ αὐτὰς. ΣΤ. φέρε ποῦ; δεῖξον. ΣΩ.
χωροῦσ’ αὐταὶ πάνυ πολλαὶ
diὰ τῶν κοίλων καὶ τῶν δασῶν, αὐταὶ πλάγιαι.
ΣΤ. τί τὸ χρήμα;
ὡς οὐ καθορᾶ. ΣΩ. παρὰ τὴν εἰσόδου. ΣΤ.
ἡδη νυνὶ μόλις οὗτως.

ΣΩ. νῦν γε τοι ἡδη καθορᾶς αὐτὰς, εἰ μὴ λημᾶς
κολοκύνταις.

ΣΤ. νὴ Δι’ ἔγωγ’, ὡ πολυτίμητοι. πάντα γὰρ ἡδη
κατέχουσιν.

ΣΩ. ταῦτας μέντοι σὺ θεᾶς οὕσας οὐκ ἡδησθ’ οὐδ’
ἐνόμιζες;

ΣΤ. μὰ Δι’, ἀλλ’ ὀμίχλην καὶ δρόσου αὐτὰς ἡγούμην
καὶ καπνὸν εἶναι.

ΣΩ. οὐ γὰρ μὰ Δι’ οἰσθ’ ὀτιν’ πλείστους αὐτὰι βόσ-
κουσι σοφιστάς,
θονυριμάντεις ιατροτέχνας σφραγιδονυχαργο-
μῆτας,

324. ἡσυχὴ αὐτὰς Dind. Mein. al. ἡσυχος (vel -ws) αὐτὰς vel ἡσυχα
ταῦτας libri.
326. παρά’ πρὸς nonnulli libri. οὗτος Herm. Dind. al. ὀρῷ libri.
329. ἡδησθ’ Coh. Mein. al. ἢδεις vel ἡδης libri.
330. καπνὸν· σκιάν R al.
331. οἰσθ’ ὀτιν’ ἀλλ’ ἢσθ’ ὀτι Herm. Mein. al.
κυκλίων τε χορῶν ἁσματοκάμπτας, ἀνδρας με-
τεωροφέναικας,
oύδεν δρώντας βόσκουσ' ἄργοις, ὃτι ταῦτας
μουσοποιοῦσιν.

ΣΤ. ταῦτ' ἀρ' ἐποίουν ύγρὰν νεφελὰν στρεπταίγλα
δάιον ὅρμαν, 335
πλοκάμους θ' ἐκατογκεφάλα Τυφώ, πρημαϊνούσας
te θυέλλας,
eἰς ἀερίας διεράς, γαμψοὺς οἰῶνοὺς ἄερονη-
χεῖς,
ὅμβρους θ' ύδάτων δροσερὰν νεφελὰν· εἰς' ἀντ'
αὐτῶν κατέπινον
kεστρὰν τεμάχῃ μεγαλὰν ἀγαθὰν κρέα τ' ὀρνί-
θεια κιχηλάν.

ΣΩ. διὰ μέντοι τάσδ'· οὐχὶ δικαίως; ΣΤ. λέξον δὴ
μοι, τί παθοῦσαι,
εἰπέρ νεφέλαι γ' εἰσὶν ἄληθῶς, θυνταῖς εἶξασι
γυναῖξιν;
οὐ γὰρ ἐκεῖναι γ' εἰσὶ τοιαῦται. ΣΩ. φέρε
ποῖαι γὰρ τινὲς εἰσὶν;

ΣΤ. οὐκ οἶδα σαφῶς· εἶξασιν δ' οὖν ἐρίοισιν πεπτα-
μένοισιν,
κοῦχὶ γυναῖξιν μὰ Δλ' οὐδ' ὅτιοιν· αὖται δὲ
ῥίνας ἐχουσιν.

ΣΩ. ἀπόκριναι νυν ἀττ' ἀν ἔρωμαι. ΣΤ. λέγε νυν
tαχέως ὅ τι βούλει. 345

ΣΩ. ἥδη ποτ' ἀναβλέψας εἴδες νεφέλην Κενταύρῳ
ὁμοίαν

335. στρεπταίγλαν· στρεπταίγλαν Herm. Mein.
340. τάσδ'· οὐχὶ· τάσδ' οὐχὶ vulgo.
343. δ' οὖν R. γοῦν V al.
η παρδάλει κλύκω ταύρω; ΣΤ. νῆ Δί' ἐγώγ'.
eίτα τί τοῦτο;

ΣΩ. γίγνονται πάνθ' ὦ τι βούλονται· κατ' ἢν μὲν
 ίδωσι κομήτην
ἀγρίον τινα τῶν λασίων τούτων, οἶνοπερ τὸν
Ενοφάντου,
σκόπτουσαι τὴν μανίαν αὐτοῦ Κενταῦροις ἥκα-
σαν αὐτάς.

ΣΤ. τί γὰρ ἢν ἁρπαγα τῶν δημοσίων κατίδωσι
Σίμωνα, τί δρῶσιν;

ΣΩ. ἀποφαίνονται τὴν φύσιν αὐτοῦ λύκοι ἔξαιφνης
ἐγένοντο.

ΣΤ. ταῦτ' ἄρα ταύτα Κλεώνυμον αὖται τὸν βίψασ-
πιν χθές ἰδοῦσαι,
ὅτι δειλότατον τοῦτον ἑώρων, ἔλαφοι διὰ τοῦτ'
ἐγένοντο.

ΣΩ. καὶ νῦν γ' ὦτι Κλεισθένη εἶδον, ὃρᾶς, διὰ τοῦτ'
ἐγένοντο γυναίκες.

ΣΤ. χαῖρετε τοῖνυν, ὦ δέσποιναί· καὶ νῦν, εἴπερ τινὶ
κάλλῳ,
οὐρανομήκη βῆξατε καμοὶ φωνήν, ὦ παρβασί-
λειαί.

ΧΟ. χαῖρ', ὦ πρεσβύτα παλαίογενές, θηρατά λόγων
φιλομοῦσαν,
σὺ τε λεπτοτάτων λήρων ἱερεύ, φράζε πρὸς ἥμᾶς
ἢ τι χρήξεις·
οὐ γὰρ ἄν ἄλλῳ γ' ὑπακούσαι μεν τῶν νῦν με-
τεωροσοφιστῶν,

348. πάνθ' ὦ τι· πᾶν ὦ τι Mein. Cobet. πάνθ' ἄν βούλωνται Dobr.
358. παλαίογενές AR al. παλαίογενές SV al.
πλὴν ἢ Προδέκῳ, τῷ μὲν σοφίας καὶ γνώμης ὀύνεκα, σοὶ δὲ ὦτι βρευθὺει τ’ ἐν ταῖσιν ὅδοις καὶ τῷφθαλμῷ παραβάλλεις, κάνυντός τε κακὰ πόλλ’ ἄνέχει, καὶ ἡμῖν σεμνοπροσωπεῖς.

ΣΤ. ὦ γῆ, τοῦ φθείρματος, ὡς ἱερὸν καὶ σεμνὸν καὶ τερατώδες.

ΣΩ. αὕται γὰρ τοι μόναι εἰσι θεαὶ, τάλλα δὲ πάντ’ ἐστὶ φλύαρος.

ΣΤ. ὁ Ζεὺς ὁ ὕμων, φέρε, πρὸς τῆς γῆς, οὐλύμπιος οὐ θεος ἐστιν;

ΣΩ. ποῖος Ζεὺς; οὗ μὴ ληρήσεις; οὐδ’ ἐστὶ Ζεῦς.

ΣΤ. τι λέγεις σὺ; ἀλλὰ τίς ὤει; τούτῳ γὰρ ἐμοὶ ἀπόφηναι πρῶτον ἀπάντων.

ΣΩ. αὕται δὴ ποιν. μεγάλοις δὲ σ’ ἐγὼ σημείους αὐτὸ διδάξω.

φέρε, ποῦ γὰρ πώποτ’ ἀνευ νεφέλων ὑοντ’ ἡ̣ ὅδη τεθέασαι;

καίτοι χρῆν αἰθρίας ὑεῖν αὐτὸν, ταῦτας δ’ ἀποδημεῖν.

ΣΤ. νή τῶν Ἀπόλλων τοῦτο γέ τοι δὴ τῶ νῦν λόγω εὐ προσέφυσας.

ἀλλ’ ὡστῆς ὁ βροντῶν ἐστὶ φράσον, τοῦθ’ ὦ με ποιεῖτε τετρεμαίνειν.

ΣΩ. αὐται βροντῶσι κυλινδόμεναι. ΣΤ. τῶ τρόπῳ, ὡ πάντα σὺ τολμῶν;

361. πλὴν ἢ· πλὴν εἰ Mein. Kock.
366. ὕμων Dind. Hold. ἡμῖν vulgo.
367. ληρήσεις· ληρήςις libri.
ΣΩ. ὅταν ἐμπλησθῶσ' ὕδατος πολλοῦ κάναγκαςθῶσι φέρεσθαι,
κατακρημνάμεναι πλήρεις ὄμβρον δι' ἀνάγκην ἐιτα βαρεῖαι
eἰς ἀλλήλας ἐμπίπτουσαι ῥήγυνυται καὶ παταγοῦσιν.
ΣΤ. ὃ δ' ἀναγκάζων ἔστι τίς αὐτάς, οὐχ ὁ Ζεὺς,
ὡςτε φέρεσθαι;
ΣΩ. ἥκιστ', ἀλλ' αἰθέριος δῖνος. ΣΤ. δῖνος; τοιτὶ
μ' ἐλελήθειν, 380
ὁ Ζεὺς οὐκ ὦν, ἀλλ' ἀντ' αὐτοῦ δῖνος νυνὶ
βασιλεύων.
ἄταρ οὐδέν πω περὶ τοῦ πατάγου καὶ τῆς
βροντῆς μ' ἐδίδαξας.
ΣΩ. οὐκ ἥκουσάς μοι τὰς νεφέλας ὕδατος μεστὰς
ὅτι φημὶ ἐμπίπτουσας εἰς ἀλλήλας παταγεῖν διά τὴν
πυκνότητα;
ΣΤ. φέρε τοιτὶ τῷ χρῇ πιστεύειν; ΣΩ. ἀπὸ σαυτοῦ
'γὼ σε διδάξω. 385
ἡδι ξωμοῦ Παναθηναίοις ἐμπλησθεῖσ' εἶτ' ἐταράχθης
τὴν γαστέρα, καὶ κλόνος ἐξαίφνης αὐτὴν διεκορ
κορύγησεν;
ΣΤ. νὴ τὸν 'Απόλλω καὶ δεινὰ ποιεῖ γ' εὐθὺς μοι,
καὶ τετάρακται
χώστερ βροντῇ τὸ ξωμίδιον παταγεῖ καὶ δεινὰ
κέκραγεν:
 utfémas πρῶτον παππάξ παππάξ, κάπειτ' ἐπώγει
παπαπαππάξ.
ΣΩ. σκέψατι τοῖνυν ἀπὸ γαστρίδιον τυννυτούν ὁδὰ
κέκραγας.
τὸν δ' ἀέρα τὸνδ' ὄντ' ἀπέραντον πῶς οὐκ εἰκὸς μέγα βροντᾶν;

ΣΤ. ἀλλ' ὁ κεραυνὸς πόθεν αὐ̂ φέρεται λάμπτων πυρί, τούτο δίδαξον, καὶ καταφρύγει βάλλων ἡμᾶς, τοὺς δὲ ξόντας περιφλύει.

τούτον γὰρ δὴ φανερῶς ὁ Ζεὺς ἵστ' ἐπὶ τοὺς ἐπιόρκους.

ΣΩ. καὶ πῶς, ὃ μῶρε σὺ καὶ Κρονίων ὄξων καὶ Bekkeselhne, εἰσερθεὶ τοὺς ἐπιόρκους, δὴ τ' οὐχὶ Σίμων' ἐνέπρησεν οὐδὲ Κλεώνυμον οὐδὲ Θέωρον· καίτοι σφόδρα γ' εἰσ' ἐπιόρκου·

ἀλλ' τὸν αὐτοῦ γε νεών βάλλει καὶ Σοῦνιον ἀκρον Ἀθηνέων, καὶ τὰς δρῦς τὰς μεγάλας; τί μαθῶν; οὔ γὰρ δὴ δρῦς γ' ἐπιορκεῖ.

ΣΤ. οὐκ οἴδ'· ἀτὰρ εὑ σὺ λέγειν φαίνει. τί γὰρ ἔστιν δὴθ' ὁ κεραυνὸς;

ΣΩ. ὅταν ἐς ταῦτας ἀνεμος· ἔρημος μετεωρίσθεις κατακλησθῇ, ἐνδοθεὶν αὐτὰς ὀσπερ κύστιν φυσά', κάπειθ' ὑπ' ἀνάγκης

ῥήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκνότητα, ὑπὸ τοῦ ποιβδοῦ καὶ τῆς ῥύμης αὐτὸς ἐαυτὸν κατακάων.

399. δὴτ' V Teuf. al. πῶς A Dind. Mein. al. πῶς δὴτ' R. 401. Ἀθηνέων· Ἀθηναλων vel Ἀθηνῶν libri. 402. μαθῶν· παθῶν aliq. libri, plerique edd.
ΣΤ. ἡ Δ', ἐγὼ γοῦν ἀτεχνῶς ἔπαθον τούτι ποτε Διασίσιοισιν.

ὁπτων γαστέρα τοῖς ξυγγενέσιν, κατ' οὐκ ἐσχων ἀμελήσασι.

η δ' ἄρ' ἐφυσάτ', ἐιτ' ἤξαίφης διαλακήσασα πρὸς αὐτῷ

τῷφθαλμῷ μου προσετίλησεν καὶ κατέκαυσεν τὸ πρόσωπον.

ΧΟ. ὁ τῆς μεγάλης ἐπιθυμήσας σοφίας ἀνθρωπε παρ' ἡμῶν,

ὅς εὐδαίμων ἐν Ἄθηναίοις καὶ τοῖς Ἔλλησι γενήσει,

eἰ μνήμων εἰ καὶ φροντιστής καὶ τὸ ταλαίπωρον ἐνεστὶν

ἐν τῇ ψυχῇ, καὶ μὴ κάμνεις μήθ' ἐστῶς μήτε βαδίζων,

μηδὲ ρηγῶν ἄχθει λίαν, μηδ' ἀριστᾶν ἐπιθυμεῖς,

οἴνου τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων ἀνοιγέων,

καὶ βέλτιστον τούτο νομίζεις, ὅπερ εἰκὸς δεξιῶν ἀνδρά,

νικᾶν πράττων καὶ βουλεύων καὶ τῇ γλώττῃ

πολεμίζων.

ΣΤ. ἀλλ' οὖνεκά γε ψυχῆς στερρᾶς δυσκολοκοίτου τε

μερίμνης καὶ φειδώλου καὶ τρυσιβίου γαστρὸς καὶ θυμ-

βρεπιδείπνου,

ἀμέλει θαρρῶν οὖνεκα τούτων ἐπιχαλκεύειν παρ-

έχοιμ' ἀν.

416. μηδὲ...μηδὲ Blaydes. μήτε...μήτε vulg.
**ΣΩ.** ἀλλο τι δήτ' οὐ νομίσεις ἥδη θεοῦ οὐδὲν πλήν ἀπερ ἡμεῖς,
τὸ χαῖς τούτι καὶ τὰς νεφέλας καὶ τὴν γλῶτταν,
τρία ταυτί;

**ΣΤ.** οὐδ' ἂν διαλεξθείη γ' ἀπεχνῶσ τοῖς ἄλλοις, οὐδ' ἂν ἀπαντῶν:
οὐδ' ἂν θύσαιμ', οὐδὲ σπείσαιμ', οὐδ' ἐπιθείην λιβανωτόν.

**ΧΟ.** λέγε νυν ἡμῖν ὃ τι σοι δρόμεν θαρρῶν, ὡς οὐκ ἀτυχήσεις,
ἡμᾶς τιμῶν καὶ θαυμάζουν καὶ ζητῶν δεξίος εἶναι.

**ΣΤ.** οὐ δεσποιναὶ, δέομαι τοίνυν ὕμων τούτι πάνω
μικροῖν,
tῶν Ἑλλήνων εἰναι με λέγειν ἐκατὸν σταδίοις ἀριστον.

**ΧΟ.** ἀλλ' ἐσταί σοι τούτῳ παρ' ἡμῶν. ὡστε τὸ λοιπὸν
γ' ἀπὸ τουτὶ
eν τῷ δῆμῳ γνώμας οὐδεὶς νικήσει πλείονας

**ΣΤ.** μὴ μοι ἔγειρεν ἡμῶν μεγάλας· οὐ γὰρ τούτων
ἐπιθυμῶ,
ἀλλ' ὅσ' ἐμαυτῷ στρεψοδισχαί καὶ τοὺς χρή-
στας διολισθεῖν.

**ΧΟ.** τεῦξει τοίνυν ὃν ἰμείρεις· οὐ γὰρ μεγάλων ἐπι-
θυμεῖς.

**ΣΤ.** ἀλλὰ σεαυτὸν παράδος θαρρῶν τοῖς ἠμετέροις
προπόλοισιν.

**ΣΤ.** δράσῳ ταῦθ' ὑμῖν πιστεύσας· ἥ γὰρ ἀνάγκη με
πιέζει

---

διὰ τοὺς ἵππους τοὺς κοππατίας καὶ τὸν γάμον ὡς μ᾽ ἐπέτριψεν.

νῦν οὖν χρήσθων ὁ τι βουλοῦται·
touti toúmón σῶμα αὐτοῖσιν

pαρέχω τύπτειν, πεινῆν, δυσῆν,
aὐχμείν, ριγῶν, ἀσκὸν δείρειν,
eἴπερ τὰ χρέα διαφευγόμαι,
toῖς ἀνθρώποις τ᾽ εἶναι δόξω
θρασύς, εὐγλωττός, τολμηρός, ὕπης,

βδελυρός, ψευδῶν ξυγκολλητής,
εὐρησιεπής, περίτριμμα δικῶν,
kύρβις, κρόταλον, κίναδος, τρύμη,
μάσθλης, εἰρων, γλοῖος, ἀλαζών,
kέντρων, μιαρός, στρόφις, ἀργαλέος,

ματτυλοιχός.
tαῦτ᾽ εἰ με καλοῦσ᾽ ἀπαντῶντες,

δρόωντων ἀτεχνῶς ὁ τι χρῆσομιν,
kei βουλοῦνται,

νὴ τὴν Δήμητρ᾽ εκ μου χορδῆν

toῖς φροντισταῖς παραθέντων.

ΧΟ. λῆμα μὲν πάρεστι τῶδε γ᾽
oũk ἀτολμοῦν, ἀλλ᾽ ἐτοιμοῦν. ἵσθι δ᾽ ὡς
tαύτα μαθῶν παρ᾽ ἐμοῦ κλέος οὐρανόμηκες
ἐν βροτοῖσιν ἔξεις.

ΣΤ. τῷ πείσομαι;

ΧΟ. τὸν πάντα χρόνον μετ᾽ ἐμοῦ

ξηλωτότατον βίον ἀνθρώπων διάξεις.

ΣΤ. ἀρά γε τοῦτ᾽ ἄρ᾽ ἐγὼ ποτ᾽

439. χρήσθων· χρήσθων ἀτεχνῶς libri. ἀτεχνῶς (om. χρῆσθων)
Cob. Mein.
όψομαι; ΧΟ. ὥστε γε σοῦ πολλοὺς ἐπὶ ταῖς θύραις ἀεὶ καθῆσθαι,
βουλομένους ἀνακοινοῦσθαι τε καὶ ἐς λόγον ἐλθεῖν
πράγματα καντιγραφᾶς πολλῶν ταλάντων,
ἀξία σὴν φρενὶ συμβουλευσομένους μετὰ σοῦ. 475
ἀλλ' ἐγχείρει τὸν πρεσβύτην ὁ τι περ μέλλεις
προδιάσκειν,
καὶ διακάνει τὸν νοῦν αὐτοῦ καὶ τῆς γνώμης
ἀποσπειρῶ.

ΣΩ. ἂγε δὴ κατειπέ μοι σὺ τῶν σαυτοῦ τρόπων,
ἀν αὐτῶν εἰδῶς ὅστις ἐστὶ μηχανᾶς
ἡδὴ πτὼ τούτων πρὸς σὲ κανῖς προσφέρω. 480
ΣΤ. τί δὲ; τειχομαχεῖν μοι διανοεῖ πρὸς τῶν θεῶν;
ΣΩ. οὐκ ἀλλὰ βραχέα σου πυθέσθαι βουλομαι·
ἡ μνημονικὸς εἰ; ΣΤ. δύο τρόπων νὴ τὸν Δίαν·
ἡν μὲν γὰρ ὁφείληται τί μοι, μνήμων πάνω,
ἐὰν δ' ὁφείλω, σχέτλιος, ἐπιλήσμων πάνω. 485
ΣΩ. ἔνεστι δὴτα σοι λέγειν ἐν τῇ φύσει;
ΣΤ. λέγειν μὲν οὐκ ἐνεστ', ἀποστερεῖν δ' ἐνι.
ΣΩ. πῶς οὖν δυνῆσει μανθάνειν; ΣΤ. ἀμέλει καλῶς.
ΣΩ. ἂγε νῦν ὅπως, ὅταν τὴν προβάλω σοι σοφὸν
περὶ τῶν μετεώρων, εὐθέως ύφαρπάσει. 490
ΣΤ. τί δαῖ; κυνηδόν τὴν σοφίαν συνήσομαι;
ΣΩ. ἀνθρωπος ἀμαθῆς οὕτως καὶ βάρβαρος.
δέδοικα σ', ὁ πρεσβύτα, μὴ πληρῶν δέη.
φέρ' ἵδω τί δρᾶς, ἢν τίς σε τύπτη; ΣΤ. τύπ-
τομαι,

483. ἦ Dobr. Mein. al. ei vulg.
489. προβάλω σοι Hirsch. Bl. προβάλλω σοι Mein. Kock. προ-
βάλωμαι vulg.
493. δέη V. δέει R al.
ἔπειτ' ἐπισχῶν ὀλίγων ἐπιμαρτύρομαι, 495
εἰτ' αὖθις ἀκαρῆ διαλιπῶν δικάζομαι.

ΣΩ. ἦθι νῦν κατάθου θοιμάτιον. ΣΤ. ἡδίκηκα τι; 496
ΣΩ. οὐκ ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται.
ΣΤ. ἀλλ' οὐχὶ φωράσων ἔγωγ' εἰσέρχομαι.

ΣΩ. κατάθου. τί ληρείς; ΣΤ. εἰπὲ δῇ νῦν μοι τοδὶ· ἦν ἐπιμελής ὁ καὶ προθύμως μανθάνω, 501
τῷ τῶν μαθητῶν ἐμφερὴς γενήσομαι;
ΣΩ. οὔδεν διοίσεις Χαιρεφώντος τὴν φύσιν.
ΣΤ. οὐμοι κακοδαίμων ἡμιθυνῆς γενήσομαι.

ΣΩ. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοὶ 505
ἀνύσας τι δευρὶ θάττον; ΣΤ. ἐς τῷ χειρὲ νῦν
dὸς μοι μελιτούτταν πρότερον· ὡς δέδοικ' ἐγὼ
eἰσω καταβαίνων ὄσπερ ἐς Τροφωνίου.

ΣΩ. χώρει· τί κυπτάζεις ἐξων περὶ τὴν θύραν;
ΧΟ. ἀλλ' ἦθι χαίρων τῆς ἀνδρείας 510
οὕνεκα ταύτης.

εὐτυχία γένοιτο ταῦ-θρόπῳ, ὅτι προϊκὼν
ἐς βαθὺ τῆς ἡλικίας
νεωτέροις τὴν φύσιν αὐ-
tοῦ πράγμασιν χρωτίζεται, 515
καὶ σοφίαν ἐπασκεῖ.

ὁ θεώμενοι κατερῶ πρὸς ύμᾶς ἐλευθέρως
tάληθ' ἴῃ τὸν Διόνυσον τὸν ἐκθρέψαντά με.
οὔτω νικήσαμι τ' ἐγὼ καὶ νομίζομην σοφός, 520
ὡς ύμᾶς ἡγούμενος εἶναι θεατὰς δεξιοὺς,
καὶ ταύτην σοφότατ' ἐχειν τῶν ἐμῶν κωμῳδίῶν,
πρῶτους ἥξιωσ' ἀναγενό' ὑμᾶς, ἦ παρέσχε μοι

505. λαλήσεις R. λαλήσης V al.
523. πρῶτους· πρῶτην Mein. al.
ἐργον πλείστον· εἰτ' ἀνεχόρουν ὑπ' ἀνδρῶν φορτικῶν

ήττηθείς οὐκ ἄξιος ὅν· ταῦτ' οὐν ύμῖν μέμφομαι
tοῖς σοφοῖς, ὃν οὐνεκ' ἐγὼ ταῦτ' ἐπραγματευόμην.
ἀλλ' οὐδ' ὃς ύμῶν ποθ' ἐκών προδώσω τοὺς
dεξιοὺς.

ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, ὦς ἦδυ καὶ λέγειν,
ὁ σώφρων τε χω καταπτύγων ἀριστ' ἡκουσάτην,
καγώ, παρθένος γὰρ ἐτ' ἥ κούκν εξῆν πτώ μοι
tεκεῖν,

ἐξέθηκα, παῖς δ' ἐτέρα τις λαβόσο' ἀνείλετο,
ὑμεῖς δ' ἐξεθρέψατε γενναίος καταπιδέσατε·
ἐκ τούτου μοι πιστὰ παρ' ύμῖν γνώμης ἐσθ' ὀρκια.


νῦν οὖν Ἡλέκτραν κατ' ἐκεῖνην ἥδ' ἡ κωμωδία
ξητοῦσ' ἧλθ', ἦν που 'πιτύχη θεαταῖς οὕτω
σοφοῖς: 535

γνώσεται γὰρ, ἢπτερ ὤδη, τάδελφοι τὸν βόσ-
πρυχον.

ὡς δὲ σώφρον ἐστὶ φύσει σκέψασθ': ἤτις πρῶτα
μὲν

οὐκ ἔσκωψε τοὺς φαλακροὺς, οὐδὲ κόρδαχ' εἰλ-
kυσεν,

οὐδὲ πρεσβύτης ὁ λέγων τὰπῃ τῇ βακτηρίᾳ
τύπτει τὸν παρόντ' ἀφανίζων πονηρὰ σκώμματα,
οὐδ' εἰσήξε δάδας ἔχουσ', οὐδ' ίον ίον βοᾶ,
ἀλλ' αὐτῇ καὶ τοῖς ἔπεσων πιστεύουσ' ἐλήλυθεν.
καγὼ μὲν τοιοῦτος ἄνηρ ὡν ποιητὴς οὐ κομὼ, 545
οὐδ' ὕμᾶς ξητῶ 'ξαπατᾶν δίς καὶ τρὶς ταὐτ'
eισάγων,

530. ἦ· ἦν libri et vulg.
533. ύμῖν· ύμῶν Mein. al.
ἀλλ’ ἂεὶ καινᾶς ἰδέας ἐσφέρων σοφίζομαι,
οὔδὲν ἀλλήλαισιν ὀμοίας καὶ πάσας δεξιάς·
δὲς μέγιστον ὄντα Κλέων’ ἔπαισ’ ἐς τὴν γαστέρα,
κοῦκ ἐτῶλμησ’ αὖθις ἐπεμπηδήσ’ αὐτῷ κειμένῳ.
οὕτοι δ’, ὃς ἄπαξ παρέδωκεν λαβην Ἄπερβολος,
τοῦτον δείλαιον κολετρῶδ’ ἂεὶ καὶ τὴν μητέρα. 552
Εὐπολύς μὲν τὸν Μαρικᾶν πρῶτιστον παρεῖλκυσεν
ἐκστρέψας τοὺς ἥμετέρους Ἰππέας κακὸς κακῶς,
προσθείς αὐτῷ γραῦν μεθύσῃν τοῦ κόρδακος
οὔνεχ’, ἵνα 555
Φρύνίχος πάλαι πεποίηχ’, ἢν τὸ κῆτος ἦσθεν.
εἰδ’ Ἕρμιστπος αὖθις ἐποίησεν εἰς Ἄπερβολον,
ἄλλοι τ’ ἤδη πάντες ἐρείδουσιν εἰς Ἄπερβολον,
τὰς εἰκονὶς τῶν ἐγκέλεων τὰς ἐμὰς μιμούμενοι.
ὦστις οὖν τούτοις γελᾶ, τοῖς ἐμοῖς μὴ χαμένων·
ἡν δ’ ἐμοὶ καὶ τοῖς ἐμοῖς εὐφραίνησθ’ εὐρήμασιν,
ἐς τὰς ὀρας τὰς ἐτέρας εὐ φρονεῖν δοκήσετε. 562

Strophe (563—574)

ὐψιμέδοντα μὲν θεῶν
Ζῆνα τύραννον ἔς χορὸν
πρῶτα μέγαν κικλήσκων.
τὸν τε μεγασθενῆ τριαίνης ταμίαν,
γῆς τε καὶ ἄλμυρᾶς θαλάσσης ἀγριον μοχλευτην·
καὶ μεγαλόνυμον ἥμετερον πατέρ’
αἰθέρα σεμνότατον βιοθρέμμονα πάντων·
τὸν θ’ ἵππονέμαν, ὅς ύπερ-
λάμπροις ἀκτίσιν κατέχει
γῆς πέδου μέγας ἐν θεῶσ

553. πρῶτιστον: πρῶτιστος Cob. Mein. al.
571. ἵππονέμαν: ἵππονέμαν RV.

G. C.
ἐν θυτοίσι τε δαίμων.

ὡς σοφώτατοι θεαταί, δεύρο τὸν νῦν πρόσχετε.

ηδικημέναι γὰρ ὑμῖν μεμφόμεσθ᾽ ἐναντίον. 576

πλείστα γὰρ θεῶν ἀπάντων ὁφελούσαις τὴν πόλιν

δαιμόνων ἦμιν μόναις οὐ θυεῖ οὐδὲ σπένδετε,

αἵτινες τηροῦμεν ὑμᾶς. ἦν γὰρ ἦ τις έξοδος

μηδειν ξὺν νῷ, τότε ἢ βροντῶμεν ἢ ψακάζομεν.

εἶτα τὸν θεώσιμον ἔχρον βυρσοδέψῃν Παφλαγόνα

ἠνίχ' ἤρεῖσθε στρατηγόν, τὰς ὀφρῦς συνήγομεν

κάποιούμεν δεινά. βροντὴ δ' ἐρράγη δ' ἀστρατῆς,

ἡ σελήνη δ' ἐξέλειπε τὰς ὄδοὺς. ὃ δ' ἦλιος

τὴν θρυαλλίδ' εἰς ἐαυτὸν εὐθέως ξυνελκύσας 585

οὐ φανεὶν ἐφάσκεν ὑμῖν, εἰ στρατηγήσῃ Κλέων.

αλλ' ὀμοις εἰλεσθε τοῦτον. φασὶ γὰρ δυσβουλίαν

τῇ δὲ τῇ πόλει προσείναι, ταῦτα μέντοι τοὺς θεοὺς

ἀπ' ἄν υμεῖς ἐξαμαρτήτη ἐπὶ τὸ βέλτιον τρέπειν.

ὡς δὲ καὶ τοῦτο ξυνοίσει ῥαδίως διδάξομεν. 590

ἡν Κλέωνα τὸν λάρον δόρων ἐλόντες καὶ κλοπῆς,

εἶτα φιμώσητε τοῦτον 'ν τῷ ξύλῳ τῶν αὐχένα,

ἀνθις ἐστὶ τάρχαιον ὑμῖν, εἰ τι κάζημάρτετε,

ἐπὶ τὸ βέλτιον τὸ πράγμα τῇ πόλει ξυνοίσεται.

Antistrophe (595—606)

ἀμφὶ μοι ἀντε, Φοίβὺ ἀναξ

Δήλε, Κυνθίαν ἔχων

ὑψικέρατα πέτραν.

ἡ τ'/ Ἐφέσου μάκαιρα πάγχρυσον ἔχεις

οἴκον, ἐν φ' κόραι σε Λυδῶν μεγάλως σέβουσιν·

575. πρόσχετε: προσέχετε libri. πρόσχετε plur. edd.

577. ὁφελούσαι: ὁφελούσαι R.

586. στρατηγήσει: -σοι Blaydes.
"τ' ἐπιχώριος ἠμετέρα θεὸς αἰγίδος ἧμιοχος πολιούχος Ἀθάνα.
Παρνασσίαν θ' ὅς κατέχων πέτραν σὺν πεύκαις σελαγεὶ
Βάκχας Δελφίσιον ἐμπρέπων, κωμαστὴς Διόνυσος.
ἡμῖχ' ἧμεὶς δεῦρ' ἀφορμᾶσθαι παρεσκευάσμεθα,
ἡ σελήνη συντυχοῦσ' ἡμῖν ἑπέστειλεν φράσαι,
πρῶτα μὲν χαίρειν Ἀθηναίοισι καὶ τοῖς ξυμ-
μάχοις:
ἐίτα θυμαίνειν ἐφασκε' δεινὰ γὰρ πεπονθέναι 610
ὁφελοῦσ' ὡμᾶς ἀπαντας οὐ λόγοις ἀλλ' ἐμφανῶς.
πρῶτα μὲν τοῦ μηνὸς ἐς δᾶδ' οὐκ ἐλαττον ἦ
δραχμὴν,
ὡςτε καὶ λέγειν ἀπαντας ἑξίοντας ἐσπέρας,
μὴ πρίῃ παί δᾶδ', ἐπειδὴ φῶς σεληναίας καλῶν.
ἀλλὰ τ' εὖ δράν φησιν, ὡμᾶς δ' οὐκ ἁγειν τὰς
ἡμέρας
οὐδὲν ὅρθως, ἀλλ' ἄνω τε καὶ κάτω κυδοῦδοπάν',
ὡςτ' ἀπειλεῖν φησιν αὐτῇ τοὺς θεοὺς ἐκάστοτε
ἡμῖκ' ἄν ψευσθώσι δείπνου, καπίωσιν οἴκαδε
τῆς ἐορτῆς μὴ τυχόντες κατὰ λόγου τῶν ὁμέρων.
καθ' ὅταν θύειν δέῃ, στρεβλοῦτε καὶ δικάζετε· 620
πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπαστίαν,
ἡμῖκ' ἄν πενθῶμεν ἢ τὸν Μέμνουν ἢ Σαρπηδόνα,
σπένδεθ' ὑμεῖς καὶ γελάτ' ἄνθ' ἄν λαχῶν
Τπέρβωλος
τῆτες ἱερομυθμοῦνειν, κάπειθ' ὕφ' ἡμῶν τῶν θεῶν
tὸν στέφανον ἀφηρέθη· μᾶλλον γὰρ οὕτως εἴσεται
κατὰ σελήνην ὡς ἁγειν χρῆ τοῦ βίου τὰς ημέρας.
622. ἦ τὸν· ἦτοι Mein. Blaydes.
ΣΩΚΡΑΤΗΣ. ΣΤΡΕΨΙΑΔΗΣ. ΧΟΡΟΣ

ΣΩ. μὰ τὴν ἀναπνοὴν, μὰ τὸ χάος, μὰ τὸν ἀέρα, οὔκ εἴδον οὕτως ἄνδρ' ἄγροικοι οὖδένα, οὐδ' ἀπορον οὖδὲ σκαῖον οὖδ' ἐπιλήσμονα· ὃστις σκαλαθυμάτι' ἀττα μικρὰ μανθάνων ταῦτ' ἐπιλέλησται πρὶν μαθεῖν ὅμως γε μήν αὐτὸν καλῶ θύραξε δευρὶ πρὸς τὸ φῶς. ποῦ Στρεψιάδης; ἔξει τὸν ἀσκάντην λαβῶν.

ΣΤ. ἀλλ' οὔκ ἑώσι μ' ἐξενεγκεῖν οἱ κόρεις.

ΣΩ. ἀνύσας τι κατάθου καὶ πρόσεχε τὸν νοῦν. ΣΤ. ἵδον.

ΣΩ. ἄγε δῆ, τι βούλει πρὸστα νυνὶ μανθάνειν ὡν οὔκ ἑδιδάξθης πώποτ' οὖδὲν; εἴτε μοι. πότερον περὶ μέτρων ἢ ρυθμῶν ἢ περὶ ἐπων;

ΣΤ. περὶ τῶν μέτρων ἐγώγυ'. ἐναγχος γάρ ποτε ὑπ' ἀλφιταμοβοῦ παρεκόπην διχοινικάφ. 640

ΣΩ. οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὁ τι κάλλιστον μέτρου ὡγει· πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον;

ΣΤ. ἐγώ μὲν οὐδέν πρότερον ἡμιεκτέου.

ΣΩ. οὐδὲν λέγεις, ἄνθρωπε. ΣΤ. περίδου νυν ἐμοί, εἰ μὴ τετράμετρον ἐστιν ἡμιεκτέου. 645

ΣΩ. ἐς κόρακας, ὡς ἄγροικοι εἰ καὶ δυσμαθῆς. ταχύ γ' ἄν δύναι μανθάνειν περὶ ῥυθμῶν.

ΣΤ. τί δὲ μ' ὥφελήσουσ' οἱ ρυθμοὶ πρὸς τἄλφιτα;

ΣΩ. πρῶτον μὲν εἰναι κομψῶν ἑν συνονοσία, ἐπαίδευθ' ὁποίος ἐστὶ τῶν ρυθμῶν κατ' ἐνόπλιον, χώποιος αὖ κατὰ δάκτυλον. 650

633. λαβὼν' λαβὼν; Dobr. Blaydes.
647. ταχύ γ' ἄν libr. τάξα δ' ἄν Reisk. Dind. Mein. al.
650. ἐπαίδευθ'· ἐπαίδευθ' R. εἰτ' ἐπαίδευν cet. ἐπαίδευθ' Bl.
ΣΤ. κατὰ δάκτυλον; νὴ τὸν Δι’ ἀλλ’ οἶδ᾽. ΣΩ. εἰπὲ δὴ.

ΣΤ. τὸς ἄλλος ἀντὶ τουτοῦ τοῦ δάκτυλον; πρὸ τοῦ μὲν, ἔτ’ ἐμοῦ παιδὸς ὄντος, οὕτωσι.

ΣΩ. ἀγρεῖος εἰ καὶ σκαῖος. ΣΤ. οὐ γὰρ, φάσμε, τοὺς ἐπίθυμον μαθῆματεν οὐδὲν. ΣΩ. τί δαί;

ΣΤ. ἐκεῖν’ ἐκεῖνο, τὸν ἀδικώτατον λόγον.

ΣΩ. ἀλλ’ ἐτερα δεὶ σε πρώτερα τούτων μανθάνειν, τὸν τετραπόδων ἀττ’ ἐστὶν ὀρθῶς ἄρρενα.

ΣΤ. ἀλλ’ οἶδ’ ἐγὼ γε τάρρεν’, εἰ μὴ μαίνομαι. 660 κριός, τράγος, ταῦρος, κύων, ἀλεκτρυών.

ΣΩ. ὁρᾶς ὁ πάσχεις; τὴν τε θήλειαν καλεῖς ἀλεκτρυόνα κατὰ ταύτο καὶ τὸν ἄρρενα.

ΣΤ. πῶς δή; φέρ’. ΣΩ. ὀπως; ἀλεκτρυῶν καλεκτρυῶν.

ΣΤ. νὴ τὸν Ποσειδών. νῦν δὲ πῶς με χρὴ καλεῖν;

ΣΩ. ἀλεκτρύαναν, τὸν δ’ ἐτερον ἀλέκτορα. 666

ΣΤ. ἀλεκτρύαναν; εὐ γε νὴ τὸν ἀέρα’ ὁστ’ ἀντὶ τοῦτο τοῦ διδάγματος μόνον διαλφιτός σου κύκλῳ τὴν κάρδοπον.

ΣΩ. ἴδου μάλ’ αὕθις τοὺθ’ ἐτερον. τὴν κάρδοπον ἄρρενα καλεῖς θήλειαν οὐσαν. ΣΤ. τῷ τρόπῳ ἄρρενα καλὸν ὑπὸ κάρδοπον; ΣΩ. μάλιστα γε, ὁσπερ γε καὶ Κλεωνυμον. ΣΤ. πῶς δή; φράσον

ΣΩ. ταῦτον δύναται σοι κάρδοπος Κλεωνῦμῳ.

ΣΤ. ἀλλ’, ὁγάθο, οὔθ’ ἢν κάρδοπος Κλεωνῦμῳ, 675 ἀλλ’ ἐν θυεῖα στρογγύλη 'νεμάττετο.

ἀτὰρ τὸ λοιπὸν πῶς με χρῆ καλεῖν; ΣΩ. ὀπως; τὴν κάρδοπην, ὁσπερ καλεῖς τὴν Σωστράτην.

652. νὴ τὸν Δι’ Σocrati dant Hirschig, Teuf. Mein. al.
676. 'νεμάττετο' Dobr. Dind. Mein. γ’ ἀνεμάττετο libri.
ΣΤ. τὴν καρδόπην θήλειαν; ΣΩ. ὀρθῶς γὰρ λέγεις.

ΣΤ. ἐκείνο δ' ἦν ἀν καρδόπη, Κλεονύμη. 680
ΣΩ. εἶπε δὲ γε περὶ τῶν ὄνομάτων μαθεῖν σε δει, ἄττ' ἄρρεν' ἐστίν, ἄττα δ' αὐτῶν θήλεα.

ΣΤ. ἀλλ' οἴδ' ἐγὼγ' ἢ θήλε' ἐστίν. ΣΩ. εἰπὲ δή.
ΣΤ. Δύσιλλα Φίλιννα Κλειταγόρα Δημητρία.
ΣΩ. ἄρρενα δὲ πολα τῶν ὀνομάτων; ΣΤ. μυρία. 685
Φιλόξενος Μελησίας Ἀμυνίας.

ΣΩ. ἀλλ', ὁ πονηρέ, ταῦτα γ' οὐκ ἐστ' ἄρρενα.
ΣΤ. οὐκ ἄρρεν' ὑμῖν ἐστίν; ΣΩ. οὐδαμῶς γ', ἐπει πῶς ἀν καλέσειας ἐντυχὼν Ἀμυνία;

ΣΤ. ὁπώς ἂν; ὅδι, δεύρο δεύρ', Ἀμυνία. 690
ΣΩ. ὁρᾶς; γυναίκα τὴν Ἀμυνίαν καλεῖς.
ΣΤ. οὐκον δικαίως ἢτις οὐ στρατεύεται; ἀτὰρ τί ταῦθ' ἀ πάντες ἱσμεν μανθάνω;
ΣΩ. οὐδὲν μὰ Δ', ἀλλὰ κατακλίνεις δευρὶ ΣΤ. τί δρῶ;

ΣΩ. ἐκφρόντισον τι τῶν σεαυτοῦ πραγμάτων. 695
ΣΤ. μὴ δῆθ', ἰκετεύω σ', ἐνθάδ' ἀλλ' εἰπὲρ γε χρῆ, χαμαί μ' ἔασον αὐτὰ ταῦτ' ἐκφροντίσαι.

ΣΩ. οὐκ ἐστὶ παρὰ ταῦτ' ἀλλα. ΣΤ. κακοδαίμων ἐγὼ,
οίαν δίκην τοὺς κόρεσι δῶσω τήμερον.

Strophe (700—5)

ΧΩ. φρόντιζε δὴ καὶ διάθρει, πάντα τρόπον τε σεαυτοῦ στρόβει πυκνώσασ.

701
tαχὺς δ', ὀταν εἰς ἀπορον πέσης,

681. ἐτι δὲ γε Kock Mein. ἐτι γε RSV. ἐτι δὴ γε (δέ) vel ἀλλ' ἐτι γε vel ἐθ' ἐν τι edd. 687. οὐκ ἐστ' Kock Mein. ἐστ' οὐκ libri.
688. ὑμῖν· ἰκετεύω plur. libri. 696. ἐνθάδ'· ενταύθα RV al. unde μὴ δῆθ', ἰκετεύω, ενταύθα γ' Dobr. Mein.
ἐπ' ἄλλο πῆδα
νόημα φρενός: ὕπνοις δ' ἀπέστω γλυκύθυμος
ὀμμάτων.

ΣΤ. ἀτταταί ἀτταταί.
ΧΩ. τί πάσχεις; τί κάμνεις;

ΣΤ. ἀπόλλυμαι δέλλαιος: ἐκ τοῦ σκίμποδος
dάκνουσι μ' ἐξέρποντες οἱ Κορίνθιοι,
καὶ τὰς πλευρὰς δαρδάπτουσιν
cαὶ τὴν ψυχὴν ἐκπίνουσιν
cαὶ μ' ἀπολούσιν.

ΧΩ. μὴ νυν βαρέως ἀλγεῖ λίαν.

ΣΤ. καὶ πῶς, ὅτε μου
φροῦδα τὰ χρήματα, φροῦδη χροιά,
φροῦδη ψυχῆ, φροῦδη δ' ἐμβάς;
cαὶ πρὸς τοῦτοι ἐτι τοῖσι κακοῖς
φρουρᾶς ἄδων
ὁλίγου φροῦδος γεγένημαι;

ΣΩ. οὔτος τί ποιεῖς; οὔχι φροντίζεις; ΣΤ. ἐγὼ;
νὴ τὸν Ποσειδῶ. ΣΩ. καὶ τί δῆτ' ἐφροντίσας;

ΣΤ. ὑπὸ τῶν κόρεων εἰ μοῦ τι περιλειφθῆσεται. 725
ΣΩ. ἀπολεῖ κάκιστ'. ΣΤ. ἁλλ', ὦγάθ', ἀπόλωλ' ἀρτίως.

ΣΩ. οὐ μαλθακιστέ, ἀλλὰ περικαλυπτέα.
ἐξευρετέος γὰρ νοῦς ἀποστερητικὸς
καπαϊλημ'. ΣΤ. οἴμοι τίς ἄν δῆτ' ἐπιβάλοι
ἐξ ἄρνακίδων γνώμην ἀποστερητρίδα;

ΣΩ. φέρε νυν ἄθρησκῳ πρῶτον ὃ τι δρά τοῦτοι.
οὔτος καθεύδεις; ΣΤ. μὰ τὸν Ἀπόλλω ῥὼ
μὲν οὐ.

ΣΩ. ἔχεις τι; ΣΤ. μὰ Δί' οὐ δῆτ' ἐγωγ'. ΣΩ. οὖδὲν
πάνυ;
οὐκ ἐγκαλυψάμενος ταχέως τι φροντιεῖς; 735

ΣΤ. περὶ τοῦ; σὺ γάρ μοι τοῦτο φράσον, ὦ Σωκράτες.

ΣΩ. αὐτὸς ὁ τι βουλεῖ πρῶτον ἔξευρεῖν λέγε.

ΣΤ. ἀκήκοας μυριάκις ἀγὼ βουλομαι,

περὶ τῶν τόκων, ὅπως ἀποδώσω μηδενί.

ΣΩ. ἢθ' ἐγκαλύπτων καὶ σχάσας τήν φροντίδα

λεπτὴν κατὰ μικρὸν περιφρόνει τὰ πράγματα,

ὅρθως διαιρῶν καὶ σκοπῶν. ΣΤ. οἴμοι τάλας.

ΣΩ. ἔχ' ἀτρέμα· καὶ ἀπορῆς τι τῶν νοημάτων,

ἀφεῖς ἀπελθε· κατὰ τὴν γνώμην πάλιν

κώνησον αὐθίς αὐτὸ καὶ ξυγόθρισον. 745

ΣΤ. ὁ Σωκρατίδιον φίλτατον. ΣΩ. τί ὦ γέρον;

ΣΤ. ἔχω τόκου γνώμην ἀποστερητικὴν.

ΣΩ. ἐπὶδειξον αὐτήν. ΣΤ. εἰπὲ δὴ νῦν μοι ΣΩ. τὸ

τί;

ΣΤ. γυναίκα φαρμακίδ' εἰ πριάμενος Θετταλὴν

καθέλωμι νῦκτωρ τὴν σελήνην, εἶτα δὲ

αὐτὴν καθείρξαιμ' ἐσ λοφεῖον στρογγύλουν,

ὡσπερ κάτοπτρον, κατὰ τηροῖν ἔχων,

ΣΩ. τί δήτα τοῦτ' ἀν ωφελῆσειν σ'; ΣΤ. 'ὁ τί;

εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ,

οὐκ ἂν ἀποδοίην τοὺς τόκους. ΣΩ. ὁτιῇ τί δή; 755

ΣΤ. ὀτιῇ κατὰ μήνα τάργυριον δανείζεται.

ΣΩ. εὐ γ' ἀλλ' ἔτερον αὖ σοι προβαλὼ τι δεξιών;

εἰ σοι γράφοιτο πεντετάλαντός τις δίκη,

ὅπως ἂν αὐτὴν ἀφανίσειας εἰπὲ μοι.

ΣΤ. ὤπως; ὤπως; οὐκ οἶδ' ἀτὰρ ζητητέον. 760

737. πρῶτον ἔξευρεῖν· πρῶτος ἔξευρων vulg.
739. ὤπως ἀποδώσω· ὤπως ἂν ἀποδῶ vulg.
745. αὐτὸ καί· αὐ σὺ καὶ Kust. αὐτό τε Bl.
748. τὸ τί; τοῖ (cont. Str.) C Dind. Bl.
ΣΩ. μὴ νυν περὶ σαυτὸν εἰλλε τὴν γνώμην ἡεί, ἀλλ' ἀποχάλα τὴν φροντίδ' ἐς τὸν Ἅερα λινόδετον ὦσπερ μηλολόνθην τοῦ ποδός.

ΣΤ. εὗρηκ' ἀφάνισιν τῆς δίκης σοφωτάτην, ὡστ' αὐτὸν ὁμολογεῖν σ' ἐμοί. ΣΩ. ποίαν τινά;

ΣΤ. ἦδη παρὰ τοῖς φαρμακοπώλαις τὴν λίθον 766 ταύτην ἐόρακας τὴν καλὴν τὴν διαφανῆ, ἄφ' ἦς τὸ πῦρ ἀπτούσι; ΣΩ. τὴν ὑαλὸν λέγεις;

ΣΤ. ἔγνωγ. φέρε τι δητ' ἂν, εἰ ταύτην λαβὼν, ὀπότε γράφοιτο τὴν δίκην ὁ γραμματεύς, 770 ἀπωτέρω στὰς ὄδε πρὸς τὸν ἢλιον τὰ γράμματ' ἐκτήξαμεν τῆς ἐμῆς δίκης;

ΣΩ. σοφῶς γε νὴ τὰς Χάριτας. ΣΤ. οὐμ' ὀς ἰδομαι ὅτι πεντετάλαντος διαγέρασθαί μοι δίκη.

ΣΩ. ἀγε δὴ ταχέως τούτα ἕννάρπασον. ΣΤ. τὸ τί;

ΣΩ. ὡτός ἄν ἀποτρέψειας ἀντιδίκων δίκην, 776 μέλλων ὕφλησέν μὴ παρόντων μαρτύρων.

ΣΤ. φαυλότατα καὶ ράστ'. ΣΩ. εἰπὲ δή. ΣΤ. καὶ δὴ λέγω.

eι πρόσθεν ἔτι μιᾶς ἑνεστώσης δίκης, πρὸν τὴν ἐμὴν καλείσθ', ἀπαγξαίμην τρέχων. 780

ΣΩ. οὐδὲν λέγεις. ΣΤ. νὴ τοὺς θεοὺς ἔγωγ', ἔπει οὐδεὶς κατ' ἐμοῦ τεθνεώτος εἰςάξει δίκην.

ΣΩ. θελείς· ἀπερρ', οὐκ ἄν διδάξαιμ' ἄν σ' ἔτι.

ΣΤ. ὅτι τί; ναὶ πρὸς τῶν θεῶν, ὡ Σώκρατες.

ΣΩ. ἀλλ' εὐθὺς ἐπιλήθει σύ γ' ἄττ' ἄν καὶ μάθης· ἐπεὶ τί νυν πρῶτον ἐδιδάχθης; λέγε. 786

776. ὡτὸς ἄν ἀποτρέψειας Bl. ὡτὸς ἀπο(σ)τρέψαις ἂν libri edd. ὡτὸς ἀποστρέψαι ἂν Mein. Kock. ἀντιδίκων· ἀντιδίκων Reisig.

783. διδάξαμεν' ἂν cor. Emsl. διδάξαμην libri.

786. νυν RSV. νῦν, δὴ γε, δὴτα al. libri. νῦν δὴ, ἢν ὁ vel δὴ τὸ edd. ἐδιδάχθης vel ἐδιδάσκον libri.
ΣΤ. φέρ' ἵδω τί μέντοι πρῶτον ἦν; τί πρῶτον ἦν; τίς ἦν ἐν ἧ ματτόμεθα μέντοι τάλφιτα; οὐμοι τίς ἦν; Σ.Κ. οὐκ ἐσ' κόρακας ἀποφθερεῖ ἐπιλησμότατον καὶ σκαῖτατον γερόντιον; 790
ΣΤ. οὐμοι τί οὖν δῆθ' ὁ κακοδαίμων πείσομαι; ἀπὸ γὰρ ὀλούμαι μη μαθῶν γλωττοστροφεῖν. ἄλλ', ὥ νεφέλαι, χρηστῶν τι συμβουλεύσατε.
ΧΟ. ἦμεῖς μέν, ὧ πρεσβύτα, συμβουλεύομεν, εἶ σοὶ τις υἱὸς ἑστὶν ἐκτεθραμμένος, 795 πέμπειν ἐκεῖνον ἀντὶ σαυτοῦ μανθάνειν. ΣΤ. ἄλλ' ἐστ' ἐμοῦ γὰρ καλὸς τε κάγαθος· ἄλλ' οὐκ ἐθέλει γὰρ μανθάνειν. τί ἐγὼ πάθω;
ΧΟ. σὺ δ' ἐπιτρέπεις; ΣΤ. εὔσωματει γὰρ καὶ σφριγά, κάστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας. 800 ἀτὰρ μετεμι' γ' αὐτόν· ἢν ἐς μη θέλη, οὐκ ἐσθ' ὅπως οὐκ ἐξελῶ 'κ τῆς οἰκίας. ἄλλ' ἐπανάμεινον μ' ὀλίγον εἰσελθῶν χρόνον.

Antistrophe (805—812)
ΧΟ. ἀρ' αἰσθάνει πλεῖστα δι' ἥμας ἀγάθ' αὐτίχ' ἐξων 805 μόνας θεῶν; ὃς ἑτοιμος ὅδ' ἑστὶν ἀπαντα δρᾶν ὅσ' ἀν κελεύης.
σὺ δ' ἀνδρὸς ἐκπεπληγμένου καὶ φανερῶς ἐπηρ-μένου 810 γνοὺς ἀπολάψεις ο τι πλεῖστον δύνασαι, ταχέως' φιλεί γὰρ πως τὰ τοιαῦθ' ἐτέρα τρέ-πεσθαι.

795. ἐκτεθραμμένος· εὖ τεθρ. Mein.
811. ἀπολάψεις· ἀπολαύσας Herm.
ΣΤΡΕΨΙΑΔΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ. ΣΩΚΡΑΤΗΣ. ΧΟΡΟΣ

ΣΤ. οὔτοι μὰ τὴν Ὄμιχλην ἔτ’ ἔνταυθ’ μενεῖς· ἀλλ’ ἔσθι’ ἐλθὼν τοὺς Μεγακλέοις κίονας. 815

ΦΕ. ὁ δαιμόνιε, τὶ χρῆμα πάσχεις, οὐ πάτερ; οὔκ εὖ φρονεῖς μὰ τὸν Δία τὸν Ὀλύμπιον.

ΣΤ. ἰδοὺ γ’ ἰδοὺ, Δ’ Ὀλύμπιον· τῆς μορίας, τὸ Δία νομίζειν ὅντα τηλικοτοῦι. 819

ΦΕ. τὶ δὲ τοῦτ’ ἐγέλασας ἔτεον; ΣΤ. ἐνθυμούμενος ὁτι παιδάριον εἶ καὶ φρονεῖς ἀρχαικά. ὅμως γε μήν πρόσελθ’, ἵν’ εἰδῆς πλεῖνα, καὶ σοι φράσω τι πράσμ’ ὃ μαθὼν ἄνηρ ἔσει. ὅπως δὲ τούτο μή διδάξεις μηδένα.

ΦΕ. ἰδοὺ· τὶ ἔστιν; ΣΤ. ὁμοσας νυνὶ Δία. 825

ΦΕ. ἔγωγ’. ΣΤ. ὅρας οὖν ὡς ἀγαθὸν τὸ μανθάνειν; οὔκ ἔστιν, ὃ Φειδιππιδῆ, Ζεύς. ΦΕ. ἀλλὰ τὶς;

ΣΤ. δῖνος βασιλεύει τὸν Δί’ ἐξεληλακός.

ΦΕ. αἰβοὶ, τὶ ληρεῖς; ΣΤ. ἵσθι τοῦθ’ οὔτως ἔχον.

ΦΕ. τὶς φῆσι ταῦτα; ΣΤ. Σωκράτης ὁ Μήλιος 830 καὶ Χαιρεφόν, ὃς οὐδὲ τὰ ψυλλῶν ἱχνη.

ΦΕ. σὺ δ’ ἐς τοσοῦτον τῶν μανιῶν ἐληλυθάς ὡστ’ ἀνδράσιν πείθει χολῶσιν; ΣΤ. εὐστόρμει καὶ μηδὲν εἴπης φλαύρων ἀνδρας δεξίους καὶ νοὺν ἔχουτας· ὃν ὑπὸ τῆς φειδωλίας 835 ἀπεκείρατ’ οὐδεὶς πῶς τοῦ ὑλέιψατο, οὐδ’ εἰς βαλανειὸν ἦλθε λουσόμενος· σὺ δὲ ὡσπερ τεθνεῶτος καταλύει μοι τὸν βίον. ἀλλ’ ὡς τάχιστ’ ἐλθὼν ὑπὲρ ἐμοῦ μάνθανε.

815. ἐνταυθ’ ἐνταυθοὶ libr. vulg.

825. νυνὶ· νῦν νῃ plur. libr. νῦν δὴ Reisig. νυνὶ Cobet.

827. οὔκ ἔστιν· οὐκ ἔνεστιν R. οὐκ ἔστ’ ἐτ’ Mein. Kock.
ΦΕ. τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστὸν τις ἂν;
ΣΤ. ἀλήθες; ὅσαπερ ἔστ' ἐν ἀνθρώποις σοφά' 841
gνώσει δὲ σαυτὸν ὡς ἀμαθῆς εἶ καὶ παχύς.
ἀλλ' ἐπανάμεινον μ' ὄλιγον ἐνταυθὶ χρόνον.
ΦΕ. οἴμοι τί δράσω παραφρονούντος τοῦ πατρός;
πότερον παρανοίας αὐτὸν εἰσαγαγών ἔλω, 845
ἡ τοῖς σοροτηγοῖς τὴν μανίαν αὐτοῦ φράσω;
ΣΤ. φέρ' ἰδω, σὺ τουτοί τι νομίζεις; εἰπέ μοι.
ΦΕ. ἀλεκτρύνα. ΣΤ. καλῶς γε. ταυτηὶ δὲ τί;
ΦΕ. ἀλεκτρυνών. ΣΤ. ἀμφώ ταῦτό; καταγέλαστος εἰ.
μὴ νῦν τὸ λοιπὸν, ἀλλὰ τίμιδε μὲν καλεῖν 850
ἀλεκτρύναναν, τουτοί δ' ἀλέκτορα.
ΦΕ. ἀλεκτρύναναν; ταῦτ' ἔμαθες τὰ δεξιὰ
eἰσοι παρελθὼν ἄρτι παρὰ τοὺς γηγενεῖς;
ΣΤ. χατερά γε πόλλ' ἀλλ' ὁ τι μάθοιμ' ἐκάστοτε,
ἐπελανθανόμην ἀν εὐθὺς ὑπὸ πλήθους ἐτῶν. 855
ΦΕ. διὰ ταῦτα δὴ καὶ θοιμάτιον ἀπώλεσας;
ΣΤ. ἀλλ' οὐκ ἀπολώλεκ', ἀλλὰ καταπεφρόντικα.
ΦΕ. τὰς δ' ἐμβάδας ποί τέτροφας, ὀνύῃτε σὺ;
ΣΤ. ὁσπερ Περικλῆς ἐσ τὸ δέον ἀπώλεσα.
ἀλλ' ἵθι βάδις, ἱώμεν' εἴτα τῷ πατρὶ 860
πιθόμενος ἐξάμαρτε' κἀγὼ τοῖ ποτε,
οἶδ' ἐξέτει σοι τραυλίσαντι πιθόμενον·
ὅν πρῶτον ὁβολὸν ἐλαβον ἡλιαστικόν,
τοῦτον πριάμην σοι Διασίοις ἀμαξίδα.
ΦΕ. ἥ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει. 865
ΣΤ. εὖ γ' ὅτι ἐπείσθης. δεὖρο δεὺρ', ὡ Σώκρατες,
ἐξελθο' ἀγω γάρ σοι τὸν νίον τουτοῖ
άκοντ' ἀναπείσας. ΣΩ. νηπίτιος γάρ ἔστ' ἔτι, καὶ τῶν χρημαθρῶν οὐ τρίβων τῶν ἐνθάδε.

ΦΕ. αὐτὸς τρίβων εἰς ἂν, εἰ κρέμαιο γε. 870
ΣΤ. οὐκ ἐς κόρακας; καταρά σὺ τῷ διδασκάλῳ;
ΣΩ. ἰδού κρέμαι', ὡς ἥλιθιον ἐφθέγξατο καὶ τοῖς χείλεσιν διερρηκόσιν.
πῶς ἂν μάθοι ποθ' οὕτως ἀπόφευξιν δίκης ἤ κλῆσιν ἢ χαύνωσιν ἀναπειστηρίαν;
καὶ ταλάντων τούτ' ἐμαθεν 'Ὑπέρβολος. 875
ΣΤ. ἀμέλει δίδασκε· θυμόσοφός ἐστιν φύσει· εἰθ' χ' τοι παιδάριον ὅν τυννουτοι ἐπλαττεν ἐνδον σίκιας ναῦς τ' ἐγλυφεν, ἀμαξίδας τε συκίνας εἰργάζετο,
καὶ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖς. ὅπως δ' ἐκεῖνῳ τῷ λόγῳ μαθήσεται,
τὸν κρείττον' ὡς ἐςτὶ καὶ τὸν ἢττονα, ὃς τᾶδικα λέγων ἀνατρέπει τὸν κρείττονα'
ἐὰν δὲ μή, τὸν γοῦν ἄδικον πάση τέχνη. 880
ΣΩ. αὐτὸς μαθήσεται παρ' αὐτοῖν τῶν λόγων.
ἔγω δ' ἀπέσομαι. ΣΤ. τούτῳ νυν μέριση', ὅπως πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυνήσεται.

ΧΟΡΟΣ

* * * *

ΔΙΚΑΙΟΣ ΛΟΓΟΣ. ΑΔΙΚΟΣ ΛΟΓΟΣ. ΧΟΡΟΣ

Δ1. χώρει δευρί, δεῖξον σαυτὸν τοῖς θεαταῖς, καίπερ θρασύς ὁν. 890

869. κρεμαθρών οὖ· κρεμαθρῶν οὕτω Mein. al. κρεμαστρῶν οὐ Bentl.
872. κρέμαι' κρέμαιο γ' libri.
880. συκίνας Naber. σκυτίνας libri ac vulg.
ΑΔ. ἦδ᾽ ὤποι χρήζεις. πολὺ γὰρ μᾶλλον ἂν ὕπολοις λέγων ἀπολῶ.

ΔΙ. ἀπολείσ σὺ; τίς ὅν; ἈΔ. λόγος. ΔΙ. ἵττων γ᾽ ὅν.

ΑΔ. ἄλλα σε νικῶ τὸν ἐμοῦ κρείττων φάσκοντ’ εἶναι. ΔΙ. τὶ σοφῶν ποίων;

ΑΔ. γνώρας καινας ἐξευρίσκων.

ΔΙ. ταῦτα γὰρ ἀνθεὶ διὰ τούτου τοὺς ἀνοίητους.

ΑΔ. οὐκ, ἄλλα σοφοὺς. ΔΙ. ἀπολῶ σε κακῶς.

ΑΔ. εἰπέ, τὶ ποίων; ΔΙ. τὰ δίκαια λέγων.

ΑΔ. ἄλλ᾽ ἀνατρέψω γ᾽ ὅν αὐτ’ ἀντιλέγων′ οὖδέ γὰρ εἶναι πάνω φημὶ δίκην.

ΔΙ. οὐκ εἶναι φίς; ΑΔ. φέρε γὰρ ποῦ ἐστιν;

ΔΙ. παρὰ τοῖς θεοῖς.

ΑΔ. πῶς δῆται δίκης οὕτως ὁ Ζεὺς οὐκ ἀπόλολεν τὸν πατέρ’ αὐτοῦ δήσας; ΔΙ. αἴβοι τούτι καὶ δὴ χωρεῖ τὸ κακὸν’ δότε μοι λεκάνην.

ΑΔ. τυφογέρων εἰ κανάρμοστος.

ΔΙ. καταστάργων εἰ καναίσχυντος.

ΑΔ. ῥόδα μ’ εἰρηκας. ΔΙ. καὶ βωμολόχος.

ΑΔ. κράινεσι στεφανοῖς. ΔΙ. καὶ πατραλοίας.

ΑΔ. χρυσῷ πάττων μ’ οὖ γυνώσκεις.

ΔΙ. οὖ δῆτα πρὸ τοῦ γ’, ἄλλα μολύβδῳ.

ΑΔ. νῦν δὲ γε κόσμος τοῦτ’ ἐστὶν ἐμοὶ.

ΔΙ. θρασὺς εἰ πολλοῦ. ΑΔ. σὺ δὲ γ’ ἀρχαῖος.

ΔΙ. διὰ σ’ οὐ φοιτᾶν οὐδεὶς ἑθελεῖ τῶν μειρακίων· γνωσθήσει τοι τοῦ ποτ’ Ἀθηναίοις.

901. ἀνατρέψω· ἀναστρέψω RV.
οία διδάσκεις τούς ἀνοίτους.

ΑΔ. αὐχμεῖς αἰσχρῶς. ∆Ι. σὺ δὲ γ᾽ εὐ πράττεις.
καίτοι πρότερον γ᾽ ἐπτώχευες,
Τήλεφος εἶναι Μυσὸς φάσκων,
ἐκ πηριδίου
γνώμας τρώγων Πανδελετείους.

ΑΔ. ὥμοι σοφίας ∆Ι. ὥμοι μανίας

ΑΔ. ἢς ἐμνήσθης

∆Ι. τῆς σῆς, πόλεως θ᾽ ἡτίς σε τρέφει
λυμαίνομενον τοῖς μειρακίοις.

ΑΔ. οὐχὶ διδάξεις τοῦτον Κρόνος ὁν.

∆Ι. εἶπερ γ᾽ αὐτὸν σωθῆναι χρή
καὶ μὴ λαλιᾶν μόνον ἄσκήσαι.

ΑΔ. δεῦρ᾽ ἰθα, τοῦτον δ᾽ ἔα μαίνεσθαι.

∆Ι. κλαύσει, τὴν χεῖρ᾽ ἢν ἐπιβάλλης.

ΧΟ. παύσασθε μάχης καὶ λοιδορίας.

ἄλλα ἐπίδειξαι σὺ τε τοὺς προτέρους
ἀττ᾽ ἐδίδασκεσ, σὺ τε τὴν καίνην
παίδευσιν, ὅπως ἀν ἠκούσας σφῶν
ἀντιλεγόντων κρίνας φοιτᾶ.

∆Ι. δράν ταὐτ᾽ ἐθέλω. ΑΔ. κἀγωγ᾽ ἐθέλω.

ΧΟ. φέρε δὴ πότερος λέξει πρότερος;

ΑΔ. τούτω δῶσω·

κατ᾽ ἐκ τοῦτων ὥν ἂν λέξῃ
ῥήματιοισιν καίνοις αὐτὸν
καὶ διανοιαῖς κατατοξεύσω.

τὸ τελευταῖον δ', ἢν ἀναγρύξῃ,

τὸ πρόσωπον ἄπαν καὶ τὸφθαλμῷ
κεντούμενος ὥσπερ ὑπ᾽ ἀνθρημῶν

940. δὴ πότερος λέξει Herm. Dind. al. (δὴ) τέσ λέξει πρότερος (ν) libri.
υπὸ τῶν γυνώμων ἀπολείται.

ΧΩ. νῦν δεῖξετον τῷ πιστῷ τοῖς περιδεξίουσι 949 λόγοις καὶ φροντίσει καὶ γυνωτυπίους μερίμναις, ὅποτερος αὐτοῖς λέγων ἀμείνων φανήσεται. νῦν γὰρ ἅπας ἐνθάδε κίνδυνος ἀνεῖται σοφίας, ἢς πέρι τοῖς ἐμοῖς φίλοις ἔστιν ἄγων μέγιστος. ἀλλ', ὡς πολλοῖς τοὺς πρεσβυτέρους ἦθεσι χρηστοῖς στεφανώσας, ῥῆξον φωνὴν ἣτιν χαίρεις, καὶ τὴν σαυτοῦ φύσιν εἰπέ. 960

ΔΙ. λέξῳ τοῖς τῇ ἄρχαιαν παιδείαν ὡς διέκειτο, ὃτ' ἐγὼ τὰ δίκαια λέγων ἡμθοῦν καὶ σωφροσύνη 'νενόμιστο.

πρῶτον μὲν ἐδει παιδὸς φωνῆν γρύξαντος μηδέν' ἀκούσας.

ἐιτα βαδίζειν ἐν ταίσιν ὁδοῖς εὐτάκτως ἐς κιθαριστοῦ τοὺς κωμήτας γυμνοὺς ἄθρόους, κεῖ κριμνάδη κατανίφοι. 965 ἐιτ' αὖ προμαθεῖν ἅσμ' ἐδίδασκεν τῷ μηρῷ μὴ ἐξυνέχοντας,

ἡ Παλλάδα περσεπολὶν δεινῶν ἡ θλέπορον τι βόαμα,

ἐντευναμένους τῆν ἄρμονίαν, ἧν οἱ πατέρες παρέδωκαν.

εἰ δὲ τις αὐτῶν βωμολοχεύσαιτ ἡ κάμψειέν τινα καμπήν, 970

948. ὑπὸ τῶν γυνώμων· τῶν γυνωμιδίων vel τῶν γυνωμῶν εξ' ap. Mein.
960. σαυτοῦ· αὐτοῦ RV.
966. ἐδίδασκεν· an ἐδίδασκον Büch. cf. 935.
969. ἐντευναμένους· -νος Bergk. ἐντυναμένης R.
οἵας οἱ νῦν τὰς κατὰ Φρῦνιν ταύτας τὰς δυσκολοκάμπτους,
ἐπετρίβετο τυπτόμενος πολλὰς ὡς τὰς Μοῦσας ἀφανίζων.
οὐδ ἀνελέσθαι δειπνοῦντ' ἐξήν κεφάλαιον τῆς ῥαφανίδος,
oῦδ ἀνηθὸν τῶν πρεσβυτέρων ἀρπάζειν οὐδὲ σέλινον,
oῦδ ὄψοφαγεῖν οὐδὲ κιχλίζειν οὐδ ίσχειν τῶ πόδ' ἐναλλάξ.

ΔΔ. ἀρχαιά γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμεστα
καὶ Κηκείδου καὶ Βουφονίων. ΔΙ. ἀλλ' οὖν ταῦτ' ἐστὶν ἐκεῖνα,
ἐξ δὲ ἄνδρας Μαραθωνομάχους ἡμὴ παιδευσις ἔθρεψεν.
σὺ δὲ τοὺς νῦν εὐθὺς ἐν ἰματίοις διδάσκεις ἐντευλίχθαι.
πρὸς ταῦτ', ὁ μειράκιον, θαρρῶν ἐμὲ τὸν κρείττων λόγον αἴροι.
κατιστήσει μισεῖν ἀγορᾶ παί βαλανείων ἀπέχεσθαι,
καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι, κἀν σκώπτῃ τὸς σε φλέγεσθαι.
καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανιστασθαι προσιοῦσιν,
καὶ μὴ περὶ τοὺς σαυτοῦ γονέας σκαιονργεῖν, ἄλλο τε μηδὲν
αἰσχρὸν ποιεῖν, ὅτι τῆς αἴδοὺς μέλλεις τάγαλμ’ ἀναπλάττειν. 995
μηδ’ ἀνυπνεῖν τῷ πατρὶ μηδὲν, μηδ’ ἑαυτῶν
καλέσαντα μνησικακῆσαι τῇ ἕλικίαν, ἦς ἐνεοττοτρο-
φίθησι.

ΔΔ. εἰ ταῦτ’, ὁ μειράκιον, πείσει τοῦτο, νῇ τὸν
Δίονυσον 1000
τοῖς ᾑποκράτους νιέσιν εἰξείς, καὶ σε καλοῦσι
βιλομάμμαν.

ΔΙ. ἀλλ’ οὖν λιπαρός γε καὶ εὐανθὴς ἐν γυμνασίοις
dιατρίψεις,
oὐ στωμύλλων κατὰ τῆν ἀγορὰν τριβολεκτράπελ’
οἰάπερ οἱ νῦν,
oὐδ’ ἐλκόμενος περὶ πραγματίου γλυσχραντιλογ-
ἐξεπιτριπτοῦ·
ἀλλ’ εἰς ᾗ Ακαδήμειαν κατιῶν ὕπο ταῖς μορίαις
ἀποθρέξει 1005
στεφανωσάμενος καλάμῳ λευκῷ μετὰ σῶφρονος
悍ικιώτου,
μίλακος οὗν καὶ ἀπραγμοσύνης καὶ λευκῆς
φυλλοβολούσης,
ἡρος ἐν ὥρᾳ χαίρων, ὀπόταν πλάτανος πτελέα
ψιθυρίζῃ.

994. περὶ· παρά RSV Reisig Herm. σκαιονργεῖν R Herm. al.
kακουργεῖν plur. libri. κακουργεῖν G V Blaydes.
1005. ἀποθρέξει R edd. ἀποθρέξεις plur. libri. καταθρέξεις SV
Blaydes.
Ἀντιστροφή (1024—1035)

ΧΩ. ὁ καλλιτυργὸς σοφίαν κλεινοτάτην ἐπασκῶν ὡς ἦδοι σου τοῖς λόγοις σῶφρον ἐπεστιν ἀνθὸς. εὐδαίμονες δ’ ἦσαν ἄρ’ οἱ ξώντες τὸ τ’ ἐπὶ τῶν προτέρων. πρὸς οὖν τάδ’, ὁ κομψοπρετή μοῦσαν ἔχων, 1030 δεὶ σε λέγειν τι καίνον, ὡς ἑυδοκίμηκεν ἀνήρ. δεινῶν δὲ σοι βουλευμάτων ἐοικε δείν πρὸς αὐτὸν, εἴπερ τὸν ἀνδρ’ ὑπερβαλεῖ καὶ μὴ γέλωτ’ ὀφλήσεις.

ΑΔ. καὶ μὴν πάλαι γ’ ἐπνυγόμην τὰ σπλάγχνα κάπεθύμουν ἀπαντα ταῦτ’ ἐναντίας γνώμαισι συνταράξαι.
Athens is a city of great size and splendor.

**Δ1.** ὃτι ἡ κάκιστον ἐστὶ καὶ δειλὸν ποιεῖ τὸν ἄνδρα.

**ΔΔ.** ἐπίσχεσις: εὐθὺς γὰρ σ’ ἔχω μέσον λαβὼν ἀφικτὸν. καὶ μοι φράσον, τῶν τοῦ Δίὸς παιδῶν τίν’ ἄνδρ’ ἀριστὸν

ψυχὴν νομίζεις, εἰπέ, καὶ πλείστους πόνους πονήσαι;

**Δ1.** ἐγὼ μὲν οὐδὲν Ἡρακλέους βελτίων ἄνδρα κρίνω.

**ΔΔ.** ποῦ ψυχρὰ δῆτα πώποτ’ εἶδες Ἡράκλεια λουτρᾶ; καίτοι τίς ἄνδρειότερος ἦν; Δ1. ταῦτ’ ἐστὶ ταῦτ’ ἐκεῖνα,

ἀ τῶν νεανίσκων ἂεὶ δι’ ἡμέρας λαλούντων

πλῆρες τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς

παλαιόστρας.

**ΔΔ.** εἶτ’ ἐν ἀγορᾷ τὴν διατριβὴν ψέγεις: ἐγὼ δ’ ἐπαινῶ.

εἰ γὰρ πονηρὸν ἦν, ὁμηρος οὐδέποτ’ ἂν ἐποίει τὸν Νέστορ’ ἄγορητὴν ἂν οὐδὲ τοὺς σοφοὺς ἀπαντᾷς.

ἀνείμι δὴτ’ ἐντεῦθεν ἐς τὴν γλώτταν, ἦν ὃδε μὲν

οὐ φησὶ χρῆναι τοὺς νέους ἄσκειν, ἐγὼ δὲ φημὶ.
καὶ σωφρονεῖν αὐτ ἤφεσε χρήματι δύο κακῶ
μεγίστω.

ἐπεὶ οὖν διὰ τὸ σωφρονεῖν τῷ πώποτ' εἶδες ἥδη
ἀγαθόν τι γενόμενον, φράσον, καὶ μ' ἐξέλεγξον
εἰπόν.

ΔΙ. πολλοῖς. ὁ γοῦν Πηλεὺς ἐλαβε δι' αὐτὸ τὴν
μάχαιραν.

ΑΔ. μάχαιραν; ἀστειόν γε κέρδος ἐλαβεν ὁ κακο-
δαίμων.

Τπέρβολος δ' οὐκ τῶν λύχνων πλεῖν ἢ τάλαντα
πολλὰ

εἴληφε διὰ πονηρίαν, ἀλλ' οὖ μὰ Δία μά-
χαιραν.

ΔΙ. καὶ τὴν Θέτιν γ' ἔγημε διὰ τὸ σωφρονεῖν ὁ
Πηλεὺς.

ΑΔ. καὶ' ἀπολυπτοῦσά γ' αὐτὸν ἄχετ' οὐ γὰρ ἢ
ὔβριστής.

σκέψαι γὰρ, ὃ μειράκιον, ἐν τῷ σωφρονεῖν
ἀπαντα

ἀνεστιν, ἡδονῶν θ' ὀσων μέλλεις ἀποστερέωσθαί

παίδων, γυναικῶν, κοσμάζων, ὁψιων, πότων, κι-

χλισμῶν.

καίτω τι σοι ξῆν ἄξιον, τοῦτων έαν στερηθῆς;

εἰεν. πάρειμ' ἐντεῦθεν ἐς τὰς τῆς φύσεως ἀνάγ-

κασ.

ἡμαρτες, ἡμάσθης, ἐμοὶχευσάς τι καὶ' ἐλήψῃς

ἀπόλωλας; ἀδύνατος γὰρ εἰ λέγειν. ἐμοὶ δ' ὀμιλῶν

εἰπών· εὐρών Mein.

dι' αὐτὸ Pors. (metri grat.). διὰ τὸ τοῦτο librī.

capella Mein.
χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδέν αἰσχρόν.
μοιχὸς γὰρ ἤν τύχης ἄλοιφ, τάδ' ἀντερεῖς πρὸς αὐτόν,
ὡς οὐδὲν ἡδίκηκας· εἰτ' ἐσ τὸν Δι' ἐπανενεγκεῖν,
κάκεινος ὡς ἦττων ἔρωτός ἐστὶ καὶ γυναικῶν·
καίτοι σὺ θυντός ὃν θεοῦ πῶς μείζον ἂν δύναιο; 
τί δὴ ἐρείς; ΔΙ. ἡττήμεθα· πρὸς τῶν θεῶν δέξασθέ μοι 
θοιμάτιον, ὡς εξαυτομολῶ πρὸς ὑμᾶς.

ΣΩΚΡΑΤΗΣ. ΣΤΡΕΨΙΑΔΗΣ. ΦΕΙΔΙΙΠΠΙΔΗΣ

ΣΩ. τί δήτα; πότερα τούτων ἀπάγεσθαι λαβῶν 
βούλει τὸν νίόν, ἢ διδάσκω σοι λέγειν;
ΣΤ. διδάσκει καὶ κόλαξε καὶ μέμνησθ' ὅπως 
ἐν μοι στομώσεις αὐτόν, ἐπὶ μὲν θάτερα 
οίον δικιδίοις, τὴν δ' ἐτέραν αὐτοῦ γνάθον 
στόμωσον οίαν ἐς τὰ μείζων πράγματα. 

ΣΩ. ἀμέλει κομιεῖ τούτων σοφιστὴν δεξίον.
ΦΕ. ωχρῶν μὲν οὖν, οἴμαι γε, καὶ κακοδαίμονα.

ΧΟΡΟΣ

χωρεῖτέ νυν. οἴμαι δὲ σοι ταῦτα μεταμελῆσειν. 
τοὺς κριτᾶς ἀ κερδανούσιν, ἢν τι τόπῳ τὸν 
χορὸν ὀφελῶσ' ἐκ τῶν δικαίων, βουλόμεσθ' ἠμεῖς 
φράσαι.

1109. οἶον· οἶαν (e prox. vers.) libri.
1115. τοὺς κριτᾶς· qu. τοὺς κριταῖς Blaydes.
πρώτα μὲν γὰρ, ἢν νεὰν βούλησθ᾽ ἐν ὀρᾷ τοὺς ἀγροὺς,
ὕσομεν πρώτοισιν ύμῖν τοῖς δ’ ἀλλοίς ὑστερον.
εἶτα τὸν καρπὸν τε καὶ τὰς ἁμπέλους φυλάξουμεν,
ὡστε μὴν αὖχμον πιέζειν μὴν ἀγαν ἐπομβρίαν.
ἡν δ’ ἀτιμάσῃ τις ἡμᾶς θητὸς ὃν οὔσας θεᾶς,
πρὸς ἡμῶν δὲ πείσεται κακά,
λαμβάνων οὔτ’ οἴνον οὔτ’ ἄλλ’ οὐδὲν ἐκ τοῦ
χωρίου.
ἡμικ’ ἃν γὰρ αἱ τ’ ἐλᾶαι βλαστάνωσ’ αἱ τ’ ἀμπελοῖ,
απόκεκοψταί τοιαύτας σφενδόναις παιήσομεν.
ἡν δὲ πλινθεύστ’ ἵδωμεν, ὕσομεν καὶ τοῦ τέγους
tὸν κέραμον αὐτοῦ χαλάζαις στρογγύλαις συμπρί-
ψομεν.
κἂν γαμῆ ποτ’ αὐτὸς ἢ τῶν ξυγγενῶν τις ἡ
φίλων,
ὕσομεν τὴν νύκτα πᾶσαν: ἥστ’ ἵσως βουλήσεται
κἂν ἐν Διογύπτῳ τυχείν ὃν μᾶλλον ἢ κρίναι
κακῶς.

ΣΤΡΕΨΙΑΔΗΣ. ΣΩΚΡΑΤΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ

ΣΤ. πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα,
eἰθ’, ἢν ἔγω μάλιστα πασῶν ἡμερῶν
dέδοικα καὶ πέφρικα καὶ βδελύττομαι,
eὐθὺς μετὰ ταύτην ἐσθ’ ἐνῃ τε καὶ νέα.
πᾶς γὰρ τὶς ὄμνυς, ὅσι ὀφείλον τυγχάνω, 1135

1119. καρπὸν τε καὶ τὰς Coraes. καρπὸν τεκούσας libri.
1128. τις ἢ Bl. ἢ τῶν vulg.
1135. ὄμνυς· ὄμνον' plur. libri
θεῖς μοι πρυτανεῖ ἀπολεῖν μὲ φησι κάζολεῖν· κάμοι μέτρι· ἀττα καὶ δίκαι· αἰτουμένου,
' ὁ δαμιόνε, τὸ μὲν τι νυνὶ μὲν λαβέ, τὸ δ' ἀναβαλόν μου, τὸ δ' ἀφεῖ· οὐ φασὶν ποτε
οὔτως ἀπολήψεσθ', ἀλλὰ λοιδοροῦσι με ὡς ἀδικὸς εἶμι, καὶ δικάσεσθαί φασί μοι.
νῦν οὖν δικαζέσθων· ὁλίγον γὰρ μοι μέλει, εἰπέρ μεμάθηκε γ' εὐ λέγειν Φειδίππιδης.
τάχα δ' εἴσομαι κόψας τὸ φροντιστήριον.
παί, ἣμι, παί παί. ΣΩ. Στρεψιάδην ἀσπάζομαι.

ΣΤ. κάγωγε σ'· ἀλλὰ τουτοῦ πρότου λαβέ· 1146
χρῆ γὰρ ἐπιθαυμάζειν τι τὸν διδάσκαλον.
καὶ μοι τὸν νῦν εἰ μεμάθηκε τὸν λόγον
ἐκείνων εἴφ' διν ἀρτίως εἰσήγαγες.

ΣΩ. μεμάθηκεν. ΣΤ. εὖ γ', ὡ παμβασίλει' ἀπαί̓ ολη.

ΣΩ. ὅστ' ἀποφύγουσι ἂν ἡμιν ὂν βούλῃ δίκην. 1151
ΣΤ. κεῖ μάρτυρες παρῆσαν, ὅτ' ἐδανείζομην;
ΣΩ. πολλῷ γε μᾶλλον, κἀν παρῶσι χίλιοι.

ΣΤ. βοάσσωμαι τάρα τὰν ὑπέρτονον
βοάν. ἰώ, κλάετ', ὅβολοστάται,
αὐτοὶ τε καὶ τάρχαία καὶ τόκοι τόκων·
οὕδὲν γὰρ ἂν μὲ φλαύρον ἐργάσαισθ' ἐτί·
oiōs ἐμοὶ τρέφεταί
toίσδ' εἰν δόμασι παῖς,
ἱμφήκει γλώττη λάμπων,
1160 πρόβολος ἐμός, σωτήρ δόμους, ἔχθροις βλάβη,
λυσανίας πατρῴων μεγάλων κακῶν·

1137. κάμοι· ἐμοῦ vulg. μέτρι· ἀττα· μέτρια te libri.
1138. μὲν λαβέ Blaydes. μὴ λάβης vulg.
1141. δικάσεσθαι· -σασθαi plur. libri.
1153. κἀν παρῶσι· κεὶ παρῆσαν Blaydes.
ὅν κάλεσον τρέχων εἰδοθεν ὡς ἐμὲ.

ΣΩ. ὁ τέκνον, ὁ παῖ, ἔξελθ᾽ οἶκων,

αἰε σοῦ πατρός.

οδ' ἐκεῖνος ἄνηρ.

ΣΤ. ὁ φίλος, ὁ φίλος.

ΣΩ. ἀπιθι λαβθὼν τὸν νῦν.

ΣΤ. ἵω ἵω τέκνον, ἵω ἵω ἵων,

ὡς ἦδομαι σοι πρῶτα τὴν χροιᾶν ἰδών.

νῦν μὲν γ' ἰδεῖν εἰ πρῶτον ἐξαρνητικὸς

καντιλογικός, καὶ τοῦτο τοῦπιχώριον

ἀτεχνῶς ἐπανδεῖ, τὸ τί λέγεις σὺ; καὶ δοκεῖν

ἀδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ' οἶδ᾽ ὅτι.

ἐπὶ τοῦ προσώπου τ' ἐστίν Ἀττικὸν βλέπονσ. 1176

νῦν οὖν ὅπως σῶσεις μ', ἐπεὶ κάπωλεσας.

ΦΕ. φοβεῖ δὲ δὴ τί; ΣΤ. τὴν ἑνήν τε καὶ νέαν.

ΦΕ. ἐνυ γάρ ἐστὶ καὶ νέα τις ἡμέρα;

ΣΤ. εἰς ἦν γε θῆσειν τὰ πρωτανεία φασὶ μοι. 1180

ΦΕ. ἀπολοῦσ᾽ ἄρ' αὐθ' οἱ βέντες οὐ γὰρ ἐσθ᾽ ὅπως

μ' ἡμέρα γένοιτ' ἄν ἡμέρα δύο.

ΣΤ. οὐκ ἀν γένοιτο; ΦΕ. πῶς γάρ; εἰ μὴ πέρ γ'

ἀμα

αὐτῆ γένοιτ' ἄν γραῦς τε καὶ νέα γυνὴ.

ΣΤ. καὶ μὴν νενόμισται γ'. ΦΕ. οὐ γὰρ, οἶμαι, τὸν

νόμον

1185

ἡσασιν ὀρθῶς ὁ τι νοεῖ. ΣΤ. νοεῖ δὲ τί;

ΦΕ. ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.

ΣΤ. τοὐτὶ μὲν οὐδέν πω πρὸς ἑνὴν τε καὶ νέαν.

ΦΕ. ἐκεῖνος οὖν τὴν κλῆσιν ἐς δὺ ἡμέρας

ἐθηκεν, ἐς γε τὴν ἑνὴν τε καὶ νέαν,

ἔν αἱ θέσεις γάρνουντο τῇ νομηνίᾳ.

1189. οἴδ᾽ ὅτι ἐν ποιεῖν Bentl. Blaydes.
ΣΤ. ἵνα δὴ τί τήν ἐνν ἐννιπροσέδηχ inspectors; ΦΕ. ῦ' ῦ, ὁ μέλε, παρόντες οἱ φεύγοντες ἡμέρα μιὰ πρότερον ἀπαλλάττων ἐκόντες, εἰ δὲ μή, ἔσθεν ὑπανυόντο τὴ νουμηνία. 1195

ΣΤ. πῶς οὐ δέχονται δῆτα τὴ νουμηνία ἀρχαὶ τὰ πρυτανεῖ, ἀλλ' ἐν τε καὶ νέα; ΦΕ. ὅπερ οἱ προτένθαι γὰρ δοκοῦσί μοι ποιεῖν ἤν ὡς τάχιστα τὰ πρυτανεῖ ύφελοιατο, διὰ τούτο προτένθευσαν ἡμέρα μιὰ. 1200

ΣΤ. εὖ γ' ὁ κακοδαίμονες, τί κάθησθο ἀβέλτεροι, ἡμέτερα κέρδη τῶν σοφῶν ὄντες, λίθοι, ἀριθμῶς, πρόβατ' ἀλλ' ἀμφορῆς νενημένοι; ὡστ' εἰς ἐμαυτὸν καὶ τὸν νῦν τούτον ἐπ' εὐτυχίαισιν ἀστέον μουγκόμιον. 1205

'μάκαρ ὁ Στρεψίαδες, αὐτός τ' ἐφικ ὡς σοφός, χοίνον τὸν νῦν τρέφεις,' φήσουσι δὴ μ' οἱ φίλοι χοί δημόται 1210

ξηλοῦντες ἡνίκ' ἃν σὺ νικᾶς λέγων τὰς δίκας. ἀλλ' εἰσάγων σε βούλομαι πρώτον ἐστιάσαι.

ΠΑΣΙΑΣ

eἰτ' ἄνδρα τῶν αὐτοῦ τί χρή προϊέναι; οὐδέποτε γ', ἀλλ' κρεῖττον εὐθὺς ἢν τότε 1215 ἀπερυθριάσαι μᾶλλον ἢ σχεῖν πράγματα, ὅτε τῶν ἐμαυτοῦ γ' ἐνεκα νυνὶ χρημάτων

1197. ἀρχαῖοι ἀρχαῖ libri.
1198. ποιεῖν παθεῖν plur. libri.
1203. νενημένοι νενησμένοι plur. libri.
ἐλκω σε κλητεύσοντα, καὶ γενήσομαι ἐχθρός ἐτι πρός τούτοις ἀνδρὶ δημότη.

ΠΑ. ἐς τὴν ἐννὶ τε καὶ νέαν. ΣΤ. μαρτύρομαι, ὅτι ἐς δῦ' εἶπεν ἡμέρας. τοῦ χρήματος;

ΠΑ. τῶν δώδεκα μνῶν, ἂς ἐλαβες ὠνούμενος τὸν ψαρὸν ἵππον. ΣΤ. ἵππον; οὐκ ἀκούετε, ὅτι πάντες ὑμεῖς ἱστε μισοῦνθ' ἵππικήν. 1226

ΠΑ. καὶ νὴ Δ'I' ἀποδώσειν γ' ἐπώμυνυς τοὺς θεοὺς.

ΣΤ. μὰ τὸν Δ'I' οὐ γὰρ πῶ τῶτ' ἐξηπίστατο Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον.

ΠΑ. νῦν δὲ διὰ τοῦτ' ἐξαρνος εἶναι διανοεῖ; 1230

ΣΤ. τὶ γὰρ ἄλλ' ἄν ἀπολαύσαμι τοῦ μαθήματος;

ΠΑ. καὶ ταῦτ' ἐθελήσεις ἀπομόσαι μοι τοὺς θεοὺς;

ΣΤ. ποίους θεοὺς;

ΠΑ. τὸν Δία, τὸν 'Ἐρμῆν, τὸν Ποσειδώ. ΣΤ. νὴ Δία,

κἂν προσκαταθείην γ' ὀστ' ὀμόσαι τριώβολον.

ΠΑ. ἀπόλοιο τοῖνυν ἔνεκ' ἀναίδειας ἔτι. 1236

ΣΤ. ἀλοίπον διασμηχθεὶς ὄναιτ' ἂν οὐτοσί.

ΠΑ. οὔμ' ὡς καταγελᾶς. ΣΤ. ἔξ χώας χωρῆσεται.

ΠΑ. οὔ τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς ἐμοῦ καταπροίξει. ΣΤ. θαυμασίως ἡσθην θεοῖς, καὶ Ζεὺς γέλοιος ὀμνύμενος τοῖς εἰδόσιν. 1241

ΠΑ. ἥ μὴν σὺ τούτων τῶ χρόνῳ δώσεις δίκην. ἄλλ' εἰτ' ἀποδώσεις μοι τὰ χρήματ' εἴτε μὴ ἀπόσπεμψον ἀποκρινάμενος. ΣΤ. ἔχε νῦν ἡσυχος. ἐγὼ γὰρ αὐτίκ' ἀποκρινώμαι σοι σαφῶς. 1245

1228. μὰ τὸν Δ'I' οὐ γὰρ· μὰ τὸν Δ'I'· οὐ γὰρ Dind. Mein.
ΠΑ. τί σοι δοκεῖ δράσειν; ἀποδώσειν σοι δοκεῖ;
ΣΤ. ποῦ 'σθ' οὕτος ἀπαιτῶν με τάργυριον; λέγε, 
touti tί ἐστί; ΠΑ. τοῦθ' ὁ τι ἐστί; κάρδοπος.
ΣΤ. ἑπειτ' ἀπαιτεῖς τάργυριον τοιοῦτος ὡν;
οὐκ ἃν ἀποδοίην οὐδ' ἃν ὦβολον οὐδενί, 1250
ὀστὶς καλέσειε κάρδοπον τὴν καρδόπην.
ΠΑ. οὐκ ἂρ' ἀποδώσεις; ΣΤ. οὐχ ὦσον γέ μ' εἰδέναι.
oύκουν ἀνύσας τι θάττον ἀπολιταργεῖς
ἀπὸ τῆς θύρας; ΠΑ. ἀπειμι, καὶ τούτ' ἵσθ' ὦτι
θήσω πρυτανεῖ ή μηκέτι ζוחν ἐγώ. 1255
ΣΤ. προσαποβαλεῖς ἂρ' αὐτὰ πρὸς ταῖς δόδεκα.
καίτοι σε τοῦτο γ' οὐχὶ βούλομαι παθεῖν,
ὅτι ἐ' κάλεσας εὐηθικὸς τὴν κάρδοπον.

ΑΜΥΝΙΑΣ

ιὼ μοί μοι.
ΣΤ. έα.
τίς οὕτοσι ποτ' ἐσθ' ὁ θρηνῶν; οὗ τί ποὺ 1260
τῶν Καρκίνου τις δαιμόνων εφθέγξατο;
ΑΜ. τί δ' ὡστις εἰμὶ τοῦτο βούλεσθ' εἰδέναι;
ἀνήρ κακοδαίμων. ΣΤ. κατὰ σεαυτὸν ὑπὶ τρέπου.
ΑΜ. ὁ σκληρὲ δαίμον, ὁ τύχαι βραυσάντυγες
ἐπὶ πων ἐμῶν, ὁ Παλλάς, ὁς μ' ἀπώλεσας. 1265
ΣΤ. τί δαί σε Τληπόλεμὸς ποτ' εἰργασται κακῶν;
ΑΜ. μὴ σκόπτε μ', ὁ τὰν, ἀλλὰ μοι τὰ χρῆματα
tὸν ύιὸν ἀποδοῦναι κέλευσον ἀλαβεν,
ἀλλως τε μέντοι καὶ κακῶς πεπραγότη.

1246. ἀποδώσειν σοι δοκεῖ; ΜΑΡ. ἀποδώσειν μοι δοκεῖ• Herm.
Dind.
1254. καὶ τούτ'• καὶ τοῖ γ' C al. καὶ σοι γ' Reisig. Bl.
1262. τί δ' ὡστις τί δ' ; ὡστις Mein. Kock.
ΝΕΦΕΛΑΙ

ΣΤ. τὰ ποία ταῦτα χρῆμαθ᾽; ΑΜ. ἀδανείσατο. 1270
ΣΤ. κακῶς ἄρ’ οὖντος εἰχες, ὡς γ’ ἐμοὶ δοκεῖς.
ΑΜ. ἵππους ἑλαύνων ἔξεπεσον νῆ τοὺς θεοῦς.
ΣΤ. τί δῆτα ληρεῖς ὦσπερ ἀπ’ οὖν καταπεσὼν;
ΑΜ. ληρῶ, τὰ χρήματ’ ἀπολαβεῖν εἰ βούλομαι;
ΣΤ. οὐκ ἔσθ’ ὅπως σὺ γ’ αὐτὸς ύγιαίνεις. ΑΜ. τί δαί;
ΣΤ. τὸν ἐγκέφαλον ὦσπερ σεσείσθαι μοι δοκεῖς. 1276
ΑΜ. σὺ δὲ νῆ τὸν Ἐρμῆν προσκεκλήσεσθαί γ’ ἐμοί,
εἰ μη’ ποδώσεις τάργυριον. ΣΤ. κάτειπτε νυν,
πότερα νομίζεις καινὸν ἀεὶ τῶν Δία
uptools ταῦτὸ τοῦθ’ ύδωρ πάλιν;
ΑΜ. οὐκ οἷδ’ ἔγωγ’ ὅπότερον, οὐδὲ μοι μέλει.
ΣΤ. πῶς ὄν ἀπολαβεῖν τάργυριον δίκαιος εἶ,
εἰ μηδὲν οἰσθα τῶν μετεόρων πραγμάτων;
ΑΜ. ἀλλ’ εἰ σπανίζεις ἀργυρίον, τὸν γοῦν τόκον 1285
ἀπόδοτε. ΣΤ. τοῦτο δ’ ἔσθ’ ὁ τόκος τί θηρίων;
ΑΜ. τί δ’ ἄλλο γ’ ἢ κατὰ μῆνα καὶ καθ’ ἡμέραν
πλέον πλέον τάργυριον ἀεὶ γίγνεται
ὑπορρέουτος τοῦ χρόνου; ΣΤ. καλῶς λέγεις.
τί δῆτα; τὴν θάλατταν ἔσθ’ ὅτι πλείωνα 1290
νων νομίζεις ἢ πρὸ τοῦ; ΑΜ. μὰ Δι’ ἀλλ’ ἵσην.
οὐ γὰρ δίκαιον πλείον εἶναι. ΣΤ. κατὰ πῶς
αὕτη μὲν, ὡς κακόδαιμον, οὐδὲν γίγνεται
ἐπιρρεόντων τῶν ποταμῶν πλείων, σὺ δὲ
ξητεῖς ποιῆσαι τάργυριον πλείον τὸ σῶν; 1295
οὐκ ἀποδιώξεις σαυτὸν ἀπὸ τῆς οἰκίας;

1276. ὦσπερ· ὄνερ Mein.
1277. προσκεκλήσεσθαί γ’ ἐμοί· προσκεκλήσθαι μοι δοκεῖς RSV
Herm. Teuf.
1285. ἀργυρίου· τάργυριου libri vulg.
1296. ἀποδιώξει· ἀποδιώξεις plur. libri.
φέρε μοι τὸ κέντρον. ΑΜ. ταύτ’ ἐγὼ μαρτύρομαι.

ΣΤ. ὑπαγε, τί μέλλεις; οὐκ ἐλᾶς, ὦ σαμφόρα;

ΑΜ. ταυτ’ οὐχ ὑβρις δῆτ’ ἐστίν; ΣΤ. ἄξεις; ἐπιαλῶ κεντῶν ὑπὸ τὸν πρωκτόν σε τὸν σειραφόρον. 1300 φεύγεις; ἔμελλον ἂρα σε κινησειν ἐγὼ αὐτοῖς τροχοῖς τοῖς σοισι καὶ ξυνωρίσιν.

ΧΟ. οἴον τὸ πραγμάτων ἔραν φλαύρων. ὁ γὰρ στρ. γέρων ὦδ’ ἔξαρθεὶς ἀποστερήσαι βούλεται 

τὰ χρήμαθ’ ἀδανείσατο· κοῦκ ἔσθ’ ὁπως οὐ τῆμερον λήψεται τι πρᾶγμ’, ὅ τοῦ- 
τον ποιήσει τὸν σοφιστὴν ἴσως, 

ἀνθ’ ὃν πανουργεῖν ἧρξατ’, ἔξαίφυνη λαβεῖν 

κακὸν τι. 1305 

οἶμαι γὰρ αὐτὸν αὐτίχ’ εὐρίσειν ὀπερ ἀντ. 

πάλαι ποτ’ ἐξῆτει, 

ἐναι τὸν υἱὸν δεινόν ὦι 

γνώμας ἐναντίας λέγειν 

τοῖς δικαίοις, ὡστε νι- 

καὶ ἀπαντας ὀδίσπερ ἄν 

ξυγγένηται, καὶ λέγῃ παμπόνηρ’. 

ἰσως δ’ ἴσως βουλήσεται κάφωνον αὐτὸν ἐναι.

ΣΤΡΕΨΙΛΔΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ. ΧΟΡΟΣ

ΣΤ. ἱοῦ ἱοῦ.

ὁ γείτονες καὶ ξυγγενεῖς καὶ δημόται, 

ἀμναθετε μοι τυπτομένω πάση τέχνη.

1304. ἔξαρθεὶς Reisig edd. ἔρασθεὶς libri.
οἵμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου. ὃ μιαρὲ, τῦπτεις τῶν πατέρα; ΦΕ. φήμ', ὁ πάτερ.

ΣΤ. ὁρᾶθ' ὧμολογοῦνθ' ὅτι με τῦπτει; ΦΕ. καὶ μᾶλα.

ΣΤ. ὁ μιαρὲ καὶ πατραλοία καὶ τοιχωρύχε.

ΦΕ. αὐθίς με ταῦτα ταῦτα καὶ πλεῖω λέγει.

ἀρ' οἰσθ' ὅτι χαίρω πόλλ' ἀκοῦὼν καὶ κακά; 1329

ΣΤ. τῶν πατέρα τῦπτεις; ΦΕ. καποφανῷ γε νή Δία ὡς ἐν δίκη σ' ἐτυπτοῦν. ΣΤ. ὁ μιαρότατη, καὶ πῶς γένοιτ' ἄν πατέρα τῦπτειν ἐν δίκη;

ΦΕ. ἐγωγ' ἀποδείξω καὶ σ' νικήσω λέγων.

ΣΤ. τούτι σὺ νικήσεις; ΦΕ. πολὺ γε καὶ ῥάδιως. 1335 ἐλου δ' ὀπότερον τῶν λόγων βούλευ λέγειν.

ΣΤ. ποίοιν λόγοιν; ΦΕ. τῶν κρείττον' ἢ τῶν ἱττονα.

ΣΤ. ἐδιδαξάμην μέντοι σε νή Δί', ὃ μέλε, τοῖσιν δικαίοις ἀντιλέγειν, εἰ ταῦτα γε μέλλεις ἀναπείσεις, ὡς δικαίον καὶ καλὸν 1340 τῶν πατέρα τῦπτεσθ' ἐστίν ὕπο τῶν νιέων.

ΦΕ. ἄλλ' οἴσθαυ μέντοι σ' ἀναπείσεις, ὡστε γε οὐδ' αὐτός ἀκροασάμενος οὐδὲν ἀντερεῖς.

ΣΤ. καὶ μὴν ὁ τι καὶ λέξεις ἀκούσαί βούλομαι.

ΧΟ. σόν ἔργον, ὁ πρεσβύτα, φροντίζειν ὅπῃ στρ. 1345 τῶν ἄνδρα κρατήσεις,

ὡς οὐτος, εἰ μὴ τῷ 'πεποίθειν, οὐκ ἂν ἢν οὔτως ἀκόλαστος.

ἄλλ' ἐσθ' ὅτω θρασύνεται· δῆλον γε τῶνθρόπου στι τὸ λήμα. 1350

ἄλλ' ἔξ ὅτου τὸ πρῶτον ἦρξαθ' ἡ μάχη γενέσθαι,

1347. 'πεποίθειν· πέποιθεν plur. libri. πεποίθει R.
χρη δὴ λέγειν πρὸς τὸν χορὸν· πάντως δὲ τοῦτο δράσεις.

ΣΤ. καὶ μὴν οὖθεν γε πρῶτον ἡρξάμεσθα λοιδορεῖσθαι ἐγὼ φράσω· 'πειδὴ γὰρ εἰστιώμεθ', ὡσπερ ίστε, πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντε' ἐγὼ 'κέ-

λευσα

ἀσαι Σιμωνίδου μέλος, τὸν κριόν ὡς ἐπέχθην. ὁ δ' εὐθέως ἀρχαίον εἰν' ἐφασκε τὸ κιθαρίζειν ἄδειν τε πίνονθ' ὡσπερεί κάχρυς γυναίκ' ἀλούσαν.

ΦΕ. οὖ γὰρ τὸτ' εὐθὺς χρῆν σε τῦπτεσθαι τε καὶ πατεῖσθαι,

ἀδειν κελεύονθ' ὡσπερεί τέττυγας ἐστιώντα; 1360
tοιαῦτα μὲντοι καὶ τὸτ' ἐλεγεν ἐνδον οὐάπερ ὑν, καὶ τὸν Σιμωνίδην ἐφασκ' εἶναι κακῶν ποιητήν. καὶ γὰρ μόλις μὲν ἀλλ' ὠμοις ἦνεσχόμην τὸ πρῶτον' ἐπείτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα τῶν Λῖσχύλου λέξαι τι μοι· καθ' οὕτος εὐθὺς εἶπεν,

'ἐγὼ γὰρ Λῖσχύλου νομίζω πρῶτον ἐν ποιηταῖς, ψόφου πλέων, ἀξύστατον, στόμφακα, κρημνο-

ποιόν;'

κάνταύθα πῶς οἴεσθε μοι τὴν καρδίαν ὀρεχθεῖν; ὠμοις δὲ τὸν θυμὸν δακῶν ἐφην 'σὺ δ' ἀλλὰ τούτων λέξουν τι τῶν νεωτέρων, ἄττ' ἐστι τὰ σοφὰ ταῦτα.'

ὁ δ' εὐθὺς ἦσο' Ἐβρυπίδου ρήσιν τιν', ὡς ἐκίνει 1371

ἀδελφός, ὦλεξίκακε, τὴν ὀμομυθρίαν ἀδελφήν.

1352. χρη δή...τὸν χορὸν· ἦδη λέγειν χρη πρὸς χορὸν libr. vulg. ἦδην λέγειν χρη πρὸς χάριν Dobr.
1356. κριόν· Κριόν Dind. Teuf.
1366. ante 1365 Schutz. post 1368 Herm.
κάγω οὖκετ' ἐξηνεσχόμην, ἀλλ' εὐθὺς ἐξαράττων πολλοίς κακοίς καῖσχροισι· κατ' ἐντεύθεν, οἷον εἰκός,

1374 ἐπος πρὸς ἐπος ἡρειδόμεσθ'· εἰθ' οὕτος ἐπαναπηδᾶ, κἀπειτ' ἐφιά με κάσποδει κατανυγε καπέτριβεν.

ΦΕ. οὐκον δικαίως, ὡστίς οὖκ Ἑὐριπίδην ἐπανείς σοφώτατον; ΣΤ. σοφώτατον γ' ἐκεῖνον· ὡ τι σ', εἴπω;

1378 ἀλλ' αὕθις αὐ τυπήσομαι. ΦΕ. νη τὸν Δί' ἐν δίκη γ' ἢ ἀν.

ΣΤ. καὶ πῶς δικαίως; ὡστίς, ἀναίσχυντε, σ', ἐξέθρεψα, αἰσθανόμενος σου πάντα τραυλίζοντος ὁ τι νοοῖς.

εἰ μέν γε βρῦν εἴποις, ἐγὼ γνωσ ἃν πιεῖ ἐπέσχον· μαμμὰν δ' ἢν αἰτήσαντος ἥκον σοι φέρων ἃν ἄρτον.

ΧΟ. οὐμαί γε τῶν νεωτέρων τὰς καρδίας ἀντ. 1391 πηδᾶν ὁ τι λέξει.

εἰ γὰρ τοιαύτα γ' οὕτος ἐξειργασμένος λαλῶν ἀναπείσει,

τὸ δέρμα τῶν γεραίτερων λάβοιμεν ἃν 1395 ἀλλ' οὕτ' ἐρεβίνθου.

σὸν ἐργον, ὁ καίνων ἐπὸν κινητα καὶ μοχλευτά, πειθώ τινα ξητεῖν, ὅπως δόξεις λέγειν δίκαια.

ΦΕ. ὡς ἡδ' καίνοις πράγμασιν καὶ δεξιοῖς ὀμίλειν, καὶ τῶν καθεστῶτων νόμον ὑπερφρονεῖν δύνασθαί.

ἐγὼ γὰρ, ὅτε μὲν ἱππικὴ τὸν νοῦν μόνον προσείχον,

1401

1373. κάγω· κατ' Mein.
1374. επαναπηδᾶ· επενεπήδα Blaydes.
1375. κἀπετρίβεν· κἀπέθλιβε RS.

G. C.
οὐδ’ ἂν τρὶ ἐπιτεῖν ῥήμαθ’ οἰός τ’ ἢ πρὶν ἔξα-
μαρτεῖν.

νυνὶ δ’ ἐπειδὴ μ’ οὕτως τούτων ἐπαυσεν αὐτός,
γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ
μερίμναις,
οἴμαι διδάξειν ὡς δίκαιον τὸν πατέρα κολάζειν.

ΣΤ. ἢππευε τοινυν νῇ Δ’’, ὡς ἔμοιγε κρεῖττον ἐστιν
ἵππων τρέφειν τέθριππον ἢ τυπτόμενον ἐπι-
τριβήναι.

ΦΕ. ἐκεῖσε δ’ ὀθεν ἀπέσχυσάς με τοῦ λόγου μέτειμι,
καὶ πρῶτ’ ἐρήσομαι σε τούτ’ παιδὰ μ’ ὄντ’
ἔτυπτες;

ΣΤ. ἐγωγε σ’ εὐνοῶν γε καὶ κηδόμενος. ΦΕ. εἶπὲ
δῇ μοι,

οὐ κἀμὲ σοι δίκαιον ἐστιν εὐνοεῖν ὁμοίως
τύπτειν τ’, ἐπειδῆπερ γε τοῦτ’ ἐστ’ εὐνοεῖν, τὸ
τύπτειν;

πῶς γὰρ τὸ μὲν σὸν σῶμα χρῆ πληγῶν ἀθῶν

ἐίναι,

τοῦμὸν δὲ μῆ; καὶ μὴν ἐφυν ἐλεύθερὸς γε κἀγὼ.
κλάονσι παῖδες, πατέρα δ’ οὐ κλάειν δοκεῖις;

φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι.

ἐγὼ δὲ γ’ ἀντείποιμ’ ἀν ὡς δις παίδες οἱ γέροντες,

εἰκὸς τε μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν,

ὁσφερεξαμαρτάνειν ἢπτον δίκαιον αὐτοὺς.

ΣΤ. ἀλλ’ οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσ-

χειν.

1402. ἦ· ἦν vulg.
1411. ἐστὶν εὐνοεῖν· ἐστ’ ἀντενυοεῖν Cob.
1418. ἦ νέους edd. ἦ τοὺς νέους vel τοὺς νεωτέρους libri.
ΦΕ. οὖκον ἀνὴρ ὁ τῶν νόμον θεῖς τούτων ἦν τὸ πρῶτον
ὡσπερ σὺ κύριω, καὶ λέγων ἐπειθε τοὺς παλαιούς; ἡττον τι δῆτ’ ἐξεστὶ καὶ πολλοὶ καὶ διόν ἂν τὸ λοιπὸν θεύει νόμον τοῖς νιέσιν, τοὺς πατέρας ἀντι-
τύπτειν;

όσας δὲ πληγάς εἰχόμεν πρὶν τὸν νόμον τεθήκαται, ἀφίεμεν, καὶ διδόμεν αὐτοῖς προῖκα συγκεκόθηκαν.
σκέψω δὲ τοὺς ἀλέκτρυόνας καὶ τάλλα τὰ βοτὰ
tauti,
ὡς τοὺς πατέρας ἀμύνεται. καίτοι τι διαφέροσιν ἠμῶν ἐκεῖνοι, πλὴν γ’ ὅτι ψηφίσματ’ οὐ γρά-
φουσιν;

ΣΤ. τι δῆτ’, ἐπειδὴ τοὺς ἀλέκτρυόνας ἀπαντα μιμεῖ,
οὐκ ἐσθείς καὶ τὴν κόπτων κατὰ ἐξου καθεύδεις;

ΦΕ. οὐ ταυτὸν, ὡ τᾶν, ἐστὶν, ὠδ’ ἂν Σωκράτει δοκοῖ.

ΣΤ. πρὸς ταύτα μὴ τύπτ’ εἰ δὲ μή, σαυτὸν ποτ’
aιτιάσει.

ΦΕ. καὶ πῶς; ΣΤ. ἐπεὶ σὲ μὲν δίκαιος εἰμ’ ἐγὼ
cολάζεω,
σὺ δ’, ὥν γένηται σοι, τὸν οὐν. ΦΕ. ἥν δὲ μὴ
gένηται,

μάτην ἐμοὶ κεκλαύσεται, σὺ δ’ ἐγχαυῶν τεθνήξεις.

ΣΤ. ἐμοὶ μὲν, ἄνδρες ᾨλικες, δοκεὶ λέγειν δίκαια:
κάμοις συγχωρεῖν δοκεὶ τούτοις τάπιεική.
κλάειν γὰρ ἡμᾶς εἰκός ἔστ’ ἥν μὴ δίκαια δρῶμεν.

1421. θεῖς τούτων A al. Dind. Bl. τούτων θείοις Herm. Teuf. θείς
tou'tov Mein.
1423. ἡττον τι· ἡττον τι Kock Teuf. Bl.
1427. ἀλέκτρυόνας· ἀλέκτροπας Beck. Both. Mein.
1436. τεθνήξεις edd. τεθνήξει libri.
ΦΕ. σκέψαι δὲ χατέραν ἑτὶ γυώμην. ΣΤ. ἀπὸ γὰρ ὁλοῦμαι. 1440
ΦΕ. καὶ μὴν ἔσως γ’ οὐκ ἀχθέσει παθῶν ἃ νῦν πέπουθας.
ΣΤ. πῶς δή; δίδαξον γὰρ τί μ’ ἐκ τούτων ἐπω-φελήσεις.
ΦΕ. τὴν μητέρ’ ὁσπερ καὶ σὲ τυπτήσω. ΣΤ. τί φής, τί φής σὺ; τοῦθ’ ἐτερον αὐ μεῖζον κακον. ΦΕ. τί δ’, ᾗν ἔχων τὸν ἠττω
λόγου σὲ νικήσω λέγων τὴν μητέρ’ ὡς τύπτειν χρεὼν;
ΣΤ. τί δ’ ἄλλο γ’ ἥ, ταῦτ’ ἡν ποιής, οὐδέν σε κωλύσει σεαυ-τὸν ἐμβαλεῖν ἐς τὸ βάραθρον μετὰ Σωκράτους καὶ τὸν λόγου τὸν ἠττω.
ταυτὶ δι’ ὑμᾶς, ὦ νεφέλαι, πέπονθ’ ἐγώ, ὑμῖν ἀναθεὶς ἀπαντά τάμα πράγματα.
XO. αὐτὸς μὲν οὖν σαυτῷ σὺ τούτων αὐτίος, στρέψας σεαυτὸν ἐς πονηρὰ πράγματα. 1450
ΣΤ. τί δητα ταῦτ’ οὖ μοι τότ’ ἤγορεύετε, ἀλλ’ ἀνδρ’ ἀγροικον καὶ γέροντ’ ἐπήρετε;
XO. ἡμεῖς ποιοῦμεν ταῦθ’ ἐκάστοθ’ ὄντων ἂν γυώμεν πονηρῶν ὄντ’ ἐραστὶν πραγμάτων, ἔως ἂν αὐτὸν ἐμβάλωμεν ἐς κακὸν, 1455
όπως ἂν εἰδῆ τοὺς θεοὺς δεδοικέναι.

1458. ἡμεῖς RSV edd. ἀεὶ plur. libri. ὄντων ἂν Pors. edd. ὅταν των libri.
ΣΤ. οἷμοι, πονηρᾶ γ', ὁ νεφέλαι, δίκαια δέ. 
οῦ γάρ μ' ἔχρην τὰ χρήμαθ' ἀδανεισάμην 
ἀποστερεῖν. νῦν οὖν ὅπως, ὁ φίλτατε, 
tὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτη 1465 
ἀπολέεσ μὲτ' ἐμοὶ ἅθων οἴ σὲ καὶ ἐξηπάτων. 

ΦΕ. ἄλλ' οὖκ ἂν ἀδικήσαιμι τοὺς διδασκάλους. 

ΣΤ. ναὶ ναὶ καταίδεσθητι πατρὸν Δία. 

ΦΕ. ἵδον γε Δία πατρὸν: ὡς ἀρχαῖος εἰ. 
Ζεύς γάρ τις ἐστιν; ΣΤ. ἐστιν. ΦΕ. οὖκ 
ἐστ', οὖκ, ἔπει 1470 

△ίνος βασιλεύει τὸν Δ' ἔξεληλακῶς. 

ΣΤ. οὖκ ἔξεληλακ', ἄλλ' ἐγὼ τοῦτ' φῶμην 
diὰ τοῦτον τὸν δίνον. οἷμοι δείλαιος, 
ὅτε καὶ σὲ χυτρειὸν όντα θεον ἡγησάμην. 

ΦΕ. ἐνταύθα σαντῷ παραφρόνει καὶ φληνάφα. 1475 

ΣΤ. οἷμοι παρανοίας· ώς ἐμαινόμην ἀρα, 
ὁτ' ἔξεβαλλον τοὺς θεοὺς διὰ Σωκράτη. 
ἄλλ', ὁ φίλ' Ἐρμῆ, μηδαμῶς θύμαινε μοι 
μηδέ μ' ἐπιτρίψῃς, ἄλλα συγγνώμην ἔχε 
ἐμοὶ παρανοήσαντος ἀδολεσχία. 1480 

καὶ μοι γενοῦ ξύμβουλος, εἴτ' αὐτοῦς γραφὴν 
διωκάθῳ γραφάμενος εἴθ' ὁ τι σοι δοκεῖ. 
ὄρθως παρανείς οὖ' ἐὼν δικορραφεῖν, 
ἄλλ' ὡς τάχιστ' ἐμπιμπράναι τὴν οἰκίαν 
tῶν ἀδολεσχῶν. δεύρο δεύρ', ὁ ᾿Εανθία, 1485 
κλίμακα λαβών ἔξελθε καὶ σμινύῃ φέρων, 
κάπειν ἐπαναβὰς ἐπὶ τὸ φροντιστήριον 
tὸ τέγος κατάσκαπτ', εἰ φίλεις τὸν δεσπότην, 
ἔως ἂν αὐτοῖς ἐμβάλης τὴν οἰκίαν. 

1465. Σωκράτη· Σωκράτην vulg. 
1466. μετ' ἐμοὶ ἅθων· μετελθῶν Herm. Mein. al.
70 ΑΡΙΣΤΟΦΑΝΟΥΣ ΝΕΦΕΛΑΙ

ἐμοὶ δὲ δὰδε ἐνεγκάτω τις ἦμμένην, κἂνώ τιν' αὐτῶν τῷμερον δοῦναι δίκην ἐμοὶ ποιήσω, κεὶ σφόδρ' εἶσ' ἀλαζόνες.

ΜΑΘΗΤΗΣ

ιοῦ ἱού.

ΣΤ. σὸν ἔργου, ὦ δας, ἵναι πολλὴν φλόγα.
ΜΑΘ. ἀνθρωπε, τί ποιεῖς; ΣΤ. ὃ τί ποιῶ; τί δ' ἀλλο γ' ἢ

dialepttolologóymai tais dokois tis oikias;
ΜΑΘ. οἴμοι τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν;
ΣΤ. ἐκεῖνος οὔτε περὶ θοιμάτιον εἰλήφατε.
ΜΑΘ. ἀπολεῖς ἀπολεῖς. ΣΤ. τοῦτ' αὐτὸ γὰρ καὶ

βούλομαι,

ἡν ἡ σμινύη μοι μὴ προδῷ τὰς ἐλπίδας,

η ἱγὼ πρῶτον πως ἐκτραχηλισθῶ πεσὼν.

ΣΩΚΡΑΤΗΣ

οὗτος τί ποιεῖς ἐτέον οὔπι τοῦ τέγους;

ΣΤ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἢλιον.
ΣΩ. οἴμοι τάλας, δεῖλαιος ἀποτυπνιγῆσομαι.
ΜΑΘ. ἐγὼ δὲ κακοδαίμων γε κατακαυθῆσομαι.

ΣΤ. τί γὰρ μαθῶντες τοὺς θεοὺς ύβρίζετε,

καὶ τῆς σελήνης ἐσκοπεῖσθε τὴν ἔδραν;

δίωκε βάλλε παίε, πολλῶν οὐνεκα,

μᾶλιστα δ' εἰδώς τοὺς θεοὺς ὡς ἠδίκουν.

ΧΟ. ἡγεῖσθ' ἔξω· κεχόρευται γὰρ μετρίως τὸ γε

tῷμερον ἦμῖν.

1505. ΜΑΘ. R Bergk. XAIP. vulg. Dind.
1506. μαθῶντες· μαθῶντ' eis al. vid. com.
NOTES ON THE ARGUMENTS

I

1. τὸ δρᾶμα κ.τ.λ.—the play is an express attack on Socrates for corrupting the youth of Athens by his teaching; no love being lost between the comic writers and the professors.

4. οὐχ, ὡς τινες—sc. λέγουσι. It was not inspired by private pique. We may note that Archelaus, the great patron of Euripides, did not become king of Macedonia till 413.

ο χορός—for the composition and arrangement of the Chorus, of which a description is here given, see Dict. Ant. chorus.

II

1. φασί κ.τ.λ.—an idle tradition, that the men who accused Socrates more than twenty years after got Aristophanes to put forth this play as a feeler of the public inclination.

3. ηὗλαβοῦντο γάρ—because Alcibiades and his friends were warm partizans of Socrates; and indeed brought about the failure of the Clouds.

6. ὃ δὲ πρόλογος—i.e. the opening scene, 1—125.

9. ἥ γάρ...οἰκία—see note on line 14.

III

A complete syllabus of the play in the form in which we have it.

7. ἐκ(κυκλη)θείσης δὲ τῆς διατριβής—'the school being thrown open,' by the stage contrivance called the eccyclema.
IV

A traditional account of the recasting of the *Clouds*.

1. ἕνσ—see lines 522 sq.

8. ἐπὶ Ἄμεινίου ἀρχοντος—in 422. The statement is most improbable, as Aristophanes exhibited the *Wasps* and probably the *Rehearsal* in 422. Moreover the *Maricas* of Eupolis, which is mentioned in the *parabasis* (553), did not appear till 421.

9. τοῦτο κ.τ.λ.—the second edition is a reproduction of the former, but re-modelled in part, as if the poet had meant to reproduce the play, but had not done so for some reason. The re-writing is extensive, and the arrangement of the scenes is altered. The *parabasis* is new; so is the contest between the two Arguments, and the final burning of the philosophers’ school.

V

1. Ἀνυτος κ.τ.λ.—see Argument II, and VI 19 sq.
NOTES

Prologue, lines 1—275

The Prologue is all that part of the play which comes before the entrance of the Chorus.

1—125. The scene shows the interior of the house of Strepsiades. Father, son and slaves are lying on their mats, Strepsiades trying in vain to sleep. Time (as in the Wasps) a little before daybreak.

2. ο̂ Ζεύς βασιλεύ—cf. Ran. 1278, ο̂ Ζεύς βασιλεύ, τὸ χρῆμα τῶν κόσων ὀσον. For τὸ χρῆμα cf. Ach. 150, ὀσον τὸ χρῆμα παρνάσσων: also with sing. Eq. 1219. Such phrases, emphasizing size or strangeness, are especially common in Herodotus.

τῶν νυκτῶν—the plural here suggests other uneasy nights which Strepsiades had spent. Blaydes however says 'noctis, ex usu Atticoorum.' No doubt μέγας νύκτες is a regular term for midnight, while in such phrases as Plat. Protag. 310 C, ἡν πόρρω ἔδοξε τῶν νυκτῶν εἶναι, the plural means the hours or watches of the night.

It is best to take ὀσον as exclamatory, with a stop at the end of the line. This agrees with the quotation from the Frogs; and the short jerky sentences suit a man trying to sleep.

Otherwise, if ὀσον be taken with ἀπέραντον, the phrase must be explained either (1) as equivalent to ἀπέραντον ὀσον, like ὕπερφυ̃ς ὀσος, mirum quantum, and the like; or (2) as a relative construction, (τουσοῦτον) ὀσον ἀπέραντον. The view that ὀσον is used like ὡς, 'how endless,' is not supported by Attic usage.

5. οἱ δ’ οἰκέται ἐγκουσὶ— the house-slaves had an easy time of it during the war. If harshly treated they might desert, nor could they be sent to work in the country as in time of peace: cf. Eq. 26: also
Pac. 451, where a διόλος αυτομολείν παρεσκευασμένον is a likely opponent of peace. When the Lacedaemonians occupied Decelea more than 20,000 slaves deserted from Athens, Thuc. vii. 27, 5.

οὐκ ἄν—sc. ε(ρ)πεγγοκ (Eur. Rhes. 785): Ach. 137, μὰ Δι’ οὐκ ἄν: Pac. 907, ἀλλ’ οὐκ ἄν. For πρὸ τοῦ cf. Vesp. 231 and 268: so εὖ τῷ πρὸ τοῦ, Thuc. i. 32, 4 and iv. 72, 3.

6. ἀπόλοιοι—πόλεμος is more or less personified, as in Ach. 981, ὅτι παρολιοις ἄνηρ ἐφυ. The repeated πολ- jingle in this line is intentional. πολλῶν οὖνεκα—Blaydes here and elsewhere follows Kock and Teuffel in reading ἐνεκα.

7. ὤτ’—τῷ ὤτε ποτὲ μὲν μῦνον χρόνον δήλοι, ποτὲ δὲ καλ χρόνον καλ αἴτιαν, ὡς ἐστὶ κάνταθα (schol.); so cum, quando, and our when: cf. 34, 717 etc.: Ach. 401,

ὡ τρισμακάρι’ Εὐρηπίδης

ὁθ’ ὁ διὸλος οὐτωσὶ σοφῶς ἀπ(ὑπ’)οκρίνεται.

κολάσι’ ἐξετι—Blaydes cites numerous instances of this elision, as in line 42, and adds, 'eliditur semper diphthongus au ante vocalem in thesi; contra in arsi servatur aut crasis fit'; as in Ach. 62, ἄχθομαι γώ. Green points out that ἐπιδίδοναι (ἐπιδοῦαι) 'μαντὸν is read by Mein. in Thesm. 217, which seems inconsistent with this rule.

8. χρηστός—'worthy,' ironical, as often in Demosthenes. οὐτοσι—the son is sleeping near the father, who points to him; cf. 14: Vesp. 67, ἔστιν γὰρ ἡμῖν δεσπότης ἐκείνος, 'over yonder.'

9. τῆς νυκτός—genitive of time 'within which'; see note on Vesp. 91,

ὦτνον δ’ ὄρα τῆς νυκτός οὐδὲ παστάλην*

also Monro's Homeric Gr. § 150: Krüger § 47. 1—4.

10. ἐγκεκορδυλημένοι—'rolled up,' in a shapeless lump, as the scholiast explains, ὡσε μηδὲ ἀνθρώπων σχῆμα δηλοῦν. κορδύλη is a lump or swelling on the head from a blow, and also some sort of head-gear (πρὸς κεφαλὴ προσέλημα, which suggests a turban).

11. ἀλλ’ εἰ δοκεῖ—'well, if you like.' He turns over, wrapping himself up, and tries to sleep, but presently starts up again.

12. δακνόμενοι—'tormented'; the literal meaning too is of course suggested, as in 37 and 710. Note the alliteration in this line and the next.

13. τῆς—'all this,' i.e. the expense I incur.

14. διά...τὸν υἱόν—cf. Dem. c. Phaenip. 1046 § 24, ἰπποτρόφος ἄγαθος ἐστὶ καὶ φιλότιμος ἄτε νέος καὶ πλούσιος ὃν. The extravagant young Pheidippides, as Dr Merry says, 'was intended to remind the
audience of Alcibiades, who sought ἑαυτὰς ἑσθαν ἀπὸ τῆς ἰπποτροφίας (Thuc. vi. 12, 2). Pheidippides belonged on his mother's side (46) to the family of the Alcmaeonidae, and Alcmaeon himself τεβριπποτροφήσας ὕλαιμπιάδα ἀναιρεται, Hdt. vi. 125.’

κόμην ἔχον—The fashion of conceited youth: Vesp. 1069, πολλῶν κεκιννύνει νεανίων: cf. κομάν. Alcibiades himself, it was said, κάλλιστος ὄν τὴν μορφήν κόμην ἔτρεφεν ἐπὶ πολὺ τῆς ἰλικίας, Athen. xii. 534 C (§ 47).

15. ἵππαξεται κ.τ.λ.—riding and driving are meant; νῦν μὲν ἐπὶ κέλητος, νῦν δὲ ἐπὶ ἐφωρίδος ἀρματος ὀχούμενος ἄνω καὶ κάτω βακχεῖν (schol.). ἵππαξομαί, as Mr Green points out, is used in Homer of driving; as ἰππεύς and ἰππότης denote the charioteer or the hero driven.

16. ὀνειροπολεῖ—so line 27: Eq. 809, with περὶ. Blaydes gives several instances with the direct accusative from Lucian, Plutarch etc. In Dem. Phil. i. 54 § 49, we have the cognate construction τολλὰ τοιαῦτα ὀνειροπολεῖν.

17. εἰκάδας—the twentieth, twenty-first etc. The 'twenties,' as we speak of the 'teens' (Green). The interest would be due at the end of the month, and this would be drawing unpleasantly near; cf. 1131. For the counting εἰκάς, πρώτη ἐπὶ εἰκάδι κ.τ.λ. see Dict. Ant. i. 338, calendarium: also note on 1131.

18. χωροίσων—'are coming on' or 'going on': Vesp. 1483, τοιτι καὶ δὴ χωρεῖ τὸ κακὸν. ἀπτε—Strepsiades now gives up the idea of sleep. He calls for a light, and begins to examine his accounts.

21. Πασία—see 1213 sq. Pasias sounds like a banker's name. Thus Pasion the banker, who appears in Demosthenes' speech for Phormion, had a son named Pasicles.

22. τοῦ—for the genitive of price and the like, cf. 31, 864 etc.

τῇ ἐξησάμην—'what was that loan?' i.e. what was it for? τῇ is generally explained as equivalent to εἰς τῇ; but the construction is more strictly cognate: cf. 202, τῇ ἐστὶ χρήσιμον;

23. κοππατίαι—so 438: Κόρρα was the first letter of Κόρνθος in old inscriptions, and the κόρρα stamp (Ϙ) was said to mark a Corinthian breed of horses, of fabled descent from Pegasus. σαμφόρας (122) was another brand. In the Anagyrus of Aristophanes (Fr. 235) βουκέφαλος and κοππατίαι are coupled together, whence it is supposed that βουκέφαλος too denoted a brand, and was not a name derived from the shape of the horse's head.

24. ἔξεκόπτην—most editors read ἔξεκόπτη, for if the horse's eye had
been knocked out Pheidippides would not have made his father buy
him. But ἐξεκόπτων is found in all the manuscripts, and as the third
person is the more obvious, why should it have been altered to the first?
The meaning is, I would sooner have lost an eye, than lost all this
money in horse-dealing (Rogers); and, as Mr Green says, 'We may
suppose the expression colloquial and common, and chosen here
chiefly for the sake of the alliterative pun.' The jingle on κοπτ , 'I
wish I'd had my eye capped out,' suggests a pun on the horse's brand
I and eye to Walsh, and a better, 'hack' and 'hacked out,' to Rogers.

25. Φιλων, ἄδικεὶς—Pheidippides is dreaming of a race. ἄδικεὶς
is used of unfair conduct in any sport. ἐλαυνε...δρόμον—'keep
your own course': cf. ἐκ δρόμου, ἐξω δρόμου.

26. τοῦτ' ἐστιν τοῦτοι—cf. 1052: Puc. 64, τοῦτ' ἐστι τοιτὶ τὸ κακῶν.

27. ἱππικῆν—'sine articulo, ut saepe alibi' (Blaydes): so μουσική,
γυμναστική etc.

28. πόσους δρόμους κ.τ.λ.—'how many courses (rounds) are the
chariots to drive?' This is the simplest view of the line. Kock
however would make Φιλων the subject of ἔλαξ: and Blaydes approves
of ἔλαξ, 'will you drive?' τὰ πολεμιστήρια—sc. ἄρματα: a contest
of chariots driven by men in warlike armour. We have πολεμιστήριον ἵππος,

29. ἐμὲ μὲν—'me in truth': a common usage with pronouns; cf.
1038, 1050.

30. τὶ χρέος ἔβα—a choric fragment, as the Doric dialect shows.
The scholiast cites τὶ χρέος ἔβα δῶμα; from Euripides. τὶ χρέος in the
tragedy would mean 'what harsh necessity?' as in Herc. Fur. 530, τὶ
καὶ νῦν ἡλθε δώμασιν χρέος; Strepsiades however means 'what debt?'
χρέος is the Attic form. The scholiast explains ἔβα by κατέλαβε. For the
accusative which follows cf. Eur. Hipp. 840, τανάσιμος τῷχα σᾶν ἔβα
καρδίαν: ib. 1371, καὶ νῦν ὄδυνα μ' ὄδυνα βαίνει. For τὸν Πασίαν
Blaydes suggests τὸ Πασίου or Πασίλα.

31. τρεῖς μναὶ—the nominative continues the construction of the
line before (see 21); or Strepsiades simply reads the entry, sc.
ὄφειλονται.

Διφρίσκου—-the diminutive expresses contempt, or is used διὰ τὸ
μικρὸς εἶναι καὶ κοῦφος τοῖς ἀγωνιζόμενοις. τροχοῖν—'a pair of
wheels.' The old man seems to mean a racing chariot, made up of 'a
couple of wheels and a bit of board.' Ἀμνία—-a friend and fellow
enthusiast seems meant, not a money-lender; though he did oblige
Pheidippides with a loan, 1270 sq. Amynias is therefore probably
the person mentioned in 686, who is satirized in the *Wasps* as a gambler (74) and a fop (466, 1267). One scholiast fancies that a cut is intended at Ameinias the archon of 422 B.C.

32. *εξαλίσας*—cf. Xen. *Oec.* xi. 18, ὁ παῖς τὸν ἵππον ἐξαλίσας οἴκαδε ἀπάγει. 'After giving him a roll,' is the accepted explanation; cf. ἀλυνδέω, ἀλυνδήθρα. Mr Green however, following Paley, prefers 'taking him out of his harness' i.e. stripping him of girdles, saddle etc., which agrees better with the compound *ἐξαλίσας* 'to roll out of.'

33. *ἐξήλικας*—'you have rolled me out of,' or 'stripped me bare enough of my substance,' as Mr Green renders it.

34. ὁτε καί—see line 7. *τόκου*—'for interest,' as we say to detain for rent; see line 22: so the genitive is used with ἒποτίθημι, 'to pledge,' e.g. ταλάντων.

35. *ἐνεχυράσεσθαι*—sc. τὰ χρήματα. The middle, as in *Eccl.* 5:67, implies taking security for one's own debt. The active is used in a law cited Dem. *Meid.* 518, § 4: so *Androt.* 762 § 197, ταύτην ἐνεχυράζεων, 'to take her (a slave) in pledge,' for money due to the state. For the passive, see infr. line 241.

As regards the reading, there is some slight manuscript authority for the future (see critical note), and it is certainly right. The aorist infinitive is indeed used, in reference to future time, with verbs of promising, hoping, and the like; but such instances with verbs of saying or thinking, though found in the text of various authors, are anomalous, or according to some critics totally inadmissible; see Goodwin §§ 127 and 136.

*ἐτέν* is always interrogative in Aristophanes; line 93: *Vesp.* 836, τί ὧν ἐστιν ἐτέν; Pheidippides now wakes up and complains of his father's restlessness.

37. *δήμαρχος*—see Dict. Ant. for the various duties of these officials. Here the allusion is to their right of distrain. For the joke cf. 710. As the scholiast explains, παίζει ὃς εἰ ἔλεγεν κόρις ἥ ψύλλα.

39. σὺ δ' ὅν τάδενε—'well sleep away.' So *Vesp.* 6, σὺ δ' ὅν παρακινδόνειν: ib. 754, 1154: Soph. *El.* 891, σὺ δ' ὅν λέγῃ: *Trach.* 1157. In these phrases the stress is on the verb more than on the personal pronoun. This is somewhat different from the common use of δ' ὅν in the sense of 'however,' or like ceterum after a parenthesis or digression.

40. ἔσ τὴν κεφαλήν—Pac. 1063, ἔσ κεφαλήν σοι: so Dem. *de Cor.* 322 § 290: cf. Verg. *Aen.* viii. 484, di capitii ipsius generique reservent: 2 *Sam.* iii. 29, 'Let it rest on the head of Joab, and on all his father's house.'
41. εἰθ' ὄφελ'—'versus tragici et epicī coloris' (Blaydes). The scholiast compares the first line of the Medea, εἰθ' ὄφελ' 'Αργοῦς κ.τ.λ. ἡ προμνήστρια—see Dict. Ant. ii. 135, matrimoniurn. 'There were professional matchmakers called προμνηστρὶδες or προμνήστριαι (Plat. Theaet. 149 B; Xen. Mem. ii. 6, 36; Pollux iii. 31), who however did not stand high in public esteem' owing to ignorant and dishonest practitioners (Plat. Theaet. 150 B). But others are called πάσσοφοι and ἀγαθαί.

42. ἡτίς—i.e. 'because she,' like quae with the subjunctive. ὀστὶς, 'the relative of a class,' speaks of a person as possessing the characteristics of that class. γὴμ'—see note on line 7. ἐπῆρε—so 1457: κυρίως ἀντὶ τοῦ ἐχαίνουσεν καὶ ἀνεκούφισεν, elated him with hopes of a great dowry, according to the scholiast's explanation. But it was rather the brilliancy of the match that dazzled him.

44. εὐρωτίων—properly 'mouldy,' from εὐρώμ. Here however it seems to be simply dirty and rough, as opposed to the spick and span tidiness of city life. ἀκόρητος—from κορέω 'to sweep': elsewhere the same form is derived from κορεήνυμι. εἰκή κελένος—'lying at random.' The meaning is either that farm and household things in the country are left 'lying about anyhow,' or that the life of the farmer itself is one of careless ease and comfort. The scholiast takes the first view and applies it to the whole line; as things which are left about grow mouldy and rusty.

45. βρύων μελίτταις—βρύω is constructed with the dative in Aeschylus, Euripides etc.: with the genitive, Ran. 329: Aesch. Choeph. 67: Soph. O. C. 16 etc.

στεμφύλους—from στέμβω, to press, crush: κυρίως λέγεται τὰ ἀποπτισματα τῶν ἀλαῶν (schol.), cakes of dried olives. The word is also used of raisins.

46. Μεγακλέους τοῦ Μεγακλέους—the τοῦ, as Blaydes points out, agrees with the first genitive: Ἐγ. 449, τῶν Βυρσίνης τῆς Ἴπιου. Megacles was a common name in the illustrious family of the Alcmaeonidae (Hdt. vi. 125).

47. ἄγρουκος ὃν ἐξ ἄστεως—note the antithesis; 'rusticus urbanum, ut loquitur Horatius, Sat. ii. 6, 80' (Blaydes). ἄστεως is rightly read for ἄστεος, which is only used 'apud scenicos' when required by the metre.

48. σεμνὴ—here probably in a bad sense, 'haughty': Plat. 275, ὃς σεμνὸς οὔπληρητος, 'what airs the rogue gives himself': σεμνὴ γυνὴ might however simply mean a lady of dignity and position.
éγκεκοιςυρωμένη—‘Coesyrified’: cf. 800. Coesyr was the laughter of Megacles and married to Peisistatus, Hdt. i. 60. περισσῶς 
εκομισμένη is the scholiast’s explanation of the word, but it suggests 
pride of birth as well as costly dress.

49. ὰτ' ἐγάμουν—‘nuptiarum tempore,’ as Blaydes explains; while 
he aorist ἔγημα (46) simply states a past fact. ἕνγκατεκλινόμην—
Blaydes understands this of the marriage feast, comparing Ἀει. 980, 
ταρ' ἐμοὶ ἕνγκατακλίνεις, where the word certainly means reclining at 
table.

52. Κωλιάδος—Aphrodite Κωλίαδ had a temple at Colias near 
Phalerum: Hdt. viii. 96, ἔφερε τῆς Αττικῆς ἐπὶ τὴν ἱδών 
τὴν καλομένην Κωλίαδα. 
Γενετυλλίδος—a title of Aphrodite, or, according to 
the scholiast on Lys. 2 (ἡ 'τι Κωλιάδ' ἥ' Γενετυλλίδος), of an attendant 
goddess, ἀπὸ τῆς γενέσεως τῶν παιδῶν ὀνομασμένη. From these 
passages Bentley suggested Genetyllis, Hor. Carm. Sec. 16, sive in 
Lucina probas vocari, seu Genitalis.

53. ἐσπάθη—σπαθᾶν in weaving, as Dr Merry explains, means ‘to 
make the web upon the loom close and thick by beating the threads of 
the woof together with a wooden blade (σπάθη)’: cf. Aesch. Choeph. 
222, ἰδοὺ δ' ὕφασμα τοῦτο...σπάθης τε πληγάς. Metaphorically it is used 
for wasting: σπαθᾶν δὲ τὸ ἀφεῖδὼς ἀναλίσκειν, παρὰ δὲ τοῖς ῥήτοροιν 
ἐρηται πολλάκις (schol.): e.g. Dem. Fals. leg. 354 § 43, διὰ ταῦτ' 
ἐσπαθάτο ταῦτα (which Heslop however thinks may be literal). Mr Green 
suggests the rendering, ‘And yet I will not say she was no spinster, she 
made my money spin.’

54. ἐγὼ δ' ἐν—for this iterative use of ἐν with the imperfect 
indicative see note on Vesp. 269: also Goodwin § 162. What one 
would do’ (on due occasion) one does often or habitually. In 
Aristophanes this construction has a tendency to occur in groups, e.g. 
Av. 505.

55. πρόφασιν—‘by way of pretext’; the accusative is adverbially 
used in apposition to the sentence: Ἐγ. 466, πρόφασιν μὲν Ἀργείους 
φίλους ἡμῖν ποιεῖ. Strepsiades pretended that the coat he had now 
(τοδι) was too closely woven, and so brought in the double meaning of 
μεν σπαθᾶς, ‘you lay it on too thick’ (Merry). Green’s view is that 
Strepsiades would take his coat (threadbare, unmended and buttonless 
(probably) as the text (πρόφασιν) of his preaching and ironically 
commend his wife’s housewifery.’ But this gives too mean an idea of 
the old man’s circumstances. He was not a poor yeoman but rather a 
prosperous country gentleman.
56. ἐλαίον κ.τ.λ.—a slave interrupts, complaining that there is no oil in his lamp. The household was apparently getting up. The old man’s testiness reminds us of the scene in the Wasps (251) where the father reproaches the son for wasting oil.

57. τί...ηπτες—‘why must you light?’ We might expect the aorist; but the imperfect, like ἐνετίθεις below, gives a ‘side-view’ of the action taking place, instead of an ‘end-view’ regarding it as completed. μου is ethical dative, here = for my annoyance, ‘why must I have you lighting?’ πότην—‘bibulous,’ because it had a thick wick.

58. δεῦρ’ ἐλθ’ ἵνα κλάψ—i.e. come and be cuffed. διὰ τί δῆτα;—Blaydes reads διὰ δὲ δῆ τί; but δῆτα is common enough in questions, e.g. line 87.

59. τῶν...ορναλλίδων—partitive genitive, sc. ‘one of.’

60. ὀπωσ—‘when’; a sense common in Sophocles and Euripides, e.g. Ant. 253, ὀπωσ δ’ ὁ πρῶτος ἡμῖν ἡμεροσκόπος δεικνύσαι. υἱὸς οὐτοσι—‘a son, this fellow here,’ not = ὁ υἱὸς οὗτος: see line 8.

61. τάγαθή—partly ironical, like χρηστός in line 8.

62. δῆ γνταιθ—‘thereupon,’ an almost certain correction for δὴ ταῦτ’. ἐνταιθα δῆ is common, e.g. Iun. 796, ἐνταῦθα δὴ τὰ δεῦνα κυνηθήσεται. Blaydes says of δῆ γνταιθεν, ‘tolerari non potest propter caesuram pravam anapaesti.’ Otherwise one would adopt it, as nearest to the readings of R and V. ἐλοιφοροίμεθα—‘we began to quarrel’: so the following imperfects denote the name which each ‘was for giving,’ ‘wished to give,’ while the aorists in line 67 give the final decision.

63. ἡ μὲν γαρ ἔπνοον—‘she wished to put a horse in the name.’ Many illustrious Greek names were thus compounded, Hippias, Hipparchus, Philippus, Chrysippus.

64. Ξάνθιππον—a name among the Alcmaeonidae. Both the father and the son of Pericles were so called. Χάριππον—see critical note. All three names there given are found in good writers.

65. τὸ τοῦ πάππον—sc. ὄνομα. Either this or ἀπὸ τοῦ πάππον must be read, according to Mcineke, and Blaydes says ‘vulgata certe defendi nequit.’ Mr Green indeed urges that the genitive is used with καλεῖν of the person after whom another is named; and suggests that ἐτιθέμεν is substituted for ἐκάλουν, ‘I, after his grandfather, was for making him Phidonides.’ But surely ὄνομα must be implied, as it is two lines below, while τιθεσθαὶ ὄνομα is perpetually occurring. Besides, the instances cited in Liddell and Scott, which are all passive, do not shew
that καλεῖν τινὰ τινὸς means to call a person after another: e.g. Pind. Pyth. iii. 67 (119), ἵ τινα Λατοῦδα κεκλημένον ἱ πατέρος is not 'called after Apollo,' i.e. by his name, but 'called (being) the son of Apollo.'

66. τέως μὲν...εἶτα—cf. Thuc. v. 7, 1, ὁ Κλέων τέως μὲν ἡνύχαξεν, ἐπείτη κ.τ.λ. So πρῶτον μὲν...ἐπείτη without δὲ is common. ἐκρυό- μεθα—'we disputed': Hdt. iii. 120, κρυομένων περὶ ἄρετῆς. τῶ χρόνῳ occurs 865 and 1242.

67. κοινὴ ξυνέβημεν—'we came to terms,' compromised the matter. καθέμεθα Φειδιππίδην—sc. ὄνομα: Ἀν. 815, Σπάρτην γὰρ ἃν θέμην ἐγὼ τῇμὴ πόλει; The old gentleman wished to call the boy 'Sareson' after his own father (134), as children often had their grandfather's name. The compromise comes out as it were 'Sparehson.' The name Pheidippus is found in Homer and elsewhere.

68. ἐκορίζετο—the compound verb occurs Plut. 101, νηπτάριον ἀν καὶ φάττιον ὑπεκορίζετο.

69. ὅσων σύ—i.e. 'that will be delightful,' or the like. πρὸς πόλιν—to the acropolis (Thuc. ii. 15 fin.), probably after a victory in the Panathenaea, as the commentators explain.

70. Μεγακλέσι—Pindar, Pyth. vii., celebrates a Pythian chariot victory of Megacles; and speaks of other triumphs of his family. ἐνυστίδα—a purple or saffron robe worn by charioteers in triumphal processions.

71. ὅσων μὲν οὖν—'nay rather, when': cf. 221. φελλέως—explained by the scholiast as τῶς τῆς Ἀττικῆς ἐπιτήδειος εἰς βόσων αἰγῶν τραχύς: but, according to Harpocration, not a proper name but a general term for such districts; τὰ πετρώδη καὶ αἰγιβοτα χωρία φελλέως ἐκάλουν.

72. διφθέραν ἐνημένος—like a herdsman; so Eccl. 8o, Ran. 43o, λεοντῆν ἐνημένον.

74. ἵππερον—Meineke and Dindorf read ἵππερον, following Photius, ἵππερον: τὸν ἐφ' ἵπποις ἐρωτα. Blaydes however urges that the accusative ought to be either ἵππερωτα or ἵππερον, 'ut ἐρωτο πρὸ ἐρωτα legitur Eur. Ἰρ. T. 1172.' There is also an allusion to ἵκτερος, a disease of the eyes, which makes κατέχεεν appropriate, χρημάτων following instead of ὄμματων. μον from its position has somewhat the same force as an ethical dative 'incommodi.' In construction it either follows χρημάτων, or is governed directly by κατέχεεν, τῶν χρημάτων being a genitive of further definition: cf. Vesp. 6,

καύτου γ’ ἐμοῦ
κατὰ τῶν κόραν ὑπνοῦ τι καταχεῖται γλυκό.

G. C.
κατέχεεν—cf. Eq. 1090,
καὶ μοῦδόκει ἡ θεὸς αὐτῇ
tοῦ δήμου καταχεῖν ἀρνταῖην πλοῦθυλειαν.

75. φροντίζων ὤδοῦ—'thinking of a road': so Blaydes, Meineke, etc. Green and others put a comma after φροντίζων, making ὄδοὺ depend on ἄτραπὼν, 'a path to go by.' Both rhythm and sense are in favour of the former view, if only the use of φροντίζων can be supported. φροντίζω is generally used in a negative sense of 'not thinking much of' somebody or something (125), or else absolutely in the sense of 'pondering.' Blaydes indeed cites Xen. Mem. iv. 8, 5, φροντίςαι τῆς πρὸς τοῦς δικαστὰς ἀπολογιας, and a passage from Pollux, but no other authorities. He adds 'sed scripserat, ni fallor, comicus φροντίζων μόλις etc.,' μόλις being written over μιᾶν in one manuscript. This however would lose the antithesis between ὄδοὺ and ἄτραπὼν.

76. ἄτραπὼν—cf. Av. 21,
οὐ γὰρ ἐστ’ ἐνταῦθα τις
ὅδος. ΠΕ. οὐδὲ μὰ Δλ’ ἐνταῦθα γ’ ἄτραπὸς οὐδαμοῦ.
The distinction is found in many proverbial expressions, e.g. ὄδοὺ παροῦσα τῆν ἄτραπον μὴ ἐχθεῖ, quoted by Blaydes from the Proverbs of Appian: so Ennius ap. Cic. Divin. i. 58, 132, qui sibi semitam non sapiunt alteri monstrant viam.

77. ἵν...τοῦτοπι—not often takes a double accusative, one of the person, the other a neuter cognate with the verb, e.g. Aesch. Ag. 1212, ἐπειδὴν οὐδὲν’ οὐδὲν. But πείδευν τινὰ ἄτραπὸν is quite different; though it may be justified by Thuc. ii. 21, 1, δεξιάν χρήμασι πεισθήναι τὴν ἀναχώρησιν, if the reading be genuine (which is questioned). The explanation, I think, is to be found by understanding βαδίζεων or the like, 'which if I can persuade him to take': cf. Av. 1,

78. Φειδιππίδιον—a coaxing diminutive of endearment (ἥδιστα); cf. 222: Ach. 404, Εὐρηπίδη, Εὐρηπίδιον.

81. κύσον με κ.τ.λ.—Teuffel compares Soph. Trach. 1181, where the dying Heracles says to his son, on whom he is laying his last commands, ἐμβαλλε χεῖρα δεξίαν πρῶτιστά μοι' and Hyllus responds

ίδοὺ προτείνω κ.τ.λ.
NOTES

82. ἰδοῦ—'there,' giving his hand; cf. 255, ἰδοῦ καθημα, 635 etc.

83. τούτοι—pointing to an image of Poseidon, or, according to the scholiast, to his own chariot or harness. The Athenians swore by Apollo ἀγνεύως, whose statue stood by their doors, and the son naturally appeals to his own tutelary god, whose image he had placed near at hand. Dindorf indeed urges that οὗτος and οὗτοι do not necessarily imply actual presence, but are often used emphatically where we say 'that,' e.g. Plat. Gorg. 470 D, ὁρᾶ Ἀρχέλαος τούτον τὸν Περδίκκον; Dem. Fals. leg. 447 § 331, Ξενοκλείδην τούτοι τὸν ποιητήν ἔξεκήρυξεν. See the question which arises on line 1473.

84. μή μοι γε—cf. 433: Vesp. 1179, μή μοι γε μύθους.

85. τί οὖν πίθωμαι—'what am I to obey you in?' cf. Vesp. 760, οὗ, ὧν πάτερ, ἑμοὶ πιθοῦ. Φι. τί σοι πίθωμαι; For this interrogative subjunctive see Goodwin § 287.

86. ἐκστρεφεῖν—according to the scholiast, this is a metaphor from turning a dirty garment inside out, τὸ ἄλλαξαν τὸ πρόσ τὸ σώμα μέρος ἔξω. Any way it suggests a complete change.

87. καὶ τι πείσει;—there is something deprecatory and insinuating about τι, and no alteration is needed.

88. Νη τῶν Διόνυσον—forbidden to swear by Poseidon (83) the son appeals to the presiding deity of the theatre.

89. τῷ κίδιον—another coaxing diminutive. οἰκίδιον, i.e. οἰκι-ίδιον from οἰκία: so καλίδιον, σπηίδιον etc. from words in -ia (Blaydes): δικαστηρίδιον (Vesp. 803), ἄγγυρίδιον (Plut. 147), from words in -ίον.

90. ἐτεόν—cf. 35.

91. ἐφοντιστήριον—a word apparently coined by Aristophanes, on the analogy of βουλευτήριον, δικαστήριον etc. 'Contemplatory' (cf. refectory) is approved by Mr Green as a translation; and it certainly represents both sound and sense. Dr Merry's 'Reflectory' is better still.

The scholiast says that Socrates and his school were called φροντισταῖ, διὰ τὸ φροντιζέων περί ἄλληλων καὶ διὰ τὸ μηδέποτε παύεσθαι τὴς φροντίδος, meaning, I suppose, that they spent their lives in thinking, and that their thinking never came to any practical good.

92. οἶ τῶν οὐρανῶν—for the construction cf. ψ̣άλλων, 145: αὐτῶν, 479 etc.

93. πυγεύς—so Av. 1001, where Meton says

αὐτίκα γὰρ ἀρ ἔστι τὴν ἵδουν ὅλος
κατὰ πυγέα μάλιστα.

'An oven' or furnace is the received translation; but, as Mr Green
points out, something of the nature of a round cover seems certainly implied. This piece of natural science, according to the scholiast, was attributed by Cratinus in his Panoptae to the philosopher Hippo.

97. ἀνθρακες—διὰ τὸ ὑπὸ ἡλίου θερμαίνεσθαι (schol.). There may be some sort of etymological joke on ἀνθρωπος, which would not sound very unlike if pronounced by accent (Green). Socrates, as we often find in Plato, was given to such fanciful analogies.

98. ἄργυριον ἦν τις διδὼ—a transparent calumny in the case of Socrates, who notoriously never taught for gain; see note on 245.

99. λέγοντα νικάν—cf. 115, 1210 etc. The accusative depends on either word, or rather on the compound idea of both. For the use of νικάν cf. Vesp. 594, γνώμην ἐκίκνησεν.

100. μεριμνόφροντισταλ—i.e. μεριμνητικό and φροντιστικό. Both words are applied to students and philosophers: cf. 951, and 1404. Eur., Med. 1228, derides μεριμνήτας λόγων and τοὺς σοφοὺς δοκοῦντας εἶναι. καλοὶ τε κάγαθοι—‘right worthy gentlemen’; a favourite phrase, says Blaydes, with the Socratic school.

101. αἰβοὶ—an expression of disgust, e.g. at a bad smell; here at the distasteful recollection of the men whom Pheidippides already knew by sight. πονηροὶ γ', οῖδα—‘a scrubby lot, I know’: or perhaps with a pause, ‘I know them.’ τοὺς ἀλαζόνας—‘those humbugs’: proprium et constans sophistarum epithetum (Blaydes).

102. τοὺς ὀξραίωντας—‘the pale student’ has always been a stock figure in comedy, and the Smike-like Chaerephon was an unusually obnoxious specimen: cf. 504: Vesp. 1412. ἀνυποδήτους—a peculiarity of philosophers and others who affected cleanliness and simplicity of life, and a characteristic habit of Socrates. Thus Phaedrus says when Socrates proposes to walk along the Ilissus, ‘It is lucky I came without my shoes; you never wear them’ (Plat. Phaedr. 229 A).

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104. ὄν—sc. εἰσι+: cf. 107. Χαιρεφῶν—a friend of Socrates from his youth; cf. Plat. Apol. 21 A, where the scholiast says he was lean and pale, a sycophant and parasite, dishonest and dirty. He was called the bat from his dark looks and thin voice.

105. ἥ ἡ—Ran. 271, ἦ Ξανθιας. The sound corresponds to our ch!

106. ἄλλα, εἰ τι κήδει—a line of mock-tragic ring: Ach. 1028, ἄλλα εἰ τι κήδει Δερκέτων Ψυλασίων. ἄλφιτων—ἀντὶ τοῦ χρημάτων, ὡς ἄγροικος, τουτέστι τῆς πατρίφας ὀνείρας (schol.).

107. τούτων γενοῦ—partitive genitive with εἶναι, γίγνομαι and the like; cf. ὄν (104): Dem. Meid. 579 § 202, τῶν συνχαίροντων ἐξητάσθη τῷ δήμῳ. For μοι cf. 116: so σου 111. σχασάμενος—‘dropping,’
or 'cutting': so Plat. Com. ii. 628, καὶ τὰς ὀφρὺς σχάσασθε καὶ τὰς ὄμφακας, i.e. have done with your ill-temper. These are metaphorical and apparently slang uses of the word; derived, according to the scholiast, from rowing: Pind. Ῥυθ. x. 51, κῶπαν σχάσον. The primary meaning of σχάζω, as is shown in Mr Green's note, is to cut or slit open: 'then what has been tightly done up is, by slitting, loosed or opened, and the cover or bands drop slack': cf. 740. τὴν ἰππικήν—Blaydes suspects the reading, as 'ἰππική σιν εἰρηνικῶς ὑπείκει σιν κατάκται, 27 etc.' Here however the article has an appropriate force = 'your taste for horses.'

108. οὐκ ἀν—cf. 5, 154: Ach. 966, οὐκ ἀν...εἰ δοιή γε μοι: Plut. 928, οὔδ' ἄν εἰ δοιής γέ μοι.

109. φασιανοῦς—authorities ancient and modern alike are at issue whether horses or birds are meant. Dindorf with others pronounces for horses, his main argument being that φασιανός is applied to a bird, not φασιανός. But Blaydes' note shows sufficient authority for φασιανός ὀρνις, while a Phasian breed of horses appears to be unknown: pheasants are therefore most likely meant.

A rich and luxurious man would keep them like peacocks, for show and for the table. Blaydes cites Aelian N. A. xiii. 18, ἐν δὲ τοῖς παραδείσοις τρέφονται μὲν καὶ τὰς ἠμεροὺς καὶ χειροθέτεις φασιανοῖς. The son no doubt had other fashionable tastes as well as that for horses. Δεωγόρας—a rich gourmand (Vesp. 1268), father of Andocides the orator.

112. εἶναι παρ' αὐτοῖς—i.e. they possess this secret and can impart it (παραδίδοναι) to others: cf. Plat. Gorg. 452 c, ἀμφισβητεῖ Γοργίας τὴν παρ' αὐτῷ τέχνην μείζων ἀγαθοῦ αἰτιάν εἶναι ἡ τῆς σήν. Shortly before this passage παρὰ Γοργία has the same meaning, not 'in the estimation of Gorgias' as Cope renders it.

'To make the worse appear the better cause was the claim, not of Socrates and his followers, but of other rhetorical teachers and specially of Protagoras, who introduced the custom of teaching his disciples to argue for and against a given thesis with equal plausibility and ingenuity' (Rogers). Socrates however got the credit of such sophistry, as we learn from Plato, Ἀριστ. 18 β.

113. ὡστις ἐστὶ—'whatever that may be.' The sense applies to both λόγος, of which Strepsiades had but little knowledge.

115. νικᾶν λέγοντα—for the construction cf. 99. Here the ἕτερος λόγος is as it were personified and is the subject of νικᾶν.

119. ἰδεῖν—i.e. to face them. As ἰδεῖν is rather 'to see' than 'to
look at’ (βλέπειν), Meineke suggests μ’ ἰδεῖν...διακεκνασμένον, making τοὺς ἵππεας the subject.

120. τοὺς ἰππέας—οἱ γὰρ ἰππεῖς εὐχροοι καὶ ύποδεεμένοι καὶ ἐν γυμνασίοις ἐξεταζόμενοι καὶ ἐν παλαιόστραις (schol.). 

Meineke considers that τὸν χρώμα or τὸ σῶμα would accord better with διακεκνασμένος: but it was the faces of the thinkers that particularly disgusted Pheidippides (103), and διακεκνασμένος is ‘disfigured’ generally.

121. μὰ τὴν Δήμητρα—ἐἰκότως τὴν Δήμητρα ὄμνυσιν, as it is a question of corn (schol.). ἐδει—future of ἐσθῶ: Pac. 1357 etc. κατέδοµαι, Ach. 1112 etc.

122. ὁ σαμφόρας—a horse marked with σάν, the Doric equivalent to σύγμα: cf. 45. The σαμφόρας may have been a showy expensive horse, as Mr Green suggests, put on the outside (σειραφόρος), as he seems distinguished from the ἄγοι: see 1298.

123. ἐξελὼ σ’ ἐς κόρακας—cf. Lys. xiii. 81, ἀπίεναι ἐκέλευσεν ἐς κόρακας ἐκ τῶν πολιτῶν.

125. ἄνππον ὄντι—so Blaydes, following Cobet’s conjecture; ‘nunquam enim post verbum περιορᾶν omittitur participium.’ The son now goes away, leaving Strepsiades to make the best of the state of things.

126—221. Strepsiades, undismayed by his son’s refusal, applies himself for admission to the school. A disciple, who answers his call, tells him some wondrous stories of the master’s wisdom, and at length lets him in. He sees the students, and strange appliances for study, and finally Socrates himself suspended in a basket. The part of the disciple is taken by the actor who has represented Pheidippides.

126. οὐδ’ ἐγὼ—‘I won’t give in either,’ i.e. any more than you; οὐδὲ = ‘also not,’ as it generally means.

μέντοι—‘nevertheless,’ ‘after all’; or perhaps simply a strong affirmation. 

πεσών γε κείσομαι—like a thrown wrestler; Eccl. 962, καταπεσών κείσομαι. The old man is determined not to be floored by his son’s refusal.
127. ἐνάμενος—prayer was right and natural before a great undertaking. Thus Philocleon is called on to pray before trying to escape, Vesp. 388: and the rival tragedians with Dionysus pray before the poetic contest, Ran. 871, 885. διδάξομαι—'I will get myself taught.' Here διδάξομαι has the strict force of the middle; but it is a true passive, Soph. Ant. 726, οἱ τὴν κοιλὶ καὶ διδαξόμεσθα δὴ;

130. σχινδαλάμοις—'the nice hair-splittings of subtle logic' (Rogers); so Ran. 819, σχινδαλάμων παραξύνα: lit. shavings or splinters.

131. ἵπτεν—after a moment's hesitation he nerves himself to the trial. τι ταῦτ' ἔχων στραγγεύομαι;—'why do I keep loitering?'; so 509, τι κυπτάεις ἔχων; Αν. 541, ληρεῖς ἔχων. ταῦτα is connected with the two words as a cognate accusative, 'thus, in this fashion.'

132. ἀλλ' οὐχὶ—we say 'and do not knock'; the Greek idiom is with ἀλλά, cf. 227 etc. παῖ, παιδίον—knocking, and calling for an attendant; so Dionysus knocks at Heracles' door (Ran. 37), and calls παιδίον, παῖ, ἥμι, παῖ. The two passages are much alike: so 1145.

133. βάλλ' ἐς κόρακας—not addressed to the knocker, but applying to the circumstance. So we might say, 'Confound it, who is this knocking?'; cf. Vesp. 835,

βάλλ' ἐς κόρακας, τοιοῦτοι τρέφειν κόνα.

134. Φειδωνος—but, according to 65, the grandfather's name was Pheidonides. Κικυννόθεν—from Cicynna, a deme of the tribe Acamantis.

136. ἀπεριμέριμνως—ἀσκότως, ἀμαθῶς (schol.); 'without consideration'; cf. note on 101. λελάκτικας implies a violent assault on the door, like κενταυρικῶς ἐνήλιατο, Ran. 38.

137. ἔξιμβλωκας—'have spoiled, ruined': strictly of an untimely birth 'made abortive.' Socrates was the son of a midwife, and used to say that he followed his mother's trade, by helping others to develop their mental conceptions. ἔξιορημένην—the tenses of εὖρηκω are perpetually found without the augment, and the old grammarians were at issue as to which forms were right, while some admitted both. It is certainly reasonable to follow the analogy of other verbs in εὖ, and to write ἦρον, ἦρηκα.

138. τηλῷ τῶν ἀγρῶν—'far away in the country'; a partitive genitive: cf. ἐκας χθωνός, ποῦ γῆς; huc viciniae, and the like.

140. ἄλλῳ οὗ θέμις κ.τ.λ.—an unworthy sneer, as if Socrates grudged his teaching to the world at large; so 143.

141. ἔγω γὰρ οὔτοσι—ἐαυτῶν δελκυστι (schol.), putting himself
forward as an intending pupil: *Eq. 1098, καὶ νῦν ἐμαυτὸν ἐπιτρέπω σοι τουτοι γερονταγωγεῖν.

143. μυστήρια—secrets, not to be divulged to the uninitiated, like the Eleusinian mysteries: cf. τελομένους, 258.

145. ψύλλαν ὀπόσοις ἄλλωστο—the same construction as in 95. Dr Merry points out that this is a gibe at the dictum of Protagoras, πάντων μέτρου ἄνθρωπος. 'This saying represented every one as a law to himself, and denied any fixed principle of truth. Here the flea supplies its own scale for measurement.' τοὺς αὐτῆς πόδας—Blaydes says 'vulgata plane soloeca est,' and suggests τῶν αὐτῆς ποδῶν. But the predicative construction of ὀπόσοις is quite right: one might say, ἄνηρετ' ὀποσοὶ παρεῖν οἱ ἄνδρες, lit. 'in what number the men were there': cf. Soph. *Ant. 360, ἀπορος ἐπ' οὐδέν ἐρχεται τὸ μέλλον, where οὐδὲν specifies the extent to which τὸ μέλλον applies.

146. τῆν ὀφρύν—the flea selects the prominent features of the sages, Chaerephon’s bushy eyebrows and Socrates’ bald head.

148. For the reading see the critical note. Blaydes, who reads πῶς δήτα διεμέτρησε; 'measured the distance across,' cites Lucian, *Prom. 6, ψυλλῶν πηδήματα διαμετροῦντας, 'ubi ad hunc locum procul dubio respicitur.'

150. τὸ πόδε—its two hind feet, as if the flea were a biped.

151. ψυχέισι—this is Blaydes' correction, sc. τοῖς ποσί. Most manuscripts have ψυγείσῃ, sc. τῇ ψυλλῇ. Dindorf with one manuscript reads ψυχεῖσῃ, as the right Attic form. Herwerden has ψυγέντος (τοῦ κηροῦ), Meineke and Kock, ψυχέντος. *περιέφυσαν—'formed round them.' περσικάι are women’s shoes; *Eccl. 319: *Thesm. 734, περσικάς ἔχων, of a man dressed like a woman.

152. ὑπολύσας—the proper word for taking off shoes: cf. *Vesp. 1157, where ὑπολύου τὰς καταράτους ἐμβάδας (Cob.) seems the right reading, not ἀποδόου or ὑποδόου. ἀνεμέτρει—he proceeded to measure the distance back.

153. ὁ Ζεὺς βασιλεῦ—his favourite exclamation, see line 2. τῆς λεπτότητος—'what a subtle intelligence!' The genitive of exclamation is very common, e.g. *Vesp. 161, “Ἀπολλὸν ἀποτρόπαιε, τοῦ μαντεύματος. It gives the cause of astonishment and is analogous to such phrases as θαυμάζω σε τῆς τόλμης.

φρενῶν—φρῆν is a tragic word, generally used by Aristophanes in lyric passages or in parody; see *New Phryn. p. 9.

154. τί δήτ᾽ ἀν—sc. εἰποῖς: *Lys. 399, τί δήτ᾽ ἀν, εἰ πίθοιο; For other ellipses with ἀν see 5, 108 etc.
NOTES

157. ὁπότερα—‘which was his opinion’: ὁπότερα for ὁπότερον, as in Hdt. v. 119.

158. κατά—‘at’ or ‘by.’ The scholiast notes that gnats and such insects πάντα διὰ τοῦ στήθους τὴν φωνὴν προέτατι. The sound is of course really produced by the vibration of the wings.

159. διὰ λεπτοῦ δὲ οὖντος αὐτοῦ—we should say ‘through this narrow passage.’ Blaydes illustrates the Greek construction by Thuc. vii. 84, 4, ἐν κοιλῷ οὖν τῷ ποταμῷ παρασασμένους.


161. κοιλον πρὸς στενῷ—these adjectives are in agreement respectively with the substantives in the next line. The idea is that the ἑντερον of the gnat is a narrow tube ending in a wide mouth, thus forming a trumpet. προσκέιμένον is ‘fitted on,’ like the mouth of a trumpet.

162. ὁ τρισμακάριος κ.τ.λ.—with the nominative ὁ (or ὧ, vid. Stallbaum on Plat. Phaedr. 227 d) is an exclamation about a person; so Vesp. 900. For the following genitive cf. Vesp. 1292, ἵω χελώναι μακάριαι τοῦ δέρματος. διεντερέυματος—‘insight into the inside’ is Blaydes’ rendering, in accordance with the scholiast. It is a word coined for the occasion, from ἑντερον, with a supposed allusion to διερεύνων, a word of philosophical investigation. τρισμακάριος thus refers to Socrates. But as some inferior manuscripts have τρισμακάριοι, Bentley suggested τρισμακάριαι referring to the ἐμπίδεις. διεντέρευμα would then, as Mr Green says, be the ‘intestinal passage’ through the gnat’s body, at whose wondrous internal structure Strepsiades is so surprised. Besides, why should not τρισμακάριος agree with πρωκτός?

163. φεύγων ἢν ἀποφύγοι—Vesp. 479, φεύγων, οὐκ ἀποφεύγει: see Blaydes for other instances. Such combinations were not unpleasing to the Greek ear. Strepsiades is thinking still of his own reasons for coming to Socrates.

164. διώδε—‘sees through’ i.e. knows thoroughly.

165. ἀσκαλαβώτου—the same as γαλεώτης, 174, a spotted lizard, stelligo.

166. τάδ Ὑδούς—so 584.

167. ἡσθην—‘I like the idea’: so 1240: Eág. 696, ἡσθην ἀπειλαῖς. The Greek idiom is more exact than the English. We say ‘what do you say?’ but the Greek is πῶς εἶπας; τί τοῦτ’ ἐλέγας; i.e. at the moment when you spoke: so τί ἐθάλαμας; 185. There was a story of
Thales tumbling into a well while contemplating the heavens. The idea is here transferred to Socrates with a difference.

176. πρὸς τάλφιτ’—to get his supper; cf. 648. ἐπαλαμῆσατο—

‘contrived.’

177. κατὰ τὴς τραπεζῆς κ.τ.λ.—the account is not very clear, nor meant to be; it is probably merely intended to astonish Strepsiades. I think the explanation given by Mr. S. R. Winans is the most probable (American Journal of Philology, xvi. 1). He considers that Socrates is supposed to be skilled in magic arts. He performed in the φροντιστήριον some mystic geomantic process, by which he transferred a piece of meat (θυμάτιον) from the παλαιόστρα to the table of his hungry disciples.

τῆς τραπεζῆς is usually taken to be a table by the altar on which the sacred vessels were placed and the victims cut up. But it is much better to understand it, with Winans, of the table in the φροντιστήριον used for calculations and diagrams. Nothing is said about Socrates leaving his headquarters.

λεπτὴν τέφραν—περὶ τῆς τραπεζῆς; sand or dust being the customary and proverbial surface for the geometrician’s work: cf. Pers. Sat. i. 131, secto in pulvere metas: Cic. de Nat. Deor. ii. 18, 48, pulvis eruditus, i.e. the study of geometry; id. Tusc. v. 23, 64 (Archimedes) a pulvere et radio excitabo: Sen. Ep. 88, itane in geometriae pulvere haerebo?

κατὰ τῆς will thus be ‘down over.’ Teuffel however takes it as ‘down from,’ supposing that Socrates takes wood ashes from the table of sacrifice and spreads them on the ground.

178. κάψυς ὁβελίσκον—according to the scholiast, Socrates bent the straight spit or skewer, on which there was nothing to cook, into a hook with which to filch away the coat (reading θοιμάτιον). δια-βήτην λαβὼν—one view is that Socrates bent the spit, and then used it as a pair of compasses. But surely, even if ὃς can be implied, the words cannot be equivalent to ὃς διαβήτην χρώμενος: and a proper pair of compasses must have been at hand in the φροντιστήριον.

179. ἐκ τῆς παλαιόστρας κ.τ.λ.—i.e. by his skill in magic, as Winans holds. The other view is that Socrates, standing by the table of sacrifice, distracts the attention of the attendants by drawing his diagrams, and meanwhile appropriates the meat. θυμάτιον is Hermann’s correction of θοιμάτιον and is now generally accepted. It makes rather better sense, especially with Winans’ view of the passage. θοιμάτιον has however this to be said for it, that clothes-stealing from the παλαιόστρα was a common offence, and as such guarded against by
special penalties. Still this very fact may have led a copyist into error in such an obscure passage. Besides, the article with ἰμάτιον, ‘that cloak,’ is out of place.

180. τὸν Θαλῆν—‘the allusion to Thales now gets a better point. He is apostrophized not as the wise man, but as the geometer who calculated eclipses and in the popular belief taught the Egyptians how to take the height of their pyramids’ (Winans).

181. δνύσας—‘at once’; Ves. 398: with τι, 506 etc.

182. Σωκράτης—the reading of nearly all the manuscripts is Σωκράτην. The grammarians assign Σωκράτης to Plato, Σωκράτην to Xenophon: ‘minime tamen sibi constant libri mss.’ (Blaydes). Similar names e.g. Δημοσθένης, Ἐρμοκράτης, Καλλικράτης, generally have the accusative in ἰν according to manuscript authority.

183. μαθητῶ—Blaydes gives a long list of verbs in ἰαν, denoting mental or bodily inclination: we have another instance in line 44.

184. The door is thrown open, and the disciples are discovered at their studies. Their squalid and miserable appearance appals Strep- siades.

δ 'Ἡράκλεις—Heracles is invoked as the averter of ill (ἀλεξίκακος): Λυ. 93, δ 'Ἡράκλεις, τουτά τί ποτ' ἐστιν θηρίον;

186. τοῖς ἐκ Πύλου—see Thuc. iv. 27—41. The Spartans from Sphacteria had been kept on short rations in the island, and were afterwards imprisoned at Athens. 

Δακωνικοῖς—adjective used as substantive, so Ἀχαρνικοῖ, Ach. 324.

188. τά κατά γῆς—the charge of investigating τά υπὸ γῆς and τὰ ἐπονομαία is repeatedly mentioned in Plato’s Ἀφολογία, e.g. 18 B. 

βολβοὺς—τὰ λεγόμενα ὑδά (schol.): ὑδά according to Liddell and Scott are probably truffles. βολβοὶ are mentioned as common articles of food, Plat. Rep. 372 c: Theocr. xiv. 17 etc.

189. μὴ...φροντίζετε—this is not worthy of your φρονίς. Strep- siades would prefer their considering points which might help him in his difficulties; see 197.

192. ἐφεβοδιφώσιν—Pac. 793, μηχανοδιφής (διφάω). υπὸ τὸν Τάρταρον—beneath the lowest deep: Τάρταρος δὲ ἐστὶν ὁ υπὸ γῆν κατωτάτος τότος (schol.).

195. ἄλλ' εἰσιν'—to the disciples, who are not to waste time out of doors. ἐκεῖνος is ‘the master’; so αὐτός, 219.

197. αὐτοὶσι—so in Ves. 172 the line begins with αὐτῶν with no emphatic force.

198. πρὸς τὸν ἀέρα—‘in the air’; turned to it, πρὸς implying
direction: cf. 771, πρὸς τὸν ἡλιον: Vesp. 772, πρὸς ἡλιον...πρὸς τὸ πῦρ καθήμενος: so σποδίζεων πρὸς τὸ πῦρ, to roast at the fire, Plat. Rep. 372 c, πρὸς τὸ φῶς (632), which Blaydes cites in illustration, differs as it has the idea of motion expressed: so πρὸς τὸν ἡλιον, Thesm. 69.

199. ἐστίν— the position of this word is very awkward. Blaydes' suggestion of οὗτος would be an improvement.

200. Strepsiades now enters the school and is amazed at the sight of astronomical and geometrical instruments. πρὸς τῶν θεῶν as usual asks a question or makes an appeal. πρὸς with the genitive is never used of swearing by a god in affirmation.

202. τι;—'in what?'

203. ἀναμετρείσθαι— i.e. to measure; but Strepsiades understands it of portioning out land to the citizens, and asks if he means τὴν κληρονομικὴν, the land of conquered countries to which κληρονόμοι were assigned. For such allotments see Dict. Ant. colonia, i. 7.

204. ἀστείον λέγεις—'a charming idea'; Strepsiades thinks that all the world is to be divided up. Rogers suggests as a Latin translation, 'urbane dicis: urbi enim utile est callidum hoc commentum.' In illustration of the passage he cites Plat. Phaedr. 227 D, ὦ γενναῖος, εἴθε γράφειεν κ.τ.λ....ἡ γὰρ ἀν ἀστείοι καὶ δημοφιλεῖσ εἰεν οἱ λόγοι, and Stallbaum's note thereon, 'elegans est ambiguitas in vocabulo ἀστείοι, quod et de elegantia atque urbanitate et de communi utilitate capiendum.'

205. σύφισμα—'device, scheme': Hdt. iii. 152, πάντα σοφισματα καὶ πᾶσας μηχανάς ἐπεποιήκεε: often used in a bad sense of tricks, and so of verbal or logical tricks, quibbles, sophisms. δημοτικόν—'popular'; the word, like popularis and civilis, is used both of persons and things.

206. γῆς περίοδος πάσης—'a map of the whole earth'; Hdt. v. 49, χάλκεουν πίνακα ἐν ὁ γῆς ἀπάσης περίοδος ἐνετέτμητο κ.τ.λ.: id. iv. 36, γῆς περίοδος γραφαντας.

208. ἑπεὶ δικαστάς—the special local feature. 'How the oracles are coming to pass,' says Bdelycleon in the Wasps, 'for I once heard that every Athenian should have a law-court of his own' (Vesp. 799—804).

209. ὡς—usually explained as meaning 'be assured that,' as in Ach. 335, ὡς ἀποκτενῶ. There is a nearly similar usage in Vesp. 416. Kock however suggests τοῦθ' ὡς ἄληθῶς, 'in very truth,' and Cobet would omit the line. Blaydes approves of Dobree's conjecture of 'Ἀττική for Ἀττικῶν.'
210. **Κυκυνης**—a good illustration of the Greek way of naming a place by its inhabitants, e.g. Λοκροι etc.

211. ἐνταΰθ' ἐνεισυν—'here they are down.'

212. παρατέταται—'is stretched out': Eur. *Hel.* 1673, παρ' Ἀκτήν τεταμένην νῆσον.

213. παρετάθη—'was stretched on the rack,' distressed and tortured: Liddell and Scott give several instances of metaphorical usage in this sense. The allusion is to the subjugation of the revolted Euboea in 446: see Thuc. i. 114, 2, Περικλέους στρατηγοῦντος κατεστρέψαντο πᾶσαν.

214. ὅπου ὅτιν—sc. do you ask? The direct question is repeated indirectly; so 1248: *Rau.* 198, τι ποιεῖς; ὅ τι ποιῶ;

215. τοῦτο πάνυ φροντιζετε—i.e. this is a matter well worthy of your φροντίς; cf. 189. Bentley's suggestion of μεταφροντιζετε is very ingenious and tempting, especially as there is a var. lect. μέγα for πάνυ. Strepsiades, he supposes, seeing Sparta close to Athens on the map, imagines that the philosophers have brought it so near and begs them to remove it further. Bentley's conjecture is supported by the scholiast's explaining φροντιζετε by μεταβουλεύεσθε.

217. νῃ Δί'—in accordance with Cobet's correction, connected with what follows, instead of with ὃχι ὃν τε, which would naturally have μᾶ Δία. οἰμώξεσθ' ἄρα—i.e. you will suffer from the Spartan invasions, as the scholiast says; or it may be simply a threat on the speaker's part, 'the worse for you.'

218. φέρε τίς γάρ—so 342 and 370. Strepsiades now first catches sight of Socrates, who is shown suspended in a basket; in ridicule, it is suggested, of the mechanism by which stage deities appeared. The whole scene reminds one of Dicacopolis calling on Euripides, *Ach.* 403 sq.

219. αὐτός—so pupils and servants styled 'the master.'

220. θ' οὗτος—'come, you sir.' μέγα—'loudly'; *Vesp.* 963, λέξον μέγα: *Ach.* 103, λέγει μείζον, 'louder.'

221. μὲν οὖν—'no, you call him'; μὲν οὖν, 'nay, rather,' modifies what has gone before, strengthening an affirmative or suggesting a negative.
222—274. Strepsiades makes his application to the master, who promises to initiate him in the mysteries of his craft, and invokes the Clouds to aid him.

222. ὃ Σῶκρατες κ.τ.λ.—cf. 80.

225. ἀέροβατῶ—this particular gibe is recalled in Plat. Apol. 19 c. By περιφρονῶ Socrates means 'contemplate,' 'speculate on'; but Strepsiades understands him to mean 'despise.' For this latter sense see Thuc. i. 25, 4. The word takes either the accusative or genitive.

227. εἴπερ—sc. τοῦτο ποιεῖς: if you do look down on the gods, you do it from a basket, not on the level.

229. εἰ μὴ κρεμᾶσας—' rarius el μὴ cum participio' is Elmsley's comment. μὴ alone in the usual construction. Blaydes therefore suggests el μὴ 'κρέμασα καί...κατέμιζά γ'. εἰ μὴ (έξηφρον) κρεμᾶσα is Kock's explanation, which avoids any grammatical difficulty, and is supported by examples.

By 'suspending the intelligence' the philosopher raises it above mere things of earth, and sets it free to range a boundless universe.

230. λεπτῆν—note the force of the predicate, 'in subtle admixture'; so 740. ἐσ τὸν ὀμοιον ἀέρα—'with the kindred air' (Rogers): the air is ὀμοιολεπτομερής, 'subtle like itself,' as the scholiast explains.

232. οὔ γὰρ ἄλλ'—'in very truth'; Ran. 58, οὔ γὰρ ἄλλ' ἔχω κακῶς.

233. τὴν ἰκμάδα— the moisture, τοντέστι τὸ νοητικὸν τῆς ψυχῆς. Thus the mind is left dry and barren.

234. πᾶσχει δὲ ταῦτό—'the same is the case with cress,' it dries up moisture in the ground and in those that eat it; πᾶσχει almost = ποιεῖ: this is a πᾶθος, 'condition' or 'property,' of the κάρδαμα.

236. ἡ φροντὶς κ.τ.λ.—a hopeless muddle of the lesson. Strepsiades is in fact only half attending, as his head is full of his own needs.

239. ἡλθες δέ—Rac. 192, ἡκεὶς δὲ κατὰ τί;

240. χρῆστων—note the accent, to avoid confusion with χρηστῶν from χρηστὸς. Here and in 434 χρῆστης is a lender (χράω); in Demosthenes it is generally a borrower (χράομαι): cf. the epigram Anth. ix. 12. 2, πόδας χρῆσας ὄμματα χρησάμενος, on a blind man carrying a lame man on his shoulders.

241. ἄγομαι, φέρομαι—Eur. Troad. 1310, ἄγιμεθα φέριμεθα: Dem. de Cor. trier. 1232, § 13, πάντας ἀνθρώπους ἄγει καὶ φέρει: so ago, fero. τὰ χρῆματ' ἐνεχυράζομαι—'I have my goods taken in pledge.' The accusative may be simply one of reference and 'limita-
tion,' or rather the special accusative used with words of depriving, defrauding etc.; cf. 24: Ach. 164, τὰ σκόροδα πορθούμενος.

242. ὑπόξρεως—cf. Dem. Ἀριστ. i. 821 § 25, where Cobet replaces ὑπόξρεως for ὑπέρξρεως.

243. νόσος μ’ κ.τ.λ.—'a galloping consumption seized my money’ (Rogers). δεινὴ φαγεῖν—'lusus est in verbo φαγεῖν, quod de equis pariter ac morbis dicitur’ (Blaydes): cf. φαγέδαινα (Aesch. Fr. 231): ἀδημάγας νόσος (Soph. Phig. 313).

246. πράττη—Xen. Mem. i. 6, 11, οὐδένα τῆς συννοσίας ἀργύριον πράττει, shows the full construction with πράττω and πράττομαι, and vindicates Socrates from the poet’s calumny.

247. ποιός θεός ;—a contemptuous question; cf. 367: Vesp. 1202, ποιας χάρακας, 'props indeed!’: so πόθεν; 'nonsense,' no real question being intended.

248. νόμισμα—‘current coin,’ i.e. gods do not pass current with us. Socrates means an accepted institution, as in Soph. Ant. 296; but Strepisades understands actual coinage, and asks τῷ γὰρ ὀμωντ’; 'why, what’s your current medium for—swearing?’ If the text be right, ὀμωντ’ is substituted for ἀγοράζετε or νομίζετε by a comic παρ’ ὑπνοιαν, and τῷ may be regarded as an instrumental dative. ὀμωνυμια τὶνὰ is the construction for swearing by anyone. Besides this awkwardness of construction, there is a confusion of ideas when the next line comes in: people do not swear by coins. Blaydes therefore reads τῷ νομίζετ’; and suggests as possible τῷ γὰρ χρήσθε; μῶν—; For dative with νομίζω cf. e.g. Thuc. ii. 38, 1, ἄγωςι καὶ θυσίας νομίζουντες.

249. σιδάρεοις—'the Doric σιδάρεος, for σιδηροῦς, is always retained in speaking of the iron coinage of the Dorian colony, Byzantium, and the scholiast quotes from the Comic writer, Plato, 

χαλεπῶς ἂν οἰκήσαμεν ἐν Βυζαντίοις 
ὅπον σιδάρεοις (νομίζουσιν ?)

(New Phryn., p. 49).

The σιδάρεος was a small coin, as we say 'a copper.' If the idea of the gods is not dropped by now, 'a poor, base coinage' is what is suggested.

251. ὀρθῶς—Blaydes gives a conjecture of Meineke, ἄπτ' ἐστιν; ΣΤ. ὀργῶ νῆ Δ’. This is suggested by Λυτ. 462, καὶ μὴν ὀργῆ νῆ τῶν Δία. No change however is needed. ἐπερ ἐστι γε—'if it is possible,’ as in 322; not 'yes, if there's any truth,’ as Rogers translates.

252. ξυγγενεσθαι...ἐς λόγους—Vesp. 472, ἐς λόγους ἐλθείν ἀλλή-λοις.
254. σκίμποδα—like the Pythia on the sacred tripod: Plat. Protag. 310 c, ἐπιψηλαφήσας τοῦ σκίμποδος, ‘feeling his way to the bed,’ as it was still dark. ‘The σκίμπος was a low and mean kind of bed, contemptuously assigned to Socrates in the Nubes, called also ἀσκάντης (633), and ὀκλάδιας (folding like a camp-stool, from ὀκλάξω) Eq. 1384, 1386’ (Wayte).

256. ἐπὶ τί:—‘what for?’ in alarm.

257. ὥσπερ με τὸν Ἀθάμανθ—there is the same position of the enclitic με Vesp. 363, ὥσπερ με γαλήν κρέα κλέψασαν | τηροῦσιν. Athamas, the faithless husband of Nephelé, was brought on the stage by Sophocles, crowned with a chaplet, to be sacrificed to Zeus. Strepsiades, as Rogers puts it, fears lest his connexion with the Clouds (εὐγγενεσθαί ταῖς Νεφέλαις) is to end in the same way, and with no Herales to set him free again, as in the case of Athamas. ὀπως μή—‘do not’: ὀπως or ὀπως μή with the future, as a command or exhortation, is especially common in Aristophanes. It is sometimes found in combination with the imperative; Ran. 627, κατάθου τὰ σκεῦα χῶτος ἔρεις κ.τ.λ. See Goodwin, § 271 sq.

258. οὐκ—‘not so,’ this is not our purpose; cf. Vesp. 9, 77, 250 etc. ἀλλὰ ταῦτα πάντα—Mr Green well points out that there is no need to alter the text into πάντας ταῦτα. The sense is ‘all this (chaplet included) is essential at our initiations.’ ἡμείς is emphatic.

260. λέγειν τρίμμα—‘a practised hand at speaking’; Av. 430: so τρίβων, 869: περίτριμμα δικῶν, 447: Demosthenes calls Aeschines περίτριμμα ἄγορᾶς (de Cor. 269 § 127): cf. εντριβής. κρόταλον—‘a rattle’; so 448: lit. Hdt. ii. 60 etc. It appears to have been like our castanets; see Dict. Ant. παυπάλη—‘fine flour,’ i.e. a subtle rogue; παυπάλημι ὀλον, Av. 430. So Ajax calls the wily Odysseus ἄλημα, Soph. Aj. 381, 390: cf. Ant. 320.

According to the scholiast, Socrates accompanies each word with pantomimic action, rubbing some stones together, rattling them over the victim’s head, and pouring the dust over him like flour over a sacrifice.

261. ἕχ’ ἀτρέμει—cf. 743: Av. 1200, ἕχ’ ἀτρέμας. Strepsiades is beginning to kick under his initiation. There are three forms of the adverb, ἀτρεμὰ, ἀτρέμας and ἀτρέμει. Here most manuscripts have ἀτρέμας and R ἀτρεμεῖ, while most editors read ἀτρεμεῖ. οὐ ψεύσει γέ με—i.e. you don’t intend to cheat me; your promises, I see, will be kept to the letter.

262. καταπαττόμενος—‘I shall be flour indeed with all this peppering’ (Rogers).
263. εὐφημεῖν κ.τ.λ.—The metre is changed as Socrates begins a solemn invocation of his divinities. Sacred silence (εὐφημία) is first enjoined on the neophyte: cf. Ach. 237, εὐφημεῖτε, εὐφημεῖτε, when Dicaeopolis is beginning to inaugurate his truce: Eq. 1316, εὐφημεῖν χρῆ, when the renovated Demos is about to appear: Pac. 96, εὐφημεῖν χρῆ, when Trygaeus is starting on his beetle to the sky, etc. ἐπακοῦειν—so most editors, with R and V; cf. 274. In my edition of the Wasps I retained ἐπακοῦει (318) wrongly, as I am now inclined to believe. ῥπακοῦω is to listen to a request, answer a call, and the like. 'Solennis librorum confusio inter ἐπακοῦειν et ἐπακοῦειν' (Blaydes). Dindorf however considers that ἐπακοῦειν is used rather of the gods hearkening to prayers than of men merely listening.

264. ὁ δέσποτ' ἄναξ—so Bdelycleon addresses Apollo (Vesp. 875); and the servant of Trygaeus appeals to Zeus (Pac. 90). But Air and Ether are the Zeus of Socrates, and he prays to them, as Euripides, his brother infidel, invokes the Ether as one of his own divinities (Ran. 793). The editors cite the lines of Euripides (Fr. 836),

δρας τὸν ὑψὸν τὸν ἀπειρὸν αἰθέρα,
καὶ γῆν πέριξ ἔχονθ' ὑγραῖς ἐν ἀγκάλαις:
toῦτον νόμισέ Ζηρα, τὸν' ἡγοῦ θεόν,

which Cicero translates, Nat. deor. ii. 25, 65,
vides sublime fusum, immoderatum aethera,
qui tenero terram circumiectu amplectitur?
hunc summum habeto divom, hunc perhibeto Iovem.

ἐχεις τὴν γῆν μετέωρον—the earth was in the centre of the universe, surrounded by the Air, which in its turn was surrounded by the Ether, 'qui constat ex altissimis ignibus'; see Cic. Nat. deor. ii. 36, 91. metéōroν is predicate with ἐχεις, 'holdest suspended in mid air.'

265. αἴθηρ—cf. 569: Ran. 892, where Euripides invokes αἴθηρ, ἐμὸν βραχήμα.

266. τῷ φροντιστῇ—meaning himself; Socrates was eminently the thinker, and the title devolved on his disciples; cf. 414, 456 etc. Strepsiades was scarcely as yet a member of the band.

267. μὴπω γε—so 196. τοντι πτύξωμαι—τοντι is his ἰμάτιον: part of it passed over (or under) the right arm (Dict. Ant. ii. 320, pallium); this part he wished to 'wrap round himself' in fear of rain.

268. τὸ δὲ... ἔλθειν—the infinitive of exclamation with τὸ is common in Aristophanes; cf. 819: Av. 5 and 7 etc.: also without τὸ, Vesp. 835, τοιουτοί τρέφειν κύνα: see Goodwin §§ 787 and 805. μὴδὲ κυνὴ is adopted by most editors for the manuscript reading μὴ κυνή,
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which will not scan. Blaydes however prefers μῆ κωνέην, and shows that the resolved form is admissible in anapaests; e.g. belēwv, Vesp. 615. The κωνή was mainly for country wear; cf. Vesp. 445. Thus Laertes wore a goat-skin κωνή when working on the farm, Hom. Od. xxiv. 231. In the city the Athenians went with heads uncovered.

269. πολυτίμητοι—a regular epithet of gods; cf. 293. Hence the joke in Ach. 759, παρ' ἀμέ πολυτίματος ἄπερ τοι θεόλ. τῷ δ' εἰς ἐπίδειξιν—'to show yourselves to this man.' Blaydes gives numerous instances of similar construction with ἄγεν, ἡλεύν etc. from Herodotus; and adds Eur. El. 1236, ἐς φανερὰν ὑψὸν βαλνουσί βροτοῖσιν.

270. εἰτ' κ.τ.λ.—Socrates turns to each quarter of the heavens, invoking the clouds, like deities, to appear from wherever they may be. ἐπ' Ὀλύμπον...χιονοβλητοισι—the summit of the Thessalian Olympus, the abode of the epic gods, is covered with perpetual snow. It is roughly speaking north of Athens.

271. Ὀκεανῷ...κῆποισ—the gardens of the Hesperides may be meant, Ocean 'the father of waters;' and of clouds, being especially the main sea in the far west beyond Atlas; or κῆποι may be used for 'realm.' ἱστατε—the regular word with χοροῦς; Dem. Med. 530 § 15 etc. νῦμφαι—for their delight, or in their honour. The suggested reading νῦμφαι, whether vocative or nominative, is very prosaic.

272. Νείλον προχοαῖς—Aesch. Suppl. 1025, Νείλον προχοαὶς σέβωμεν ὕμνοις. Νείλον follows υδάτων, or προχοαὶς υδάτων together, the two words forming one idea. The poetic dative of place seems undoubtedly admissible in anapaests; λειπει δ' ἐπὶ, as the scholiast says. Meineke however inserts ἕν. For προχοαῖς Dindorf reads προχοάς dependent on ἄρυτεσθε, on the authority of Suidas (on ἄρυτεσθαι). But it seems very clumsy to talk of 'drawing the outflow of a river in golden pitchers.' χρυσέαις is here an anapaest, according to Dindorf and Blaydes, but it may be a dissyllable; see Lid. and Scott for the license of ἕν. ἄρυτεσθε—the Attic form. The word is, I think, used absolutely here, 'you are drawing (water),' but Lid. and Scott, like Blaydes and Merry, take it with υδάτων as a partitive genitive; while Teuffel renders 'aus dem Wasser.' The rhythm of the line is against this view. πρόχουσιν—this form seems undoubtedly right, as the best manuscripts have προχοσίων, and πρόχους is declined like νοῦς. The 3rd declension dative προχοῦσαν, which is read by some here and Eur. Ion 435, may be due to the false analogy of χουσίων (from χοῦς, χοῖς).

273. Μαυωτίν ἄμμην—the sea of Azov, due north-east of Athens.
NOTES

Míμαντος—δρος Θράκης, says the scholiast; but Hom. Od. iii. 172, ἦ ὑπένερβε Χίλω, παρ’ ὑμεῦντα Μίμαντα, shows that it was a promontory in Ionia, east from Athens.

274. ὑπακούσατε—'hearken to my call,' appear, in answer to my prayer. Here ὑ- has the better manuscript authority. Dindorf, Meineke and others however prefer ἑρείσατε, which is simply 'hearken.' The question is whether ὑπακούσατε is an appropriate word to address to goddesses; see note on 263. ὑπακούω is certainly used in entreaties to superiors, e.g. Aeh. 405, where Dicaeopolis is supplicating Euripides; see also line 360. τοῖς ἱεροῖς χαρείσαι—'pleased with our rites.' From the var. lect. Blaydes surmises that the right reading may be τοῖς ἱερείσι φανείσαι, but, as he points out, χαρεῖσ is common in such invocations; e.g. Thesm. 978, καὶ Πάνα...ἀντομα...ἐπιγελάσαι ταῖς ἡμετέραισι χαρέντα χορείαις.

Parados of the Chorus.

275—290. The opening song and the corresponding Antistrophe (299—313) are heard behind the stage. The Clouds are perhaps dimly seen in the background, but the chorus does not fully come on till 328.

275. ἀεναοι—epithet of waves and streams, and so of clouds which are drawn from them.

276. ἀρθωμεν—cf. ἀρθητε, 266. φύσιν—'form,' as in 503: so Vesp. 1071; and often in tragedy. The accusative 'of respect' follows φανερα. εὐάγγησον—apparently 'bright,' a word not found elsewhere; see Lid. and Scott for εὐάγγη καὶ εὐάγγης. Here the a must be long, as the ending of the line corresponds to εὐανάρθων γαν, 300. Merry considers it the Doric form of εὐάγγητον (ἡγεῖσθαι) 'easily drawn.' Blaydes reads εὐαχρητον, 'loud-sounding.'

280. ἓνα—for ὄπου, according to the scholiast, 'where resting, we look,' etc.; but 'that,' according to Blaydes, who says we should otherwise have ὅθεν. The following verb ἄφορομεθα proves nothing, as it may be either indicative or subjunctive.

281. τῇλέφανεισ σκοπίαι—Blaydes, following Green's suggestion, reads τῇλεφανοὺς σκοπίας, 'from a conspicuous height'; 'quomodo enim
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σκοπιάς prospicere apte dicantur Nubes, quae ipsae has σκοπιάς oc-
cupent? and, as Mr Green says, more often σκοπιά is the height from
which one looks. Still, from a mountain top the most striking thing is
the sight of other peaks; and the singularly beautiful verses as they
stand give a glorious suggestion of a mountain view.

282. καρποὺς ἄρδομέναν—lit. 'watered as to its fruits (corn).'

283. κελαδήματα—Eur. Phoen. 212, Ζεφύρον πυοίασ...κάλλιστον
κελάδημα.

284. κελάδοντα—an epic participial form, as if from κελάδω (= -έω):
Hom. II. xviii. 576, πάρ ποταμόν κελάδοντα etc.

285. ὅμμα γάρ—the sun is shining brightly, and the mists leave the
waters and valleys to gather in the form of clouds round the mountain
tops. For ὅμμα αἰθέρος, 'the eye of heaven,' cf. Soph. Ant. 104:
Eur. Iph. T. 194, ἰερᾶς ὅμμα αὐγάς ἀλως. So the noun is νυκτὸς ὅμμα
(ib. 110), ὁφθαλμός, βλέφαρον. ἀκάματον—an epithet of the un-
varying, and so unwearying powers of nature: Hom. II. xviii. 484, ἥλιον
τ' ἀκάμαντα; thus Addison,

'The unwearied sun, from day to day,
Does his Creator's power display.'

289. ἄθανάτας ἴδεας—the genitive depends on ἀποσειωσάμεναι, 'from
our immortal form.' If the dative be retained, it must be taken as
instrumental with ἐπιδώμεθα, 'in our immortal forms.' But the sense
is poor, and the double dative construction thus involved is awkward.
For ἴδεας 'form,' cf. Av. 1000: the Clouds are now about to appear in
human shape.

291. μέγα σεμναί—Aesch. Prom. 647, μέγ' εὐδαιμον: often in
Homer.

292. βροντῆς—thunder, the scholiast says, was imitated by pouring
pebbles from an ἄμφορευς into a bronze caldron. The machine was
called βροντεῖδον or ἄχεῖδον.

296. οὗ μὴ σκόψει κ.τ.λ.—for this construction, expressing a
strong prohibition, cf. Goodwin § 297 sq. and App. II. It is common in
Aristophanes, cf. 367, 505: Vesp. 397: Ran. 202. It is to be noted that
the manuscripts mostly have the subjunctive, as in the present passage.

τρυγοδαλμονὲς—a sort of compound of τρύγος (τρυγωφόδοι) and κακοδα-
lμονες, 'those wretched comedians,' who try to raise a laugh by low and
unseemly jokes.

297. ἄοιδαίς—'with' or 'for' songs. Either construction with
κινεῖται is strange, 'mira locutio' as Blaydes says. He accordingly reads
ἄδειεν, and suggests as possible ἄοιδον, or ἄοιδαρ, in agreement with θέων.
Meineke and others adopt σμήνος ἀσιόν, with θεῖον dependent = ‘raised by goddesses.’ But ‘a swarm of song’ is an almost impossible phrase, even if it could mean a singing swarm, while ‘a swarm of goddesses’ is natural and simple.

300. λιπαράν—λιπαράι, ‘bright,’ was the cherished epithet of Athens, since Pindar first bestowed the title: *Ach. 640, ηῷτερο πάν ἄν διὰ τὰς λιπαρὰς, ἀφύνων τιμὴν περάψας, ‘a compliment for anchovies,’ as being smooth and shiny. The accusatives are governed by ὑψ-μεναί.

302. οἷς Κ.Τ.Λ.—the pride and glory of Athens was her devotion to the gods, who were honoured there above all other cities with mysteries and offerings, and temples and feasts. σέβας ἀρρήτων ιερῶν—‘where is reverence of mystic rites,’ not to be divulged to common ears.

303. μυστοδόκος δόμος—temple at Eleusis in which the initiated were received. ἀναδείκνυται, ‘is thrown open.’

305. οὐρανίοις θεοῖς—‘the gods of heaven’ are contrasted with Demeter and Kore who were worshipped in the mysteries. άφρήματα—sc. ἐστὶ: for the dative cf. Aesch. *Pers. 523, γὰ τε καὶ φθιτῶς ἄφρηματα: Soph. *Trach. 668, τῶν σῶν Ἡρακλεώ ἄφρημάτων.

307. πρόσοδοι—‘processions,’ as at the Panathenaea; *Pae. 396, καὶ σε θυσίασιν ιεραίοι προσόδοις τε μεγάλαισι διαπαντός, ὦ δέσποτ’, ἀγαλοῦμεν ἀεί.

309. εὐστέφανοι—the priests, the altar, and the victim were crowned with garlands.

310. παντοδαπαίς ἐν ὁραίς—other cities had special seasons of sacred ceremony, but at Athens there was a perpetual round of feast and sacrifice: διὰ τὸ πάντας θησαυρεῖν τοὺς θεοὺς θύουσι καὶ πανηγυρίζουσιν ἀεί (schol.). Blaydes reads παντοδαπαίσιν for παντοδαπαίς ἐν, and makes a similar alteration in line 285. He observes ‘librarii saepe praepositionem ἐν inserunt.’

311. ἧ τ...Βρομία χάρις—τὴν παροῦσαν ἐορτήν λέγει (schol.). The great Dionysia, ‘the delight of Bromius’ or Bacchus, were held in the month Elaphebolion in the early spring. *The Clouds came out at this festival. ἐπερχόμενως—‘recurring’: the form is rare: Aesch. *Prom. 98, ἐπερχόμενον: see Horton-Smith, *Conditional Sentences* p. 464, on the use of ἐρχόμαι in Attic Greek.

312. ἔρεθισματα—contests, lit. ‘provocations,’ the competition of rival choirs.
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The Clouds having come at the Master's call amaze and terrify Strepsiades. He is taught the meaning of their changing forms, and learns that they alone are deities. In the end he surrenders himself to their teaching.

316. ἀνδρᾶσιν ἄργοις—poets and philosophers, says the scholiast, who deal with nothing but words; οἱ γὰρ ἄργοι κεχήνασιν εἰς τὰς νεφέλας.

317. γνώμην—'intelligence'; σόνεσιν καὶ φρόνησιν, ὡς τὰ δέοντα νοεῖν (schol.): Green and Merry render it 'sententiousness.'

318. τερατεύαν—παραδοξολογίαν, making marvellous statements.

319. ταῦτ’ ἄρα—'this then is why my soul is winged.' The voice of the Clouds has raised Strepsiades into an airy realm, μετέωρα φρονεὶ ἡδη, as the scholiast says. For ταῦτα 'therefore,' cf. 335, 353 etc.

320. λεπτολογεῖν—'refine.' Blaydes points out that we should expect the middle form, on the analogy of σεμνολογεῖσθαι, μικρολογεῖσθαι etc., cf. 1496. The active form λεπτολογεῖν is however found in Lucian, and Aristophanes has καταλεπτολογήσει, Ran. 828. καπνοῦ—of fleeting nothings: Soph. Ant. 1171, καπνὺ δεικάσ οὐκ ἀν πριαίμην. So light-headed, empty spendthrifts are called καπνόλ.

321. γνωμιδίῳ γνώμην νύξασ'—'having pricked wit with a witticism' (Merry). This represents the verbal play, but γνωμιδίον is rather a little idea or maxim, sententiola. νύξασ' suggests either testing (pricking a bubble) or provoking. The editors cite Cic. de or. ii. 38, 158, ipsi (dialectici) se compungunt suis acuminibus. ἐτέρῳ λόγῳ ἀντιλογήσαι—'to contradict another argument,' or 'with another argument': συνάψασ ἐτερον λόγον τῷ ῥηθέντι ἀντιθεῖναι (schol.).
323. πρὸς τὴν Πάρνηθα—'the theatre being open to the sky, Socrates was able to direct the gaze of Strepsiades towards Mount Parnes, on the Boeotian frontier, and to pretend that the Clouds were to be seen 'coming softly down' the hill side, 'trailing aslant through the hollows or the thickets,' on their way to the theatre. It may be doubted whether Parnes was actually visible to the spectators. Probably the Acropolis hid the view' (Merry). ἡδη γὰρ ὅρω—'fingit haec Aristophanes,' is Hermann's comment, i.e. the Clouds are not really seen till they come on by the usual entrance for the chorus.

324. αὐταὶ—predicative, 'there they come in troops, through the valleys and the woodlands, sideways there.' Photius has preserved a fragment from an edition of this play in which the Clouds are represented as irritated by their discourteous reception:

ἐς τὴν Πάρνηθα ὁργισθείσαι φροῦδαι κατὰ τὴν Ἀκαβηττών,
i.e. they sail over Lycabettus, which was close on the north-east of Athens, on their way back to Parnes.

326. ὡς οὐ καθορῶ—either ' (I ask), since I can't see them'; or 'know that I can't see them' (cf. 209). παρὰ τὴν εἴσοδον—by which the chorus entered. The Clouds now come crowding in like the chorus in the Birds (296),

"οναξ Ἀπόλλων τοῦ νέφους. ιοῦ ιοῦ.
 οὐδ' ἰδεῖν ἐτ' ἐσθ' ὑπ' αὐτῶν πετομένων τὴν εἴσοδον.

μόλις οὐτώς—sc. ὅρω αὐτάς. Hermann's emendation is generally adopted, but the reading is not quite satisfactory. Blaydes has νῦν ὅρω ἡδη μόλις αὐτάς. οὔτως is 'even as it is,' even now; or possibly it modifies μόλις, like μαφ οὐτώς, ἀπλῶς οὔτως etc. 'just, merely.'

327. εἰ μὴ λήμμας κολοκύνταις—'unless your eyes are bleared with pumpkins': Plut. 581, Κρονίκας λήμμαι λημώντες. Hence Lucian has χύτραις λημώντες, and such expressions became proverbial; see quotations in Blaydes.

328. κατέχουσι—'fill,' 'cover'; cf. 572.

331. βοσκουσι—'keep'; often, but not necessarily, used in a contemptuous sense. σοφιστάς—what they were we are told, seers, doctors, dithyrambic poets. We may render the word 'professors' for the nonce.

332. θουριομάντες—one Lampo is especially meant. He was a seer, and was sent by Pericles in 444 in charge of a colony to the site of the ancient Sybaris, which received the name of Thurii. The scholiast on Λυ. 521 adds, ἦν χε δὲ καὶ τῆς ἐν πρυτανείᾳ σιτήσεως. ιατρο-τέχνασ—such as Hippocrates, whose posterity were fed in the prytyaneum.
He wrote, says the scholiast, περὶ ἀέρων, τῶν καὶ ὑδάτων. σφραγίδονυχαργοκομήτας—from σφραγίς, ὄνυ, ἄργος, κομήτης, ‘lazy long-haired fellows with onyx rings,’ or ‘with rings to their very nails,’ or ‘with rings and well-trimmed nails.’ It would seem that the prophets and physicians posed as exquisites in dress and appointments.

333. κυκλίων τε κ.τ.λ.—the ‘tune-twisters of cyclic choruses’ are dithyrambic poets. They too competed at the festivals, and their choruses were furnished by the choregi. κάμπτεων καὶ καμπόν is often used of ‘turns and twists’ in speech or verse; cf. 970. The dithyrambic bards were fed by the Clouds, for their themes were air and sky and storms, as Strepsiades goes on to show: cf. too Ἀν. 1387: Ἄν. 830, where the souls of dithyrambic poets are said to ‘flutter in the air.’

ἀνδρας μετεωροφένακας—in apposition with the accusative before. The ‘air-humbugs’ are here the poets, as the following context plainly shows. For μετεωροφέναξ cf. μετεωροσοφιστάς (360): Plat. Rep. 488 ε, μετεωροσκόπων τε καὶ ἀδολέσχην: ib. 489 c, τοῦς ἄρρηστους λεγομένους καὶ μετεωρολέσχας: and a number of like disparaging terms in Blaydes.

335. ταῦτ’ ἄρ’—cf. 319. Now follow specimens or parodies of dithyrambic diction. στρεπταίγλαν—‘radiant ray-turning hostile onset,’ τὴν στρέφουσαν τὴν αὔγλαν καὶ ἀφανίζουσαν (schol.), i.e. diverting and obscuring the sun’s beams.

336. πλοκάμους θ’—‘locks of hundred-headed Typho;’ clouds torn by whirlwinds. πρημαυνούσας—connected with πρῆθω, πρηστήρ, and formed like τετρεμαίνω (294).

337. ἀερίας διερᾶς—these adjectives agree with νεφέλας implied: ‘then they called them (ἐποίου) airy, liquid.’ Reisig reads ἀερίας διερᾶς ‘of the moist atmosphere,’ making ἀερία a substantive: Meineke and others have ἀερίους διερῶν, in agreement with οἰώνοις. γαμψοὺς—‘hooked fowls which swim in air,’ i.e. they write of such, or actually called the clouds such names.

338. ἄντ’ αὔτων—‘in return for these’ the Clouds rewarded them with sumptuous fare. κατέπινον—‘swallowed’ generally. The poets were entertained by men of wealth, and in particular by the choregis while the chorus was training.

339. κεστράν—the κέστρα was a costly fish, and the banquet is a refined and dainty one. The Athenians generally were not great meat-eaters but preferred fish and game. τέμαχος is properly used of fish, not meat: Εὐ. 283, ἄρτον καὶ κρέας καὶ τέμαχος. κιχηλάν—
NOTES

Doric for κυλων, the whole line being Doric in imitheat ion of these dithyrambies.

340. διὰ μέντοι τάσσο’—‘yes, but it's thanks to these goddesses.' τί παθούσαι—τί παθὼν τούτο ποιεῖς; ‘what possesses you, induces you to do this?' τί μαθῶν τούτο ποιεῖς; ‘with what idea, on what principle, do you do it?'


342. ἐκείναι—sc. νεφέλαι, ‘for they (γ) are not like this.’ ἐκείναι are the clouds he is used to, αὐταί (infr.) those which appear on the stage.

343. δ’ οὖν—ceterum, ‘however,’ ‘any way.’ This is the best supported reading and makes good sense. ἔριουσιν πεπταμένοισιν: Hom. Od. vi. 45, αἰθηρὶ πέπταται ἀνέφελος: Verg. G. i. 397, tenuia nec lanaea per caelum vellera ferri.

344. αὐταί δι—‘all kinds of things, whatever they please': Cic. de Div. ii. 21, 49, and Shakespeare, Antony and Cleopatra, iv. 12, 3,

‘Sometime we see a cloud that’s dragonish,  A vapour sometime like a bear or lion,’ etc.

also the well-known scene in Hamlet iii. 2, 360.

348. πάνθ’ ὅ τι—‘all kinds of things, whatever they please’: Eur. Ion 233, πάντα θέασθο’ ὅ τι καὶ θέμα. There is no need to alter πάνθ’ to πάν ‘anything,’ which Cobet thinks necessary.

349. τῶν λασίων τοίτων—‘those shaggy fellows’; cf. 296. τὸν Ησυχάντου—according to the scholiast this was Hieronymus, a dithyrambic poet: cf. Ach. 389.

351. Ζιμωνα—satirized by Eupolis also for peculation: in line 399 he appears as a perjurer.

352. τὴν φύσιν—‘speciem, figuram,’ according to Blaydes, as in 505, and often. But here it is rather his nature (character), which
is represented by the shape taken by the Clouds.  

\[ \text{ἐγένοντο} \]—i.e.

they at once assume the shape of wolves:  

\[ \text{Vesp. 97,} \]

\[ \text{ἡν ἵδη γέ ποιν γεγραμμένον} \]

\[ \text{νῦν Πυραλάμπους ἐν θύρα Δήμον καῖλόν,} \]

\[ \text{iōn παρέγραψε πλησίον κηρός καῖλός.} \]

These are not strictly gnomic aorists, implying repetition, but denote that the consequence follows the cause or occasion at once.

353. \( \text{ταῦτ' ἀρα} \)—cf. 319 etc.: \( \text{ταῦτα} \) is repeated, as in 1052.  

\[ \text{Κλεωνυμοῦ} \]—a big coward, a perpetual butt of Aristophanes,  

\[ \text{Ach. 88 : E}q. \text{. 1290 : Vesp. 19 etc.} \]

355. \( \text{Κλεοσένη} \)—satirized for his effeminate ways and appearance,  

\[ \text{Ach. 18 : E}q. \text{. 1374 : Vesp. 1187 etc.} \]

356. \( \text{τυό κάλλφ} \)—Thuc. i. 70, 1, καὶ ἀμα, εἰ τνως καὶ ἄλλοι, άξιοι νομιζομεν εἶναι.

357. \( \text{oυρανομῆκη} \) —‘heaven-high’; cf. 459: Hom. Od. v. 239, and  

\[ \text{Hdt. ii. 138, of tall trees. Ar., Rhet. iii. 7, 11, instances it as a} \]

\[ \text{compound word, suitable to the language of emotion;} \]

\[ \text{συγγνώμη γάρ} \]

\[ \text{ὄριξομένῳ καὶν φάναι οὐρανομῆκε} \] (see Cope’s note).  

\[ \text{ῥήβατε} \]—so 960: Hdt. i. 85 etc.: so \( \text{rumpere vocem, questus etc. Verg.: Tac. Ann. vi. 20, rupta voce.} \)

358. \( \text{παλαιογενέσ} \)—no compliment, as the scholiast points out, but implying that Strepsiades is old and silly. The chorus in fact utter the poet’s feeling towards his characters.  

\[ \text{θηρατά} \]—άντι τοῦ ἵχνευτά λόγων, ἡ ἄηλωτα, ἡ μετίων λόγους (schol.).

359. \( \text{λήρων ἱερεῦ} \)—‘high priest of subtlest nonsense.’

360. \( \text{μετεωροσοφιστῶν} \)—see note on 333.

361. \( \text{πλῆν ἥ} \)—praeterquam:  

\[ \text{Thesm. 532 : Hdt. ii. 112. The phrase is not common, though it is logically right, as} \]

\[ \text{πλῆν} \] \( \text{εἰ} \) is a common variant in the manuscripts, and is read here by Meineke and Kock.  

\[ \text{Προδίκω κ.τ.λ.} \]—this may be genuine praise, as Rogers following Bergler thinks, but probably not. The passage in the \( \text{Birds} \) (692) where Prodicus is mentioned has a depreciatory ring, and he is classed with ‘idle talkers’ in the lines from the \( \text{Tagenistae} \) (Frag. 418, Poet. Sc.)

\[ \text{τῶν ἀνδράς τόνοδ} \] \( \text{ἡ βιβλλον διεφθορεν,} \)

\[ \text{ἡ Προδίκος ἡ τῶν ἀδολεσχῶν εἰς γέ τις.} \]

Prodicus was a native of Ceos and one of the most respected of the Sophists. To him is due the well-known allegory of the Choice of Hercules (Xen. \( \text{Mem. ii. 1, 21.} \) He wrote \( \text{περὶ ὅρθοτητος ὀνομάτων,} \) distinguishing between apparent synonyms. This subtlety lent itself
naturally to Plato’s banter, as we find in the Protagoras; but the work was probably good and useful. Prodicus’ ‘fifty drachma lecture’ is mentioned in the Cratylus 384 B, and Ar. Rhet. iii. 14, 9.

τῷ μὲν...σοι δὲ—commentators follow the scholiast in calling the construction ‘anacoluthous,’ as if πλὴν ἦ Προδίκῳ καὶ σοι should have preceded. It is however rather ‘chiastic,’ η σοι being understood with ἀλλῳ in line 360, and then the order of the persons reversed. Rogers expresses the construction well:—

‘Since there is not a sage for whom we’d engage our wonders more freely to do,
Except, it may be, for Prodicus: he for his knowledge may claim them, but you,
Because as you go, you glance to and fro, and in dignified arrogance float.’

362. βρενθύει—‘stalk with an air’; Pac. 26: ‘give oneself airs,’ Lys. 887. Alcibiades adapts this passage when he is describing the demeanour of Socrates in the retreat from Delium, Plat. Symp. 221 B, ἐπείτα ἐμοίγε ἐδόκει, ἦ Ἀριστόφανε, τὸ σὸν δὴ τοῦτο, καὶ ἐκεῖ διαπορευθεῖσαι ὠσπερ καὶ ἐνθάδε, βρενθύμομενοι καὶ τῷ παραβάλλον, ἕρεμα περισκοπῶν καὶ τῶν φιλίων καὶ τῶν πολεμίων. In peace and war alike Socrates glanced keenly and quietly from side to side; ταυρηδόν ὕποβλέψας ὠσπερ εἰώθει is said of him, Plat. Phaed. 117 B.

363. κανυπόδητος—cf. 103. καφ’ ἡμῖν—‘in reliance on us,’ or, ‘on the strength of (your friendship with) us,’ like κομήν ἐπὶ τινι etc. (Blaydes).

364. ἰ γη, τοῦ φθέγματος—cf. 153: Achk. 64, ὀκβάτανα, τοῦ σχήματος.

365. φλύαρος—‘rubbish’: Lys. 860, ληρὸς ἐστὶ τὰλλα πρὸς Κυνήγιαν, ‘to Cinesias,’ i.e. compared, with him.

367. ποῖος Ζεὺς;—a contemptuous question, as in 247. οὐ μὴ ληφήσεις;—see note on 296.

368. ἀπόφησαι—elsewhere Aristophanes uses the active. Blaydes therefore suspects the reading, the more so as ἐμοίγη has no appropriate force.

370. ἦντι—sc. τὸν θεῶν or τὸν Δία. Both expressions are found, though ἦν is generally used alone as if impersonal: Hdt. ii. 13, εἰ μὴ ἐνκλῆσεν ἦν ὁ θεὸς: Theogn. 25, οὐδὲ γὰρ ὁ Ζεὺς οὖθ’ ὄνων πάντεσσ’ ἄνδαιεν οὔτ’ ἄνεχων. ἦδη τεθάσαι; == ‘have you ever seen?’ cf. 766, 1061.

371. χρῆν—so ξῆν, ἔδει etc. (without ἄν), of what ought or might
be done (but is not): see Goodwin, § 415 sq., 419. αἰθρίας—cf. νυκτός, χειμῶνος, etc. and perhaps φρονμᾶς line 721. The ι is here long, as in κονιας, Ach. 18. The editors cite Lucr. vi. 400, denique cur nunquam caelo iacit undique puro Jupiter in terras fulmen sonitusque profundit?

372. προσέφυσας—ὑρμοσας, προσήρμοσας, is the scholiast’s explanation; ‘you have fitted (adapted) this illustration admirably to your present argument’: cf. Aesch. Suppl. 276, καὶ ταῦτ’ ἀληθῆ πάντα προσφύσω λόγῳ, where Professor Tucker notes that the sense is derived from that of making one thing ‘grow on to’ another: i.e. so that the tale is all of a piece, welded together.


376. φέρεσθαι—like ferri, ‘to move, rush,’ used of the motion of heavenly bodies, the sweep of winds, and the like.


δι’ ἀνάγκην—best taken with what follows (Green); most editors however put the comma after ἀνάγκην. Either way ἀνάγκη was used by the physical philosophers of the day to express what we now call natural laws, such as gravitation; Democritus affirming that πάντα κατ’ ἀνάγκην γίγνεσθαι’ (Merry), Diog. Laert. ix. 7, 45. βαρεῖα—‘being laden,’ by reason of their weight.

378. εἰς ἀλληλας κ.τ.λ.—so Anaxagoras (Diog. Laert. ii. 9) called thunder σύγκρουσις νεφῶν and lightning ἐκτρυψις νεφῶν: the Epicureans held similar views later; cf. Lucr. vi. 96,

principio tonitu quatiuntur caerula caeli
propterea quia concurrunt sublime volantes
aetheriae nubes contra pugnantibu’ ventis.

379. Strepsiades is not satisfied with the ‘how’; he wants the ‘why,’ and he still believes there must be a personal will at the head of things.

380. αἰθέριος δίνος—the ‘etherial whirl,’ meaning the motion and revolution of the heavens, was the physical dogma of the day; ἐδρυλεῖτο παρὰ τοῖς φυσικοῖς (schol.). It was known through Euripides, e.g. Alc. 244, οἱράναι δίναι νεφέλας δρομαίον: cf. Lucr. v. 622, cum caeli turbinë ferri. δίνη was the more common word; but δίνος is adopted here, as sounding like a proper name and resembling δίος and Δίος. The
scholiast says that Strepsiades takes δῖνος to mean a round earthen pot; see also 1473.

ελέληθεν—so Cobet, followed by Meineke and Kock: most manuscripts have ελέληθει, so Merry and Blaydes: Teuffel reads ελέλθην. See note on 1347.

381. ὁ Ζεὺς οὐκ ὄν κ.τ.λ.—i.e. his non-existence etc.; cf. 1241, Ζεὺς ὄμνυμενος, ‘swearing by Zeus’: Vesp. 27, δεινὸν γέ τοῦτ’ ἀνθρωπος ἀποβαλὼν ὅπλα.

382. ἄτάρ—a particle of transition rather than of opposition, ‘but still,’ ‘but, by the way.’

384. τυκνάτητα—‘compression’ (Merry); see 406: also the explanation of the sound in 164.

385. τῷ—i.e. τίνι, ‘by what (proof)?’: Plut. 48, τῷ τοῦτο κρίνεις; Eur. Ion 1344, τῷ τῶδε γνώμαι με χρή; ἀπὸ σαυτοῦ—another of the master’s ‘homely illustrations’; cf. 234.

386. Παναθηναίοις—at this festival each city which was a colony of Athens sent an ox for sacrifice, so that there was feasting in plenty throughout the town.


388. δεινὰ ποιεῖ—sc. ἡ γαστήρ. δεινὸν or δεινὰ ποιεῖν is to make an outcry or uproar; δεινὰ ποιεῖσθαι to take a thing ill, be indignant; cf. 583: Ran. 1093, δεινὰ ποιῶν: see note on Thuc. v. 42, 3, οἱ Ἀθηναῖοι δεινὰ ἐπολοῦν νομίζοντες ἀδικείσθαι. The active refers to external manifestations, noises etc., while the middle expresses the subjective feeling.

390. ἔπάγει—‘brings in,’ ‘brings up.’

392. τυννουτοῦ—‘(only) so big’; συναγαγὼν δὲ τοὺς δακτύλους φησί τοῦτο (schol.): Ach. 367: Ran. 139. For the illustration cf. Lucr. vi. 128 sq.

393. μέγα—‘loud’; cf. Vesp. 963, λέξον μέγα, ‘speak up.’

396. τοὺς δὲ ζῴντας περιφλῦει—‘alias autem vivos amburit (i.e. salva vita): quasi praecessisset toûs méν’ (Blaydes). περιφλῦει δὲ ἐπιπολῆς καλεῖ (schol.), ‘scorches.’

398. Κρονίων ὠξον—‘smelling of old-world notions.’ The Cronia was a feast held in Hecatombaeon; while Κρόνος and such words denote anything out of date; cf. 929 and 1070: Plut. 581, Κρονικαὶς θήμαις λημάωντες.

βεκκεσθληνε—‘pre-Adamite booby,’ if we may so say. The first half of this comic word is generally taken as an allusion to βεκός, which
the Egyptian king learned, by experimenting with two infants, to be the oldest word for bread (Hdt. ii. 2); it may however be simply chosen for its contemptuous sound. The second half suggests προσέληνοι, which the Arcadians claimed to be.

399. εὐπερ κ.τ.λ.—such reasoning was naturally adopted by the Epicureans: see especially two well-known passages in Lucr., vi. 386 sq. and 416 sq. For the position of δητ cf. Eq. 18 and 810. Σήμων—see 351.


401. Σούνιον κ.τ.λ.—from Hom. Od. iii. 278, ἀλλ’ ἐστὶ Σοῦνιον ἰρὸν ἀφικήμεθ’ ἄκρον 'Ἀθηνέων'. Hence the long a in ἄκρον and the Ionic form 'Ἀθηνέων.'

402. τὶ μαθὼν;—see note on 340. Here the manuscript authority is much stronger for μαθὼν than for παθὼν. δρῶς γ’—γ' is only in a few manuscripts, but is required for emphasis, cf. 342.

403. αὐτάρ κ.τ.λ.—the line stands in the text as it is generally edited. Possibly however αὐτάρ (382) is the transition to the question 'what is the lightning?' and εὖ σοῦ λέγειν φαίνει should be printed as a parenthesis. If it were εὖ γάρ (which would not scan) there would be no doubt. For εὖ σοῦ Teuffel and Blaydes read εὖ γε.


405. ὑπ’ ἀνάγκης—cf. δ’ ἀνάγκην, 377.

406. ἥξω φέρεται σοβαρός—'bursts out violently': Plut. 872, ὥς σοβαρός εἰσελήλυθεν. πυκνότητα—see 384.

407. τοῦ ροίβδου καὶ τῆς ρύμης—Av. 1182, ῥύμη τε καὶ πτεροῦσι καὶ ροϊχμασί. The sound of such words represents the sense, as our rush, roar and the like.

408. Διασίοσιν—cf. 864: Thuc. i. 126, 6, Διάσια ἀ καλεῖται, Δῖος ἐρήτῃ Μειλικίου μεγίστη: it was held on the 23rd of Anthesterion.

409. ὄπτων—R has the participle ὄπτων, which is read by Teuffel and Meineke, the latter putting no stop after the line before: cf. Ach. 24, ἄωρλαν ὑκοντες, εἶτα δ’ ὠστιούνται. γαστέρα—a paunch or haggis: it had to be pricked or slit to let out the steam: Hom. Od.
NOTES

xviii. 44, γαστέρες αἴδ' αἰγῶν κέατ' ἐν πυρί: cf. ib. xx. 25 sq. ἐσχῶν—παρὰ τοῖς ἄρχαλοις ἐσχῶν ἀντὶ τοῦ ἐσχαζον καὶ ἐκέντον (Phryn.): σχάται is found in Hippocrates.

410. ἦ δ' ἄρ—'and so it got inflated'; ἄρα, 'accordingly.' διαλακήσασα—Pac. 381, λακήσομαι: Theocr. ii. 24, λακεῖ μέγα.

414. εἶ μνήμων εὶ—'this list of virtues that the chorus commends to Strepsiades represents just those that his contemporaries assigned to Socrates; Xen. Mem. i. 2, 1: so Plat. Symp. 220 τα, δ' (Merry). So Diogenes Laertiuss (ii. 5, 27) says of Socrates, οἱ κωμῳδοποιοὶ λανθάνονσιν ἐαυτοὺς δι' ὧν σκωπτοῦσιν ἐπανοῦντες αὐτού. He cites the present passage, with sundry variations, which may be due to quoting from memory or, as Teuffel suggests, to his having the former edition of the Clouds before him.

τὸ ταλαίπωρον—indifference to bodily needs was especially practised and enjoined on his disciples by Socrates, whose own hardiness was proverbial.

417. καὶ γυμνασίων—this must mean the abuse of γυμνασία, if the reading be right. Diogenes however has κάθησαγιας 'gluttony.' Naber suggests καὶ βαλανείων, which agrees with 991 and 1054. Other suggestions are κᾶγυμνασίας and καὶ συμποσίων, which last is adopted by Blaydes.

ἀνοητών—'follies' i.e. sensual excess.

419. πράττων—in public matters and political life.

420. οὖνεκά γε—'for' i.e. so far as concerns: Ach. 958, εὐδαιμονήσεις συκοφαντῶν γ' οὖνεκα. Bergler and other editors quote a list of qualities like these as claimed by a would-be pupil in Aristophon's Pythagorist, Athen. vi. 238 c (34).

421. τρυφεῖον—'wearing out life,' i.e. hardy.

θυμβρεπιδείπνου—'sage-dining'; λάχανα μόνα τρωγόνης εὐτελῆ (schol.): Ach. 254, βλέπονσα θυμβροφάγον (= θύμβραν): Eccl. 1178, λαβὼν λέκθων ὑν 'ἐπίδειπνῆς.

422. ἀμέλεια—practically an adverb going with what follows, 'with absolute confidence I would' etc.; cf. 488. Most editors however put a comma after ἀμέλεια (or θαρρῶν), making ἀμέλεια a real imperative, 'have no concern, I would,' etc.

ἐπιχαλκεύειν παρέχομι ἢν—'I would let myself be hammered on,' like iron on an anvil, i.e. I could stand any amount of moulding and fashioning. The construction with παρέχω without ἐμαυτόν is not uncommon; e.g. Soph. Aj. 1146, πατεῖν παρέίχε τῷ θέλοντι: Plat. Charm. 176 b, ἢν ἐπάδειν παρέχης Ἡωκράτει.
如果您愿意，那么您将不再承认任何神祇。

这句诗的构造可以理解为两种方式：
1. **αλλο τι**—you will then acknowledge no gods but what we do?
2. **οὐδὲν**—nothing at all?

第一种解释是：
- **αλλο τι**—you will then acknowledge no gods but what we do?
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第二种解释是：
- **οὐνομεῖς**—‘acknowledge’; 
- **νομιζοῖς**—you think?
- **δὲν**—nothing.

The construction is understood in two ways: 
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- **νομιζοῖς**—you think?
- **δὲν**—nothing.
439. χρήσθων—'let them use (me),' with cognate accusative ὅ τι βούλονται: Thesm. 212, ἐμοὶ δ' ὅ τι βούλει χρῶ λαβῶν. According to the reading adopted by Meineke this cognate goes with the following infinitives and there is no stop after βούλονται; see critical note. Blaydes marks a lacuna after νῦν οὖν, or suggests νῦν μοι χρήσθων, 'vix enim omittit potest pronomen.'

440. τοῦμόν—so Cobet and others: the manuscripts have τὸ γ' ἐμόν, 'yea, this my own.'

441. παρέχω τίπτειν—cf. 422: the active infinitive is the regular construction: Plat. Euthyd. 285 c, παρέχειν ἐμαντὸν τοῖς θεοῖς δέρειν. Here the subject of πεινήν etc. is ἐμέ, while αὐτοῦς comes in again as the subject of δείρειν. Dr Merry thus represents the clause, 'I hand over this body of mine to them for beating, for hunger, thirst,' etc. Note the irregular contraction of πεινήν, δυσήν.

442. ριγῶν—see Vesp. 446: ριγῶν has generally an irregular contraction with ω, ω, instead of οὐ, οὐ: ἀσκόν δείρειν—'to beat (or flog) into a wine skin'; ἱθελοῦν ἀσκός δεδάρθαι, from a fragment of Solon: Eq. 370, δερῶ σε θύλακον.

443. εἰπὲρ διαφευγόμαι—cf. 1035: Soph. Oed. Col. 54, εἰπὲρ ἀρέεις τῆςδε γῆς, 'if you mean to be king.'

445. ἔτης—'go-ahead'; δὲ αὐτῶν χωρῶν πραγμάτων (schol.): Plat. Protag. 349 e, καὶ ἐτας γε ἐφ' ἀ οἱ πολλοὶ φοβοῦνται ἑναί. ἑταμός is more common.

447. περίτριμμα—cf. 260. Dem. (de Cor. 269 § 127) calls Aeschines περίτριμμα ἄγορᾶς.

448. κύρβεις—'a walking statute-book: the κύρβεις were triangular pyramids of wood revolving on a pivot, whereon were written the laws of Solon' (Merry): cf. Av. 1354. κίναδος—Av. 430: Soph. Af. 103: Dem. etc. τρύμη—lit. 'a hole'; ὁ τετρυμένος σφόδρα καὶ πεπερομημένος ἐν τοῖς πράγμασιν, δὲ ἡμεὶς τρύπανον φαίμεν (schol.). τρύπανον is an auger, and the meaning may be a fellow who will pierce and force his way, 'sharp as a needle' as Mr Green says.

449. μᾶσθλής—Eq. 269, ὡς δ' ἀλαζών, ὡς δὲ μᾶσθλής: lit. a soft and supple strap. γλούσα—lit. coagulated oil; hence a slippery fellow, or perhaps a dirty rogue.

450. κέντρων—either a 'goader,' or one who is whipped or goaded, as in Soph. Frag. 309, μαστιγλαι, κέντρων. ἄργαλεος—'an awkward customer' (Merry).

451. ματτυολοιχός—'a licker up of dainty dishes.' This is Bentley's conjecture, and is adopted by Kock, Meineke, Green, and G. C.
other editors. It is not free from objections, as ματτύη, ‘cibi genus,’ (Mart. xiii. 92, 2, inter quadrupedes mattyta prima lepus), was a Macedonian word, not yet introduced in Athens. Besides, daintiness is not a quality which Strepsiades would claim, but rather indifference to dainties. The word may however merely mean ‘a trencher-scaper,’ one who can look out for himself.

The manuscript reading is ματιολοιχός, which is explained by the scholiast as μικρολόγος or μάταια βουλευόμενος καὶ λοχῶν, and by the old grammarians as ὁ περὶ τὰ μικρὰ πανούργος καὶ λίχυος· μάτιον γὰρ τὸ μικρὸν.

455. ἐκ μου χορδῆν—Eq. 372, περικόμματ’ ἐκ σου σκευάσω: Plaut. Mil. i. 1, 8, fac tum facere ex hostibus.

456. παραθέντων—‘let them serve up.’

459. οὐρανόμηκες—cf. 357.

465. ἄρα...ἄρα—‘shall I then?’

468. ὡστε γε—‘yea, so that ’ etc. ἐπὶ ταῖσὶ θύρας καθήσατ—coming to the doors, or sitting at the doors of any one, means applying for his counsel or help. The old gibe was that riches were better than wisdom, for philosophers haunted the doors of the rich, but the rich did not frequent the doors of the wise.

470. ἀνακοινοῦσθαι—‘to communicate,’ with or without accusative expressed, and with dative of the person: so the active, 197. ἐσ λόγον ἐλθεῖν—‘to confer’; cf. 252.

472. πράγματα—‘causes’: the accusative follows ἀνακοινοῦσθαι, ἐσ λόγον ἐλθεῖν being thrown in parenthetically (Green). Dr Merry however takes πράγματα etc. as dependent on συμβουλευόμενος. ἀντιγραφάς—strictly the defendant’s ‘plea’ or rejoinder, but often used more generally: see Dict. Ant. πολλῶν ταλάντων—‘worth many talents,’ i.e. involving great sums.

475. ἀξία σῇ φρενί—‘wishing to take counsel with you on matters meet for your great wisdom’ (Green); cf. Ach. 8, ἀξίων γὰρ Ἐλλάδι: Eq. 616, ἀξίων γε πᾶσιν ἐστὶν ἐπολολύξαι. Teuffel and Blaydes put a comma after ἀξία σῇ φρενί, making it appositional with the words before.

476. ἄλλ’ ἐγχεῖρει—turning to Socrates, ‘take in hand, begin.’ προδιδάσκειν—here the preliminary lessons may be implied; but the word is often equivalent to διδάσκειν, the προ suggesting the teacher’s leading and the scholar’s progress.

479. μηχανᾶς...προσφέρω—of plans and means, Eur. Iph. T. 112, πᾶσας προσφέροντε μηχανᾶς. Hearing of the ‘engines’ which are to be
NOTES

1. 'brought to bear' on him Strepsiades cries out as if in fear of an armed assault: Thuc. ii. 58, 1, μηχανᾶς τῇ Ποτιδαιώ προσέφερον: ii. 76, 4, μηχανᾶς προσήγον τῇ πόλει. According to Poppo scaling-ladders are especially meant.

481. τειχομαχεῖν μοι—like μάχεσθαι μοι. τειχομαχεῖν occurs three times in Thucydides, without a case following.

485. σφέτλιος—'poor wretch.'

487. ἀποστερεῖν—Teuffel suggests that there may be a joke in ἀποστερεῖν (=λέγειν). Meineke and Kock suspect the genuineness of 486, 7: Green puts them after 488.

488. ἀμέλες—cf. 422.

489. ἄγε νῦν ὅπως κ.τ.λ.—Ach. 253, ἄγ' ὅπως...οὗσει: Goodwin § 273. προβάλω—Socrates means 'propound'; in which sense προβάλει is perhaps the true reading Vesp. 21, as suggested by Green. The word is also used of throwing things to a dog, 'when I drop you a scrap of wisdom'; cf. Vesp. 916. With the following ύφαρπάσει, 'snap up,' this naturally suggests κυνηδόν.

493. δέδοικα σ'—the subject of the subordinate sentence is made the object of the main verb: Thuc. iv. 1, 1, φοβούμενοι τοὺς Ἀθηναίους, μὴ ἐπέλθωσιν. Teuffel cites Ter. Eun. 610, metuo fratrem ne intus sit.

The manuscripts vary between δέγγα καὶ δείκα: most editors read δείκα, 'I fear you (actually) need whipping'; see Goodwin § 365 and 369.

494. τῇ δρᾶσ—Dr Blaydes takes this as conjunctive, 'what are you to do?' while 'pro indicativo perverse accipit senex rusticus.' But more probably Socrates is simply asking if whipping does his pupil good, or perhaps if it is likely to get the teacher into trouble.

495. ἐπισφών ὅλγον—he does everything in an orderly and deliberate way: [Dem.] Euerg. 1150 § 38, ἐπιμαρτυράμενος τοὺς παρόντας ἡμώνάμην. The simple μαρτύρομαι occurs 1222, 1297.

496. ἀκαρῆ—sc. χρόνον: Plut. 244, ἐν ἀκαρέλ χρόνῳ. διαλιπῶν—Isocr. de pac. 10, ὅλγον χρόνον διαλιπόντες, πάλιν κ.τ.λ. δικαζόμαι—'I bring my action.'

497. ἵθι νῦν—Socrates is satisfied of his pupil's fitness, or else thinks further questions useless. He bids him take off his cloak, to prepare for philosophic training, or as one about to be initiated (schol.). Strepsiades however fears a beating. This cloak is somehow missing afterwards, see 856 and 1498, and Strepsiades loses his shoes as well, 719.

This passage in some degree supports the rendering θοιμάτων, 179.
498. γυμνοῦς—in the χιτών only, so 965. έθος ἢν τοῖς τότε φιλοσοφοῦς ἐν χιτώνιον μόνον ἐνδεδυμένους καὶ ἡμιγύμνους καθημένους φιλοσοφεῖν (schol.). νομίζεται—1416, 1420.

499. φωράσων—searchers for stolen goods had to leave their clothes behind, that they might not carry property in with them and then pretend to have found it: Plat. leg. 954 A, φωράν ἃν έθέλη τίς τι παρ' ὑπωδῶν, γυμνοῦς ἡ χιτωνίσκον ἔχων, ἀξώστος κ.τ.λ.

503. τὴν φύσιν—Socrates means 'in character,' but Strepsiades understands 'appearance'; see 276.

504. ήμιθνης—ἐπεὶ ἵσχυν καὶ ὡχρός τὴν ἱδέαν ὁ Χαίρεφων· ὅθεν νυκτερίς ἐκαλεῖτο καὶ πύξιος (schol.): cf. 103.

505. οὗ μη...ἀλλ'...;—cf. Ran. 462, οὗ μη διατρίψεις ἄλλα γεύσει τῆς θύρας; see also 296 and 367.

506. αὐνύσας τι—cf. 181. δευρί—Socrates turns to the door of the Contemplatory, which seems to have been more or less underground, see 632. βάττον—'at once,' ocius. τῷ χειρὲ—τῷ, τοῖν are the dual forms for all genders.


508. ἐς Τροφωνίου—the oracle of Trophonius was in an underground cave at Lebadaea in Boeotia. Those who consulted it took with them cakes to soothe the serpents which beset the place. The horrors of the cave and the mysterious terrors of the oracle are described by Pausanias, ix. 39, 2—14, and further traditions are recorded by the scholiasts: see Dr Blaydes' edition, and also Dr Merry's note.

509. κυπτάζεις—Pac. 731, περὶ τὰς σκηνὰς κυπτάζειν. ἔχων—cf. 131.

Socrates and his pupil now enter the house, and the chorus come forward. As the actors retire they wish good luck to the neophyte in his bold venture, and then the leader delivers the Parabasis.

Parabasis, lines 510—626.

In the Wasps and the Birds we have a parabasis complete in all its parts: see Dict. Ant. chorus p. 422. Here the πνίγος or μακρόν alone
is wanting. See note on 562. The arrangement is as follows:—κομμά-

510—517.—τοῦτο διὰ τὸ εἰσάγεσθαί τὸν χορόν ἐξιόντων τῶν ύποκριτῶν ὄνομαξεται κορωνίς (schol.). κομμάτιον is the usual term. It was sung as the chorus were turning to face the audience.

510. ἀλλ' ἵνα χαίρων—the usual formula; Eq. 498, ἀλλ' ἵνα χαίρων: so Pac. 729, Vesp. 1009, ἀλλ' ἵνα χαίροντες.


515. νεωτέροις κ.τ.λ.—'is getting his mind imbued with new pursuits' (Blaydes); cf. 1399, κανοῖς πράγμασιν ὄμιλείν: Vesp. 1471, τὸν φύσαντα σεμνοτέροις κατακοσμῆσαι πράγμασι, 'conditions.' τὴν φύσιν αὐτοῦ—so 905, τὸν πατέρα αὐτοῦ : Pac. 880. τὴν αὐτοῦ φύσιν is the usual order, but ἡ φύσις αὐτοῦ, ἐμοῦ etc.: see 905, and my note on Thuc. v. 71, 1. χρωτίζεται—middle, as in 127. The active χρωτίζω is quoted from Plutarch by Liddell and Scott.

520—562. The chorus facing the spectators, the leader addresses the audience in the poet's name. This part of the Parabasis belongs to the second edition of the Clouds. The play had not deserved to fail, says the poet, for it was the best and most careful of his works. He hopes now for a better verdict, even as his earlier plays have met with welcome and encouragement.

This is free from vulgarity and coarseness; it is full of fresh ideas. Old adversaries are not attacked again; while it is the poet's rivals who imitate his former comedies, and now assail Hyperbolus as he encountered Cleon.

The Parabasis of the Wasps, exhibited in 422, has a still further vindication of the merits of the Clouds, with complaints of unappreciative critics, and many of the verses in the Wasps are repeated in the Peace, which appeared in 421.

519. Διόνυσον—ἐπεὶ ἐν Διὸνυσίον παρῆλθε τὸ δράμα (schol.). ἐκθρέψαντα—cf. 532: Ran. 386, Δήμητρα ἡ θρέψασα τὴν ἐμὴν φρένα.

520. οὕτω...ὡς—the usual formula in prayers and invocations, so ita, sic...ut. οὕτω states the wish, ὡς the condition. We generally invert the order and say 'if...then.'

σοφός—used, like δεξίος, of good taste and judgment and refinement in the poet and the critic.

523. πρώτους—instead of producing the play elsewhere, in the
Piraeus for instance or in Aegina, or perhaps at the rural Dionysia; ὑμᾶς being the audience at the great Dionysia. ἀναγεύομαι ὑμᾶς—

‘to give you a taste of it’; ‘a second taste’ might seem implied from the composition of the word, which is not found elsewhere; but this does not agree with εἴτε ἀνεχόμονε. The cognate αὐτὴν is implied: cf. Eur. Cyc. 149, βούλει σε γεύσω πρῶτον ἄκρατον μέθυ; ποτίζω is constructed in the same way.

524. εἴτε—‘and after all’; ‘cum indignatione dictum, ut in 1214’ (Blaydes). ὑπάρκνον φορτικῶν—the converse of σοφὸς and δεξιός, boorish, vulgar, illiterate. Some authorities understand the judges, others the rival poets. I rather incline to the latter view, as Aristophanes often complains of φόρτος and φορτικά in other people’s plays, while it would not be judicious to call the judges or the audience φορτικόλ.

526. ταῦτα εἰπραγματευόμην—‘I took all this trouble.’

527. οὐδ’ ὡς—not even after this defeat.

528. ἐνθάδε—‘in this same theatre. οἷς ἦδο καὶ λέγειν—‘to (before) whom it is a pleasure even to speak,’ i.e. to perform, even without a victory. This is the scholiast’s explanation, and there is no variation of reading. The sense however is not very clear, and οἷς λέγειν is not common Greek for πρὸς οἷς or παρ’ οἷς. Blaydes suggests οἷς, Herwerden οἷς δίκης μέλει, while Kock proposes ψέγειν for λέγειν.

529. ὁ σωφρόνως κ.τ.λ.—‘my Modest Man and my Rake’; characters in the Δαιταλῆς, the poet’s first play, B.C. 427. πρῶτον δράμα γράψας, σωφρόνως μειράκιον εἰσάγει καὶ ἐτερον ἄχρηστον (schol.). ἀριστή ἱκουσάτην—ἐνδοκιμασάν, ‘won high praise’; the play however only took the second place.

530. κοῦκ ἐξήν—either he had not attained full citizenship, and so could not apply for a chorus in his own name (Teuffel), or it was his own prudence and modesty that kept him back: Eq. 545, σωφρονικὸς κοῦκ ἀνοήτως ἐπηδήσας ἐφλυάρει: so the scholiast, οὔπω ἐπέτρεπον ἐμαυτῷ λέγειν διὰ τὴν αἰδώ (Green). Aristophanes was nineteen in 427.

531. ἐξήθεια—Eur. Phoen. 36, τὸν ἐκθεδέντα παίδα. The παῖς ἐτέρα was either Philonides or Callistratus; the scholia are confused. ἀνελέτο—Act. Aposl. vii. 21, ἐκθεδέντος δὲ αὐτῶν ἀνελέτο αὐτῶν ἦ θυγάτηρ Φαραώ (Blaydes).

533. ἐκ τούτου—‘since then,’ ἐξ ὄτου, 528. παρ’ ὑμῖν—‘with you,’ in your minds. We should rather expect παρ’ ὑμῶν, which many
editors adopt. γνώμης ὀρκία—‘pledges of good judgment,’ or of 
appreciative feeling: ὀρκία πιστά is a regular Homeric expression.

534. Ἡλέκτραν κατ' ἐκείνην—‘like Electra in the play’: Ran. 
463, καθ' Ἡρακλέα. ἐκείνη, illam, the well-known character. Note 
the omission of the article with a proper name.

536. γνώσεται...βαστρυχον—As Electra in the Choephoroi (164 sq.) 
recognised her brother’s lock of hair, so my play, if kindly welcomed, 
will recognise the wonted appreciation of the audience.

540. τοὺς φαλακροὺς—Aristophanes was bald, and his rivals 
apparently made a jest of it. Eupolis at any rate, according to the 
scholiast on 554, claimed to have ‘helped the bald man to write his 
Knights’; and we find in the Peace a good-humoured vindication of 
the credit which Aristophanes had won for the bald-headed tribe (Pac. 
765 sq.).

εἶλκυσεν—either ‘danced,’ ἀσέμνως ὄρξησατο, as in 
Pac. 328, ἐν τούτῳ μ’ ἔσασον ἐλκύσαι: or ‘brought in,’ εἰσήγαγεν, cf. 553.
Aristophanes vindicates the dignity and refinement of his own plays in 
contrast to the buffoonery of others in a somewhat similar passage in 
the Wasps, 55—66.

Mr Green notes that ‘in his later plays, Aristophanes certainly did 
much of what he here blames in the other comic writers. He seems to 
have started with an idea of reforming the public taste, which he found 
a task impossible, and so had to give in.’

541. ὁ λέγων τάπη—i.e. in the dialogue, as opposed to the choral 
songs. Some particular incident is doubtless meant; in a play of 
Eupolis, says the scholiast, or of Hermippus.

542. ἀφανίζων—‘concealing,’ or ‘carrying off’ as we say; περικα- 
λύπτων τῷ γελωτῷ καὶ τῇ παιδίᾳ (schol.).

543. οὐδ’ εἰσῆξε—ἡτίς is the subject, the two lines before being 
parenthetical. δάδας—we have however a torch in line 1492, and 
cries of λοῦ there and at the beginning of the play. The scholiast says 
that these were not introduced in the first edition of the Clouds; and 
adds that Aristophanes brings in such things in their proper places, 
μετὰ λόγου...οὕτω δὲ ἄκαλρως.

545. οὐ κομᾷ—οὐ μέγα φρονῶ, with a joking allusion to his own 
baldness: χαριέτως δὲ λέγει ἐπεί φαλακρὸς ὦν (schol.). Compare the 
passage in the Wasps, 1022, ἄρθεις δὲ μέγας κ.τ.λ.: and note on 14.

549. μέγιστον ὄντα—Cleon was ‘at the height of his power’ and 
popularity after his success at Pylos in 425, when Aristophanes assailed 
him fiercely in the Knights. ἕπαινοι ἐσ τῆν γαστέρα—Eq. 273, 
γαστρίζομαι: 454, παί αὐτοῦ καὶ γάστριζε.
550. κούκ ἐτόλμησ—'I wasn’t hard enough’ (Merry). ἔπεμ-
πηδήσαι—Soph. Aj. 1348, οὐ γὰρ θανόντι καὶ προσεμβήναι σε χρή;
κεμένῳ—meaning, I think, 'when I had got him down.' Most
editors however take it to refer to Cleon’s death. He never met with
a political downfall.

We find the poet again in the Wasps (62) disclaiming a further
attack on Cleon; but he scarcely kept his word, though he did not
repeat the sustained and organised assault of the Knights.

551. παρέδωκεν λαβὴν—Eq. 841, λαβὴν δέδωκε: with ἐνδιδὼνα,
ib. 847: Lys. 671: so ansa, ansas dare (Cic.) 'Ὑπέρβολος—
a lamp-seller (Eq. 739), who was now the demagogue of the day, and a
sort of second-rate Cleon: see note on Vesp. 1007.

552. δείλαιον—predicative, as in line 12. κολετρωσ'—κατὰ
κόλου τύπτουσι, καταπατοῦσι (schol.): τὴν μητέρα—contemptuously
mentioned, Thesm. 840.

553. Εὔπολις κ.τ.λ.—Eupolis, the contemporary and rival of
Aristophanes, put on the stage the Maricas, in which he attacked
Hyperbolus and his mother. Aristophanes complains that it was an
adaptation, and a bad one, of his Knights. The Maricas appeared in
421, two years after the Clouds, which shows that we have here a
passage belonging to the second Clouds. παρεῖλκυσεν—eis τὸ θέα-
τρον εἰσήγαγεν (schol.): παρά perhaps suggests awkwardness and force,
'lugging in' (Green). Liddell and Scott say 'spun out.'

554. ἐκστρέψας—μεταβαλὼν (schol.); cf. 88. The idea is that
Eupolis altered and spoilt the play. κακὸς κακὸς—so Ach. 253
etc.

555. αὐτῷ—i.e. the play, the sense of αὐτό or αὐτά, like that of
our 'it' or 'this,' being often implied in the context; or it may be τῷ
Μαρικά. γραῦν μεθύσην—the mother of Hyperbolus, according to
the scholiast; in any case a character brought in τοῦ κόρδακος οὖνεχ',
to perform a vulgar dance (540).

556. Φρύνιχος—Phrynichus the comic poet is meant, according to
the scholiast; he seems to have travestied the tragic Andromeda, who
was exposed to a sea monster. Possibly however an Andromeda of the
tragic Phrynichus is alluded to.

557. Ἐρμιπτως—a comic writer of the time of Pericles. In his
play of the Baking-women he falls foul of Hyperbolus and his mother.
ἔποιησεν εἰς—'wrote upon,' lit. 'in reference to'; Hdt. i. 86, ἐς ἐωντὸν
Λέγων. ἔπιθασσεν is an amendment suggested.

558. ἄλλοι πάντες—‘others, every one’; Blaydes and Teuffel read
NOTES

1. όλλοι with Meineke. ἐρείδουσιν εἰς—ἐρείδω is here intransitive, 'press upon,' 'pitch into.'

559. τᾶς εἴκοσις κ.τ.λ.—Eq. 864 sq., where Cleon is compared to an eel-catcher, who stirs up the mud in order to fish in troubled waters.

562. ἐσ τᾶς ύρας—for the time to come; εἰς τοὺς μετὰ ταῦτα ἐνιαυτοῖς (schol.): Ran. 381, σώζειν φής εἰς τᾶς ύρας: Thesm. 950, ἐκ τῶν ύραν ἐς τᾶς ύρας. Another view is 'till next season,' i.e. till the next comic contest. 

δοκῆσετε—so Ran. 737: δοκήσας, ib. 1485.

The μακρὸν or πνῖγος (Vesp. 1051) is wanting, and the strophe follows at once. It is an invocation of the mighty gods who have some affinity with the Clouds.

563. μέν—with the force of 'first'; there is no corresponding δὲ, the other powers invoked are introduced with τὲ etc. The Clouds, whom the philosophers called the only deities, themselves appeal to Zeus and the other gods.

566. ταμίαν—Hom. II. iv. 84, ταμίης πολέμου: Od. x. 21, ταμίην ἀνέμων.

567. μοχλευτήν—'upheaver'; cf. 1397. Poseidon was ἐνοσίχων, ἐννοσιγαῖος, the lord of earthquakes as well as of storms: Ach. 510, σεῖσας Ποσειδῶν.

570. αἴθέρα—see 264. The scholiast says that the ἀήρ is here meant, ὁ γὰρ αἴθήρ ἀνέφελος, καὶ μισθόμεμων ὁ ἄηρ, οὐχ ὁ αἴθήρ.


572. κατέχει—'fills,' 'pervades.'

575—594. epirrhema, recited by the leader of the chorus. The Clouds complain that they are not duly honoured for their good will and good service to the Athenians.

575. ὦ σοφῶτατοι—cf. Pac. 603, ὦ σοφῶτατοι γεωργοὶ κ.τ.λ. Ran. 700, ὦ σοφῶτατοι φύσει. πρόσσχετε—2nd aorist: many editors read πρόσσχετε = προσέχετε, which last is found in most manuscripts. There is the same question of reading Vesp. 1015, in a passage of somewhat similar tone.

576. ἐναντίον—'to your face.'

577. ὑφελοῦσαι—Blaydes adopts the reading of R, ὑφελοῦσαι as a pendent nominative.

579. ἔξοδος—'expedition'; Pac. 1181, αὔριον δ᾽ ἐσθ' ἦ ἔξοδος.

580. βροντῷμεν—thunder and rain were ominous, and stopped proceedings in the assembly, cf. Ach. 169,
so in case of an earthquake, Thuc. v. 45, 4: 50, 4.

582. ἥνιχ' ἤρεισθε στρατηγόν—this apparently refers to Cleon's command at Pylos in 425 (Thuc. iv. 28). The passage belongs to the first Clouds, as Cleon is spoken of as alive in line 591; he fell at Amphipolis in 422. We have no record of portents happening at the time of Cleon's appointment; some storm may be meant, which hid the light of the sun and moon. ὀφρύς—Plut. 756, ὀφρύς ἔνννηγον ἐσκυθρώπαζον θ' ἀμα.

583. καποιοῖμεν δεινά—cf. note on 388. βροντηγε 8'—from the Teucer of Sophocles (Frag. 507). The thunder bursts through where the lightning has cloven a path.

584. ή σελήνη—according to Teuffel there was an eclipse of the moon in Oct. 425; which was not the time of Cleon's appointment. An eclipse certainly seems meant by ἐξέλειπτε, which is the regular word; as in Thuc. ii. 28, ὃ ἦλιος ἐξέλειπτε. ὃ 8' ἦλιος κ.τ.λ. may however only mean that the sun was obscured by storms. Of course the two eclipses could not occur close together.

586. στρατηγήσει—Blaydes reads στρατηγήσω, the future optative representing the simple future in reported speech after a past tense, as shall becomes should. The indicative however is often retained in such cases; see Goodwin, § 689.

588. προσεῖναι—'belongs to,' is a constant quality. The legend was that Poseidon when defeated by Athene in the contest for the patronage of the new city laid on the Athenians the curse of perpetual ill-counsel; but Athene turned the curse into a blessing, by decreeing that their ill counsels should always turn out well: cf. Eccl. 473. This became proverbial, λεγόμενον ἐπιχώραν (schol.).

590. τοῦτο—Cleon's election. Being in office he can be arraigned for peculation. ξυνολησει—may turn out well, profit.

591. λάρον—Eg. 956, λάρος κεχηνῶς ἐπὶ πέτρας δημηγορῶν is the device on Cleonymus' ring. A greedy parasite is described as πεινώντι λάρῳ ὀρνιθὶ ἐσκόκος, Athen. 134 § 13. δώρων ἐλόντες—Vesp. 1207, εἶλον λουδορίας.

592. τῷ ξύλῳ—Eg. 1049, δὴσαι πεντεσυνίγγυξ ξύλῳ: Lys. 680, τετρημένον ξύλον: a wooden frame with five openings to confine the neck and hands and feet; Dict. Ant. nervus. The κύφων, Plut. 476, held the neck.
NOTES

593. ἐς τάρχαιον—'in statum pristinum'; Ἑγ. 1387, ἐς τάρχαια δὴ καθίσταμαι. In construction the words are loosely connected with the following line, and particularly with ἐξοισεται. 

594. ἐπὶ τὸ βέλτιον...ἐξοισεται—Hdt. viii. 8, ἡμῶν συμφέρεται ἐπὶ τὸ ἄμεινον.

595—606. In the antistrophe the chorus invoke Phoebus, Artemis and Athene, and finally Dionysus, the patron of the stage.

595. ἀμφί μοι—sc. ἔσο (= ἵσθι) or χόρευσον (schol.), 'be about me,' i.e. vouchsafe thy presence (Merry). Another view is that σε is implied after ἀμφί, and 'my song shall be' or the like is the sense. This agrees with other odes beginning in this way. Thus the scholiast quotes from Terpander ἀμφί μοι ἀνακτα ἐκατηθσολον as the beginning of an ode; and we have the beginnings of the Homeric hymns, ἀμφί μοι Ἐρμεῖαο φίλον γόνον ἔννεπε, Μοῦσα etc. So usual was this dithyrambic exordium that the terms ἀμφιάνακτες and ἀμφιανακτίζεων were applied to the poets and their preludes.

596. Κυνθίαν—Strab. x. 5, 2, ἡ Δήλος ἐν πεδίῳ κειμένην ἔχει τὴν πόλιν καὶ τὸ ἱερὸν τοῦ Ἀπόλλωνος. ὑπέρκειται δὲ τῆς πόλεως ὅρος ὑψηλὸν ὁ Κύθνος καὶ τραχύ. It is really of no great height.

597. ψικέρατα—as if from ψικέρας -άτος: the form is found in Pind. Frag. 285, whence Aristophanes may have borrowed it. χρυσοκέρατα is read by Paley after Elmsley, Eur. Hec. 382. With 'high-horned,' i.e. high-peaked, Mr Green compares the German names Matterhorn, Weisshorn etc.

599. πάγχρυσον...οἴκον—the great temple of Artemis built or rebuilt in the 6th century B.C. It was burnt the night that Alexander the Great was born in 356, and rebuilt during his time. 

600—606. ἀγιόδος ἱνίχος—generally taken as= 'wielder of the aegis,' ἱνίχος being used of one who sways, directs etc.; see Liddell and Scott. Mr Green, citing Aesch. Eum. 403—5, where Athene is borne on the aegis, says 'charioted on thy aegis' would be better. But I think Dr Merry is right in saying that 'the meaning there is rather that the movement of the goddess swelled out the folds of the aegis.' 


603. Ἄθανα—elsewhere Aristophanes uses the older form 'Ἀθηναία, Pac. 271 etc. The form 'Ἀθηνα,' which occurs in Thucydides, is a contraction of this.

604. σὺν πεύκαις—'there was a streaming light, a meteor of some
kind, occasionally visible on the bipeaked hill, which was referred in the neighbouring legends to Dionysus with torches in either hand, leading his revellers to the nightly dance. This was a constant theme with the Attic poets’ (Rogers). \( \sigma\epsilon\lambda\gamma\epsilon i \) is the 2nd person, cf. 285.

607—626. antepirrhema—The chorus deliver a commission from the moon to the Athenians. She does them good service both in private and in public, but they disregard her, and bring on her complaints from the other gods from the confusion of the calendar.

608. \( \phi\rho\alpha\sigma\alpha i \)—with the following \( \chi\alpha\rho\epsilon i n \), ‘to bid you hail’; Plit. 322, \( \chi\alpha\rho\epsilon i n \gamma\mu\alpha s \pi\rho\omicron\sigma\alpha\gamma\omicron\rho\omicron\epsilon\epsilon\eta\nu \).

609. \( \pi\rho\omega\tau\alpha \mu\epsilon n \)—followed by \( \epsilon\iota\tau\alpha \) without \( \delta\epsilon \), a common form, with a slight anacoluthon in the construction. In 612 it is followed by \( \alpha\lambda\lambda a \tau ' \), with a similar anacoluthon. \( \tau ois \xi\upsilon\mu\mu\alpha\chi\omega is \)—who would be present at the great Dionysia (Ach. 502).

611. \( o\nu l\omicron\gamma\omicron\omicron\omicron\omicron \)—not like the orators and demagogues.

612. \( \tau o\nu \mu\nu\nu\nu\omicron \)—Ach. 859, \( \tau o\nu \mu\nu\nu\nu\omicron \epsilon\kappa\alpha\sigma\tau\omicron \). \( o\nu k \epsilon\lambda\alpha\tau\tau o\nu n \gamma\delta r\alpha\chi\mu\eta\nu \)—cognate accusative, sc. \( \omega\phi\epsilon\lambda\omicron\omega\omicron\sigma\alpha \).

614. \( \sigma\epsilon\lambda\eta\nu\alpha i\alpha s \)—\( \sigma\epsilon\lambda\eta\nu\alpha i\alpha s \) is read in most manuscripts, but \( \sigma\epsilon\lambda\nu\alpha i\alpha s \), like ‘\( \alpha\theta\nu\alpha i\alpha s \), is the old Attic form. Some manuscripts have \( \sigma\epsilon\lambda\nu\alpha i\alpha o\nu \), but the substantive is much more in place.

615. \( \gamma\mu\alpha s \delta \omega n \) \( o\nu k \) \( \alpha\gamma\epsilon i n \)—nine or ten years before Meton the astronomer had endeavoured to improve the system by which the solar and lunar year were harmonised, all religious festivals being regulated by the lunar year. The details are clearly summarised in Dr Merry’s edition of the Clouds; and further particulars may be found in Dict. Ant. calendarium. It does not appear that Meton’s changes were formally adopted by the state, but some modifications of the calendar were plainly introduced about this time. There is a somewhat similar complaint implied, Pac. 414.

616. \( \kappa\upsilon\delta\omicron\delta\omicron\omicron\omicron\omicron \)—\( \sigma\nu\tau\alpha\rho\alpha\tau\tau\epsilon\epsilon \nu \), \( \alpha\tau o \tau o\upsilon \kappa\upsilon\delta\omicron\delta\omicron\omicron\omicron \) (schol.): Pac. 1152, \( \kappa\kappa\upsilon\delta\omicron\delta\omicron\delta\omicron\omicron\omicron \), of a \( \gamma\alpha\lambda\nu \) stealing things.

618. \( \psi\epsilon\upsilon\sigma\theta\omicron\upsilon \) \( \delta\epsilon\iota\pi\nu\omicron \)—Soph. Af. 178, \( \epsilon\nu\alpha\rho\omicron\nu \) \( \psi\epsilon\upsilon\sigma\theta\epsilon\iota\sigma\alpha \).

619. \( \kappa\alpha\tau a \) \( \lambda\omicron\gamma\omicron\omicron \)—‘there was an error in excess at the end of the cycle of \( \frac{1}{2} \) days—a very appreciable quantity. The gods might well grumble, as this would be sufficient to disarrange the whole calendar. We might illustrate it by supposing Shrove Tuesday pushed forward to Ash Wednesday or vice versa’ (Merry).

620. \( \sigma\tau\rho\epsilon\beta\lambda\omicron\omicron \upsilon \) —i.e. examining slaves by torture, and conducting judicial business when the courts ought to be closed.
621. ἀγόντων—‘keeping, observing’: Aesch. _Ag._ 1592, κρευτρογον ἡμαρ ἄγεων.

622. ἥ τῶν...ἡ—most manuscripts have a second τῶν before Σαρπή-δόνα. The metre requires its omission; and the irregularity thus caused is justified by such lines as 104, 1418, 1465. Meineke reads ἢτωθε Μέμνον’, but ἢτωθ...ἡ, according to Blaydes, is not found in comedy. Memnon son of Tithonus, and Sarpedon son of Zeus, both fell before Troy. So highly were they honoured by the gods that on the day of their death ἐν πένθει καὶ νηστείᾳ διάγεω τοὺς θεοὺς καὶ έτος (schol.).

624. τήτες—_Ach._ 15: _Vesp._ 400. ἰερομνημονεῖν—the ieromνήμων was a commissioner appointed by lot to the Amphictyonic council. It was an office of high distinction; see Dict. Ant. _Amphictyones_. κάπεθ’—note καὶ following a participle; _Eq._ 392, τοιούτοσ ὀν...κατ’ ἀνὴρ ἑδοξέν εἶναι.

625. τῶν στέφανων ἀφηρέθη—he might wear a laurel chaplet as one returning from a sacred mission (_Plut._ 20); or as a mark of office, see Dem. _Meid._ 524 § 32. How he lost it we do not know. It has been suggested that he had his chaplet blown off by a gust of wind, which the Clouds here claim to have caused. Or the meaning may be that he was not rewarded with a crown of honour on his return from Delphi.

627. The chorus files off, and Socrates comes out of the Contemplatory, complaining of the hopeless dulness of his pupil: Strepsiades is still inside. Socrates swears μὰ τὴν ἀναπνοὴν κ.τ.λ., appealing to his gods, the powers of nature; see 264 and 424. For the run of the verse cf. _Av._ 194, μὰ γῆν, μὰ παγιόδας, μὰ νεφέλας, μὰ δίκτυα.

629. ἀπόρον—helpless, shiftless, without a πόρος. Like most Greek adjectives it is usually active in force when used of a person; passive however Eur. _Bacch._ 800, ἀπόρῳς γε τῶδε συμπεπλέγμεθα ἡνῷ etc. ‘Awkward’ does for both meanings. σκαίον—cf. 790: _Vesp._ 1183, ὡ σκαὶ κάπαθεντε.
630. σκαλαθυμάτι—'scraps, trifling quibbles,' formed from σκαλαθύρω=σκαλά, to dig (Eccl. 611): or, according to the scholiast, from σκαλ(εύω–ευμα) and ἄθυμα–ατιον, 'a toy, trifle.'

631. ὁμως γε μήν—so 822.

632. καλῶ—future, as in 452.

633. ἔξει—ἔξιθε. Blaydes takes it as indicative and prints a question, 'will you come out?' τὸν ἀσκάντην—i.e. the σκίμπουσ of 254 and 709.

635. ἀνύσας τι—cf. 506. ἰδοῦ—'there,' taking the place of a pupil.

638. ἐπῶν—not verses but words, their right use and form, which Protagoras and Prodicus insisted on. Their ὀρθοετεία is illustrated 658 sq.

639. ἐναγχος—Eccl. 823: this word is always attached to past tenses. It never occurs in tragedy, νεωστι being used (New Phrynichus, p. 70).

640. παρεκόπτην—'I was defrauded': Eq. 807, οἷον ἄγαθῶν παρεκόπτου: ib. 859. διχονίκω must be explained as instrumental, 'by means of, in the matter of, a two-pint measure.' Blaydes adopts διχονίκου, a regular construction; but the dative can be justified by such passages as Thuc. iv. 73, 4, τῷ βελτιστῷ τοῦ ὀπλικοῦ βλαφθῆναι.

644. οὐδὲν λέγεις—'nonsense'; 781: Vesp. 75 etc. περίδου...εἴ μή—Strepsiades proposes to bet that the half-gallon is 'a four-measure.' In English we bet that a thing is so and so; in Greek and Latin the layer of the wager engages to forfeit the stake unless he prove right: cf. Ach. 772, περίδου μοι περὶ θυματίδαν ἀλῶν, αἱ μὴ κ.τ.λ. περὶ is used of the stake, as in Eq. 791. In Latin we have the analogous use of ni with sponsonem facere, pignus dare, e.g. Cic. Off. iii. 19, 77, cum is sponsonem fecisset ni vir bonus esset: see Lewis and Short, ni, iii B. For περίδου cf. Hom. II. xxiii. 485, τρίποδος περιδώμεθον ηὲ λέβητος, where the stake is expressed by the genitive of price.

645. τετράμετρον...ημικεκτέον—the half-ἐκτείς was a 'four-measure,' as it contained 4 χολικες. Strepsiades as usual takes the most common and material view of what is proposed to him.

646. ἐσ κόρακας, ὡς—'confound it, how clownish you are': only a comma should follow ἐσ κόρακας: cf. 133.

647. ταχύ γ′ δὖ—ironical, 'you look like a promising student of rhythms,' a more refined subject than metres: so Dem. Meid. 581 § 209, ταχύ γ′ δὖ χαρίσαιντο, οὔ γάρ; τάχα δ′ δὖ, 'perhaps you might,' is adopted by many editors.
NOTES

648. πρὸς τάλφιτα—cf. 176, 'to get my living.' Strepsiades may also refer to his dealings with the ἀλφιταμοιβός (649).

649. πρῶτον μέν—there is no answering δέ or εἰτα, as Socrates is interrupted. εἶναι is loosely constructed, 'tamquam praecessisset διδάξουσι' (Blaydes). κομψόν—'refined, neat.' The word is sometimes used in a good sense, sometimes in contempt. Here the meaning is that Strepsiades would learn to speak in company with grace and proper modulation. In Plato's Republic (400 b) there is a discussion on the rhythms which should be chosen as tending to propriety of life and speech.

651. κατ’ ἐνόπλιον—sc. ῥυθμόν, what is the rhythm of the war tune: εἰδὸς ῥυθμοῦ πρὸς δὲ ὧρχούντο σειόντες τὰ ὀπλα (schol.). κατά δάκτυλον—'dactylic.'

653. τὶς ἄλλος—Strepsiades as usual misunderstands, and points first one finger then another at Socrates in a vulgar derisive way. ἀντὶ—'instead of,' i.e. but, except; implying comparison and preference; cf. note on Vesp. 210.

654. πρὸ τοῦ—cf. 5. There seems something wrong about this line; μέν has nothing to answer it, and the sentence does not run clearly. 'Versus fortasse interpolatus' (Blaydes).

655. ψυρέ—the penultimate is short, as in Vesp. 1504, 1514.

657. τὸν ἄδικωτατον—Blaydes reads τὸν ἄδικον τούτον as in 116; Meineke suggests τὸν ἄδικωτερον.

659. ἄπτ’ ἐστὶν ὅρθως ἄρρενα—Cope on Arist. Rhet. iii. 5, 5, calls Protagoras' classification of nouns the earliest attempt at Greek grammar.

661. ἀλεκτρυνῶν—after the mention of this singular 'quadruped' Bentley suspects that two lines are lost, containing a fresh question from Socrates and a list of female creatures in answer, also ending with ἀλεκτρυνῶν. This form served for either gender, as we see from Fragments 80 and 237: Blaydes also cites Phrynichus p. 228, λέγε δὲ ἀλεκτρυνῶν καὶ ἐπὶ θῆλεως καὶ ἐπὶ ἄρρενος, ὥς οἱ παλαιοί.

662. πάσχεις—nearly = ποιεῖς, 'what folly you let yourself utter.'

663. ἀλεκτρυνόνα—Porson suggested the contracted form ἀλεκτρυῶ to avoid the concurrence of five short syllables. Blaydes read καὶ ταύτο for κατὰ ταύτο.

666. ἀλεκτρυάιναν—on the analogy of λέων λέανα, θεράτων θερά-πανα, and various proper names. This form never came into use; ἀλεκτρόνα is quoted from Aristotle.

669. διαλφιτῶσω κ.τ.λ.—as we might say, 'I'll fill your sack with flour,' a suitable offer from a farmer; cf. 1146.
670. ἵδοι μάλ' αὐθίς—so Pac. 5 etc. τὴν κάρδοσον ἀρρενά
κ.τ.λ.—the point is that κάρδοσον being a feminine word has no business
with a masculine ending in os.

674. ταῦτ' ὑπαται—'is equivalent'; qua masculine termination
they stand on the same footing. σοι—for you, = 'you make it
equivalent,' so ὑμῖν, 688.

675. οὐδ' ἦν—Strepsiades apparently understands that Cleonymus
'is identical with a kneading-trough'; and replies that on the contrary
he never even had one.

676. ἀλλ' ἐν θνεία—Cleonymus, says the scholiast, is here satirised
as a needy parasite; so a mortar was big enough for any kneading he
wanted at home.

677. τὸ λοιπὸν—'henceforth'; conversely τὸν ἀλλ' ἄλλον χρόνον is
nearly always 'hitherto.'

680. ἐκεῖνο δ' ἦν ἂν—'then we should have had.' Blaydes,
considering that the sense of the passage ought to be 'we should, or
shall have,' suggests ἐκεῖνο τὰρ' ἦν 'then it seems it is,' or οὔτω γ' ἂν
ἐν. Κλεωνύμη—suggesting the man's cowardice and effeminacy.
So Horace calls a person in contempt Pediatia (Sat. i. 8, 39); and
Cicero calls young Curio filiola Curionis (Ep. Att. i. 14, 5).

681. ἐτὶ δὲ γε—various alterations are given for the unmetrical ἐτὶ
γε of the manuscripts: of these ἕτε' ἐν τι gives excellent sense, if not too
much of a change. ἐν τι is 'one definite thing,' ἐν γε τι 'any one
thing.' ὀνομάτων—here 'names'; ὀνόμα being either nomen or
nomen proprium.

684. Κλευταγόρα—a Thessalian poetess, according to the scholiast
on Vesp. 1246, but the scholiast on Lys. 1225 calls her a Laconian.

686. Philoxenus is spoken of with contempt, Vesp. 84; and
Amyntias is satirised repeatedly in the same play as an effeminate
sycophant. Melesias is perhaps the father of Thucydides, the opponent
of Pericles.

688. ὑμῖν—'with you'; 674.

690. Ἀμυνία—thus the vocative termination is feminine. There
is of course a gibe at the man's womanish character.

692. ἥτις οὐ—'inasmuch as she does not.' ὡς τις μή is the usual
construction when the meaning is 'whoever'; but here, though a
general notion may be implied, a definite statement is made about a
definite person.

694. οὐδὲν—'not at all' is the meaning of this phrase in answer to
a question, as shown by quotations in Blaydes. Here it seems no
answer. Dr Merry thinks the meaning may be ὃνδιν ἑαυτῶν 
πάντες λοιμεν, you are not learning what everybody knows, but some-
thing rare. Mr Green takes it with τί μανθάνω; 'to what end am I 
learning?' 'To no end indeed.' Possibly it may refer to μανθάνω 
only, 'Learning? you're learning nothing.' τι ἔρω;—conjunctive, 
'what am I to do.'

696. ἐνθάδ'—on the σκίμπους, which seems to have been essential; 
see 254: Strepsiades has sufficient reason already to regard it with 
apprehension (634).

698. οὐκ ἔστι παρὰ ταῦτ' ἄλλα—seemingly a catchword of the 
day, and probably a quotation from some tragedy. It occurs Vesp. 
507 A, οὐκ ἔρω παρὰ ταῦτ' ἄλλα φάναι.

Socrates now goes in, returning at 723. Strepsiades is left on 
his bed.

699. οἶνον—relative, as in 1158.

700—705. The chorus encourage Strepsiades 'to think out things 
for himself.' The strophe seems to have been left imperfect, as there is 
nothing corresponding to verses 812, 813 in the antistrophe.

701. πυκνώσας—'condensing yourself,' i.e. concentrating your 
mind, συναγαγὼν πάντα τὸν νοῦν σου (schol.). It may also suggest 
'packing yourself tight' in the bed-clothes.

703. οὗτοι εἰς ἀπορον πέσης—a cut at Socrates, says the scholiast, 
who when he found himself in a difficulty μεθίσταται εἰς ἑτερον. 
Socrates advises his pupil in the same spirit, 743.

704. ηδα—Eur. Ἰρώιδ. 67, τί ὅδε ηδᾶς ἄλλοις τρόποις;

710. Κορίνθιοι—παρ' ἱπόνοιαν for κόρεις, with an allusion to the 
raptacity of the Corinthians, who, as the scholiast suggests, may at this 
time have been threatening Attica.

712. τὴν ψυχὴν ἐκτίνουσιν—'are draining my life-blood'; Soph.

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El. 785, τοῦμῶν ἐκτίνους' δεῖ ψυχῆς ἄκρατον αἰμα. Note the rhyming ending of these lines; we have something like it 305 sq.

716. μὴ νυν—Blaydes compares Puc. 83, μὴ μου σοβαρός χώρει λαν.
717. καὶ πῶς—sc. οὐκ ἀλγῶ; how am I to help it?
718. φρούδη χροά—hard thinking, he feels, tells on him already; he is on his way to be like Chaerephon (503): cf. 103 and 120.
719. ἐμβάς—see 858. He may have taken off his shoes, like his cloak (497), on entering. At any rate bare feet were philosophical; cf. 103.

721. φρούρας ἅδων—the sound of φρούρος suggests this phrase. The sentry proverbially 'sings on his watch' to keep himself awake, like the watcher in Aesch. Ag. 16. Strepsiades 'means that instead of sleeping he cries out as he is bitten by the κόρες' (Merry). The genitive φρούρας is generally explained on the analogy of νυκτός, ἕσπέρας, like αἰθρίας (371).

722. ὀλγοῦν—sc. δεόν, 'all but'; Iesp. 829, ὀλγοῦν μ' ἀτώλεσας.
723. οὖτος τι ποιεῖς;—Socrates comes back, to see about his pupil's progress. In 732 he does just the same; and, as Teuffel points out, this scene is full of such inconsistencies and repetitions. Teuffel therefore assigns verses 700—706 and 731—739 to the first edition of the Clouds; 691—699, 707—730 and 740—745 to the second.
726. ἀπόλωλ' ἀρτίως—so the threat of ἀπολεί comes too late.
727. μαλβακιστέ—Plat. Alc. i. 124 ν, οὐκ ἄποκρητέον οὔδε μαλβακιστέον, τί ἐταίρε. For the plural cf. Ach. 394, βαδιστέα: ib. 480, ἐμπορευτέα. Strepsiades is to face the κόρες bravely, veiled like a neophyte initiated in the school of Pythagoras (Blaydes).

729. ἀπαιόλημφ—Aesch. Choeph. 1002, ξένων ἀπαιόλημα: Eur. Ion 549, τοῦτο κάμ' ἀπαιόλεῖ 'puzzles.' As Mr Green says, 'the first sense would probably be to dazzle or confuse by quick motion, as one might do by sleight of hand: cf. praestigiae, praestringere.' 'Quickly moving' is the primary sense of αἴλος. ἐπιβάλοι κ.τ.λ.—'invest me with—an aptitude for fleecing.'

730. ἤξ ἄρνακίδων—as if the ἄρνακι were connected with ἄρνεισθαι. γνώμην—'plan, device.' ἀποστερητρίς is formed like αἰλητρίς, ὀρχηστρίς, from αὐλητής etc.
731. ἀθρήσω—aorist subj. with φέρε. ἔρχεται πάλιν ἐπ' αὐτῶν ὁ Σωκράτης is the scholiast's comment on this line, but it seems rather to have been meant for the master's first reappearance, as noted on 723. μᾶ τόν κ.τ.λ.—'not I, by Apollo'; so Eq. 14 etc.
733. ἐχεις τι;—as if asking a hunter or fisher.
NOTES

740. σχάσας—see note on 107. Here σχάσας seems the converse of πικρώσας (701): 'the old man is to loosen and spread out his thoughts over various matters: not to keep them too close and concentrated' (Green).

The predicate λεπτήν shows that the thought is to spread like a thin and subtle film. 'Cutting your thought fine' is another rendering; while Merry prefers 'checking the play of your subtle thought,' like πικρώσας, and Blydes takes a similar view.

741. κατά μικρόν—'little by little': the disciple is to consider details and particulars. For περιφράνει cf. 225.

742. διαιρῶν—'division' of genus into species, κατ' εἴδη διαιρεῖσθαι τὰ δύνα (Plat. Phaedr. 273 e), was essential for true reasoning. οἴμοι τάλας—'a cimicibus morsus exclamat' (Blydes).

743. ἡχ' ἀτρέμα—see note on 261. καν ἀπορῆς τι—a mere repetition of the idea in 702.

744. τῆν γνώμην...αὐτό—a disputed sentence, the question being about the accusatives. Reiske cuts the knot by reading τῆς ἀφάρμη, and many editors approve. Still on the whole I think Dindorf's view the best, that αὐτό καὶ ἰγνώθρισον is put for καὶ ἰγνώθρισον αὐτό. There are instances of such an order, e.g. Pac. 417: and this view avoids altering τῆς γνώμην κίνησον, which seems certainly right. 'Stir up your mind' is natural, but 'stir it up,' start it, 'in your mind' (i.e. τὸ νόημα, your idea), is not so probable. For suggested alterations see the critical note.

746. Σωκρατίδεον—cf. 80 and 222.

748. τὸ τί:—'what is it?': so Pac. 826, ὅτι νῦν κάτειπε μοι. ΤΡ. τὸ τί: So the article is used with ποιων when something said before requires explanation.

749. Θετταλήν—Thessaly was the country of witches.

750. καθελομι...τῆν σελήνην—Plat. Gorg. 513, τὰς τῆν σελήνην καθαιρώσας, τὰς Θετταλίδας: Hor. Epod. 5. 45, quae sidera excantata voce Thessala lunamque caelo deripit: Verg. Aen. viii. 69, carmina vel caelo possunt deducere lunam.

751. αὐτήν—beginning a line, as if we had a prose sentence.

752. ὥσπερ κάτοπτρον—plainly a round mirror like the full moon. The crest-case, as Mr Green shows, was most likely round (and flat).
754. σελήνη—no article; so 626. The moon regulated the calendar, and brought on pay-day: cf. 17.

755. ὁτιὶ τὶ δῆ;—'because why?' ; cf. 784: Plut. 136. Blaydes here reads τιὶ τὶ δῆ ; with some manuscript authority.

757. προβαλῶ—see 489; our problem.

758. γράφοιτο—'if a suit were entered against you.' This is a true and reasonable passive; but γράφομαι is usually middle, 'to indict.' Hence Blaydes' note, 'corrigendum existimabam πεντετάλαντόν τις δίκην, sed obstat dativus σου, dicebant enim γράφεσθαι τινα (non τινι) δίκην.' We may add that, though a γραφή could be called a δίκη in a general sense, γράφομαι δίκην is not a customary phrase, and could not be used of bringing a civil action (λαγχάνειν δίκην), which is meant here.

759. ὅπως ἄν—cf. 776.

761. μὴ νῦν—a repetition of the advice in 740, as Mr Green rightly notes. What Socrates fears is narrowness and self-centred thought, and he enjoins a freer and wider range.

762. ἀποξάλα—compare what Socrates says, 227 sq.

763. λινόδετον...τοῦ ποδός—'tied to a thread by the foot': Hom. Il. xxiii. 853, πέλειαν δῆσεν ποδός: Hdt. v. 16, παιδία δέουσι τοῦ ποδός σπάρτω: cf. Vesp. 569, for gen. with ἐλκω.

ὡσπερ μηλολόθην—as the cockchafer was tied to a thread, so the thought was to have its flight but not to stray beyond control.

766. ἡδη...έορακας—cf. 370. φαρμακοπώλαις—the sellers of precious stones, says the scholiast, were anciently called φαρμακοπώλαις, as such stones had occult virtues. Rather perhaps stones of magic or medical value would naturally be kept by φαρμακοπώλαις.


770. ὅποτε γράφοιτο—after the plaintiff had made the deposits in a civil action, it was the duty of the magistrate before whom the case came to placard the declaration on a tablet for the inspection of the public (Dict. Ant. δίκη). I do not understand* the middle γράφοιτο in this passage. Surely the γραμματεύς was the person who actually made the entry on the tablet, ὁ γράφων τὰ λεγόμενα ἐν ταῖς δίκαις as the scholiast says, and the verb would be γράφω (or ἐγγράφω), not γράφομαι. γράφομαι is to get written, or to write for one's own use. The technical γράφομαι τίνα, 'I indict a man,' is literally 'I get his name entered' for trial, and is properly used of the prosecutor. Thus Dem. Dionys. 1284,
§ 6, συγγραφὴν ἐγράφαντο is 'they had a bond drawn up': Vesp. 537, μνημόσυνα γράφομαι, 'I will make notes (for my own use)'; so ib. 576. We should expect ὀπότε γράφοι τὰς δίκας, as the sense of the line is general, the particular case coming in afterwards.

772. τὰ γράμματα—the actual letters, or the entry generally, on the waxed tablet: see Dict. Ant. tabulae.

773. νὴ τὰς Χάριτας—the device being clever and pretty, Χαρίτων γὰρ ἔργα καὶ δόρα σοφία. The scholiast also says that a sculpture of the Charites was a work of Socrates himself in his early days; but this reminiscence is somewhat out of place.

οἶμοι, which is more often used in sorrow or indignation, here expresses joy.

774. διαγέραται—'cancelled,' lit. 'crossed out'; Dem. Lept. 501, § 145, πειναθεῖς ὑπὸ σοῦ διεγράφατο.

775. ἕναρπασον—'take in': Soph. Aj. 16, ἕναρπάσω φρενί. Here there seems the same idea as in ὑφαρπάσει 490.

776. ὡπος ἄν—'how you might'; see Goodwin, § 330. For the reading see the critical note, and cf. 759. Attic usage is against the 2nd sing. opt. in -σας, which should be -σεις: so in Vesp. 819, Brunck proposed ei πως ἐκκομίσεις for ἐκκομίσαις: see New Phrynichus p. 439. Whatever the reading, the question was how to rebut an adverse judgment, which Strepsiades might incur from want of evidence on his side. The scholiast supposes him here to be in danger of the penalty for bringing an unsupported accusation. ἀντιδικόν—participle.

777. ὀφλῆσειν—so 34: Aesch. Ag. 534, ὀφλών...κλοπῆς δίκην.

778. φαῦλότατα—i.e. most easily: see note on λόγισαι φαύλως, 'calculate roughly,' Vesp. 656. καὶ δὴ λέγω—Av. 175, βλέψων κάτω. Εἰς. καὶ δὴ βλέπω. Strepsiades is now quite elated, and confident of his cleverness.

779. ἐνεστώσης—'pending,' not yet finished: Dem. Apatur. 896, § 13, ἐνεστηκιάσε τῆς δίκης.

780. καλεῖσθαι—Vesp. 830, τὴν δίκην καλεῖν: ib. 1441, with ὁ ἄρχων: so often in Demosthenes.

781. οὐδὲν κ.τ.λ.—'Nonsense.' St. 'It's not,' cf. 644: Vesp. 75, οὐδὲν λέγει. Σ.μὰ Δία, 'that's nonsense.' So. 'It is indeed.'

782. οὐδεὶς...εἰσάξει δίκην—note that εἰσάγων with δίκην expressed or understood is always used of the presiding magistrate. In Aesch. Eum. 580—2, Liddell and Scott unaccountably make Athene the prosecutor; she was the president of the court. But εἰσάγειν τινὰ is
used of the prosecutor, as in line 845. So in the other passage cited by Liddell and Scott, Dem. *Timocr.* 703 § 10, γραψάμενοι τὸν νόμον καὶ εἰσαγαγόντες εἰς ὑμᾶς, the offending νόμος is to be indicted and brought into court by the prosecutors.

783. ὑθλεῖς—φλαυρεῖς· ὑθλός γὰρ ὁ φλαυρός (schol.). The substantive is used by Plato and Demosthenes. διδάξαμ' ἂν, a correction due to Elmsley, is accepted by most editors, the double ἂν being common enough. Reiske reads διδαξαμεν, Kock prefers οὐ γὰρ διδάξαμ’ ἂν. διδάσκομαι, ‘to get taught,’ is most inapplicable here. In Plat. Rep. 421 ε, where διδάξεται is used of the teacher, Cobet reads διδάξει.

785. ἀττ’ ἂν καὶ μάθης—‘whatever you have learned’: Thuc. iv. 11, 4, ἐὰν πη καὶ δοκοὶ δυνάτον εἶναι σχεῖν, if at any point it did seem possible to land.

787. τί μέντοι—μέντοι is often used in a question, like our ‘why, what was it?’

788. ματτόμεθα—trying to recollect his lesson about κάρδοσος and καρδότη, 670 sq. Blaydes reads 'ματτόμεθα, which may be right, as referring to the time when the lesson was given.

789. οὐκ ἐς κόρακας ἀποθερεῖ;—so Eq. 892: *Pac.* 500, οὐκ ἐς κόρακας ἔρρησετε;

790. ἐπιλησμότατον—as if from ἐπιλησμός. Eur. *Hec.* 569 has εὐσχήμως, but εὐσχήμος is actually found.

792. ἀπὸ γάρ ὀλούμαι—so 1440: *Vesp.* 780, ἀνά τοί με πείθεις. γλυττουστροφείν—Ran. 892, γλώττης στρόφιγγες.


800. εὐπτέρων—‘well-feathered,’ might imply ‘vigorous’ as Mr Green suggests; or it may be ‘high-flying,’ ὑπερηφάνων, μέγα φρονουσῶν, or εὐγενῶν (schol.).

803. This verse is practically repeated in 843, and is therefore struck out here by Kock and Meineke.
805—12. ‘While Strepsiades is gone after his son, the Chorus congratulate Socrates on the advantages he will get out of his dupe, advising him to make hay while the sun shines’ (Green). The ode may have been consistent with the first Clouds; see note on 723. It is scarcely in agreement with what goes before as we now have it, for Strepsiades was not bidden by Socrates to fetch his son, but simply to take himself off, nor was he an eager scholar, but a rejected dunce.

810. ἀνθρόσ—the genitive is probably governed by ἀπολάψεις, but it might be absolute. ἐκπεπληγμένον—‘excited,’ rather than ‘amazed’ or ‘bewildered’: so in Thuc. v. 66, 1, ἕξπλαγγεσαν ‘were excited’: id. vii. 43, 6, ἐκπεπληγμένοι: iv. 14, 3, ὑπὸ προθυμίας καὶ ἐκπλήξεως.

811. γνοὺς—‘seeing (this),’ i.e. seizing the occasion. ἀπολάψεις—lit. ‘you must lap up from him,’ i.e. make the most out of him you can. The proper Attic future is λάψουαι, as shown Pac. 885, ἐκλάψεται, but the active form might stand in a chorus. The scholiast however gives ἀπολάψεις, ‘you will skin’: while a few manuscripts have ἄπολαύσεις, which suggests Hermann’s ἄπολαύσεις, as the future is ἄπολαύσομαι: see New Phrynichus p. 393 and 409.

814. Strepsiades comes on the stage with his son, threatening to turn him out of doors if he will not go to school. οὔτοι κ.τ.λ.—cf. Vesp. 1442, οὗ τοι μὰ τὴν Δήμητρ' ἐτ' ἐνταυθὶ μενεῖς. Here Strepsiades swears by Mist, in imitation of the master, cf. 627.

815. ἄλλ' ἐσθῇ...κίνονας—the traditional explanation is that Megacles had wasted his fortune on his horses, only the pillars of his hall attesting his former magnificence. But is there any evidence of this? In lines 70 and 124 Megacles is the splendid noble; and the meaning may be ‘get what you can from your uncle’s pillars,’ i.e. in his palace or his stable-yard.

817. μὰ τὸν Δία—the final a in Δία is lengthened by metric stress: Meineke reads μὰ τὸν Δί’ οὐ.

818. ἴδον γ' ἴδον—repeating his words in contempt: Eq. 87, ἴδον γ' ἄκρατον: ib. 344, ἴδον λέγειν. Ῥῆς μυρίας—cf. 153.

819. τὸ Δία νομίζειν—for the construction see 268: for νομίζω ‘to acknowledge, believe in,’ cf. Xen. Mem. i. 1, 1, ὅς ἡ πόλις νομίζει θεόν οὐ νομίζων, part of the indictment of Socrates.

820. ἐγέλασας—cf. 174; and for ἐτεόν 35.

821. παιδάριον εἶ—a mere child with nursery notions, though you are old enough to know better. φρονεῖς—Vesp. 507, φρονῶν τυραν-νικά.

822. ὀμος γε μήν—so 631.
824. ὁπως δὲ— the caution is an echo of 143. For the construction cf. 1177 and 1464. The greater number of examples are in the colloquial language of Aristophanes (Goodwin § 271 sq.). The earliest instance is Aesch. Prom. 68.

825. ἴδου— approaching, as ordered: so 255.
829. αἴβοι— γελών λέγει (schol.), in contemptuous disgust; cf. 102.
830. ὁ Μῆλιος— Diogoras of Melos was reputed an atheist, so Socrates is here called the Melian.

831. τά ψυλλών ἵχνη—see 144.
832. τῶν μανιῶν—Blaydes reads τοσούτων μανιῶν, comparing Eur. Troad. 972, ἐς τοσούτων ἄμαθίας ἐλθεῖν, and many other examples. The article may however be explained as meaning 'have you got so far in your frenzies?' The plural is not uncommon: compare the old English 'lunes.'


835. ὑπὸ τῆς φειδωλίας—this gibe comes in well, as Strepsiades is preaching economy. The dirty ways of the philosophers who affected hardiness are often jeered at. Socrates in particular was noted for avoiding the baths: Av. 1282, ἐκόμων, ἐπείνων, ἔρρυπων, ἐσωκράτων: ib. 1554, ἄλουτος Σωκράτης.

838. ἀσπερ πετνεώτος—like washing a corpse. καταλοει—'you bathe away,' spend on your bathing. Blaydes suspects that the active καταλοεῖς 'wash away, waste,' should be read, as baths were not yet an extravagant luxury. Besides the accusative following the middle looks suspicious. For the forms of λοῦω see New Phrynichus, p. 275. All the manuscripts here have καταλοπείς, and possibly that form should be retained, as it is quite possible to consider the diphthong short like the α in ποῦ and τοῦτος. As a rule those persons in which the ending is preceded by a short connecting vowel ε or σ are supplied as if from λῶ, and contract the σ of the stem with the connecting vowel. Thus λοῦω, λοῦεις, λοῦουσί, but λοῦμεν, ἔλουν. τὸν βίον—παρὰ προσδοκίαν instead of τὸ σῶμα.

840. καί μάθοι—cf. 785.
841. ἄληθες;—note the change of accent when ἄληθες is used as an exclamation.

843. ἐνταυθί—most MSS. have ἐνταυθοί, as in 814. ἐνταυθοί repeatedly occurs in manuscripts where 'here' is the meaning
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required: it has mostly been altered. See Shilleto’s full critical note on Dem. Fals. leg. 441 § 356. The father now goes in.

845. παρανολας... ἕω—‘am I to indict and convict him of lunacy? ’: see Dict. Ant. παρανολας δίκη. The construction is like Vesp. 1207, Φαύλλων εἶλον διώκον λοιδορίας: cf. 591. εἰσαγαγών—‘bringing (him) before the court,’ as prosecutor: εἰσάγεν δίκην is different; see note on 782.

846. τοῖς σοροπηγοῖς—cf. ναυπηγός, ἄσπιδωπηγός, ἄρματοπηγός, ἀμαξαν πῆξασθαι, νῆα πῆξαι and πῆξασθαι. The son thinks it may be old age that has crazed his father. Strepsiades now comes back with a cock and a hen, to show his son the value of learning; see 660 sq.

850. καλεῖν—for 2nd person imperative; so 1080: cf. note on Vesp. 386.

853. τοὺς γηγενεῖς—‘those Sons of Earth’ (Merry). They were enemies of the gods, like the Giants and Titans, and moreover they dwelt underground (508).

854. ὁ τι μάθοιμεν—optative of indefinite frequency.

855. ἐπελανθανόμην ἄν—iterative, see note on 54. Some manuscripts here omit ἄν and have τῶν ἕτων.

857. καταπεφρονικα—‘I have thought it away’: Eq. 1352, καταμισθοφορήσαι τούτο, to spend it all on fees.

858. ποῖ—Vesp. 665, ποὶ τρέπεται τὰ χρήματα; τέτροφας—perfect of τρέπω: so apparently Soph. Trach. 1009, ἀνατέτροφας: Dem. de Cor. 324 § 296, ἀνατετροφότες.

859. ῥωσπερ Περικλῆς—Pericles was believed to have bribed the Spartan king Pleistoanax and Cleandridas the ephor to withdraw their troops from Attica, and charged the sum to ‘needful expenditure’: see Plutarch, Per. ch. 22 and 23: cf. Thuc. ii. 21, 1. One scholiast refers the story to a charge of peculation in connivance with Phidias. ἄπώλεσα—for Pericles’ ἀνήλωσα.

861. πιθόμενος—after you have complied with my wishes, by going to school. πειθόμενος, the ordinary reading, would go closely with ἔξαμαρτε, ‘commit the iniquities I would have you.’

862. οἶδ’—joined with πιθόμενος’ ὅν...’πριάμην following without a connecting word. Otherwise oίδα is parenthetical, and κἀγὼ goes with πριάμην. Kock suggests οἴσθ’ parenthetically placed.

863. ὅβολόν—paying the dicasts was instituted by Pericles. The fee, says the scholiast, varied in amount. Apparently it was at first an obol and was raised to three obols by Cleon.

864. τούτον—cf. 22, 876. Διασλοίς—see 408. ἀμαξίδα—
a toy waggon, as in 880. The scholiast adds ἡ πλακοῦντος ἐλθός, as if it were a gingerbread horse and cart. For the diminutive termination cf. χυτρίς, μαχαίρις etc.

866. εὖ γ’—applauding and encouraging his son who is now ready to enter the school: cf. euge tuum et belle, Pers. i. 49.

869. κρεμαθρῶν—instead of μαθημάτων, referring to 218 and 229, and giving occasion for the pun which follows. The long a in κρεμαθρῶν troubles the commentators; who to avoid it suggest καὶ τῶν γε, or κρεμαστρῶν, or οὐπω τρίβων.

τρίβων—‘versed in’; Vesp. 1429, τρίβων ἰππικῆς. In the next line Pheidippides means an old cloak, which Socrates would look like if he were hung up. The suggestion of hanging Socrates calls forth the rebuke in line 871.

872. ίδου—cf. 818. Socrates is shocked at the boy’s broad and boorish pronunciation of the diphthong.

873. διερρυκόσιν—διακεχυρώσαi schol.; wide and gaping.

875. κλήσιν—‘summoning,’ implying the act of plaintiff and accuser generally. χαίνωσιν—‘invalidation,’ as Mr Green suggests: making the adversary’s arguments seem χαίνωι and ἀσθενεῖς, or perhaps imposing on the jurors with such arguments.

876. Ὑπέρβολος—stupid and vulgar as he was—so no one need despair who will pay high enough.

877. ἀμέλει—cf. 422. θυμόσοφος—Vesp. 1280, θυμοσοφικώ-τατον.

878. ὅν—in agreement with παιδάριον. Blaydes shows by many examples that ὅν and ὅν are equally right in this construction: cf. 917. τυννουτονί—‘only so big,’ δεικτικός (schol.): Ran. 139, ἐν πλοιαρίῳ τυννουτοί.

879. ἐπλαττεν κ.τ.λ.—cf. Hor. Sat. ii. 3, 247, aedificare casas.

881. πῶς δοκεῖς—lit. ‘how think you?’ here printed without a question as it has lost its interrogative force. Ach. 24, ὡσιοῦνταί πῶς δοκεῖς ἄλληλοις: so πῶς οἶει, Ran. 54.

883. This line is repeated from 113: Dobree would omit it here. Meineke and others consider the next line spurious.

885. πάση τέχνη—‘by all means’; so 1323: Eq. 592 etc.

887. ἀπέσομαι—Meineke follows Bentley in reading ἀπεμι as in Them. 277. μέμνησι, ὅπως...δυσνήσεται—cf. 1107, μέμνησι ὅπως στομώσετες. The construction with the 3rd person here, and in 882, is practically equivalent to ‘see that you make him learn, see that you teach him how.’
888. δίκαιος—merely 'pleas,' arguments, according to Blaydes, but just arguments may be meant: so 1339.

Socrates and Strepsiades now leave the stage, and Pheidippides remains with the chorus. A choral ode would naturally follow; but the poet left this part incomplete when remodelling the play. The omission is thus noted by the scholiast, μέλος δὲ τοῦ χοροῦ οὐ κεῖται, ἀλλὰ γεγραμμέν μὲν ἐν μέσῳ χοροῦ,—τὸ τοῦ χοροῦ πρόσωπον ἐκλέγοντεν ἐπιγραφή δὲ φέρεται χοροῦ, i.e. though there is no ode, the word ΧΟΡΟΤ is added as the remains of a stage direction.

889—1104. The just and unjust Arguments now appear on the stage, represented by the actors who had lately personified Socrates and Strepsiades. They are dressed, according to the scholiast, like fighting cocks, and are brought on in wicker cages. However this may have been, the δίκαιος or κρείττων λόγος bears the part of straightforward justice, and old-fashioned ways; while the ἄδικος or ἤπτων λόγος personifies modern immorality, with all its tricks of sophistry and rhetoric.

This part of the play belongs to the second Clouds.

891. τῷ ὀποῖοι χρήσεις—from the Telephus of Euripides, says the scholiast. Telephus comes in again in 922.

892. ἐν τοῖς πολλοῖσι—crowds being most easily carried away by the arts of the rhetorician. There is a notable passage to this effect in Plato's Republic, 492 B.

893. τίς ὁν;—for this participial form of question cf. 895 and 900: so Ach. 45 etc. ἤπτων γ' ὁν;—'yes, the worse.' Blaydes reads ΛΔ. λόγος ἤπτων ὁν.;

894. σὲ νικῶ—'nunc et semper. Anglice, I'm your master' (Blaydes).

897. ἄνθει—cf. 962. διὰ τοὺσ οὖσι—pointing to the audience, 'thanks to their folly.'

905. τῶν πατέρων αὐτοῦ—Plat. Euthyphr. 6Α, τοῦτον (Δία) ὠμολογοῦσι τῶν αὐτοῦ πατέρα δῆσαι: Aesch. Eum. 641, αὐτὸς δ' ἔδησε πατέρα πρεσβύτην Κρόνων. No editor that I know of questions the
reading here, though the regular order of words is ὁ αὐτὸν (τούτον etc.) πατὴρ, but ὁ πατὴρ αὐτοῦ, ἐμοῦ etc.: see note on 515.

906. αἰσθα—expressing disgust. τοῦτο κ.τ.λ.—so Vesp. 1483: Ran. 1018. Dr Blaydes has a full collection of instances of the use of καὶ δὴ, 'even now,' nearly equivalent to ἣδη. It is also used for 'granted that'; as in Vesp. 1224, καὶ δῆ γὰρ εἰμ' ἐγὼ Κλέων, 'suppose me to be Cleon.'

907. χωρεῖ—'is advancing, spreading.' λεκάνην—leiπε τὸ ἱνα ἐμέσω (schol.): cf. Ach. 583.

908. τυφογέρων—so Lys. 335: Vesp. 1364, τυφεδανός. ἀνάρ-μοστος—μηδεὶ ἄρμοζόμενος, or ἄρρυθμος, ἀμοῦσος (schol.): unsuited to company, or out of tune with modern ways.

909. ἤδαι κ.τ.λ. so κακὸν τινα λέγειν and the like.

910. κράνεσι—irregular dative, like δὲνδρεσι and κλάδεσι, though no nominative κρίνος occurs: so σάββασι in Greek Test.

911. χρυσῷ πάττων—so καταχρυσόν, Eccl. 826: Lat. inaurare.

912. οὐ δῆτα—i.e. in old times my words would not have seemed compliments. For πρὸ τοῦ cf. 5. μολύβδῳ—a worthless metal, contrasted with gold. Dr Merry thinks there may be an allusion to beating with a whip loaded with lead.

915. πολλοῦ—so πολλὴ πολλοῦ, Ran. 1046: cf. Eq. 822. Equivalent to πάνυ, according to Suidas. It is apparently genitive of value.

916. φοιτᾶν—'to go to school,' as in 938: Dem. de Cor. 315, § 265, ἑδίδασκες γραμμάτα, ἐγὼ δ' ἐφοίτων.

920. αὐχμεῖς κ.τ.λ.—nowadays virtue is shabby and squalid, while vice is sleek and prosperous.

922. Τῆλεφος—Telephus was Euripides' pet character, or at any rate Aristophanes' pet butt, as a hero in rags with a mouth full of philosophical talk; see Ach. 430 sq.

924. γνώμας...Πανδελετείους—Pandeletus, says the scholiast, συκο-φάντης ἦν καὶ φιλόδικος, γράφων ψηφίσματα. The ἀδικός λόγος battenéd on his rascally 'maxims' or 'resolutions.'

926. Ἦς ἐμνήσθης—'which you speak of,' i.e. the cleverness of Telephus and Euripides. The first οἷον therefore expresses admiration or regret.

929. Κρόνος—cf. 928.

935. ἐπιδεξαῖ σὺ τε...τε—so Vesp. 452, ἀλλ' ἄφες με καὶ σὺ καὶ σὺ. Κρίνας φοιτᾶ—may decide on his master.

945. Ἦν ἀναγρύφη—'if he utter a sound'; cf. 963: Eq. 294, ὥς τι γρύφης: Vesp. 373, ὡς γρῦφῃ τι.
948. ὑπὸ τῶν—see critical note; Meineke's suggestion is meant to avoid the repetition of ὑπό.

949—60. The chorus exhorts the champions to do their best in view of the mighty issue at stake.

949. πιστῶν—Vesp. 385, ὑμῖν πίστων: Pac. 84, ἡμῖν πίστων.

950. γνωμοτύπωσις μερίμναι—'maxim-coining cares': Ran. 877, ἀνδρῶν γνωμοτύπων: These. 55, γνωμοτύπει.

955. ἀνείται—'is let loose, is started,' a metaphor from hounds let loose, is Mr Green's rendering. But does this go well with κίνδυνος? The scholiast says κεῖται, δέδωται 'vux προκεῖται ἡμῖν ὑπὲρ ἀπάσης τῆς σοφίας κινδυνεύσας. ἀνείται then seemingly means 'is allowed.'

Dr Merry says 'is set going.'


960. ρήξον—357, ρηξατε φωνήν.

962. ἡμίθουν—cf. 897. 'νενόμιστο—'was in vogue'; 1185: so νομίζειν θεοῦ etc. Note the use of perfect and pluperfect: νενόμισται—'it is established custom.'

963. πρῶτον μὲν—commonly followed by ἔτα (or ἐπείτα) without ὰ.

γρύξαντος—945.

964. βαδίζειν—sc. ἐδει. ἐσ κιθαριστοῦ—so ἐσ διδασκάλου etc. The κιθαριστὴς took up the education of Athenian boys at the age of thirteen, and taught them music and poetry. Before that they were under a γραμματιστὴς. No mention is here made of this; possibly, as Teuffel suggests, there was no great difference between old and modern ways.

965. τοὺς κωμήτας—the boys of the same κώμη, ward or quarter, νείς. γυμνοῦς—in the χεῖτων only, not muffled up like the modern boys in 987. κριμνώδη—'thick as barley-meal' (κρίμνον).

966. ἐδίδασκεν—sc. ὃ κιθαριστής.

967. Παλλάδα κ.τ.λ.—first words of songs written, the one by Lamprocles, the other by Cydias of Hermione. Τηλεπορὸν τι βόσμα—'some loud strain,' sc. λύρας.

968. ἑντεναμένους τὴν ἄμυναν—'keeping up the key' (Merry); 'with the earnest severe harmony of the olden time' (Green). The Dorian style is meant, which was calm and serious, not passionate and excited like the Phrygian, or soft and plaintive like the L.idian; see Dr Merry's note. ἑντενεθάται φωνὴν is 'to raise the voice.'

970. βουμολοχεύσατ'—'play the buffoon'; do anything unfit for serious and dignified music. καμπτὴν—'turn, flourish'; cf. 333, ἄσματοκάμπτας.
971. κατὰ Φρύνην—"in the style of Phrynis"; a Lesbian who won the prize at the Panatheria of ἀρχόντος Καλλου. He was charged with spoiling the art of music, τὸν ἵδιον στρόβιλον ἐμβαλὼν τίνα, 'introducing turns and mannerisms of his own.' δυσκολοκάμπτου—difficult and complicated.

972. ἐπετρίβετο—cf. 1376 and 1407. πολλάς—sc. πληγάς, cognate: Dem. Fals. Leg. 403 § 197, ξανεὶ κατὰ τὸν νώτον πολλάς: so S. Luc. xii. 47, δαρήσετι πολλάς. τὰς Μούσας ἀφανίζων—'spoiling the art of music'; Thuc. vii. 69, 2, τὰς πατρικὰς ἀρετὰς μὴ ἀφανίζεω.

981. ἁνελέσθαι—Ach. 810, μίαν (ἰσχάδα) ἀνειλθήνη: cf. Hom. II. i. 449, ὀυλοχύτας ἁνέλοντο, 'took up barley grains in their hands.' Hdt. iv. 128, σίτα ἀναφέρομενο, 'foraging,' δείπνοιν—'the accusative and infinitive form the subject of ἐξῆν, a not uncommon construction.

982. τῶν προσβυτερών ἀρπάζειν—'to snatch away from'; 'senioribus praeripere' (Blaydes): cf. Pae. 1118, ἀρπάσομαι σφῶν αὐτά.

983. κιχλίζειν—'to giggle,' like a thrush: cf. Theocr. Id. xi. 78. Another rendering is 'to be dainty,' as thrushes were choice morsels.

984. ἀρχαῖα γε—old-fashioned like the following institutions. The Διπόλα (Διπόλεια or Διπόλεια) was an annual festival to Zeus the protector of the city (Πολείως), to whom a bull was sacrificed, whence the festival was also called Βουφάνια: Pae. 420. The old Athenians wreathed their hair χρυσῶν τεττίγων ἐνέρειε (Thuc. i. 6, 3) as an emblem of their indigenous origin (schol.): Eq. 1331, τεττίγοφόρας. Κηκείδου—διθυράμβων ποιητῆς πάνω ἀρχαῖοι (schol.).

985. ἄλλ' οὖν—'well, anyhow.' ταύτ' ἐστὶν ἐκείνα—so 1152: Ach. 41 etc.: cf. 1167.

986. Μαραθωνομάχους—the typical warrior-burgess; Ach. 181, etc.: Vesp. 711, ἕξια τοῦ 'Μαραθῶν τροπαλοῦ. The usual form is -μάχης: hence -μάχας should perhaps be read here.

987. ἐντετυλίχθαι—Plut. 692, αὖτὴν ἐντυλίξασα: τυλίτω, der. from τύλη, 'to muffle up.'

990. πρὸς ταῦτ'—'wherefore,' 'looking at this.'

991. βαλανεῖν ἀπέχεσθαι—i.e. warm baths; see 1044, and note on 837.

992. φλέγεσθαι—'to flame up,' with shame and indignation.
993. θάκων—seats in public places. For the construction cf. Xen. Mem. ii. 3, 16, ὅδεον παραχωρῆσαι πρεσβυτέρῳ: so Hdt. ii. 80, οἱ νεώτεροι τούτῳ πρεσβυτέρου...ἐπιούσι εἷς ἔρημος ἑπιμιστᾶται, where Herodotus adds that such respect to the old, which was observed in Egypt, was in Greece only found in Lacedaemon. For authorities on the old-fashioned deference to age see Mayor's note on Juv. xiii. 55, si juvenis vetulu non assurrexerat.

995. ὅτι τής αἴδους κ.τ.λ.—'because you are to represent (form anew) the image (model) of honour (shame, modesty),' i.e. exemplify it in your own life. Blaydes quotes in illustration Plat. Symp. 222 a, πλείστ᾽ ἀγάλματα ἄρετῆς ἐν αὐτοῖς ἔχειτας, speaking of Socrates' λόγοι: [Dem.] in Aristog. 780 § 35, καὶ δίκης γε καὶ εὐνομίας καὶ αἴδους εἰς πᾶσιν ἀνθρώποις βωροὶ...ἐν αὐτῇ τῇ ὑπικῇ ἐκάστου καὶ τῇ φύσει. This reading and rendering are adopted by most editors. A few manuscripts instead of ἀναπλάττεω have ἀναπλῆκεν, which might mean 'to complete.' Some editors, however, reading ὅ τι μέλλει, give it the sense 'to defile' lit. 'infect'; but with this meaning the verb requires a genitive e.g. κακίας. A tempting reading is ὅ τι...μέλλει...ἀφανίζειν, which gives a good sense, but is mere conjecture.

996. Ἰαπετόν—i.e. ἄρχαιον, μωρόν: cf. 929. Iapetus was the brother of Cronos.

997. μνησικακήσαι τήν ἥλικιαν—'quid haec significant nescio' is Dr Blaydes' comment: and certainly 'to reproach (your father) with the age from which you were reared as a chick' seems a little unintelligible. Is it to reproach him with his old age now, as some editors take it, or rather to remind him reproachfully of his earlier manhood, as εἷς τῆς seems to suggest, μνησικακήσαι also pointing to some past grudge?

Further, the construction is questionable. μνησικακεῖν, when it does not stand alone, as it often does, takes dative of the person and genitive of the thing, and may have a cognate (neuter) accusative, e.g. Dem. de Cor. 258 § 96, πόλλ᾽ ἀν ἐχόντων μνησικακήσαι Θηβαίοις τῶν πραξιθέντων. But this does not justify taking ἥλικιαν as cognate or determinant accusative. Blaydes therefore proposes τῆς ἥλικιας. Of course we might take ἥλικιαν after καλέσαντα, 'calling his age (that of) Iapetus,' but such an order of words would be scarcely tolerable. I suspect that μνησικακήσαι is wrong and that something like μνήστων (έδαι) τῆς ἥλικιας 'to forget the early days' should be restored.

ἐνεπτιτροφόθης—formed from νεοττός, like παιδοτροφεῖν, Lys. 956. 1000. ταῦτ'...πείσει—see note on 77, and cf. 87.

1001. Ἰπποκράτους—the general who fell at Delium (Thuc. iv.
1002. ἄλλ' οὖν—985. λιπαρός—shining from oil, or with a bright clear skin.

1003. στωμύλλων—Ran. 1310, in a choral song. The middle is generally used. τριβολεκτράπελ—from τρίβολος, a burr (Lys. 576) or a caltrop, and ἐκτράπελος, 'out of the way,' strange. σκληρὰ καὶ ἀπαλέντα is the scholiast's explanation of the first part of the word. Mr Green gives the meaning of the whole as 'far-fetched jokes, out-of-the-way subtleties and witticisms,' such as the specimen talk in Eq. 77-80.

1004. ἐλκόμενος—probably into court, πραγματικόν meaning 'some paltry lawsuit'; but it may be simply 'worried, hustled,' as in Vesp. 793, καθ' εἰλκον αὐτόν, where the idea of 'sc. in ius' is absurd: cf. 1218. γλυσχρ.—from γλυσχρός greedy, or obstinate, ἀντιλογ- and (ἐξ) ἐπίτριατος 'rascally'; a quarrel with some greedy rogue.

1005. Ἀκαδήμειαν—the celebrated γυμνάσιον on the banks of the Cephissus, where Plato afterwards taught. It was adorned by Cimon with trees and walks and fountains. μορίας—the olive trees sacred to Athene. ἀποθρέξει—running for exercise or practice is meant, not running away; so the compound with διά is probably better (Blaydes).

1006. καλάμῳ λευκῷ—ὡν δὲ τῶν Διοσκόρων ἵδιον στεφανοῦσθαι καλάμῳ (schol.).

1007. μύλακος—Dr Sandys on Eur. Bacch. 107 shows that this was a plant resembling black bryony. ὄξων—cf. 50: Vesp. 1060, ὃς ἦσε δεξιότητος: Pax 529, where there is the same mixture of material and immaterial things that we have here. ἀπραγμοσύνης—contrasted with 1005 and 1019.

λεύκης—sacred to Heracles and furnishing the athletes' crown. φυλλοβολούσης—perhaps 'with waving leaves' (Merry); or the idea may be that the tree 'sheds its leaves' to crown the young champion.

1008. πτελέα ψιθυρίζη—Theoc. Id. xxvii. 68, ἄλλαλος ψιθυρίζων: so Claudian uses adsibilo with dative.
NOTES

1010. πρὸς τοῦτοις—if right, this must go with προσέχειν τὸν νοῦν, but such a construction is unknown elsewhere; though πρὸς των τὸν νοῦν ἔχειν is found, e.g. Plat. Protag. 324 A. It has been suggested to take πρὸς adverbially 'besides'; while Blaydes prefers καὶ τοῦτοσιν.

1013. λαμπράν—'bright and clear,' rightly I think preferred by Blaydes to λευκήν (albam), which in Aristophanes would suggest effeminate or unhealthy paleness, e.g. Ran. 1092.

1019. ψήφισμα μακρόν—this is what you will get from your professors of talking: cf. 1007. ο' ἀναπέλεισε—sc. ὁ ἅδικος λόγος.

1022. Ἀντιμάχου—an Antimachus is mentioned Ach. 1150; a different man according to the scholiast.

1023. ἀναπλήσει—most probably active, sc. σε: ο' is inserted by some editors: cf. Ach. 847, δικών (σε) ἀναπλήσει. It may however be passive, though the usual future is πληθάσομαι. The word has the idea of defiling or infecting noted on 995.

1024-35. This antistrophe does not exactly correspond to 949-60, having probably been left incomplete.

1024. καλλίπυργον—'lofty': 'cf. Ran. 1004, πυργώσας ῥήματα σεμνά, said of Aeschylus. Euripides on the other hand is κομψός: cf. 1030, κομψοπρεπὴ μοῦσαν' (Green).

1028. ἄρ'—'after all, as it seems.'

1030. πρὸς οὖν τάδ'—cf. Vesp. 644, δεὶ δὲ σὲ κ.τ.λ. κομψο-πρεπὴ—πανούργον, 'rascally, knavish,' is the scholiast's explanation, but 'subtle-seeming' seems more the sense, κομψὸς being used of sophistical refinement and the like.

1035. εἴπερ...ὑπερβαλεῖ—'if you are going to conquer'; cf. 443.

1036. The ἅδικος λόγος responds in iambic tetrameters, the metre appropriated in Aristophanes to the more ignoble character. Thus, in the Fros Euripides maintains his case in iambics (906—967), while Aeschylus rejoins in anapaests (1006—1070), the metre of the δίκαιος λόγος. ἐπινιγμὴν—Blaydes suggests πάλαι γε πνῦμα...κατείθουσα, as being the usual construction when the thing is still going on; e.g. Vesp. 317, τῆκομαι πάλαι: line 4 is of course different. τὰ σπλάγχνα—'heart,' as we say; Ran. 1006, τὰ σπλάγχνα ἄγανακτεί.

1038. μὲν—'displicet hoc μὲν,' says Dr Blaydes. It has nothing to correspond to it, and the order γὰρ...μὲν is unusual: qu. ἐγὼ γὰρ οὖν, or the like.

THE CLOUDS

1041. πλείν—Ran. 90, πλείν ἡ μύρᾳ: Ach. 858, πλείν ἡ τρίκονθ' ἡμέρας.

1042. αἱρούμενον...ἐπείτα—Ach. 291, σπεισάμενος...εἶτα δύνασαι: Ran. 205 etc.: ἐπείτα or εἶτα marking opposition between the participle and the verb = 'after that, still.'

1043. σκέψαι—the ἄδικος λόγος first speaks to Pheidippides, and then, two lines below, turns to his opponent.

1044. ὀστίς—quid pro quo; see note on 692. θερμῷ λούσθαι—this shows the meaning of 991. For the form of the verb see note on 838.

1045. τίνα γνώμην ἔχων;—'with what idea, what meaning?': γνώμη being what one has in one's mind.

1046. δειλόν—several manuscripts, including the best, have δειλότατον, hence Blaydes reads κάκιστον αὐτά καὶ δειλότατον ἄνδρα ποιεῖ. κάκιστον in agreement with ἄνδρα seems likely, but αὐτά as nom. is intolerable.

1047. ἐπίστευς—'hold, stay': Eq. 847: common in tragedy. σ' ἔχω μέσον λαβὼν—with a grip like a wrestler's: Ach. 571, ἔχομαι μέσος: Ran. 469, ἄλλα νῦν ἔχει μέσος.

1048. τῶν τοῦ Διός κ.τ.λ.—the sentence runs awkwardly, as νομίζεις first takes the accusative ἁριστον and then an infinitive ποιῆσαι. Meineke therefore suggests τῶν τοῦ Διός τίν' ἄνδρ' ἁριστον εἶναι.

1051. Ἡράκλεια λουτρά—hot springs, such as were caused to rise by Athene (or Hephaestus) at Thermopylae for the weary Heracles; hence the term was generally used.

1052. ταῦτ' ἐστὶ κ.τ.λ.—so Aeschylus says that Euripides taught chattering and talking and thus emptied the πάλαιστραι, Ran. 1069. For the wording cf. 26. Σ' ἡμέρας—all day long.

1055. ἐν ἄγορᾷ κ.τ.λ.—this order, for τὴν ἐν ἄγορᾷ, is suspicious.

1057. ἄγορητὲν—Ἀγών Πυλίων ἄγορητης is the regular title of Nestor, ll. i. 248 etc.; 'and in ll. i. 490 the ἄγορᾶ is called κυνίσιμερα, an epithet generally of μάχη; the two faculties, fight and council, being thus put in equal honour' (Green). The ἄδικος λόγος, while fallaciously assuming that one ἄγορᾶ is as good as another, relies on the old belief that Homer was the teacher of all excellence.

1058. ἀνεμμέντευθεν—cf. 1075, 1408; Hdt. vii. 239, ἀνεμμέντευθεν τοῦ λόγου. γιλλήτταν—Mr Green in an excellent note shows that good speaking was recognized on every hand as essential in Athenian public life. It was the cruel and overbearing Cleon who inveighed against it (Thuc. iii 38, 4), because, as Bacon says, 'he
was on the bad side in causes of estate, knowing that no man can speak fair of causes sordid and base.' In this case the ἀδικὸς gives no proof, as a mere assertion is sufficient.

1061. ἤδη—cf. 767.
1063. τὴν μάχαιραν—his (legendary, well known) sword. Peleus resisted the charms of Hippolyte, who falsely accused him to her husband Acastus. Acastus therefore left him unarmed in the desert, but the gods bestowed on him a sword for his protection against wild beasts.

1064. ἀστείον—'nice,' ironical; cf. χρηστὸς, v. 8.
1065. οὐκ τῶν λύχων—'he of the lamp-market'; 551: cf. Ἀν. 13, οὐκ τῶν ὄρνεων: Vesp. 789, ἐν τοῖς ἰχθύσιν, 'in the fish-market.'
1068. κἂν ἀπολυπόσα χ'—'yes, and then she left him, for his want of spirit.' The story was that Thetis put her child Achilles in the fire to burn away his mortal nature. Peleus seeing it cried out in terror, and Thetis fled back to her sister Nereids.

1073. κοττάβων—Pac. 343, ἐστιάσθαι, κοτταβίζειν. κυχλισμῶν—983: R has κακασμῶν = καγχ. 'loud laughter,' which is adopted by some editors.

1075. ἑλεν—often before a question; 176: Soph. Oed. Col. 476, ἑλεν' ὅτι ἐνθέν ποί τελευτησάι με χρή; πάρειμ' ἑντεύθεν—cf. 1058.

1077. ἀπόλωλας—'you are a ruined man': the perfect denoting 'future certainty' (Goodwin § 51).

1080. ἐς τὸν Δλ' ἐπανενεγκείν—sc. τὴν αἰτίαν: Eur. Ion 827, ἀνέφερ' ἐς τὸν δαίμονα: so with acc. expressed id. Or. 76, ἐς Φοίβον ἀναφέρουσα τὴν ἀμαρτίαν. For infinitive in imperative sense, cf. 850: see Goodwin § 784: in the case of the 2nd person the subject is in the nominative.

1081. ὡς—'saying that.' ἥττων—common with words implying passion, ἔρωτος, οἶνου, ἤδωρης, κέρδους, and the like.

1102. ἡττήμεθα κ.τ.λ.—the δίκαιος λόγος is utterly beaten, and, throwing his cloak aside, runs off the stage among the audience.

1103. θειμάτων—for speedier exit: Vesp. 408, ἀλλὰ θαλάματα βαλόντες ὡς τάχιστα, παιδία, θείει καὶ θοιάτε καὶ Κλέων ταῦτ' ἀγγέλλετε.
1105. Socrates and Strepsiades reappear in a scene which no doubt belonged to the first Clouds. It might come in after line 881, but goes most awkwardly with all that now intervenes.

1106. διδάσκω—interrogative subjunctive.

1107. μέμνησθ' ὁπως—cf. 887.

1108. στομώσεις—'sharpen, put an edge to,' also implying sharp speaking: Soph. Oed. Col. 795, τὸ σὸν στόμα πολλὴν ἔχον στόμωσιν: Eur. Suppl. 1306, δείδωσιν μάχαιραν. Mr Green notes that the same metaphor was used in Hebrew, 'the edge of the sword' being literally 'the mouth of the sword.' He prefers Gesenius' explanation 'that the figure is taken from the teeth, and the idea of biting' to Liddell and Scott's view, that στόμα is the foremost part, front, and so of weapons the point or edge.

ἐπὶ μὲν θατέρα—'on the one side' i.e. one jaw.

1109. οἶνος—'fit for.' οῖος with the dative alone is unusual. In Thuc. vi. 12, 2, οἶον νεωτέρῳ βουλεύεσθαι, an infinitive follows, and there Classen adopts the emendation νεωτέρως: in Plat. Enithy. 272 Α, we have λέγειν...λόγους οἷου εἰς τὰ δικαστήρια, but there it is easy to understand λέγουσι or the like: so Soph. Phil. 273, οἶα φωτὶ δυσμόρῳ μάκη προβέντες. If the text be sound it is, I suppose, equivalent to ὁπως στομώσεις αὐτὸν (τοιούτον) οἶον (στομώσεις) δικιδίως. δικιδίως—petty suits, 'suitlets'; Ἑρ. 347: Vesp. 511.

αὐτοῦ stands as it does because of the additional ἑτέραν: so γνώσεσθε τὴν ἀλλὴν αὐτοῦ ποιησάν, Isocr. 18, 52: cf. note on 905.

1110. τὰ μεῖζον πράγματα—affairs of state, as well as important trials.

1113. ὧχρον μὲν οὖν, οἴμαι γε—so most editors, giving the line as an 'aside' to Pheidippides, who certainly had shown distaste enough for the philosophical complexion (103, 120). Dindorf however follows R and V in reading ἐγώγε for οἴμαι γε, when of course Strepsiades is the speaker. He too knew the disfiguring effects of learning (718, φρούδη χροῖα), but preferred sacrificing his son's appearance to paying his debts; see 1171.

1114. χωρειτέ νυν—to Socrates and Pheidippides, who now leave the stage. The chorus then turn to Strepsiades, warning him that his
experiment may turn out badly. Here at any rate they have no sympathy with the ἄδικος λόγος.

1115—1130. Part of a parabasis consisting of a second epirrhema (575), in which the Clouds warn the judges to secure their favour by deciding for them.

1115. τοὺς κριταῖς—the subject of the subordinate verb is made the object of the main verb; as in 145 and 1148. The construction is common enough, but this is a peculiarly ugly instance of it, and Blaydes not unnaturally says 'annon τοὺς κριταῖς? cf. Av. 1101,

τοὺς κριταῖς εἰπεῖν τι βουλόμεσθα τῆς νίκης πέρι,

ὁς' ἀγάθος, ἢν κρίνωσιν ἡμᾶς, πᾶσιν αὐτοῖς δώσομεν,

cf. Eccl. 1154.' The judges in comedy were five in number, in tragedy ten.

1116. ἐκ τῶν δικαίων—'from (in accordance with) the rights of the case,' or quasi-adverbal, as Av. 1435, ἐκ τοῦ δικαίου (ἴδικαίως), which Cobet would read here.

1117. νεῶ—cf. Hes. op. 462, θέρεος δὲ νεωμένη οὐ σ᾽ ἀπατήσει. ἐν ὤρᾳ—in due season, i.e. in spring.


1120. ἄγαν ἔπομβριαν—taken together by Blaydes and Krüger (Grammar § 50. 8, 19): Thuc. i. 122, 4, οὐκ ἄλλο τι φέρονταν ἡ ἀντικρυς δουλείαν, 'downright slavery': Dem. Fals. leg. 385 § 141, γέγονεν...ἀρόην δήληρος. No similar instance is however given of ἄγαν without the article; and it may go with πιέζειν.

1125. σφενδόναις—with hail like sling-stones, as the scholiast explains. παίησομεν—so Lys. 459: τυπτήσω, infr. 1444.

1126. πλανθεύουτ'—sc. the τις in 1121.

1127. κέραμον—'the tiling': Thuc. iv. 48, 2, ἤβαλλον τῷ κεράμῳ: ἀμπελος is used in the same collective way ib. 100, 2.

1128. ἔγγυγενών τις—τις ἡ φίλων is read by Blaydes (with Cobet) for ἡ τῶν φίλων, which without τις would be a most exceptional partitive genitive, not to be justified by e.g. 104.

1129. τὴν νυκτὰ πάσαν—as the bride was brought home in procession at night, this would spoil the whole affair.

1130. ἐν Αἰγύπτῳ—where there was no rain, Hdt. iii. 10: or, according to another view, even in Egypt, though it was a distant country and overrun with thieves.
Strepsiades reappears on the stage, with a bag of meal, which he intends for Socrates in accordance with his promise (669). He is counting up the days which remain till his interest must be paid.

πέρπτη—sc. φθινοντος, i.e. the 25th or 26th, according as the month contained 29 or 30 days. This is counting backwards from the last of the month, as was commonly done in its third decade: see Dict. Ant. i. 338, Calendarium: Lid. and Scott, μήν.

1134. ἐνη καὶ νέα—'the old and new': so the last day of the lunar month was called by Solon, because at the beginning of the day the moon was waning, but before the close had begun to wax again. See Lid. and Scott, ἕνος.

1135. πᾶς...όις—the plural may be joined with such words as πᾶς, ἐκαστος, ὀστις, which have a collective force.

1136. θείς μοι πρυτανεία—lit. depositing court-fees, i.e. instituting proceedings, against me; cf. 1180, and see Dict. Ant. i. 629, δίκη.

1137. κάμου μέτρε ἄττα—some such correction as this is required to connect the sentence: ἐμοὶ τε μέτρια (Green) is good and near the MSS.

1138. μὲν λαβέ—(μοι λαβέ Naber), a correction which commends itself. The old man offers to pay a part down, if the rest may stand over and something be remitted. How could μή λάβης be called 'a just and reasonable offer'?

1141. δικάσεσθαι—most manuscripts have -σασθαί, as in 35 (see note).

1145. παῖ, ἧμι—Ran. 37, παιδιὼν, παῖ, ἡμί, παι: Av. 57, etc. Except in this phrase ἧμι is mostly found in the imperfect, ἦ, καὶ (Hom.), ἦν δ' ἐγὼ, ἦν δ' ὦ, in Attic dialogue. Instead of a servant Socrates himself appears with his pupil. Teuffel has what seems to me a strange notion, that ἀσπάζομαι was a new-fashioned greeting, χαίρε being the older style. This is founded on Plut. 322, χαίρειν μὲν ύμᾶς ἐστὶν, ἄνδρες δημόται, ἀρχαῖον ἦν προσαγορεῖν καὶ σαπρόν: ἀσπάζομαι δ', κ.τ.λ.

There however the speaker is greeting friends who were ground down
with poverty; and the meaning surely is that to bid them χαίρεων was a silly old form and destitute of meaning in their case: cf. Ach. 832,

ΔΙ. καὶ χαίρε πολλά. ΜΕ. ἀλλ’ ἁμιν οὖκ ἐπιχώριον.

D. I wish you joy. M. It’s not our country’s fashion.

1146. τούτοι—the sack of meal (θόλακος). Socrates, it is said, though he refused fees, would accept presents of wine or eatables from his disciples.

1147. ἐπιθαυμάζειν—δῶροι τιμᾶν (schol.), ‘to compliment,’ i.e. reward; so θαυμάζω.

1148. τὸν νιόν...ἐλφ’—cf. 115.

1149. ὑν—some editors refer this to νίόν, others to the unjust λόγος which Socrates had lately ‘brought on the stage’ (886) or ‘taken into’ the Contemplatory. The run of the words is certainly in favour of ἐκείνου being antecedent to ὑν, and this gives rather more point to the rest of the line.

1150. μεμάθηκεν—a comic exaggeration, says Teuffel, of the Sophists’ promises to teach all wisdom in a few lessons. ἀπαίω-λη—cf. 728; and for the personification see note on 424.

1153. καὶ παρὼν—‘even if you find a thousand appearing’: some manuscripts having καὶ παρῆςαν, Blaydes reads κεῖ παρῆσαν.

1154. βοάσομαι τάρα—from the Πελεύς of Euripides. ‘Strepsiades in his wild delight breaks into tragic metre and dialect’ (Merry).

1155. ὄβολοστάται—usurers, lit. ‘penny-weighers,’ from ἵστάναι.

1156. τάρχαία—‘the principal.’ τόκοι τόκων—‘compound interest’: Theophr. Char. 10, of the μικρόλογος, δεινὸς δὲ καὶ ὑπερημερίαν πράξαι καὶ τόκον τόκων. ἀνατοκισμός, says Teuffel, was not forbidden at Athens, but regarded as mean. The line also suggests, ‘may you perish, yourselves, your ancestors and your children’s children.’

1158. οἶος = ὅτι τοῖς: cf. 699: and note on Vesp. 187, ὥ μικρότατος ἐν’ ὑποδεδύκεν, ‘abominable wretch for having crept in there.’

1160. ἀμφήκει—‘gleaming with two-edged tongue’; his tongue cut both ways, for he had learned, we suppose, both arguments and could maintain right or wrong.

1161. πρόβολος—προστάτης, τεῖχος, ἀσφάλεια (schol.): in Xenophon ‘a fortress.’ Mr Green inclines to ‘a spear, a lance in rest,’ which is the meaning in Herodotus.

1163. λυσάνιας—λύων τὰς τοῦ πατρὸς ἀνίας (schol.): Soph. Fr. 765, νόστον ἄγω τὸν νικομάχαν καὶ πανσανίαν: so λυσίπονος, Pind.
1165. ὁ τέκνον, ὁ παῖ—a parody of Euripides, Hec. 172, ὁ τέκνον, ὁ παῖ...ἐξελθ’ οἴκων, ἀτε ματέρος αὐθάν. This being a mother’s cry, possibly the words should be assigned to Strepsiades rather than to Socrates. All this part is a cento or parody of tragedy.

1168. ὁ φίλος—Soph. Oul. Col. 1608, ὁ πάτερ, ὁ φίλος. Socrates now hands the son over to his father and retires from the stage.

1170. ιοῦ ιοῦ—a shout of joy: ‘Strepsiades dances round his son, shouting with delight to see the true philosophic pallor on his face’ (Merry).

1171. χροιάν—103, 1113.

1172. νῦν μὲν γ’—‘now, at any rate.’ πρῶτον—with νῦν, nunc demum (Teuffel): or ‘to begin with,’ as in 1044 (Blaydes). ἰδεῖν εἰ κ.τ.λ.—‘you have a repudiative and contradictious look’ (Merry).

1173. τοῦτο τοῦπιχώριον—‘that true Attic expression is in full bloom upon you (which asks), What’s that you say?’: a look ready to question and contradict; cf. 207.

1174. ἐπανθεῖ—cf. 1024, τοῖς λόγοις ἐπεστῶν ἄνθος. καὶ δοκεῖν—‘to look injured when you’re in the wrong.’ For οἴδ’ ὧτι Blaydes follows Bentley in reading εῦ ποιεῖν (sc. δοκεῖν), ‘to seem to be serving a man when you are cheating him’: Green suggests καὶ κακουργείσθαι ὃ’ ἐτι.

1176. Ἀττικὸν βλέπον—πανουργον or ὑμνύ, says the scholiast: sharp and keen, at any rate.

1177. καπώλεσας—we should say ‘since you destroyed me, do you also save me’ (Green). So in comparisons, as Jowett says, in Greek the word καὶ commonly adheres to the standard of comparison (ὡσπέρ καὶ), in English the corresponding word adheres to the person or thing compared, e.g. Thuc. iv. 62, 3, τιμωρία οὐκ εὐτυχεῖ ὧτι καὶ εὐελπί.

1180. εἰς ἦν γε—‘yes, the day for which’ etc. ‘The γε in the answer proves τις preferable to τίς in the line before’ (Green). For θῆσειν κ.τ.λ. cf. 1136.

1181. The argument is that the summons would be void, not being laid for one definite day.

1183. εἶ μῆ...γένοιτ' ἄν—‘unless (it were the case that) the same woman could become’ etc.: γένοιτ' ἄν being equivalent to γενέσθαι ὑμναίτο.

1185. καὶ μῆν νενόμισταλ γ’—‘anyhow it’s the established custom.’

1186. ὁ τι νοεῖ—‘what it means.’
1187. ὁ Σόλων—such praises of Solon as an ideal legislator were a stock thing in speeches: e.g. Dem. de Cor. 227 § 6, ὅσον (νόμους) ὁ τίδεις ἡ ἀρχὴς Σόλων, εἴσοδοι ὡς ὑμῖν καὶ δημοτικῶς.

1189. τὴν κλῆσιν—the calling into court (780) i.e. the procedure generally. ἐς δὲ ημέρας κ.τ.λ.—assuming that ‘the old and new’ are two days, the son lays down that ‘the old’ (ἐνη) must be the 30th and therefore the νέα the 1st of the next month or νουμηνία.

1190. ἐς γε τὴν ἐνην τε καὶ νέαν—Cobet would read εἰς τῇ ἐνην καὶ τῇ νέα, to show that two distinct days are meant.

1191. αἱ θέσεις—αι καταβολαὶ τῶν πρωτανείων (schol.), and the actual beginning of the suit.

1192. ἵνα δῇ τί—sc. γένοιτο: Ἱακ. 409, ἵνα δῇ τί τοῦτο ὀρᾶτον; τὴν ἐνην προσέθηκεν—why add in that ‘back-day’ (Merry): why not have it all on the νουμηνία (or νέα)? ἐν', ὥ μέλε—that the parties sued might have a clear day in which to arrange a compromise.

1193. ημέρα μιᾷ πρότερον—‘one day sooner.’


1196. Then why do the magistrates expect the fees to be paid on the 30th instead of waiting for the 1st?

1197. ἀρχαί—as we say ‘the authorities,’ using abstract for concrete. Strictly ἡ ἀρχή = οἱ ἐν τῇ ἀρχῇ, αἱ ἀρχαῖ = οἱ ἐν ταῖς ἀρχαῖς.

1198. προτένθαι—lit. ‘fore-eaters’; either rich men who secure beforehand dainties in the market, or, according to Brunck, certain officials who tasted the meat beforehand for sacrificial banquets. τένθῃς occurs Ἱακ. 1009, 1120: τενθέλα, Ἀν. 1691: derived from τένω (Hes. Op. 524).

1199. ὑφελοῖατο—a for ν metri gratia: so ἐγγασάλατο, Ἀν. 1147 and Ἰακ. 42: ἐγ. 662, γενοῖαθ’ etc. and trag.

1200. προὔπενθεσταυ—‘they forestalled them by one day’: construction as in 1193, and such phrases as Thuc. vii. 80, 4, προδλαβε πολλῷ, ‘got far ahead.’

1201. εὖ γε—‘capital!’ says Strepsiades in ecstasy; and then turns to the audience in tones of exultation; cf. Ἰακ. 1217, ὑμεῖς τι κάθησθε; ἀβελτεροι—Ran. 989, ἀβελτερωτάτου κεχωρότες καθήντω.

1202. ἡμέτερα τῶν σοφῶν—Ἀθ. 93, τῶν γε σὸν τοῦ πρὸς βεσ: Eur.

1204. εἰς—expressing relation, 'addressed to'; with ἄδω, Lys. 1243, see next note.

1205. ἐπ’—'for, on the ground of.' μονγκόμιον—i.e. μοι ἐγκ.: Frag. 414, ἄδωμεν ἐς τὸν δεσπότην ἐγκόμιον.

1206. Στρεψιάδες—ός ἄγροικος περὶ τὴν κλητικὴν ἐσφάλη, 'made a mistake in the vocative' which should be Στρεψιάδη (schol.). He gives a vocative like Σώκρατες (219), which is of a different declension.

1207. ὡς...χολον—'so wise art thou and so clever is thy son'; cf. 1158.

1211. νικᾶς κ.τ.λ.—cf. 99, 432 etc.

1214. Pasias the money-lender comes on the stage with his summons-witness (κλητήρ), Strepsiades being still in the house. εἶτ’—'after this' then, with surprise and indignation: Vesp. 1133, ἐπειτα παίδας χρῆ φυτεύειν; so Ach. 126. προϊέναι—'to part with'; Hdt. i. 24: common in middle in Dem. of advancing money.

1215. κρεῖττον ἦν—so Vesp. 219: this construction without ἦν denotes what would have been better, but has not been done; so εἰκὸς ἦν etc., also εἶν, εὔρην and the like: see Goodwin § 415 sq. τότε—'at the time' when Strepsiades applied for a loan.

1216. ἀπερυθριάσαι—ἀπανασχυντήσαι (schol.), to have refused unblushingly. σχέιν—to incur (aor.).

1217. ὡτε—see note on 7. ὡτε and ὡτε are to be taken together: cf. Pac. 1251, ὡτὲ ἀντέδωκά γ’; Plat. Phaed. 84 D, ὡτε γε μηδ’ ὑμᾶς δύναμαι πείθειν.
1218. ἔλκω σὲ κλητεύσοντα—'have to drag you to be my witness,' to prove due service of the summons: cf. Vesp. 1415,

ὁδι τις ἐτερος, ως ἔοικεν, ἔρχεται
caloumenos σὲ τόν γέ τοι κλητήρ' ἔχει.

*ib. 1413, γνωικὴ κλητεύειν, to be her witness.

1220. οὐδέποτε γε κ.τ.λ.—litigation being a pride and glory: so the συκοφάντας, Av. 1451, declines to disgrace his family by taking up a decent trade,

τὸ γένος οὐ καταισχυνώ,
pappwos o bios sykofanteiv esti mou.

1221. καλούμαι—perhaps future, as in Vesp. 1416, quoted above, where too the word is used for summoning, like προσκαλούμαι. Pasias speaks in a loud voice, which Strepsiades hears and comes out.

1223. τοῦ χρηματος;—so Vesp. 1417, προσκαλούμαι υβρεως; cf. 22, where the loan is mentioned.

1225. ψαρόν—roan or iron-grey, from ψαρ, a starling.

1226. ὅν—'when you all know me' etc.; the sense supplies the antecedent. A noteworthy instance of such elliptic construction is found Thuc. iv. 26, 3, ἄθυμαν πλείστην ὁ χρόνος παρείχεν, οὗς φοντο k.τ.λ.: so ii. 44, 2.

1228. μὰ τὸν Δ' οὐ γάρ—to be taken together, as μὰ in negation must be connected with a negative expressed or implied. The sense is, 'very likely') for,' etc.

1232. ἀπομόσαι τοὺς θεοὺς—the power appealed to is in the accusative; as in 246 and 1227: Eq. 424, τοὺς θεοὺς ἀπομόσων.

1233. πολοὺς θεοὺς;—this is often a contemptuous question, expecting no reply, as in 367: still it does not lose its interrogative form, and Pasias gives a literal answer: cf. 1377.

1234. τὸν Δία—it was the Athenian custom to swear by three gods, of whom Zeus was always one. Thus Socrates too has his three deities to whom he appeals, 627.

1235. κἂν προσκαταθείην γ'—'yes, and I would give three obols in for the privilege,' his day's pay as a juryman.

1236. ἀπόλοιο...ἐτι—'yet, some day': Thesm. 887, κακῶς ἄρ' ἐξολοθ καξολεί γ' ἐτι.

1237. ἀλσίν k.τ.λ.—Strepsiades looks contemplatively at his creditor, and remarks that a dressing with salt would do him good. Possibly he was a fat wine-bibbing fellow, who would make a good wine-skin if cleaned with salt. Such men indeed were called ἀσκολ, as we learn from a fragment of Antiphanes. Another view is that
drunkards or lunatics were rubbed with salt. — Plut. 1062, ὄναιο μεντᾶν εἰ τίς ἐκπλύνεισ εἰ. ἰδιασμηχθῆς should be -σμηχθῆς according to Rutherford, New Phrynichus, p. 321: σμᾶω is Attic, σμήχω Homeric and late Greek.

1238. εἰς χάος χωρήσεται—'he will take six gallons' i.e. I suppose, hold that quantity of wine, the χάος being a liquid measure; but it might be, he will require that amount of salt to cure him. For χωρέω, 'to contain,' cf. Hdt. i. 51, χωρέων ἀμφοτέρας ἔξακοσίων etc.

1240. καταπροῖε—an 'isolated future always used with a preceding negative and in Attic Greek never found outside of Comedy' (New Phrynichus, p. 254): cf. Vesp. 1396, οὗτοι καταπροῖε Μυρίας.

1241. Ζεὺς γέλωνος ὀμνύμενος—'swearing by Zeus is absurd': so Plat. Phaedr. 236 D, γέλωνος ἐσομαι...αὐτοσχεδιάζων, 'extemporising on my part will be ridiculous': Ar. Eth. i. 12, 3, γέλωνοι φαίνονται (οἱ θεοὶ) πρὸς ἡμᾶς ἀναφερόμενοι, 'referring the gods to a human standard': ib. x. 8, 7, γέλωνοι φανοῦνται (οἱ θεοὶ) συναλλάττοντες, 'the notion of the gods making contracts': so occisus Caesar, 'Caesar's murder.' 'Ridiculous,' of a person, is usually καταγέλαστος, sometimes γέλωνος, e.g. Plat. Rep. 517 D, where however participles follow. For the accent see Lid. and Scott.

tοῖς εἰδόσιν—'sic fere loquuntur qui aliquid soli vel cum paucis scire videri cupiunt' (Blaydes): Eur. Rhes. 973, σεμνὸς τῶν εἰδόσιν θεός.

1242. ἦ μὴν κ.τ.λ.—cf. 865: Vesp. 1332, ἦ μὴν σὺ δῶσεις αὐριον τοῦτων δίκην.

1244. ἐὰς ἡσυχὸς—'keep quiet'; Plut. 127: so with adverbs, ἡρέμα, ἀτρέμα, αὐτῶ etc.; see 261. Strepsiades now goes in to fetch a kneading-trough.

1246. ἀπωδώσειν σοι δοκεῖ;—Pasias says this to his witness. Another reading makes the witness say 'I think he will pay you'; but the witness is most likely a κωφῶν πρόσωπον. The compound with ἀπό means to pay what is due; so reddo, and our 'render.'

1248. ὁ τι—sc. do you ask what? For the master's lesson about κάρδοπος see 670—680.

1249. ἐπείτα—cf. 1214: Av. 911, ἐπείτα δῆτα δῴδοις ὡν κόμην ἐχεῖς; τοιοῦτος ὡν—when you know no better than this.

1251. ὀστίς καλέει—the optative in the relative clause is assimilated to the optative in the antecedent clause, as in English we say, 'I would not pay a penny to one who was so ignorant'; see examples in Goodwin §§ 531 and 558; e.g. Plat. Men. 92 c, πῶς ἂν εἰδεῖν περὶ τοῦτον τοῦ πράγματος ὡν παντάπασιν ἄπειρος εἶχα.
1252. οὐκ ἄρ’ ἀποδώσεις; ‘you are not going to pay then?’ ἄρα expresses an inference, with some anxiety. Blaydes with slight authority adopts ἄρ’, an interrogative expressing indignation: _Av._ 91, οὐκ ἄρ’ ἀφήκας; ὅσον γέ μ’ εἰδέναι—(or ὅσον γ’ ἐμ’) lit. ‘so far as my knowing goes.’ For this ‘absolute infinitive, expressing a limitation or qualification of some word or of the whole sentence,’ see Goodwin §§ 776—783. Compare ὡς ἐπος εἰπεῖν, ‘to put it in a word’: ὡς ἐμοι δοκεῖν, ‘as it seems to me’: _Pac._ 857, ὅσα γ’ ὡδ’ ἰδεῖν.

1253. ἀνύσας τι—cf. 506. ἀπολιταργεῖς—ἀποδραμεῖ, ἀποσκιρήσεις (schol.), ‘skip off’: _Pac._ 562, λαταργιοῦμεν. The scholiast derives the word from λιαν and ἄργος (swift): see λιὰ in Lid. and Scott.

1256. ταῖς δώδεκα—sc. μναίς, 1224.

1258. τὴν κάρδοπον—‘because you called it in your silly way τὴν κάρδοπον.’ The money-lender now goes off.

1259. ἵω μοι μοι—Amynias, from whom the racing car had been bought (31), enters lamenting, and perhaps bruised. It is not clear whether he has literally been thrown from his chariot or is using tragic metaphors.

1260. ἐα—of surprise, hah!: _Eur._ _Iec._ 501, ἐα, τίς οὗτος; _Aesch._ _Prom._ 298, ἐα, τί κρῆμα; often put as here extra versum.

1261. τῶν Καρκίνου τις δαιμόνων—some tragic hero or demigod in trouble; παρ’ ὑπόνοιαν for παίδων (schol.). Carcinus was a tragic poet with three small sons, one of them, Xenocles, a poet too: _Vesp._ 1511,

ὁ σμικρότατος, ὅς τὴν τραγῳδίαν ποιεῖ.

It is one of the son’s plays, according to the scholiast, that is here parodied or quoted.

1263. κατὰ σειαυτόν τρέπον—go your own way; keep your calamities to yourself; the same line, _Ach._ 1019.

1266. Τληπόλεμος—son of Heracles. He accidentally slew his uncle Licymnius (Hom. _Il._ ii. 661), which seems to have been the subject of the play of Xenocles. We do not know how far the tragic lines are parody, or if a chariot accident came in.
1269. ἀλλως τε μέντοι—Blaydes reads πάντως for μέντοι, comparing Aesch. Prom. 636 etc.

1270. τὰ ποία—'which be they?' : cf. 748.

1271. κακῶς ἄρ' ὄντως εἴξες—according to Blaydes = 'you are then in a bad way'; like Av. 280, οὔ σοῦ μόνος ἄρ' ἡσθ' ἐποψ, 'you are not then (as I thought) the only hoopoe,' ἄρα with the imperfect, usually ἦν, implying present recognition of an existing fact: see Goodwin § 39, and my note on Vesp. 3. I am not sure that this is a case of the idiom noted. The sense may be simply 'you were unlucky then' (inference), as in 1476.

1272. ἐκέπεσον—lit. 'I was thrown out': so Vesp. 1427: Hom. II. xxiii. 467 etc. The scholiast considers that χρημάτων is understood = 'I was ruined.' 'I came to grief' represents either meaning, as well as the sense of 'failing, being rejected,' = explodi.

1273. ἀπ' δνον καταπεσόνων—said to be a proverbial phrase for stupid awkwardness, with a pun on ἀπό νοῦ.

1276. τὸν ἐγκέφαλον—'you seem to have a sort of concussion of the brain'; due, Strepsiades seems to think, to his accident.

1277. προσκεκλήσεσθαι—but for the following clause in the future, one would incline to προσκεκλήσθαι, the reading of R and V, which as it is is adopted by Hermann, Green and Teuffel. It corresponds closely to the line before; 'you look like a man with a crack on the head,' 'you look like a man with a summons into court.'

1283. δίκαιος εἶ—cf. 1434: Plut. 1030, ἀγαθὸν δίκαιος ἵστ' ἐχειν.

1284. μετεώρων—see 228 and 333.

1286. ἀπόδοτε—speaking to father and son. ὁ τόκος—Strepsiades pretends to understand τόκος only in the sense of 'offspring.' Dr Merry wittily renders:

'Pay me the interest that the money bears.'

'What sort of creature is it that it bears?'

1287. τὸ δ' ἄλλο γ' ἕ—'why, of course'; 1448, 1495.

1288. πλέον πλέον—'more and more': so μᾶλλον μᾶλλον, Ran. 1001.

1289. ὑπορρέωντος—'slipping away.'

1291. πρὸ τοῦ—cf. 5.

1292. οὐ γὰρ δίκαιον—'reasonable.' Blaydes suspects δίκαιον, and suggests οὕ γὰρ δύνατ' αὐτὴν, or οὕδ' ἐστιν αὐτὴν.

1296. ἀποδιώξει—'the Attic future of διώκω is διώξειμαι, as with 'all verbs expressing the exercise of the senses, or denoting any functional state or process'; see New Phrynichus p. 377. Here the
following σ made the corruption easy: so Eq. 969. ‘Will you not sue yourself away?’ is Blaydes’ rendering, Amynias having threatened prosecution. For the whole line cf. Av. 1020, οὐκ ἀναμετρήσει σαυτὸν ἄπιων ἀλλαξῆ; For ἀπό most manuscripts have ἐκ, the two prepositions being perpetually confounded.

1297. ταῦτ’ ἐγὼ μαρτύρομαι—calling on the bystanders to witness the assault; Vesp. 1436 etc.: μαρτύρομαι alone l. 1222 etc.

1298. οὐκ ἐλάς—‘move on, come up’; repeated from Eq. 603: cf. ib. 243, οὐκ ἐλάτε; For σαμφόρα see 122.

1299. ἃξεις; ἐπιαλῶ—sc. τὸ κέντρον, ‘will you be off? I’ll lay the whip about you’: cf. Hom. Od. ix. 288, ἑτάροις ἐπὶ χείρας ἑλλεν. ἐπιαλῶ is adopted by most editors, the manuscripts having ἐπεὶ ἀλῶ or the like.

1301. ἐμέλλον ἄρα—‘I thought I should make you move’; lit. ‘I was, it seems, going to move you’: cf. Ach. 347, ἐμέλλετ’ ἄρα πάντως ἄνησεν τῆς βοϊς: Rais. 268, ἐμέλλον ἄρα παύσεων ποθ’ ὑμᾶς τοῦ κοάξ, ‘I thought I should presently stop your croaking’: so Vesp. 460.

1302. αὐτοῖς προχοίς—cf. αὐτοῖς ἄνδρασι, ‘men and all’: Vesp. 119, αὐτῷ τυπάνω. It is a form of the dative of accompaniment (Madv. § 42), sometimes with the article, sometimes without.

Amynias now goes off, and Strepsiades returns indoors to his interrupted banquet.

1303—20. The chorus, now openly siding with the Cause of right, predict that Strepsiades will soon be sorry for the lessons of knavery which his son has learned.

1303. πραγμάτων ἐράν φλαύρων—cf. 1459. ἐξαρθεῖς, besides avoiding tautology, corresponds in scansion to the antistrophic ἐξῆτει in 1312. With the manuscript reading ἐρασθεῖς ‘thereof’ is to be supplied.

1305. ἀποστερήσαι—ἀποστερεῖν is generally ‘to keep back, defraud.’

1307. οὐκ ἔσθ’ ὁπως—cf. 1275: with οὐκ following, Ach. 116.

1312. ἐξῆτε—The reading of most manuscripts, though R has
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ἐπεξῆθει. From the latter Dindorf, retaining ἔρασθεῖς in 1304, gives ἐπεξῆθει, 'was hot on,' a conjecture more ingenious than probable. Blaydes reads ἐδίζητ' (Epic and Ionic) and suggests ἔθηρα etc.

1313. εἶναι—'that his son should be' etc.

1314. ἕναντίας—see 888, 1040, 1339.

1318. ἵσος 8' ἵσως—the repetition has a tone of solemn warning.

1321. Strepsiades rushes out, beaten by his son. The son avows his conduct, and is ready to prove that it is right.

1323. ἀμφόθετε—an aorist form of ἀμύων (see Lid. and Scott). πάση τέχνη = παντὶ πρότυφ, πάση δυνάμει (schol.): cf. 885: Thesm. 65.

1324. τῆς κεφαλῆς—words of felicitation and the opposite take the genitive.

1329. χαίρω—like the ἄδικος λόγος, 910. ἄκούων—having said to me, or of me: Eq. 1276, πόλιν ἄκουσαι καὶ κακά: Vesp. 621, ἄκοων ταῦθ᾽ ἀπερ ὁ Ζεύς.

1337. ποίον λόγον;—here, as Mr Green says, is another instance of a question asked by πόιον, no doubt with indignation and astonishment, to which yet an answer is given: see note on 1233.

1338. ἐδίδαξάμην—in its proper middle sense, 'I had you taught.' μέντοι—'indeed, in truth,' with an ironical intonation. In 1342 = tamen.

1344. ὢ τι καὶ λέεις—'what you are going to say'; cf. 528, and 840: Thuc. iv. 11, 4, εἰ πη καὶ δοκοῖν δυνατὸν εἰναι σχείν, 'if at any point it did seem possible to force a landing.'

1347. πεποίθειν—most of the manuscripts have πεποίθειν, R has πεποίθει. The correction is due to Dawes, who first pointed out that -εί(ν) is the termination of the third person pluperfect, -η that of the first person: see New Phrynichus, p. 229.


1352. πάντως δὲ—'and you will certainly do so.'

1353. λοιδορεῖσθαι—'to quarrel,' lit. 'rail mutually,' as in 62. The middle with this meaning takes the dative; the active 'to rebuke' the accusative.

1356. τὸν κριόν ὃς ἐπέξηθ'—the shearing of the ram': the accusative is the object of the preceding active clause, as noted on 1115. The scholiast says that this is the beginning of an ode by Simonides on Κρίους, a wrestler of Aegina,

ἐπέξηθ᾽ ὁ κριός (or Κριός) οὐκ ἄεικέως
ἐλθὼν εἰς εὐδένδρου ἄγλαδν Δίων τέμενος.
and explains that Krius came out with added lustre, resplendent like a new-shorn ram.

1357. ἄρχαίον—‘antiquated’; 985. κάρυνς...ἀλοῦσαν—the editors give a ‘mill song’ from Plutarch: ἀλει μίλα, ἄλει· καὶ γὰρ Πιττάκος ἄλει, μεγάλας Μετυλάνας βασιλεύων—whether Pittacus was a mill-owner or, as Mr Green suggests, ‘ground’ his people by tyranny.

1360. τεττιγας—who lived on dew and air and did nothing but sing: Plat. Phaedr. 259 C, τὸ τεττίγων γένο...μηδέν τροφῆς δέεσθαι γενόμενον ἄλλα ἀστίν τε καὶ ἀποτον εὐθὺς ἄδειν.

1363. ηνεσχόμεν—note the double augment, as in 1373; ἀνέχομαι is one of the eleven verbs so augmented in Attic (New Phrynichus, p. 85).

1364. ἀλλά—‘at least, at any rate’; as in 1369. μυρρίνη—when catches (σκόλια) or poetic recitations were given at banquets the leader held a spray of myrtle, and passed it to another guest to continue in his turn: cf. Vesp. 1220 sq.

1366. ἐγὼ γὰρ—according to the text this is an indignant question on the part of the son, who in the next line gives his reasons for not thinking Aeschylus chief of poets. This arrangement is adopted by most editors, but it is not quite satisfactory; see critical note. Green suggests that πρῶτον ἐν ποιηταῖσ may be ‘above all other poets for empty sound’ etc.: so Merry. ἐγὼ γὰρ κ.τ.λ. seems genuine praise in the father’s mouth, so perhaps Hermann’s transposition should be adopted; unless indeed a line or so is lost. Blaydes suggests ἡ γὰρ... νομίζεις; spoken by the son.

1367. ψφον πλέων—compare the very outspoken criticism of Aeschylus by Euripides, Ran. 909 sq. ἀξυτατον—‘unconnected,’ ill put together; without the compactness and logical sequence of Euripides; Ran. 1119 etc. Blaydes quotes Quintilian’s judgment, ‘sublimis et gravis et grandiloquus usque ad vitium, sed rudis in plerisque et incompotis.’


1368. ὀρέχθειν—κινηθῆναι καὶ παράπτεσθαι (schol.). In Homer the word occurs once, II. xxiii. 30, where Leaf discusses the traditional explanations, and inclines to connect it with ὀρέγομαι, meaning ‘stretched themselves out’ in death. Theocritus, Id. xi. 43, uses it of the sea, apparently connecting it with ὀρέχθειν ‘roar.’ Here it may denote the heart’s beating or throbbing.

G C.
1369. τὸν θυμὸν δακῶν—here=‘curbing my temper’: Ran. 43, δάκων γ’ ἐμαυτόν: Vesp. 778, δακῶν σεαυτόν, ‘galling,’
1371. ἰήσων—‘passage’: Vesp. 581: Ran. 151.
1372. ἀδελφός...ἀδελφήν—τὴν Κανακὴν ὁ Μακαρέβης, in the Aeolus (schol.). The appeal to Apollo or Heracles ἀλεξίκακος, ‘heaven preserve
us,’ is thrown in parenthetically. For the word cf. Vesp. 1043.
1373. ἐξαράττω—‘buffet him,’ κροῦω, λοιδορίω, πλήττω (schol.): Meineke reads εὐθέως ἡραττον, as an imitation of Soph. Phil. 374, κατὰ ἥλιον εὐθὺς ἥρασσον κακοῖς: so Aj. 725.
1375. ἔποσ πρὸς ἔποσ ἥρειδόμεσθ'—‘we hurled against each other
word for word, exchanged angry words’ (Blaydes). ἄρείω, to ‘pour
forth’ or ‘pile up,’ implies force and effort; Eq. 627, ἀναρρηγήνυ τὴν ἥρειδα κατὰ τῶν ἵππεων. Here the middle denotes mutual exchange of
hard words.
1376. ἐφλα με κ.τ.λ.—Pac. 1306, φλᾶν ταῦτα πάντα καὶ σποδεῖν.
ἐπέτριβεν—972 and 1407.
1377. ὠστις οὐκ—cf. 692.
1378. σοφώτατον—σοφὸς being the special praise of Euripides and
his school. ὦ τί σ' εἶπω;—Dem. de Cor. 232 § 22, εἰτ’ ὦ—τί ἂν
eἰπὼν σε τις ὄρθως προσεῖποι;
1381. σοῦ πάντα κ.τ.λ.—‘the meaning of all your baby cries’: ἐπελιξὼ denotes lisping and imperfect talk generally.
1382. βρῶν—from this is derived βρόλλεων ‘to drink,’ Eq. 1126.
εἴποις—the optative indicates indefinite frequency, and is followed by
the iterative construction with ἄν; cf. § 54. ἐπέσχον—Hom. II. ix. 489, οὐνον ἐπισχόν.
1392. πηδάν ὅ τι λέξει—‘are beating, to hear what’ etc.: so Ach. 361, ἐμὲ γε πόθος ὅ τι φρονεῖς ἔχει: cf. Eur. Bacch. 1289, καρδία πῆδημ' ἔχει.
1395. λάβοιμεν...ἐρεβίνθου—Pac. 1223, οὐκ ἄν προίμην οὐδ' ἄν ἱσχάδος μιᾶς. For ἄλλ' οὖθ', ‘nay not even,’ cf. Dem. Fals. leg. 352 § 41, ὑπὲρ δὲ Φωκέων... ἄλλ' οὖθ' μικρὸν: id. Meid. 551 § 147, ἄλλ' οὖθ' ὀτίονων.
1397. κινητὰ καὶ μοχλευτὰ—perhaps a parody of Eur. Med. 1317, τί τάσδε κινεῖς κἀναμοχλευεῖς πύλας; we have had μοχλευτὴν, 567.
1399. καίνοις πράγμασιν—cf. 515, νεωτέροις πράγμασι.
1400. τῶν καθεστῶτων κ.τ.λ.—Socrates according to Xenophon
was really charged with teaching his pupils ὑπερορᾶν τῶν καθεστῶτων
νόμων (Mem. i. 2, 9).
1402. τρία ῥήμαθ'—Mart. vi. 54, 2, iunget vix tria verba miser.
Note that ἦ is the proper Attic form of the 1st person imperfect, which
has generally been altered into the later ἦ.
NOTES

1403. aúτός—his father, who had forced the new learning upon him.

1404. γνώµαις κ.τ.λ.—cf. 101 and 950; and for εὐνείμαν, Vesp. 1460, εὐνόντες γνώµαις ετέρων.

1405. Socrates, said his accuser, professed to make sons wiser than their fathers, and declared that they might justly proceed against them for incompetence (Mem. i. 2, 49).

1406. ἐπιπεθε—see note on 15.

1407. τέθηκτοι—sc. ἀρμα, a four-in-hand. τυπτόμενον ἐπιπθήκην—‘to be beaten to death’; cf. 972.

1408. ἐκείσε κ.τ.λ.—lit. ‘I will pass to that point in my argument at (from) which you cut me off’ i.e. at which you interrupted me. τοῦ λόγου probably depends on ἐκείσε (though it might go with the verb): Hdt. vii. 239, ἀνέιμι δὲ ἐκείσε τοῦ λόγου τῇ μοι τὸ πρότερον ἐξέλιτε. For μέτειμι Blaydes would prefer πάνειμι ορ (τῶν λόγων) ἀνέιμα as in 1058.

1409. ἐτυπτε—here the two best manuscripts have the unclassical and unmetrical form ἐτύπτησας, an instance of the way in which copyists replaced genuine forms by words better known at the time when the manuscript was made (New Phrynichus, p. 106).

1415. κλάουσι κ.τ.λ.—traditionally a parody of Eur. Alc. 694, χαίρεις ὀρφην φῶς πάτερα δ’ οὐ χαίρειν δοκεῖς; a verse which is quoted in full Thesm. 194. Here the iambic line seems out of place; it is accordingly bracketed by Blaydes.

1416. τοῦτο τούργον—sc. τὸ τύπτεσθαι ορ τὸ κλάειν τυπτόμενον.

1417. δις παῖδες—the scholiast quotes from Theopompus, δις παῖδες οἱ γέροντες ὀρθῷ τῷ λόγῳ, and other passages.

1420. ἄλλα ὀνόματα—even if old men should be beaten, the principle is nowhere extended to fathers.

1421. οὐκοῦν κ.τ.λ.—but law, urges the son, is a mere matter of regulation; it can be altered. ὁ...θείς—the original proposer. R and V have τιθείς, the tense referring to the time when the enactment was made: Dem. de Cor. 227 § 6, ὁ τιθείς εἶ ἄρχεῖς Σώλων etc.

1423. τὸ λοιπὸν—‘henceforward’: cf. 676.

1426. ἀφίέμεν—‘we remit, and grant them (the fathers) a free gift of the beatings we have had’; i.e. we will start fair without retrospective retaliation. This is plainly the sense; but it involves a harsh omission of ἡμᾶς (ὑπ’ αὐτῶν) before συγκεκόθαι. Blaydes suggests that αὐτῶν, ἡμᾶς or αὐτοί should be read for αὐτοῖς: R has αὐτοὺς.

1429. ψηφίσματ—cf. 1018: Av. 1038, ψήφισματοπωλη, ‘a billhawker,’ who comes round with his wares in the new republic.
THE CLOUDS

1433. πρός ταῦτα—990. σαυτόν ποτ’—you will some day have yourself to thank that your son won’t let you beat him.

1436. ἐμοὶ κεκλαύστεια—’I shall have had my sufferings in vain,’ σοῦ δ’ ἐγχανών—not ‘you will die of laughing at me’ (Merry), but ‘you will have had the laugh of me when you are dead’; the participle as usual being the important word. For ἐγχανέω, ‘to scoff at,’ cf. Eq. 1313, ἐγχανέσαι τῇ πόλει: Vesp. 721, ἐγχάσκειν σοι. τεθυνιεῖα—the active form is right, as is shown by Aesch. Ag. 1279, τεθυνιξομέν: cf. Vesp. 654: τεθυνιξομαι is late Greek.

1438. τούτοις—‘these younger men,’ the son and his fellows.

1440. ἀπὸ γὰρ ὀλούμαι—sc. if I don’t listen (schol.): but is it not rather deprecatory, ‘no more, pray, for ’twill be the death of me’ (Green)? For the tmesis cf. 792.

1441. καὶ μὴν κ.τ.λ.—i.e. apparently, you will find some comfort for your recent beating when you hear what I mean to do. Bergler however takes παθῶν ἀ κ.τ.λ. to mean ‘if you yield again to my arguments, as you have already.’

1443. τυπτήσω— the regular Attic future of τύπτω, meaning ‘to strike’: ‘I will wound’ is πατάξω or παίσω. For ὀσπερ καί see note on 1177.

1444. μεῖζον κακόν—the father’s common sense and human feeling are at length revolted by this further step in philosophical teaching, and he turns upon his son in righteous wrath. We have here a caricature of Euripides, who made Orestes excuse himself for matricide on the ground that he was less closely related to his mother than to his father (Or. 552). Mr Green points out that the same plea is urged by Apollo in Aesch. Eum. 658—666. τὶ δ’ is answered by τὶ δ’ ἄλλο below.

1449. ἐσ τὸ βάραθρον—Eq. 1362, ἐσ τὸ βάραθρον ἐμβαλῶ: Ran. 514 etc.

1452. ταυτὶ δ’ ὑμᾶς—after his burst of rage Strepsiades turns to the Clouds, and appeals to them in expostulation for leading him astray.

1453. ἀναθέεις—Av. 546, ἀναθέεις σοι ἐμαυτῶν: Thuc. viii. 82, ἅ, τὰ πράγματα πάντα ἀνετίθεσαν.

1454. μὲν οὖν—cf. 71.

1455. στρέψας—a pun on his name Strepsiades: cf. 434, στρέψο-δικήσαι.

1457. ἐπήρετε—42: imperf. ‘kept egging on’ (Merry).

1466. μετ’ ἐμοῦ ἀλθῶν—Hermann suggests μετελθῶν: as μετέρχομαι, from the idea of pursuing, means prosecuting or visiting with vengeance.

1467. ἀλλ’ οὐκ ἂν—cf. 871.
1468. \( \text{πατρφων \ Αία} \) — a tragic line, as is shown by the long \( \alpha \) in \( \text{πατρφω} \), and the title of the god. Apollo, not Zeus, was the special Athenian \( \text{πατρφω} \), but \( \text{Ζεύς πατρφω} \) is often appealed to by the characters in tragedies.

1469. \( \text{iδού \ γε} \) — cf. 818: and for \( \text{ἄρχαιος 984, 1357} \).

1471. \( \text{δὴνος} \) — see 828.

1473. \( \text{διὰ τούτνοι τὸν δίννω} \) — 'because of that confounded dinus' (Blaydes): he means the whirl or vortex about which Socrates has taught him. \( \text{τούτνοι} \) does not necessarily imply actual presence; see 1427, and note on 83. But the word \( \text{δὴνος} \) suggests another meaning, and in the next line Strepsiades suddenly sees its personification in an earthen pot, and vents his scorn upon it, literally turning his deity to clay.

1474. \( \text{χυτρεοῦν} \) — cf. \( \text{Vesp. 618, τοῦ \ σου δίννω, a wine-jar.} \) Dindorf, Kock and Meineke reject this line, which they consider an interpolation due to taking \( \text{τούτνοι} \) of something actually there. It seems however intended for the sake of the pun, and also as showing the old man's muddle-headedness, which is one of his strong points, e.g. 236 and 645.

1475. \( \text{φληγνάφα} \) — 'twaddle, babble'; \( \text{Eq. 664, ἐφληγνάφα}. \) Pheidippides turns from his father and leaves the scene.

1476—1510. Strepsiades, repenting of his folly and enraged against philosophy and philosophers, attacks and burns the school. This scene was added in the second edition of the play.

1476. \( \text{οἵμοι παρανοια} \) — for gen. cf. 925. \( \text{ὡς...ἀρα} \) — here certainly of past time, see 1271.

1477. \( \text{ἐξεβαλλον} \) — i.e. 'was for casting out.'

1478. \( \text{ὡ \ φιλ} \) 'Ερμή — he turns to a bust of Hermes standing near the house, and asks for counsel and advice.

1480. \( \text{ἐμοῦ κ.τ.λ.} \) — gen. absol. \( \text{ἀδολεσχία} \) — 'idle prating': Plat. Parm. 135 D, \( \text{διὰ τῆς δοκούσης...ἀδολεσχια: Cral. 401} \) B, \( \text{μετεωρολόγοι καὶ ἀδολεσχαί} \) τινές, the stock word of contempt for philosophers.

1481. \( \text{ἐλτ', αὔτοὺς} \) — 'whether I am to prosecute them by indictment'; the accusative depending on both verb and participle, as with \( \text{νικᾶν λέγων: Vesp. 907, τῆς γραφῆς ῥήν ἐγραψάμεν τούτοι}. \)
1482. διωκάθω—interrogative aorist, in form like ἀμυναθεῖν, 1323.
1483. ὁρθῶς παραίνεις—after putting his ear to the statue’s lips, to hear the god’s decision. δικορραφεῖν—Av. 1435: so ἕπτω in the sense of devising or concocting.
1489. ἐμβάλης—Ach. 510, καύτοις Ποσειδών ἐμβάλοι τὰς οἰκίας.
1492. ἀλαζόνες—for all their proud theories and impious boasts; cf. 102. λοῦ—a disciple rushes out of the house as the flames catch it.
1496. διαλεπτολογούμαι—‘I am discoursing subtly (chopping logic) with the beams of your house’ (Blaydes): cf. 320. Strepsiades is now introducing the house-beams to a subtle element (Green).
1498. θοιμάτιον—see 497 and 856.
1502. οὖτος—Socrates himself is at length alarmed and comes out.
1503. ἀεροβατῶ—the master’s own words, 225.
1506. τί γὰρ μαθῶντες—this is the best supported reading. Some manuscripts have μαθῆντ’ ἐσ, as in Plut. 899, ὑβρίζειν εἰς ἔμπ. The dual would refer to Socrates and Chaerephon only; but the plural is better, as all the disciples are meant. They are a godless lot, and deserve to be included in the common ruin. Some editors read παθῶντες or παθῶντ’ ἐσ: see 340 and 402.
1507. τὴν ἔδραν—ἐπὶ τίνος ὅχειται καὶ πῶς καὶ διὰ τὶ μένει (schol.): cf. Hdt. vii. 37, ὃ ἢλιος ἐκλυότων τὴν ἐκ τοῦ οὐρανοῦ ἐδραὶ ἀφανῆς ἦν: Eur. Ιφι. Τ. 193, ἀλαξάς δ’ ἔξ ἐδραὶ ἕρον μετέβαλεν ὅμως Ἀλιός. We have τὰς ὄδοις of the moon in 171 and 584.
1508. διώκει—assigned by Meineke and others to the chorus. R and V prefix Ἐρμ(ῆς), from 1478, as if the god himself led the attack. The words are spoken to the slave, but meant for everyone.

‘Mr Grote (History of Greece, part ii. chap. 37, ad fin.) is probably right in suggesting that Aristophanes took this idea from the actual circumstances attending the subversion of the Pythagorean order in Croton, where their school was set on fire, and very many perished in the flames, among whom, according to one tradition, was the αὐτός, the great master himself’ (Rogers).

1509. A line most damaging to Socrates, as Hermann points out, coming thus at the end of the play when the poet spoke his real convictions, and leaving its sting in the minds of the spectators.

1510. τὸ γε τῆμερον—‘for the day.’ Meineke adopts (from Moeris) εἶναι for ἡμῖν. No doubt τὸ γε τῆμερον εἶναι is a good prose phrase; e.g. Plat. Crat. 273 c, τὸ μὲν τῆμερον εἶναι: ib. 396 D, τὸ νῦν εἶναι etc. But there is not sufficient reason to alter the text; and besides, the pronoun is needed; cf. Thesm. 1227, πέπαισται μετρίως ἡμῖν.
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## ENGLISH continued

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## MATHEMATICS

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Loney  Elements of Statics and Dynamics  
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Hale, G.  Key to Smith’s Arithmetic

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Comenius  Life and Educational Works  S. S. Laurie
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†Hope & Browne  A Manual of School Hygiene
Locke  Thoughts on Education  R. H. Quick
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